

The Future of Yogad: An Appreciative Inquiry on Mother Tongue-Based  
Multilingual Education Classroom Practices in the Philippines

by

Chareena Quirante

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Carleton University  
Ottawa, Ontario

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Chareena Quirante

## **Abstract**

This study centers on the present practices found across several top-performing public schools listed under the Mother Tongue-Based Multilingual Education (MTB-MLE) program in the Philippines, more than five years after its implementation. Explored through the narratives of Ilokano and Ibanag educators in Isabela, this inquiry examined their teaching approaches, classroom strategies, and instructional materials, among others. Using a two-level inductive analysis method, themes related to indigenous ways of teaching and learning were determined, in order to create a potential model for other heritage languages in the area, such as Yogad. Cooperative learning, stakeholder partnerships, as well as contextualized and localized materials dominated the discussion. Implications and recommendations were made, to promote the continued success of the nation's ongoing educational mandate.

*Keywords:* mother tongue education, multilingualism, indigenous education, appreciative inquiry

## **Dedication**

*For my grandmother, who raised me well.*

*For my uncle, who first validated my dreams for Yogad.*

## **Acknowledgements**

Once in a while when I talk about my dreams for Yogad, I get told not to lose myself in the amount of work that comes with such an ambitious vision. I respond by saying that it does exactly the opposite—That when I do what I do, it makes me gain more of who I am. The road to re-discovering my Yogad roots has been difficult but incredibly fulfilling, and I could not have done it without the many people who stood behind me in this journey:

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As I close, I give the glory back to no one else but to the love of my life, Jesus Christ – You have been so so good to me. As always, my name for Your fame.

This marks the beginning of my life's work on Yogad, and there are endless possibilities for transformative work. While I do recognize that there is still a long way to go, I was also once told that when I speak about Yogad, my face lights up: Just enough light to see the next step, and just enough light to keep moving forward.

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# **Chapter One: Introduction**

As one of the most linguistically diverse nations in the world, the Philippines is an archipelago of languages. Out of the 183 living languages in the country, 175 are considered indigenous (Simons & Fennig, 2018). This means that despite having Filipino as its national language and English as its official language, language users are most likely to identify with a different mother tongue. This reality has implications in approaching indigenous language teaching and learning, language preservation research, policy studies, as well as in artifact preservation and production. This chapter positions this current work against this background, along with the research questions, hypotheses, and objectives. The succeeding sections cover its scope and significance, followed by a list of definitions for the key concepts used throughout the study.

## **1.1 Background of the Study**

In response to this growing need to address the challenges that come with multilingualism, the Philippine Department of Education acknowledged that student success is most likely to take place when one learns initially through a language that one knows best (Cummins & Swain, 1986; Dutcher & Tucker, 1996; Skutnabb-Kangas, 2000; Walter & Dekker 2011). This resulted in the implementation of the Mother Tongue-Based Multilingual Education (MTB-MLE) policy, which mandates the use of the mother tongue across all public schools from Kindergarten to Grade 3 (Department of Education [DepEd], 2012). In Kindergarten, the mother tongue is used as the sole medium of instruction, while from Grades 1 to 3, it is used in two modes. These modes include using

the mother tongue both as medium of instruction and as a subject to be taught. With the exception of English and Filipino subjects, instruction is expected to be delivered in the mother tongue in core subjects, which include: Mathematics, Social Studies, Values Education, and Music, Arts, and Physical Education (MAPEH).

Legislatively supported through the Enhanced Basic Education Act of 2013 (Republic Act No. 10533), MTB-MLE is designed as a language transition program where one's mother tongue is practiced in school up to the third grade, before completely learning content in English and Filipino (DepEd, 2013). Consequently, the MTB-MLE mandate allows for the development of one's language skills, cognitive abilities, academic competence, and socio-cultural pride maintenance (DepEd, 2016). Presently, the MTB-MLE policy has been developed in 19 languages in the country, with some positive recognition. However, it has yet to include my own heritage language, known as Yogad.

Distinctly spoken by the Yogad tribe of Isabela, Yogad is an indigenous dialect located specifically in the town of Echague and a few of its surrounding areas. Based on a 2005 report, the number of Yogad speakers is estimated to be over 17,900 (Simons & Fennig, 2018). In addition, the vernacular is reported to still be in vigorous use across all generations. However, Grande (2008) notes that language proficiency in Yogad has only been studied in the context of face-to-face interaction, and does not include literacy skills. While it is not endangered in terms of speaker population, Yogad remains to be primarily an oral language, found in the domains of the home and everyday life.

On the other hand, curriculum development and publications for other indigenous languages in the area, specifically Ilokano and Ibanag, have been established and are an

active part of the MTB-MLE program—developments which could benefit Yogad, considering its similarities with the said languages. Classified as Malayo-Polynesian, Yogad is categorized under the Ibanagic group of the Northern Cordilleran languages found in the Cagayan Valley, which also includes Gaddang, Itawit, Villaviciosa Agta, Ibanag, Atta, and Isnag. While there are no known variations of Yogad, *Ethnologue* (Simons & Fennig, 2018) reports that it shares a significant degree of lexical similarity with Ilokano (52%) and Ibanag (63%).

In light of where the nation is headed with its MTB-MLE policy, this study explores the current practices found in selected Ilokano and Ibanag classes, taking on an appreciative lens into the narratives of mother tongue-based teachers employed in some of the recognized top-performing public schools in the region. Their stories reflect the dynamics of today's multilingual classrooms, as well as the instructional materials used for effective delivery of their lessons, in hopes of emulating a potential model for other indigenous languages in the province, such as Yogad.

## **1.2 Research Questions**

The main question addressed in this paper is: *How are indigenous language public school teachers contributing towards the success of MTB-MLE in the Philippines?*

Additionally, the following concerns are included:

1. *What practices do they find have a positive impact in the classroom?*
2. *What teaching approaches enhance their students' learning?*
3. *What kind of instructional materials are helpful in promoting student success?*

### **1.3 Research Hypotheses**

In this study, it is hypothesized that learner success is a result of teacher quality, which is in turn reflected in a teacher's classroom practices. Furthermore, it is hypothesized that an inquiry on indigenous pedagogy will reflect teaching approaches, classroom practices, and instructional materials that are not necessarily the same as those that are found in the context of standardized education. Finally, it is hypothesized that the perceived successful practices identified in the study will lead to themes that can be emulated for other indigenous languages in the area.

### **1.4 Research Objectives**

On the premise that an appreciative inquiry allows one to identify the roots of success in a specific field, highlighting the crucial role of stakeholder voice, the following goals are pursued in the study:

1. Identify emergent themes and patterns in the teacher narratives related to effective indigenous language classroom practices.
2. Determine which practices are transmittable and transferrable to other indigenous languages, such as Yogad.

### **1.5 Scope and Delimitation**

Several limitations were imposed on the study. As I self-identify with Yogad and am interested in developing a future model for the said language, only two languages which meet the tenets of the research and are closest to Yogad were selected for the inquiry, namely Ilokano and Ibanag. In addition, as this work aims to explore current effective teaching practices of mother tongue educators, known success in this context was

determined by the Philippine Department of Education, which assesses all public schools across the nation. Although the rubrics used by the institution is not mentioned in detail in this study, it must be noted that the department conducts evaluations based on a school's academic and mother tongue performance, among others. Those with exceptional gains are then labelled as performing schools.

## **1.6 Significance of the Study**

In view of the existing policy in place, this work recognizes that one language's success is another language's stepping stone. By acknowledging the experiences and perspectives of Ilokano and Ibanag teachers, the stories collected from the inquiry can help create a model that will benefit several stakeholders in the MTB-MLE program. While there are studies that link mother tongue-based education to learner success, little is known as to how this translates in the classroom. This study can provide the needed data on how teachers can effectively function and be further trained to work within a multilingual environment. For policy makers and curriculum developers, the themes related to the lived experiences of indigenous teachers can aid in making the MTB-MLE program more inclusive to other languages in the area, such as Yogad. For the local community, as the Yogad people are said to be generally unaware of their own literature (Galot, 1988)—including their rich oral history, cultural and material forms, and technical manuscripts on the language—the idea of creating pedagogical materials within an informed curriculum will help strengthen its presence in the spheres of reading and writing.

