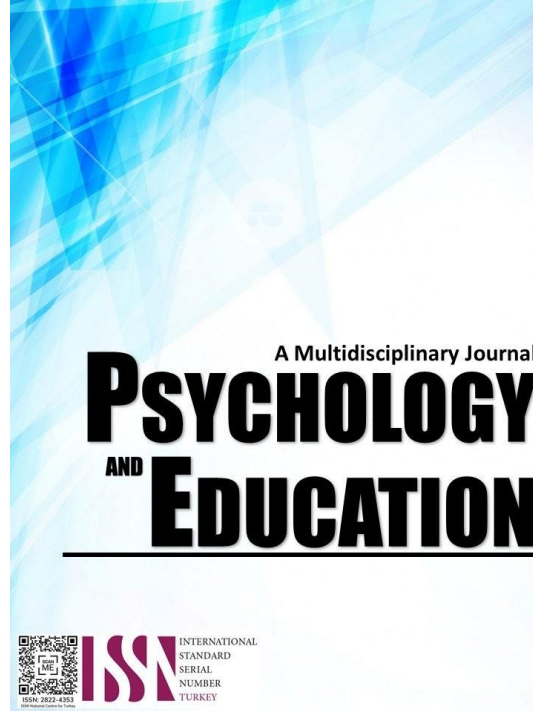


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Educational, Social, and Cultural Contribution of Public School to the Indigenous People

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Abstract

This current study sought to determine the educational, social and cultural contribution of the public school to the indigenous people. The Marikudo Ati Community located in the Sitio Marikudo, Barangay Camangcamang, District of Isabela, Negros Occidental was the subject-respondents of the study. The researcher utilized a qualitative type of research design. The research questionnaire used is composed of interview guide questions that focus on the educational, social and cultural contribution of public school to indigenous people. The questionnaire undergone face and content validation by the experts in the field. The data were gathered through a Focus Grouped Discussion. Responses of the respondents were recorded and were transcribe verbatim. The results revealed that public school had a great contribution to the education of indigenous people in terms of literacy and beliefs towards education. It was revealed that indigenous people value education as they see it necessary in life. The results also revealed that public school provided indigenous community venues for self-expression as well as indigenous people are now accepted in the community. Finally, the result revealed that public school provided the indigenous community opportunities to attend cultural events and to create sense of community identity. Indigenous people were given the chance to participate in different activities in the community and outside the community through dance presentation, drama and games.

Keywords: *educational contribution, social inclusion, cultural identity, indigenous community, public school impact*

Introduction

Indigenous peoples represent a minority, and there is a paucity of research examining the educational, social, and cultural contributions of schools to this group (Torres, 2016).

The Philippines is home to about 500 Indigenous Peoples communities. It is a culturally diverse country with an estimated 14–17 million Indigenous Peoples (IPs) from 110 ethnolinguistic groups. Although some groups are widespread across the Visayas, Mindanao (61%), and Northern Luzon (Cordillera Administrative Region) have the highest concentrations of these groups (33%).

However, among the world's poorest, most marginalized, and most disadvantaged groups of people are Indigenous Peoples. According to Torres (2016), they consistently deal with a variety of problems, such as poverty, discrimination, and violations of human rights. Thus, given this diversity and within the context of national growth and unity, the Philippine Constitution mandates that the state acknowledge, protect, advance, and realize the rights of Indigenous Peoples. Additionally, Republic Act 8371, often known as the "Indigenous Peoples Rights Act" (1997, IPRA), recognized IPs' authority to manage their ancestral properties; this law is currently the cornerstone of national IP policy.

During the 2017 National Indigenous Peoples Education gathering held on January 10 in Davao City, it should be noted that the Department of Education (DepEd) significantly reinforced the Indigenous Peoples Education (IPEd) program through ongoing interactions with IP elders, leaders, and community representatives. Particular issues in education that directly affect IP students and communities were brought to light, as was the adoption of an educational strategy aimed at providing a more universal, high-quality, accessible, and liberated foundational education. Because the natural environment around their communities shapes their identity, culture, and means of subsistence, they also mentioned the significance of environmental conservation in the curriculum as one approach to help keep IP learners and communities safe (Alcober, 2018).

