



Implementation of a Culture-Based Education

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Abstract: *The study investigated on the readiness of selected schools in the implementation of Indigenous Peoples Education. This study utilized universal sampling comprising forty-three respondents of the eight schools in Surigao del Sur, Philippines where the program on IP education was implemented. A Free Prior Informed Consent (FPIC) was secured since the study involved the Indigenous People community. The study revealed that teachers assigned to the IP community hardly understand Minanuvu language since they do not speak the language. Furthermore, these schools have the scarcity of learning materials necessary to complement the teaching-learning activities. IP elders who are essentially important stakeholders of the IP education program were not tapped as resource persons in teaching Indigenous Knowledge Skills and Practices (IKSPs) due to financial constraint for their honorarium. On the logistics level, insufficient budget for IPed-related-activities affected the level of management of IPed program. Teachers' ineptness to language and financial constraint for IPed related activities were found to have an impact on the level of management of the IPed program. An intervention program is designed to address the language ineptness of the teachers and to capacitate them which are vital in developing culture-based resources.*

Keywords: *Implementation, culture-based education*

I. Introduction

In the Philippines, managing Indigenous Peoples Education (IPed) program as one of the reforms in Basic Education Sector Reform Agenda (BESRA) is backed up with DO 62, s. 2011 (IP Policy Framework) and RA 8371 (IPRA Law). The Department of Education provides culture-responsive primary education services implementing Mother Tongue-Based Multilingual Education (MTB-MLE). Teachers, as implementers, need to be culturally-competent and proficient in their language to avoid difficulty in inculcating knowledge to IP learners. Strategies and methods of teaching are to be considered by adopting appropriate fundamental education pedagogy, content and assessment with the integration of the Indigenous Knowledge Systems and Practices (IKSPs). But then, most of the teachers who are assigned in IP schools are non-IPs and find it demanding teaching children in their native tongue. Similarly, schools do not have adequate learning materials to supplement the implementation of the new curriculum. Hence, this study is designed with the end view of knowing how the managed the IP Education program. Managing IP education aims to preserve the indigenous culture, languages, and ways of life that are part of their identity. According to Malone (2010), when students' language, culture, and experiences are ignored or excluded in classroom interactions, students are immediately starting from the disadvantage.

Researches by Kosonen and Young (2009) prove that using their own language in the classroom significantly improves learning. The 2010 EFA report notes that there is a need to first teach them in their home language or mother tongue (L1) while gradually introducing the national or official language (L2). Wigglesworth and Simpson (2010) supported the idea that a child's initial acquisition of language is vital to their learning to think. Using their language in their primary years of schooling while gradually introducing another language would heighten the interest of the IPs to learn (Gacheche, 2010). Muthwii (2007) further said that IP instruction would enable them to actively and meaningfully participate in the class thereby facilitate optimum learning. However, maximum learning is impeded in teaching IPs because of the unfamiliarity of the language. Teachers' ineptness to Minanuvu language brought them difficulty in delivering lessons to the learners. School management fell short to allocate funds for the learning resources. Manifestations in implementing DO 32 s. 2015, the IP Curriculum Framework and DO 51, s. 2014 or the guidelines on the conduct of activities and use of materials involving an aspect of indigenous peoples' culture have to be reinforced. School authorities need to have a purposive community engagement to the ICCs/IPs to gain support in carrying out effectively the program. Training and seminars in language adeptness to make a Minanuvu primer and other learning materials is a necessity to help teachers and school heads put IP education in place. With these, the researcher is compelled to propose enhancement training and seminars to be conducted as interventions so that managing IPed program will be successfully done. Having

acquired the interventions, teachers will find at ease in communicating and imparting knowledge and skills to children. Adeptness to Minanuvu language bridges difficulties in teaching IP learners. More so that teachers, as “duty-bearers,” they need to be determined in operationalizing the principles of DO 62, s. 2011 and genuinely know what are the Indigenous Knowledge Systems and Practices (IKSPs), customs and traditions of the Manuvu and help preserve their culture. The involvement of the community in developing ideas or plans and in making decisions will lead to a successful implementation of the program.