## 1.7 Definition of Terms

The following is a list of terms and key concepts used in this research, with their given constitutive and operative definitions:

**Appreciative Inquiry** refers to “a thorough investigation of what works in an organization and uses the strengths of the organization as the impetus for continued growth” (Buchanan, 2014, p. 4); also known as AI

**Classroom Practices** refer to the ways of teaching and learning in the classroom, some of which include approaches, strategies, techniques, and classroom management

**Ibanag** refers to the language spoken by the Ibanag people of Isabela, Philippines

**Ilokano** refers to the language spoken by the Ilokano people specifically located in the province of Isabela, Philippines; also known as Iloko

**Instructional Materials** refer to the various resources used by teachers to deliver instruction and facilitate student learning

**Mother Tongue** refers to the language (or languages) first learned as a child, identifies with by heritage either personally or of by others, uses most, or knows best, including Filipino sign language, and whose variety depends on where it is spoken (DepEd, 2013); also determined as the language used the most in the community; interchangeably used in the study as a heritage or indigenous language

**Mother Tongue-Based Education Multilingual Education** refers to the mandate by the Philippine Department of Education where the mother tongue is used as medium of instruction and eventually taught as a subject in the lower levels up to the third grade within a spiral progression model, which then transitions to teaching

content in Filipino (second language) and English (third language); also known as MTB-MLE

**Multilingual Education** refers to the use of multiple languages of instruction; in the Philippines, these languages include the mother tongue, the national language, and the official language of the country; also refers to the presence of multiple mother tongues in a learning environment

**Teacher Quality** refers to “good teachers [who] get large gains in student achievement for their classes” (Hanushek, 2002, p. 3); in this study, it is an attribute related to primary school educators teaching in institutions with a known history of success in MTB-MLE; success is determined in student and school performance against the rubrics set by the Philippine Department of Education

**Yogad** refers to the language spoken by the Yogad tribe in Isabela, Philippines

## **1.8 Chapter Summary**

Since learning in and about the mother tongue has been mandated by law in the Philippines, the country has gained considerable attention as the only one of its kind in Southeast Asia. While the MTB-MLE policy is presently being implemented in 19 vernaculars, this constitutes only 10% of the nation’s languages. This means that there is a massive opportunity to develop the curriculum in more mother tongues, such as my own. By mapping out current indigenous classroom practices employed by top-performing educators in the field, I will be able to identify which particular themes can be translated into a possible model for Yogad.

## Chapter Two: Review of Related Literature

In exploring indigenous ways of teaching and learning in the context of classroom research, and how such practices can help shape the future of Yogad, this chapter first describes the past and present status of Yogad. It then expounds on previous research related to the link between teacher quality and student achievement, before discussing some of the works done on indigenous classrooms practices and instructional materials. Lastly, this section includes similar studies done on the subject.

### 2.1 The Past and Present Status of Yogad



Figure 1. *Historical Development of Yogad Literary Culture*

There is limited work done on the historical development of the Yogad literary culture (see Figure 1). In 1953, the Summer Institute of Linguistics (SIL) included Yogad as part of their descriptive studies of languages in the Far East (Barker, 1959). In partnership with the United States Information Service (USIS), SIL worked on producing a Yogad primer in 1956. Now defunct, the USIS agency served to align “public attitudes in foreign countries in support of U.S. foreign policy objectives” (National Archives, 2016). The primer was created to promote the development of reading skills in the vernacular before transitioning to the national language (Yogad Primer, 1956). While not explicitly

mentioned, it must be noted that formal schooling in the Philippines is also conducted in English, which would help explain the presence of American support in developing pedagogical materials in the country.

In 1992, Dr. Angel Mesa, a native Yogad speaker and migrant in Texas, consented to becoming a consultant in a fields methods class in Rice University—a course which led to the publication of several descriptive articles on Yogad. More importantly, work on the functional grammar of the language was published in 1997 along with the Yogad dictionary in 2000. With the creation of Republic Act 7356 in 2015, a policy which advocates the preservation of Philippine cultures, Sabio (2016) worked on documenting Yogad folk songs and called for studies that will help further position Yogad in the national literature. Although much of Yogad has been preserved in terms of its material culture (Galot, 1988; Sabio, 2016; Toquero, 2005), its inherent linguistic properties (Davis, Baker, Spitz, & Baek, 1997; Davis & Mesa, 2000; Healey, 1958), and even its status as a language (Grande, 2008; Manaligod, 1995), the 1956 primer remains to be the only piece of literacy material which can be used to intentionally teach and transmit Yogad as a language.

As most of the studies done on the language were conducted in the form of theses or dissertations, each of the work done on Yogad called for a type of transformative research that will make the language accessible in the school system. Hence, there is a pressing need to pursue a form of language documentation which is instructional. In this case, there is a gap in Yogad research which involves indigenous language education, which not only includes educational artifact preservation, but also curriculum development and teacher education.

## 2.2 Teacher Quality and Student Achievement

According to Hanushek (2011), an undeniable finding across education research is that teacher quality is a key factor in determining student achievement. In other words, good teachers produce good students. This remains consistent even when learning gains are measured against other variables related to school reform (Rivkin, Hanushek, & Kain, 2005; Walberg, 2003). In their work assessing elementary educators against their developed rubrics for what makes a high quality teacher (see Figure 2 for the criteria considered in the study), Schacter and Thum (2004) confirmed that those who scored high in the set rubrics also had the students who showed the most progress in their academic performance. The results of these studies produced significant implications on the economic value of teachers, and campaigned for changes in policy related to giving incentives for teacher performance. However, in countries where provision of additional funding is not always a viable solution, this current study advocates for the replicability and transferability aspects of teacher quality instead, where other teachers can learn from the best practices of good teachers.

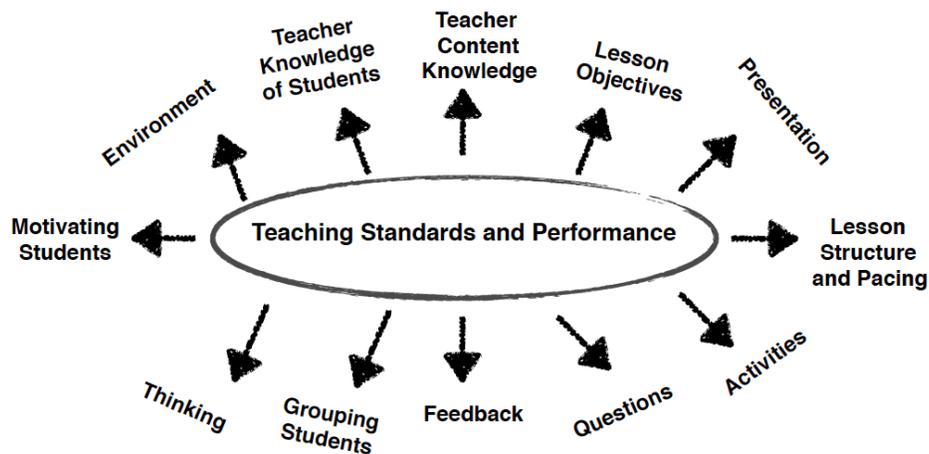


Figure 2. *Criteria for Teacher Quality (Schacter & Thum, 2004)*

Acknowledging the established link between teacher quality and student success, Harris and Sass (2011) conducted a study to determine which factors particularly contribute towards increasing teacher quality. Analyzing student achievement scores in Math and Reading exams across primary and secondary schools in Florida, the study concluded that it was neither pre-service training, graduate degrees, nor professional development sessions which significantly affected student performance. Instead, it is the informal, day-to-day experiences in the classroom which positively affected teacher productivity the most. While teacher training programs tend to target standardized skills, classroom experience is a less popular topic as it is regarded as a non-standardized, seemingly broad resource. As the study is largely quantitative, a qualitative study on classroom experience as a factor in teacher productivity would uncover the possible ways it can aid in producing more qualified teachers. As the effects of teacher experience are most evident in the earlier grades (Gerritsen, Plug, & Webbink, 2016), an exploratory work among elementary teachers would help close this gap even further.

### **2.3 The Indigenous Classroom: Practices and Materials**

When taking on a study that deals with an educator's teaching practices, it is crucial to situate his or her given pedagogical environment. Consequently, it is imperative for anyone conducting such an inquiry to "become aware and appreciative of the many effective or promising practices in human services and education that reflect the diversity of human experience, individual and collective goals, and social ecologies rather than searching for 'best practices' with universal applicability" (Ball, 2004, p. 459). As teachers in the field of mother tongue education, for instance, function within the framework of indigenous pedagogy, it is important to recognize that standardized models

are not always applicable in this context. In other words, the indigenous classroom brings with it its own set of indigenous ways of teaching and learning.

Identified as “vernacular pedagogy,” Pickford (2008) demonstrates how classroom practices in this learning environment deviate from expectations related to standardized classrooms. In his analysis of a primary school in Papua New Guinea, the teacher-student interactions he studied were reflective of how the group would typically communicate in their homes and local communities, treating the classroom as an extension of their everyday lives. Using critical discourse analysis, the findings solely relied on Pickford’s interpretations, given in the perspective of the researcher as an observer. Conversely, a study under an appreciative lens aims to place more emphasis directly on stakeholder’s voice and interpret perceived practices as narrated by the teachers themselves.

As the Western approach to teaching and learning remains largely compartmentalized (Morcom, 2017), Pickford (2008) remarks that studying indigenous classrooms provides new dimensions and realizations in classroom research. For instance, in cultures where oral traditions are highly valued, Mills, Sunderland, and Davis-Warra (2013) describe how a practice called yarning circles as adapted from Australian and North American indigenous communities could be used as a pre-writing strategy. Instead of using standardized ways of brainstorming, such as clustering or freewriting, yarning circles is a collective listening and speaking activity where the class takes turns in sharing their ideas, by picking up a message stick from the center of a circle. Students then use these ideas in their writing, highlighting learning and contributing in the context of

gathering as a community, recognizing equal opportunities to talk, and respectfully listening to others.

