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**Exploring Education Communicationally: A Symbolic Interaction Study Of
Indigenous People Learners**

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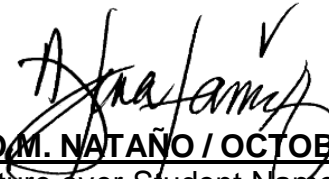
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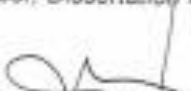
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BIOGRAPHICAL SKETCH

My View on “Education”

My personal story is also one of the inspirations why I wanted to pursue my dissertation about “education”. I mirrored myself from the lens of indigenous people who also have struggles in life and that they have differing views on how they look at “education”. My biographical sketch will serve as prologue on where I am coming from that I would like to pursue this dissertation topic:

All my life I have been studying to suffice a purpose. At 6 years old, I started to dream a life. At 12 years old, I began to prove something to other people. At 16, I knew what I wanted to be. Until I reached my 20’s, there were ups and downs but I always go back to where it all began: **Education**.

Education as a dream of a better life. Growing up, I always view education as a way to make our family lives better. I am always looking forward on how education will bring satisfaction not only to my parents but also on my wants to have a better life.

In my early years in elementary, our life was not that tough. My mother was a municipal clerk and my father had a decent job as a contractor in a construction company. My father told me that he was once a “CEO”. Of course, I laughed. It was then he told me that he once managed his own contracting business when I was younger. Looking at our old photos, I could see the kind of life that we had. We had our own television set. We have a comfy sala set. Our house was made of concrete. My father owned the then expensive 5110 Nokia cell phone. We could afford to spend much for celebrations. Although it was not that luxurious, but I did feel that we had much compare to our neighbors. But things changed. It was as if a sudden turn of event when I reached Grade 4. I was nine years old then. That was the time when I felt that there was something going on our family when our electric service was cut down due to unpaid bills. Some of our appliances were sold. I noticed that my parents were discussing about financial matters.

I was already conscious of the things that were going on in our family when I was young. It was vivid in my memories on how our lives changed a lot when I learned that my mother was no longer working as municipal clerk because of the new administration in the municipal office and the business which my father and his friend managed suffered from financial crisis.

I also experienced being bullied by my classmates. It started when I transferred from middle section to pilot section. I was so shy then being with the brightest group in our grade level. My classmates were seeing me someone that they can belittle specially the boys. I experienced to be stubbed using a pencil, to be kicked, to be punched among others. Because I was afraid that time, and I had only one close friend, who was also bullied, I did not know how to defend myself but to just stay out of their way. I learned not to mind my bully classmates just to retain in the top section for I know that I can be a better student if I am with the best students in our grade level. Also, I took it as a pride to be on this group since it was difficult to retain grades just to be on this section.

I was in elementary when I started to dream big. I dreamed to be a teacher, to be a lawyer, and to be an engineer. But more than just being a professional someday, I dreamed to give a better life to our family. I wanted that someday we will have the slight luxury that we had when I was younger. However, it was not a smooth sail. I had to surpass life's challenges in order for me to meet my own expectations. This is where I situate myself to finish my studies. It is where I realized that in order for me to reach my dreams in life; I have to be good in my education.

Education to prove something. In high school, I went to our province to continue my studies. It was my aunt who told my parents that she wanted to support my education. I knew that it was her way of helping our family to recover from debt and to at least lessen our financial burden from sending me to school. Life in the province was not easy. I was not used to live in other house, and I was really sad to be away with my family. It became worst when I was not able to establish a good relationship with my cousins (*daughters of my aunt*) who were twice

my age. Of my four years of staying in the house of my aunt, never had I experienced to feel with ease.

When I was in their house, I always stay inside my room, and would only just get out when I had to attend on my personal needs. Though I felt inside the cage in their house, I was so free when I was in school. Being with my classmates influenced me a lot to be who I want to be. A person who was so free to speak out his mind. A person who can laugh out loud and feel genuine joy. My classmates were more than just classmates. They were my extended family. They were so different from my classmates when I was in elementary.

Despite my relationship with the people in my aunt's house, I did not see it as hindrance to focus on my education. Instead, it became my driving force to at least compensate the things they had given me.

I knew that there was really a problem with me in terms of how I relate myself to my relatives in the province. No matter how many times I would like to be the same person I was in school, I was afraid that they might ignore me. It was for this reason that I put my attention on my studies to prove them that I was not wasting their efforts. I was a consistent honor student. I was one of the aces of our school because I won in various academic competitions to represent our school. This, I believed, brought pride to my aunt since our clan is a known academic achiever in our barangay.

It was in my high school years that I had discovered a lot of things about me. I realized that I am interested in journalism because of the motivation of my teacher. At first, I thought of joining the campus publication to have additional grade in my extra-curricular activity. Later, I found myself to be indulged into writing. Luckily, I became an editor-in-chief in our campus publication.

After my four years in high school, I graduated with flying colors. I was our class first honourable mention and a recipient of various special awards. All my efforts had paid off.

In high school, education for me is more than just being an achiever. It was my way to prove something to other people to compensate what they had given me to reach my dreams in life.

Education of a struggling dreamer. In college, I decided to continue my studies in Angono, Rizal, the place where I grew up. Because of the inspiration I got from being part of the student publication, I decided to pursue AB Mass Communication major in Journalism.

But things were not easy again. I knew from the start that my parents could not afford to send me to college. My parents had no regular jobs. My mother would just do some petty job by assisting someone on their papers in our municipal office or would accept side lines from her close friends just to support our needs while my father was helping our mother to sell banana cue and barbecue and would also accept electric repairs and masonry-related jobs. Instead of just pitying myself that I could no longer continue my dream to finish my education, I asked my aunt if she could still support my studies.

My aunt has always been supportive to our family that she helped me to finish my education. Every semester she was sending money for my tuition fee. It was too much of me if I would still ask from her if she could also support my daily allowances. I did not tell her that I was struggling every day on where I will get my daily allowance. Although my parents give me money sometimes, it was not sufficient to finance my every day expenses. There were many days that I went to school with nothing in my pocket. While in college, I learned to hitch ride on trucks or any other vehicles just to be present in our classes. When my well-privilege classmates sought my help on our projects and reports, they gave me money in return. I also joined academic-related contests in our college like quiz bee and writing because of the cash prize. I remembered, I also joined singing contest where we had to present our original composition. Of course, I did not win; I do not have a good singing voice. I just took the chance that the judges will consider the content of my composition. When I learned that our dean was in need of assistance, I eventually applied. Being a student assistant truly helped me financially. Every month I was receiving salary that was enough for my one-month allowance.

For years until I graduated from college, the meager amount I was receiving from other sidelines and from working as student assistant indeed helped me a lot to support my daily expenses in school. I survived college despite the financial problems that came along my way.

Education as lifelong learning. Months after I graduated from college, I tried my luck to get a high paying job. For months, I was not lucky enough to land a job. I went to numerous job interviews and examinations, but luck seemed not striking on me. So, I took courage to message a man I know could help me. It was Sir Gene, our supplier for our publication needs when I was part of the student publication in college. I asked him if he was in need of a layout artist. It was a right timing for me. He was in need of another layout artist. He knew me since college that it was so quick that he already hired me the other day. But the challenge was: I did not know how to use the program they were using in layouting. I told Sir Gene that I was very much willing to learn. I am a computer savvy. I had this gift to easily absorb anything about multimedia softwares. In a week, I already learned on how to use the program. Although I could not finish a project in a day, my boss was so lenient that he understood that I was just getting used of the software for editing. I was so determined to have mastery of the program for I know that it will open doors of opportunity to me. My boss and my senior layout artist were so generous for they were always there sharing the knowledge they know for me to be a better layout artist. I learned a lot from them. I will not be the layout artist I am right now if it is not because of their fruitful insights and rigid hands-on training. For me, it was a lifelong learning experience. A learning that cannot be gotten in the four corners of a classroom.

Education in a greater height. After a year, I came to another pace of my life when teaching opened its doors. It was as if I started to dream again to be a teacher. One time, I rekindled with my mentor in college. It was actually her words that made me decide to pursue teaching. That moment, I was already enjoying my current job as a layout artist and had already created a plan of sticking on this career. But I did have a sudden change of heart.

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And to all those who have lent their helping hands just to make this study possible, specially to our God Almighty and our dear Lord Jesus Christ for the wisdom, knowledge, and strength that are forever eternal.

NORBERTO M. NATANO

DEDICATION

This piece of work is dedicated to
my
mother Virgie,
who is now in the arms of God;
my father Mario; my siblings: Kuya Ninoy, Taniel, Biboy,
Medith, and Ambal, and my sister-in-law Joyce;
my pamangkins: Tantan, Andrei and Clouie;
and to Chris and
Hyun Bin.

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ABSTRACT

NATAÑO, NORBERTO M., University of the Philippines Open University, October 9, 2020, Exploring Education Communicationally: A Symbolic Interaction Study of Indigenous People Learners

Adviser: **DR. MELINDA D.P. BANDALARIA**

The main objective of this study was to explore the meanings of education from how it was communicated by the indigenous people through the lens of symbolic interactionism.

Mead explained that “*our thoughts, self-concept, and the wider community we live in are created through communication—symbolic interaction*” (Griffin, 2012). Herbert Blumer, the student of Mead, adapted this concept. For Blumer: Meaning arises out of the social interaction that people have with each other. In other words, meaning is not inherent in objects; it’s not pre-existent in a state of nature. Meaning is negotiated through the use of language —hence the term symbolic interactionism (Griffin, 2012).

More than just knowing the views of the IPs about education, the study also explored possible refinement on the existing policies that involve the IPs.

As a qualitative type of research, the study utilized narrative approach or *pakikipagkuwentuhan* (exchanging stories) for the data gathering. Guide questions were used to organize easily the data gathered. The narratives of the IPs were audio recorded and transcribed, and emerging themes were derived. Four female indigenous people served as the research participants. Three were already married and one was still single when the study was conducted. They were selected because they were among the IPs in their community who have resumed their studies after more than ten years of hiatus. They were enrolled in a home-based education program which provided them with the chance to be part of a formal schooling again. Three of the IPs identified themselves as Dumagats and one as a Remontado which implicates that one’s identity is determined by personal choice. Prior to being part of the home-based program, all of them had only reached first year high school due to reasons like lack of financial support, distance of school from their home, and discrimination.

Based on the results of the study, the following communication patterns were observed:

First, when the indigenous people learners *communicate education as a sense of self-fulfillment*, they are attributing it to *value of education, development of personality, improvement of individual capabilities, good traits and qualities, and obtained academic support*. It is interpreted as their cherished desire to finish their studies in order for them to reach their personal goals in life and to develop their self-confidence, which can be considered as an off shoot of the discrimination they experienced when they were still part of the formal school system.

Second, the IPs also *communicate education as a way to give family support*, and they are attributing it to *strong family ties, passive interactions, motivation, socio-economic conditions, and discipline*. It is interpreted as their uplifted hope to improve the living condition of their family and to give in return to their parents.

Finally, when they are *communicating education to become relevant to their community*, they are attributing it to being *involve in the community* and to aspire for the *development of their community*. It is interpreted that for the IPs, education can be their way to support the needs of their community.

The study further explained that *symbolic interactionism* as theoretical framework can be used to locate how communication between individuals and their significant others can be interpreted.

Keywords: Indigenous people education, communicating education, symbolic interaction, education

Chapter I

THE PROBLEM AND ITS BACKGROUND

Background of the Study

“Our thoughts, self-concept, and the wider community we live in are created through communication—symbolic interaction” (Griffin, 2012).

It is no secret that a good education has the power to change a life, yet not everyone is given the opportunity to study in school. For many, education provides knowledge of the world around us. It helps people to build their own opinions and have points of view of things in life.

Although they say education in the Philippines is free; however, not all have equal access to education like the indigenous people due to various factors.

Indigenous peoples are the least served in terms of access to education, mainly due to the remoteness of their ancestral domains, poverty and the prohibitive cost of sending indigenous children to school, and the discrimination experienced by indigenous children. Indigenous people, being marginalized members of our society, should not be left behind because they, too, deserve to have equal opportunity.

The researcher has been exposed to the indigenous people because of his involvement in a community-based literacy project. His interactions with the indigenous people was an opportunity for him to learn about the experiences of the IPs way back when they were students. Similar to what mentioned previously, they revealed that many failed to finish their studies because of the far distance of the school. Elementary schools are accessible in the community; however, secondary schools are far from their home. Most of them did not pursue their secondary education while some stopped after two years at the secondary level. For some economic reasons, they rather look for ways to earn for their living. The IPs get their food from

planting vegetables and root crops and from catching fishes and shrimps by the river. Aside from this, some of them experienced being discriminated when others learned that they are from the IP community. Some got pregnant as early as teenagers.

From the exposure to a community-based literacy project, the researcher realized the importance of education to indigenous people. His involvement with a literacy project and conducting this study is a response to UNESCO's target "to ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations" (SDG#4). It is also relative to the Education 2030 Agenda, which states that "all age groups, especially adults, should have opportunities to learn and continue learning in all settings and all levels of education."

Aside from this, his experience as a teacher by practice motivated him to conduct this study. The researcher always looks at education from the words of Lourdes Quisumbing, a known educator in the Philippines. She once said, "*The heart of education is the education of the heart.*" Even though the researcher does not have a first-hand encounter with Quisumbing, her words resonate with the people who introduced him to the concept of "*education of the heart.*" These are his mentors, former professors in college, and teachers from elementary to high school. His experience as a student since elementary until pursuing his journey as a graduate school student opened a lot of opportunities for him to discover how he gave much value on education that is more than just earning a higher degree and helping others realize the value of education to them.

In this study, the researcher explored how indigenous people communicate education based on their interactions with their significant others.

In attaining this inquiry, the researcher utilized symbolic interactionism as its lens.

Mead explained that *“our thoughts, self-concept, and the wider community we live in are created through communication—symbolic interaction”* (Griffin, 2012). Herbert Blumer, the student of Mead, adopted this concept. For Blumer: Meaning arises out of the social interaction that people have with each other. In other words, the meaning is not inherent in objects; it's not pre-existent in a state of nature. Meaning is negotiated through language —hence the term symbolic interactionism (Griffin, 2012).

Exploring education communicationally from the lens of symbolic interactions will explain meaningfully where they come from when they view what education is.

Research Objective

The main objective of this study was to explore the meanings of education from how the indigenous people communicated it through the lens of symbolic interactionism.

Significance of the Study

The study will help understand symbolic interactionism as a framework to understand communication, particularly on how indigenous people learners constructed the meanings of education.

The study will also be greatly beneficial to the implementation of community projects that involve the marginalized members of our society, especially the indigenous people. In general attribution, through the study's findings, community project implementors of any community works will be guided on how to help the IPs realize the importance of education.

More so, the conduct of the study is more than just knowing the views of the IPs about education but also to explore possible refinement on how to improve the existing policies that involve the IPs. Relatively, policymakers can also utilize the findings of the study in aid of legislation related to indigenous groups.

Additionally, future researchers can use the study as a basis for conducting a similar study.

Limitations of the study

The main objective of the study was to explore the meanings of education from how the indigenous people communicated it through the lens of symbolic interactionism.

Four research participants participated in the study. They belong to an indigenous group in Tanay, Rizal. These IP learners are currently enrolled in a community-based literacy project facilitated by a group of volunteer-teachers.

The research design is a qualitative type of research utilizing a narrative approach. The gathering of data involved *pakikipagkuwentuhan* (exchanging stories). Guide questions were used to organize the data easily gathered. Their narratives were audio-recorded and transcribed, and emerging themes were derived. The sharing of their narratives were conducted on three Sundays in February and March.

Validity

A guide question was used to assure that the questions to be asked were relevant to the set statement of the problem.

The researcher is guided by the "strategies for ensuring validity" by Creswell (2007). According to him, validity follows these strategies: External auditor, prolonged engagement; rich and thick description; triangulation; member checking; discrepant information, clarifying research biases, and peer debriefing.

Some of these strategies can be reflected in the following procedures on how the researcher validated the instrumentation:

Rich and Thick Description. Before the researcher decided on how to organize the questions to be asked, he formulated the problem statement where the researcher based the possible questions. Guided by the objective of the study, the researcher read different related literature and studies to give ideas of the study being undertaken. Through these readings, it helped the researcher have an idea of what questions to be asked to his research participants.

Prolonged Engagement. Second, in crafting the questions, the researcher considered his years of exposure with the research participants. The researcher has previous interactions with the participants, and he considered those interactions in constructing possible questions.

External Auditor. Finally, the researcher sought the experts in research at the university where he is affiliated. The statement of the problem was presented along with the guide questions. Three experts validated the instrument used. Two of which are professorial lecturers in the university where the researcher is currently working and one of which is a faculty of communication of a state university.

Chapter II

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents the review of related literature and studies both from local and foreign. The reviewed references focus on the emerging themes from the statement of the problem.

The Concepts of Communication

In a simpler note, communication is described as a simple process where a message is transferred from a sender to the receiver. After receiving the message, the receiver understands the message in the desired form and then acts accordingly. In general thought, any form of interaction is communication. Thus, in this reviewed literature, there is a need to view communication in various perspectives through historical context and communication development.

Although communication is ubiquitous, it appears nonetheless difficult to define. Different individuals define communication in different ways depending upon their interests. Croft (2004) cited the following definitions from various scholars:

- Ruben in 1984 says that communication is any “information related behavior.”
- Dale in 1969 says it is the “sharing of ideas and feelings in a mood of mutuality.”
- Other definitions emphasize the significance of symbols, as in Berelson and Steiner in 1964 as “the transmission of information, ideas, emotions and skills...by the use of symbols”.
- Theodorson and Theodorson in 1969 explained that communication is “the transmission of information, ideas, attitudes, or emotion from one person or group to another...primarily through symbols.”

Much has been said about the concept of communication. Various communication scholars have already defined this term, depending on how it is utilized. Most of them define communication according to how they devised their communication models. These models have been developing through the years from linear to non-linear models. The researcher of this current study has decided to review these models given understanding communication based on various perspectives from various communication scholars through the years.

Aristotle was the first to take the initiative and design the communication model. The Aristotle model of communication is widely accepted. The most common communication model where the sender sends the information or a message to the receivers can influence them and respond accordingly. Aristotle's communication model is the golden rule to excel in public speaking, seminars, and lectures. The sender makes his point clear by designing an impressive content, passing on the message to the second part, and responding accordingly. Here the sender is the active member, and the receiver is the passive one (Management Study Guide, n.d.).

Harold Lasswell, in 1948, devised the first popular communication model used to understand the nature of communication. Lasswell is well known for his "5W" model of communication, which focuses on "Who (says) What (to) Whom (in) Which Channel (with) What Effect." In Lasswell's communication model, the communication process is divided into five parts, including communicator, information, media, audience, and effect; such five research fields provide a very good point of view to study the new media communication (Wenxiu, 2015).

More so, Wenxiu (2015) explains that Lasswell's model was put forward as early as 1948, although at that time, the development of media is relatively traditional and simple, also there is a lot of controversy in the study of the model, but it explicitly

divides the communication process into five parts or elements and correspondingly limits to five research areas. With that, researchers can effectively describe the communication process and plan for the study of communication. Such five research fields provide a very good point of view to study new media communication.

Critics of this theory have implicated the absence of clarifying the two-way communication aspect in communication. As we all know, communication involves a two-way process wherein both the communicators are often playing an interchangeable role as sender and receiver of the information. This absence in Lasswell's communication model brought out other scholars' concerns on the element of feedback.

Shannon and Weaver offer another viewpoint of communication in 1949. The Shannon-Weaver Model of communication started technical but grew to encompass all forms of communication. It was developed from an engineering perspective and was primarily focused on communication technologies (Lee, 1993), in particular the transmission and reception of messages (Croft, 2004), and to develop a mathematical theory of communication (Chandler, 1994).

Given Shannon & Weaver Model, information flows from the sender/speaker to the hearer/receiver in a one-directional, mechanistic, and unilateral manner. Since Shannon & Weaver, as telecommunications researchers, wanted to ascertain how the electric signal was transmitted via wire or radio wave, the ultimate aim was to know what happens during this process. Although this experiment gave birth to communication theory, it is not a mutual communication for inclusiveness and reciprocity (Nwagbara and Reid, 2013).

What is notable in this model is its ability to explain that there is always a noise that would affect the transfer of messages in every communication.

Another scholar has devised a circular model of communication through Charles Osgood and Wilbur Schramm in 1954. The Osgood and Schramm model of interpersonal communication outlines the essential components of communication between two people. Additionally, the model proposes that interpersonal communication occurs by exchanging purposeful messages in a reciprocal, circular fashion. The three common elements that are present in the model are the Decoder, Encoder, and Interpreter. As a circular model, it presents that the communicators (both the sender and the receiver) performed the mentioned elements during the conversation.

The model posits that people decode meaningful messages during communication. *Decoding* refers to *receiving* a message. In an interpersonal communication context, this is done through human senses such as hearing and seeing. These nervous impulses travel to the brain where the human begins to translate them. *Interpreting* can be defined as making meaning of sensory information. Humans will interpret sounds into words during a face-to-face conversation and put words together to make meaningful sentences. Finally, the model explains that after humans decode nervous impulses during the previous step, they must encode a meaningful message to send to their communication partner based on the interpretation. In a face-to-face context, humans often relay spoken words to each other, display facial gestures, change their posture, move their hands, or change voice pitch (Elkins, 2012).

This model suggests that communication is a two-way process, wherein the communicators involved in a particular communication situation are reciprocating the information they are exchanging. Both the sender and the receiver are responsible

agents of the process to make the exchange of the messages more meaningful and relevant to both of them.

Another classic model that explains communication is that devised by David Berlo in 1960. The model considers the different aspects of the message (content, elements, treatment, structure, code) and equalizes both sender and receiver. Berlo's model of communication operates on the SMCR pattern. In the SMCR pattern, S - Source; M – Message; C – Channel; R – Receiver; the source, also called the sender, is the one from whom the thought originates. Sender transfers the information to the receiver, carefully placing his ideas into words. The ideal communication occurs when both the sender and receiver have common communication skills, the same attitude, knowledge, social system, and culture (Khalimzoda, 2016). For instance, a person with the same expertise could understand particular whereabouts because they are of the same wavelength level. However, if they are different, there is a possibility that the messages will not be adequately communicated.

After these models were devised, many models were developed. Various studies explain how human communicates from just mere face-to-face communication to a more complex form of communication like the website or internet.

The reviewed related literature provides information on the different views about communication based on early communication forms. Aristotle explained that communication is an essential aspect of convincing the public to be a reliable source of information. However, Lasswell suggested that a communication flow requires the sender, receiver, message, and channel elements. Shannon-Weaver introduced that the communication flow is affected by noise. Osgood-Schramm highlighted that communication is a two-way process and described that communication involves reciprocation. Berlo extended the concept of communication by expanding the

traditional SMCR by emphasizing that both the sender and receiver have common expertise in communication, which might affect the transfer of information.

Interaction of people in a community can be viewed differently depending on the medium use. Interaction can be done using various communication technologies like television and radio, which is one-way, yet being reactive towards the sender is difficult. We can also look at interaction in a face-to-face manner through interpersonal communication. When all these interactions took place between the subject and the people they interact with, it will affect the subject's views. Hence, the need to go back on how the concept of communication expounds is necessary to understand the meaning of interaction from communication models' perspectives.

Core Principles of Symbolic Interactions

It can be viewed that instead of focusing on social groups like a society or culture, symbolic interactionism (SI) focuses on the interaction of individuals with one another or the society to explain social order and change. More so, it can also be deduced from this concept that the symbolic interactionist tradition has focused on the institutional analysis in which-- instead of presupposing that institutions are collective entities-- the regular, orderly patterns of social life (including inequalities of wealth, power, and prestige) are viewed as the outcomes of the collaborative interactions of real people in a real situation (Dennis & Peter, 2007).

George Herbert Mead was an early social constructionist. He believed that our thoughts, self-concept, and the wider community we live in are created through communication—symbolic interaction. For him, without symbolic interaction, humanity, as we know, wouldn't exist. In relation to this, he suggested that meaning is assigned and created by an individual. These meanings assigned will change based on their interaction with ideas, objects, and events.

When Mead was still conceiving the concept of symbolic interactionism, the term was not yet popularized; instead, only the social interaction was a widely used topic in the study of sociology at the Chicago University. It was only coined when Herbert Blumer, the student of Mead, published the book, which was based on Mead's lectures in which the term "symbolic interactionism" was defined and described. Similarly to how his mentor looked at the society, Blumer (1934) believes that meaning is created as a result of the interaction between people, and meaning allows people to produce some of the factors forming the sensory world. Further, he stated that the meanings of things for human beings who are acting are either bypassed or swallowed up in the factors used to account for their behavior (Blumer, 1934).

Importance of Symbolic Interactionism in Research

Symbolic interactionism provides a theoretical framework for understanding people's behavior and viewpoints, where the researcher offers descriptions of processes of human interaction. The researcher examines human behavior based on the meaning individuals give to their environment; as they interpret significant symbols in their worlds (Zeegers, & Barron, 2015).

Accordingly, the empirical world becomes the world of everyday experiences. Social reality and human behavior in symbolic interaction are conceptualized as symbolic, communicated, and subjective in both structure and content (ibid).

Relative to this, symbolic interactionism constitutes a longstanding and resilient theoretical perspective and research tradition in sociology, particularly within sociological social psychology. It has been referred to as one of the three significant faces of social psychology (House 1977, in Snow 2001).

Symbolic interactionism (SI) is a distinctively sociological perspective that stresses the analytic centrality of investigating the meanings people give to their

activities. Originating US pragmatist philosophy and its uptake by staff and students working at the University of Chicago, it developed an intensely empirical approach to social life that significantly influenced several substantive sociological fields, including crime and deviance, education, health and illness, organizations and work (Dennis & Smith, 2015).

Some symbolic interactionist theories (e.g., Scheff, 1997; Turner, 2002, 2007) introduce psychoanalytic dynamics, emphasizing that individuals will often repress negative emotions like shame and guilt when their identities are not verified. With repression, the dynamics of emotion often disrupt interpersonal processes, while having potentially large effects on people's commitments to macrostructures in a society (in Turner, 2015).

Humans live in groups, and the interactions within the group mold the individual. Symbolic interactionists make several assumptions regarding the nature of the self. In a general view, the self can be seen as an object and that the meaning of all objects arises out of interaction and the way people act toward these objects. In a scientific field generally undistinguished by its terminology's precision, the 'self' refers to the cognitive process of self-awareness. More so, self-awareness, or reflexivity, relates to humans' ability to be both subjects and objects to themselves (Longmore, 1998).

According to the structural symbolic interactionists, self-concept refers to all products or consequences in contrast to self. Also, it describes the self-concept as all of the individual's thoughts and feelings, having reference to himself or herself as an object. The self-concept is composed of various identities, self-evaluations, attitudes, beliefs, values, and motives. Hence, self-concepts refer to how we conceive of ourselves (Longmore, 1998).

The conception of *self* as an essential aspect in understanding symbolic interactionism has a long history until it was given much attention in sociology and communication studies.

Charles Cooley's work in 1909 on the concept of symbolic introspection came to influence the contemporary symbolic interactionism, particularly the Chicago School. Cooley emphasized the importance of subjective mental activity in social life. He viewed society as a "relationship among personal ideas." In analyzing social behavior, Cooley argued that humans use sympathetic introspection emphatically to imagine situations as others see them. For Cooley, the individual and society are two sides of the same coin: No individuals exist apart from society, and there can be no self apart from others.

The phrase *looking-glass self* was borrowed by Mead from the Cooley, who adapted it from a poem by Ralph Waldo Emerson, which was written as: *...is to friend a looking glass; reflects his figure that doth pass.*

The looking-glass self refers to our perception of how we appear to another person, our perception of that person's judgment of us, and some self-feeling from these perceptions. This suggests that the expectations of others are central to the development of self-perception and reflected appraisals.

Cooley also emphasized that the self is developed within the context of primary groups- small groups in which face-to-face interaction is likely to occur.

In 1915, James developed a conception of self as multifaceted and a product of interaction with others. James emphasized that the individual has many social selves as there are individuals who recognize him or her. In 1922, Dewey stressed human beings' uniqueness in terms of their capacity for thinking and maintained that thought arises in humans adjusting to their environment.

Like many scholars of his time, Mead incorporated evolutionary theory in his work. Mead, in 1934, however, distinguished between *self* and *body*. The *self* is reflexive, both a subject and an object, whereas the *body* is not. What makes humans distinct from other animals is communicating through significant symbols, particularly words directed at others and ourselves. Symbols for Mead are defined behaviorally.

Significant symbols, or words, come to mean the same thing to the person giving them as to the person receiving them, and they indicate the same future phases of activity for both the sender and receiver. Sharing symbols or words creates the *self* via the process of role *taking*. According to Mead, the ability to communicate not only gives rise to the self, but the existence of society is only possible because of communication. That is, to communicate, it is essential to see the world from the other person's point of view to role take or to put oneself in the other's shoes, so to speak, and to see things, including oneself, from the other's perspectives.

Meltzer retells Mead's story of a dog that responds to another dog's act through instinct or conditioning, in what Mead called a "conversation of gestures"; instead, their gestures are "a series of direct responses to stimuli." Humans, on the other hand, do respond to the intentions and meaning of gestures. This means that gestures are symbolic and require an interpretation. Humans interpret symbols similarly to engage in joint action; thus, they can respond to their gestures just as other actors in a co-present situation do through role-taking. This ability allows humans to respond to signs and symbols, which can transcend their surroundings. Thus, interaction becomes social and culture possible (Musolf, 2008)

Humans can respond to their gestures because they have a self. In essence, "having a self means that the individual may act socially towards oneself, just as toward others," and a self develops through role-taking, seeing oneself from others'

standpoint. One treats the self as an object, just like he or she would treat other objects in the process of self-objectification. The self develops socially, passing through distinct social stages (Musolf, 2008).

Nye and Berardo (1966) called symbolic interactionism as a conceptual framework rather than a specific theory. Meaning, self, identity, and their behavior relationships have been the central concern of sociological interactionism since the writing of Cooley (1902), William James (1915), John Dewey (1922), WI Thomas (1931), and Mead (1934).

According to Stryker (1981) and Meltzer, Petras, and Reynolds (1975), in their analyses of symbolic interactionism's historical development, they viewed society as a network of interpersonal communications that connect people.

Philosophers of the Scottish enlightenment appreciated the mind as instrumental in human adaptation. Their view on symbolic interactionism is as follows:

- a. Emphasis on empiricism including the importance of observation and critical assessment of experience over religious revelation and philosophical speculation
- b. Recognition of the importance of social change and social organization in the development of morals
- c. Recognition of industrialization's material benefits while acknowledging that social progress did not necessarily lead to individual happiness.
- d. Acknowledgment of the need for a new conceptual paradigm, distinct from religion to understand social change

Pragmatists viewed the mind as an instrument for adaptation and treated mental processes as biological activities open to scientific investigation. Pragmatists

also emphasized most important for our purposes, the social world, for the individual (Stryker, 1981).

