



THE ROLE OF MTB-MLE ON CULTURAL HERITAGE PRESERVATION OF MANSAKA LEARNERS

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ABSTRACT

This study used a qualitative-ethnographic research design to find out how Mother Tongue-Based Multilingual Education influenced the preservation of the cultural heritage of the Mansaka learners in Tandawan Elementary School, New Bataan Compostela Valley Province. The study revealed the vital role of MTB-MLE on cultural heritage preservation especially in Mansaka language. It played an important role in cultivating the quality of learners' education as well as in preserving the vitality of their language. Mansaka students were suffering from lack of academic achievement and losing their innate eagerness for learning when subjected to schooling because of culturally insensitive educational system. High dropout rates and sense of mistrust were the manifestations concerning the assimilationist and culturally insensitive educational system to which the failure of these indigenous students had been subjected. However, results from this study suggested that the learning materials would be in the context of the end-user. The provision of Mother-Tongue Education gave impulse to efforts at uplifting and sustaining the local and indigenous languages. Mansaka is one of these languages that must be uplifted, especially in the forms of their textbooks and teaching materials.

KEYWORDS: *mother tongue-based multilingual education, Mansaka learners, Mansaka language, Cultural heritage, ethnographic research, Philippines*

Learning in a familiar language confers significant socio-cultural benefits. Children are better able to express their experiences in a learning environment where they can speak their own language. Moreover, their culture is legitimized by using a language they know in the classroom, an “unfamiliar” environment that conveys significant authority.

In 2009, the Department of Education (DepEd) challenged the Bilingual Education Policy by issuing an order that called for institutionalization of mother tongue based multilingual education (MTB-MLE). This order requires use of the learners' first language as the medium of instruction for all subject areas in pre-kindergarten through grade three with Filipino and English being taught as separate subjects (Philippines Department of Education, 2009). Another order was issued in 2012 that offered more specific guidelines for MTB-MLE and embedded the reform in the newly adopted - K to 12 Basic Education Program (Philippines Department of Education, 2012). This order shifted from the original mother tongue approach by specifying twelve major regional languages to be used as the languages of instruction. Under this order, teachers are provided government-issued materials in their regional languages but are expected to adapt them to reflect the students' first languages.

MTB-MLE is very beneficial to the learners for an easy understanding of the lessons because of the language used, as well as to the teachers in terms of teaching processes. However, the cultural aspects had been neglected since the provided materials are written in *Sinugbuanong Binisaya* not in their own first language particularly for the Indigenous People. It has been observed that the cultural heritages of the Mansaka learners have been gradually gone because the passages, stories, folklores and examples written in the materials mostly *Binisaya*, from the other ethnic groups and were not contextualized in adherence to the cultures and beliefs of the Mansaka learners. The provided materials were supposed to preserve the rich cultural heritage of these IP learners.

Hence, in the Implementing Rules and Regulations of RA 10533 or the Enhanced Basic Education, the curriculum shall be contextualized and global; The curriculum shall be flexible enough to enable and allow schools to localize, indigenize, and enhance, the curriculum, based on their respective educational and social contexts.

Considering that 86% out of 320 enrollees in Tandawan Elementary School, Tandawan, New Bataan Compostela Valley Province were Mansaka of which majority of them are pure Mansaka. Moreover, out of 1, 474



residents of the barangay, there were 634 or 43% are Mansaka (CBMS 2016). In the implementation of MTB-MLE, a culture-based curriculum of particular learners should emphasize on their mother-tongue instruction and learning approach with inclusion of their cultural heritage in the materials that would help the IP learners embraced their own culture. It is in this context that I was inspired to conduct a study to find out whether the implementation of the MTB-MLE had influenced the preservation of the cultural heritage of the Mansaka learners.

Purpose of the Study

The general purpose of this study was to find out how MTB-MLE influences the Mansaka learners in Tandawan Elementary School, Tandawan, New Bataan, Compostela Valley. Furthermore, this qualitative-ethnographic research study sought to identify how MTB-MLE preserves the cultural heritage of the mansaka learners; to gather information about the present situation of Basic Education on the teaching of cultural heritage in the elementary; identify effective teaching strategies and inclusion of Mansaka literatures in the instructional materials; and determine the problems and limitations encountered by the Mansaka learners.

Theoretical Lens

This study is anchored on the John Dewey's Pragmatism Theory that education is a process by which the young were introduced to their cultural heritage. The role of mother tongue-based education in shaping and affirming students' linguistic and cultural identities is one advantage of MTB-MLE, it has received little academic attention on its own. Simply, the effectiveness of MTB-MLE contributes influence to the preservation of culture in a certain group, particularly the mansaka learners.

The aspects of contextualization and enhancement borrows heavily on the philosophy of Dewey's pragmatism approach which is highlighted in MTB-MLE program that aims to make a learner-relevant curriculum. As observed by McEachern (2010), "the vernaculars have been consistently excluded from educational settings, and have even been outright banned". In particular, there should have formal mansaka instructions and the inclusion and contextualization of instructional materials showing cultural awareness about mansaka culture.