Indeed, indigenous classrooms offer diverse perspectives on classroom dynamics. While turn-taking is seen as an important aspect of learning in some societies, it is interesting to note that the opposite is also found to be true in other cultures. In the case of Mazahua students, Paradise and deHaan (2009) observe that there is less distinction between teacher and student roles in the classroom. As the Mazahua children value learning collaboratively with their parents by reciprocally taking roles, it is common for teachers and students to switch roles during a discussion. In describing how a particular Mazahua teacher runs a typical class, they write:

It was not uncommon for students to interrupt his explanations when they wanted to know more about or to question what he had just said. Sometimes this meant that a student spontaneously went to the blackboard to add to or change what was written there, saying why the change or addition should be made. This kind of intervention frequently implied correcting an error the teacher had made. The teacher smoothly accepted these interventions, apparently unconcerned as to who was responsible for the addition, error, or correction, and continued on with the class. (Paradise & deHaan, 2009, p. 201)

From an indigenous perspective, role-reversal in the classroom allows for interactions which are usually mirrored in the home. Similar to how they are expected to learn tasks related to their everyday lives, education in school is also viewed as a shared activity. This implies constantly achieving goals together and freely sharing their answers to each other, even in situations which might be labelled as “cheating” in a non-indigenous

classroom. As such, indigenous classroom research redefines what it means to be a teacher, as well as the means to promoting learner success.

Overall, the literature on indigenous pedagogy reveals practices that are culturally responsive, where educators are able to contextualize their teaching within the culture, ways, and learning process students are accustomed to (Savage et al., 2011). Moreover, to deliver instruction, teachers in indigenous classrooms must also use the resources appropriate for their given set of learners. As the majority of the instructional materials that have been developed over the years are designed for mainstream education, there is a need to not only contextualize such materials, but also to continuously create ones that reflect indigenous knowledge (Loewen, Kinshuk, Suhonen, & Chen, 2017).

## **2.4 Similar Studies**

In the wake of the MTB-MLE mandate, Burton's (2013) doctoral research investigated how the Philippine national policy translated to the ground level. Using a mixed methods analysis, the study highlighted the role of the stakeholder voice, particularly that of teachers and parents from a local school in a Bicolano community. The results showed issues in terms of understanding the policy, difficulty in classroom delivery due to lack of instructional materials, and language ideologies. While the study recommends doing similar studies on levels other than the first grade, it must be noted that the emergent themes were also determined during the early days of the policy. Now past its five-year mark, a more current investigation on MTB-MLE will be able to reflect a more informed set of practices employed by teachers.

In a recent study, Metila, Pradilla, and Williams (2016a) reported on the progress of the MTB-MLE mandate, recognizing the complexity of the Philippine linguistic landscape. Since multiple mother tongues can exist within the same area in the country, like Isabela, this type of diversity brings with it a different picture of classroom realities. With the 19 languages that have been formally developed for MTB-MLE curriculum implementation, 8 are categorized as lingua francas as they are more widely spoken by larger groups, while 11 are classified as local languages (see Table 1). In the presence of more than one mother tongue, and where the common tongue is not found in any of the local languages, one of the lingua francas is adopted instead. After conducting a nationwide survey on challenges teachers face in this context, the study concludes that the use of a lingua franca will not be sufficient for the future success of the policy, and urges for the development of more local languages.

Table 1. *MTB-MLE List of Languages (Metila, Pradilla, & Williams, 2016a)*

<b>Lingua Franca</b>	<b>Local Language</b>
Bikol	Akeanon
Hiligaynon	Bahasa Sug
Iloko	Chavacano
Kapampangan	Ibanag
Pangasinan	Ivatan
Sinugbuanong Binisaya	Kiniray-a
Tagalog	Maguindanaon
Waray	Meranao
	Sambal
	Surigaonon
	Yakan

In an asset-based inquiry conducted by Mike (2016) in a public elementary school setting in New Mexico, seven indigenous language teachers from an institution with a known history of success in the field were interviewed, from which themes specific to an indigenous approach in education emerged. The results show that in order to make

learning meaningful for Diné students, practices must reflect the Diné philosophy, in that learning and living are constantly interwoven together (see Figure 3). Recommendations in the study include calling for more support for indigenous teaching methods, engaging in community dialogues, inclusion of elders, parent education, and receiving further training in culturally relevant pedagogy. While the research does not concern itself with how and if the findings can be emulated by languages other than Diné, by using Appreciative Inquiry (AI) as its framework, the study was able to extensively discuss how indigenous teaching can be approached.

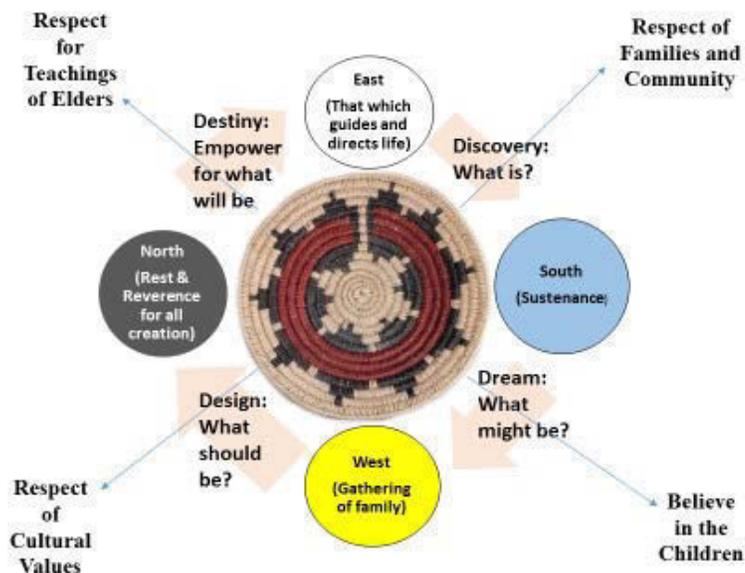


Figure 3. 4-D Diné Cultural Classroom Model (Mike, 2016)

## **2.5 Chapter Summary**

Recognizing the limited work done on Yogad, the literature suggests that it is ready to add curriculum development in its literary culture. As previous studies on indigenous education acknowledge its distinct place in classroom research, teachers in this field also offer a set of practices as diverse as the languages learners speak. If a more inclusive approach to education is to be adopted, there is a need to highlight the narratives that exist in this context, beginning with the educators that frontline the mandate on a daily basis.

## Chapter Three: Theoretical Framework

This chapter contains the theoretical framework used in the study. Based on the theory that positive dialogue leads to positive change, the section describes how the investigation was designed according to the stages found in the Appreciative Inquiry 4-D Cycle model by Cooperrider and Whitney (2005), namely: Discovering, Dream, Design, and Destiny.

### 3.1 Appreciative Inquiry Framework

While it has no set formula, Reed (2007) asserts that the Appreciative Inquiry (AI) framework is grounded on principles that acknowledge people's perspectives and experiences, their ability to take hold of these narratives, their vision of the future as a means to determine how they will move forward, as well as the power of reflection and positive questions. AI takes on an optimistic stance and believes in the potential of individuals within an organization to contribute to desirable change (Cooperrider & Whitney, 2005). As AI is a narrative-based form of research, in this exploration, teacher's voice is highlighted through the articulation of personal experiences in the classroom.

Focusing on teacher quality as the affirmative topic choice, the study consists of a set of interviews with selected public school teachers employed in institutions with a known history of success in the field of mother tongue-based education. Asked about their lived experiences in the classroom, the inquiry focuses on areas that relate to *what works, what could be, what should be, and what will be*. Hence, the given questions cover the four D's of the Cooperrider and Whitney (2005) design (see Figure 4).