Unfortunately, despite the existence of laws and frameworks, there are still unresolved concerns about Indigenous Peoples' rights, especially their right to be included in the educational system. In order to investigate a few of these concerns, the current study aimed to determine how public schools have influenced Indigenous Peoples' educational, social, and cultural development.

Research Questions

This study aimed to investigate the contribution of public schools to the preservation and existence of Indigenous Peoples, focusing on education, culture, and social aspects. Specifically, this study sought to answer the following questions:

1. What are the contributions of public schools to the existence of indigenous people in education in terms of:
 - 1.1. literacy; and
 - 1.2. belief towards education?
2. What are the contributions of public schools to the existence of indigenous people socially in terms of:
 - 2.1. venue for self-expression; and
 - 2.2. community acceptance?

3. What are the contributions of public schools to the existence of indigenous people in terms of:
 - 3.1. opportunities to attend cultural events; and
 - 3.2. creating/enhancing a sense of community identity?

Methodology

Research Design

This research is intended for an evaluation of various educational, social, and cultural contributions made by public schools to the lives of Indigenous people. Qualitative phenomenological research will therefore be employed.

To help the researcher better understand a social or cultural phenomenon, phenomenology research is a methodical scientific examination that attempts to give a thorough, largely narrative account of the phenomenon. According to McMillan and Schumacher (1993), qualitative research is "primarily an inductive process of organizing data into categories and identifying patterns (relationships) among categories." According to Astalin (2013), this definition implies that data and meaning emerge "organically" from the research context. The phenomenological inquiry included a combination of document reviews, interviews, and observations. It highlights the importance of studying variables in their natural settings. An important aspect of qualitative research is the interaction between factors. To gather specific information, open-ended questions are directly quoted. An essential part of the investigation is the interviewer.

The study of phenomena is another term for phenomenology. A phenomenon may be an event, a situation, an emotion, or a concept. Phenomenology can be used to describe anything fundamental to the world in which we live. Numerous phenomena can be found all around us. Naturally, we have some knowledge about it, but not all of it. Sometimes we might not fully understand these events because they haven't been discussed or described in detail, or because we might not fully understand the impact they have.

Respondents

The informants of the study were the members of the Marikudo Ati community at Sitio Marikudo, Barangay Camangcamang, District of Isabela, Negros Occidental. The informants live within a small community located in the mountains, composed of 140 families. Their source of living is mostly agricultural and crafts. Most male members of the community are assigned to farming, while women are tasked with doing the crafts. The community is headed by its chieftain, who also does tasks on the farm. Within the community, the Marikudo Settlement Elementary School is located.

The research utilized purposive sampling in order to choose participants. Purposive sampling aims to shed light on the research topics and choose instances with a wealth of material for a thorough interview study (Patton and McMahan, 2014). It stands for a variety of non-probability sampling techniques, sometimes known as judging, subjective, or selective sampling. When selecting which individuals, situations, occurrences, and data points to examine, it depends on the researcher's judgment. In contrast to probability sampling techniques, the sample under investigation is typically rather small (Lund Research Ltd., 2014).

Purposive sampling in qualitative research gives a researcher the chance to choose cases that are rich in information and deserving of a thorough examination by applying a certain set of criteria that the researcher will decide upon (Maranon, 2014).

Instrument

The instrument that was utilized in this study to collect data is in the form of a Focus Group Discussion with the use of self-made interview questions that focused on the contributions of public schools to Indigenous people's presence in the educational system, social, and cultural aspects. The researcher then recorded the interview sessions and made a record through handwritten notes. The data gathered was then transcribed verbatim before data analysis began. The researcher also observed the informants during the focus group discussion.

Procedure

Initially, the researcher obtained approval from the head of the regional administration of La Carlota City College's Graduate School to collect data. After the approval was obtained, the researcher then requested approval from the IP leader of the Marikudo Ati Community.

After the approval was obtained, the researcher then met the respondents to interview at the designated time and venue. The researcher secured the confidentiality of information following the allotted time for study participants to respond.

Data Analysis

Analysis of data was based on responses of the respondents recorded during the in-depth interview sessions. Following transcription, the data underwent coding, analysis, interpretation, and verification. (Creswell, 2012).