II. Literature Review

Indigenous Peoples (IPs) have their cultural methods of transmitting knowledge. As distinct peoples, indigenous peoples have developed their knowledge systems, values, institutions, practices, and economies, often based on sustainable management of natural resources (IWGIA, 2016). Putting IP education in place is a continuing struggle. The right to education has not been fully realized for most indigenous peoples, and a critical academic gap exists between indigenous peoples and the general population. Barriers to education for indigenous students include stigmatization of indigenous identity and low self-esteem of indigenous learners. Discriminatory and racist attitudes in the school environment, including in textbooks and materials and among non-indigenous students and teachers; language barriers between indigenous learners and teachers are also prevalent. Inadequate resources and low prioritization of education for indigenous peoples, reflected in poorly trained teachers as well as lack of textbooks and resources are also reported (IDWIP, 2016).

The major shortcoming in managing IP education is that formal school systems rarely reflect the realities of indigenous livelihoods or traditional educational systems. Most national curricula tend to ignore indigenous peoples’ history, cultures, and languages; textbooks and other academic materials reflect the values, norms and traditions of mainstream society. Formal school education is provided in the national language, and the languages of indigenous peoples - as well as their traditional knowledge and skills - are ignored or devalued. School terms and daily schedules do not take into consideration indigenous peoples’ livelihood, for example, pastoralism and nomadism. The methods for imparting instruction and class discipline clash with those commonly practiced in the students’ home or community. Most non-indigenous teachers are not prepared to teach in indigenous communities because they lack cultural training and understanding of indigenous peoples’ values and ways of life. Elders and community members are not involved in setting the direction or educational goals of the school (UNESCO, 2012; IASG, 2013).

Yale Belanger (2011) on the Preliminary Assessment on Aboriginal Policy in Canada cited Article 14 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) remarked that indigenous peoples have the right to establish and control their educational systems and institutions providing education in their languages. It is done in a manner appropriate to their cultural methods of teaching and learning. Mother language instruction is recommended in teaching indigenous children in school. However, where the indigenous language is not the mother language, that is, where the language is not being transmitted, language revitalization programs should be integrated into the education system. By that, IPs will be able to protect their cultural heritage and other aspects of their culture and tradition, which is very essential in preserving their heritage (UN-IASG, 2013).

In United States, the Cherokee Nation has shown an amount of effort towards ensuring that their culture and language is revived and transmitted to future generations, as reflected in articles 11 and 13 of the UN Declaration. Their programs such as the Cherokee Language Immersion School and the Northeastern State University degree in Cherokee Language Education and Cherokee certification test both serve to promote the instruction of the Cherokee language in schools. In school, learning in the mother tongue is a child’s asset of a lifetime effective communication. Undoubtedly, the language skills that the child learns at home serves as the foundation of his/her communication abilities. With the child’s interaction with the children in the neighbourhood, they further learn the language naturally (Storkel, et al., 2013). When common language is used, learning is comprehensive and positive. The current transformation in education using the learners’ mother tongue teaching and learning has been the most basic method in the educational system of countries all over the world. According to UNESCO 2012 report, there is increasing evidence that mother tongue-based education has a positive impact on educational and learning outcomes that influenced several developing countries. Many supporters of mother tongue-based learning agreed that a child’s home language could be used as a language of instruction in the early years of their schooling as a bridge to learning another language particularly in Southeast Asian countries where there is institutional support for mother tongue-based education (EFA, 2010). In Nepal, it has also been reported that if children are taught in languages which are different from their home language or mother tongue, they drop out from school, have low academic performance, and repeat classes due to a high failure rate. (Yadava, 2007; Awasthi, 2004 as cited by Rai et al., 2011).

In the context of reform, the European Commission (2012) shared agreement what it takes to be a high-quality teacher: what competencies (knowledge, skills, and attitudes) they need. How these can be understood, described and deployed – and what policies and practical provisions can support teachers to acquire and develop them throughout their careers are also considered. Thomas G. Carroll, president of the National Commission on Teaching and America's Future said that high quality or competent teachers are the most important factor in a child's education. Teaching with indigenous peoples, they should be culturally competent and culturally responsive. Perso and Hayward (2015) define cultural competency as the capacity or ability to understand, interact and communicate effectively, with sensitivity, with people from different cultural backgrounds. Cultural responsiveness, on the other hand, is the enacted cultural competence. In teaching, cultural responsiveness is displayed through the use of pedagogical approaches that demonstrate an understanding of diversity as well as a teacher's ability to meet the needs of pupils from diverse cultural backgrounds. Culturally responsive teaching provides teachers with the means to adapt the curriculum and their methods and strategies when working with indigenous children. Culture provides a foundation for learning and growth, and culturally responsive teachers should create, preserve, and enhance IP culture (Lewthwaite *et al.*, 2014).