Figure 1 shows the schematic diagram of the study. As shown in the figure, how MTB-MLE influence the mansaka cultural heritage as part of the curriculum policy in elementary particularly the indigenization and contextualization of the instructional materials and the problems and challenges encountered by these learners. The diagram shows the important role of MTB-MLE in cultural heritage preservations and by addressing the needs of these learners in preserving their own identity.

Research Questions

This study aimed to find out how Mother Tongue-Based Multilingual Education influenced the preservation of the cultural heritage of the Mansaka learners. Specifically, it sought to answer the following questions:

1. What is the present situation of Basic Education on the teaching of cultural heritage in the elementary?
2. How does MTB-MLE influence the Mansaka learners in terms of cultural heritage preservation?
3. What topics on the local culture history including the existing literatures and cultural heritage being discussed in the class?
4. What are the effective teaching strategies in the inclusion of Mansaka literatures in the instructional materials?
5. What are the problems and challenges encountered by the Mansaka learners in the implementation of MTB-MLE policy?

Scope and Delimitation of the study

This study focused on the influences of Mother Tongue Based Multilingual Education (MTB-MLE) to the Mansaka learners particularly in preservation of their cultural heritage. The study was conducted at Tandawan Elementary School with 15 research participants of which 10 were Mansaka learners and five were faculty members.

Specifically this study was also delimited to the topics discussed by the teachers using the MTB-MLE and how was the use of MTB-MLE influence the preservation of the local culture of the Mansaka learners. This was also covered the problems and challenges encountered by these leraners.

Significance of the Study

This study is beneficial to the following:



Mansaka learners. They are the recipients of the study and will therefore well-aware on their own culture. They will give importance and embrace to preserve their rich culture.

Teachers. The results of this research give scientific direction on the role of mother tongue for conducting classroom lessons, and that the teachers will impart and contextualized how rich the culture of Mansaka is through the used of instructional materials. In other words, the benefit also extends up to improving the quality of education and preserving the culture of the Mansaka.

Parents. Their morale will be boosted knowing that their own culture is given importance and preserve.

Administrators. The results of this study provide broader spectrums of knowledge and understanding on the use of MTB-MLE especially on cultural heritage preservation, helping the teachers the implementation of culture-based curriculum. And that it will be their basis to see through the struggles and be decisive to whatever decisions they have to partake in education.

Other Researchers. This research serves as a reference for other researchers who will engage in researches related to the influences of MTB-MLE in cultural heritage preservation.

Definition of terms

The following terms are defined operationally:

Contextualization. This refers to the educational process of relating the curriculum to a particular setting, situation or area of application to make the competencies relevant, meaningful and useful to the learners.

Cultural Heritage. This refers to all the beliefs, values, customs, traditions, and practices of the Mansaka people.

Indigenization. This refers to a strategic and purposeful process to work with and for Indigenous education and people, while supporting the development of a deeper understanding with non-Indigenous people.

Instructional Materials. This refers to the tools used in educational lessons, which includes active learning and assessment. Basically, any resource a teacher users to help him teach his students is an instructional material.

Mother Tongue- Based Multi-lingual Education. This refers to the new language policy in the Department of Education mandating school children and teachers teaching in the K- 3 Curriculum (from kindergarten up to grades one, two, and three) to use the children's native tongue as a language of instruction.

Multilingual Education. This refers to the use of more than two languages as the medium of instruction in schools.

Research Design

This study used a qualitative ethnographic research design. This was a qualitative research since I was interested in studying one group of individuals, the Mansaka learners in the setting where they lived and studied. Ethnographic design is qualitative procedure for describing, analyzing, and interpreting the experiences of the Mansaka learners on how they are influenced by the MTB-MLE in preserving their cultural heritage. In-depth interviews will be conducted with the participants.

Research Locale

This study was conducted in Tandawan Elementary School, New Bataan Compostela Valley Province for school year 2017-2018.

Barangay Tandawan is located at the northeastern part of the municipality of New Bataan. It has a distance of 14 kilometers from Cabinuangan the capital barangay of the municipality and it is bounded by Barangay Camanlangan along the north, Barangay Katipunan, Maragusan on the south, Barangay Andap on the East and Municipality of Nabunturan on the west.