Transcribing the responses, sorting, and arranging the data were part of the initial preparation and organization of the data. The data was then carefully examined to get a general understanding of it and to consider its overall significance. The researcher conducted an in-depth coding and thematic analysis. Once everything had been fully transcribed, the coding process began. Codes are keywords that

are used to classify or arrange content and are considered an essential part of qualitative research (Creswell, 2012). To give each respondent's language pattern and word choice an appropriate interpretation and meaning, a manual search for specific words was conducted.

The data were evaluated, categorized, and arranged into themes and additional sub-themes following the coding process. As part of the data interpretation process, any recurrent themes were noted, and any similarities and differences were highlighted.

Lastly, transcripts and codes were double-checked to ensure that the interpretation was true and the data were confirmed. This made it possible for the researcher to confirm or amend earlier-developed hypotheses.

Results and Discussion

This section presents a detailed overview of the contribution of public schools to the existence of Indigenous people, as taken from the face-to-face interviews conducted by the researcher with the subject-respondents. Their experiences are presented as they emerge from the transcribed manuscripts. Significant statements in actual words are also shown to provide a rich and in-depth interpretation of their experiences on different aspects of life, including education, culture, social life, and personal life.

Contribution to Education in Terms of Literacy

The distance of their ancestral lands, poverty, the exorbitant expense of educating indigenous children, and the prejudice that these kids face make indigenous people the least able to access education, according to TEBTEBBA (2016). According to statistics, many indigenous communities lack schools, while in Mindanao, nine out of 10 indigenous youngsters do not have a learning opportunity. (Bedassa, 2015). However, members of the indigenous community speak of the opposite:

Elder 1:

"Ang nahatag sang iskwelahan sa amon nga komunidad and bata namon nakaiskwela, kag nakatuon, kag nakahibalo kun ano ang maayo kag malain. Karon makapadayon na sila sa pagiskwela kag ang iban nakatapos na gani."

Based on the respondents, the school was able to provide them with their needs in terms of education. Their children were able to learn the basic skills they need, such as reading and writing. Others were able to finish their education. Based on their experiences, it implies that the school was able to fulfill its mission, which aims to defend and advance each Filipino's right to a high-quality, comprehensive basic education.

The school was also able to help their children know themselves and introduce themselves as those who belong to the indigenous group. They came to understand that, although being part of the indigenous group, they were taken good care of and accepted by the school. Children were able to develop their behavior at school.

Elder 2:

"Ang nahatag sang iskwelahan sa amon labi nagid sa kabataan namon, kung paano nila kilalahon kag ipakilala ang ila kaugalingon bilang isa ka ati. Nga na realized nila nga [um] biskan sila ati, wala sila ginpabay-an kag nabaton sila sang iskwelahan."

The statements of the Marikudo Ati Elder members oppose the statement of the Episcopal Commission on Indigenous Peoples, wherein there is a tendency in schools to classify Indigenous children as slow learners simply because they require more time to learn literacy-related skills. Additionally, schools recall how their skills and expertise were considered inferior or invalid in comparison to 'modern' knowledge and abilities, and how their lifestyle and that of indigenous peoples in general were often seen as archaic and historic. Due to the pervasive bias, there was a tendency to mislead or misunderstand the lives and beings of indigenous peoples when they were mentioned (Bedassa, 2015).

It was also learned that Marikudo Ati members, before sending their children to school, first talk to the teachers, informing them that Marikudo Ati has an attitude different from non-members of the indigenous community, to make sure that their children are being understood, accepted, and respected.

Elder 3:

"Gina istorya namon and maistra antis paiskwelahan ang amon kabataan nga kmi nga mga ati may ugali nga lain sa indi ati, uh, kay basi bali indi nila mahangpan ukon indi matagaan pagtanggap."

Teachers are informed that children who do not belong to the indigenous group are different from the Marikudo Ati children. It was also stated that the parents are very cooperative with the school, as well as the school understands and provides services to the indigenous community, which is why there is no conflict between the school and the indigenous people.

Elder 4:

"May knowledge na kami kung paano sila i-deal ukon i-tamdon."