The impact of any program largely depends on the strategic management skills of the leader. The ultimate goal of management is an improved learning outcome. A leader ensures that all key stakeholders work effectively with each other to achieve transformative results (Marshall, 2010). It will fail if the management is weak. Hence, community engagement is very important. According to Walker (2011), successful leadership understands the value of engaging the community in developing ideas, making decisions and implementing plans.

For many decades, IP communities in the Philippines have been advocating for an education that is sensitive and culture-based. A Culture - Responsive Curriculum for Indigenous People [CCIP] was introduced in 2005 by the Department of Education under the Third Elementary Education Project (TEEP) to support indigenous people and address specific concerns of pupils in the indigenous people (IP) communities. CCIP aimed to improve school's academic performance. Here, mother tongue instruction was then pilot tested with some schools in the country. The results were positive (Quijano, 2010).

Philippine experience reveals that various first languages or mother tongues are used informally in teaching young children especially during the first two grades in the public schools. Mother tongue instruction has been practiced in

the classroom long before the formal implementation of MTB-MLE. It was practiced as a bridge language, to emphasize learning. With the implementation of K to 12 curriculum, the use of mother tongue will be legalized. Consequently, all materials from Grade 1 and much of classroom instruction will be in native dialect or mother tongue. According to population statistics 2015, there are around 183 dialects or lingua franca which are being spoken by 100,981,437 Filipinos in the country. Out of these dialects, the Committee on Filipino Language or Komisyon ng Wikang Filipino (KWF) recognized 19 Philippine languages only (Press, July 12, 2013). These languages are Tagalog, Kapampangan, Pangasinense, Iloko, Bikol, Cebuano, Hiligaynon, Waray, Tausug, Maguindanaoan, Maranao, Chabacano, Ybanag, Ivatan, Sambal, Aklanon, Kinaray-a, Yakan and Surigaonon.

Though Minanuvu is not included as one of the major languages in the Philippines, around 17 million Indigenous Peoples belonging to ethno linguistic groups are found in the entire archipelago, of which 61% are mostly Manuvus living in Mindanao (POPCEN 2015). Leaping forward in realizing the Education For All (EFA) goals, Department of Education offers an inclusive education for the indigenous peoples (IPs). Series of conferences were conducted and issued DepEd order No. 101 s. 2010, in coordination with the National Commission on Indigenous Peoples (NCIP) which were validated by IP leaders and members of indigenous cultural communities to address the learning needs of IP children (deped.gov.ph; press release, 2011). Along with RA 8371 (IPRA Law), the department then adopted the national IP framework (DO62, s. 2011). Being interfaced, the curriculum was specifically-designed to be culture-sensitive so that IPs become functionally literate and be net contributors to the society. The learning competencies of the

IP curriculum were drawn from the existing ALS curriculum for the basic literacy, elementary and secondary levels. IP curriculum and lesson delivery are written and discussed in the mother tongue of the learners for optimum education outcome. With their language, this will enable IP learners to be future-bearers who are capable of exercising their right to self-determination as they interact with other cultures or peoples (Luistro, 2015). The implementation of the new curriculum poses challenges to teachers in the field. Realizing that home language improves learning (Nolasco, 2010) and recognizing indigenous knowledge and learning systems as indispensable components in IP education (Abayao, 2014), teachers' competencies are to be enhanced through training to equip them with cultural sensitivity and skills needed to teach the indigenous children. How IP education will be successfully and effectively carried out depends on the competency skills on implementation and management of the IP education by the teachers and school authorities.

III. Methods /Approach

This study utilized the correlational research design adopting National Competency-Based Teacher Standards (NCBTS) questionnaire and the School- Based Management (SBM) Assessment Tool of DepEd and Hertfordshire Schools. It attempted in determining the level of management of IP Education program and the level of implementation of IPed in the classroom setting regarding the identified indicators. It further examined if there is a significant relationship between the level of management and the level of implementation of IP Education and if there is a significant difference in the perception of the school heads and teachers on the level of management. The findings of the study were the basis for proposing training and seminars on IP education as intervention plans.

Universal population, comprising eight schools was used in the study. The respondents included three (3) administrators and eighteen (18) teachers from Carmen District, Surigao del Sur, Philippines of which only three (3) of them were Manuvu and four (4) school heads and eighteen (18) teachers in Lanuza District, Surigao del Sur, Philippines of the identified IP schools. A total of forty-three (43) respondents from Carmen and Lanuza Districts, Division of Surigao del Sur, Philippines were being considered as part of the study.