It can be recalled the term "generalized others" was conceived by Mead (1934) to suggest the collective "self" in the community by an individual. Mead's "generalized other" transforms the observer from a particular person in interaction with the observed individual to the community that establishes the norms that define appropriate behavior.

Mead further explained:

The generalized other is an organized set of information that the individual carries in their head about the social group's general expectations and attitudes. We refer to this generalized others whenever we try to figure out how to behave or evaluate our behavior in a social situation. We take the position of the generalized other and assign meaning to ourselves and our actions.

The actor develops this *generalized other* during and after the game stage, in which Mead (1934) considered as necessary for the development of the human self. The game stage follows the "play at a role" stage during which the child learns to predict the mother and other significant persons' actions in response to its behavior and thus control that behavior as a means of influencing that person. The ability to do this involves the "taking of the role of the other" in interaction and must be followed by the ability to understand the generalized other of the community.

In her essay, Lopata (2003) narrated one of the studies she conducted with their graduate school students about women. Lopata's influence on social interactionism was because of her mentor, Blumer, and her exposure in the Chicago University when she was still studying her doctorate. In her team, they were interested in the social roles of women. They focused on how the women constructed the meaning of their jobs and themselves. They organized the emotional category and

degree of complexity of the role, categorizing the homemakers by the complexity of the household they managed. Numerous in-depth interviews and a historical study of American women's occupations augmented the views of their lives. In their analysis, they clustered their results into three: perceived job complexity, career commitment, and what they labeled "generalized self."

The *generalized self* is a self-concept that people carry with somewhat like a reference group for past specific situations or interactional contexts. Like Mead's *generalized other*, the *generalized self* is freed from contextual images and forms a means of judging the action or situation as being "true me" or not. It thus provides a source of evaluations without a specific other against whose judgment Cooley's *looking-glass self* responds.

For example, people interact with other societal members and groups and behave towards objects based on the interactions relevant to all marketing strategy facets. Careful attention to symbolic detail can facilitate and enhance the effectiveness of one's marketing effort.

Symbolic interactionism is manifested in consumer behavior in the form of symbolic purchasing behavior. This type of purchasing occurs when consumers acquire a specific good or service for what it signifies, based on society's symbols. When social groups attach symbolic meaning to a product, companies need to understand its nature to reinforce or alter it to their advantage. Companies can take a more proactive stance by developing favorable symbolic images for their goods and services. The primary means by which a company can influence the symbolic image that its product acquires is through a carefully planned and implemented marketing program. Symbolic interactionism has implications for a company's market segmentation practices and the formulation of strategy concerning all four variables of

the marketing mix - product, promotion, price, and distribution (Leigh and Gabel, 1992).

Two School of Thoughts of Symbolic Interactionism

Meltzer's contribution to symbolic interactionism is the best short description of George Herbert Mead's thoughts on symbolic interactionism. He was the first to recognize that interactionism has two schools of thought, *Iowa* and *Chicago*-- a notion now so taken for granted that the attribution to Meltzer.

Situational or the Chicago School emphasizes the emergence and maintenance of the self in face-to-face interaction. It takes as its subject the process of social interaction in naturally occurring social situations. More so, it emphasizes the fluid and contingent nature of the social order. During this time, scholars focus on how individuals define situations and thereby construct the realities in which they live. This approach, particularly from the perspective of Blumer (1969), suggests that symbolic interactionism is viewed as a corrective to the macro orientation of sociology, which downplays individual differences and emphasizes that individuals enact socially constructed roles.

The situational approach emphasizes that individuals create and re-create roles from one situation to another, and each of us may do this differently. This is possible because individuals construct meaning, have selves, and relate to themselves and others in terms of shared meanings.

Blumer (1969) examined society not as a structure, but as a process, and he viewed reality as socially constructed. He criticized survey research and quantitative techniques associated with the scientific method. Further, he said that it was not possible to study society's structure through the use of variables because this would imply a relationship of causation, which would be impossible since anything is

capable of being instantly re-defined. Therefore, fixed social variables are impossible to measure, and any attempts to explain human social behavior with such constructions are unproductive.

The focus of Chicago school interaction theory is on the reflecting, spontaneous, creative, acting self, which is constantly apprehending meaning for objects in the environment while simultaneously altering those meanings in service of larger issues of the self (Blumer, 1969)

Scholars on this school of thought are typically interested in how individuals create situations and define themselves. To understand why people do what they do, it is essential to grasp the ideas that people have, their definition of the situation, their covert behavior, and the meaning people attribute to social objects (Musolf, 2008).

Social Structural, Self-theory, or Iowa School examines the structural features of social groups and the consequences of role relationships for individuals.

Meltzer admired William F. Ogburn, who was at the forefront of quantitative sociology at Chicago. Ogburn supported the idea anything not quantifiable--not science-- is mere metaphysical speculation and academic humbug (Musolf, 2008).

Ogburn, as quoted in Hammersley (1999) explained that:

Knowledge and understanding are at opposite ends of a continuous distribution... the tests of knowledge are reliability and accuracy, not understanding... a person, untrained scientifically, may live for a long time among other people and come to have a pretty good understanding of them; yet he would scarcely be called scientist. His understanding would not be of that accurate, systematic, transferable kind called science.

Kuhn and his students developed Iowa School. Like Ogburn, this advocated survey methods, objective measures, and quantitative analysis. Kuhn emphasized structural as opposed to the processual conceptions of self and society and viewed

behavior not as emergent and nondeterministic but as determined by antecedent variables having to do with aspects of the self and historical developmental, and social conditions.

The structural approach places greater emphasis on location in the social structure as the primary force influencing the social construction of reality, including conceptions and experiences of sexuality. Through this approach, one can explain behavior in terms of the role assignment associated with one's location in the social structure.

It can be implied from the two schools of thought the difference in their traditions of studying society. Chicago School is more of an interpretivist during Iowa School as positivists.

Rights on Education of the Indigenous People

Many people have been denied their right to education. Education has become a privilege than a right, and indigenous peoples are among the most affected and disadvantaged.

Education, as a fundamental human right, is stipulated in the Universal Declaration of Human Rights. As a global concern, rights to education are reaffirmed in the World Declaration on Education for All (EFA) and the Dakar Framework for Action.

International attention is given to address the demand for quality education to meet the basic learning needs of all children, youth, and adults of today's culturally and linguistically diverse societies, clearly expressed by most international organizations like the UN.

Indigenous people should not also be left behind when it comes to quality education. Indigenous peoples' right to access education has often been mistakenly

interpreted as meaning that indigenous peoples only want access to non-indigenous education. Yet indigenous peoples worldwide are demanding educational provision that is linguistically and culturally appropriate to their needs while not excluding them from broader access to national education systems. At the same time, education needs to be empowering and to draw from indigenous culture and wisdom (King and Schielman, 2004).

Current trends in 'Education for All' towards decentralizing and diversifying the provision of education and innovative approaches in intercultural bilingual education and the establishment of indigenous peoples' educational programs and institutions are mutually reinforcing factors offering new perspectives for indigenous knowledge.

The six goals set out for 'Education for All' by the Dakar Framework for Action are essential to indigenous education. They focus on:

1. comprehensive early childhood care and education
2. free and compulsory primary education of good quality
3. equitable access to appropriate learning and life skills programs
4. the improvement of adult literacy
5. the elimination of gender disparities
6. recognized and measurable learning outcomes.

To summarize the key issues regarding indigenous education highlighted above, some of the general objectives of providing quality education for indigenous peoples can be described as follows:

1. To ensure that indigenous peoples have equal access to and the opportunity to reach the same level of education as other citizens of the national community, including in higher education.

2. To strengthen identities as a basis for promoting tolerance, understanding, peace, and justice among cultures, and respect for cultural and linguistic diversity.
3. To recognize, respect, and integrate the cultural values, histories, languages, knowledge, traditions, customs – and specific relation to the land – of indigenous peoples in the design of educational programs, policies, and curricula
4. To enable indigenous peoples to take their rightful place in, and participate fully as members of, the local, national and global community, based on their informed choices and decisions
5. To strengthen partnerships with indigenous peoples and their communities as a fundamental factor in the sustainability of programs and policies, and
6. To recognize and strengthen indigenous peoples' ownership over their knowledge and education systems and recognize the potential contribution of these systems to promoting and advancing culturally and linguistically appropriate quality education for all (King and Shielmann, 2004).

In the Philippines, the IPs' rights are supported by the Indigenous Peoples Rights Act (IPRA) of 1997, Section 3(h). IPs or indigenous cultural communities (ICCs) defines Indigenous People as:

“a group of people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, tradition and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and culture, became historically differentiated from the majority of Filipinos. ICCs/IPs shall likewise include peoples who are regarded as indigenous on account

of their descent from the populations which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains.”

The Philippines is a culturally diverse country with an estimated 14- 17 million Indigenous Peoples (IPs) belonging to 110 ethnolinguistic groups. They are mainly concentrated in Northern Luzon (Cordillera Administrative Region, 33%) and Mindanao (61%), with some groups in the Visayas area. In recognition of this diversity and under the framework of national unity and development, the Philippine Constitution mandates state recognition, protection, promotion, and fulfillment of the rights of Indigenous Peoples. Further, Republic Act 8371, also known as the "Indigenous Peoples Rights Act" (1997, IPRA), recognized the right of IPs to manage their ancestral domains; it has become the cornerstone of current national policy on IPs (United Nations Development Programme, 2010).

In the Philippines, IPs have been subject to historical discrimination and marginalization from political processes and economic benefits. They often face exclusion, loss of ancestral lands, displacement, pressures to and destruction of traditional ways of life and practices, and loss of identity and culture.

Indigenous Peoples' (IPs') possibilities for development are limited by several factors such as their linguistic and cultural marginalization, poor access to markets, limited control over their natural resources, little power of negotiation within their countries, and inadequate access to communication media and tools, among others. Their traditional communication processes and media have also been affected by acculturation and the overcrowding of information systems, which rarely address IPs' concerns and the need to promote indigenous communication processes (FAO).

With these mentioned deficiencies for the IPs to live, it affects how they get along with other people. They often feel observant if other people visited their community. Usually, the cultural difference is also affecting the way they absorb the information being given to them.

In the study conducted by Mcgrath et al. (2005), it is apparent on the importance of effective communication with aborigines when delivering health services. Data were collected from 72 qualitative interviews conducted throughout the regional, rural, and remote areas of the Northern Territory in Australia with indigenous patients and careers and the health professionals who care for them. Participants highlighted the struggle associated with effective communication when working in a cross-cultural setting at indigenous and western healthcare interfaces. The findings record the wisdom and insight from practitioners who have extensive experience dealing with communication difficulties.

Communication is essential in every community project. For the community to give their high trust to the project implementors, they assure that they are sincere of their intention to help. This is common among the indigenous people. The group does not give their trust right away.

Thus, in many traditional cultures, a high sense of value is placed on building and maintaining relationships. Taking a 'person before business' approach will help form this relationship and build rapport.

In recent years several Indigenous Peoples' (IPs') organizations, UN agencies, and the UN Permanent Forum on Indigenous Issues (UNPFII) have started a process to advocate the role of communication in IPs self-determined development. Nowadays, the appropriation of communication processes and media can ensure that IPs take control of these and others factors that affect their self-determined

development. In fact, IPs' organizations in several regions of the world have used their creativity to implement communication systems, strategies, and policies that fit their development (FAO).

Relative to those aforementioned discussions, cross-cultural communication theory offers a great heritage of knowledge and resources to identify and understand communicative differences. For example, Gudykunst and Ting-Toomey (1988) or Bennett (1998) proposed models of communicative cultural styles. As Vila(2005) points out, differences between verbal styles and affecting communication between people of different reference cultures, may also, if ignored, lead to differences in interpretation. Lustig and Koester (1996) have analyzed non-linear communication. For example, an individual with a circular style may interpret another, who has a more linear style of discourse, as being a simplistic or thant, while the latter may view the person with a circular style as illogical or evasive (as cited in Qualitative Research.net).

As Ekman and Friesen (1969) or Dodd (1991), some authors have analyzed problems of non-verbal gestures in intercultural interaction. In an interview or a focus group, a look or a gesture, even a smile, may signify something different from one culture to another. In addition to influencing the effectiveness of attributing meaning to such gestures, these differences may also alter the communication climate or influence the development of the research process, given the possibility of reducing confidence, producing doubts, etc. (ibid).

With regard to education, the IPs are among those with the lowest literacy rates. It is a challenge to serve their needs in remote areas, and standard education programs fail to take into account their cultures, languages, and current realities. In an attempt to respond to these challenges, the Department of Education in the Philippines has recently adopted the Indigenous Peoples Curriculum Education Framework

(DepEd Order No. 32, s. 2015) as a guide for IP educators in developing "culturally appropriate and responsive" curricula, lesson plans, instructional materials, and teaching methods.

Yet, it is a challenge to communicate with them to deliver their educational support. It is a good thing that there are strategies that were devised by some organizations for them to let the IPs feel of their sincerity.

The Angiskul ma Bangka (AmB) or "Classes in Bancas" is one example of an innovative program that helps indigenous young learners gain access to quality and culturally relevant education. They study their adopted community's culture to make their learners feel at ease during the implementation of their project.

The AmB initiative began in 2014 to serve the internally displaced indigenous Bajau children in Zamboanga City. It is spearheaded by Cartwheel Foundation, Inc. (CFI). This non-government organization focuses on IP education as its primary goal for advocacy, with Ateneo de Zamboanga University-Center for Community Extension Services (ADZU-CCES) as implementing partner and TELUS International Philippines, Inc., Karapatan sa Malikhaing Paraan Innovative Human Rights Initiative (KaSaMa), Spanish Agency for International Development Cooperation (AECID), and Sun Life Financial Philippines Foundation, Inc. as funding partners(Dolatre, 2016).

Known as being among the last seafaring peoples in the world, Bajau communities build their homes on stilts in coastal areas. An estimated 600 of their families were forced to evacuate from their original homes, many of which were burned in the prolonged armed conflict between the Moro National Liberation Front and government troops (referred to as the "Zamboanga Siege") in 2013. Many of them remain in a post-conflict transitory site at Barangay Mampang in Zamboanga City, where they live in cramped bunkhouses and lack access to essential services.

Identified as both IPs and as internally displaced persons (IDPs), they represent some of the Philippines' most vulnerable sectors today (ibid).

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 their community's good, all efforts must respect their identity as IPs (ibid).

Openness is the key to nurturing a dynamic where teachers and students learn from each other. Respect for the dignity of each community member is manifested with respect to their entire culture. Education programs for such communities bear good fruit when they are facilitated rather than forced. All key players need to recognize the abundance in both human and natural resources in the community as education harnesses the many strengths that had been theirs all along (ibid).

International Response to IP Education

For indigenous communities, a global citizenship education that does not recognize the struggle for Indigenous Peoples' self-determination (which features their communities' education in their first languages and traditions at its forefront) is deeply problematic.

Equally difficult is the failure to acknowledge that these efforts occur simultaneously across multiple sectors, overseen by powerful political and legal frameworks. Indigenous Peoples' citizenship and rights to educational participation

are historically situated and remain in constant reconfiguration. What is perhaps surprising as far as understanding this particular complexity is concerned is that Tully makes no mention of his previous (2000) work, 'The Struggles of Indigenous Peoples for and of Freedom.' This article drew attention to the complexities of Indigenous Peoples within national and international legal frameworks and to the question of indigenous rights to self-determination and the potential for accommodating these rights within the liberal democratic theory. In terms of its contribution to his chapter in this volume, 'Two Meanings of Global Citizenship: Modern and Diverse,' and the overall book, its absence seems a little out of place.

It can be recalled that before contact with Europeans, Indigenous peoples educated their youth through traditional means — demonstration, group socialization, participation in cultural and spiritual rituals, skill development, and oral teachings. The introduction of European classroom-style education as part of a larger goal of assimilation disrupted traditional methods and resulted in cultural trauma and dislocation. Reformers of Indigenous education policies are attempting to reintegrate traditional teachings and provide more cultural and language-based support to enhance and improve Indigenous children's outcomes in the education system (Mccue and Filice, 2019).

Keskitalo, Määttä, and Uusiautti (2011) conducted a study about the educational challenges of the only indigenous people group in Europe: the Sámi. The data was collected by school ethnography in Norway during 2001-2007 in six Sámi schools. Despite the many centuries' educational efforts, the Sámi have not managed to form their own school culture because the current school system has been imported in the Sámi areas by outsiders, namely western educators and missionary workers. Sámi education relates to a whole new dimension at a time when Norway is engaged in

another Sámi primary school education reform, while in other countries inhabited by the Sámi people—Finland, Sweden, and Russia—the situation is much more challenging. In this study, results concerning the history-bound and practical problems of Sámi education are introduced. The results will be discussed how teacher education should be developed and what issues should be paid attention to develop Sámi education.

Philippine Government Support to IP Education (IPEd)

Indigenous people think and interpret the world and its realities in different ways from non-indigenous people because of their experiences, histories, spirituality, culture, and values. It is important to learn about these realities and worldviews to provide optimal learning opportunities for First Nations children attending their band schools. Battiste & Henderson (2000) state:

Survival for Indigenous people is more than a question of physical existence...it is an issue of protecting, preserving, and enhancing Indigenous worldviews, knowledge systems, languages, and environments. It is a matter of sustaining spiritual links with ecosystems and communities”.

The Philippines has also been responsive to support the international concern on supporting the IPs on their education. This can be seen in how the Department of Education in the Philippines developed a program that is only intended for the Indigenous People Education.

In 2013, The IPEd program was DepEd's response to the right of IPs to education that is responsive to their context, respectful of their identity, and supportive of the value of their indigenous knowledge, skills, and other aspects of their cultural heritage (Thai News Group, 2013).

The Department of Education (DepEd) has allotted P100 million to finance education capacity-building initiatives for Indigenous Peoples (IPs), as part of its continuing thrust to make education universal and inclusive of all learners (Ibid).

The then Education Secretary Armin A. Luistro said the fund allotted by DepEd comes with implementing guidelines on its allocation and utilization for IPs education (IPEd) program. This initiative is part of their commitment to achieve the Education for All (EFA) 2015 targets and the Millennium Development Goals set by the United Nations, which we are duty-bound to fulfill.

For instance, part of the affirmation of commitment to IPEd is the inauguration of a *Pakedlan*, an indigenous space for coming together among the *Kankanaey* peoples of Benguet, at the Baguio Teachers Camp, where a ritual was conducted jointly with the IP community representatives from Luzon, Visayas, and Mindanao to culminate the gains of IPEd (Thai News Service Group, 2015).

Secretary Leonor Magtolis Briones continues to support the Philippines' IP Education when she was appointed as the next DepEd Secretary after Luistro. Sec. Briones reaffirmed the Department of Education's (DepEd) commitment to further strengthen the Indigenous Peoples Education (IPEd) Program through continuous consultations with IP elders, leaders, and community representatives during the 2017 National Indigenous Peoples Education Gathering on January 10 in Davao City (Albawaba Report, 2018).

During the gathering, Sec. Briones highlighted specific education concerns that directly impact IP learners and communities and the implementation of an education geared toward a more quality, accessible, relevant, and liberating primary education for all.

It can be recalled that in 2014, the congress proposed This is the intent of HB 4220 entitled "An Act recognizing and institutionalizing Indigenous Peoples' Educational System within the Philippine Educational System, establishing the guidelines for the accreditation, management and evaluation of IP schools, appropriating the necessary funds, financial assistance, incentives and support therefor and for other purposes," authored by Hon. Teddy Brawner Baguilat (Lone District, Ifugao).

Under the bill, the IP education community refers to those persons, groups of persons or associated institutions -elders in the community, parents or guardians of IP learners, the IP learners/students, and school personnel including school administrators, teaching staff, non-teaching personnel, the IP school Accreditation Body and the IPED Council -- involved in organized teaching and learning processes (Albawaba, 2014).

The affirmation of this bill is stipulated in DepEd Order No. 22, 2016 or the "Implementing guidelines on the allocation and utilization of the indigenous peoples education (IPED) program support fund for fiscal year (2016)":

Rationale. Section 1. The Indigenous Peoples Education (IPEd) Program is DepEd's response to the right of indigenous peoples (IP) to basic education that is responsive to their context, respects their identities, and promotes the value of their indigenous knowledge, skills, and other aspects of their cultural heritage.

Section 1.2. The IPEd Program supports the realization of the K to 12 Basic Education Curriculum, which subscribes to the following standards and principles, among others: inclusive, culture-sensitive, and flexible enough to enable and allow schools to localize, indigenize, and enhance based on the community's educational and social context.

The DepEd order clearly specified that education in the Philippines has policies in support of indigenous people.

Chapter III

RESEARCH METHODOLOGY

This chapter describes the research method and procedure that was utilized to investigate the research problem. It is composed of the following components: the research approach, data gathering procedure, data analysis, and ethics employed in conducting the study.

Research Design

Qualitative Research Design. The study followed the qualitative type of research. The researcher used qualitative study research to examine relations, events, circumstances, or the nature of the materials. Employing qualitative research as the design will provide complex textual descriptions of how people experience a given phenomenon. This design provides further information about the “human” side of a phenomenon being observed. Utilizing this design considers intangible factors that include social norms, socioeconomic status, gender roles, ethnicity, and religion (Mack et al., 2005).

Qualitative research design aims to describe variation, individual experiences, and group norms of the target phenomenon. The researcher obtained qualitative data in a textual form through the transcribed interview with the research participants.

The researcher utilized qualitative design instead of quantitative for the given reasons. Firstly, utilizing semi-structured interviews applies to the objectives of the study to explain and to describe (Daly, 2007). Secondly, this design provided the researcher with a detailed view of exploring the phenomenon straight from the data and avoids imposing assumptions on the participants' experiences (Merriam, 2009).

Narrative Approach. The researcher utilized a Narrative Approach in his study. This approach to inquiry is a form of qualitative research in which the stories

themselves become the raw data. This approach has been used in many disciplines to learn more about the narrator's culture, historical experiences, identity, and lifestyle. Additionally, this approach involves inquiry directed at narratives of human experience or inquiry that produce narrative form (Butina, 2015).

Through this approach, the researcher was able to understand and capture the points of view of his research participants, which resulted in a wealth of detailed information; therefore, leading to an increase in the depth of understanding of the subject of inquiry.

Data Collection

Method Used. *Pakikipagkuwentuhan* (exchanging stories) or casual conversation with the research participants was utilized to obtain the qualitative data.

This method is similar to the method of interviewing; however, they only differ with respect to the researcher's role and the participants and the manner of data collection. *Pakikipagkwentuhan* aims for systematic procedures, for example, using a semi-structured predetermined interview protocol. However, flexibility was allowed in the questions (e.g., adding or omitting questions when deemed appropriate). Each interview was set in a less formal tone that can be more likened to a friendly, casual conversation. On this method, the researcher has to establish a rapport talk with the participants to motivate them to narrate their experiences (Garcia, 2018).

According to Pe-Pua (2000) and Protacio-Marcelino (2000), rapport-building is very important to minimize the gap between researcher and participant and to help facilitate a comfortable relationship between the two (*pakikipagpalagayang-loob*).

Instrumentation. In *pakikipagkwentuhan*, the researcher utilized guide questions to organize the narratives of the participants carefully. Unlike the usual

interview, this method is less formal; hence, its procedure follows a casual interaction with the participants.

Conducting follow-up questions based on the responses from the participants was conducted. This helped the researcher to elicit participants' complete knowledge and experience related to the research topic. More so, it is useful to probe participants to elaborate their responses and learn all they can share about the research topic.

Data Gathering Procedure. As part of the data gathering protocol, the researcher sought first the consent from the research participants. The consent is a mechanism to assure that the participants understand the purpose of participating in the research study to decide on their answers to the questions deliberately (Mack et al., 2005).

The researcher used the two forms of consents: written and oral consents. For written consent, the research participants received a letter asking them if they can take part in the conduct of the study. Along with the letter, the researcher personally talked with the participants regarding the research to further discuss the purpose of the study and to provide assurance that the confidentiality of the data obtained was strictly adhered to.

During the *pakikipagkuwentuhan*, the researcher informed the participants on the following activities (Mack et al., 2005):

- the purpose of the research;
- what is expected of a research participant, including the amount of time likely to be required for participation;
- the fact that participation is voluntary and that one can withdraw at any time with no negative repercussions;
- how confidentiality will be protected

The sharing of narratives was done individually to allow the research participants to focus on their flow of thoughts as they tell their stories and avoid destruction from the other research participants. Four research participants participated in the study.

In sharing the narratives, the researcher observed casual conversation while encouraging the participants to tell their stories from the moment they believe that they were starting to learn, be it in school or in their house. All of them started their narratives from their experiences when they were already in school, while there were some instances that they were inserting narratives when they were learning in their home. The researcher just let the participants share their stories to get the details of their narratives.

The researcher only inserted questions whenever necessary, such as clarifying points, eliciting more information, and introducing another topic.

The sharing of their narratives took place on three Sundays. The researcher took advantage of the availability of the research participants. Since the participants were attending their classes every other Sunday, it took a while for the researcher to talk with the target participants. After their classes in the literacy project, the researcher utilized their remaining time to ask them to tell their narratives. Whenever the sharing of narratives was being conducted, the researcher coordinated with the research participants, their teachers, and the lead proponents to appropriately manage the time.

The first part of sharing was conducted on February 17, 2020. Two research participants participated. It was followed by another set of sharing the other week; it was conducted on February 23, 2020, and only one research participant participated.

Lastly, one participant participated on March 8, 2020. On average, the interview lasted for at least 25 minutes.

The sharing of their narratives were held at the learning center of the literacy project in a public integrated national high school.

The narratives were audio-recorded and then transcribed to ensure that participants' exact phrasing, emphasis, hesitations, emotions, etc. are captured. The researcher generally take brief notes during the interview and record more detailed impressions (Mack et al., 2005).

The audio recording was chosen because the participants were conscious of being video recorded during the sharing of their narratives. The researcher assured that the participants were informed that they would be audio-recorded. Then, the audio-recorded narratives were transcribed. The transcription was used as qualitative data to understand the primary purpose of the study.

The researcher guaranteed that the interpretation of the meanings derived from *pakikipagkwentuhan* was carefully made.

Research Participants

The research participants of the study were the indigenous people learners who are enrolled in a home-based study project facilitated by a group of volunteer-teachers.

It was more than ten (10) years since the last time the indigenous people learners were enrolled in high school. They are currently pursuing their junior high school level studies as Grade 8 learners in a home-based study project.

The home-based study project where they are currently enrolled followed a formal curriculum accredited by the Department of Education.

Only four research participants were included in the study since they are those who have been actively participating in the lecture sessions every other Sunday.

This study relied heavily on its data on research participants. In their selection, the researcher utilized the following criteria developed by Tremblay (1957)

1. **Role in the Community.** In this study, the informant's role was their continuous exposure to the information being sought. This information refers to the communicated meaning of communication based on their symbolic interactions with their significant others.
2. **Knowledge.** In addition to having direct access to the information derived, the research participants were chosen on how they absorbed the information meaningfully.
3. **Willingness.** The researcher assured that consent (both written and oral) was asked from the research participants to guarantee that they are willing to communicate their knowledge to cooperate with them as fully as possible.
4. **Communicability.** The participants were able to communicate their knowledge in a manner.
5. **Impartiality.** Ideally, personal bias was at a minimum.

Research Site

The study was conducted in the learning center, where the indigenous people learners hold their classes. The learning center is situated in an integrated national high school in Sampaloc, Tanay, Rizal. It was properly coordinated with the school administration. The IP learners are visiting the learning center every other Sunday, where they are meeting their volunteer-teachers.

Analysis of Data

The narratives were audio-recorded and transcribed verbatim by the researcher. The narratives were coded in the original language following the stages

advanced by Castro (2003), Creswell (2007), and van Manen (1990). These stages include a holistic approach, organization into meaning units/blocks, and creating main themes and sub-themes.

First stage. In the holistic approach, the researcher followed the reading and re-reading of the transcribed narratives obtained from *pakikipagkuwentuhan*. The researcher was guided by the research problem and the guide questions. To organize the data properly, the researcher divided the participants' responses in accordance with the research problem.

The primary purpose of the first stage is to categorize the responses of the respondents in accordance with the research problem. The process of color coding was used to identify similar responses per research problem easily. For example, all fall as a response to research question one were highlighted with yellow and the research question two with blue, etc. This helped the researcher group the responses and determine the patterns and emerging insights from the participants' experiences. This included highlighting significant statements and/or quotes which reflect the participants' experiences (Creswell, 2007) and to see the language the participants use to describe the phenomenon.

Using a color-coding scheme, the first huge chunk of textual data is marked as RQ1 and RQ2 to represent the responses for each Research Question (RQ).

Second Stage. In this stage, the researcher read and re-read the first chunk of data per group: RQ1 and RQ2. This stage aims to divide and organize the data into meaning units/blocks, which then allowed for a more detailed analysis. This time the responses that were drawn from each clustered response underwent another clustering for each research problem. Keywords were highlighted. At this stage, the color-coding scheme was used again to categorize the participants' similar responses

in terms of similar responses in each research problem. At this point, the data were analyzed separately by the group.

Third Stage. The final stage is to synthesize findings from the participants and incorporate insights into the meaning units. The researcher had to read and to re-read the clustered responses from the second stage. The main objective of this stage was to formulate the main themes and sub-themes from each research question.

The researcher adopted the two-level step by Castro (2003) when transforming meaning into psychological language. These steps are *situated structure* and *general structure*, and both were employed in this study.

The *situated structure* refers to the concrete elements in which the phenomenon takes place. The *general structure* refers to the essential meaning of the phenomenon under study.

In this paper, the sub-theme follows the *situated structure*. It provides a specific phenomenon with respect to the indigenous people's aspirations for education and the symbolic interactions that affect their aspirations. The main theme follows the *general structure* that helped reveal emergent patterns that link to the available description of the phenomenon. The results of all the steps in data analyses were integrated to make sure that there is a coherent understanding of the phenomenon.

Ethical Considerations

The conduct of this research was guided by the three core principles, which are originally articulated in the "The Belmont Report Ethical Principles and Guidelines for the Protection of Human Subjects of Research." These principles form the universally accepted basis for research ethics.

These principles are as follows (National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research):

- *Respect for persons* requires a commitment to ensuring the autonomy of research participants, and, where autonomy may be diminished, to protect people from the exploitation of their vulnerability. The dignity of all research participants must be respected. Adherence to this principle ensures that people will not be used merely as a means to achieve research objectives.
- *Beneficence* requires a commitment to minimizing the risks associated with research, including psychological and social risks, and maximizing the benefits that accrue to research participants. Researchers must articulate specific ways this will be achieved.
- *Justice* requires a commitment to ensuring a fair distribution of the risks and benefits resulting from research. Those who take on the burdens of research participation should share in the benefits of the knowledge gained. Or, to put it another way, the people who are expected to benefit from the knowledge should be the ones who are asked to participate.