It lies on 7 Degrees and 2 Minutes Latitude and 126 degrees and 5 Minutes Longitude it has a land area of 2,725 hectares. Its elevation ranges from 400 to 792 meters above sea level. While the slope ranges from 0-18 degrees and 0-21 degrees

Barangay Tandawan speaks in two dialects 69.48 percent of its population speak Mansaka and the other 30.52 percent of the households population speak Cebuano. The growth rate of barangay Tandawan has a total population of 1,230 and 308 households. Barangay Tandawan has six political subdivisions of puroks namely Purok 1 Bayag-bayag, Purok 2 Palo, Purok 3 Baras, Purok 4 (Centro), Purok 5, Tandawan, Purok 6 Tandik. Barangay Tandawan is a place where Mansaka people found their perfect dwelling place for them and for their future generation. Barangay Tandawan has one elementary, one high school-annex and two day care centers. Tandawan Elementary School is situated at Purok 3, Baras, Tandawan, New Bataan, Compostela Valley. (Comprehensive Socio-Economic Profile 2008-2012)

Municipality of New Bataan is along eastern part of Compostela Valley falling within 7 degrees and 37 minutes latitude and 136 degrees and 04 minutes south to 126 degrees and 08 minutes east longitude.



New Bataan is bounded along the north (point 1 & 2) by the municipality of Compostela, on the east (point 3 & 4) by the Province of Davao Oriental, along the South (point 4 & 5) by the municipality of San Mariano (Maragusan) and on the west by the municipality of Nabunturan.

The National Commission for Culture and the Arts states that Mansaka ethnic group is found in the provinces of Davao del Norte and Compostela Valley particularly in the cities of Davao and Tagum and other municipalities of the said provinces in Pantukan, Maco Mabini, Mawab, Nabunturan and Maragusan (Limikid, 2015). The term "Mansaka" derives from "man" meaning "first" and "saka" meaning "to ascend," and means "the first people to ascend the mountains or go upstream." Mansaka's ancestral territory is located along the Agusan River which presently covers the Barangays of Camanlangan, Tandawan, Magangit and Fatima (New Bataan Ancestral Domain Sustainable Development and Protection Plan).

Furthermore, there is a Mansaka community in the part of Barangay Tandawan, New Bataan, Compostela Valley. Barangay Tandawan is place where Mansaka ethnic group found its perfect dwelling place for them and for their future generation. Barangay Tandawan is located at the northeastern part of the municipality.

Role of the Researcher

The very purpose of this study was to find out the role of MTB-MLE and how it influences the Mansaka learners in Tandawan Elementary School, Tandawan, New Bataan, Compostela Valley. Furthermore, a qualitative-ethnographic approach was used in this study to identify how MTB-MLE preserves the cultural heritage of the mansaka learners.

As a researcher, I have to undergone the seven stages in research process; these were thematizing, designing, interviewing, transcribing, analyzing, verifying, and reporting. First thing I did was looking for the possible topics that I would have for this research undertaking since majority of the population of Tandawan Elementary School were Mansaka.

I had to conduct the interviews, focus group discussion, and in-depth interview. The interview guide used was evaluated and corrected by the research panelists since I wanted to gather information about how MTB-MLE preserves the cultural heritage of the mansaka learners; about the present situation of Basic Education on the teaching of cultural heritage in the elementary; the effective teaching strategies and inclusion of Mansaka literatures in the instructional materials; and to determine the problems and limitations encountered by the Mansaka learners.

There were ten Mansaka learners selected in in-depth interview from Grades 4 to 6 of Tandawan Elementary School, Tandawan, New Bataan, Compostela Valley to participate in the study since they experienced already the implementation of MTB-MLE and as to their thought about the MTB-MLE as Mansaka learners. Five teachers were selected in the focus group discussion since they taught MTB-MLE already.

The interview was conducted after seeking permission from the Public Schools District Supervisor's Office of New Bataan District and the School Principal of Tandawan Elementary School.

In the transcription of data, mother tongue was used. Analyzing of data based on themes was done next. Sound recorder and smartphones were used to record the respondents' responds in FGD and an IDI.

Research Participants

The participants of the study were purposively selected from Grades 4 to 6 Mansaka learners of Tandawan Elementary School. They were selected because they already experienced the MTB-MLE and they could explain well and gave their own reason than those pupils in the lower grades. There were five teachers who were taken as another group of participants. The data from these teachers were collected through focus group discussion (FGD), while the data coming from the Mansaka learners were gathered through in-depth interview (IDI).

Data Collection Procedure

To facilitate the administration of IDI and FGD, a letter was sent to the Schools Division Superintendent asking permission for the conduct of the study. After the approval of the Superintendent, another letter of request addressed to the District Supervisor and Principal of Tandawan Elementary School to allow me to conduct this study. At the same time, consent letter was given to the teacher participants informing them about their involvement in the study, whereas, the selected Mansaka learners were also be informed verbally by the researcher.

After seeking their permission, an appointment was scheduled for an IDI for the Mansaka learners and FGD for the teacher participants. The availability of the participants was highly considered.

On the one hand, the FGD for the teacher participants was done in English however, they may answer in Filipino or in vernacular. There was no limitation in the use of the language in responding to the questions. They were free to answer in any medium they were comfortable with to ensure the richness of the data.



On the other hand, the questions answered by the Mansaka learners were translated using their native tongue- Mansaka dialect to facilitate better understanding of the questions. They were also allowed to use Bisaya in their responses.