To find out the level of management of IP education program and the level of its implementation in the classroom setting, printed questionnaires were used. For the level of management, the instrument was adopted from Hertfordshire Schools' Management Scale (Smith, McCall, and Stoll) and from the School- Based Management (SBM) Practices of DepEd. The survey helped define the leadership characteristics which included supervisory support for teachers, fund allocation and budgeting for learning resources, monitoring and evaluation, and community engagement. For the level of implementation of IP education in the classroom setting, the instrument was adapted from the National Competency-Based Teacher Standards (NCBTS). It is composed of a twenty-three item test that looked into the following components: teaching competence, methods and strategies applied, language used in the classroom, adequacy of IP learning resources, and instructional support.

In consonance to DO 51, s. 2014 or the guidelines in the conduct of activities and use of materials involving aspects of indigenous peoples' culture, the researcher asked for a Free Prior and Informed Consent (FPIC) from the National Commission on Indigenous Peoples (NCIP). However as this study was for the delivery of fundamental services, like education, it did not require compliance with FPIC requirement as provided in the guidelines of NCIP Administrative Order No.3, series of 2012. But the results of this endeavor will be given back to the ICCs/IPs as intervention activities for the successful implementation of the IPed program in their respective communities. The researcher then sought permission from the Division Superintendent to float the research questionnaire. Upon approval, she distributed and facilitated personally the questionnaire to the teachers with the help of the school heads of the target respondent schools. The results of the gathered data were then encoded in Excel format and were given to a statistician for data analysis. With the availability of the needed numerical data, interpretations were drawn, and recommendations were offered.

To answer the problems posted in this study, the following statistical tools were used: a.) Weighted Mean was applied to find out the level of management of IP education and the level of its implementation in the classroom setting, b.) Pearson Product Moment Correlation was utilized to find out if there was a significant relationship between the level of management of IP Education and the level of implementation in the classroom setting, and c.) One-Way Anova to determine if there is a significant difference in the perception of the school heads and teachers on the level of management.

IV. Results and Discussions

Results for all competency indicators revealed that the level of management of IP education is fully satisfactory with 2.86 as overall weighted mean. Supervisory support obtained 3.14 weighted mean with the highest fully satisfactory rating because school heads underwent series of training on supervision since School – Based Management was introduced. It can be noted that in school-based management, school administrators are given a self-directed authority to run the school with the support of the different stakeholders. SBM underscores the empowerment of focal stakeholders in school communities enabling them to actively participate in continuous improvement of schools towards the attainment of higher pupil learning outcomes (BESRA, KRT1). Funding allocation and community engagement among the stakeholders affected so much the level of management of the IPed program with only 2.98 weighted mean. This was because budget preparation for 2016 was already done in 2015 and programs and activities designed for IP Education were not planned ahead. Training like capacity building for language adeptness, developing of learning materials and budget for tapping IP elders as resource persons in teaching their IKSPs were not allocated yet. The falling short of this rating can be attributed to these reasons. From data gathered from the respondents, community networking among stakeholders got only 2.31 weighted mean, which means ICCs involvement in managing IPed program needs to be improved and strengthened. The school did not involve the IP elders as resource persons in teaching Indigenous Knowledge Skills and Practices (IKSPs) because they have no budget for their incentives. As accustomed, whenever IP elders are requested to perform any activity, they are given tokens or incentives. Moreover, Free and Prior Informed

Consent (FPIC) should be observed in accordance with their respective customary laws and practices before any project or program be made, otherwise, the school cannot gain full support from the IP community (DO 51, s. 2014). But since the program has been there and the budget has yet to be subsumed for the said purposes, financial constraints pulled down their performance.

Level of Implementation in Indigenous Peoples Education (IPEd) Program in the Classroom Setting

The level of implementation of the IPEd program gained an overall mean of 2.24 overall weighted mean with a fair adjectival rating. The ineptness to Minanuvu language and insufficiency of learning materials had affected so much the level of implementing the program. As postulated in the result, teaching competence got only a satisfactory rating with 2.94 weighted mean. It is because teachers are not Manuvu and do not speak Minanuvu. Thus, they find difficulty in conveying lessons to the IP learners. Although teachers are equipped with the necessary strategies and competency skills in teaching upon entering the service (DepEd Order No. 14, s. 2014; DepEd Order No. 7, s. 2015), knowledge on DepEd Order No. 62, s. 2011 or the National Indigenous Peoples Policy Framework need to be well understood by the teachers as “duty-bearers.” It can also be attributed to the adequacy of learning resources which obtained the lowest, 1.09 weighted mean with a fair adjectival rating. As this is a newly implemented curriculum, the department is still on the verge of developing learning resources that would jibe and aligned with the cultural competencies to be inculcated to the IP learners. Then the developed, indigenized instructional materials will still be evaluated to meet the national standards for learning resources (DepEd Order No. 16, s. 2012; RA 10157, Section 7, paragraph c-4, 2012).