Chapter IV

RESULTS

This chapter presents the obtained findings in the study based on the narratives shared by the research participants. The study is guided by the following research questions: What is the indigenous people learners' demographic background? How do the indigenous people learners communicate education based on their symbolic interactions with their significant others.

Based on the questions presented, the main themes and sub-themes were generated. Each theme is carefully discussed in the succeeding research questions.

The following results show the presentation, interpretation, and implications of the obtained data of the study:

Demographic Background of the Indigenous People Learners

Participants were asked about their background and their experiences since they were young. Responses to these questions provide meaning to the succeeding questions pertaining to their views about education.

Visiting their community in upland Tanay, Rizal, one can see the mountainous areas and pristine rivers surrounding Sitio Manggahan in Brgy. Laiban and Sitio Magata in Brgy. Daraitan in the town of Tanay, Rizal. It has been the homes for the indigenous people, such as the Dumagats and Remontados. At a glance, the mountains and rivers have served as their gift for this is where they get their foods and sources of income.

These indigenous groups have adapted a way of life from a mere community tilling the soil and catching fishes from the river to embracing a more civilized

community. But, it cannot be denied that their meager income from the root crops, vegetables, and other sources of income from where they live is not enough to support one important basic necessity – that is, "access to education."

The researcher's encounters with the indigenous people in Tanay, Rizal motivated him to conduct this study. He has been involved in the literacy project where he is one of the proponents and, at the same time, its volunteer-teacher. The sad fate of the IP learners on education inspired teachers to be socially responsive by being engaged to a social cause that has become a baseline of their vision of "social transformation."

Those frequent encounters with the indigenous people learners gave the researcher the idea of "exploration" about how they see education. With the conversations with the learners, they often look at their life as someone wandering and journeying from one place to another in pursuit of what they want to achieve in life. As in someone who is exploring, they go with the flow and let their sail bring them to their respective destinations. As sailors would experience, they too had met waves and winds of the tempest that hindrance them on their way to their destinations.

The term "*exploration*" is also tantamount to the origin of the Dumagats. The group was not originally land dwellers and did not live on the mountain ranges of Luzon. Their ancestors were originally living by the seas where they got their food. They were "*exploring*" the seas to support their basic needs. Most of them were good fishers until invaders came in the Philippines that they were forced to evacuate in Luzon's upland areas to protect themselves. Living in the mountain ranges, they learned to survive as hunter-gatherers and catch fishes by the rivers in the mountains.

For this reason, in this research, it symbolically used the term “*exploring*” on their journey on “*education*.” In this research, he will be calling them “*explorers*” because, like the sailors of a ship, they have journeyed long for them to be educated. Most of the explorers in this research are beyond the regular age for junior high school, and despite their age, they took the opportunity to continue their education.

In this research, four indigenous people participated in narrating their explorations. They are those who have stopped their studies for more than ten years and have realized that they wanted to pursue their studies because of the opportunities that come along their way.

The First Explorer: *From Imaginary Classroom to Actual Classroom*. The first explorer, May, is 31 years old. She was not originally from Sitio Magata, Daraitan, Tanay, Rizal. She was born in Pampanga and had no blood of being a Dumagat. In 2000, their family moved to Tanay, Rizal, when her parents got separated. That year, her mother had another marriage with a member of Dumagat. In Daraitan, May became acculturated of the traditional practices of being a member of the Dumagat. Since then, she has considered herself a Dumagat. It was also in Magata, where she married her husband, who is a Dumagat.

When May was a kid, it was her dream to be enrolled in school. However, due to the separation of her parents, it took a while when she was enrolled. May did not enroll in grade 1 and grade 2; she was accelerated to grade 3 when their family moved to Daraitan. She was already 12 years old then. She said:

*Ako po kasi sir, hindi po ako nag-grade 1 and grade 2. Hindi po ako nakaranas na mag-grade 1 at hindi rin po ako nag-grade 2. Basta po natatandaan ko po na nag-aaralan-aralan po ako. Kasi po sir noong panahong iyon wala po talagang kakayahan ang mga magulang ko na papag-aralin ako. Hiwalay po sila sir, kaya kami, **kaya ako kahit gusto***

kong mag-aral... kaya po sumasali po ako sa mga nag-aaralan-aralan. *Doon natuto akong sumulat at bumasa doon sa aral-aralan na iyon. Kaya noong lumipat ako doon sa Magata noong 2000 diyan na rin po talaga ako natuto kasi marunong naman na po akong sumulat at bumasa. Kaya po ginawa na nila akong grade 3.*

(Sir, I did not enroll in grade 1 and grade 2. I was never enrolled in grade 1 and grade 2. All I remembered, when I was young, I used to play a game as if we were pretending that we were studying. Because, sir, that time, my parents cannot afford to send me to school. My parents had already separated. I wanted to study, so I joined my playmates to play as if we were studying. That is where I learned how to read and write. Because of this, when we moved to Magata in 2000, they accepted me in grade 3. There, I learned more about how to read and write)

In her narrative, May said that one of her aspirations was to study when she was a kid. However, her parents separated, and none of them took the responsibility of sending her to school. At her young age, she envied those children of her age who were going to school while she was not even attending classes. Because of this, she joined "aral-aralan," a childhood game where children were pretending that they were in school, and they were students, and anyone of them could play the role of a teacher.

Her aspiration to study was somehow attained for imitating what it felt like being in the classroom because of "aral-aralan," their childhood game. It can also be noted that this imitation brought significant change to May, for it helped her know how to write and read through her friends who were attending school. May was already 12 years old when she was admitted to grade 3.

She even recalled that when she reached grade 4, they were told that they had to transfer to another school. She narrated:

Kasi po sir, noong kami ay grade 4 na, inilipat na po kami sa kabilang iskul po. Kasi po wala pong card... Hindi po kami magpapalit ng level at doon lang po kami ng doon. Kaya po sabi ng teacher namin kayo ay ita-transfer na namin sa kabilang iskul.

(Sir, when I was in grade 4, we were transferred to another school. We were informed that our previous school could not provide us a report card. If we were not transferred to another school, we will not be

promoted to the next grade level because of the absence of our report card. It is for this reason that our teacher told us that they would transfer us to another school)

May also acknowledged how her previous school improved her reading skill.

She shared:

Noong nag-aral po ako doon, dati po hindi po ako bihasang mag-basa. Diyan na rin po ako tuluyang natutong magbasa. Marami rin kaming hindi naiintindihan dati. Kasi po yung pinapasukan naming iskul yun po yung sa mga Hapon sir. Kumbaga wala siyang card. I-trinasfer po kami sa Quezon para po magkaroon kami ng card.

(When I was studying there [in her previous school when she was in grade 3], I was not good at reading. It was in this school where I improved my reading skill. Also, many lessons were not easy for us to understand. Our school, which was built by a [foundation] from Japan, was where I attended my classes. They cannot provide us our report card, so they transferred us to Quezon to have our report card.)

According to May, they were transferred to another school because of the problem in their previous school, where it cannot produce a report card, which is one of the essential requirements in school. May mentioned "*yung pinapasukan naming iskul yun po yung sa mga Hapon*," wherein she refers to the two-house structures that serve as their library and the other as their classroom. The two-house structures were donated by a foundation from Japan, which became a temporary classroom for the students in Magata. However, due to an unexplained reason for not issuing a class record, May had no choice but to transfer to the closest school in their community in General Nakar, Quezon.

The school is quite far from their house that they need to cross a bridge that connects Tanay, Rizal, and General Nakar, Quezon. There are no other means of transportation to their school except for walking for at least half an hour.

May was so persistent to finish her elementary because it had been her dream to be in school. She was deprived for years to study because of the situation of their

family. But with her aspiration to dwell on the hardships of finishing her studies, she exerted much effort because, for once, she saw the brighter future ahead of her.

After finishing elementary, she continued to study at Daraitan National High School. Her adviser supported her first year in high school, but due to the distance of their school and lack of financial support, she did not continue her studies.

It was in 2006 when she met her husband. She did not pursue her second year after he got married.

The Second Explorer: A Walk to Remember of a Shy and Snobbish Student. Marissa, the second explorer, is 37 years old. She was born in Sitio Angelo, Brgy. Umiray, General Nakar. She is currently working as a Volunteer Health Worker in Brgy. Laiban, Tanay, Rizal. Her mother is a full-blooded Dumagat while her father is Tagalog. Marissa, herself, was also married to a Tagalog. Yet, she considered herself as a Dumagat. She said being a Dumagat is not determined by blood; it comes from heart and mind to identify as a Dumagat. She explained:

Ako po sa puso't isipan ko ay isang Dumagat. Bagaman hindi po ako purong Dumagat. Ang nanay ko ay Dumagat at ang tatay ko ay isang Tagalog.

(In my heart and mind, I am a Dumagat. I am not a pure-blooded Dumagat. My mother is a pure Dumagat, and my father is Tagalog)

She characterized herself as shy and snobbish when she was in elementary. She could not explain the reasons why she behaved that way. For her, despite her personality, she got used to being alone. She said:

Ako ay napakatahimik na bata noong ako ay nasa elementarya. Tahimik na masungit. Kaya wala akong kaibigan. Kaya ako iniwasan. Mas gusto ko pa na ako ay nag-iisa kesa ako ay may kasama. Di ko rin ma-explain kung bakit ganoon ako noong ako ay bata pa. Nakatulong din naman iyon sa akin. Mas gusto ko dati na mag-isa lang sa buhay.

(I was shy when I was in elementary. Silent and snobbish. The reason that I do not have friends. They always stay away from me. I'd rather want to be alone than to be with others. I cannot explain why I behaved that way when I was young. It helped me at some point. I want to be alone than to be with others)

Marissa is proud of her roots. She even came to the point that she sacrificed her education just because she defended her mother, a Dumagat. She only reached the first year of high school. She used to live in the house of her aunt when she was in high school. But after she heard discriminating words from her aunt, that was then she decided to leave. During that time, there was no nearest secondary school in General Nakar, so she had no choice but to give up her dreams to finish her studies.

Marissa shared:

*Ang pagkakakilala ng tiyahin ko ang Dumagat hindi siya ganoon ka...
Hindi dapat i-tratong tao.*

(My aunt believed that a Dumagat is someone that should not be treated like a human)

Despite her ill-fated experience with her aunt and her failure to pursue her secondary schooling, Marissa still aspires that one day she has a chance to finish her studies. She recalled that when she was in elementary, she was determined in her studies. She still has this aspiration; for her, nothing has changed. It just so happens that there is a little opportunity to study when she was younger.

When she was in elementary, she possessed the determination to finish her studies, for she was walking distantly for more or less half an hour every day to attend her classes. Despite having no food to eat during her recess and had only cassava for lunch, she focused on her studies. She shared:

**Ang karanasan ko noong nag-aaral ako ng elementarya...
naranasan kong maglakad ng mag-isa. Walang kasabay.** Siguro mga kalahating oras ang linalakad ko mula sa bahay namin hanggang iskul. Mag-isa lang ako. **Tapos naranasan ko rin na pumasok na walang**

baon. *Naranasan kong pumasok na ang tanghalian ko ay kamoteng kahoy. Pero hindi ako nahiya.*

(When I was in elementary, I experienced walking alone. No one walked with me. I walked for half an hour from our house to school. I was alone. I also experienced going to school without anything for my recess. I experienced to have only cassava for my lunch, but I was never shy of it)

It can be surmised from the narrative of Marissa on how much she values education. When she was in elementary, Marissa did not only show persistence in her studies; she also reflected optimism despite their living conditions.

She had just overcome her shyness and being snobbish when she got married and had already children:

Noong ako ay may asawa na at anak nawala na ang pagiging mapag-isa ko. Narito na ako sa Magata nang makuha akong beneficiary ng Pantawid. Doon nagbago ang aking pananaw na magsolo.

(I overcame being introverted when I got married and already had children. I was already here in Magata when I became a beneficiary of Pantawid. That was when I changed my view of being alone.)

When she became a beneficiary of the government's Pantawid program, she has to render a service to their community. As one of her jobs, she serves as a Barangay Health Worker, which requires her to interact with different people in their community. It helps her to overcome her being introverted.

The Third Explorer: *The Ups and Lows of an Academic Achiever.*

Menggay, the third explorer, is already 40 years old. At present, she serves as the chieftain of Sitio Manggahan, Brgy. Daraitan, Tanay, Rizal. She was born in Daraitan and considered herself as a Dumagat despite not being a full-blooded. In their family, her grandmother is the only full-blooded Dumagat while her grandfather is Tagalog. Her mother considered herself a Dumagat despite being a half-blood while her father is Bicolano. Hence, only one-fourth of Menggay's blood came from a Dumagat raise.

But for her, the percentage of blood will not determine one's connection to their tribe.

She explained:

Bale ang lola ko po siya ang Dumagat na napangasawa ang lolo ko na isang Tagalog na ang naging ang anak po ang nanay ko. So, tinataglay pa rin po ng nanay ko ang pagiging Dumagat dahil sa lola ko pero ang tatay ko po ay isang Bikolano. Pero po para sa akin ang pagiging tribu ay wala po siya sa pag-uugnay sa dugo kung hindi sa damdamin mo bilang ikaw ay isang Dumagat. Yun talaga. Totoo yun sir.

(My grandmother is a Dumagat who is married to a Tagalog. They were my mother's parents. My mother, in her heart, considered herself a Dumagat while my father is Bicolano. But for me, to identify as a member of an indigenous group is not determined if you are pure blooded or not; instead, it is about the heart of being a Dumagat)

It can also be deduced from the narrative of Menggay that regardless of her generation, she still carries within her being a Dumagat.

Kasi ang iba sasabihin nila na ibang generation ka na. Hindi. Hanggat taglay ko at nasa damdamin ko ang pagiging tribu hindi mo pwedeng gawing basehan ang percentage ng dugo.

(Others are telling me that I am from a different generation of IP. I disagreed. As long as I carry and I have the heart of being a Dumagat, no one can define my identity because of what runs in my blood)

Menggay went to Daraitan Elementary School, where she also graduated. As a student, she considered herself an achiever, for she was always receiving awards and honor since she was in grade 1 until grade 4. She said:

Noong grade 1 to grade 4, masasabi ko na perfect ako sa schooling ko. At hindi naman po sa pagmamayabang may mga honor din po ako ng mga time na iyon.

(When I was in grade 1 and grade 2, I would say that I am performing well in school. But not to brag it, I was an honor student during that time)

But when she reached grade 5 and grade 6, she did not perform well in her studies. She was saddened that her mother did not allow her to attend the ceremony when she graduated from elementary. She shared:

Noong nag-aaral kami ang pag-iisip namin kung nasa andun ang nanay namin. So, noong grade 6 po ako... nawala ako sa honor student. Nawala ako. Doon parang ang nanay ko... parang na-ano siya... tawag dito parang... nagtampo siya sa akin. **Kasi from grade 1 to 4 ako po ay laging nasa... kapag hindi first honor... second honor... pero noong grade 6 nga ako biglang nawala na ako kahit isang honor.** Award meron sir. Dun yung hindi niya ako pinag-attend ng graduation tapos nag-decide siya na... parang... kung baga sumama yung loob niya kasi nasanay siya na lagi... sabi niya kasi nakipag-barkada raw ako. Ganun. Di niya na ako pina-attend ng graduation.

(When I was studying, our mindset was to make our mother proud. However, when I was in grade 6, I did not make it among the honor students. I was gone out of focus. That was when my mother became disappointed with me. Since I was in grade 1 to grade 4, I was always in either first honor or second honor. However, when I reached grade 6, I failed to be one of the honors. Despite this, I still received special awards. My mother decided not to allow me to attend my graduation. She also told me that she would no longer support my studies in high school. She was indeed disappointed with the outcome of my academic performance because before, she used to award me medals. She said that I was just mingling with my friends. And so, she did not let me attend my graduation ceremony)

It can be deduced from the narrative of Menggay that she viewed education during her elementary years to give pride to her parents. She was focused on her study that is evident in her achievements even at her young age. Between her parents, it was her mother who was so affected when she failed to graduate with flying colors. Menggay, too was deeply saddened because of the outcome of her actions. As a result, her mother told her that she would not continue her studies anymore. She narrated:

Sabi niya sa akin, hindi kita papag-aralin ng high school ng first year. So, ako naman po noong mga time na iyon... nasa isip ko 'edi wag mo akong papag-aralin. Talagang ako po ang black sheep sa pamilya namin. So, noong... grumadweyt ng elementarya nag-stop ako ng isang taon.

(She told me that she would not support my studies in high school anymore. So, that time... I was thinking like, okay, do not support my studies. I was the black sheep of our family. So, after my graduation in elementary, I stopped for a year)

Menggay is naturally good in her academics. More than just a personal achievement, it is because of her family that she wanted to perform well in school. But being away from them had greatly affected Menggay's studies. She was not used to being away from them. It was the reason that she failed to maintain her good standing in the class when she was in elementary. She recalled:

Noong nag-aaral po kami... mula po noong primary grade ko, kasama ko na ang nanay ko sa Brgy. Daraitan proper. Noong ako po ay mag-grade na, intermediate, nahiwalay na po ang nanay ko sa amin kasi lumipat na [sila] sa Manggahan dahil nandun ang lola ko. Lumipat ang nanay ko sa lola ko kasi gusto ng nanay ko na alagaan ang lola ko. So, kaya [sila] lumipat sa Manggahan.

(When I was studying, from primary grade, I am with my mother in Brgy. Daraitan proper. When I was at the intermediate level [grades 5 and 6], I separated from my mother. She moved to Manggahan to take care of my ailing grandmother. So, they left us for Manggahan)

After a year of hiatus in her studies, her father decided to send her to their relatives in Sta. Cruz, Laguna to continue her studies in Pedro Guevarra National High School. That moment, she said, she was complacent that she could withstand with her loneliness from being away from her family. In her first year in her new school, Menggay was admitted to their school's pilot sections. This indicates that she was indeed good in her academics. It is apparent from her narrative how proud she was being a Dumagat, as such:

*Ang tatay ko po ang nag-encourage na mag-enroll ako. Pero hindi po dito. Nag-first year high school po ako sa Sta. Cruz, Laguna... Pedro Guevarra Memorial National High School. Doon po ako nag-first year... **Bagaman ako naman po ay nagmula sa bulubunduking paaralan at ako ay nag-stop ng isang beses... from sa first-year high school ko po yung 36 sections ako po ay napunta sa special section... section 3 po ako.***

(My father encouraged me to enroll again but not here in Tanay, Rizal. I took up my first-year high school in Sta. Cruz, Laguna at Pedro Guevarra Memorial National High School. I had my first year there. Although I came from the school upland and stopped from my studies for a year, I was admitted in section 3 out of 36 sections)

Menggay had a wrong thought that she could take it being away from her family for a year. She started to miss her siblings and her parents again. This time, her father decided to transfer her to only public schools in Sampaloc, Tanay, Rizal. She shared:

*Pero doon na rin po lumabas ang kasanayan naming mga Dumagat... na mapalayo sa magulang... at isang taon ko lang po natapos... **di ko po natiyaga na doon na grumadweyt ng high school.** Nag-transfer na po ako rito sa Sampaloc National High School. Nandirito na po ako noong 1996. Andito po ako noong time na iyon.*

(That is where our Dumagat practices of having strong family ties were observed. It was difficult for me to be away with my parents, so I only finished my first year there. I did not finish my high school. I transferred here in Sampaloc National High School in 1996)

Her strong family ties can be attributed as the primary reason that Menggay could not finish her studies despite her being good in academics.

Fourth Explorer: A Persistent Remontado Learner. Rachelle, the fourth explorer, is 24 years old and the youngest among the explorers. She was born and currently residing at Sitio Magata, Brgy. Laiban, Tanay, Rizal. She considers herself as Remontado. According to her, her mother is a full-blooded Dumagat while her father is from the Tanay proper. Being a half-blooded Dumagat, she considered herself as Remontado. She said:

*Ako po ay consider ding Dumagat gawa ng ang nanay ko po ay isang Dumagat. **Pero mas pinapakilala ko po ang sarili ko na isang Remontado o Kabaakan.***

(I also consider myself as Dumagat since my mother is Dumagat. However, I always introduce myself as a Remontado or Kabaakan)

Rachelle's description of her identity is predominantly a general belief among the IPs in Tanay, Rizal. If the basis is the percentage of blood, those who were mixed blood should be considered as Remontado. However, it was evident from the previously mentioned explorers that they, too, are not full-blooded Dumagat (Marissa and Menggay). The other one (May) has no blood of a Dumagat, yet they identified

themselves as Dumagat. The same is true with Rachele, whose identity is considered as Remontado.

Interestingly, it can be noted as well that Rachele mentioned *Kabaakan*.

According to Rachele:

Dumagat na katutubo na nag-asawa ng taga-bayan. Ganun po... ang tawag ay Kabaakan. Kapag... ayun po ay... ang Kabaakan ay Remontadong katutubo po. Ibang katawagan lamang ito sa Remontado.

(If a Dumagat person was betrothed to someone outside of our group, we called it "Kabaakan." It is also another term of a Remontado)

Hence, *Kabaakan* is just another term for *Remontado*. In Tagalog, *kabaakan* can be derived from the term "kabaak" which means "the other half of something splitted" (Pinoy Dictionary). This means that the "kabaak" (the other half) of the Dumagat comes from the outside of their group. *Kabaakan* can be meant "a partner of," as in a partner of a Dumagat or another group, vice versa.

Rachele narrated that she finished her elementary in Mararaot Elementary School, situated in General Nakar, Quezon. She shared that it was the only school that was close to Sitio Magata during that time.

For years during the time that she was in elementary, she shared that it was difficult for her to cope with the scarcity of financial support. She was in grade 3 when her parents told her that they could no longer support her studies. But this did not stop her from pursuing her dream to learn. She told her parents that her teacher wanted to help her. At first, her parents were hesitant about her decision because her teacher was already helping her other sibling.

Despite their living condition, her parents found ways to still support her because of her persistence and dedication to her education. She is thankful to her

teacher and her parents for guiding her throughout her years in elementary. They were the people that Rachelle owed much that even though she did not finish her high school, her years in elementary have contributed a lot to her literacy.

She did not continue her studies because of the insufficiency of their monthly family income. Studying high school in their community is expensive because of its distance from their house. They need to walk for hours just to be in school. While others from their community would rent bed space, Rachelle's family cannot afford it. Aside from it, they were also considering their food allowance.

Table 1, on the next page, synthesizes the demographic background of the research participants.

Table 1

Demographic Background of Indigenous People Learners

Name	Age	Gender	Civil Status	Ethnic Identity	Acquisition of Ethnic Identity	Educational Attainment	Reason for dropping school
May	31	Female	Married	Dumagat	Both parents are not Dumagat, but grow up in Magata, acquired identity by personal choice and for marrying a Dumagat	First Year High School	No financial support, distance of school
Marissa	37	Female	Married	Dumagat	Mother is a full-blooded Dumagat, acquired by personal choice	First Year High School	No financial support, distance of school, discrimination from relatives
Menggay	40	Female	Married	Dumagat	Mother is a half-blooded Dumagat, acquired by personal choice	First Year High School	No financial support, distance of school, discrimination from classmates

Rachelle	24	Female	Single	Remontado	Mother is a full-blooded Dumagat and a father is Tagalog, acquired by personal choice	First Year High School	No financial support, distance of school
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It can be seen from the table that all research participants are female, and three of them were already married, and only one was single when the study was conducted.

As observed in their community, the set-up in the house among the indigenous people in Tanay, Rizal generally follows the traditional concept of family in the Philippines. In their family setting, the father, called the "Haligi ng Tahanan," serves as the family's strong foundation and expects to be the breadwinner of his family. However, the mother is the "Ilaw ngTahanan" who is expected to do the household chores, take care of the children, and teach the children with good manners (Natano et al., 2018).

This set-up is the reason why most of the learners who enrolled in the literacy project to continue their studies are female because they have time to attend their classes every other Sunday, which unlike with their husband, who would just go to work to earn for their living.

It can also be noted from their profile that three of them (Marissa, Menggay, and May) identify themselves as Dumagat and only one (Rachelle) is Remontado. Only one of them (May) has no blood of Dumagat because both her parents are not from the indigenous group. Yet, May can also be considered as "Kabaakan" based on the definition of Rachelle.

The Remontado are of mixed blood; hence, they have a combination of Negrito and lowland Filipino features. Avena (1988) describes them: "deep brown skin, average height of 128 centimeters, curly to straight hair, high cheekbones, small slightly flared noses, Mongol-type eyes, and teeth that are sometimes filed and red from chewing betel nut. They also have a lean, small built but with strong firm muscles and well developed

extremities including broad feet, because of physical daily work in the fields, climbing hills, or hiking in the forest" (in Morales, n.d.).

The Remontados, identified as a Negrito ethnolinguistic group, derive their name from the Spanish verb "remontar," meaning "to flee to the hills," "to frighten away," or "go back to the mountains." These indigenous peoples (IPs) are the descendants of lowlanders who opted to live in the mountains to avoid subjugation by the Spaniards. Subsequently, they intermarried with the Negrito groups. Also referred to as Dumagat, they prefer to call themselves taga-bundok (from the mountains) or magkakaingin (those who practice kaingin) (Bennagen, 1985, cited in Morales, n.d.).

It can be implied from the obtained findings that one's identity is determined by personal choice. Despite this choice, it can also be implicated that regardless of how they identify themselves, as a Dumagat or as a Remontado, both have the same practices and beliefs, for they live harmoniously in the same community.

All of them had only reached the first year of high school due to lack of financial support, distance of school from their home, and discrimination.

Indigenous People Learners Communication on Education Based on Their Symbolic Interactions with their Significant Others

Symbolic interactionism centers on the subjective interpretation of meaning by individual actors. It contends that humans interpret and assign meaning to events via an elaborate set of symbols. The meanings of these symbols originate and evolve through human social interaction. These interactions form the foundation for people's notions of self and society. Thus, the material world and concepts of self are constructed through an interactive, communicative process (Fernback, 2019).

Based on this notion, the study explored education communicationally from the lens of symbolic interactionism. Through this theoretical framework, the study shall present how the indigenous people created meanings of education based on their interpretations of their interactions with their significant others.

Indigenous people learners describe on their narratives what they want to achieve as they construct meanings for education. They believe that if they are educated, they can perform various social roles as individuals, as a family member, and as part of their community.

From the narratives of the explorers, the following meanings of education were communicated on the discourses of the indigenous people learners:

1. Education as a sense of self-fulfillment;
2. Education as a way to give family support; and
3. Education as a means of being relevant to the community.

Table 2 on the next page presents the themes, sub-themes, and sample quotes on the indigenous people learners communication on education based on their symbolic interactions with their significant others.

Table 2

Themes, Sub-themes, and Sample Quotes on the Indigenous People Learners Communication on Education Based on Their Symbolic Interactions with Their Significant Others

Main Themes	Sub-themes	Sample Quotes
Theme 1: Education as a sense of self-fulfillment	Communicating value for education	<i>Ang pananaw ko sa edukasyon, ito ay napaka-importante sa buhay ng tao sapagkat siya ay <u>maituturing ring isang yaman na di pwedeng makuha ninuman</u>. (Marissa)</i>
	Communicating personality development	<i>So doon ko talaga nakita na importante na sa akin ang education kasi nga upang kahit paano di ko man matumbasan ay <u>yung makasabay ako doon sa katulad noong ibang uma-attend sa seminar</u> (Menggay)</i>
	Communicating the improvement of individual capabilities	<i>Hindi siya... kumbaga yung ibang teacher... <u>after niyang mag-discuss doon lang... siya hindi... pag nagpabasa siya... edi tatayo... babasa... pagkatapos ng klase... ano... tatawagin niya ako... Uy ito ang tamang pronunciation ng salitang ito.</u> Kaya hindi ko siya makalimutan si Maam Villaflo. (Menggay)</i>
	Communicating good traits and qualities	<i>Mas tumatak sa isip ko yung teacher ko sa eskwelahan ng mga Hapon. Si Maam Nini. <u>Mabait po iyon sa amin.</u> (May)</i>

Main Themes	Sub-themes	Sample Quotes
	Communicating academic support	<i>Nagtuturuan kami ng aralin sa skul. Ano ay, mas maano ang edad niya sa akin. Siya ay eighteen ako naman ay fourteen.(Marissa)</i>
Theme 2: Education as a way to give family support	Communicating strong family ties	<i>Pero kaming siyam, kami yung sabay-sabay na lumaki. Na kung saan po ay... kami ay natutulog sa iisang higaan... ang latag namin ay sako na tinahi ng nanay ko. Tapos ang aming kumot ay yong katsa na... katsa po ng harina. Yun po... kung ilan kaming magkakapatid na nakahiga... sukob-sukob kami sa kumot... kaya yun din po ang nakikita ko sa ngayon... ngayon ako bilang isang nanay... masasabi ko na malaking factor pa rin po ang... <u>yung pagsusukob-sukob namin sa kumot... at malaking factor ito sa closeness ng mga magkakapatid.</u> Doon sa higaan... iisang higaan namin.(Menggay)</i>
	Communicating motivation	<i>Tapos sabi po ng kuya ko, <u>pagbutihin ko po ang pag-aaral ko kasi susuportahan niya po ako dito po sa atin.</u>(May)</i>
	Communicating passive interactions	<i>Isip bata po kami noon. Kasi puro laro po kami noon. Pagdating sa school tatapusin namin ang assignment namin. Maglilinis. Maglalaba. Tapos maglalaro po uli. Hindi po talaga sila</i>

Main Themes	Sub-themes	Sample Quotes
		<p><i>nakakasama. Kami lang po ang natutulog sa bahay.(May)</i></p> <p><i>Ang naitulong nila sa akin bilang paalala ay <u>'anak magsikap kang mag-aral para hindi maitulad sa amin ang iyong buhay.</u> Pero sa kasawiang palad, di nakapag-tapos ng high school. (Marissa)</i></p> <p><i>Actually po ang nanay ko ay napaka-bait. <u>Ang sobrang disciplinarian po ay ang aking tatay.</u> Pero ako po ay talagang likas na napaka-kulit dahil sa pagiging disciplinarian ng tatay ko may time na kumbaga gusto kong makipaglaro doon sa ibang bata pero hindi niya kami pinapayagan. (Menggay)</i></p>
<p>Theme 3: Education as means of being relevant to community</p>	<p>Communicating community involvement</p> <p>Communicating community development</p>	<p><i>kung paano ako matututo at ang bunga naman ng matutunan ko ay <u>ibabahagi ko doon sa tribu na aking pinaqlilingkuran.</u> (Menggay)</i></p> <p><i>Masasabi ko na isa sa mga na-i-contribute ko is yung tinuruan ko po sila ng kahalagahan po ng edukasyon... <u>Hindi man sa kanila pero in-encourage ko po sila na pag-aralin ang kanilang</u></i></p>

Main Themes	Sub-themes	Sample Quotes
		<u><i>mga anak para po kapaq umunlad sila, uunlad din ang komunidad namin.</i></u> (May)

Theme 1: Education as a sense of self-fulfillment. Education for the indigenous people learners means a way of fulfilling their self-worth. For them, their previous interactions with their significant others, such as the members of their family, their peers, their former teachers, among others, have molded this view on education.