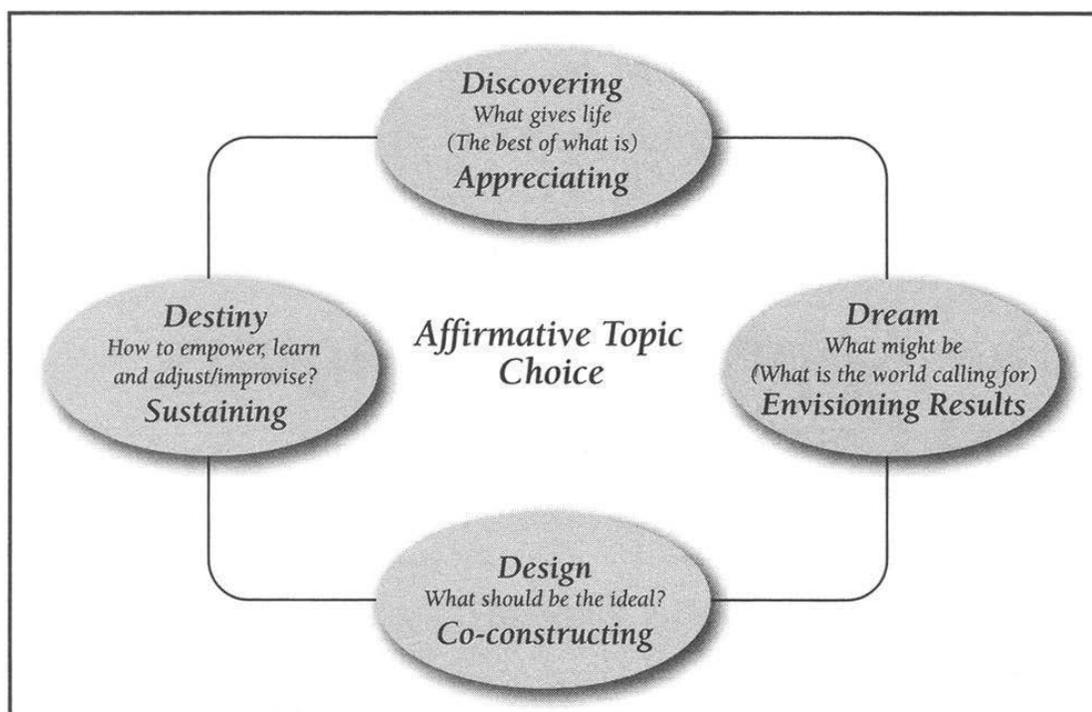


Figure 4. *Appreciative Inquiry 4-D Cycle* (Cooperrider & Whitney, 2005)

There are four stages in the inquiry. First, in Discovering, the teachers reflected on what they valued about their profession, successes and strategies in incorporating the mother tongue in their practices, perceptions of the policy, as well as feedback they have received from other stakeholders, specifically students and parents. The dialogue centered on *what works*, their best practices in the classroom, the types of materials used which proved to be engaging for the class, and in the case of conflict and challenges, how they were able to overcome them.

Next, in the Dream stage, the participants were encouraged to envision the future of indigenous language education. This allowed the teachers to reflect on possibilities and their role in *what could be*. In particular, they were asked to imagine their schools as

being the premier institutions in the field of MTB-MLE, and what they might have done to contribute to its success.

Then, in Design, the inquiry targeted pedagogical concerns that needed to be met in order to make that vision a reality. This question focused on specific areas that they would like more training on as part of their professional development. At this point of the inquiry, the teachers gave their perspectives on *what should be*.

Finally, in Destiny, they were asked to reflect on *what will be*. In this stage, the participants shared some practical steps they can take in order to constantly move towards positive change. Participants related how they would be able to show their commitment towards ensuring that mother tongue-based education would continue to be successful in the future.

### **3.2 Chapter Summary**

Rooted in the theory of success, an appreciative inquiry provides the type of dialogue which explores best practices directly from the narratives of mother tongue teachers. Such an investigation allows much room for reflection on what it means to effectively approach indigenous education, and the role educators play in maximizing a policy's potential. As the main figure in the classroom, collecting data related to their known practices in teaching in the vernacular can help inform the future practice of other heritage languages existing in similar contexts.

## **Chapter Four: Methodology**

This chapter discusses the methodology of the inquiry at hand. The first section deals with the research design, followed by a description of the research locale and participants. The following sub-sections describe the instrumentation used in the study, along with the data collection process. Lastly, the final section discusses the data analysis procedure applied to the collected narratives.

### **4.1 Research Design**

This study explores the dynamics and directions of indigenous classrooms in the province of Isabela, as articulated in the lived experiences of selected public school teachers participating in the country's MTB-MLE policy. As this research aims to identify the root of success as reflected in the practices employed by several teachers in the field of indigenous education, the AI framework was adopted.

The study is qualitative in nature. Considered as the heart of AI, narratives from the four participants were collected through a set of individual, face-to-face interviews. This particular form of inquiry allowed for open-ended questions, where the participants could freely express themselves and share their stories. It also allowed the researcher to address concerns the interviewees might have, clarify certain responses, rephrase and translate questions when needed, and in some cases, redirect the conversation back to the focus of the study.

This type of positive dialogue was necessary in uncovering each teacher's personal success stories in the field, as well as in providing a picture of how indigenous

classrooms and multilingual environments work in education. More importantly, it identified the emerging themes that can be emulated by other indigenous languages in the area, particularly Yogad, which have yet to be developed and included in the MTB-MLE mandate.

## **4.2 Research Locale and Participants**

The province of Isabela in the Philippines is home to several indigenous languages, two of which are officially listed under the MTB-MLE mandate: Ilokano and Ibanag.

Similarly, Isabela is home to the researcher and her heritage language, called Yogad, which is currently not an active part of the said policy. In addition, Ilokano and Ibanag are ideal points of inquiry as these languages share common features with Yogad, not only in terms of geographical location, but also in terms of cultural history and lexical similarities (Simons & Fennig, 2018).

Upon the approval and recommendation of the Philippine Department of Education – Isabela Regional Office (see Appendix A), several public school indigenous language teachers were selected for the inquiry. Regardless of age or gender, the two main criteria for the participants were: (1) They must be employed in public schools with some history of success in the field, and (2) they must be elementary teachers who have been teaching for at least a year in the said institutions. Moreover, to ensure that the study is completed within the given timeframe, only four teachers were interviewed in the study.

Two of the teachers taught in Ilokano, while the other two taught in Ibanag. It must be noted that similar to the researcher, the participants also speak both English and Filipino fluently. Incidentally, each of the teacher taught a different level covered by the policy, from Kindergarten to Grade 3. Moreover, all of the teachers were female. None of the them were assigned in the

same public school.

The public schools where the participants are presently employed in are considered as performing schools, which meant that these schools score high academically based on the rubrics set by the Department of Education. They are also known to win competitions, some of which include events involving the mother tongue, both in their assigned divisions and in the region. The specific mother tongue curriculum used by each school is based on the surrounding community's indigenous language. In other words, if the majority of the surrounding community spoke Ibanag, then the local public school will take on the Ibanag curriculum, even if some of its residents migrated from elsewhere and spoke a different mother tongue. The opposite is also true, if the demographic changes; in the original recommendation, one of the schools that was given actually adopted the Tagalog (Filipino) curriculum instead of Ilokano, based on the current members of the community, even if the area used to be inhabited by Ilokano-speaking residents. The principal then referred us to the next performing Ilokano-based public school instead, and appropriate modifications were made.

### **4.3 Instrumentation**

The instruments used for the study mainly consisted of an interview guide composed of positive questions, and an audio-recorder for documentation. To secure the data, all audio files were deleted after being transferred to an encrypted, password-protected drive. Relevant notes and observations were also recorded in a physical journal, all of which were stored accordingly.

The 12 interview questions were based on Cooperrider and Whitney's (2005) AI 4-D Cycle design (see Figure 4). The first nine questions focused on what works, and the

succeeding items centered on what could be, then on what should be, and finally, on what will be. Used in various fields and industries, the questions in this particular study were adapted from a similar study by Mike (2016) on incorporating indigenous pedagogy in a school curriculum (see Appendix E).

#### **4.4 Data Collection Procedure**

Following standard research protocol, Clearance No. 108119 (Appendix F) was secured from Carleton University's Research Ethics Board A in order to conduct a minimal risk research involving interactions with indigenous language teachers. A formal letter was then sent to the appropriate regional office of the Philippine Department of Education, informing them about the study and asking for their participation by recommending participants for the study (see Appendix A). The researcher then took on the role of contacting the participants. During the initial visit, each of the participants received a set of documents which contained a letter of invitation (see Appendix B), versions of the consent form (see Appendix C), project debriefing (see Appendix D), and interview guide (see Appendix E). Although they all readily agreed to participate in the study, the interview was scheduled on a different day, in order to give them enough time to review the documents on their own. Any areas of concern could also be addressed then.

On the day of the interview, a verbal debriefing of the project was given, before securing their consent to participate. With the exception of one participant, the rest of the teachers were interviewed twice. The first interview covered the interview questions included in the guide and lasted for about 45 minutes. As the questions were given in advance, both Ilokano teachers brought their notes, while the Ibanag teachers chose to answer spontaneously. The second interview the following week served as a follow-up,

where they could contribute additional insights or clarify previous answers, and lasted for about 15 minutes. Due to complications in location and availability, one of the participants did not have a follow-up interview, but she was able to answer all the questions in the initial interview which lasted for about 60 minutes. She was then given the option of contacting the researcher should she want to follow-up on her responses by phone instead, which was not the case.

The interviews were conducted in a mix of English and Filipino. During the interviews, the responses were audio-recorded. The participants were informed when the recording would start, as well as when it would end. They were assigned pseudonyms: Ilokano Grade 1 or IL1, Ilokano Grade 2 or IL2, Ibanag Grade 3 or IB3, and Ibanag Kindergarten or IBK. Aside from anonymity, the participants were also given the freedom to request some answers to not be included in the study, to withdraw from the project up to a certain date for any reason, and to request a copy of the results of the inquiry from the researcher. Additionally, all the interviews took place in a mutually safe and convenient location. Refreshments were provided by the researcher, as well as a non-monetary token of appreciation.