Ati 5:

"Para sa akon nga nabal-an ya sir yah may pagbag-o, hilabi nagid ang pagbasa sang binisaya ukon sang hiligaynon dako gid nga bulig sir, kung magsugod basa amon bata sang tagalog hangtod pana pero kung binisaya (hiligaynon) ya sir yah dasig na sila kay ila nagid ya dayalek."

The indigenous people pointed out the implementation of the Mother Tongue Based Curriculum, which is of great help to them, making learning easier for their children. The same is true with the localization of curriculum and instruction, in which instructional content is based on the students' community, for it to be more related and meaningful.

Contribution to Education in Terms of Beliefs Towards Education

With the strengthened laws promoting the rights of the indigenous community, a school is crucial to bringing the goals of a better life for the indigenous people to fruition. According to the Marikudo Ati, the school was able to teach their children to be diligent in school until they finished schooling, which is a result of the big changes in their lives as indigenous people.

To further discuss the contribution of schools to their lives as indigenous people, Ati 6 expressed the following.

Ati 6:

"Isa pagid nga punto nga may pagbag-o gid yah samon, kay sang una ang mga tigulang nagapa bati bati, sila nagahambal nga sagay paiskwela nga amo man na dyapon, mm, pero sa karon may pagbag-o, may pagliwat, lain naman yah ang pagpati namon sa subong nga panahon [ah] kumparar sa mga pagpati sang mga tigulang sang una nahatungod parti edukasyon."

Marikudo Ati expressed that today, their belief towards education has changed. The way their elders viewed education before is now disregarded by their members, especially the young generation. They have now understood and realized the importance of education to their well-being as indigenous people. Ati 7 pointed out the expressions given to them by their elders.

Ati 7:

"Kay ginahikayan ka man lang sa iskwelahan kay wala ka man sang may nabal-an kag indi ka kabalo magbasa."

This simply explains the claim that students from communities like Marikudo Ati, whose modes of communication and knowledge formation are still mostly oral, it is understandable that individuals require more time to adapt to a new communication system and thought process. The dynamics of orality as a communication and thought system differ from those of literacy. Moreover, it was pointed out that there is really a great improvement in their beliefs and perspective on going to school, which is now more positive. They now have a strong belief that knowledge is of great importance because they did not consider the beliefs of other members.

Ati 8:

"Sagay iskwela gid nga biskan kabalo kalang magsulat sang ngalan mo, okay na na!"

They also pointed out that today in school, everyone is equal, and there are no rich and no poor. Today, they can now understand what they read, which implies that the school was able to help the Marikudo Ati to strengthen their skills that are of great help to them to exercise their rights and privileges.

On the part of the parents, they also expressed the overwhelming feelings of seeing their children complete their education and graduate as professionals. Like others who graduated as teachers. They also pointed out the fact that before, they accepted education, but they don't give much importance to it. This is because they only settle for what they want to learn and not for what they need to learn.

Elder 1:

"Kita yah sang una, [ah] makabalo lang ta tama na, makabasa, makasulat, makaintsindi, dira lang ta asta, wala ta nagalantaw sang ginatawag nga diploma sa ulihi ukon titulo, tungod sa mga ginhikanan sang una nga kulang man sa pagintsindi."

On the contrary, they also expressed that they cannot blame their elders before, because they lack explanation, and even they were not able to go to school, pointing out that one of the biggest changes the school made is to give them the explanation they need to understand the importance of education. One of the women, Marikudo Ati Elder, also expressed their common notion on education.

Elder 2:

"Makabalo kalang basa kag pirma, okay na. Sagay kaman iskwela nga sa ulihi [mm] mamana kag mangasawa man kamo dyapon. Kami gani nabuhi man nga wala man kami ka iskwela. Amo ni ya sang una pero nadula na na kag amo na ang dako nga pagbag-o."

They said that nowadays they have realized that change is important. It is really different that you can live with society. They also believe that what non-indigenous people can do, marikudo Ati also can, and that they are also intelligent and capable; it is just that before, they were not given the privilege, unlike today. They also pointed out that before, there was no school for college education, which is why their parents were only able to finish high school, but now it has changed.

Elder 3:

“Sang una maka iskwela okay, kung indí [uh] okay man.”