Data Analysis

The data analyses were focused on how MTB-MLE influenced the cultural heritage of the Mansaka learners. The data were analyzed by putting the participants' responses into writing using their own words represented in quotes and transcribe them even if they sounded incorrect. The transcription was encoded in the computer, saved in the flash drive and submitted to the data analyst for the validity and accuracy. The data were grouped according to themes and were analyzed and interpreted based from the problems of the study.

RESULTS AND DISCUSSIONS

Ten pupils coming from Grades 5 and 6 served as study participants. They were identified *Mansaka* learners who already experienced the MTB-MLE and could explain well and give their own reasons than those pupils in the lower grades. There 10 learners for the IDI and five teachers for the FGD. They were the sources of pieces of information and data for the phenomenon under study.

For this chapter, the sequence of the presentation was based on the order of the research questions in the interview guide. The discussions section highlighted the themes, which were the results in the study, and corroborated with related literature and studies.

The structured and the emerging themes were made as bases in broadening the discussion of the findings of this study. As each theme was linked to related literature and studies, substantial discussion was made in order to find their alignment with the theme.

Description of Teaching in the Preservation of Cultural Heritage Using MTB-MLE. The emerging themes in this structured theme are confusion with terms used for teaching, and difficulty comprehending introduced language. These were the descriptions of the teachers with regard on how they use MTB-MLE in teaching specifically on cultural heritage preservation of their Mansaka learners. The findings revealed their understanding to the terms being used in the Mother Tongue-Based Multi-Lingual Education (MTB-MLE) were confusing. Furthermore, the findings also revealed by the Teachers that contextualization is very important for the learners to understand particularly the terms that are being used for the Mansaka.

Another description of teaching in the preservation of cultural heritage using MTB-MLE being revealed is the difficulty in comprehending on the introduced language. In teaching and learning process, teachers had to find ways and means that would help them introduced the language. In addition, teachers had the hard time inculcating and imparting about the cultures at least to preserve it, but they cannot comprehend.

Children whose primary language is not the language of instruction in school are more likely to drop out of school or fail in early grades. Research has shown that children's first language is the optimal language for literacy and learning throughout primary school (UNESCO, 2008a). In spite of growing evidence and parent demand, many educational systems around the world insist on exclusive use of one or sometimes several privileged languages. This means excluding other languages and with them the children who speak them (Arnold, Bartlett, Gowani, & Merali, 2006).

According to UNESCO (2003), students who speak their mother tongues, which are not the same as the official language, find their language, knowledge and experience as a disadvantage.

Influence of MTB-MLE in Preservation of Cultural Heritage. The emerging themes in this structured theme are MTB-MLE helping the learners understand their culture, MTB-MLE affecting use of native language, and MTB-MLE simplifying native language. The study revealed that MTB-MLE helping learners understand their culture, in which most of the learners had found it advantageous since they would be able to understand easily the discussions since the medium used was something they were familiar with and helping them to recall about their culture as Mansaka. It was revealed in the study that knowing two languages at the same time would be helpful in communicating with others.

However, "Binisaya" may influence their language. It is shown that if Mansaka language would be taught in the class they could not understand; their culture was not discussed during their classes. MTB-MLE affects the use of their native language. Learners' proficiency in Mansaka language had been affected since they had been using vernacular as medium of instruction.

On the other hand, it was revealed that MTB-MLE simplified their native language. Teacher had to simplify their way of teaching with the used of MTB-MLE so that the learners may able to express their selves



during the class discussion. The study also revealed that most of the IP learners speaks vernacular because it is easy for them to understand and their culture was gradually gone because they even did not speak their own dialect.

Cultural groups realized the need to ensure the transmission of their linguistic heritage to the youngest members of their communities. A compendium of examples produced by UNESCO (2008a) attests to the resurgence of international interest in promoting mother tongue -based education, and to the wide variety of models, tools, and resources now being developed and tested to promote learning programs in the mother tongue. According to Baker, most minority parents also want their children to learn and to be proud of their cultural heritage. Though few empirical studies have been reported, it seems that parents with these dual language goals tend to act more on promoting second language learning than on their expressed desire for mother tongue learning.

Ways MTB-MLE Affecting Mansaka Learners. The emerging themes were making learning easy, and affecting use of native language. The findings revealed that the used of MTB-MLE becomes essential since most of the learners knew how to speak in vernacular which makes learning easy for them. Most of the learners with the help of the mother tongue had an impact to them especially in their studies. The findings also revealed that there were learners who gave details that they did not even use the Mansaka language because they cannot understand and they did not have any idea of some of their beliefs as well.

It also revealed that their dialect was not anymore use in their daily living for the fact that they used the vernacular-Bisaya. The findings showed that the use of vernacular was difficult on the part of the learners for they cope with translating the words in vernacular to English in the higher grades.