#### **4.5 Data Analysis Procedure**

Several steps were taken to analyze the data. First, all audio data were transcribed and translated (in the case of answers in Filipino) by the researcher. Next, responses from the participants were grouped according to the respective question they corresponded to, and were plotted in a chart before undergoing a two-level thematic analysis (see Table 2).

The interviews were analyzed line-by-line, and concepts were explored inductively, in that they were identified as they emerged from the data. In the first level,

meaningful segments were coded in the sequence that they appeared in the responses. In the second level, similar codes were grouped together and were labelled under an assigned theme.

Table 2. *Response Chart for Participant Interviews*

Teacher's Responses	Level 1	Level 2
<b>DISCOVERY</b>		
<b>Question 1</b> Tell me more about what you especially value about (a) yourself as a teacher and (b) your teaching practices.		
Ilokano Grade 1 or IL1: Ilokano Grade 2 or IL2: Ibanag Grade 3 or IB3: Ibanag Kindergarten or IBK:		
<b>Question 2</b> Please describe some of your key accomplishments as a teacher. To what extent have you incorporated the mother tongue into your teaching practices to help you reach your goals?		
IL1: IL2: IB3: IBK:		
<b>Question 3</b> As a teacher reinforcing the mother tongue in the classroom, there are successes and frustrations. Describe barriers in using the mother tongue in your teaching practices. How did you overcome them in order to be successful?		
IL1: IL2: IB3: IBK:		
<b>Question 4</b> What are some strategies that you believe help your students to learn in the mother tongue in your classroom?		
IL1: IL2: IB3: IBK:		
<b>Question 5</b> What concepts do you teach in the mother tongue to your students?		
IL1: IL2: IB3: IBK:		
<b>Question 6</b> What instructional materials have proven to be effective and engaging in teaching these concepts?		

IL1: IL2: IB3: IBK:		
<b>Question 7</b> In what ways might your students be benefitting from learning in their own mother tongue?		
IL1: IL2: IB3: IBK:		
<b>Question 8</b> What might parents say about what they are noticing in their children with whom you work?		
IL1: IL2: IB3: IBK:		
<b>Question 9</b> What might children say about their experiences in your classroom?		
IL1: IL2: IB3: IBK:		
<b>DREAM</b>		
<b>Question 10</b> Imagine that by 2020, your school has established its reputation as a premier elementary school for student success using the mother tongue in the classroom. What are some of the contributions you were able to make to bring this about?		
IL1: IL2: IB3: IBK:		
<b>DESIGN</b>		
<b>Question 11</b> What specific mother tongue-based pedagogy or other relevant topics would you like to learn more about?		
IL1: IL2: IB3: IBK:		
<b>DESTINY</b>		
<b>Question 12</b> What is one step you know you can take now to demonstrate your commitment?		
IL1: IL2: IB3: IBK:		

Using the highlight-by-hand method, thematic analysis was used to interpret the data. According to Clarke and Braun (2017), this type of analysis for quantitative data “can be used to identify patterns within and across data in relation to participants’ lived experience, views and perspectives, and behavior and practices; [in] ‘experiential’ research which seeks to understand what participants’ think, feel, and do” (p. 297). These patterns of meaning allowed for a discussion of the themes present in the practices of some of today’s successful heritage language teachers.

#### **4.6 Chapter Summary**

In identifying which of the languages currently included in the MTB-MLE program share similar contexts with Yogad, I decided to select both Ilokano and Ibanag for the study. Applying a qualitative take on teacher quality, I designed an interview which focuses on the best practices of Ilokano and Ibanag mother tongue teachers. I then used a two-level analysis tool for the data, in order to identify transferrable themes as they emerged in the narratives.

## **Chapter Five: Presentation and Analysis of Data**

The following chapter presents the data collected from the lived experiences of selected MTB-MLE educators, and its analysis. First, the responses from the participants were categorized according to their corresponding stages in the AI 4D Cycle model by Cooperrider and Whitney (2005). Second, the themes were analyzed as they emerged from each of the interview questions. It also includes excerpts from the participants, who have been assigned pseudonyms, namely: IL1 for Ilokano Grade 1, IL2 for Ilokano Grade 2, IB3 for Ibanag Grade 3, and IBK for Ibanag Kindergarten. Third, the narratives were interpreted and situated according to the known literature on the subject.

### **5.1 Discovery: What works?**

In this stage, the teachers were asked to recall lived experiences which enabled them to demonstrate how mother tongue education translates in a multilingual classroom. First, the participants reflected on what they personally valued about themselves as teachers as well as their teaching practices. Next, they were asked about their key accomplishments, and how they overcome challenges they face on a daily basis. They also shared some strategies, concepts, and instructional materials they have used in order to make the lessons more effective and engaging for students. To the best of their knowledge, they were asked about the benefits of the existing MTB-MLE policy. Lastly, they were asked about any feedback they have received from other stakeholders regarding their classes, namely input from parents and their students.

## Question 1      Teacher Values

***The Hidden Curriculum.*** The participants strongly expressed prioritizing personal life values, such as honesty and hard work, and how these values in turn inform their practice. For them, their role as teachers goes beyond preparing students for academic success, but one that also includes seeing themselves as moral educators. One teacher calls this “the hidden curriculum.” IBK shares:

As a teacher, I see to it that the students learn values. I don't dwell much on the academics, because that's easier to absorb as they grow through their schooling.

The "hidden curriculum" is what I value as a teacher. (Excerpt 1)

As values tend to have a cultural component as well, it is interesting to note how teachers define the values they implement in the classroom. In other words, some values could be interpreted differently between groups. For instance, sleeping in the middle of the day could be regarded as laziness by some, but for the children of farmers, this is how they see their parents value their rest and productivity. Hard work, in this case, is measured by how early they wake up and by how much work is done before the sun reaches its highest point. In this sense, if a moral stance is to be taken in the classroom, it is imperative for indigenous teachers to be aware of the cultural contexts in which their choices operate.

***Good Pedagogy.*** In their teaching practices, the teachers mentioned valuing being prepared, determined, and approachable, in order to achieve the day's objectives and by the end of the year, transition the students properly to the next level. IB3 shares how she stays organized by manually compartmentalizing her lesson plans and activity

sheets in separate envelopes, with the weekly objectives listed on the front. This way, she can see what requires to be covered, how much she was able to discuss during that week, and in some cases, which items need to be reviewed.

As the participant with the most number of years in terms of her overall teaching experience, as well as attaining the highest rank as Master Teacher, it is not surprising that much of the input for good pedagogy came from IL2. Other than being able to meet goals and expectations, she stresses the importance of identifying student differences in order to know which types of materials and activities would be most appropriate for the class:

Based on my experience teaching MTB, it is important to distinguish the skills or individual differences of the students first. From there, we can start to strategize how to teach them. We can begin to use the appropriate materials so they can understand the lessons better. In teaching the MTB, the students will only be interested in the lessons if we use innovative teaching techniques. They become more attentive when we use varied materials or learner materials, workbooks, and teaching aids. (Except 2)

By innovation, IL2 mentions being creative with how lessons are carried out, depending on the given set of learners. While there are certain expectations already set in the MTB-MLE curriculum for each level, classroom realities require flexibility on the teacher's end. These practices correspond to characteristics found in Schacter and Thum's (2004) model for teacher quality, namely: Lesson Objectives, Lesson Structure and Pacing, Presentation, and Teacher Knowledge of Students.

***Community Involvement.*** To compensate for lack of funding, IBK reflects on being resourceful, referring to the community as a resource. Assigned in a school located in a far-flung area composed of low-income families, she states that she wants her students to focus on their studies, and for their parents not to worry about money. She is resolved in following the Department of Education’s “No Collection” policy:

I do this because I want the students and the parents to feel that I value them and their stories, that I see their needs, and that I will try to do something about it. I also involve the community, so that they are a part of any progress we make.

(Excerpt 3)

Following the “No Collection” policy means she cannot make monetary contributions mandatory for her students. She also cannot require activities where students have to pay in order to earn a grade—a controversial issue in public education which is often excluded in the discussion. Instead, she approaches the local government, alumni, and private individuals for help.

Community engagement allows for better learning in indigenous education, and generates projects which the Department of Education use as examples for other schools to follow. During IL1’s follow-up interview, she excitedly shared how their school won in a recent competition, their latest project being a classroom which was turned into a museum. The museum featured both historical and typical objects used in Ilokano households, which were arranged to mimic living spaces, from the living room to the bedroom to the kitchen. It also showcased farming tools, pottery, and festival items, all labelled and explained in the vernacular. Most importantly,

everything in the museum was donated by members of the community, and teachers are now able to take their students to the museum as a permanent learning space.