This can be attributed to the following sub-thematic ideas related to education, which they have communicated during their interactions with their significant others:

- 1.1. Communicating value for education
- 1.2. Communicating personality development
- 1.3. Communicating improvement of individual capabilities
- 1.4. Communicating good traits and qualities
- 1.5. Communicating academic support

These sub-themes are discussed as follows:

1.1. Communicating value for education. The indigenous people learners characterize education as "food," "wealth," and "treasure," which indicate how much they have valued education.

For example, Menggay mentioned that she characterizes education as a "viand" as in the knowledge that feeds our minds. She described:

Kumbaga... parang ang edukasyon ay importante talaga siya parang sa buhay ng isang tao... diba may kanin... may rice tayo... pwede kong sabihin na siya yung ulam.

(Education is essential in the lives of people. As a food, rice is always served with a viand. I could say that education is a viand)

Similarly, Marissa viewed education as a "wealth." She said:

*Ang pananaw ko sa edukasyon, ito ay napaka-importante sa buhay ng tao sapagkat siya ay **maituturing ring isang yaman** na di pwedeng makuha ninuman.*

(For me, education is essential in our lives, for it serves as our treasure that cannot be taken away from us)

Rachel likened education to a "treasure." She explained:

*Ang pananaw ko po sa edukasyon ay ano... ang edukasyon po ay nakakatulong sa lahat ng bata... kahit may asawa na... o kahit matanda na... **ang edukasyon po ay isang kayamanan para sa mga kabataan.***

(Education for me can help the children, those already married, and even the adults. For me, education is like a treasure, especially for us youth)

As extracted from her narrative, Rachelle shows the importance of education that can be dug in like a "treasure." It is for this reason that she will take the opportunity to continue her studies given a chance. She carries this belief within her that she also instills this in the heart and mind of her nephew, Renel, whom she has raised and has supported the education together with her older sister, Rea. She shared:

*Kaya po ang sinasabi ko doon sa paaral ko ay... **ikaw ay mag-aral na mabuti**, gusto mo ikaw ay sundalo kaya mo iyon kapag **ikaw ay mag-aaral ng mabuti**. Susuportahan ko po siya. Tutulongan ko po siya sa pag-aaral niya.*

(That is why I am always reminding my nephew that he should study well. I am reminding him, if he wants to become a soldier, which I believe he can, he should study well. I will be supporting him. I will be helping him with his studies)

The indigenous people learners enrolled again to continue their studies because of the brighter future they are seeing ahead of them. Education as a "treasure" and as a "wealth" indicates its significance to their life. More so, they likened education to a "food," for it nourishes not only their mind but also their heart.

These personal views of what education reminds them that with education, they will have a way to fulfill their personal aspiration to become successful someday.

On the other hand, it is a parental instinct for the indigenous people learners to guide their children as they grow up. As one of their roles, they serve as the first teachers of their children. Nurturing the heart and enriching the mind of their children are also part of the responsibilities of parents. The explorers have also manifested these roles and responsibilities from their narratives. They believe that if they are educated, they can help their children with their studies as well.

Marissa shared:

*Atsaka kapag may pinag-aralan ang isang tao... **maitutulong din ito sa mga anak mo** ang kalaamang iyon. Halimbawa kapag may assignment sila sa iskul pwede ko na silang turuan, hindi tulad dati.*

(If you are an educated person, you can also guide your children to be educated as well. For example, if my children have assignments, I can now help them, which is unlike before)

May shared:

*Sa akin kaya ako nag-aaral **para lumawak pa ang aking kaalaman** para maturuan ko rin ang aking mga anak sa kanilang mga assignment. Kasi po sir dahil po sa edukasyon dito po tayo natutong sumulat at bumasa.*

(For me, I decided to continue my studies because I also want to guide my children with their studies like on their assignments. I believe that it is because of education that we learn on how to write and read)

Although Rachelle is still single, she takes responsibility as one of the guardians of her nephew. She shared:

Bale po kami sa bahay ay ang aking palaki na si Renel at si ate ko. Si Renel po ay napunta sa akin noong baby pa, seven months. Anak po siya ng ate

*Rea ko. Ako po ang nag-aalaga hanggang ngayon. Seven years old na po siya. Ako po ang nagpapa-aral sa kaniya katulong po ng ate ko. Tinuturuan ko po siyang magsulat at magbasa. **Yung mga natutunan ko po rito nagagamit ko rin po sa kaniya.** Katulad po ng tamang pag-babasa at pagsusulat. Pagku-kwenta ganun po.*

(In our house, I am with Renel, the child I am raising, and my sister. Renel is with us since he was a baby; he was seven months old then. He is the son of my older sister Rea. I am taking care of him until now. He is already seven years old. I am teaching him how to write and to read. I am teaching him those things I learned, just like the proper reading and writing. And counting as well.)

It can be recounted from the indigenous people's narratives that when they are *communicating value for the education*, they treat education as a priceless possession that can never be taken away from them.

This can be observed in how they interact with their children while teaching them how to read and write. They instill to their children through their actions on how their children should give importance to their education. Symbolically, the actions shown by the indigenous people learners towards their children manifest their previous encounters with their parents. Unlike their children, the indigenous people learners were deprived of being taught by their parents when they were at their children's age. This defines that the action of "valuing education" is the learners' subconscious response of what they had not experience when they were younger.

It can be simply put the idea from their narratives that the indigenous people learners do not want their children to experience what they had experienced when they were younger. It can also be surmised from these interactions of the indigenous people learners that their experiences while growing up have greatly shown how they mold in their children's minds to also give "value to education."

1.2. Communicating personality development. Dumagat and Remontado are known to be humble and introverted whenever interacting with others outside of their community. As observed by the researcher, they will not talk to you unless you start your conversation with them.

Marissa recalled that she was once an introvert person. She explained that she was shy or a bit afraid to talk with other people. She said:

*Dati talaga, **takot akong makiharap sa mga tao**. Nagtatatago ako sa bahay namin. Parang natatakot akong nahihiya.*

(Before I was afraid of facing other people. I used to hide in our house. It seems like I was afraid of other people or just being shy)

When she started working as a Barangay Health Worker, it helped her improve her personality and gain self-confidence. When she decided to continue her studies, she thought it could help her improve her personality. It is apparent in her responses when asked about how returning to her studies has greatly contributed to her development in terms of how she relates herself to others. Marissa said:

***Natuto akong makihalubilo sa tao**. Hindi dapat na ilayo ang sarili sa kapwa.*

(I learned on how to get along with other people that I should not distance myself from others)

Being a chieftain of their community, Menggay also wants to improve her self-confidence when facing different people during important occasions. She wants to show others the sense of pride for carrying the name of their indigenous group whenever she is representing their group. She explained:

*Bilang isang leader ng tribu... **Kaya ninais ko pa ring mag-aral bilang pagpapahalaga sa edukasyon kasi nga dumarating yung panahon na sa mga meetings, seminars, hindi naman lahat ng panahon ay ako***

lang na tribu ang nandun... May iba't ibang antas ang naroroon... dito sa ating gobyerno minsan... mga teachers.. mga ano... kumbaga yung mga nagpapa-facilitate... hindi naman siya naka-pokus lang sa IP... kasi ang pokus niya ay kung paano niya ipaparating yung pinag-aaralan.

(As a chieftain, I have decided to continue my studies. There are instances that I am representing our group in meetings, seminars, and the likes. There came a time that I was the only IP to attend an occasion. Many of the attendees came from different sectors of the government, like, there were teachers. I understand that the facilitator of the activity will not give me special treatment to help me understand what was going on in the activity because I was the only IP. Their focus is on how they can share the information with us)

Indigenous people aspire to study because they want to enrich their knowledge. If they are literate, this will protect them from being exploited; hence, the indigenous people have verbalized their wants to improve their reading, writing, and counting skills.

May and Marissa have the same view that education can enrich their knowledge.

May said:

Sa akin kaya ako nag-aaral para lumawak pa ang aking kaalaman. Basta pag-iigihan ko ang pag-aaral ko.

(I am studying to enhance what I know. So for me, I will exert efforts on my studies).

Similarly, Marissa explained:

Kapag may pinag-aralan ang isang tao lalawak ang kaniyang kaalaman...

(If a person finished his/her education, it would expand what he/she knows).

On the other hand, it can be taken from the context of Menggay that education can never be taken away from anyone. It can also be connoted that this claim is based on her contrasting view of the "relief goods" in which she said that these goods are just temporary while education is for a lifetime. She said:

Yung mga relief... relief goods pag nakain mo na yan... wala na yan... kaya nga sa ngayon... makikita talaga natin na mahalaga talaga ang edukasyon...

(Those relief goods, after you ate them, it will be just digested. They are temporary. What is more important is education)

She also joked about the kind of knowledge that her fellow indigenous people will learn in the future. This indicates how open arms they are on society's possible changes that they are very welcoming of these changes. She said:

Kasi nag-iiba ang ating panahon. Hindi laging ganito... kahit sabihin mo sa akin na ganito... sa ngayon malay ko ba kung ano na ang susunod. Ngayon computer baka sa susunod robot na... tuturuan na kami kung paano gumawa ng robot.

(Our time is changing. We will not be forever like this. If this present time is full of uncertainty, what more in the future. For example, if at present we are learning about computer, in the next years to come, we will be taught how to make a robot)

It can be surmised from the study's findings that when the indigenous people learners *communicate personality development*, they are associating it on their wants to improve their ability to gain self-confidence when dealing with different people. They believe that it can help them gain the confidence they wish to be improved through education. They are somehow intimidated by the presence of other people because of their lack of self-confidence.

Their community is somehow fortunate because they have always been recipients of various community projects, which include the distribution of relief goods, free medical assistance, and the likes. They have shown their appreciation for these efforts from various individuals and groups. However, they also thought of a response on how to improve themselves.

Most indigenous people thought of themselves as less kind of individual because many of them have no proper education. For this reason, they lack self-confidence when dealing with other people outside of their group.

Hence, it can be interpreted further from the narratives of the indigenous people learners based on their interactions with other people that education for them is not only to obtain a diploma. Instead, it is apparent from their construct of meaning on education their seriousness to gain sufficient knowledge to improve their personality.

1.3. Communicating the improvement of individual capabilities. School, as an academic institution, plays a significant role in understanding students' behavior in various situations. Schools are major contexts of the students' interaction because they spend large amounts of time engaging with their teachers and their classmates in such settings.

Teachers and classmates are influential in shaping students' views because of their exposure to them. The explorers acknowledge their teachers for not only instilling them the lessons they need to learn; they were also relevant to improving their capability as a student.

It was previously discussed that most indigenous people lack self-confidence because they are intimidated to get along with other people. Based on the following narratives of the explorers, they shared how the people they met in school have helped to improve them:

Growing up, May narrated that she was underprivileged to attend formal schooling when she was in her early elementary years. She used to play a childhood game called

"aral-aralan" because she wanted to be in school, but her parents cannot afford to support her studies until she reached 12 years old. This childhood experience contributed a lot to at least develop her skills in reading and writing. This prepared her to be equipped with the necessary skills to be admitted in grade 3, even without enrolling in grades 1 and 2. May recalled that when she was accepted in grade 3, it enhanced her reading skill. She described:

*Noong nag-aral po ako doon, dati po hindi po ako marunong mag-basa.
Diyan na rin po ako natutong bumasa.*

(When I was studying in a school built by a Japanese Foundation, I was not good at reading. It was in this school that I developed my skill in reading)

In grade 3, May shared that she got inspiration from Maam Nini, her teacher in a school built by a Japanese Foundation, who encouraged her to be determined in her studies. Her everyday encounters with her elementary school teacher had greatly developed her enthusiasm to be in school.

*Si Maam Nini, mabait po iyon sa amin... Lagi niya kaming sinasabihan na mag-aral ng mabuti... na lagi po kaming makikinig sa kung ano man ang tinuturuan niya sa amin... **Natuto po akong magsikap dahil para rin po sa akin iyon.***

(Maam Nini was kindhearted to us. She was always reminding us to study hard that we should always listen to her lessons. Because of her, I learned to be a determined person)

She recalled that Maam Nini was the one who told her to transfer to Mararaot Elementary School in General Nakar, Quezon because her previous school cannot provide their students with a report card. She was saddened that she will no longer be seeing her first teacher, who was always reminding her of the importance of education to

one's life. She kept the words of her teacher Nini in her heart that she still carries it until now.

It can be gleaned from May's narratives that her teacher helped her improve her reading skill and, eventually, it developed her interest to study very well in the school where she was transferred.

Relative to this, Menggay, as an academic achiever, owed what she learned from her teachers, especially to one of her teachers in elementary, Ms. Ilustre. Her teacher taught her the lessons that she and her classmates can understand easily. She shared:

*Kahit na sabihin natin na siya ay istrikto sa klase sa pagtuturo pero yung... yung bang... **may kakaiba siyang technique upang makuha ng learners kung ano ang gusto niyang iparating sa pagtuturo.***

(Despite being strict in our class, her teaching strategies were helpful for us to learn the lesson easily.)

When Menggay was in high school, she remembered her English teacher, Ms. Villaflores, for she improved her pronunciation of words and developed her reading skills in English. She shared:

Ang galing niyang magturo sa Ingles. Tapos pati yung intonation... tapos yung tamang pronouncing... tapos kung baga nag-pokus siya sa akin.

(She was good at teaching English. She corrected my intonation and pronunciation. She focused on my improvement)

Unlike her other teachers, Menggay was treated well by her favorite teacher because she taught her to improve on the way she speaks. She shared:

Hindi siya... kumbaga yung ibang teacher... after niyang mag-discuss doon lang... siya hindi... pag nagbabasa siya... edi tatayo... babasa... pagkatapos ng klase... ano... tatawagin niya ako... Uy ito ang tamang pronunciation ng salitang ito.

(She was unlike my other teacher, in which, after their discussion, they will leave us. Ms. Villaflor was extraordinary when she handled our classes. After our class discussion, she would call me and taught me the correct pronunciation of the words I mispronounced)

Based on the narrative of Menggay, it can be implied that she is very much open to correct and to explore learning. Her open-mindedness to learn new things because of her teachers has contributed to the development of her speaking skills. She still has these traits because of her experiences from her previous teachers.

Like the other explorers, Rachelle also remembered her teachers when she was in elementary. She remembered that her teachers were teaching necessary life skills, such as gardening. She shared:

*Ang natatandaan ko po ay lagi po kaming pinapasagot ng teacher ko. **Tapos lagi po kaming nagga-garden.***

(I remembered that our teachers always give us classroom activities. Then, we were also gardening)

However, among her elementary teachers, she considered her Teacher Crispin who had exerted efforts for her to learn how to read fast. She was not good at reading since grade 1 until her Teacher Crispin focused on improving her reading skill. She narrated:

*Ay teacher ko po. Si Sir Crispin po. **Doon na po ako natutong mag-basa noong ako ay grade 4 po.** Noong grade 1 hanggang grade 3, natuto rin po kaso mabagal at hindi po mabilis. Noong pong mag-grade 4 ayun po mabilis na magbasa.*

(I remembered sir Crispin. When I was in grade 4 my reading skill improved a lot because of him. I already knew how to read when I was in grade 1 until grade 3, but I could not read fast. It was only in grade 4 that my reading speed improved)

It can be surmised from the study's findings that when the indigenous people learners are *communicating the development of individual capabilities*, they are attributing it to the importance of improving their basic macro-skills such as their *reading* (May and Rachele) and *speaking* (Menggay) skills.

The explorers knew what it felt like to be deprived of their rights to be educated. Because of a lack of opportunities to study in their community, many have given less opportunity to explore their capabilities.

Learning necessary skills can be enhanced if the learners will be exposed to various learning experiences. Teachers play a significant role in this process. Fortunately, the explorers met teachers whom they still remembered up to this time because of their impact on the achievement of their skills development.

According to the interpretations of their narratives, the interactions of the indigenous people learners had with their teachers in elementary and high school became symbolic to them that they are still manifesting it on their words and actions until now.

Evident to this is their decision to continue their studies and to guide their children on their studies and to set as an example to their community members. Hence, their teachers' words and actions remain true to the learners' hearts that they still show it by nurturing themselves while motivating their children to do the same thing.

1.4. Communicating good traits and qualities. The explorers have seen the good traits of the people they met in school. The good attributes they observed from these people resulted to a good relationship with them. The explorers show their compliments to these people for treating them well, not only just someone they know well; they have

also contributed to the explorers' development to be who they are. This can be observed in the following narratives of the explorers:

Marissa shared that she was shy and snobbish when she was in elementary and in high school. Students in their school were aloft to her. It was only in her first year of high school when she met Juliet, her best friend. She shared:

*Ay noon medyo ilag pa rin ako kahit nag-first year na ako sa Infanta. Hindi pa rin ako nakikihalubilo sa kanila. Tahimik na masungit pa rin. **lisa lang ang naging kaibigan ko roon.***

(I was quite aloft with my schoolmates when I was in first year high school in Infanta. I was not getting along with my classmates. I was silent and snobbish. I only have one friend)

She narrated that it was Juliet who first approached her. Juliet insisted to know her name, and that started their friendship. According to Marissa, Juliet was good to her.

*Ay siya nga noong isang araw kami ay nagkasabay sa pagre-recess. Kinulit niya ako. 'Uy uy ano ang pangalan mo?' Sabi ko ay 'wag kang matanong... wag kang madaming tanong' sabi ko pa 'di ko sinasabi ang pangalan ko sa ibang tao'. Sabi niya, 'sige naman na, sabihin mo na ang pangalan mo kung ano. Pwede ba tayong maging kaibigan?' Sabi ko, 'I'm Marissa'. Kaya nagkwentuhan na kami. Sabi ko ay mukhang okay naman itong taong ito pwede ko itong maging kaibigan. **Mabait nga siya na makulit.***

(One time we had our breaktime. She approached me. She asked me about my name. I told her not to ask too many questions. I told her that I was not giving my name to strangers. Yet, she insisted on knowing my name. Because she kept insisting, I gave up and said to her that 'I am Marissa.' From then on, we started to get along with one another. I told myself that Juliet is okay to befriend with. She was both kindhearted and playful to be with)

Marissa also shared that she and her sister were bullied when she was in high school because of their physical features. There was an instance when they were bullied, one of their teachers defended them.

Gawa ng kami noon ng kapatid ko ay... dalawa kami noon ay binu-bully sa skul. Siya (ang teacher) ang nang-aano sa amin sa skul. Siya yung nagagalit.

(My sister and I were bullied in school. Our teacher was the one who defended us. She scolded those who bullied us)

Rachelle was also close to her friends in school. She said that she had a good bonding with her classmates. As friends, they would play different childhood games during their vacant period. She shared:

Ang di ko po malilimutan ang mga kaibigan ko. Mga kabarkada ko sa klase... Gawa ng sila po ay mababait. Close na close po kami.. Hanggang grumadweyt po kami ng grade 6 ay close kami noon. Madalas po kami ay naglalaro ng sipa, nagja-jack stone...

(I always remembered my friends in school. We were a group of friends in our class because they are all kind to me. We were very close until we graduated from grade 6. We used to play sipa, jackstone among others)

She also acknowledged her friends for giving joy and happiness to her whenever she was sad. Also, they used to help each other in their lessons. She described:

Kapag ako po ay nalulungkot sila po ang nagpapasaya sa akin. Ganun. Tapos kapag po may mahirap na subject kami naituturo po nila yung hindi ko po alam. Sila po ay sina Ladyline at Jasmin. Tatlo po kami. May anak na po sila. May asawa.

(Whenever I was sad, they were the persons who always make me happy. When we do have our difficult subjects, we were always helping each other. My friends are Ladyline and Jasmine. We were three in our group. They already have their children and already married)

They are still friends until now. Whenever they meet, they are so excited to ask about the whereabouts of each other.

Nagkakasabikan po. Nagyayakapan. Ganun. Tapos nag-uusap po. Tapos nagsasabi ng 'kamusta ka' ganiyan... ganiyan...

(We were excited every time we see each other. Whenever I meet them, we hug each other. Then we would talk a lot about our whereabouts...)

For May, it was her Maam Nini who showed good traits to her when she was in grade 3. Her elementary teacher had not only taught her about their lessons in the class, but she was also kind and motivated her in her studies. She shared:

*Mas tumatak sa isip ko yung teacher ko sa eskwelahan ng mga Hapon. Si Maam Nini. **Mabait po iyon sa amin.***

(I never forget my teacher when I was studying in the school founded by a Japanese foundation. She was maam Nini. She was so kind to us)

Menggay became close to her teacher in elementary, Ms. Ilustre, because of her thoughtfulness and fondness. They were neighborhood when she was studying in Daraitan Elementary School. She remembered that she had a good bonding with her teacher.

*Tapos bukod doon dahil siya ay kapitbahay lang namin may bonding kami after noong sa iskul. Nandun na naglalaga kami ng saging... **kapag papasok na sa umaga may nilaga siyang saging na dadalhin sa iskul iyun yung pinakang baon namin.** Kakainin naming dalawa iyun. Siya yung di ko malilimutan....*

(Since she was our neighborhood, we had a bonding time after school. We cooked banana. During our break time, she was sharing with us her foods for our recess. We ate together. I cannot forget our teacher)

It can be deduced from the results that when significant people *communicate good traits* with the indigenous people learners, the explorers are interpreting it as a way to establish a good relationship with other people. This relationship involves their relationship with their teachers, friends, and classmates.

This relationship has contributed positively to the way the learners look at education while fulfilling their wants to be recognized as the members of an indigenous group.

It can be interpreted from the IPs' interactions with their significant others that if they have a good relationship with the people in school, they will overcome their thought of *being left behind*. This thought is brought about by the everyday experience of many indigenous people because of their physical features. Bullying is prevalent among IPs. For this reason, if the IPs meet people who show good traits to them, it means a lot to them.

The good traits that the learners obtained from their interactions with the significant people they met when they were students have developed the cherish desire to fulfill their wants to be more motivated in their studies. Although they admitted that it had been long years since the last time they went to school, the willingness to enhance their learnings and knowledge and eventually finish their study never fades.

1.5. Communicating academic support. The financial constraint has challenged the indigenous people to pursue their studies. Only few in their community were able to finish high school, and there is a slim chance of pursuing college.

Based on the explorers' previous narratives, they shared that they considered that they were fortunate that there were people who helped them finish in elementary and at least reach first year in high school. This can be reflected on the following narratives of the explorers:

After graduating from elementary school, May pursued her studies in Daraitan National High School. In the said school, she became close to Maam Novelyn, her class adviser. Her teacher was always reminding her to value education. Besides, she used to live in the house of her adviser, who also supported her studies. For May, this support was more than just the financial help she received for assisting her teacher in her house and her classes. She also received moral support from her teacher, who motivated her to pursue her studies. She shared:

Ang di ko makakalimutan doon ang teacher ko... Kasi po tumira ako sa kaniya. At saka po sinusupportahan niya rin po ako sa pag-aaral. Si Maam Novelyn po, lagi niya po sa aking sinasabi na mag-aaral ng mabuti. Tapos nakakahiya nga po kasi siya po ang adviser ko tapos pagmag-tetest makikita mo... yung mga test ko minsan mga mababa. Yun po kaya sinasabi niya sa akin na mag-aral ng mabuti.

(I will never forget my teacher when I was in elementary. I used to live in her house. Aside from this, she also supported my studies. Maam Novelyn would always tell me to study well. Sometimes I was not confident to face her whenever I obtained low scores in my examination because she was also my class adviser. So, every time she saw my scores, she would tell me to study hard.)

May admitted that she disappointed her Maam Novelyn for not finishing her studies despite her financial and moral support. She regretted that she did not take advantage of the opportunity that was given to her. Based on her narratives, it can be deduced as well that May did not want to further the disappointment of her teacher for not maintaining her good performance in her classes. So, she decided not to continue her studies the next year. More so, her parents cannot afford to support her weekly allowance because their school was far from Sitio Magata, the community where they live.

Also, Rachelle shared that her former teacher in elementary, her Maam Joy, supported her studies.

Si Maam Joy po. Yun po ay teacher ko noong grade 3. Yun po ay kinukuha akong scholar. Sabi ko po ay... si inay ay baka di po ako payagan. Ay ayaw po ni inay na kami ay nalalayo sa kaniya. Si maam Joy po ay nagbibigay sa akin ng baon. Minsan po ay wala po akong baon na pera. Yaon po ang nagbibigay.

(Maam Joy was my teacher in grade 3. She asked me if I wanted her to support my studies. I told her that my mother might not allow me because we would be away from her. Maam Joy gave me a school allowance. When I did not have a budget, she was the one who gave me some.)

Unlike the other explorers, the academic support that Marissa had was with her friend and classmate. Since Marissa was not used to getting along with other people when she was younger, her best friend, Juliet, had been her companion in her first year in high school. She shared:

Nagtuturuan kami ng aralin sa skul. Ano ay, mas maano ang edad niya sa akin. Siya ay eighteen ako naman ay fourteen.

(We were helping each other with our lessons in school. She was older than me. She was eighteen, and I was fourteen)

Currently, the explorers are enrolled in a literacy project designed for them to still have formal schooling in a home-based program. The sad fate of the IP learners on education inspired a group of teachers to be socially responsive by being engaged to a social cause that has become a baseline for their vision of "social transformation."

As realized by the proponents of the project, many of the IP learners are forced to work due to the lack of financial resources of their families. Instead of going to school, they would choose to help their parents earn their daily living. The learners are already in their first year to complete the academic requirements to move on to the next year level.

The explorers regarded their gratitude to the project as revealed on their responses and frequent encounters of the researcher with them:

May shared:

Kayo po. Sina Maam Malou. Noong pumunta naman po kayo nakita niyo naman po... doon sa amin sa bahay. Kaya nga po noong sinabi ni maam na sino ang gustong mag-aral nagsabi talaga pong sinabi ko sa asawa ko 'agum mag-aaral ako'.

(I am thankful for the volunteer-teachers and maam Malou. When they went to our community, they see how difficult our situation is. That is why when Maam Malou asked us who wanted to continue their studies, I told my husband that I wanted to study again)

Marissa shared:

Natuto akong makihalubilo sa tao. Hindi dapat na ilayo ang sarili sa kapwa. Ang nakatulong sa akin para muling magbalik sa pag-aaral, unang-una si Maam Malou, ang Angelicum, tapos kayo (mga volunteer-teachers). Tapos kahit nga kami ay may pamilya na sila yung mga gumabay at nagbigay ng lakas loob sa amin para tuloy-tuloy kaming mag-aaral.

(I learned how to get along with other people. I should not distance myself from other people. I am thankful to Maam Malou, the Angelicum College, and the volunteer-teachers because they have been guiding us and giving us the motivation to continue our studies)

It can be surmised from the study's findings that when the indigenous people learners *communicate academic support*, they are referring to the help sincerely given by the significant people in their lives. This help or support can be in various means and ways based on indigenous people learners' narratives. This includes financial support in daily school allowances, free boarding house, group study with classmates, and participating in the literacy project.

The accessibility of the school has hindered many of the indigenous people to pursue their studies. When the explorers were studying in elementary, there was no nearest school in Laiban and Daraitan, Tanay, Rizal. They have to cross the border of General Nakar, Quezon. It was only a few years ago when the elementary school was

established near their community. However, there is still a little opportunity for them to continue their high school because of the distance of the only junior high school in their barangay. Thus, many of them have decided to settle down in their community due to a lack of financial support.

The results implied that the various means and ways of giving academic support becomes a way to develop a sense of responsiveness among the explorers. This deduced the idea that if they have experienced being supported by others to study, they will be more motivated to continue their studies to fulfill their dream of getting back to their studies.

Hence, this act of being responsive can be attributed to their aspirations to develop their sense of being earnest in their studies now that they have given the opportunity to continue their education through the literacy project in their community.

Theme 2. Education as a way to give family support. The indigenous people learners view education in the context of "competence." Also, they view education as a way for them to improve the living condition of their family. They shared that performing well in school is tantamount to fulfilling their responsibilities in the family.

Specifically, these are the context in sub-thematic ideas that were derived from the interactions of the indigenous people within their family:

1. Communicating strong family ties;
2. Communicating encouragement;
3. Communicating passive interactions;
4. Communicating socio-economic conditions; and

5. Communicating discipline.

These sub-themes are discussed as follows:

2.1. Communicating strong family ties. Dumagat and Remontado follow a typical type of Filipino family where the strong family tie is mainly observed. They grow up living with their family and take good care of their older parents and support their family's needs.

It can be recounted in the story of Menggay that she is closed to her siblings. She remembered that when they were younger, they used to sleep together on a small bed. All of her other siblings were sleeping tightly with each other on the bed. Their blanket and bed sheet were only made of cloth from a flour sack, sewn by her mother. Menggay recalled:

*Kami po... Kasi noong bata pa po kami... talagang masasabi kong simple na mahirap yung pamumuhay namin. Yun nga po ang kinu-kwento ko sa anak ko. Kami po ay... sampu po kami... ay katorse kaming mag-kakapatid... pero yung ilan doon ay hindi ko na inabot. Kasi baby pa lang po ako ng mamatay sila. Kami po ngayon ay siyam. Pero kaming siyam, kami yung sabay-sabay na lumaki. Na kung saan po ay... **kami ay natutulog sa iisang hiqaan... ang lataq namin ay sako na tinahi ng nanay ko. Tapos ang aming kumot ay yong katsa na... katsa po ng harina.***

(Since we are a child, we are living underprivilege and have a simple life. I always tell this to my children. We were 14 siblings in the family, but I only remember my other nine siblings. I was a baby then when my other four siblings passed away. So, I do not have any memories of them. My siblings and I grew up together. We slept in one small bed. Our bed sheet and blanket were made of cloth from a flour sack)

For Menggay, her experience of sleeping with her siblings is more than just "sleeping together." It signifies the closeness that she had with her other siblings. Sleeping tightly together on a small bed develops a "strong bond" among their family

members. It is more than just a tiny space; instead, it is a space of close interaction, a chance to develop a more profound affection among her family members. This experience has further developed the sense of "closeness" that Menggay wants to immerse among her children.

She shared:

*Yun po... kung ilan kaming magkakapatid na nakahiga... sukob-sukob kami sa kumot... kaya yun din po ang nakikita ko sa ngayon... ngayon ako bilang isang nanay... masasabi ko na malaking factor pa rin po ang... yung pagsusukob-sukob namin sa kumot... at **malaking factor ito sa closeness ng mga magkakapatid. Doon sa higaan... iisang higaan namin**... Nakita ko na parang iba... iba... malaking yung bahagi ng pagsasama-sama sa kumot sa closeness ng bawat isa.*

(All of us were sharing one blanket. Now that I am already a mother, I see how important it is to sleep together with my children. For me, it is more than sharing one blanket; it develops the closeness in our family. I realized that sleeping together in one bed improves my relationship in our family)

Menggay recounted that when she was in elementary, she failed to be a consistent honor student. Academically, she was performing well in her class; she was always receiving honors until grade 4. When her grandmother got sick, her parents decided to move to Manggahan. Menggay and her other siblings stayed in Daraitan proper to continue their studies. She seldom saw her parents and her siblings. This affected her so much because she was close to her family.