Significant Relationship Between the Level of Management of IP Education and the Level of Implementation in the Classroom Setting

Using the Pearson Moment Correlation, the study conveyed if there is a significant relationship between the level of management of IP education and the level of implementation in the classroom setting. As reflected in the result, the findings from the computed variances are 0.192 and the P-value is 0.757 which are higher than 0.05 level of significance. These results accept the hypothesis; thus, there is no significant relationship between the variables posted in this study. As earlier discussed in the level of implementation in the classroom setting, teachers lack the adeptness in Minanuvu language, hence, they find it hard to convey and transfer knowledge to IP learners. The lack of IP learning resources also affected the implementation. Ditto on the level of management particularly on budget allocations. As mandated from DBM office, the allocated amount received for the current year was the proposed budget plan allocation which was submitted before the implementation year. With this newly realized IPEd program, school heads missed to allocate sufficient budget for purposive School – Based IPEd training on language adeptness. More so of the IP elders who were not tapped as resource persons in teaching their IKSPs because of financial constraint. So that budget for learning materials is limited. All these things affected the significant relationship between the level of management of IPEd and the level of implementation in the classroom setting.

Significant Difference on the Perception of the School Heads and Teachers on the Level of Management

Since the result of p-value is more than 0.05 level of significance, the perception of school heads and teachers on level of management has no significant difference. From the gathered data, there is no significant difference in the perception of school heads and the teachers on the level of management of IPEd program in the districts of Carmen and Lanuza. Difficulty in communicating of the home language of the children, insufficient budget for the learning resources and the weak involvement of the ICCs in implementing IP education affected the result.

V. Conclusions

Based on the summary of findings, funding allocation has affected primarily the level of management in implementing the IPEd program because MOOE budget had been done before the implementation of the program. School management is static in implementing IPEd activities because of financial constraint. Hence, teachers did not tap nor involve the IP elders as resource persons in teaching Indigenous Knowledge Skills and Practices (IKSPs). However, all school heads met all the job requirements since they had attended ample training in school-based management and so a fully satisfactory rating for management. Teachers demonstrated fairly in implementing IPEd in the classroom setting. Majority of the teachers could hardly understand Minanuvu language since they are not Manobo. Their ineptness in Minanuvu language brought them difficulty in communicating the learners in their mother tongue. Along with it, scarcity of learning materials affected much the level of implementation of IP education program. It was found out that there was no significant relationship between the level of management of IPEd and the level of implementation in the classroom setting. It was noted that teachers could hardly understand Minanuvu language since they are not Manobo. Their ineptness of language, the inadequacy of learning resources and weak community engagement affected the result in the level of implementation in contrast with the level of management which is also affected by financial reasons. Likewise,

there was no significant difference in the perception of the school heads and teachers on the level of management because of the reasons mentioned above.

VI. Future Scope

To boost the level of management of IP education program, sufficient budget should be allocated by the Central Office through the Department of Budget and Management (DBM). For the level of implementation of IP education in the classroom setting, it is recommended that teachers will have training on Minanuvu language adeptness (oracy) to communicate young IP learners without difficulty. With a common language, children will be more interested to stay in school which consequently results in higher achievement level. Development of learning materials like big books, short stories and other indigenized instructional materials by the teachers is an urgent necessity. It is to complement with Minanuvu instruction in the class. School heads and concerned IPed focal personnel from the division office will conduct constant monitoring and give updates and feedback through meetings and conferences with IPed teachers. Issues that may arise are addressed right away. Strengthening of community engagement by the school personnel with the IP community is encouraged in order to establish strong rapport and partnership. Stakeholders' involvement in the policy formulation is to be considered as they are the "right-bearers." Policies concerning this program are to be revisited by the IPed focal persons with the district personnel and division SGOD and CID teams as often when necessary and be relayed to the higher authorities for more policy actions. It is further recommended that similar researches should be conducted in other places so that if similar problems or deficiencies are found, concerted efforts may be exerted to improve the implementation of IP Education in all IP schools in the country.

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