## **Question 2            Teacher Accomplishments**

***Student Achievement.*** More than highlighting credentials related to their chosen profession, the teachers emphasized being able to make a difference in their students' lives as one of their main accomplishments. This is evidenced by how much learning has taken place among their learners, the competitions they win, and their performance in the classroom. IB3 shares how her efforts translate in the classroom:

I've developed a system for my class. Everyday, there is an assigned leader. I assign a different student for each day. As soon as the bell rings, when it's time to start the class, they already know what to do. After praying, the boys will present a song [in Ibanag] first, and then the girls. The assigned leader oversees this during the first ten minutes of class. Then, I will formally start the lesson. They do this in the morning, and in the afternoon, when they come back from the lunch break. Even if I'm not there, and if you happen to pass by my class, you will see that they will still do it... (Excerpt 4)

As the last level in the MBT-MLE progression, IB3 prides herself in having students who are able to carry out tasks in the vernacular with minimal teacher intervention. Being able to set up the appropriate learning environment is a recognized criteria of good teachers (Schacter & Thum, 2004). In this case, IB3 was able to create an atmosphere where the mother tongue is the starting point of her students' day, encouraging them to function in the language even before formal instruction begins.

*Peer Sessions.* Together with their colleagues, the participants pride themselves in being able to contribute in terms of teaching and learning materials. They create level-appropriate assessments, share instructional materials, and translate songs. This is particularly crucial for Kindergarten teachers, as they teach a foundational level. IBK shares:

As a regional trainer, I don't want the Kinder curriculum to be left behind. So together, we create our own instructional materials in Ibanag. We created activity sheets in Ibanag, and we supplied them to all the Kindergarten teachers... The teachers find these materials really helpful, especially since newer teachers tend to be assigned in Kindergarten. (Excerpt 5)

It is also during these sessions where they can find support from their peers, by discussing issues they might have encountered in class. Often, they make decisions regarding translating, contextualizing, and localizing materials. The teachers value these sessions as opportunities to learn from the practices of other teachers in the level. As teachers tend to quit in their first few years in the field (Harris & Sass, 2011), indigenous educators overwhelmed with the adjustments demanded by mother tongue education find it helpful to know where to turn to for assistance.

### **Question 3            Overcoming Challenges**

*Normalizing the use of the mother tongue.* While the participants were fluent in the vernacular, they admitted to initially experiencing difficulty when teaching in the mother tongue for a prolonged period of time. As for interaction with her first grade learners, IL1 recognized the immediate need to expand her students' vocabulary in

order for them to feel more comfortable expressing themselves in the new environment. In normalizing the use of the mother tongue in the classroom, she shares:

I started by asking them usual things about their day using Ilokano. For example, I would ask them [in Ilokano], "What did you do before coming to school today?" Eventually, they were able to accept that when they're in the classroom, we will be using the mother tongue. Little by little, I was able to overcome these barriers by simply doing this: I communicate with them in Ilokano, I give directions in Ilokano. I give feedback in Ilokano. One strategy I found very effective is this: One Ilokano word each day. We would have a word for the day that's in Ilokano. I would use it in a sentence, and also give them the Filipino and English equivalents. If you do this everyday, eventually their word bank will expand.

(Excerpt 6)

In the case of IL1, her current class is composed of students who identify with the school's mother tongue by heritage, and not necessarily one that the learners know best. Some students might not have also learned the mother tongue well in pre-school, adding to the challenges that the next teacher have to face. While they might be receptive users of the language, able to make sense of expressions they hear from their parents, they are most likely not required to respond in the vernacular at home. To increase their sense of belongingness in the classroom, she encouraged participation by working on their vocabulary, thereby giving them the means to communicate in their new learning environment.

*Assistance for LDC Learners.* The adoption of the MTB-MLE policy places the Philippines in a challenging position, in that teachers and students are functioning within a linguistically diverse context or LDC (Metila, Pradilla, & Williams, 2016a). This means that classrooms are not only multilingual environments targeting learning content in three languages (mother tongue, Filipino, and English), but are also composed of students who identify with different or multiple mother tongues. This requires adjustment on the part of teachers, by offering additional assistance for such learners. IB3 recounts:

This is difficult especially because although most of my students are Ibanags, I also have Tagalog and Ilokano students... I really try to talk to them in Ibanag; for example, when I ask them to do simple tasks such as handing me my bag or ask if they know a particular teacher. They usually get it. If not, they will ask me, and that's when I will translate for them. (Excerpt 7)

As for feedback, the participants shared that LDC learners appreciate guided feedback from their teachers, especially when they are struggling with vocabulary or grammar. IB3 also observed that they are also less anxious when feedback is given by their peers or classmates. Instead of direct feedback when an LDC learner makes a mistake, the teacher will ask the class to help the student instead. While there is evidence which shows that oral corrective feedback from the teacher has a positive effect on second language classrooms (Lyster, Saito, & Sato, 2013), this seems to not be the case for mother tongue education in Isabela.

***Student Support Services.*** Another area of interest is what happens when a student fails to achieve the necessary competencies in the level. One participant remarked that this is not necessarily an issue related to policy implementation, but more likely linked to the home. IL2 narrates:

Sometimes we have to retain one or two students. Often, it's because they are not well-supported at home. Their parents have to work, and they have no time to help their children. In this case, we would do home visitations. We follow-up on these students. We try to identify what type of help is really needed to motivate the students to learn. Most of the time, it's because of poverty. The students don't eat well, so they can't focus. So we developed a feeding program here, which is funded by DepEd and have to be reported. (Excerpt 8)

The feeding program which is a form of retention strategy is also completely volunteer-based. Parents of students who are enlisted in the program take turns in cooking and preparing the meals. As the Department of Education fund school projects based on their reports, IL2 shared that their school has been recognized for having its own vegetable garden, in order to alleviate the costs.

#### **Question 4            Classroom Strategies**

***Direct Instruction.*** In discussing the daily design of how classes are run in the MTB-MLE program across levels, IL2 talks about using the direct instruction model where the teacher demonstrates the expected results, before students produce them either in groups or on their own. She says:

In the classroom, we use explicit instruction or direct instruction, because the steps are very systematic. It has three sequential steps: modeling, guided practice, and independent practice. (Excerpt 9)

Modeling allows the teacher to deliver the lesson for the day, tapping into both what the learners already know and what they need to know. In guided practice, students work and learn in groups, with minimal intervention from the teacher. In order to assess them individually, the teacher then assigns independent practice. IL2 shares that this is when teachers are able to distinguish which students need more help with the given lesson. In this case, the teacher would either assign homework for those students as additional practice, or re-strategize by reviewing the lesson for the class.

***Engagement Activities.*** The participants emphasized the effectiveness of assigning group activities where the students can learn cooperatively. Moreover, teachers can design these activities to target specific skills. They can then assess the students based on their outputs. IL2 shares:

We also do group activities so that the students can share their ideas with each other. I give them guide questions for the discussion, or I give them instructions for writing certain phrases so that I can check their spelling, or sometimes I would make them draw so that I could see how much they've really understood from the lesson. This way, they can figure out the answers together... Group work allows these students to see and observe what their classmates are doing, and learn from the stronger ones. (Excerpt 10)

IL1 agrees on using engagement activities in checking for comprehension, such as role-playing. She explains:

For example, when we read a story, I would ask them to act out some scenes. If they really understood the story, they would be able to act it out...Yes, role-playing. In some scenes, I would also ask them to act out or repeat what the character in the story said. They really enjoy this activity. (Excerpt 11)

IB3 adds that such activities often involve action words, which include concepts that students can relate to almost instantly. This reflects the use of total physical response (TPR) as a teaching technique among the participants. A teaching method promoted by Asher (1969), TPR mimics how children learn their first language through actions, even before they learn to say the actual words.

***Student Talktime.*** As learners in public schools tend to share textbooks, sometimes with more than three students sharing the same resources, and teachers are not always provided with a way to reproduce materials for the class, the participants reflected on increasing student talk time instead. IL1 comments:

Since there is an issue with the availability of learning materials, this scarcity one of the biggest hindrances in learning the mother tongue successfully. As a teacher, I still have to do my best to ensure maximum learning among my young learners. I encourage maximum participation during discussion. I really let them talk. I ensure that each one talks and participates. I try to use a level of questioning that will catch their attention, and to dig deeper. (Excerpt 12)

Increasing student talk time also means teachers are more likely to encounter input from learners on topics which might be unfamiliar to them. Similar to the Mazahua students examined by Paradise and deHaan (2009), this implies a degree of role-reversal in the classroom. IBK narrates:

They tell me stories and I become the listener, and then I will find a way to connect the lesson to their stories... This allows them to develop their oral language in Ibanag. (Excerpt 13)

Thus, role-reversal in this context enables the teacher to identify materials students are into, in order to make the activities more interesting for the class. Additionally, it creates opportunities for learners to further develop their language skills.

#### **Question 5            Concepts in the Mother Tongue**

*Indigenous Knowledge.* Consistent with the policy's expectations, all the concepts mentioned by the teachers fall under the targeted literacy domains by the Department of Education, showing the participants' full understanding of the MTB-MLE mandate. This includes developing the students' oral language, communication skills, pronunciation and fluency, vocabulary and spelling, grammar, reading comprehension, as well as skills related to writing and composition.