When she turned grade 5 and grade 6, she was no longer performing well on her studies that she failed to graduate with honors. Menggay narrated that this made her mother be disappointed. As a result, her mother stopped supporting her studies in high school. Menggay narrated how lonely she was that she did not attend her graduation ceremony because it was her mother's decision. She shared:

Pero noon naman, marami talaga akong awards. Hindi nga ako umattend. Nakasilip lang ako. Para bang... ang sakit noon... Ako lang ang Best in English at Best in Science... walang ibang nakakuha noon...walang ibang kumuha ng award na iyun.

(I was a consistent honor student before. But my mother did not let me attend my graduation ceremony in elementary. I was just peeping from a hole while watching the graduation. It saddened me very much. I was the only Best in English and Best in Science when we graduated)

Menggay described her situation while she was listening to her name to be called during the ceremony:

Sa iskul ng Daraitan may balete. Tapos ito yung stage. Padir lang siya... yung padir may... mag-guwang siya... tapat yun ng bahay namin na tinutuluyan. Naririnig ko ang pagtawag sa pangalan ko pero wala naman akong nanay, eh nahihiya naman ako umakyat sa stage na gusgusin ako tapos wala akong kasama.

(In our school there was a Balete Tree. It was near the stage. A wooden wall only separated the tree and the stage. In front of the wall was our house. The wall has a small hole in it. I was peeping on that hole. I heard my name being called to get the award, but my mother did not let me attend the graduation ceremony. Even though I wanted to receive my award, I was afraid because my mother prohibited me. Besides, I was not properly dressed.)

Based on the narratives of Menggay, the "closeness" they shared while "sleeping tightly" on a small bed has contributed a lot to the development of their strong bonding as a family. However, this closeness had brought her to longing for her family when she separated from her parents and other siblings. This longingness resulted in her poor academic performance.

Similarly, Rachelle shared how her family's closeness had made her aspire to improve their living condition. They might have lack of financial resources, yet she describes that she is happily living together with their family. Up to this time, Rachelle is

still living with her parents and her other siblings. Growing up, their parents were nurtured to always show respect with their older siblings that were developed because of their closeness.

Rachelle shared:

*Ay kami po ay... ano... **masayang pamilya. Sama-sama. Nagpapasunuran po kami ng gusto.** Halimbawa sa nakakatanda kong kapatid ako ay susunod sa kaniya kung ano ang gusto niya.*

(We are a happy family. We live in one roof. We always support each other. For instance, I always follow my elder siblings if she requested something)

Rachelle recounted how her parents raised them from planting vegetables and root crops at their backyard. She is well aware of the extent of efforts her parents have exerted to provide them with food to eat.

Rachelle shared:

Sa amin po, madalas pong ginagawa namin ay pagtatanim. Gaya ng luya, gabi, kalabasa, talong, sitaw, petchay... Basta po lahat na ng pantanim.

(As a family, we are into farming. We are planting ginger, squash, eggplant, string beans, petchay. We plant a lot.)

Helping her parents earn for their living has contributed to developing her closeness with her parents and siblings. She expressed in one of her narratives how planting together improved her relationship with her family. Thus, it can be implicated from this interaction that planting with her family is more than just a form of earning money for their living but a way of establishing a better relationship with them.

It can be deduced from the findings of the study that when the indigenous people learners "*communicate strong family tie,*" they are referring to more than just the

closeness they have with their families; instead, it is attributed that they always consider their family when making a disposition in life like when they decided to enroll in the home-based literacy project.

“*Strong family tie*” can be reflected in “*sleeping together*” (Menggay) and “*planting together*” (Rachelle). This can be interpreted as a strong foundation of relationships in their family based on their experiences.

This can be surmised from the story of Menggay when she symbolically attributes the meaning of *sleeping together* as a manifestation of strong family ties that she had with her parents and siblings. However, this strong tie had greatly affected her academic performance because she was not used to being away from them for even a short period.

On the other hand, for Rachelle, planting with her family is a form of bonding experience that can be interpreted to strengthen her family relationship. As a result, this explains why Rachelle has dreamed of helping her family improve their living condition by returning to her studies.

Hence, these developed bonding among their respective families have motivated them to perform their social roles to aspire to alleviate the hardships that their family is experiencing, which they believe can be achieved if they will finish their studies.

2.2. Communicating motivation. The explorers shared in their narratives on how their family members have motivated them to pursue their studies. This urge to satisfy the indigenous people's needs to improve their family's living conditions can also be attributed to the extrinsic motivation they get from other people. The motivation they get from their family was translated from various “*language of motivation.*”

This can be observed from the following shared narratives of the explorers:

May gets inspiration to study from her brother, who has supported their family ever since he got a decent job abroad as a teacher. Although her brother works outside the country, his earnings are not sufficient to keep all their extended family's needs. She remembers her brother for always reminding her "to study hard."

May shared:

Sabi niya ay mag-aral po ako. *Tapos sabi po ng kuya ko, pagbutihin ko po ang pag-aaral ko kasi susuportahan niya po ako dito po sa atin.*

(My brother reminded me to study hard. He also told me to study very well because he will always support me)

May recalled that when she mentioned to her brother that she returns to her studies, he tells her that he will support her decision. May shared:

Kung magka-college man, susuportahan niya ako. Basta pag-iigihan ko ang pag-aaral ko. Siya na raw po ang susuporta sa akin.

(He promised me that if ever I decide to study in college, he will support me. I will study hard. My brother will take care of my studies in college)

May does not want to disappoint his brother. So, she is showing the best she can for always attending their lectures. She claimed that she also wants to be like her brother, who can provide their family's needs. One day she will also be employed, far from her menial job.

More so, May saw how her brother strived harder to reach his goals in life. Since their parents cannot support their studies, her brother was lucky enough when a Catholic school visited their community and introduced to them the Sisters of Mary. In the said

school, her brother finished high school and eventually opened the door of opportunities for him to continue his college studies and took up an education major in Physics. She shared:

Kasi po yang kuya ko, hindi po talaga namin nakasama yan. Yan po ay nag-aral sa Sisters of Mary. Kasi po yang kuya noon, kasi nga po sobrang hirap po kami. Minsan nga po wala kaming kinakain. Ang kuya ko kahit yan ay nahihirapan na. Nagtatrabaho po iyan.

(For years, my brother was living away from us. He was a scholar of the Sisters of Mary. Our life before was tough. Sometimes we did not have anything to eat. Even though it was hard for my brother, he continued his studies while working)

May witnessed how diligent her brother was to support his education. She shared that his brother used to work as a student assistant of his teacher and would do his classmates' projects to earn extra school allowance. Ever since, his brother has been supportive of their family. He is sharing whatever he has with his family. May described:

Pumapasok po iyan sa mga teacher niya. Naghuhugas ng pinggan para po may baon. Tapos po yung mga kklase po niya pag mayroong mga projects sa kaniya po pinapagawa iyon. Binibigyan po siya para po mayroon siyang pera. Binibili naman niya ng bigas. Iyon po.

(He used to work as a student assistant to his teacher. He earned money from helping her teachers do household chores. He was also earning from helping his classmates with their projects. They paid him. He was sharing to us his extra earnings by buying rice for us.)

May has seen his brother's sacrifice for not visiting them for years because he was admitted to Sisters of Mary as a scholar. Although it was difficult for his brother to leave them, it was clear that he made this little sacrifice for their family. She narrated:

Tapos po noong nakuha na po siya ng Sisters of Mary, kahit man po masakit sa loob niya na mahiwalay sa amin. Talagang nagpilit po siya kasi sabi po

ng kuya ko, kaya siya lumayo para po sa amin. Kaya ngayon nga po ang kuya ko tapos na po siya ng pag-aaral. Support pa rin po siya sa amin.

(When he was admitted to the Sisters of Mary, it was hard for him to leave us. He insisted to study there and decided to leave us for a while. Now that my brother already finished his studies, he is still supporting us)

It can be surmised from May's narratives that her brother motivates her "to improve their living condition." Like her brother, she is now striving harder to finish her studies despite having difficulty coping with her studies because it has been more than a decade since the last time she went to school.

It is interesting to note that the spouses of the explorers are also supportive of their studies. It was revealed that one of the reasons why some women in their community did not enroll in the literacy project was because of their husbands. The research participants shared that their husbands would not allow them because they have to take care of their children, and as a woman, they should always be in the house to do the household chores. This is the traditional practice among their indigenous group that is similar to the Filipino family culture in general.

However, this mentioned case is different from the determined findings based on the narratives of the explorers. One of the reasons that the explorers stayed in the literacy project can be attributed to the *"encouragement coming from their spouses."*

Initially, Marissa opened up about her husband, who supported her decision to continue her studies. She admitted that there were some schedules that she was not motivated to attend their Sunday lectures. She shared that one time her husband once noticed that she was not preparing for the tutorial. It was his husband who convinced him to attend their classes. Marissa shared:

May linggo po talaga na wala ako sa huwisyo na pumasok dahil may gagawin pa ako sa BHW. Pero mapapansin ako ng asawa ko... bakit ka hindi papasok? Dapat mag-resign ka na diyan sa trabaho mo.

(There were Sundays that I did not want to attend my classes because of my work as Barangay Health Worker. When my husband noticed it, he asked me why I was not attending my classes. He advised me to resign from my work)

Marissa's husband convinced her to attend the classes regularly because, according to him, it is also for their children's sake. Marissa added:

Sinasabi niya po sa akin na makakatulong ako sa pag-aaral ng anak namin kapag nakapag-aral ako.

(He reminded me that studying could benefit our children because I can share to them what I learn)

It can be gleaned from this narrative that Marissa's husband even advised her to quit from her job. According to Marissa, this made her realize the support he is getting from his husband. Marissa decided not to give up her duties in the barangay and to manage her time, so she can attend in her classes regularly.

May also shared the same experience with her husband. May's husband sometimes noticed that she was not preparing for classes. It is her husband who would instruct her to prepare. She said:

Ay yung si agum ko... sabi niya sa akin ginusto mo iyan dapat tapusin mo iyan. Kaya po kapag ako ay minsan ay parang ayaw na pumasok siya po ang nagsasabi sa akin na mag-asikaso na para sa aking pagpasok.

(My husband keeps reminding me that I should continue my studies because it is my decision to return on my studies. Sometimes, when I am not motivated to attend my classes, my husband would remind me to prepare for my classes)

May's husband is also one of the reasons that she is motivated to pursue her studies. Her husband has been showing his support since the time she decided to return on her studies. May shared:

Kaya nga po noong sinabi ni maam na sino ang gustong mag-aral talaga pong sinabi ko sa asawa ko 'agum mag-aaral ako'. Suporta naman po ang asawa ko. Sabi niya 'sige mag-aral ka'.

(When Maam Malou came to us and asked us who wants to study, I sought first the permission of my husband. My husband is so supportive. He allowed me to study again)

May shared that one time her husband met an accident while doing his job as a logger. A portion of a trunk fell on the stomach area, causing him to be bedridden for days. That time, May did not want to attend her classes because she wanted to take care of her ailing husband. But her husband insisted that she should attend her classes. Despite May's disapproval, she attended the classes because she was told so by her husband.

May narrated:

Ako nga po sir hindi po talaga ako papasok. Kasi po yung asawa ko nadaganan po ng kahoy... Babalik po kami sa Martes. Check-up po niya. Magang-maga nga po ang ganito niya (tagiliran). At sa tiyan nga po siya tinamaan ng pinuputol na kahoy. Malaki po. Mataas. Kaya nga sabi ko sa asawa ko na hindi muna ako papasok kasi baka di niya pa kayang kumilos. Kasi po yung ganito niya (tagiliran at likod) medyo maga pa. Sabi niya 'kaya ko ng kumilos' mag-aral ka at baka walang dumating dito at walang matuturuan. Ang asawa ko support po talaga. Sabi niya 'sige pumasok ka... kaya ko naman'. Pag hindi ko naman kaya sasabihin ko naman.

(Actually sir, I wanted to be absent today. My husband had an accident; a log fell on him. He was scheduled for another check-up this coming Tuesday. The other side of his stomach area was swelling. That is where he was severely hit. A huge log from high above fell on him. I convinced my husband that I wanted to skip my classes today, so I can take care of him because his wound is still swelling. He told me that he can take care of

himself, and I should attend my classes because my other classmates may not attend if I will be absent. He is really supportive of my studies. He convinced me that I should attend my classes because he can take care of himself. He promised me that he would tell our other relatives should he need help)

May's husband insisted her to attend the classes despite her disapproval. If she will choose, she wanted to take care of her husband. May added:

Kaya sir, ayaw ko po talagang pumasok. Pinilit lang po talaga ako niya. Kasi malaking kahoy naman po ang bumagsak sa puso niya. Kaya nga po di ko po talaga kayang tingnan ang tiyan niya. Kasi sir nangingitim. Akala nga po namin napisa yung pantog niya saka yung atay-atay niya. Buti naisugod po naman agad sa ospital. siniCT-scan siya at dalawang beses na na-Xray.

(It is for this reason that I want to be absent today. My husband has just convinced me. The log that fell on him was huge. That is why I can't bear to look at his wound on his stomach. It was swelling. I thought that his appendix and liver were also crushed. We sent him right away to the hospital. He underwent CT-Scan and X-ray twice)

Parents are the most important people whom the explorers consider as the source of their motivation. The parents' influence being the first people to nurture their children significantly affects how they view life in general. What their children have become can be reflected in how they influence them both positively and negatively. This is evident in their responses, as follows:

May shared:

*Suporta ng nanay ko sa aking pag-aaral? Okay naman po. Sabi niya ay **mag-aral po ako ng mabuti.***

(The support of my mother on my studies? It was okay. She reminded me that I should study well)

Marissa shared:

*Mahahalagang tao? Ang aking nanay at tatay. Bukod sa pinansiyal na bagay na binibigay nila ang naitulong nila sa akin bilang paalala ay ‘anak **magsikap kang mag-aral** para hindi maitulad sa amin ang iyong buhay.*

(My mother and my father are the important people in my life. Aside from the financial support that they are giving me, they are always reminding me to strive harder on my studies so that I cannot be like them who did not finish their studies)

Menggay shared:

*So, noong... noong... hindi niya ako pinag-aral, one year po akong nag-stop. Hindi po ako nag-enroll after kong grumadweyt ng elementarya... nag-stop ako ng isang taon. Pero dahil nga po... bukas ang kaisipan ng tatay ko sa kahalagahan ng edukasyon... **ang tatay ko po ang nag-encourage na mag-enrol ako**. Pero hindi po dito. Nagfirst year high school po ako sa Sta. Cruz, Laguna... Pedro Guevarra Memorial National High School.*

(When my mother decided that she will no longer support my studies, I stopped for a year. I did not enroll after I graduated from elementary. However, my father was very open-minded when it came to our studies; he encouraged me to enroll again, but not here in Rizal. I took up my first year in Sta. Cruz, Laguna at Pedro Guevarra Memorial National High School)

Rachel shared:

*Lagi pong sinasabi naman sa akin ni inay ay... **mag-aral ka ng mabuti** para maka-ahon ahon ka sa paghihirap. Gay-on po. Kaya po tuloy-tuloy ako sa pag-aaral. Si inay ko po ang nag-gabay.*

(My mother always reminds me to study well to improve the living condition of our family. It is for this reason that I have decided to continue my studies. My mother guided me.)

It can be surmised from the study's findings that when the indigenous people learners *communicate motivation*, they refer to the importance of an immediate support system. They obtained this support from the members of their families. They become

more motivated if they receive words of encouragement from the people, whom they owe much their life.

It can be highlighted from the responses of the explorers the following words from their parents: *mag-aral po ako ng mabuti (May)*, *magsikap kang mag-aral (Marissa)*, *ang tatay ko po ang nag-encourage na mag-enrol ako (Menggay)*, and *mag-aral ka ng mabuti (Rachelle)*. May, on the other hand, had seen this motivation through the words and actions of her brother.

As deduced from these highlighted responses, these reveal that the indigenous people learners have an aspiration to finish their studies because of the words of encouragement from the significant people in their family. The explorers until this present time still keep those words of encouragement. This resulted to aspiring not only for their personal growth but also for the benefits of their family.

2.3. Communicating passive interactions. The explorers have also encountered "passive interactions" from the other members of their family. "Passive interactions" based on the explorers' context are described as an act of being "unreceptive" of some members of their family to support their aspirations in relation to their education.

At first, the explorers reflected that it negatively affected their motivation to study, but later on, other people they met along the way have altered their mindset. This can be viewed on the following responses from the explorers:

May narrated that when their family transferred to Sitio Magata after their parents got separated and her mother got married to another man, she learned how to be independent. She shared that her parents, including his stepfather, had been focused on

their jobs. She seldom saw her parents in their house; she and her siblings were the only ones left in their house.

May shared:

Sila ng nanay ko. Nagtatanim sila. Kaya kami lang po naiiwan sa bahay... Isip bata po kami noon. Kasi puro laro po kami noon. Pagdating sa school tatapusin namin ang assignment namin. Maglilinis. Maglalaba. Tapos maglalaro po uli. Hindi po talaga sila nakakasama. Kami lang po ang natutulog sa bahay.

(Both my parents were busy in farming. It was I and my other siblings who were left in our house when we were young. We usually went outside to play after we finished our assignments in school. We also cleaned our house and washed our clothes. After that, we went playing again. We seldom had our parents in our home. My siblings and I were the only ones sleeping in our house)

It can be observed from May that she shared only a few memories with her parents during the sharing of her narratives. She could have been affected by the outcome of being part of a "broken family." Besides this, May shared:

Yung tatay ko po? Maliit pa po kami noon, noong iwan niya kami. Yung bunso namin ay tatlong taon. Ako ay seven.

(About my birth father? We were younger when he left us. Our youngest sibling was three years old, and I was seven when he left us)

Based on May's experience, being away from her parents while growing up had indeed affected her. As a result, she grew up with no affection for her parents.

She claimed:

Kasi hindi po nila naiparamdam sa amin yun po...

(They did not make us feel that they are parents to us)

May said that she had not remembered any memories from her birth father, who visits them seldom in Magata when he has time. She no longer has hard feelings with her father for abandoning them when they were younger, yet it is quite difficult for her to be close to him. Every time they are together, it is only just a casual conversation.

As to his stepfather, he seldom felt his thoughtfulness. But when he does, for May, it means a lot to him because she is longing for a father figure. She shared one instance when he felt the thoughtfulness of her stepfather.

May narrated:

Minsan po sinasabi ko sa kaniya, 'tiyo kapag kayo kakain sa gabi, gisingin niyo ako.' Tapos gigisingin niya po ako. Sasabihin niya sa nanay ko, 'o! Emely gisingin mo yung anak mo at nagpapagising yan' Yun po. Pero yung lagi naming nakakasama, yun hindi po.

(One time I asked him if he could wake me up for our dinner. Then, he woke me up. He told my mother, Emely, to wake me up. But when it comes to having bonded with him, we seldom experience it)

Marissa had a different encounter from her relatives on her father's side. She shared that her family experienced discrimination from her aunt when she transferred to Infanta, Quezon to study high school. Marissa narrated that she could endure the bullying from her classmates because of her physical features. But, she could not take it when it was her aunt, who discriminated her and her mother for being a Dumagat. She shared:

Gawa ng iba nga ang trato nila sa akin. Gawa nga ang aming nanay ay Dumagat. Kaya ang pagkakakilala ng tiyahin ko ang Dumagat hindi siya ganoon ka... hindi dapat i-tratong tao... Ewan ko rin sa kanila kung bakit ganoon. E! Sabi nga namin kahit ganoon ang nanay ko na isang Dumagat, siya naman ay isang tao na marunong makisama.

(My aunt treated us differently because we are Dumagat. She believed that a Dumagat is someone that should not be treated like a human. I do not

know why she treated us like that. Even though our mother is a Dumagat, she is still a person who knows how to respect other people)

Marissa claimed that her experience of being discriminated had led her to drop her high school studies.

For Menggay, it was really difficult when she realized that her mother became disappointed in her when she failed to be one of the honor students when she was in grade 5 and grade 6. Before this, her mother was very supportive of her studies because of her academic achievements. Menggay claimed that her declined performance in high school started when her mother had to leave them to take care of her ailing grandmother. Her mother did not realize that she did not perform well in school because she was longing for her mother's presence. She used to have her mother every day, and to be away from her required a huge adjustment. Her mother thought all the time as she was not focused on her studies, and she just went out playing with her friends.

Menggay shared:

Sabi niya sa akin, hindi kita papag-aralin ng high school ng first year. So, ako naman po noong mga time na iyon... nasa isip ko edi 'wag mo akong papag-aralin. Talagang ako po ang blacksheep sa pamilya namin. So, noong... noong... hindi niya ako pinag-aral, one year po akong nag-stop.

(She told me that she would no longer support my studies once I started high school. That time, I turned to become hard-headed because she did not support my studies. I became the black sheep of our family. When my mother did not support my studies, I stopped for a year.)

Menggay shared that her grandfather was passive of sending his daughters to study, for they are "just a woman." Her grandfather believed that every woman would end up getting married, so sending her to school will be just a waste. Menggay's mother once told her that it was the reason that her mother never studied. She shared:

Yung lolo ko nakakarinig ako na sinabi sa akin... na kwento ng nanay ko... kaya di daw siya nakapag-aral... sabi sa kaniya ng lolo ko ikaw ay babae... ikaw lang ay magpapamilya kaya huwag ka ng mag-aral.

(My grandfather once told me about my mother. My mother also said the same story why she did not finish her studies. My grandfather told my mother that a woman will end up getting married and so sending her to school will be wasted)

As a woman herself, Menggay's mother aspired her daughter to be someone who can carry the name of their family with pride. However, when Menggay failed to be an honor student, it greatly affected her mother.

It can be inferred from the narratives of Menggay that her mother became disappointed because she was afraid that Menggay will end up like her.

Menggay recalled a time when they needed her grandfather's help because of her sick brother; instead of getting financial help, what they received were insults from him.

She shared:

At tapos pag may sakit ang kapatid ko at mangungutang ang nanay ko ng pera sa lolo ko... sasabihin niya... kung gusto niyo kapag kikibaw na kayo sa doktor magsako kayo ng isang sakong pera... at iyang pera ay ubusin niyo diyan sa doktor.

(When my brother got sick, my mother sought the help of my grandfather. My grandfather told us if they will opt to go to the doctor, they have to bring a sack of money, and spend all the money on the doctor)

This account from her mother's views has challenged Menggay to be someone who can serve her community in the least way she can. For seven years, she has been serving her community as its chieftain. Even though Menggay did not finish her studies earlier, she knows that it is not too late for her to achieve her dream to finish her studies.

More so, she still aspires to serve her purpose of giving pride to her mother and for proving something for herself.

It can be surmised from the narratives of the indigenous people learners that when they *communicate passive interaction*, they refer to how they translate this passiveness to be optimistic about their studies.

Common to passive interactions that the learners had was with their parents. Parents being the immediate foundation of affection and care, play a significant part in children's emotional development. Despite the learners' experiences, this has taught them to value the relationship they had with their children. This is very much evident in their actions to help their children in their studies.

At a glance, one can tell that their families might have pushed them down because of the passiveness they were showing to them. However, it can also be interpreted from their shared insights that they know where they are coming and where they want their path to lead them. Hence, they transformed those passive interactions from their family members into positive views.

2.4 Communicating socio-economic conditions. Economically speaking, Dumagat and Remontado are underprivilege. As previously mentioned, most of their means to live came from hunting and gathering to planting fruits, vegetables, and root crops. Due to some deforested areas and restricted places to till soil because of the illegal loggers and *kaingin system*, it had reduced the means of living of the people in the mountain areas of Tanay, Rizal.

It was estimated that many families in the Philippines live in poverty. This includes families from indigenous people who have less access to better job opportunities.

Family is one important aspect of the life of indigenous people. As much as possible, they always want to be with their family. However, most families in their community have a lesser opportunity to earn higher income to sustain their basic needs.

Relative to this, it has affected even the financial support to finish their education. The indigenous people recalled the kind of life they had when they were struggling to pursue their studies. It can be reflected in the following responses:

Menggay shared:

Tapos noong nag-aaral kami... kami ay nasa Manggahan... twenty pesos ang baon namin sa loob ng isang linggo yun na yung bina-budget namin. May five pesos kami, puro alamang po ang ulam namin noon... buti na lang ang utak ko hindi naging utak alamang. Opo talaga. Tapos may budget pa kami noon na 25 cents para sa gabi-gabing pakikipanuod namin... kasi noong tv noon sa amin ay iisa pa lamang. Wala paring kuryente. Di ka pwedeng manuod pag wala kang 25 cents. Kasi sa baterya lang ang gamit nila noon.

(When we were studying in Manggahan, our budget for the whole week was only twenty pesos. We allotted five pesos for our food. We always had fish paste for our viand. Good thing that our brain still functions well. We budgeted 25 cents for us to watch television every night. There was no electricity way back then. We were only using a battery.)

May shared:

Basta po natatandaan ko po na nag-aaral-aralan po ako. Kasi po sir noong panahong iyon wala po talagang kakayahan ang mga magulang ko na papag-aralin ako. Hiwalay po sila sir, kaya kami, kaya ako kahit gusto kong mag-aral...

(I remembered, when I was a child, I used to play a game wherein we were pretending that we were in school. Because, sir, that time, my parents cannot afford to support my education. They were separated. They cannot support me even though I wanted to study)

Marissa shared:

Tapos naranasan ko rin na pumasok na walang baon. Naranasan kong pumasok na ang tanghalian ko ay kamoteng kahoy. Pero hindi ako nahiya. Nag-aral pa rin ako ng elementary.

(I experienced going to school without anything to eat for our breaktime. I also experienced to have only cassava for my lunch. But I was never felt embarrassed about it)

Rachelle shared:

Gawa nga po sa kakulangang pampinansyal. Sa Daraitan at Laiban pa po ang eskwelahan namin kaya grade 6 lang po ang natapos ko. Wala na pong pantustos sina inay ko ay.

(It is because of lack of financial support that after elementary we did not continue our studies. The only high schools are in Daraitan and Laiban. My parents cannot afford to support my daily allowances)

This can be further reflected in the narratives of Menggay and May.

Menggay shared:

Kasi ang edukasyon siya ang magagamit mo kung paano ka makakakuha ng magandang source of income.

(If I finish my studies, it will give me the opportunity to have a better source of income)

May shared:

Syimpre po kapag tapos ka na sa pag-aaral pwede ka ng magtrabaho at makatulong sa iyong pamilya. Hindi lang sa pamilya, sa mga magulang pa rin sir.

(Of course, if you finished your studies, there will be job opportunities, which can support the needs of the family and the parents)

It can be implied from the indigenous people's views that they have realized the need to work downtown to receive better work benefits and assured salaries. Some of the indigenous people from the upland Tanay now work as unskilled laborers for lowland

farmers near their location. They have also been into trading where they earned less compared to the end sellers. Most of them are unable to determine the fair equivalent of goods being exchanged or services they rendered.

The indigenous people have frequently mentioned that their families would always remind them that education aims to improve their living conditions. It is because of their family's living situation that the indigenous people hope to finish their studies so that they can get a better job that will give them enough salary. This can be reflected from the following narratives of the explorers:

May shared what her brother once told her:

Kung di ka tapos, saan ka laang? Edi wala. Makakaranas ang anak mo ng gutom.

(If you did not finish your study, where will you go? Nowhere. You will let your children experience hunger)

Marissa shared what her parents always remind her:

Ang naitulong nila sa akin bilang paalala ay 'anak magsikap kang mag-aral para hindi maitulad sa amin ang iyong buhay. Pero sa kasawiang palad, di nakapag-tapos ng high school.

(Aside from the financial support that they were giving me, they were always reminding me to strive harder on my studies so that I cannot be like them who did not finish their studies. Unfortunately, I ended up like them. I also did not finish my studies)

Menggay shared what she learned from her father:

Kasi ang edukasyon siya ang magagamit mo kung paano ka makakakuha ng magandang source of income parang ganoon.

(If you finish your studies, you will have the opportunity to have a better source of income)

Rachelle shared what her mother told her:

Lagi pong sinasabi naman sa akin ni inay ay... mag-aral ka ng mabuti para maka-ahon ahon ka sa paghihirap.

(My mother always reminded me to study for us to have a better living)

Landing a job is apparent in some of the responses of the indigenous people in Tanay, Rizal. Frequent encounters from the IPs reveal how much they have valued the importance of education, for it could open a lot of opportunities for them, especially in assuring their future.

For instance, May said:

*Ngayon po. Gusto ko po talagang mag-aral. **Para po makapag-trabaho sir.** Kasi po laging sa bundok... sa bundok... Paano po kung sa bundok na iyon ay paalisin ang mga tao? Paano po kami makakabangon kung lahat po kami ay walang pinag-aralan? Paano po kami makakahanap ng trabaho?*

(Now, I like to continue my studies for me to land a job. Because we are always in the upland. What if we will be swayed away in our house? How can we survive if we are not educated? How can we find a job?)

In a family with about five or more than members with a lack of source of income, the indigenous people revealed that they wish to land a job. Although they can provide food for their family because of the vegetables, fruits, and root crops they plant in their backyard, they are insufficient to earn a regular income.

Rachel narrated that their source income comes from plants.

*Sa amin po, madalas pong ginagawa namin ay pagtatanim. Gaya ng luya, gabi, kalabasa, talong, sitaw, pechay... **Basta po lahat na ng pantanim. Yun po ang kinabubuhay namin.** Tsaka ang saging. Yung tatay ko po nagtatanim din po yun. Katulong namin.*

(In our place, we are always into farming. We are planting ginger, taro, squash, eggplant, string beans, snow cabbage. We plant everything. That

is where we get our living. My father always plants banana. He is helping us on our planting)

For this reason, Rachel said that if she finishes her studies, it will assure her future that she will get a job.

She said:

*Ang pananaw ko po **sa edukasyon ay magpakatapos ka at ikaw ay may mararating***

(I believe that if you finished your studies, you could reach your goals in life)

It can be inferred from the indigenous people's narratives that when they are *communicating socio-economic conditions*, they refer to their aspiration to be employed and to earn better income.

Their narratives reflect the kind of living conditions they have, which is why they are determined to return on their studies. Working in menial labor jobs prevents indigenous people from securing a higher paying job in the future. They believe that it will allow them to earn money and eventually to support the needs of their family with education. As observed, their parents were the ones who are frequently interacting with them about their socio-economic conditions. More so, they have uttered words of encouragement that there will be opportunities for them to earn for their living if they finish their studies.