The use of mother tongue in teaching and learning process in the early stage can preserve the value of culture (Akibanto and Ogusanwo, 2003). Lefebvre, (2012) revealed that the students did not have an overwhelmingly negative attitude towards the use of mother tongue for instruction; however, their attitudes seemed to fall somewhere between their learned value for multilingualism and their lived experiences.

Part of Mansaka Culture Emphasized during Classroom Discussion. The emerging themes were Mansaka attire, different ethnic group, and Mansaka's way of life. The result showed that the culture of the *Mansaka* that is emphasized during classroom discussion was only the attire. They only remembered it during some occasions in the school. It is also revealed that only the attire has been preserved and recalled.

Furthermore, the findings revealed that during the discussion, other ethnic groups were being emphasized in the learning materials not the Mansaka tribe itself. Most of the learning materials discuss about their beliefs and cultures in which it is difficult to instill to the Mansaka learners about their own culture. This is also revealed particularly the part of the culture of the Mansaka that is emphasized on how the Mansaka live their life, about their beliefs and their cultures, and on how they behave in the community where they live in.

For students who are just learning about their own racial or ethnic history, the inclusion of lessons that pertain specifically to their own racial or ethnic history will make them feel as though their past experiences are valid and valuable to the classroom as a whole (Borja 2012).

Ethnic Groups. The emerging themes were discussions about ethnic groups. The findings revealed that various ethnic groups were part of the topics in some subject areas, but it is very often that the local ethnic group like Mansaka was part of the topic; instead the ethnic groups from other provinces are being included in the discussion and in the learning materials. Moreover, Teachers found it difficult to inculcate to the minds of the learners about their culture including the existing literatures of their tribe because it was not included or discussed in the class.

Including racial or ethnic histories into social studies lesson and to integrate culture into project-based learning plans can be beneficial both for the student who has little knowledge of his/her own racial or ethnic history and for the student who knows plenty (Borja 2012).

Description of the Interaction of Mansaka Pupils with other Pupils. The emerging themes were feeling shy about their culture, and continue using their language. The findings showed that pupils during class discussion seemed to be resistant especially when their culture or about their tribe was being tackled. The Mansaka learners seemed not delighted if they were asked about if they can speak "Minansaka" or even to wear some of their ethnic attires. Findings also revealed that there were instances that some Mansaka learners were trying to speak "Minansaka" especially when they were having a private conversation. However, if they are in the public, they did not speak anymore their language. To continue using their language is a good indicator that they are gradually regaining their own culture that has been lost.

Malone (2007) has enumerated consequences for many students that have been examined in numerous studies, such as loss of confidence, inability to learn, dropping out of school and alienation from heritage and



culture. With these challenges in multilingual educational systems, mother tongue-based multilingual education has been coined as the best means for ensuring quality education for the ethno-linguistic communities who speak non-dominant languages.

Appreciation and Application of Learning. The emerging themes were language seldom used, and no longer used. The findings showed that most of the Mansaka learners were intermittently use their own language. It is very rare to them using it especially when they are having a conversation or in the class. In addition, it is very alarming seeing the Mansakas neglecting the culture and the language which supposedly to enrich it to preserve and for their benefits.

On the other hand, Findings revealed that the Mansaka learners nowadays have no longer used their own language. Their cultural identity had lost its significance seeing the Mansaka learners forgetting their origin.

The vital role that language plays in the classroom has sparked debates as to what language is to be best used. These past years, most scholars (Dumatog & Dekker, 2003; Kirkpatrick, 2013; Malone, 2007) have well documented the benefits of using mother tongue education.

Culture-enhancing Teaching Methodologies. The emerging themes were familiarity of the teacher with the language, and teach them their own culture. The findings revealed that Teachers who taught in an IP area should have the knowledge and familiar with the language of the place. It could be a frustration of the teacher in imparting the lessons for the learners to understand. Moreover, it is frustrating also to the part of the learners because they do not even understand the lessons being discussed, and the teachers should have the background of the culture and the language so that they can deliver the lessons well.

Furthermore, teaching their culture and language are very beneficial in regaining the culture that has gradually loosen its sparks. The teachers thinking of strategies in inculcating to the learners the importance of their culture, therefore, there is an urgent need for accommodating discourse and cultural learning styles; it is an empowering and practical strategy for teachers to demonstrate that all their students are equally valued (Cushner, McClelland, & Safford, 2012; Egbo, 2001; Erickson, 2001; Garcia, Skutnabb-Kangas, & TorresGuzman, 2005; Lindsey, Roberts, & Campbelljones, 2005; Ogbu, 1992; Villegas & Lucas, 2002).

Similarly, in their study of “Global Cultural Flows and Pedagogic Dilemmas of Australian teachers,” Singh and Doherty (2004, p. 15) reported that while most teachers expressed a need to be culturally sensitive or culturally appropriate, the pedagogic strategies articulated in their talk and enacted in classroom practices ranged from a cultural technocratic, bald cultural assimilationist approach to more tempered compromising approaches.