It was also pointed out that one of the members of the group during the interview is already a teacher and is teaching in their school. They further stated that a lot of them are already professionals, which changes their way of living.

The school's experiences contradict the assertion made by Revel (2015) that their knowledge and skills were considered inferior or invalid compared to "modern" knowledge and skills, and that their way of life—and that of indigenous peoples generally—was seen as outmoded and associated with the past. There was a tendency to mislead or misinterpret because of the pervasive bias in the lives and beings of indigenous peoples when they were mentioned (Cabansag, 2013). These incidents demonstrate how the mainstream educational system has failed to take into account the context of the indigenous people (Gertner, 2014).

It also further negates the statement of Cosentini (2016) which says that the reasons behind why regularly indigenous people are indeed complex and rank at the bottom of the human well-being index, but a major contributing factor to their ongoing marginalization and poverty is the lack of access to decent education that conflicts with their rights as Indigenous peoples. (Cabansag, 2014).

Additionally, it was revealed by the Marikudo ati that their education is not limited to enrolling in elementary education, pursuing high school, and finishing college. They pointed out that part of their education is a livelihood program where they were taught different skills that they could use to earn a living (Gertner, 2014). They were given opportunities for training and attending seminars on livelihood programs. They were also sent to Manila to display their products and to be sold to people who are interested in buying their finished products.

Elder 4:

"May ara kami pagtuon parehos sang ra-ra ukon weaving. Diri nagaiskwela kami kag nagatuon kami. Kami may mga cultural master, ang equivalent sina maistra kag maistro. Tungod nga ang ginatun-an namon amon nga traditional crafts [uh] amo na ang panawag, cultural masters, kag dako ina nga bilig sa pangabuhí namon kag part gid ina sang edukasyon."

Furthermore, they were also recognized by the BPI (Bank of the Philippine Islands) through their project BPI Sinag Accelerate. They will also be rewarded through the NCCA, or the National Commission for Culture and the Arts. Their cultural masters were also sent to other IPs' communities to teach them their craft.

Contribution to Social Life in terms of Self-Expression

In many regions of the world, the lack of appropriate education for indigenous peoples often threatens their survival. Education systems and policies have often been used to undermine indigenous peoples' culture, languages, identity, and rights, assimilate them (and sometimes "civilize" them) into the wider society, and drive them off their lands, territories, and natural resources (Cosentino, 2016). However, this is in contrast to the statements of the indigenous people of Marikudo.

Ati 5:

“Sang una sir, [um] ang mga ati daw indí mabaton sang sosyodad, karon naglain na. Halimbawa, may mga alam na ang mga ati, amo na nga indí na sila mahuya magpakigsingpon sa mga maalam man nga mga taho. Halimbawa [mm] magiskwela siya sa iskwelahan indí na sya mahuya tungod nga maalam na siya, kag kung ano ang [mm] masarangan sang iban masarangan niya man.”

Based on their experiences, members of the Marikudo ati develop their self-confidence in interacting with non-members of the indigenous community. It is of their great belief that because of the help of the school, they were able to have the knowledge they could use to do the things that non-IPs can do. One of the women also gave an example of the context in which society has now accepted them.

Ati 6:

“Halimbawa bala sir [uh] sa akon nga bata, parti sa pag iskwela niya sa La Carlota, dason indí siya yah mag-upod sa iban nga taho kay syudad to yah, nahuya siya magpakig-upod sa parehas niya nga studyante tungod sa iya hitsura nga iya ka ati.”

Furthermore, it was also revealed that members of the Marikudo ati can now compete academically and professionally. In school, the researcher found out that their children were also able to receive academic awards, as other members are now employed as teachers in different schools and day care centers. They also look for opportunities where they can attain better quality education. As stated:

Ati 7:

“Sang-una sir sang diri pa ga iskwela akon bata sang high school, [mm] nag top six siya, tapos nag iskwela siya sir sa La Carlota, sa night school (night class), nag top one siya sang grade 8 siya. Tapos pag grade 9 niya, nagsiling ko nga mabalhin siya sa day class, para pagid nga ang iya nahibal-an maglapad pagid kag indí siya mag-amo lang na kay [ah] daw nubo lang ang pagtuon niya. ”