The explorers' actions to improve themselves to perform their social role as offspring and siblings manifested the wants of the indigenous people to survive by securing a job.

2.5. Communicating discipline. The families of the indigenous people are also *communicating discipline* among the explorers. This can be manifested in how the explorers observed their family members based on how they interacted.

This is very much evident in the experience of Menggay. She regarded her father for being a disciplinarian. As a confessed black sheep of their family, she had many encounters with her father. She narrated:

Ang sobrang disciplinarian po ay ang aking tatay. Pero ako po ay talagang likas na napaka-kulit dahil sa pagiging disciplinarian ng tatay ko may time na kumbaga gusto kong makipaglaro doon sa ibang bata pero hindi niya kami pinapayagan.

(My father was the more disciplinarian than my mother. I was quite mischievous when I was young, so my father frequently disciplined me. As a sanctioned, whenever I would like to play with other children, my father would not allow me)

Menggay's father was so strict that he did not allow his children to go outside to play with their playmates. She recalled that there was a time that she pretended that she would do some household chores, which in fact, it was only her excuse to see her playmates. She narrated:

Bumababa ako doon sa kaingin namin papunta doon sa ilog dala-dala ko ay mga labahin atsaka mga is-ising mga kaldero. Ang gagawin ko lang po doon ay ilalagay ko sa sako tapos iiwan ko na siya at pupunta na ako sa Magata at makikipag-volleyball.

(I was instructed by my parents to go down to the river from our kaingin to clean our laundry and casserole. Instead of doing my chore, I put those things to clean in a sack and left it for a while by the river to play volleyball with my friends in Magata)

When she returned home from playing, her father learned of what she did because of her unfinished task. She narrated:

Ngayon pag-uuwi pa ako... magagalit ang tatay ko... kaya sila na ang maghahanap ng mga iniwan ko... sobrang disciplinarian po ng tatay ko noong time na iyon noong kabataan pa namin.

(When I returned home, my father was so furious. They looked for the things I left by the river. My father was a disciplinarian when we were younger)

Menggay narrated how her father disciplined her every time she and her other siblings committed mistakes:

Ay talaga pong... ako ay pinaluhod niya noon sa... pinatuyong kanin po? Yung pinatuyong kanin na may monggo. Opo... kasi di na niya na kumbaga sa akin... parang hindi na niya... Ikaw ba talaga ay hindi na natututo... aniya... hindi mo ba lahat natatandaan... parang hindi ka na ba magtatanda? So ang iniisip ko... ano ba ang dapat na tandaan ko? Tatandaan ko yung ginagawa mo? Yung salitang nagtatanda... parang yun ang ginawa mo sa akin na dapat kong tandaan... sabi ko... sige!

(Because my father was furious of what I did, I kneeled on a dried rice and mongo seeds. He told me that when will I ever learn from my mistakes that I always forget what he keeps on teaching me. I asked him sarcastically on what should I be reminded about? He told me to remember that for every wrongdoing I committed, I will be reprimanded.)

It can be surmised from the indigenous people's narratives that whenever they are *communicating discipline*, this refers to performing their obligations rightfully for their family.

For instance, based on the narrative of Menggay that her father's way of disciplining helped her be a responsible person growing up. Although she had been doing unnecessary things to their family when she was young, it teaches her a lesson to perform her family obligations.

Communicating discipline is an essential factor in the conception of the explorers of their aspirations in life. It is through disciplining them that they can correct their mistakes and for them to learn from it. They manifest it on their decisions in life now that most of

them are already parents. As parents, they are obligated to discipline their children. Like the explorers, they want to make their children know what is right and what is wrong.

Theme 3. Education as a means of being relevant to the community. The explorers have the aspirations to help their organization be improved. It begins from improving themselves, then their family, and finally their community.

Their aspiration in the community can be rooted in the way of living they observed among their fellow indigenous people. Along with this dream, they believe that they can use their achievements to inspire their fellow indigenous people that it is not too late to continue studying for learning is lifelong.

Based on the narratives of the indigenous people learners, the following sub-thematic ideas were derived:

1. Communicating community involvement; and
2. Communicating community development.

3.1. Community involvement. The explorers want to be involved in promoting literacy in their community. They understand well that most of the people in their community have less access to education. They want to inspire their fellow indigenous people to continue their education. This is evident in some of the narratives of the explorers:

Menggay shared:

*...kung paano ako matututo at ang bunga naman ng matutunan ko ay **ibabahagi ko doon sa tribu na aking pinaaglilingkuran.***

(I will be sharing what I learned to my fellow indigenous people with whom I am also serving as their chieftain)

Menggay being a chieftain of their community, serves as their tribal leader. She has been serving their community for more than seven years. Their community chose her because she is one of those whom her fellow indigenous people could best represent their group.

On the other hand, Rachelle believes that education will help the youth in their community. She wants to be an example in their community, considering that she is already 24 years. Rachel shared:

*Ang pananaw ko po sa edukasyon ay ano... **gusto ko pang makita nila... ang edukasyon po ay nakakatulong sa lahat ng bata... kahit may asawa na... o kahit matanda na... ang edukasyon po ay isang kayamanan para sa mga kabataan.** Kaya po ang sinasabi ko doon sa paaral ko ay... ikaw ay mag-aral na mabuti, gusto mo ikaw ay sundalo kaya mo iyon kapag ikaw ay mag-aaral ng mabuti. Susuportahan ko po siya. Tutulongan ko po siya sa pag-aaral niya. Gaya din po sa mga katulad kong katutubo.*

(Education can help everyone regardless of the age. It is a treasure to us. That is why I am always reminding my nephew that he should study well. I keep telling him that if he wants to become a soldier, he should study well. I will support his studies. I will help him with his studies. The same thing I will do with my fellow indigenous people)

It can be surmised from the explorers' narratives that whenever they *communicate community involvement*, they refer to serve as an inspiration to other members of their community to improve their community by being educated.

Because of the people's living conditions in their community, the indigenous people learners have realized to pursue their education. However, they thought at first that they were old enough to continue their studies. Until they learned of the literacy project organized in their community. They took the chance to enroll in the mentioned literacy project. Every other Sunday, they are attending their classes.

They decided to return on their study to at least have a way to improve the living condition of their family, but later on, they have come to realize that they also want to set as an example among their fellow indigenous people that it is not too late to study.

3.2. Community development. The explorers shared that their community needs to earn enough income to survive even though they can get food from farming, catching of fishes, and hunting. They believe that those they are earning are insufficient to suffice their needs should they seek medical needs or support their education.

Menggay shared:

*Katulad doon sa... sa Paydas... siya kasi ang pinag-pokusang ko ng atensyon. **Pangarap ko pong umunlad din sila...** Kasi nakita ko po na ang Sitio Manggahan po kasi... Compose na po siya ng tulad ko na ang tatay ay Bikol, ang nanay ay Dumagat. Sa Paydas po ay puro.*

(I am currently focusing on the indigenous people in Paydas. I am dreaming of improving their lives. In Sitio Manggahan, it was already constituted of mixed raises like my father, who is from Bicol, and my mother, a Dumagat. In Sitio Paydas, the people there are pure-blooded Dumagat)

Menggay dreams of improving the lives of the indigenous people in Sitio Paydas, where the "purong Dumagat" or pure-blooded Dumagat lives. In Sitio Paydas, most of the families there live with a scarcity of resources to earn money. In fact, during the outbreak of Tigdas in 2019 in their area, many children died due to a lack of knowledge of the virus and lack of money to bring their children for check-up down town. As chieftain of their community, Menggay encourages the indigenous people to send their children to school to improve their standard of living. She knows that the pure-blooded Dumagats live traditionally, and it will be a challenge for her to change their mindset about education.

May also has the same sentiment as of that with Menggay's. She thought of the possibility that they will not be forever staying in the mountains where they are currently living. Her idea of being forced to leave from their lands comes from the controversial construction of the Laiban Dam in their community, a government project. Until now, there is still an on-going debate because of its construction. May also thought of the other community members like those pure-blooded Dumagats who have never been downtown. It will be tough for them to adjust.

May shared:

*...Kasi po di naman kami laging sa bundok... sa bundok... paano po kung sa bundok na iyon ay paalisin ang mga tao? **Paano po kami makakabangon kung lahat po kami ay walang pinag-aralan? Paano po kami makakahanap ng trabaho?** Kaya talagang mahalaga na may edukasyon ka. Kasi kahit saan ay pwede kang pumasok kasi tapos ka ng pag-aaral.*

(...I understand that we will not forever be staying upland. What if we will be forced to leave our home? How can we move on to our lives if we are not properly educated? How can we find a job? So for me, education is really important. If you are educated, you can apply for a job)

It can be deduced from the explorers' narratives that whenever they are *communicating community development*, they are referring to their aspiration to contribute to improving the living condition of the people in their community.

For years, the explorers have been living upland, and they know how their life will be changed should they be living downtown. Dumagats and Remontados are known for tilling the soil. They are planting various root crops like camote and balinghoy, luya, saging, gabi, and vegetables like langka and sitaw. They are also used to catch fishes through "bislay," an improvised device with a semblance to an arrow. They also catch

"bulig," a small fish from the river, through the process they call "nangangatsa" or "nanalap." In this process, they will use a "katsa," a cloth used in sacking flour. The fabric is dipped in the water; this will filter the small fish. Altering the kind of life they are used to will be a great challenge for the indigenous groups.

It can be taken from the explorers' narratives on how they always want to go back to where they are coming from—that is being a Dumagat and Remontado. They are grounded on what their heart is that they are Dumagat and Remontado. For them, indigenous people should always help their fellow indigenous people.

Being indigenous people is also one of the reasons that the explorers have been aspiring to finish their studies. They want to prove that despite being marginalize members of the society, they can prove others that they can improve their living conditions. It can also be observed how they are too attached to their family that they strive to be a better version of themselves. More so, along with their aspiration to improve themselves and their families, is their aspiration to contribute on the development of their community.

Chapter V

DISCUSSION

This chapter shall present two significant implications of the findings of the study. First, it shall begin discussing how communication can be best understood from the lens of symbolic interaction. It shall be using the research findings as input to understanding *communication in the context of symbolic interaction*. Secondly, it shall discuss how the indigenous people holistically view education. This will provide an idea of the *meaning of education as viewed by the indigenous people learners*.

Communication in the Context of Symbolic Interactionism

This discussion of the first implication shall be looking at the communicative side of the study. This will explain communication in the context of symbolic interaction by presenting the communication patterns observed in communicating education by the indigenous people learners.

Symbolic Interactionism. Some scholars believe that the study of communication is central to the interactionist theory and research (Denzin, 2014). One such scholar, Duncan (1962, as cited in Cleveland, 2009), went as far as to state, "We must return the study of man in society to a study of communication, for how we communicate determines how we relate as human beings." With this in mind, symbolic interactionism is a theoretical perspective of value for directing research that will explore the meanings of education from how the indigenous people learners communicated it through the lens of symbolic interactionism.

Using symbolic interactionism to understand how the indigenous people learners communicate education based on their interactions with their significant others derived the following communication patterns:

1. IP learners communicate education as a sense of self-fulfillment
2. IP learners communicate education as a way to give family support
3. IP learners communicate education as a means of being relevant to the community

In the next part of the paper, the researcher shall be expounding on how those communication patterns were derived. It shall present how symbolic interactionism provides the means for examining human interaction on a larger scale. However, this investigation would look significantly different than an exploration utilizing a more structuralistic approach.

Despite this, the study can still give a picture of communication patterns to communicate education from the interactions between the indigenous people learners and their significant others. This is accomplished by utilizing a narrative approach and interpretations of the communication within the frame of their interactions.

As supported by Prus (1999), a focus on individuals' more particular interactions can provide great insight into the existing behaviors that underlie the larger social structure in place.

Communication Patterns. In understanding the communication patterns, this study shall be using the concept of symbolic interactionism, which states that “*humans*

act toward people or things on the basis of the meanings they assign to those people or things” (Blumer).

Griffin (2012) explained that this premise of symbolic interactionism states that humans' action depends on meaning. The construction of social reality is based on the meaning that is attached to it by the interactionists. In the realist view, we say that an object has no inherent meaning; our interpretation counts. Our interpretation was influenced by various social aspects like those people we interact with and our personal experiences.

The following communication patterns were discussed based on the analysis of how the indigenous people learners communicated education based on their symbolic interactions with their significant others.

A. *IP learners communicate education as a sense of self-fulfillment*

- a. **Value for education:** When the indigenous people learners are *communicating value for education*, they communicate that education is a priceless possession that can never be taken away from them.

- b. **Development of Personality:** When the indigenous people learners *communicate personality development*, they are associating it on their wants to improve their ability to gain self-confidence, especially when they are dealing with different people, which they believe can be attained from returning on their studies.

- c. **Improvement of individual capabilities:** When the indigenous people learners are *communicating the development of individual capabilities*, they are attributing it to the importance of improving their basic macro-skills such as their reading and speaking skills, which they obtained from being students.

- d. **Observe Good Traits and Qualities:** When significant people *communicate good traits and qualities* with the indigenous people learners, they interpret it to establish a good relationship with other people. This relationship involves their relationship with their teachers, friends, and classmates.

- e. **Show Academic Support:** When the indigenous people learners *communicate academic support*, they refer to the help sincerely given by the significant people in their lives, especially the teachers and classmates they met in school.

B. IP learners communicate education as a way to give family support

- a. **Practice Strong Family Ties:** When the indigenous people learners *communicate strong family ties*, they refer to more than just the closeness they have with their families. Instead, it symbolizes the importance of their family in every decision they make like when they choose to pursue their studies even though they know that it will be a challenge for them.

- b. Acquire Motivation:** When the indigenous people learners *communicate motivation*, they refer to the importance of an immediate support system for them to be more motivated to study. They obtained this support from the members of their families.
 - c. Experience in Passive Interactions:** When the indigenous people learners *communicate passive interaction*, they refer to how they translate this passiveness to being optimistic.
 - d. Describe Socio-Economic Conditions:** When the indigenous people learners *communicate socio-economic conditions*, they refer to their aspiration to be employed and earn better income after they finished their studies.
 - e. Practice Discipline:** When the indigenous people learners are *communicating discipline*, they refer to performing their obligations rightfully for their family, especially when they are disciplining their children to take their studies seriously.
- C. IP learners communicate education as a means of being relevant to the community**
- a. Involvement in the Community:** When the indigenous people learners are *communicating community involvement*, they refer to serve as an inspiration to other community members to improve their community by being educated.

b. Development of the Community: When the indigenous people learners are *communicating community development*, they refer to their aspiration to improve their living conditions by enhancing their literacy.

In relation to the current study, it can be observed that the indigenous people learners communicated their meanings based on their symbolic interactions with their significant others. With its roots in pragmatism (Dewey), social theory (Mead, Blumer), and later social psychology (Goffman), symbolic interactionism contends that humans interpret and assign meaning to events via an elaborate set of symbols. The meanings of these symbols originate and evolve through human social interaction.

As viewed from the varied communicated meanings of indigenous people's education, the meaning is not inherent in objects. Still, it is, instead, constructed and modified within different contexts through social interaction. Nwanko (2006) posited that the uniquely human ability to interpret symbols and analyze another person's viewpoint through thinking allows meaning to emerge. Such meaning shapes a person's self-concept and motivates behavior.

In addition to this, a word or phrase in one context can have an entirely different meaning in another context. The symbolic interactionism analyses society by the descriptive meanings that people have given to objects, events, and behaviors. The communication patterns derived from the indigenous people can be based on these descriptive meanings because people behave according to their descriptive beliefs rather than objective truth. These descriptive beliefs and meanings are nothing but interpretations given by the indigenous people; thus, the symbolic interactionism theory

suggests that society is based on the people's interpretations. Hence, the people interpret each other's behavior, and a social bond is thus created, which is grounded on this interpretation. (Communication Theory, n.d.).

According to Mead, through communication, we can conceive our thoughts and understand our self-concept that we use this understanding for us to perform our roles in the wider community. Mead explained, without symbolic interaction, humanity, as we know, wouldn't exist. In relation to this, he suggested that meaning is assigned and created by an individual. These meanings assigned will change based on their interaction with ideas, objects, and events (Griffin, 2012).

Relative to this, symbolic interactionism's fundamental features revolve around the extent to and how the individual is connected to the social structure and the ensuing possible consequences of that connection (Carrothers & Benson, 2003).

Symbolic interaction is essential in understanding how a person has become. This can be reflected in the discussed implications of SI on elaborating how indigenous people's previous interactions have resulted in their aspirations.

It is important to note that *communication* plays a relevant part during the interactions, for it provides a form of behavior in which individual may become an object to oneself. Communication during the symbolic interactions refers to significant symbols directed not only to others but also to the individuals themselves.

More so, we can say that humans' social behavior can be interpreted as being “reactive” as to how they define the situation (Griffin, 2012). As actors in human interaction, the act of being "reactive" can be manifested in the current situation of the

indigenous people that they "decided to return on their studies." Wherein this "decision of studying again" was nurtured by their previous interactions since they were children. Hence, these interactions became symbolic to them as manifested on their conceived "aspirations on education."

Significant others as communicators of meanings. In relation to understanding the communication aspect of symbolic interaction, there is also a need to discuss the *significant others as communicators of meanings*.

Meaning is negotiated through the use of language—hence the term *symbolic interactionism*. It's only by talking with others that we come to ascribe that meaning and develop a universe of discourse. Mead believed that symbolic naming is the basis for human society. In relation to this, interactionists claim that human intelligence can symbolically identify much of what we encounter. However, we should also need to look at that symbolic interaction is not just a means for intelligent expression; it is also how we learn to interpret the world. More so, a symbol is "a stimulus with a learned meaning and value for people (Griffin, 2012).

In relation to this study, when the indigenous people create meanings of education and communicate these meanings brought about through social interaction, they use language as a vehicle through which they convey this meaning.

Sapir (1921) explained that language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols. Thus, the words/symbols used by the indigenous people when communicating

education are arbitrary signs. It is only through talking with others/symbolic interaction that they give meaning to words.

Language as a system of conventional spoken, manual (signed), or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves is used as a medium of communication. It has but one purpose: to serve as the code transmission of messages between and among people (Diaz, 2005).

Hence, communication per se cannot get away with language. Both language and communication are two entities that can never be separated. Thus, we can argue that if interaction involves communication, language is inevitably cannot be taken away with human interaction.

The indigenous people learners meet their *significant others* whom they are interchanging their thoughts and ideas. Their communications with these people have resulted in symbolic interactions that they obtained concepts on how they create meanings for education per se.

A *significant other* is someone whose opinions matter to humans and who is in a position to influence one's thinking. A *significant other* can be anyone, such as a parent, sibling, spouse, or best friend.

Like Mead, sociologist Charles Horton Cooley believed that individuals form their self-images through interaction with other people. Mead was particularly interested in how *significant others* shape us as individuals.

In this research, it appears that the significant people whom the indigenous people were frequently interacting with are the people in their home and their school.

For instance, inside their home, they frequently interacted with their parents, siblings, spouses, and relatives while at school, they had their interactions with their teachers, friends, and classmates.

The family is the agent of socialization with the most impact. Most children rely almost solely on their parents or primary caregivers for necessities, nurturing, and guidance from infancy through the teen years. The family determines a child's race, language, religion, class, and political affiliation, all of which contribute heavily to their self-concept. Schools introduce children to new knowledge, order, bureaucracy, and students from family backgrounds different from their own. The school experience also often pressures children to conform to gender roles.

Meeting the *significant others* is the outcome of the "socialization" of the human being. Likewise, the indigenous people undergo this process that resulted in them meeting the people who have significantly affected their views in life, particularly on how they have developed their aspirations on education. Socialization is the process whereby humans learn to become competent members of a group. Mead believed that people develop self-images through interactions with other people. He argued that the self, which is the part of a person's personality consisting of self-awareness and self-image, is a product of social experience.

Meanings of Education as Viewed by the Indigenous People Learners

This second implication shall be focusing on the discussion of education as viewed by the indigenous people learners. In understanding this concept, a figure was formulated to show the relationship of the three emerging main themes of the symbolic interactionism study on exploring education communicationally. The figure below shows the synthesized concept of the meaning of education as viewed by the indigenous people learners:

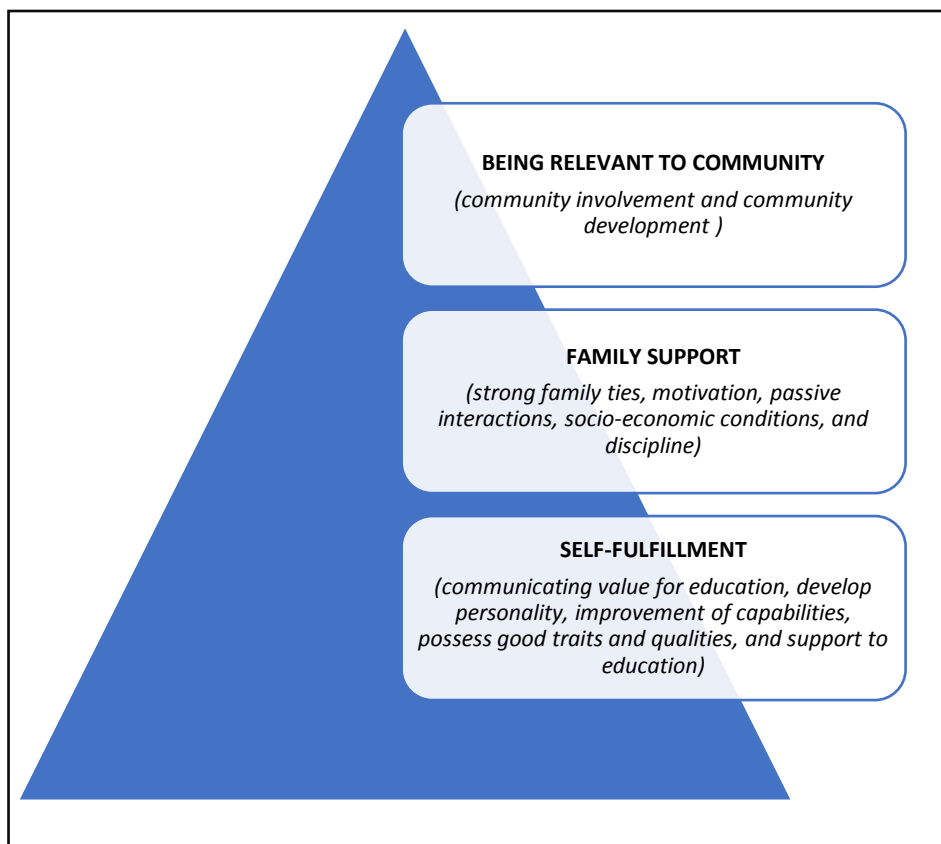


Figure 1

A figure showing the meaning of education as viewed by the indigenous people learners

Education as a sense of self-fulfillment. The figure shows that on the lower level of the triangle indicates "self-fulfillment." This indicates that there is a need for them to fulfill their self-worth for indigenous people, which will serve as the foundation of performing a greater purpose.

On this level, the indigenous people have developed their cherished desire to finish their studies to reach their personal goals in life and build their self-confidence.

Their view of "education as a sense of self-fulfillment" was developed because of their belief that to be educated is not just being a learned individual who knows the basic skill for survival like farming, planting, logging, and fishing for them to have food on the table or as a way to have a source of income. Instead, being educated for them is being able to *show value for education, develop personality, improve capabilities, possess good traits and qualities, and support education*".

Their specific implications are discussed as follows:

The exposure of the indigenous people learners with the people they meet outside of their community has made them learn how to be civilized individuals. Gone are those days that they live a traditional life where they need to till the soil for survival. To survive, they aim to improve their standard of living by finding other sources of income outside of their community. Literacy is a basic necessity for them to achieve this goal, which indicates their *value for education*. But more than just learning how to perform the basic reading, writing, and arithmetic, they thought as well to finish their studies. They had learned to embrace the importance of education in their experiences when they were still in elementary. Despite the scarcity of financial resources for their daily allowances and

the school's distance, they could survive from the fangs of ignorance because of less access to free education.

At some point in the indigenous people's lives when they were children, they too had a significant experience when their teachers were *communicating improvement of their capabilities*. From the explorers' narratives, it can be deduced that the individual capabilities that were developed among the explorers are their basic macro-skills, such as their *reading and speaking* skills.

When they were younger, they imitated how their teachers taught them how to read and speak. More than just a learning experience, developing their reading and speaking skills can be attributed when they also aspired to help their children develop these skills.

The study revealed that the explorers also want to *develop their personality* by improving their self-confidence. They believe that they can attain this if they finish their studies. It is apparent from the indigenous people's narratives their aspiration to pursue their studies and complete their schooling at least on their high school level, and hopefully until college. When they were still in elementary, they considered that they were fortunate enough that they had the chance to study and to finish the elementary level.

However, due to some circumstances like discrimination and financial reasons, realizing this aspiration has been long overdue because of their age. But for the explorers, it is not too late for them to achieve their dreams.

The *good qualities and traits* shown to them by their teachers become symbolic to the indigenous people. Those people who had treated them well when they were still

studying in their respective schools have helped them acquire those good traits. This acquisition of good traits as observed from them manifested that their interactions with their teachers meaningfully influence them.

Along with showing good qualities to the indigenous people is the *academic support* shown to them by their teachers and peers. This support includes both financial and moral support. Other people's support also becomes symbolic on the lives of the indigenous people because of its meaningful effect on their value on education. As part of their realization, they have aspired that if they are educated, they will have more opportunities to improve others' lives.

Education as a way to give family support. The figure shows that the second level pertains to *education as a way to provide family support*. The indigenous people have uplifted their hope to improve their families' living conditions and give in return to their parents. They believe that they can attain this if they have already fulfilled improving themselves.

The view of the indigenous people learners to consider “education as a way to give family support” was developed because of the following ideas: *The importance of strong family ties, motivation from the members of their family, altering passive interactions, improving socio-economic conditions, and being disciplined members of their family.*

Their specific implications are discussed as follows:

The indigenous people learners have interpreted that the mere act of “sleeping together” and “planting together” were defined as a form of *communicating strong family ties* among their family members. Although we can say that "sleeping" and "planting" are

normal actions performed by human beings to suffice certain human needs, but the act of doing this "together" with their family members is where mimicking of actions was certainly observed. Through this act of "doing things together," the indigenous people show the importance of family in every decision they make. This decision-making is in relation to how they gave much emphasis on aspiring to better their family.

The indigenous people captured significant *words of motivation* that provided them significant meaning as to how they look at the importance of education in their life. Getting words of encouragement from the significant people on their life have contributed a lot on their being. Among these significant words include the following: *to study well, be persistent in the study, and to continue their education*. The indigenous people derive these words of encouragement from their families. Since the indigenous people give importance to their family and the main reason, they aspire to finish their study is to improve their family's living conditions, they are likely to become more motivated and inspired to pursue their studies.

Passive interactions through words or acts of discouragement have been symbolic on the lives of the indigenous people. For instance, their parents weren't looking after them while growing up, and they also experienced discrimination from their relatives. They might have taken these words/acts offensively, yet they had realized to turn these passive interactions into a different meaning. They transformed them into positive views to look at the situation in hindsight.

The words of the parents of the indigenous people have contributed to their understanding of their *socio-economic conditions*. Their parents told them that they could

help their family have a better life if they finish their studies. It becomes symbolic on the part of the indigenous people because it is the same words they were told not only to themselves but also to their children.

Being punished for doing the wrong thing was taken by the indigenous people as a form of *discipline*. When they did wrong, they were conditioned that they would be facing punishment from their parents. They carry this experience as a reminder to be serious about their decisions in life, for there will always be consequences on every disposition they have.

Education as a means of being relevant to the community. The figure shows that on top of the triangle is being relevant to the community. The indigenous people learners believe that they can be more relevant in their community if they can inspire the members of their community to continue their studies. They have realized that education can be their way of supporting the needs of their community.

The view of the indigenous people learners that education can be a way of being relevant to the community was developed because of community involvement and will to build their community.

Conclusion. Indigenous people describe their narratives on what they want to achieve in relation to education. They believe that if they are educated, they can perform various social roles as individuals, family members, and community members.

Filipinos are family-oriented (Sanchez & Gaw, 2007). This characteristic leads to family obligations (Fulgini, Tseng, & Lam, 1999). Filipinos are known for their close family ties. They tend always to put the family first when it comes to decision making. This occurs

to the extent of their staying with their parents after marriage to take care of them—it is one way of repaying their parents for the sacrifices they have made for them (Triandis, 1990). In caregiving, not only does family obligation create an impact, but also in academic performance. For Filipino students, finishing their studies would pave the way for accomplishing their duties in the family (Fulgini et al., 1999). This is why they strive hard in school.

These qualities are also prevalent in the responses of the indigenous people. Their dream is to improve the life of their family and their community, which they believe can be achieved if they will be persistent in their studies. However, others from their community would contradict this view because they have become mediocre of their kind of life. Based on what they have observed, some in their community have already embraced their way of living. They will get their foods from their surroundings from what nature has given them, especially those families of indigenous people who have never been in school.

Yet, those indigenous people who have returned on their studies have never changed their views since they were in elementary--- that is to hope still to finish their education, support their family, and be relevant to their community.

Chapter VI

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This part of the discussion presents the meaning of the obtained results based on symbolic interactionism.

Summary of Findings

The findings of the study are hereby summarized based on the results and discussions:

1. Demographic Background of Indigenous People Learners

- 1.1. Four indigenous people served as the research informants. They were chosen because they were those among IPs in their community who were identified to have returned to their studies after more than ten years of hiatus. They were enrolled in a literacy project, which provided the chance to be part of a formal school in a home-based education program.
- 1.2. All research participants are female, and three of them were already married, and only one was single when the study was conducted. Females have more time to study than males because, as women, they live in a traditional set-up where women have to stay in the house while men have to work to support their needs.
- 1.3. Three of the IPs identify themselves as Dumagats, and only one is a Remontado, which implicates that one's identity is determined by personal choice.
- 1.4. All of them had only reached the first year of high school due to no financial support, distance of the school from their home, and discrimination.

2. Indigenous People Learners Communication on Education Based on Their Symbolic Interactions with their Significant Others

2.1. Indigenous people learners *communicate education as a sense of self-fulfillment.*

When communicating this, they attribute it to *value for education, development of personality, improvement of individual capabilities, observing good traits and qualities, and obtaining academic support.*

2.2. Indigenous people learners *communicate education as a way to give family support.* When communicating this, they attribute it to *strong family ties, passive interactions, motivation, socio-economic conditions, and discipline.*

2.3. Indigenous people learners *communicate education to become relevant to their community.* When communicating this, they are attributing it to being *involved in the community* and aspiring to *develop their community.*

Conclusions

Based on the summary of the findings, the study summarized the following:

1. When *communicating education as a sense of fulfillment*, the indigenous people learners interpreted it as their cherished desire to finish their studies to reach their personal goals in life and develop their self-confidence.
2. When *communicating education to give family support*, the indigenous people learners interpreted it as their uplifted hope to improve their family's living conditions and share in return to their parents.
3. When *communicating education to become relevant to their community*, the indigenous people learners interpreted it that education can be their way to support their community's needs.