Specific Instructional Materials Used. This structured theme elicited one emerging theme: varied instructional materials. The findings revealed that the specific instructional materials used in teaching are helpful in teaching and learning process. Various instructional materials should be available an effective teaching and imparting diverse learners.

The process of inculcating the minds of our children depends now to the teachers’ ability to make use of the materially locally available and make them relevant to the local context. Teachers should be resourceful and creative enough to accommodate the learners specifically the Mansakas.

In January 2013, the Philippines Congress officially supported this effort by passing the Enhanced Basic Education Act. In addition to shifting toward a K-12 educational structure, this legislation requires instruction, teaching materials, and assessments to be in the —regional or native language of the learners from kindergarten through Grade 3 with a —mother language transition program from Grades 4 to 6 (Department of Education Philippines).

Description of Classroom Participation. The responses elicited two emerging themes, inattentive, and pupils in higher grade levels more attentive. The emerging theme showed that some learners do not have any interest in listening if they tackled about the culture and language especially in Mansaka culture. They do not find it motivating because they are not used to it. Additionally, the parents of the learners do not find it interesting and they are very reluctant to the culture which supposedly they are responsible of teaching their children.

Moreover, it has been showed that in higher grades, learners have an idea of who they were. They are more attentive than the lower grades because they knew how to appreciate things especially in different topics in their class. Teachers can convey and impart the cultures and language because they can already understand.

UNESCO has repeatedly called for incorporation of Indigenous knowledge, skills, and cultural heritage into the mainstream education system worldwide for broader participation of Indigenous and marginalized communities.

Reasons for their Interest to Participate. The emerging theme is discussion on their own culture. The findings revealed that the knowledge on their own culture could be a motivation for them to be interested to



participate in classroom activities. Though there are some learners that find it very difficult to understand because they have no idea about their identity. It also revealed that there should be differentiated instructions and strategies to motivate the learners to participate specially when the topics is out of their comfort zone like discussing about their own culture.

McAlpine and Crago (1995) argue that conflict between classroom culture and home culture may make it difficult for children to participate in class or force children to deny their family and heritage in order to succeed in a culturally alien school.

Problems and Challenges with MTB-MLE Use. The emerging themes generated were understanding unfamiliar and deep terminologies, difference between introduced language with local language and affecting local language. Findings revealed that most pupils found it beneficial since they would be able to understand easily the discussions since the medium used was something they were familiar with. However, there are words that are unfamiliar and have deep terminologies that rendered so much difficulty on the part of both teachers and pupils. There is great diversity of variation among other words being used in vernacular with respect to location and the social characteristics of the people who particularly speak and use the language.

Eventually, as revealed in the findings, the participants contended the use of introduce language and a common language in the locality. It is common to them speaking the introduce language which majority of the people living in the area us it. However, the local language which theoretically part of their origin had been neglected because they give priority to the language being introduced to them.

It also revealed that the local dialect had been affected with the new language. Results showed that the use of Introduce language in the context of our own community may only have intensified the detrimental effects of mislaying the local dialect of a certain area.

Wright (2010) underscores the problems of Indigenous children in terms of their Native values clashing with those represented in the Western educational system: “Perhaps the Western educational system has had such a dramatic impact on our Native population that our youth do not know how to frame their inquiries from an Indigenous perspective” (p. 128).

Advantages and Disadvantages. The responses of the informants elicited five themes: communicate better using MTB, making fun out of the language used, unfamiliarity with the language, learning language from parents, and difficult to translate in English. The findings revealed that there are some good reasons why the use of our own MTB is highly recommended at schools is to reinforces learning to our children. The use of a common and a popular language in teaching is a tool to fully eliminate the walls that bar the children in understanding what was being taught to them.

However, it also showed that they are making fun of their own language. They being unbecoming of using their language. The abusive usage of the words using their own language had become terrible, instead of using it for good.

It also showed that there were terms which were not commonly used and by not practicing using the local dialect.

Findings also revealed that it is apparent that parents should teach their children the language for them to learn and embrace the culture they have. At home parents are the teachers of their children which develop them in their language particularly their dialect.

On the other hand, findings revealed that children find it difficult with the languages that they using especially when they reach higher grades. This was because the mediums being use at school is using vernacular as language of instruction for the first three grades in elementary, and English will be taught as a separate subject not until they reach on the fourth grade. The shift from the mother-tongue to the use of English language in the higher grades makes only the children especially the teachers to grapple on their efforts in teaching the curriculum and in using English as a language of instruction.

Indigenous children and other groups who are not learning their ‘heritage mother tongue’ (McCarty, 2008) at home, but rather have learned the language of the dominant culture, are a unique population in discussions of mother tongue education. These children have a heritage mother tongue that may or may not be spoken by anyone in their family or community, but which their family may wish them to learn through language ‘nests,’ (McIvor, 2006) and preschool or primary school programs.