Nevertheless, marikudo ati are also particular when it comes to how and what they learn. They take into consideration the time spent for learning and if learning is really taking place, as they would transfer their children from one school to the other and from night class to day class for them to gain much knowledge and skills. From this perspective, the researcher implies that indigenous people such as

the Marikudo Ati are socially developed to interact with other people as well as to live with the society outside their community, as one of the members proudly says:

Ati 8:

"Ginhambalan ko akon bata sir [ah] nga lain gid ya kung mabalhin ka sa day class kay halin sa aga asta sa hapon ang imo pag iskwela, kay kung night class gamay lang ang oras sang klase, subong bala sir ang akon bata nag top 1 sa Doña (referring to DHSBNHS)."

Contribution to Social Life In terms of Community Acceptance

It was pointed out that one of the biggest contributions to their community is that members of the Marikudo Ati are accepted in any school and are given importance by the government, as well as benefits. Another is that the elders are informed that today there exist IPs and they should be given privileges, which is one of the platforms that IPs are recognized and accepted by the community.

In addition, they also stated that IP's nowadays have participation in the activities of the society such as participating during the annual celebration of the province through the "Panaad sa Negros" and in the annual fiesta of Kabankalan City and many other affairs and that makes them very used to go and explore outside of the parameters of their community. They strongly believe that they are accepted by society.

It was also discussed that there is one member who applied for a teaching position, and if they pass the process, they will be given the position as teacher of indigenous people with a separate curriculum intended for the IPs.

The Marikudo ati revealed that today, they have members who are already professionals and are now working in the city. Some members are graduates of forestry and are now working in private companies. Another is a criminology graduate who is now working as a policeman, while another works as a Coast Guard officer. They also have one who is a graduate of education, and they are hopeful that she will pass the board exam so that she can work as a teacher.

All things considered, their experiences and statements starkly contradict the Episcopal Commission on Indigenous Peoples' assertion that prejudice is still one of the painful experiences that Indigenous kids endure, with schools serving as a major setting for these encounters (Gallagher, 2015). Both individuals and the educational system as a whole encounter discrimination. There are more instances of teachers who treat their Indigenous students unfairly and with prejudice than there are of teachers who are impartial and kind. The same is true for students who share the prevailing discriminatory attitudes in society. Because students who act in a discriminatory manner are often neither reprimanded nor rectified, the situation is accepted and, in effect, the discrimination against indigenous peoples is indirectly validated (Jaroszek, 2018).

Contribution to Culture in Terms of Opportunities to Attend Cultural Events

Furthermore, they revealed that they were also invited to perform in Manila together with their children, promoting their culture. They also had the chance to perform at San Agustin, Bacolod, the Panaad Festival, Antiques, Roxas, and Davao, where they were asked to present their cultural dance.

From this, the researcher implies that the IP community represented by the Marikudo Ati is rich in opportunities to promote their culture to other places, which in return is recognized and respected by other people. The schools, both public and private, are allowing them to show non-indigenous people their culture and their life as marikudo ati. They also expressed that;

As stated by the school head of the Marikudo Elementary school, a registered school for indigenous people:

"Ga kooperar ang community sang marikudo sa iskwelahan, at the same time ginhatag sa iskwelahan, [um] ang ginatawag ko nga ispesyal nga pagtanggap sa mga IP. So,kooperasyon gid kag give and take. Naga kooperar gid tanan sa community."

It was further discussed that the school and the community help each other for the children of the indigenous community. They also expressed that their children are very important, and they strive and persevere for the future of their children. Eventually, there will be an increase in the number of professionals that they can produce from their community who will be working in some other place outside their community (Jaroszek, 2018).

On the other hand, it was suggested by the Marikudo ati that as a school for Indigenous people, the classroom should have an IP corner or area for Indigenous people that would promote the culture of Indigenous people and be recognized by other people who will be visiting the community and the school.

Elder 1:

"Dapat butangan ta da sang mga picture, mga crafts,patik kawayan nga gamay, isa kabilog nga bangkaw kag pana kay para ma-identify bala nga ang iskwelahan ara sa IP community."

Elder 2:

"Starting next year, [um] pag may activity gani ang iskwelahan, indi ta pagdulaon inyo nga saot. Mabutang gid kita isa ka segment nga

may ara kamo partisipasyon."