Aside from these concepts, one of the participants talked about the inclusion of indigenous knowledge in her teaching practices. For this, the participant narrates how she has to be resourceful in finding content:

I teach the history of the Ibanags, and their identity as Ibanags. I also teach about the Ibanag culture. For content on culture, this is a bit harder. In this case, I need

to ask around, especially the elders, because you won't find much online, so I need to be resourceful. I have a few key people that I go to for this. (Excerpt 14)

IB3 reasons that when her students are able to identify with the Ibanag history and culture, they are able to place more value on their mother tongue. This affirms the role elders play in indigenous language education, when involving them for curriculum development and implementation (Mike, 2016).

### **Question 6            Instructional Materials**

*Contextualized and Localized Materials.* While there are textbooks available in Ilokano and Ibanag, the participants commented on their constant need to contextualize and localize content. IB3 remarks on having to switch to more familiar topics to increase student participation:

Although we are given materials, some of the content are not localized. For example, when we discuss objects, the textbooks talk about objects in general. As a teacher, I have to contextualize and talk about objects we normally see in an Ibanag community. For example, if I want them to participate, we won't talk about cake, but we can talk about bread. (Excerpt 15)

In addition, the participants stressed the effectiveness of using indigenous concrete objects in delivering their lessons. IB3 shares:

Concrete materials help a lot. The examples have to be tangible or things they see around them. As I mentioned, I really have to localize or indigenize the content. If we are talking about the kitchen, I have to show them objects seen in an Ibanag kitchen... (Excerpt 16)

Other than using cultural materials such as songs and stories in the mother tongue, warm-up activities also have to be localized. IBK adds:

For example, when we learn about the body parts. Before formally teaching the lesson, we would play a game. You know the game "Simon Says"? In Ibanag, we call him Pedro. By the time we finish the game and are ready to start the lesson, the students are more familiar with the terms. (Excerpt 17)

IBK also recounted an instance when she brought in manipulatives, or toys used to facilitate learning, which were typically found in standard Kindergarten classrooms. However, it did not work out as expected:

Actually, we bought a lot of manipulatives and toys for the students, but we find that they don't really play with them. Maybe because they don't see these kinds of toys in their homes. They would rather work with their hands, either by cutting paper or lacing letters. Maybe because they see their mothers lace at home. So what we did to develop their fine motor skills is we make them lace the outline of the letters. I find that the students will participate more if we incorporate things they see at home in their lessons. We create stories out of these objects. Each letter has a story book. In the classroom, we also have miniature objects of what people use in the barrio. This is also a part of promoting the culture of indigenous peoples. (Excerpt 18)

This upholds Vygotsky's (1978) notion that a child learns the most when cultural artifacts are used. These include authentic materials and concepts relevant to the child's environment. For example, lacing letters is a more welcomed activity in IBK's class, as Ibanags are known to be weavers.

## Question 7            Knowledge of the Policy

*Policy Objectives.* In the teacher narratives, it is evident that all the participants were knowledgeable regarding the objectives of the MTB-MLE. The perceived benefits mentioned by the teachers fell under the four areas targeted by the Department of Education: Language Development, Academic Development, Cognitive Development, and Socio-Cultural Development. IL1 sums it up perfectly:

Not allowing the use of the mother tongue in the classroom can hinder learning. Before, it was unacceptable to use the mother tongue, and students had to answer either in English or Filipino. So, some students would simply stop participating. But now, using the mother tongue in the early grades can help build a solid foundation among students for learning academic concepts. In learning their own language, it will strengthen the development of the appropriate cognitive and derivative skills. It will enable them to operate equally in multiple languages, starting with the mother tongue. They will start with Ilokano, and then Filipino as their second, and English as their third language. They will establish a strong educational foundation in the language they know best. They will be prepared to use all of their languages for success in school and for lifelong learning. Next, they will achieve the necessary competencies in each subject area, and they will be prepared to enter and achieve well in mainstream education, acquiring Filipino and English more effectively. They will be proud of their heritage, wherever they go. They will build respect for the language and culture of others. (Excerpt 19)

Contrary to the challenges identified in Burton's (2013) investigation on MTB-MLE, this current study reveals that effective mother tongue educators, at least for the ones

involved in the study, now show a thorough understanding of the premises of the policy. When needed, they are also able to communicate such objective to parents and students alike.

#### **Question 8            Parent Feedback**

*Need for Parent Education.* The policy was met with mixed reception. Some parents kept an open mind towards mother tongue-based education, while others questioned the changes that came with the new system. IB3 claims that she views parent feedback as an urgent matter, and immediately called for a homeroom meeting the first time she encountered complications in this area. She shares:

For the most part, I think those that oppose just need to be more informed. At this point, parent education is important in making the policy effective. Explaining the policy from the beginning really helps. (Excerpt 20)

IL1 agrees, adding that when such concerns are addressed properly, parents begin to see the benefits of MTB-MLE. Similar work on the subject constantly identify parent education as a gap that needs to be addressed in indigenous education, such as in the inquiry conducted by Mike (2016).

*Parent-Teacher Partnership.* Such a positive response from parents enable stakeholder partnerships that are indispensable for successful policy implementation. In the context of mother tongue-based education, the home ultimately serves as an extension of the classroom. IL2 narrates:

When the children bring home some of the work they did in class, the parents tell me that they are happy that their children are able to understand the lesson more

quickly. Some parents do appreciate it. When we give the students homework, some parents meet with us to ask help if they need it. (Excerpt 21)

More often than not, students turn to their parents for help with school work. While some parents might not readily accept this type of responsibility, it is important for them to know that they can turn to the teacher for help. This is especially true for parents whose mother tongue is different from their children's school curriculum.

### **Question 9          Student Feedback**

*Eventual Acceptance.* Although the policy change impacted their students the most, the teachers observed that they eventually accepted their new learning environment. Initially amused at the unfamiliar set-up, they slowly adjusted accordingly, and began to see its potential for inclusion. IL1 shares:

What I notice is that ever since I started teaching in the mother tongue, my class has gotten a lot louder. This is because they know they can freely express themselves in the language, and no one will stop them. They know no one will penalize them either. (Excerpt 22)

As a consequence of linguistic imperialism (Phillipson, 1992), in the old system, students were subject to speaking English all the time, often with the teacher selecting a student to list those that spoke otherwise. With the implementation of the MTB-MLE, students began to see that not only were they learning content in a language they could understand, but that they were also allowed to respond in a language they could freely share their ideas in, without having to worry about translation, pronunciation, vocabulary, or making grammar mistakes in English.

However, student feedback also extends to the home, and can be a factor in affecting parent-teacher partnerships. As IL2 explains:

The students also talk to their parents about their experiences in the classroom.

The only time they complain is if their classmates are too noisy or if they found the lessons boring, so I have to make sure the activities are engaging enough for everyone. (Excerpt 23)

Their input should therefore be valued for the success of the policy, and in increasing teacher quality. As the primary recipients of the mandate, it is quite surprising to find that not much focus has been placed on student voice among public school learners in the Philippines.

## **5.2 Dream: What might be?**

After discovering their best known practices, teachers were asked to envision their schools as reputable, well-established, leading institutions in the field of MTB-MLE in the future. They were asked to share what contributions they might have made, and their roles in making this possible.

### **Question 10      Teacher Contribution**

*Teacher Commitment.* Although it took a while for the participants to reflect on this item, they unanimously agreed on doing their part well as mother tongue educators as their contribution. This involves more than just simply teaching according to the curriculum, but going the extra mile by giving their full commitment to the policy. IBK expounds on this by reflecting on the strength found in teachers who are resolved to consistently using the vernacular. She shares:

First, I would say that I helped build a strong foundation in using Ibanag. Every time they assess us through contests, this school always qualifies as a top performing school in MTB. I think what helps is that the teachers in this school are pure Ibanag, and that they really deliver the lessons and conversations in Ibanag, both inside and outside the classroom. The students are really able to master the language because the teacher does not deviate from using it. (Excerpt 24)

It interesting to note how IBK associates teacher quality in their field with being “pure” in identity, when she means fluency and proficiency in the language. This is the same challenge reported by Metila, Pradilla, and Williams (2016a), in the case of educators getting assigned in schools where the mother tongue is in a vernacular they feel less competent in. While they might identify with the mother tongue to some degree, these teachers commit themselves to re-learning the language in order to feel confident when teaching in and about it.

***Students as Lifelong Learners.*** Aside from their unwavering commitment to the policy, the participants reflected on the long-term effects of their practices in their learners, which includes contributing towards their identities and indigenous roots.

According to IB3:

I want the students to remember me as the teacher who tried her best to reinforce the policy. I also want to have contributed towards their identity as Ibanags. When my students hear people speaking in Ibanag, I want them to be able to identify with those people. (Excerpt 25)

IB3 seems to consider how her students will turn out later in life as a reflection of her

influence as a teacher. She narrates that this has always been the case for her – she became a good teacher because she has never forgotten how good her first grade teacher was to her. She applies this view of teaching in her practice, including identity formation as part of her contributions as a mother tongue educator. In the words of IL2, she is committed to producing “lifelong learners of the mother tongue.”