According to UNESCO (2003), students who speak their mother tongues, which are not the same as the official language, find their language, knowledge and experience as a disadvantage.

Realistic Policy of MTB. The emerging theme was unrealistic due to language diversity, and unrealistic due to universality of English language. the findings revealed that the policy of mother tongue base becomes unrealistic due to language diversity. It also revealed that most pupils found it beneficial since they would be able



to understand easily the discussions since the medium used was in vernacular, nevertheless, the local language had been left behind since the introduced language were given priority.

Findings showed that the universality of English language had been in place where diverse languages are rooted and had been a constant struggle to anyone who uses English as a language of instruction.

Education in a Multilingual World (2003), stating, “Education should raise awareness of the positive value of cultural [and linguistic] diversity, and to this end: curriculum [should be reformed] to promote a realistic and positive inclusion of the minority [or Indigenous] history, culture, language and identity” (p. 33).

There has been a shift in education systems with the emergence of English imperialism (Canagarajah, 1999 in Wa-Mbaleka, 2015). Scholars have been critical that “Englishization” of language in education could be a threat to the indigenous languages. In the study of Noor Azam (2005, in Jones, 2009).

Repercussions of MTB on Mansaka Students. The emerging theme was losing their cultural identity. Findings revealed that other injuring impact of it is the losing of the cultural identity of our Mansaka learners. It has been trying time building up their own identity since the language being focuses on *Sibugbuanong Binisaya*. The cultures of the Mansaka was not included in the materials being provided. Although it is said that the said language policy had contributed on the preservation of our language which is a symbol of our cultural identity as a true-blooded Filipino, yet the minority ethnic groups had been left behind.

Alienating students from their ethnicities and cultural practices diminishes the chances of their ever fully realizing their achievement potential. Gay (2010) emphasizes the need for respecting students’ diverse cultural backgrounds and ethnic identities, along with academic success in responsive pedagogy, so that students could be productive members of society and render service to their respective ethnic communities as well as to the national society. Villegas and Lucas (2002) argue that teachers’ values impact relationships with students and their families, so teachers must reconcile negative feelings towards any cultural, linguistic, or ethnic group.

Suggestions for MTB Implementation. The following emerging themes were contextualization of learning materials and familiarity of teachers with local dialect. The findings revealed that Contextualization all resources available for school use and consumption would be beneficial to be able to accommodate the Mansaka learners, since the provided materials are in *Sinugbuanong Bisaya* as medium of instructions. Moreover, it also revealed that teachers’ knowledge and familiarity on the language is an easy way in teaching the learners specially the mansaka leaners where they using the new languages. The teacher’s familiarity of the local dialect could help them salvaging the culture and language that has been gradually losing. Teachers who resided in the place and had a blood of mansaka is more appropriate in teaching the learners

Demmert (2011) argues for early childhood education; health and wellbeing of prospective mothers; development of language and other cognitive skills; the inclusion of a culturally-based education; the need to train, hire and maintain highly qualified educators that understand and support the social and cultural mores of First Nation peoples; adequate financial support for schools; and the importance of ownership of schools. As Demmert notes: “For Aboriginal students, the issues of identity, motivation, traditional knowledge, development of modern skills, and self-worth are all important elements leading to academic success” (Demmert, 2011, p. 6).

Teachers should make authentic knowledge about different ethnic groups accessible to students, including increased concentration on academic learning tasks; insightful thinking; more caring, concerned, and humane interpersonal skills; better understanding of interconnections among individual, local, national, ethnic, global, and human identities; and acceptance of knowledge as something to be continuously shared, critiqued, revised, and renewed (Gay, 2010, p. 37).

Implications for Practice

Based on the findings, the following implications for practice are offered.

On The Teaching Of Cultural Heritage In The Elementary. As noted in the findings, the use of MTB has become confusing on the part of the teachers with regard to their ways of teachings. The concern of preserving the cultural heritage was idealistically hard to achieve by the teachers to teach due to the fact that the vernacular is common to them. Contextualization, localization and indigenization of materials were necessary for the teachers to cater the needs although the learning materials are not yet available. It is a need of the learners to know the language to promote Indigenous and tribal languages and cultures through mother-tongue education and multicultural education (SAARC Agenda for Culture, 2005).