It was also suggested by the Marikudo ati Elder that the activities of the school, especially games, should be a combination of modern and traditional games. The school promised that it would try to do its best to make sure that the culture of the indigenous people would always be part of its activities or programs.

Contribution to Culture in Terms of Creating/Enhancing Sense of Community Identity

Although the chances for indigenous peoples' cultural survival may be analyzed in general terms, a close look at each local and regional example reveals significant recent shifts in intercultural education approaches (Dean, 2014). Over the past generation, states have become more tolerant of cultural variety. The shift in the political landscape has been utilized by indigenous peoples to forward their rights-based demands for cultural autonomy, political involvement, and self-determination (Bernard, 2013). The authors of this issue of Cultural Survival Quarterly have shown that advancements in teaching methods have given indigenous peoples hope for their cultural survival.

In this regard, the Marikudo ati stated that through education, they were able to enrich their culture, especially their traditional crafts. Through the learning provided by the school and the opportunities given to them by the local government to avail themselves of training and seminars on their craft, such as weaving, they also expressed that they had the chance to share their culture with other Indigenous people communities.

Elder 3:

"Subong nalipay kami [ah] kay natudluan sila namon sang amon nga kultura kag nahilbal-an kag naghatag ini sang paagi para sila makabaligya man. Sa subong, sila naman ang nagatudlo sa iban man nga indigenous community."

Moreover, in their culture, they have experience in terms of dancing, we were invited to perform in Manila, and they have also presented a drama. They also sincerely expressed that they were treated in a very nice way by the people in that place.

Elder 4:

"Kanami-nami sang pag atipan sa amon sang mga taho didto nga mga maistro man parehas sa inyo. Sila ang nag atipan sa amon, private ato nga iskwelahan nga amon ginkadtuan. Hilabi nagid sa hampang, kay sila to yah maglakat sila sa iskwelahan ang ila kabataan malecture nalang dayon. Sa didto traditional games ang mga ginhatag namon sa ila kag sobra ang kalipay sang kabataan. Subong palang nila nabatyagan ang kasadya sa iskwelahan nga gintudluan namon."

Elder 5:

"Sang una tuod ya, ina nga mga hilimuon ginakahuya namon. Pero sa subong, ginapabugal nagid na ya namon ang amon nga mga saot, tanan tanan nga ginahimu sang mga tumandok, mga kultura namon, wala na namon ginakahuya kundi ginapabugal."

This means that the school was able to help the indigenous people, as represented by the marikudo ati, to take pride in their culture and be proud of themselves as indigenous people and as members of the marikudo ati.

Conclusions

The study's findings serve as the basis for the following deductions: (1) In terms of literacy, schools taught the indigenous people how to read and write. The curriculum provided them with the opportunity to learn easily, making a great contribution to their literacy. (2) In terms of belief towards education, indigenous people are now well-informed and have a different perspective on education, realizing its importance through the efforts of the school. (3) In terms of self-expression, schools contributed significantly by helping indigenous people build confidence and self-trust, assuring them they are respected and can express their thoughts without discrimination. (4) In terms of community acceptance, schools paved the way for indigenous people to be recognized and respected outside their community. (5) In terms of opportunities to attend cultural events, schools enabled them to participate and perform, thus introducing their culture to others. (6) In terms of creating or enhancing a sense of community identity, schools provided training and seminars that enriched their culture and helped form a unified community identity.

Based on these findings, several recommendations are proposed: (1) Teachers, administrators, and schools should continue improving literacy skills among indigenous people and develop strategies for easier learning, while the community and local government should enhance school infrastructure and accessibility. (2) Schools and communities must collaborate to educate indigenous people on the importance of education, ensuring they understand its benefits. (3) Schools should also educate non-indigenous people about indigenous culture to promote mutual understanding and prevent conflicts. (4) Public schools should provide recognition areas such as an IP corner in classrooms to visibly honor indigenous culture. (5) Schools should strengthen programs that promote indigenous culture and ensure their active participation in school and community events to help preserve their traditions. (6) Finally, future researchers are encouraged to explore further the contributions of public schools and the local government to the development and recognition of indigenous communities.

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