4. As a theoretical framework, symbolic interactionism can be used to locate how communication between individuals and their significant others can be interpreted.

Recommendations

Based on the findings of the study, the following are the recommendations drawn:

After conducting the study, it is essential to note what comes next after exploring the indigenous people's experiences on how they constructed their aspirations on education.

It can be realized from their narratives that they have their aspirations in life. When we talk of aspiration, it is related to their "dreams"; it pertains to as to what they want to achieve in life and what are their plans should they will be given a chance to achieve their initial goal to continue their studies.

Having aspiration is essential because it is tantamount to planning themselves in the near future. More so, it is significant that they do not only just "dream," but they also "act." They are finding ways on how to help themselves to achieve their aspirations in life. It is important to note that despite their age, they have decided to go on with their studies. They can serve as an inspiration to their children to pursue their education and their fellow indigenous people who have been at the fangs of poverty because of the little opportunities for them to find a job.

More so, it can be considered how other people have contributed a lot in fulfilling their dreams in life. Being part of the literacy project to earn a diploma as completers of

the high school serves as their stepping stone to achieve their families' succeeding aspirations and for their community.

The researchers forwarded two groups of recommendations. First, it is intended for policy implementation and support related to the improvement of education among the indigenous people. Second, it is intended for the contribution of the research studies in the field of communication.

With all these realizations from co-exploring with the indigenous people, there is a need to forward the following recommendations to make sense of the study:

1. For policy implementation and support related to the improvement of education among the indigenous people

Construction of facilities. There is a need to strengthen the support for the education of the indigenous people. Although there is already the IP Education under the law, there is still a need to make the school accessible to every IPs. Many of them fail to finish their studies because of the distance from their school. In the community where the study was conducted, only one elementary school is shared by two sitios. Others are enrolling in another school situated in General Nakar, Quezon. From the point of reference for the huge number of Dumagat and Remontado, the Laiban National High School, which is the only school in their barangay, requires a long walk before they reach the school. It took them at least an hour before reaching their destination. Others would rent bed space, but they have chosen to stop their studies due to their insufficient family income.

Financial support. Their interactions with other people have significantly affected their interest to study. Most of these took place in the school. However, this drive to pursue

their education was hindered due to a lack of financial support. Non-government organizations may be giving them relief goods or conducting medical missions, but these are temporary solutions. Based on the aspirations of IP, they want to help their family and their community to improve their living conditions. This surmises that what they need is a source of income that can support all their basic needs. Educational support is much needed by the IPs to achieve their aspirations. Helping them acquire technical-vocational certificates can also be an option if they wish to improve or enhance their skills. All these can be possible if other NGOs or even LGUs will provide them the necessary financial support.

Intensify Policy Implementation. The Philippines has Indigenous People Education anchored on the IPRA Law and the Philippine Constitution, which affirm to protect and support the indigenous people in the Philippines. However, looking at the situations and the experiences of the IPs involved in the study and observing the research for years of being immersed in their community is a realization that there is an insufficiency of support coming from the government. Like any other needs such as medicine and sources of income, education in their community is being left behind. Many want to finish their studies; however, they have only accepted that it will be impossible for them to achieve it because of their living conditions. Intensifying the implementations of the existing law is very much needed by the IP community.

2. Contribution to the research studies in the field of communication

The research also opted to contribute to Communication, considering that the researcher is currently pursuing a Doctor of Communication. As someone dealing with

communication studies, the researcher hopes to contribute to this field of specialization with respect to the following recommendations:

Communication research approach and methodologies. The research utilized a sociological lens from using symbolic interactionism as its theoretical framework to understand the meaning of indigenous people's social behavior about their aspirations for education. Using this as a framework helped the researcher to validate the findings to capture the significant lived experiences of the research informants, the selected indigenous people. The researcher realized that interactions as an essential aspect of social behavior could understand social realities.

However, it is recommended that "future researcher should be particular of utilizing local sociological lens in understanding the world view of the subject of the study." For this reason, the study adopted in data collection the *Pakikipagkwentuhan* or storytelling as a method used in the Narrative Approach. This method was used to gather indigenous form of data collection, which allowed him to recognize limitations of various data collection methods, including interviews, when not adapted to the local cultural context (Jerfelt, Blanchin, & Li, 2016 cited in Garcia, 2018).

More so, future researchers who will study the social behaviors of Filipinos may also consider employing the components of *Sikolohiyang Pilipino* in their researches. All these lend support to the appropriateness of using elements of *Sikolohiyang Pilipino* in researching with Filipino participants.

Communication Research Topics. Communication is a diverse field. It comes across various disciplines, even in sociology. It cannot be denied the fact that when

society is being studied, communication always interplays. Future researchers of communication may explore the same research topic by utilizing various indigenous groups in the Philippines. There is also a need to nourish the current research topics by including other groups that do not pursue their studies to understand those factors that influence their interactions in relation to education.

The researcher only limited his study to the indigenous people learners who are enrolled in their literacy project. The researcher would like to take advantage that he has long been immersed in the IPs community in the subject of inquiry that he already has an eye-witness account experience with the IPs way of living. In relation to this, a future researcher who will be conducting study with the specific indigenous group should have immersion with the group to fully understand their way of life. This will help the future researcher to understand the phenomenon under inquiry better.

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Appendix A

Gantt Chart of Activities


Activities	2019					2020						
	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	April	May	June	July
Conceptualization of Research Concept	→											
Submission of Research Concept			→									
Writing of Chapters 1-3			→									
Submission of First Draft of Dissertation Proposal					→							
Dissertation Proposal Defense						→						
Revision of Research Proposal						→						
Submission of Second Draft of Research Proposal						→						
Validation of Interview Guide Question						→						
Data Collection							→					
Transcription of Audio-recorded Data									→			

Interpretation and Analysis of Data													
Preparation of Chapters 1 to 6													
Final Oral Defense													
Revision of Chapters 1 to 6													
Final Revision of the Manuscript													

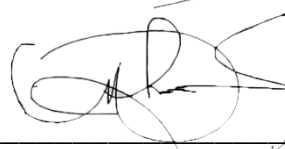
Appendix B

Certificate of Content Validation

This is to certify that the guide questions used in the study entitled “*Exploring Education Communicationally: A Symbolic Interactionism Study on Indigenous People Learners*” prepared by Norberto M. Natano, Doctor of Communication student in UP-Open University, is content validated by the undersigned and found to be valid to obtain the main objective of the study.



Marilou C. Pantaleon, PhD
Director, URS Center for Lifelong Learning
Research Professor



Maria Cecilia H. Ranola-Villegas
Communication and Journalism Professor



Eloisa M. Bayangos
English/Research Professor

Appendix C

Letter to the Research Participants

Sa mga IP Learners

Magandang araw!

Ako si Norberto M. Natano, isang volunteer-teacher at mag-aaral na nagpapakdalubhasa sa pag-aaral ng komunikasyon (Doctor of Communication) sa University of the Philippines.

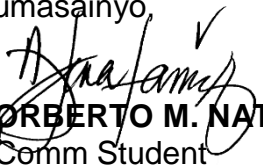
Kasalukuyan akong nagsasaliksik tungkol sa kung paano tingnan ng mga indigenous people o mga katutubo ang edukasyon.

Ang mga kalahok sa pag-aaral na ito ay ang mga IP na bumalik sa pag-aaral matapos ang mahigit sampung taong pag-hinto sa pag-aaral. Layunin ng pag-aaral na ito na malaman sa kabila ng matagal na paghinto sa pag-aaral, paano pa rin kaya nila tingnan ang pag-aaral. Dahil sa kwalipikasyong ito, iniimbitahan ko kayong makilahok sa pag-aaral.

Makakaasa kayo na ang inyong pagkakakilanlan sa pag-aaral na ito ay hindi babanggitin sa buong pagsasaliksik.

Maraming salamat sa inyong suporta.

Sumasainyo,


NORBERTO M. NATANO
DComm Student

Appendix D

Talatanungan (Guide Question)

Pangalan: _____ Edad: ____ Lugar ng Kapanganakam: _____
Pinakamataas na antas ng pag-aaral: _____
Paaralang huling pinasukan: _____ Taon: _____
Katutubong kinabibilangan: () Dumagat () Remontado

1. Ano para sa iyo ang edukasyon?
2. Ikwento mo nga ang karanasan mo noong nag-aaral ka pa.
 - a. Noong ikaw ay nasa elementary
 - b. Noong ikaw ay nasa sekondarya
 - c. Kasalukuyang antas ng pinag-aaralan
3. Sino ang mahahalagang tao na sa tingin mo ay nakatulong sa iyong pag-aaral?
4. Bakit mo nasabing mahalaga sila sa buhay mo?
5. Paano sila nakatulong sa iyo?
6. Paano sila makahalubilo sa iyo?
7. Ano ang impluwensiya nila sa iyo na hanggang ngayon ay ginagawa mo pa rin?
8. Bakit mo napagdesisyunang bumalik sa pag-aaral?
9. May nag-udyok ba sa iyo na muling bumalik sa pag-aaral?
10. Gaano kahalaga ang edukasyon para sa iyo?
11. Paano mo pinapahalagahan ang edukasyon?

Appendix E

Transcriptions of Narratives

Name: May
Date of the Interview: February 17, 2020
Venue: Learning Center
Duration: 00:23:07

Batch: Ilang taon ka na ate May?

May: 31

Batch: Saan ka pinanganak?

May: Ako ay sir sa Pampanga ay

Batch: Ikaw ba ay purong Dumagat?

May: Nag-asawa ng Dumagat.

Batch: Ako kasi ay nagsusulat tungkol sa pananaw o pagtingin ng mga IP sa edukasyon. Ikaw, ano ang pagtingin mo sa edukasyon?

May: Sa akin kaya ako nag-aaral para lumawak pa ang aking kaalaman para maturuan ko rin ang aking mga anak sa kanilang mga assignment. Kasi po sir dahil po sa edukasyon dito po tayo natutong sumulat at bumasa. Syimpre po kapag tapos ka na sa pag-aaral pwede ka ng magtrabaho at makatulong sa iyong pamilya. Hindi lang sa pamilya, sa mga magulang pa rin sir.

Batch: Saan ka nag-aral ng elementarya?

May: Doon na rin sa Magata.

Batch: Kailan kayo lumipat sa Magata?

May: Ang nanay ko kasi ang nauna. Lumipat sila rito noong 2000.

Batch: Paano kayo napunta sa Magata?

May: Yung nanay ko kasi naka-asawa ng katutubo.

Batch: So, ibig sabihin kalahating Dumagat ka talaga?

May: Hindi po. Yung asawa po ng nanay ko hindi po talaga namin iyon tunay na magulang. Kumbaga po, yung tatay po talaga namin Kapampangan po. Yung taga-Magata, pangalawang asawa po ng nanay ko.

Batch: Kamusta naman ang karanasan mo noong nag-aaral ka sa Magata noong ikaw ay nasa elementarya?

May: Noong nag-aral po ako doon, dati po hindi po ako marunong mag-basa. Diyan na rin po ako natutong bumasa. Marami rin kaming hindi naiintindihan dati. Kasi po yung pinapasukan naming iskul yun po yung sa mga Hapon sir. Kumbaga po wala siyang card. I-transfer po kami sa Quezon para po magkaroon kami ng card.

Batch: Yung teacher niyo doon sa eskwelahan ng mga Hapon, mga Pilipino?

May: Opo.

Batch: Saan siya galing?

May: Yung aming teacher? Opo, doon po galing (sa Magata). Doon na po talaga namin sila naabutan. Kaya hindi rin po namin alam kung sila po ay katutubo.

Batch: Ano ang naging impluwensiya sa iyo ng guro mo noong ikaw ay nasa elementarya pa lamang doon sa eskwelahan ng mga Hapon?

May: Lagi po niya kaming sinasabihan na mag-aral ng mabuti. Na lagi po kaming makikinig kung ano man ang tinuturo niya sa amin.

Batch: Paano nakatulong sa iyo ang sinabi ng iyong teacher?

May: Natuto po akong magsikap dahil para rin po sa akin iyon.

Batch: Bukod dito sa mga sinabi mo, ano pa ang mga paalalang sinabi sa iyo ng teacher mo?

May: Kasi po sir, noong kami ay Grade 4 na, inilipat na po kami sa kabilang skul na po. Kasi po wala pong card (sa eskwelahan ng Hapon). Hindi po kami magpapalit ng level at doon lang po kami ng doon. Kaya po ang sabi ng teacher namin kayo ay ita-transfer na namin sa kabilang skul. Kasi hindi kayo magkakaroon ng card dito sa amin kung kami ang mag-tuturo. Kaya sabi po sa amin ni maam, kaya kayo ay mag-aaral ng mabuti kahit di ako ang teacher ninyo. Mag-aral kayong mabuti. Makikinig kayo doon kasi di namin kayang ibigay ang card. Paano kayo makakapag-transfer niyan kung wala kayong card. Kaya po sir gumawa po sila paraan po talaga mailipat kami doon para tumaas pa po ang antas ng aming pag-aaral.

Batch: Saang school kayo nalipat?

May: Sa Mararaot po.

Batch: Doon sa Mararaot, kamusta naman ang karanasan mo roon?

May: Ayos din po sir. Kasi papaano natututo rin po kami sa aming teacher. Atsaka po, tinutukan niya kaming mag-aaral niya.

Batch: Ano yung mga sinabi ng teacher mo sa Mararaot na nagbigay sa iyo ng motibasyon para magsikap pa lalo sa pag-aaral?

May: Wala po akong masyadong naalala sa teacher ko sa Mararaot.

Batch: Pero mas tumatak sa isip mo yung teacher mo sa eskwelahan ng mga Hapon?

May: Opo sir. Si Maam Nini. Mabait po iyon sa amin.

Batch: Bale, siya na talaga ang teacher mo mula noong ikaw ay Grade 1.

May: Kasi po sir, ganito po iyon. Noong nag-aral po ako sa Magata, Grade 3na po ako agad. Hanggang Grade 3 lang po kami doon.

Batch: Doon tayo sa mga naging kaklase mo. Kamusta ang mga kaklase mo noong nag-aaral pa kayo sa paaralan ng mga Hapon?

May: Mga marurunong po sila. Kagaya po ng naging asawa ko. Doon po kami unang nagkakilala.

Batch: Kamusta naman ang pakikihalubilo mo sa kanila?

May: Kasi naman po sir, hindi po kami katulad ng iba na iisang grupo. Magkakaiba-iba po kami. Kasi po naka-pokus po talaga kami sa pag-aaral. Nacha-challenge po kami kung sino po ang mas marurunong. Hindi po kami talaga magkaka-close. Basta po nasa isip namin na kami ay mag-aaral.

Batch: Kamusta naman ang pag-aaral mo noong Grade 3 ka?

May: Ako po kasi sir, hindi po ako nag-grade 1 at grade 2. Hindi po ako nakaranas na mag-grade 1 at hindi rin po ako nag-grade 2. Basta po natatandaan ko po na nag-aaral-aralan po ako. Kasi po sir noong panahong iyon wala po talagang kakayahan ang mga magulang ko na papag-aralin ako. Hiwalay po sila sir, kaya kami, kaya ako kahit gusto kong mag-aral... kaya po sumasali po ako sa mga nag-aaral aralan doon natuto akong sumulat at bumasa doon sa aral-aralan na iyon. Kaya noong lumipat ako doon (sa Magata) noong 2000. Diyan na rin po talaga natuto kasi marunong naman na po akong sumulat at bumasa. Kaya po ginawa na po nila akong Grade 3.

Batch: Kasi nag-aaral aralan ka dati?

May: Opo... doon po talaga ako natuto.

Batch: Diba nga nag-aaral-aralan ka? Saan ka nagse-seat in noon?

May: Kasi po noong nasa Tanay po kami, yung mga kaibigan po namin mahilig mag-aral aralan sir. Kaya ayon po, sumasali po ako.

Batch: Ano naman ang suporta ng nanay mo sa iyo sa pag-aaral?

May: Okay naman po. Sabi niya ay mag-aral po ako. Tapos sabi po ng kuya ko, pagbutihin ko po ang pag-aaral ko kasi susuportahan niya po ako dito po sa atin. Kasi po yang kuya ko, hindi po talaga namin nakasama yan. Yan po ay nag-aral sa Sisters of Mary. Kasi po yang kuya noon, kasi nga po sobrang hirap po kami. Minsan nga po wala kaming kinakain. Ang kuya ko kahit yan ay nahihirapan na. Nagtatrabaho po iyan. Pumapasok po iyan sa mga teacher niya. Naghuhugas ng pinggan para po may baon. Tapos po yung mga kaklase po niya pag mayroong mga projects sa kaniya po pinapagawa iyon. Binibigyan po siya para po mayroon siyang pera. Binibili naman niya ng bigas. Iyon po. Tapos po noong nakuha na po siya ng Sisters of Mary, kahit man po masakit sa loob niya na mahiwalay sa amin. Talagang nagpilit po siya kasi sabi po ng kuya ko, kaya siya lumayo para po sa amin. Kaya ngayon nga po ang kuya ko tapos na po siya ng pag-aaral. Support pa rin po siya sa amin.

Batch: Ano ang natapos ng kuya mo?

May: Ano po siya... Physics po... teacher na po siya. Teacher po siya sa Indonesia. Nasa China po siya ngayon tapos Indonesia naman siya. Mabuti nga po ay hindi siya nag-kasakit doon sa China. Sa March 1 po babalik siya sa Indonesia. Yung kuya ko po yung sumu-support na rin sa amin atsaka sa pangangailangan din ng aking anak.

Batch: Ano ang sinabi ng kuya mo na hindi mo malimut-limutan?

May: Yun nga po na mag-aral ako ng mabuti. Susuportahan niya raw po ako sa aking pag-aaral. Kung magka-college man, susuportahan niya ako. Basta pag-iigihan ko ang pag-aaral ko. Siya na raw po ang susuporta sa akin.

Batch: Noong ikaw ay nakatapos ng elementarya? Kamusta ang karanasan mo noong nasa sekundarya ka? Saan ka pala nag-high school?

May: sa Daraitan po sir.

Batch: Kamusta naman ang karanasan mo sa Daraitan?

May: Okay naman po sir. Dati po doon sa Daraitan, wala pong kuryente, gasera lang po. Ngayon po malaki na rin ang pagbabago kesa po dati.

Batch: Sino ang mga taong di mo makakalimutan noong nag-aaral ka pa sa Daraitan?

May: Ang di ko makakalimutan doon ang teacher ko.

Batch: Bakit di mo makakalimutan ang teacher mo?

May: Kasi po tumira po ako sa kaniya. Atsaka po sinusupportahan niya rin po ako sa pag-aaral.

Batch: Ano yung madalas na advice sa iyo ng teacher mo?

May: Yung time na iyon po sir ako po ay tumigil na sa pag-aaral.

Batch: Yung panahong naging teacher mo siya, ano ang sinasabi niya sa iyo?

May: Si Maam Novelyn po, lagi niya po sa aking sinasabi na mag-aaral ng mabuti. Tapos nakakahiya nga po kasi siya po ang adviser ko tapos pagmag-tetest makikita mo... yung mga test ko minsan mga mababa. Yun po kaya sinasabi niya sa akin na mag-aral ng mabuti.

Batch: Sa estado mo ngayon, gaano mo pinapahalagahan ang edukasyon?

May: Ngayon po. Gusto ko po talagang mag-aral. Para po makapag-trabaho sir. Kasi po laging sa bundok... sa bundok... Paano po kung sa bundok na iyon ay paalisin ang mga tao? Paano po kami makakabangon kung lahat po kami ay walang pinag-aralan? Paano po kami makakahanap ng trabaho? Kaya talagang mahalaga na may edukasyon ka. Kasi po kahit saan ay pwede kang pumasok kasi tapos ka ng pag-aaral. Kung di ka tapos, saan ka laang? Edi wala. Makakaranas ang anak mo ng gutom. Kasi bago ka laang po makikisama.

Batch: Yung stepdad mo, kamusta naman ang support niya sa iyo?

May: Patay na po siya.

Batch: Yung nabubuhay pa siya?

May: Hindi ko po alam. Kasi po siya lang po ang pumipirma sa card ko.

Batch: Halimbawa sa pinapakita niya sa iyo. Sa mga kilos niya... paano niya naipapakita sa iyo ang suporta niya.

May: Hindi ko po alam. Kasi yung mga panahong iyon, lagi rin naman po kami sa pag-lalaro.

Batch: Ano ang trabaho ng stepdad mo?

May: Nagkakahoy po.

Batch: Kaya hindi mo talaga siya nakaka-usap.

May: Kasi po minsan nasa ilaya po sila. Sila ng nanay ko. Nagtatanim sila. Kaya kami lang po naiiwan sa bahay.

Batch: Ano yung mga pagkakataon na naiparamdam niya ang pagiging ama niya sa inyo?

May: Yun naman po... mabait naman po iyon. Minsan po sinasabi ko sa kaniya, 'tiyo kapag kayo kakain sa gabi, gisingin niyo ako.' Tapos gigisingin niya po ako. Sasabihin niya sa nanay ko, 'o! Emely gisingin mo yung anak mo at nagpapagising yan' Yun po. Pero yung lagi naming nakakasama, yun hindi po.

Batch: Di mo sila galing kasama. Paano ito nakaapekto sa iyo.

May: Meron din po. Kasi hindi po nila naiparamdam sa amin yun po...

Batch: Ano ang nasa isip mo noong panahong iyon?

May: Wala naman po. Wala lang. Isip bata po kami noon. Kasi puro laro po kami noon. Pagdating sa school tatapusin namin ang assignment namin. Maglilinis. Maglalaba. Tapos maglalaro po uli. Hindi po talaga sila nakakasama. Kami lang po ang natutulog sa bahay.

Batch: Yung tunay mong tatay?

May: Yung tatay ko po? Maliit pa po kami noon, noong iwan niya kami. Yung bunso namin ay tatlong taon. Ako ay seven.

Batch: May naalala ka pa ba sa tatay mo? Sa tunay mong tatay mo.

May: Wala po.

Batch: Nasaan siya ngayon?

May: Buhay pa naman po iyon. Nasa kanila po.

Batch: Nagkikita pa kayo?

May: Pumupunta rin naman siya diyan (sa Magata). Namamasyal po.

Batch: Ngayon, gaano mo tintingnan ang pag-aaral?

May: Sinisikap po sir.

Batch: Sino ang mga taong nakapaligid sa iyo upang tingnan mo ang edukasyon na mahalaga?

May: Kayo po. Sina Maam Malou. Noong pumunta naman po kayo nakita niyo naman po... doon sa amin sa bahay. Kaya nga po noong sinabi ni maam na sino ang gustong mag-aral talaga pong sinabi ko sa asawa ko 'agum mag-aaral ako'. Suporta naman po ang asawa ko. Sabi niya 'sige mag-aral ka'. Kaya po nagpapasalamat po ako dahil meron pong pag-aaral na gaya nito. Ako nga po sir hindi po talaga ako papasok. Kasi po yung asawa ko nadaganan po ng kahoy.

Batch: Kamusta naman siya?

May: Babalik po kami sa Martes. Check-up po niya. Magang-maga nga po ang ganito niya (tagiliran). At sa tiyan nga po siya tinamaan ng pinuputol na kahoy.

Batch: Gaano kalaki ang bumagsak sa kaniyang kahoy?

May: Malaki po. Mataas. Kaya nga sabi ko sa asawa ko na hindi muna ako papasok kasi baka di niya pa kayang kumilos. Kasi po yung ganito niya (tagiliran at likod) medyo maga pa. Sabi niya 'kaya ko ng kumilos' mag-aral ka at baka walang dumating dito at walang matuturuan. Ang asawa ko support po talaga. Sabi niya 'sige pumasok ka... kaya ko naman'. Pag hindi ko naman kaya sasabihin ko naman.

Batch: May kasama naman siya sa inyo?

May: Kaya sir, ayaw ko po talagang pumasok. Pinilit lang po talaga ako niya. Kasi malaking kahoy naman po ang bumagsak sa puson niya. Kaya nga po di ko po talaga kayang tingnan ang tiyan niya. Kasi sir nangingitim. Akala nga po namin napisa yung pantog niya saka yung atay-atay niya. Buti naisugod po naman agad sa ospital. siniCT-scan siya at dalawang beses na na-Xray.

Batch: Okay naman na? Nabugbog lang?

May: Sabi po sa amin ng doctor, babalik pa po siya para maXRay po. Kaya po sabi niya sa akin, 'sige pumasok ka, kaya ko naman'.

Batch: Salamat ate May. Sana ay maging ayos na ang iyong asawa.

Name: Marissa
Date of the Interview: February 17, 2020
Venue: IP Learning Center
Duration: 00:22:37

Batch: Ilang taon ka na ate marissa?

Marissa: 37

Batch: Saan ka pinanganak?

Marissa: Sa Sitio Angelo, Brgy. Umiray, Gen. Nakar, Quezon

Batch: Saan ka nag-elementary?

Marissa: sa Brgy. Lumutan, Gen. Nakar, Quezon

Batch: Noong nag-aaral ka ng elementary, kamusta ang karanasan mo?

Marissa: Ang karanasan ko noong nag-aaral ako ng elementary, naranasan kong lumakad ng mag-isa, walang kasabay. Siguro mga kalahating oras ang linalakad ko mula bahay namin hanggang iskul. Mag-isa lang ako. Tapos naranasan ko rin na pumasok na walang baon. Naranasan kong pumasok na ang tanghalian ko ay kamoteng kahoy. Pero hindi ako nahiya. Nag-aral pa rin ako ng elementary.

Batch: Sino ang mahahalagang tao sa buhay mo noong nag-aaral ka ng elementary?

Marissa: Mahahalagang tao? Ang aking nanay at tatay.

Batch: Gaano nakatulong ang nanay at tatay mo sa iyong pag-aaral bukod sa pinansiyal na bagay na binibigay sa iyo?

Marissa: Ang naitulong nila sa akin bilang paalala ay 'anak magsikap kang mag-aral para hindi maitulad sa amin ang iyong buhay. Pero sa kasawiang palad, di nakapag-tapos ng high school.

Batch: Kamusta naman ang teacher mo noong elementary?

Marissa: Okay naman sila!

Batch: Paano ka nila minotivate na mag-aral?

Marissa: Sabi nga nila sa akin mag-aral daw ako dahil iyon nga ay malaking bagay sa buhay kapag ako nakapag-aral. Tapos yung teacher ko na iyon... namatay naman na iyon.

Batch: Ano ang di mo makakalimutang karanasan sa teacher mo noong nabubuhay pa siya?

Marissa: Wala naman akong karanasang kakaiba doon. Normal lamang na tinuturuan ako.

Batch: Ano naman ang mga karanasan mo sa mga kaklase mo?

Marissa: Yung binubully? Wala naman akong naranasan na ganoon noong ako ay nasa elementary. Ako ay napaka-tahimik na bata noong ako ay elementary. Tahimik na

masungit. Kaya wala akong kaibigan. Kaya ako iniwasan. Mas gusto ko pa na ako ay nag-iisa kesa ako ay may kasama.

Batch: Bakit?

Marissa: Ah! Ewan ko ba! Di ko rin ma-explain ngayon yung mga nangyari sa akin noong ako ay bata pa.

Batch: Nakatulong ba sa iyo ang pag-iisa mo?

Marissa: Nakatulong naman. Mas gusto ko nga na ako ay mag-isa sa buhay.

Batch: Kailan nabago ang pananaw mo na gusto mo na may kasama kang iba?

Marissa: Noong ako ay may asawa na at anak. Narito na ako sa Magata nang makuha akong beneficiary ng Pantawid. Doon nagbago ang aking pananaw na magsolo.

Batch: Kasi nakahalubilo mo na ang ibang tao?

Marissa: Oo! Dati talaga, takot akong makiharap sa mga tao. Nagtatatago ako sa bahay namin.

Batch: Bakit ka nagtatago?

Marissa: Parang natatakot akong nahihiya. Noong makasali na ako sa 4P's kumapal na ang mukha ko.

Batch: Saan ka nag-high school naman?

Marissa: Bale nag-first year ako sa Infanta.

Batch: Ang layo a! Bakit ka naman napunta sa Infanta?

Marissa: Nandoon ang aking mga kamag-anak.

Batch: Sino ang nag-paaral sa iyo doon?

Marissa: Ay noon ay pa-aral ako ng NCIP.

Batch: Bakit doon kayo pinadala sa Infanta?

Marissa: Gawa ng mas malapit doon sa opis ng NCIP.

Batch: Dahil naka-address ka sa General Nakar, Quezon?

Marissa: Oo, ganun nga!

Batch: Tapos doon sa Infanta, nakitira ka sa mga kamag-anak mo. Kamusta ang pakikitungo mo sa mga kamag-anak mo?

Marissa: Ay doon ako nakaranas ng matindi sa buhay sa mga tiyahin ko.

Batch: Paano ang pakikihalubilo mo sa tiyahin mo?

Marissa: Ay medyo okay na medyo hindi!

Batch: Bakit naman?

Marissa: Gawa ng iba nga angtrato nila sa akin. Gawa nga ang aming nanay ay Dumagat. Kaya ang pagkakakilala ng tiyahin ko ang Dumagat hindi siya ganoon ka... hindi dapat i-tratong tao.

Batch: Lyon ay kamag-anak mo sa side ng iyong tatay?

Marissa: Oo!

Batch: Bakit ganoon ang pananaw nila sa mga Dumagat?

Marissa: Ewan ko rin sa kanila kung bakit ganoon. E! Sabi nga namin kahit ganoon ang nanay ko na isang Dumagat, siya naman ay isang tao na marunong makisama.

Batch: Sila ang dahilan kung bakit ka huminto sa pag-aaral?

Marissa: Oo!

Batch: Yung mga kaklase mo noon, nakaranas ka rin ng diskriminasyon?

Marissa: Hindi naman masyado. Meron din.

Batch: Kamusta ang pakikihalubilo mo sa mga kaklase mo?

Marissa: Ay noon medyo ilag pa rin ako kahit nag-first year na ako sa Infanta. Hindi pa rin ako nakikihalubilo sa kanila. Tahimik na masungit pa rin. lisa lang ang naging kaibigan ko roon.

Batch: Anong pangalan ng kaibigan mo?

Marissa: Si Juliet.

Batch: Kamusta si Juliet bilang kaibigan?

Marissa: Okay naman siya mabait.

Batch: Bakit mo siya naging close?

Marissa: Ay siya nga noong isang araw kami ay nagkasabay sa pagre-recess. Kinulit niya ako. 'Uy uy ano ang pangalan mo?' Sabi ko ay 'wag kang matanong... wag kang madaming tanong' sabi ko pa 'di ko sinasabi ang pangalan ko sa ibang tao'. Sabi niya, 'sige naman na, sabihin mo na ang pangalan mo kung ano. Pwede ba tayong maging kaibigan?' Sabi ko, 'I'm Marissa'. Kaya nag-kwentuhan na kami. Sabi ko ay mukhang okay naman itong taong ito pwede ko itong maging kaibigan.