On The Influence of MTB-MLE In Terms Of Cultural Heritage Preservation. The use of MTB influenced the cultural heritage preservation of the Mansaka Learners specifically their language. As per revealed in the findings, If Mansaka language will be taught in the class the learners could not understand. Learners’ proficiency in Mansaka language had been affected since they had been using vernacular as medium of instruction. It is a manifestation of effects that showed deterioration of the language of these IP learners. With the use of the Instructional materials which are not in their context had influenced them, and yet the Mansaka culture was not being discussed instead the culture of other ethnic group. MTB-MLE plays a critically role in improving the



quality of their children's education as well as in preserving the vitality of their language (ACDPIndonesia, Working Paper November 2014)

On The Local Culture History Including The Existing Literatures And Cultural Heritage. Reviewing and discussing the existing local literatures and cultural heritage of a certain ethnic group is an essential way of reviving the culture and its identity. In the findings, most of the topics in the discussion did not tackle about the Mansaka culture, if it was discussed, it was done always. Education should raise awareness of the positive value of cultural and linguistic diversity. The curriculum should be reviewed and improved to promote a realistic and positive inclusion of the minority or Indigenous history, culture, language and identity particularly the Mansaka Learners (Education in a Multilingual World 2003).

On The Effective Teaching Strategies In The Inclusion Of Mansaka Literatures In The Instructional Materials. It is evident in the findings that the inclusions of Mansaka literatures in the instructional materials are advantageous in regaining the culture that has gradually fading and weaken its significance. It should advocate for learners being engaged in learning from experiences related to real activities that are of high interest to its culture and draw on the literatures, materials, and traditional knowledge of indigenous communities. For effective teaching, the curricula, textbooks, and teaching/ learning materials will be prepared in local and Indigenous languages. Traditional knowledge is carefully integrated with academic standards (Klump and McNeir 2005).

On The Problems And Challenges Encountered In The Implementation Of MTB-MLE Policy. The implementation of MTB had encountered various evaluations with regards it problems and challenges. The study revealed that the policy to introduce different mother tongues as medium of instruction at primary level of education believed that the use of the child's mother tongue in school will develop a good home-school relationship and relieve the learners from psychological shock as the learner can express their ideas well and communicate well if the classroom environment in their mother tongue. However, the dominant language medium of education prevents access to education because of the linguistic, pedagogical and psychological barriers it creates most Indigenous peoples and minorities have to accept subtractive education where they learn a dominant language at the cost of the mother tongue which is displaced, and later often replaced by the dominant language (Anders-Baer et al.2008).

Implications for Future Research

The following implications for future research are considered:

First, this research opens the door for further researches not just to focus on the Mansaka but also for other ethnic groups in the Philippines.

Second, other group of learners may be selected to realize the same instances and to investigate the same phenomenon on the influence of MTB-MLE.

Third, issues that many are facing at the moment, investigating how MTB policy has gone through after it was implemented can also be a good research venture.

Fourth, a re-interview of the same research participants and informants may be conducted to see whether their understanding about the role of MTB-MLE on cultural heritage preservation have changed over a period of time.

Fifth, future research may be conducted on the contextualization of learning materials in local and Indigenous languages.

Sixth, another research of the same focus may be conducted teachers' capability on teaching and learning strategies in dealing with this kind of learners.

Finally, the findings of the study may intensify the significance of cultural preservation of the Indigenous Peoples as to their language, culture heritage that emphasize their worth and value.

Concluding Remarks

This study substantially revealed and examined the role of MTB-MLE on the cultural heritage preservation of the Mansaka learners. However, problems and challenges have encountered bunches of misconceptions and misunderstandings with regards to the implementation of TB-MLE policy. UNESCO has repeatedly called for incorporation of Indigenous knowledge, skills, and cultural heritage into the mainstream education system worldwide for broader participation of Indigenous and marginalized communities. It has reiterated this call in its education position paper, Education in a Multilingual World (2003), stating, "Education should raise awareness of the positive value of cultural [and linguistic] diversity, and to this end: curriculum [should be reformed] to promote a realistic and positive inclusion of the minority [or Indigenous] history, culture, language and identity" (p. 33).

The study revealed the vital role of MTB on cultural heritage preservation especially in their language. The language-in-education policy, students use their mother tongue, otherwise called as first language. The



language they have learned first, identify and they know best. The mother tongue has a very important role especially in isolated areas when it comes to education development.

MTB-MLE can play an important role in cultivating the quality of learners' education as well as in preserving the vitality of their language. Much more with the language, the cultural identity and heritage should not be hindered the policy of MTB-MLE. Moreover, the policy should look on the advantage preserving its culture. Indigenous students were suffering from lack of academic achievement and losing their innate eagerness for learning when subjected to schooling because of culturally insensitive educational system. High dropout rates and sense of mistrust are the manifestations concerning the assimilationist and culturally insensitive educational system to which the failure of these indigenous students has been subjected. However, results from this study suggest that the learning materials will be in the context of the end-user of the policy. The provision of mother-tongue education gave impulse to efforts at uplifting and sustaining the local and Indigenous languages. Mansaka is one of these languages that must be uplifted, especially in the forms of their textbooks, and teaching materials.

In this age of globally competitive education system, a society that has access to multilingual and multicultural resources is advantaged socially and economically on the world stage. Reframing of educational agenda is very necessary by our educators and policy-makers so that the inherently rich Indigenous culture and heritage of Indigenous society is nationally and globally preserved and honored.

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