Batch: Ano ang nakita mo sa kaniya?

Marissa: Mabait nga siya na makulit.

Batch: Ano ang madalas niyong gawin?

Marissa: Nagtuturuan kami ng aralin sa skul. Ano ay, mas maano ang edad niya sa akin. Siya ay eighteen ako naman ay fourteen.

Batch: Nagkikita pa ba kayo ni Juliet?

Marissa: Ay hindi na. Taga –ano siya ay Tiaong, Quezon.

Batch: Ang layo...

Marissa: Nag-transfer lang siya sa Infanta noon.

Batch: Wala na kayong komunikasyon ni Juliet?

Marissa: Wala na... Siguro kapag makakapunta ako ng Tiaong. Siguro kapag sa seminar ng BNS. Barangay Nutrition Scholar Program ng DSWD.

Batch: Pag-usapan naman natin ang naging teacher mo noon sa Infanta.

Marissa: Nakatulong naman sila. Maganda naman ang karanasan ko sa kanila. Okay naman sila.

Batch: Bakit mo nasabing okay sila?

Marissa: Gawa ng kami noon ng kapatid ko ay... dalawa kami noon ay binu-bully sa skul. Siya (ang teacher) ang nang-aano sa amin sa skul. Siya yung nagagalit.

Batch: Nabanggit mo na nabubully kayo, ano ang madalas na dahilan?

Marissa: Dahilan nga doon sa pagiging Dumagat namin.

Batch: Isa rin ba ito sa mga dahilan kung bakit ka tumigil sa pag-aaral?

Marissa: Hindi naman. Ang pinaka-talagang dahilan ay ang tinirahan namin. Ang tiyahin namin. At iyong sa pambu-bully sa amin sa skul, kaya pa naming tiyagain iyon.

Batch: Ngayon, ano ang napansin mong nabago sa iyo dahil sa edukasyon?

Marissa: Natuto akong makihalubilo sa tao. Hindi dapat na ilayo ang sarili sa kapwa.

Batch: Sino-sino ang nakatulong sa iyo para muling magbalik sa pag-aaral?

Marissa: Unang-una si Maam Malou, ang Angelicum, tapos kayo (mga volunteer-teachers). Tapos kahit nga kami ay may pamilya na sila yung mga gumabay at nagbigay ng lakas loob sa amin para tuloy-tuloy kaming mag-aaral.

Batch: Base sa mga naranasan mo, ano na ang pananaw mo sa edukasyon?

Marissa: Ang pananaw ko sa edukasyon, ito ay napaka-importante sa buhay ng tao sapagkat siya ay maituturing ring isang yaman na di pwedeng makuha ninuman. Atsaka kapag may pinag-aralan ang isang tao lalawak ang kaniyang kaalaman... maitutulong din sa mga anak mo ang kaalamang iyon. Halimbawa kapag may assignment sila sa iskul pwede ko na silang turuan, hindi tulad dati.

Batch: Maraming salamat Ate Marissa.

Marissa: Salamat din sir.

Name: Menggay
Age: 40
Date of the Interview: February 23, 2020
Venue: IP Learning Center
Duration: 00:25:40

Batch: Ilang taon ka na Ate Menggay

Menggay: Ako po ay magpo-forty years old na ngayong darating na September 16.

Batch: Saan ka po pinanganak?

Menggay: Daraitan po.

Batch: Isa ka bang purong Dumagat?

Menggay: Bale ang lola ko po siya ang Dumagat napangasawa ang lolo ko na isang Tagalog na ang naging anak po ang nanay ko. So, tinataglay pa rin po ng nanay ko ang pagiging Dumagat dahil sa lola ko pero ang tatay ko po ay isang Bikolano. Pero para po sa akin ang pagiging tribu ay wala po siya sa pag-uugnay sa dugo kung hindi sa damdamin mo bilang ikaw ay isang Dumagat. Yun talaga. Totoo yun sir. Kasi ang iba sasabihin nila na ibang generation ka na. Hindi. Hanggat taglay ko at nasa damdamin ko ang pagiging tribu hindi mo pwedeng gawing basehan ang percentage ng dugo.

Batch: Saan ka naman nag-aral noong elementarya ka?

Menggay: Daraitan Elementary School po... Doon din po ako grumadweyt.

Batch: Tanda mo pa kung anong taon ito?

Menggay: Mga year 1992-1993

Batch: Maari mo bang ibahagi ang karanasan mo noong nag-aaral ka sa elementarya?

Menggay: Noong nag-aaral po kami... mula po noong primary grade ko, kasama ko na ang nanay ko sa Brgy. Daraitan proper. Noong ako po ay mag-grade pa na, intermediate, nahihalay na po ang nanay ko sa amin kasi lumipat na kami sa Manggahan dahil nandun ang lola ko. Lumipat ang nanay ko sa lola ko kasi gusto ng nanay ko na alagaan ang lola ko. So, kaya kami lumipat sa Manggahan.

Noong grade 1 to grade 4, masasabi ko na perfect ako sa pag-schooling ko. At hindi naman po sa pagmamayabang may mga honor din po ako ng mga time na iyon. Pero dahil nga po lumipat ang nanay ko likas po siguro sa aming mga Dumagat yung pag-nahihalay sa ina hindi nakasanayan yung wala si ina para iba po yung... noong nag-aaral kami ang pag-iisip namin kung nasa andun ang nanay namin. So noong grade 6 po ako... nawala ako sa honor student. Nawala ako. Doon parang ang nanay ko... parang na-ano siya... tawag dito parang... parang nagtampo siya sa akin. Kasi from 1 to 4 ako po ay laging nasa... pag hindi first honor... second honor... pero noong grade 6 nga ako... biglang nawala ako kahit isang honor. Award meron sir. Dun yun hindi niya ako pina-attend ng graduation tapos nag-decide siya na... parang... kung baga sumama yung loob niya kasi nasanay siya na lagi... sabi niya kasi nakipag-barkada raw ako. Ganun. Di niya na ako pina-attend ng graduation.

Tapos yung hindi niya nga sa akin pag-papa-attend sa graduation likas sa akin ang pagiging matigas ang ulo. Sabi niya sa akin, hindi kita papag-aralin ng high school ng first year. So, ako naman po noong mga time na iyon... nasa isip ko edi 'wag mo akong papag-aralin. Talagang ako po ang blacksheep sa pamilya namin. So, noong... noong... hindi niya ako pinag-aral, one year po akong nag-stop. Hindi po ako nag-enrol after kong grumadweyt ng elementarya... nag-stop ako ng isang taon. Pero dahil nga po... bukas ang kaisipan ng tatay ko sa kahalagahan ng edukasyon... ang tatay ko po ang nag-encourage na mag-enrol ako. Pero hindi po dito. Nagfirst year high school po ako sa Sta. Cruz, Laguna... Pedro Guevarra Memorial National High School. Doon po ako nag-first year... Bagaman ako naman po ay nagmula sa bulubunduking paaralan at ako ay nag-stop ng isang beses... from sa first year high school ko po yung 36 sections ako po ay napunta sa special section... section 3 po ako.

Pero doon na rin po lumabas ang kasanayan naming mga Dumagat... na mapalayo sa magulang at isang taon ko lang po natapos... di ko po natiyaga na doon na grumadweyt ng high school. Nag-transfer na po ako rito sa Sampaloc National High School. Nadirito na po ako noong 1996. Andito po ako noong time na iyon. At tapos syempre ang likas ko ay kulay ko ay maitim. Talagang maitim po ako noon. As in ako ay dugyot, baluga, tamad ako maligo noon eh! Yung diskriminasyon naranasan ko po dito sa Sampaloc National High School. Ang tawag nila sa akin dito Ms. Aruba. Eh! Maitim nga po ako... kasi kung baga sa itsura ko... kumbaga hindi nila matanggap na medyo kahit taga-bundok... medyo... kahit may utak ng konti. Parang yung mga magaganda ngang kaklase ko dito binubully po nila ako. Tapos po sa bullying ko na iyon. Wala akong makakuhang mga kasection ko na mga kaibigan. Naghanap ako ng mga kaibigan from the lower section. Kung saan doon po ako natuto na... dahil nga likas a akin ang pagiging black sheep ng pamilya... doon po ako natutong mag-cutting classes. Mag-ano... hindi ko po natapos yung second year high school. Yun po yung pag-stop ko na ng study.

Tapos after po noon. Nag-asawa na po ako noon. Magsi-sixteen po ako.

Batch: Balikan natin noong elementary ka. Sabi mo bahagi na ng pag-uugali nyo bilang mga Dumagat yung sa pamilya. So, ano ang pinanggalingan ng strong family ties ninyo? Kamusta kayo doon sa loob ng bahay?

Menggay: Kami po... Kasi noong bata pa po kami... talagang masasabi kong simple na mahirap yung pamumuhay namin. Yun nga po ang kinu-kwento ko sa anak ko. Kami po ay... sampu po kami... ay katorse kaming mag-kakapatid... pero yung ilan doon ay hindi ko na inabot. Kasi baby pa lang po ako nang mamatay sila. Kami po ngayon ay siyam. Pero kaming siyam, kami yung sabay-sabay na lumaki. Na kung saan po ay... kami ay natutulog sa iisang higaan... ang latag namin ay sako na tinahi ng nanay ko. Tapos ang aming kumot ay yong katsa na... katsa po ng harina. Yun po... kung ilan kaming magkakapatid na nakahiga... sukob-sukob kami sa kumot... kaya yun din po ang nakikita ko sa ngayon... ngayon ako bilang isang nanay... masasabi ko na malaking factor pa rin po ang... yung pagsusukob-sukob namin sa kumot... at malaking factor ito sa closeness ng mga magkakapatid. Doon sa higaan... iisang higaan namin. Kahit sabihin mo na ako yung... ako yung mag-iihi sa amin... tumigil ako ng pag-iihi noong grade five na ako. Opo. Doon ko nakita... kasi kino-compare ko sa mga anak ko... yung anak ko ayaw... ang kumot ng isa, kaniya lang yun. Nakita ko na parang iba... iba... malaking yung bahagi ng pagsasama-sama sa kumot sa closeness ng bawat isa. Tapos noong nag-aaral kami... kami ay nasa Manggahan... twenty pesos ang baon namin sa loob ng isang linggo yun na yung bina-budget namin. May five pesos kami, puro alamang po ang ulam namin noon... buti na lang ang utak ko hindi naging utak alamang. Opo talaga. Tapos may

budget pa kami noon na 25 cents para sa gabi-gabing pakikipanuod namin... kasi noong tv noon sa amin ay iisa pa lamang. Wala paring kuryente. Di ka pwedeng manuod pag wala kang 25 cents. Kasi sa baterya lang ang gamit nila noon.

Batch: Paano kayo dinisiplina ng nanay at tatay mo pagdating sa pag-aaral?

Menggay: Actually po ang nanay ko ay napaka-bait. Ang sobrang disciplinarian po ay ang aking tatay. Pero ako po ay talagang likas na napaka-kulit dahil sa pagiging disciplinarian ng tatay ko may time na kumbaga gusto kong makipaglaro doon sa ibang bata pero hindi niya kami pinapayagan. So ako talaga likas akong matalino ang ginagawa ko nagpapa-alam ako sa nanay ko... Nay ako po ay maglalaba. Nasa Manggahan na po kami... Nay ako po ay maglalaba... nasa kaingin po kami noon. Bumababa ako doon sa kaingin namin papunta doon sa ilog dala-dala ko ay mga labahin atsaka mga is-ising mga kaldero. Ang gagawin ko lang po doon ay ilalagay ko sa sako tapos iiwan ko na siya at pupunta na ako sa Magata at makikipag-volleyball. Ngayon pag-uwi pa ako... magagalit ang tatay ko... kaya sila na ang maghahanap ng mga iniwan ko... sobrang disciplinarian po ng tatay ko noong time na iyon noong kabataan pa namin.

Batch: Ano yung mga salitang hindi mo malilimutang sinabi sa iyo ng tatay mo?

Menggay: Ay talaga pong... ako ay pinaluhod niya noon sa... pinatuyong kanin po? Yung pinatuyong kanin na may monggo. Opo... kasi di na niya na kumbaga sa akin... parang hindi na niya... Ikaw ba talaga ay hindi na natututo... aniya... hindi mo ba lahat natatandaan... parang hindi ka na ba magtatanda? So ang iniisip ko... ano ba ang dapat na tandaan ko? Tatandaan ko yung ginagawa mo? Yung salitang nagtatanda... parang yun ang ginawa mo sa akin na dapat kong tandaan... sabi ko... sige!

Pagdating sa pag-aaral wala talaga siyang kontra sa amin. Yung lolo ko nakakarinig ako na sinabi sa akin... na kwento ng nanay ko... kaya di daw siya nakapag-aral... sabi sa kaniya ng lolo ko ikaw ay babae... ikaw lang ay magpapamilya kaya huwag ka ng mag-aral. At tapos pag may sakit ang kapatid ko at mangungutang ang nanay ko ng pera sa lolo ko... sasabihin niya... kung gusto niyo kapag kikibaw na kayo sa doktor magsako kayo ng isang sakong pera... at iyang pera ay ubusin niyo diyan sa doktor. Sa tatay ko naman wala sa kaniyang ganiyang problem. Tagalog ang tatay ko. Ang lolo ko... siya ay tagalog na rin pero dala niya pa rin ang ugali ng sinauna.

Batch: Nabanggit mo kanina ang tungkol sa nanay mo na hindi ka pina-gradweyt... Ano sa tingin mo ang pinanggagalingan ng nanay mo noon?

Menggay: Kasi nga yearly nasasanay na siya sa akin na laging umaakyat sa stage. May honor. Lagi siyang umaakyat sa akin doon sa stage. Hind siya kumbaga... hindi niya matanggap na... wala akong honor. Pero noon naman, marami talaga akong awards. Hindi nga ako umattend. Nakasilip lang ako. Para bang... ang sakit noon... Ako lang ang Best in English at Best in Science... walang ibang nakakuha noon...walang ibang kumuha ng award na iyun.

Batch: Saan ka nakasilip noon?

Menggay: Sa skul ng Daraitan may balete. Tapos ito yung stage. Padir lang siya... yung padir may... mag-guwang siya... tapat yun ng bahay namin na tinutuluyan. Naririnig ko ang pagtawag sa pangalan ko pero wala naman akong nanay, eh nahihya naman ako umakyat sa stage na gusgusin ako tapos wala akong kasama. Kasi nasanay nga ang nanay ko... na lagi akong... first or second at third.

Batch: May teacher ka ba na di mo malilimutan?

Menggay: Si Boanares Ilustre. Kahit na sabihin natin na siya ay istrikto sa klase sa pagtuturo pero yung... yung bang... may kakaiba siyang technique makuha ng learners kung ano ang gusto niyang iparating sa pagtuturo. Tapos bukod doon dahil siya ay kapitbahay lang namin may bonding kami after noong sa iskul. Nandun na naglalaga kami ng saging... kapag papasok na sa umaga may nilaga siyang saging na dadalhin sa iskul iyun yung pinakang baon namin. Kakainin naming dalawa iyun. Siya yung di ko malilimutan... pero di ko paborito yung subject niya e! kasi Pilipino ang subject niya. Noong elementary naman iyun. Tapos noong high school sa Sampaloc National High School... magaling iyun mag-Ingles... si Maam Villaflor... di ko na maalala ang first name niya. Ang galing-galing niyang mag-ingles. Ang galing niyang magturo sa Ingles. Tapos pati yung intonation... tapos yung tamang pronouncing... tapos kung baga nag-pokus siya sa akin. Katulad nga ni Maam Hannah, pag-mali ang pag-pronounce ko sinasabi niya sa akin na ito ang tama. Hindi siya... kumbaga yung ibang teacher... after niyang mag-discuss doon lang... siya hindi... pag nagpabasa siya... edi tatayo... babasa... pagkatapos ng klase... ano... tatawagin niya ako... Uy ito ang tamang pronunciation ng salitang ito. Kaya hindi ko siya makalimutan si Maam Villaflor.

Batch: Base doon sa mga karanasan mo... paano mo na tinitingnan ang edukasyon?

Menggay: Pwede ko na po siguro banggitin ang buhay ko ngayon bilang isang leader ng aming tribu. Talagang... importante... siya po yung kumbaga... parang ang edukasyon ay importante talaga siya parang sa buhay ng isang tao... diba may kanin... may rice tayo... pwede kong sabihin na siya yung ulam. Kasi ang edukasyon siya ang magagamit mo kung paano ka makakakuha ng magandang source of income parang ganoon. Kasi ngayon... di lang source of income... bilang isang leader ng tribu... kaya ninais ko pa ring mag-aral bilang pagpapahalaga sa edukasyon kasi nga dumarating yung panahon na sa mga meetings, seminars, hindi naman lahat ng panahon ay ako lang na tribu ang nandun... may iba't ibang antas ang naroroon... dito sa ating gobyerno minsan... mga teachers.. mga ano... kumbaga yung mga nagpapa-facilitate... hindi naman siya naka-pokus lang sa IP... kasi ang pokus niya ay kung paano niya ipaparating yung pinag-aaralan. So doon ko talaga nakita na importante na sa akin ang education kasi nga upang kahit paano di ko man matumbasan ay yung makasabay ako doon sa katulad noong ibang uma-attend sa seminar... kung paano ako matututo at ang bunga naman ng matutunan ko ay ibabahagi ko doon sa tribu na aking pinaglilingkuran.

Batch: Ilang taon ka ng lider ng inyong tribu?

Menggay: Noong, two-thousand-twelve noong ako ay naging lider ng aming tribu. Mga eight years na.

Batch: Ano yung mga naitulong mo na sa komunidad ninyo mula noong naging lider ka?

Menggay: Masasabi ko na unang-una.. yung pong ano... katulad doon sa... sa Paydas... siya kasi ang pinag-pokusang ko ng atensyon. Pangarap ko pong umunlad din sila... Kasi nakita ko po na ang Sitio Manggahan po kasi... Compose na po siya ng tulad ko na ang tatay ay Bikol, ang nanay ay Dumagat. Sa Paydas po ay puro. Masasabi ko na isa sa mga na-icollect ko is yung tinuruan ko po sila ng kahalagahan po ng edukasyon... Hindi man sa kanila pero in-encourage ko po sila na pag-aralin ang kanilang mga anak para po kapag umunlad sila, uunlad din ang komunidad namin. Pangalawa po yung tungkol sa health... sa pagpapabakuna noong mga bata... and then yung pangatlo po is yung

nakatulong po ako sa kanila hindi lang sa Paydas kasama na ang Manggahan na mailapit ko po sila sa ating gobyerno... kung saan po bigyan po sila ng mga birth certificates. At yung iba-ibang benipisyo po sa pakikipag-ugnayan ko sa NGO... usually NGO para sa mga medical services. Tapos yung mga baptismal certificate yung mga ganoon po. Binyagang libre. Yun po... yun po yung masasabi kong importante. Yung mga relief... relief goods pagnakain mo na yan... wala na yan... kaya nga sa ngayon... makikita talaga natin na mahalaga talaga ang edukasyon... kasi nag-iiba ang dating nga panahon. Hindi laging ganito... kahit sabihin mo sa akin na ganito... sa ngayon malay ko ba kung ano na ang susunod. Ngayon computer baka sa susunod robot na... tuturuan na kami kung paano gumawa ng robot.

Batch: Maraming salamat ate Menggay. Salamat sa mga sagot sa interview.

Name: Rachelle
Age: 24
Date of the Interview: March 8, 2020
Venue: IP Learning Center
Duration: 00:20:28

Batch: Ilang taon ka noong huli kang nag-aral?

Rachelle: 18 years old po.

Batch: Taga-saan ka?

Rachelle: Taga-Magata po sir.

Batch: Ilang taon ka ng naninirahan sa Magata?

Rachelle: Ay kung ang tagal edad ko ay iyun na po.

Batch: Ikaw ba ay Dumagat?

Rachelle: Remontado po ako.

Batch: Bakit mo nasabi na isa kang Remontado?

Rachelle: Gawa po na ang tatay ko po ang angkan ay taga-Tanay na napasangawa po ang nanay ko na isang katutubo.

Batch: So, hindi katulad nina Ate Marissa na kalahating Dumagat at kalahating Tagalog ay consider nila ang sarili na isang Dumagat.

Rachelle: Ako po ay consider ding Dumagat gawa ng ang nanay ko po ay isang Dumagat. Pero mas pinapakilala ko po ang sarili ko na isang Remontado o Kabaakan.

Batch: Ano ang ibig sabihin ng Kabaakan?

Rachelle: Dumagat na katutubo na nag-asawa ng taga-bayan. Ganun po... ang tawag ay Kabaakan. Kapag... ayun po ay... ang Kabaakan ay Remontadong katutubo po. Ibang katawagan lamang ito sa Remontado.

Batch: Saan ka nag-elementarya?

Rachelle: Sa Mararaot Elementary School po sa Quezon po. Sa General Nakar, Quezon. Pero ako po ay taga-Magata. Doon na po ako nag-aral ng elementary kasi wala pa pong elementary sa Magata noon.

Batch: Noong ikaw ay nag-aaral sa elementary, ano ang pananaw mo sa edukasyon?

Rachelle: Ang pananaw ko po sa edukasyon ay magpakatapos ka at ikaw ay may mararating.

Batch: I-kwento mo sa akin noong nag-aaral ka pa sa elementarya.

Rachelle: Ang natatandaan ko po ay lagi po kaming pinapasagot ng teacher ko. Tapos lagi po kaming nagga-garden. Marami po di ko na matandaan. Ang di ko po malilimutan ang mga kaibigan ko. Mga kabarkada ko sa klase.

Batch: Bakit di mo sila makalimutan?

Rachelle: Gawa ng sila po ay mababait. Close na close po kami. Saka po yung mga pinag-aralan ko dati. Hanggang grumadweyt po kami ng grade 6 ay close kami noon. Madalas po kami ay naglalaro ng sipa, nagja-jack stone... Kapag ako po ay nalulungkot sila po ang nagpapasaya sa akin. Ganun. Tapos kapag po may mahirap na subject kami naituturo po nila yung hindi ko po alam. Sila po ay sina Ladyline at Jasmin. Tatlo po kami. May anak na po sila. May asawa.

Batch: Kapag nagkikita kayo ngayon, ano ang madalas niyong ginagawa?

Rachelle: Nagkakasabikan po. Nagyayakapan. Ganun. Tapos nag-uusap po. Tapos nagsasabi ng 'kamusta ka' ganiyan... ganiyan...

Batch: Bukod pa sa mga kaibigan mo, sino pa ang hindi mo makakalimutan?

Rachelle: Ay teacher ko po. Si Sir Crispin po. Doon na po ako natutong mag-basa noong ako ay grade 4 po. Noong grade 1 hanggang grade 3, natuto rin po kaso di mabagal at hindi po mabilis. Noong pong mag-grade 4 ayun po mabilis na magbasa.

Batch: Ano ang madalas na sinasabi sa iyo ni teacher Crispin mo sa iyo?

Rachelle: Ay nagsasabi po lagi ay... mag-ano... dapat lagi kayong matutong mag-basa at umunawa sa binabasa niyo gay-on po. Para daw po kapag nagtaas na ng grade (level) ay madali po naming maunawaan ang aming binabasa. Yun po ang sabi ni sir Cris.

Batch: Kamusta kayo sa family niyo?

Rachelle: Ay kami po ay... ano... masayang pamilya. Sama-sama. Nagpapasunuran po kami ng gusto. Halimbawa sa nakakatanda kong kapatid ako ay susunod sa kaniya kung ano ang gusto niya. Lagi pong sinasabi naman sa akin ni inay ay... mag-aral ka ng mabuti para maka-ahon ahon ka sa paghihirap. Gay-on po. Kaya po tuloy-tuloy ako sa pag-aaral. Si inay ko po ang nag-gabay. Fifty na po si inay. Si itay, gay-on din po. Kasama ko pa rin po sila. Bale po kami sa bahay ay ang aking palaki na si Renel at si ate ko. Si Renel po ay napunta sa akin noong baby pa, seven months. Anak po siya ng ate Rea ko. Ako na po ang nag-alaga hanggang ngayon. Seven years old na po siya. Ako po ang nag-papa-aral sa kaniya katulong po ng ate ko. Tinuturuan ko po siyang magsulat at magbasa. Yung mga natutunan ko po rito nagagamit ko rin po sa kaniya. Katulad po ng tamang pagbabasa at pagsusulat. Pagku-kwenta ganun po.

Sa amin po, madalas pong ginagawa namin ay pagtanim. Gaya ng luya, gabi, kalabasa, talong, sitaw, petchay... Basta po lahat na ng pantanim. Yun po ang kinabubuhay namin. Tsaka ang saging. Yung tatay ko po nagtanim din po yun. Katulong namin.

Si itay po madalas sinasabi sa akin na mag-aral kayo at kami ay di laging buhay. Kami ay may pag-alis dito sa mundo. Sino ang lalapitan ninyo kapag wala na kami? Kung wala kayong pinag-aralan? Yun po ang madalas na sinasabi niya sa amin.

Matagal na po talaga kaming naninirahan sa amin. Diyan na po ako naisilang sa Magata.

Batch: Bakit ka naman nahinto sa pag-aaral?

Rachelle: Gawa nga po sa kakulangang pampinansyal. Sa Daraitan at Laiban pa po ang eskwelahan namin kaya grade 6 lang po ang natapos ko. Wala na pong pantustos sina inay ko ay. Malayo po talaga ang eskwelahan sa amin sa Daraitan at Laiban. Mabuti po ngayon ay mayroon ng grade 7 sa Manggahan ay dati po ay wala. Sa Daraitan pa po pupunta. Kaya po talaga nag-enrol ako rito.

Batch: Kamusta naman ang pag-aaral mo ngayon?

Rachelle: May nauunawaan at naiintindihan naman. Natuto din po sa dapat kong katutunan. Nakatulong po sina Maam Hannah, Maam Malou, kayo po...

Batch: Bukod sa mga teacher mo ngayon, sino pa ang naging teacher mo?

Rachelle: Si Maam Joy po. Yun po ay teacher ko noong grade 3. Yun po ay kinukuha akong scholar. Sabi ko po ay... si inay ay baka di po ako payagan. Ay ayaw po ni inay na kami ay nalalayo sa kaniya. Si maam joy po ay nagbibigay sa akin ng baon. Minsan po ay wala po akong baon na pera. Yaon po ang nagbibigay.

Sabi ko po sa inay ko... inay gusto ko pong mag-aral ng grade 3. Si ate Rea ko po noon ay na kay maam Joy. Sabi ng nanay ko ay wag ka na at ang ate Rea mo ay nangangatulong nga doon kay maam Joy. Tapos binabalik-balikan po ako ni maam Joy at tinatanong po ako kung doon na po ako titira. Sabi ko po ay ayaw po ng nanay ko. Yun po tapos ano... hanggang... kay maam Joy po kami po ng kaibigan ko ang maglalaba niya. Napamahal sa amin si maam Joy. Sabi po lagi sa amin ni maam Joy, ang bait niyo namang mag-kaibigan lagi niyo akong pinaglalaba gawa po ng pag-uwi namin ng hapon pinaglalaba namin siya. Tapos binibigyan niya po kami lagi ng pambaon. Pag wala po talaga akong baon, siya po ang nagbibigay. Lagi pong paalala niya sa akin ay mag-aral ng mabuti. Tapos ano para pag-tanda mo hindi ka maghihirap na maguugod-ugod na magtatanim. Ganoon po lagi ang sinasabi sa akin ni maam Joy. Hindi ko na po siya nakikita sa iskul namin. Mga bago na po ang teacher na nandiyan. Nalipat po siya sa Lucena. Doon daw po nalipat si maam Joy.

Batch: Ano sa tingin mo ang naging balakid sa pag-aaral mo?

Rachelle: Balakid po ay yung baon po namin araw-araw. Si inay po ay binibigyan po kami ng limang piso. Binibili ko po ay biskwit po. Di po pwede ang chichirya at nagagalit po si maam Joy. Kaya di po ako kumakain ng chichirya.

Batch: Ano para sa iyo ng edukasyon?

Rachelle: Ang pananaw ko po sa edukasyon ay ano... gusto ko pong makita nila... ang edukasyon po ay nakakatulong sa lahat ng bata... kahit may asawa na... o kahit matanda na... ang edukasyon po ay isang kayamanan para sa mga kabataan. Kaya po ang sinasabi ko doon sa paaral ko ay... ikaw ay mag-aral na mabuti, gusto mo ikaw ay sundalo kaya mo iyon kapag ikaw ay mag-aaral ng mabuti. Susuportahan ko po siya. Tutulongan ko po siya sa pag-aaral niya. Gaya din po sa mga katulad kong katutubo.

Batch: Maraming salamat Rachelle.

CURRICULUM VITAE



NORBERTO M. NATAÑO

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WORK EXPERIENCE

***Faculty, Instructor III
University of Rizal System Antipolo Campus
(January 2011-present)***

- Handles literature and communication related subjects
- Serves as adviser of student publication
- Serves as the campus research coordinator
- Assists in the media-related matters both in the campus and the university

***Faculty, Associate Instructor I
AMA Computer College
(June 2012-October 2016)***

- Handles mass communication and journalism subjects
- Assists in organizing the Mass Communication curriculum

***Layout Artist
ASAP Prints and Publications
(August 2011-October 2015)***

- Designs the pages of various print media related outputs such as newsletter, magazines, tabloid and broadsheet size newspaper, yearbook, among others.

***Contributor in the News Section
The Rizal Weekly Post
(May 2009-May 2010)***

- Contributes news about the relevant stories in the province of Rizal

EDUCATIONAL BACKGROUND

Graduate School

- Doctor of Communication (Completed Academic Requirements)
University of the Philippines-Open University, Los Banos, Laguna
(August 2016 – present)

Dissertation Title: Exploring Education Communicationally: A Symbolic Interactionism Study of Indigenous People Learners

- Master in Communication
Polytechnic University of the Philippines-Sta. Mesa Main Campus
Sta. Mesa, Manila, Metro Manila
(May 2011-May 2014)

Thesis Title: Mga Kwentong Bayan of Angono, Rizal: Their Promotional Implications on Its Tourism Communication Campaign

Education Units

- Obtained teaching units through the Retooling Program of University of Rizal System (April – October 2015)
- Passed the March 2016 Licensure Examination for Teachers

Undergraduate

- Bachelor of Arts in Mass Communication major in Journalism
University of Rizal System – Angono Campus
(March 2006-March 2010)

Thesis Title: Efficacy of Journalist Code of Ethics as Perceived by AB Mass Communication Students

INTERNSHIP

News Writer

News Department, The Manila Times, Intramuros, Manila
(April-May 2009)

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