From the participants’ perspective, this holistic view of the impact of the policy also implies a lasting effect on the students’ citizenship. For these teachers, when students are firmly rooted, such learners will become productive members and eventually contribute for the good of their own communities.

### **5.3 Design: What should be?**

For continued development, the participants reflected on specific mother tongue-based pedagogy they would like to learn more about. They were also asked about other relevant topics they would like to be trained on in order to maintain their effectiveness as MTB-MLE educators.

#### **Question 11 Professional Development**

*Material Development.* While there are already textbooks available in order to implement the policy, there remains a need to develop more instructional materials specific to the surrounding community the students are in. IL2 shares:

For now, I would like to have more seminars or workshops on making contextualized learning materials in the mother tongue. This is what the students really need in their learning. In making contextualized materials, they will be able

to see what they are learning, in their own homes and in the community. (Excerpt 26)

As there are also variations within the same vernacular, depending on the area where the language is used, the participants suggested providing teachers reference materials, such as localized dictionaries, in order to resolve issues in translation and consistency in spelling. Therefore, there is a need to provide indigenous educators with materials that help with standardizing certain aspects of the language, mainly for purposes of evaluation and in fostering a print rich environment.

***Localized Teacher Training.*** Another area of concern relates to customizing teacher training. Before assigning a teacher to a level, the Department of Education provides initial training for MTB-MLE instruction. For subsequent seminars and professional development sessions, each school then sends selected representatives, who in turn pass on their learnings to their colleagues. However, this can still be improved. IB3 remarks:

What would be helpful is to receive training localized to our mother tongue here, not just teaching the mother tongue in general. (Excerpt 27)

This gap involves conducting customized training, by learning from the practices of not only teachers teaching in the same mother tongue, but perhaps even of the same variety. This need could also provide opportunities for teachers to carry out localized research. Given their specific contexts, meeting this need can lead to teachers publishing work in and about their vernacular.

## 5.4 Destiny: What to embrace?

To ensure the success of MTB-MLE in the country, the teachers were asked how they could demonstrate their commitment to the policy.

### Question 12 Demonstration of Commitment

*Teacher Ideology.* Beyond ethics and adherence to policy, the continued success of mother tongue-based education heavily relies on the ideological position the educators choose to take on for themselves. This means that while MTB-MLE is mandated by law across public schools, teachers must resist devaluing their mother tongues against Filipino and English. This is the same challenge found in the case of implementing indigenous language education in Zimbabwe, whose stakeholders continue to uphold the economic benefits of English over the mother tongue (Ndamba, van Wyk, & Sithole, 2017).

According to Tupas (2015), while the perceived cognitive and academic benefits of learning in the mother tongue are unquestionable, there is a need to break colonially-induced structures related to linguistic inequalities, and that the way forward for MTB-MLE is “a reconceptualization of teacher education, one that is centered around teacher ideology, and not only teaching methodology” (p. 121). The participants echo the same sentiments in their answers, saying that when they value the mother tongue, their students will value their heritage language as well. Overtime, students will begin to learn with the mindset that they can move forward in life without leaving their mother tongues behind. As IL1 commits herself to doing:

To inculcate in the minds of the young learners not to forget the mother tongue, that they should never leave their mother tongue behind. Instead, I will teach them

to be proud of their mother tongue, and to treasure it by using it everyday.

(Excerpt 28)

Finally, in sustaining the success of MTB-MLE, IB3 declares:

I will continue learning to love the mother tongue. I think commitment starts there. It has to begin with me. If I'm committed to the policy, teaching it would be more effective. If I am effective, the class will follow. Realizing that this is the work I have to do, I have to do it well. (Excerpt 29)

## **5.5 Chapter Summary**

In exploring the emergent themes present in the collected data, the analysis reveal practices in indigenous education which both affirm and contradict what is known in the literature. It also led to themes that have long been recognized, as well as to surprising discoveries. While the narratives offer an opportunity for a rich discussion on indigenous education, I only considered items related to formulating a possible model for Yogad, as I conclude the findings of the study.

## Chapter Six: Conclusion

This final chapter summarizes the findings of the study, followed by a potential model for Yogad, before making implications and recommendations for further studies. In this research, the central point of inquiry addressed is: *How are indigenous language public school teachers contributing towards the success of MTB-MLE in Isabela?* Furthermore, the following questions are asked: *What practices do they find have a positive impact in the classroom? What teaching approaches enhance their students' learning? What kind of instructional materials are helpful in promoting student success?*

### 6.1 Summary of Findings

The main objective of this research was to create a model for Yogad, one of the many local languages which have yet to be included in the MTB-MLE program, based on the present practices found in some of the top-performing public school classrooms in Isabela. Upon the recommendation of the Philippine Department of Education, several Ilokano and Ibanag language teachers served as participants in the study. Focusing on positive exchange, such practices were determined through a set of personal interviews.

Acknowledging the value of teacher quality as a contributing factor to learner success, these participants shared their lived experiences as mother tongue-based educators in multilingual classrooms. Using AI as the framework, the dialogue centered on what they currently find works in terms of teaching strategies, class delivery, instructional materials, and known feedback from other stakeholders. They then reflected on their contribution towards what the future of the program might look like, what should be done to enhance teacher quality, and what is to be embraced to move forward with the

given mandate. After transcribing and translating their responses, the data collected underwent a two-level, inductive thematic analysis. The results of the study reveal overarching themes which can lead to a possible model for Yogad.

## 6.2 A Model for Yogad

As Yogad is currently not included in the MTB-MLE mandate, models existing in similar contexts were explored instead. Based on the data gathered from the narratives, Ilokano and Ibanag teachers who are employed in schools with exceptional performance in the program offer a window into indigenous ways of teaching and learning, which often deviate from the ones found in standardized education. These practices can then lead to themes which can further inform how other indigenous languages like Yogad can be incorporated into the program. Transferability of themes found in the study were deemed to be possible for Yogad as it shares some similarities with Ilokano and Ibanag in terms of geographical location and linguistic properties (see Figure 5).

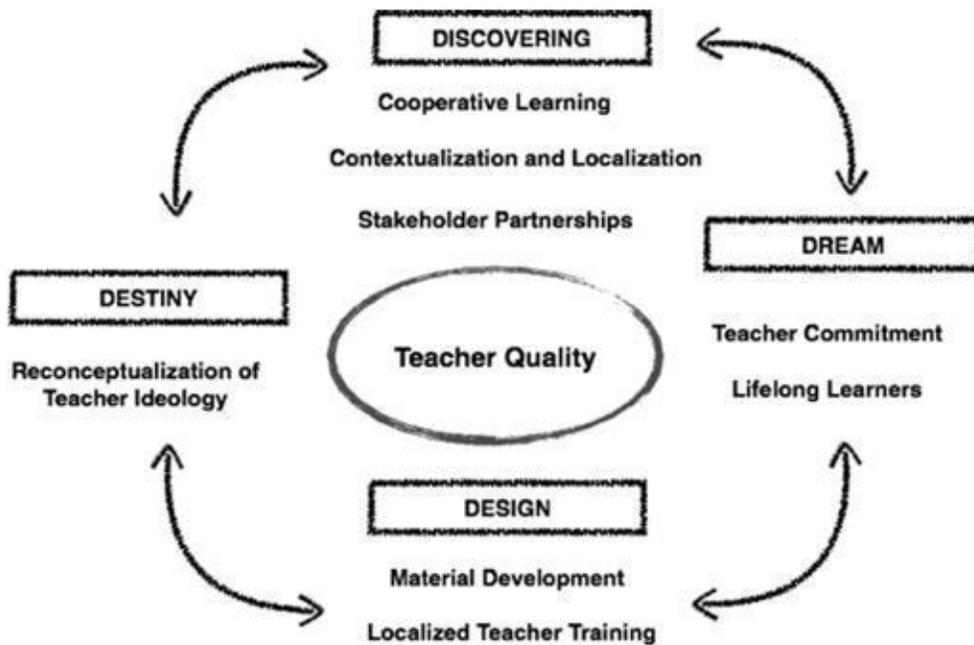


Figure 5. Quirante 4-D Yogad MTB-MLE Model

As the front liners in implementing the mandated curriculum, and the first face students see in the classroom, heritage language teachers who excel in their field reflect a thorough understanding of the given policy, as well as an unwavering commitment to their profession and in producing lifelong learners of the mother tongue. While they recognize that there is more work to be done in terms of material development and localized teacher training, they have taken an ideological position to value the mother tongue themselves. In exploring their present practices, the following conclusions are also made:

1. The teachers in the study acknowledge MTB-MLE as a practice done in the context of stakeholder relationships, which include teacher-parent partnerships and community engagement. Equally identified as their main challenge and main partner in implementing the policy, the teachers recognize the role of the parents. When teachers value parent education, they are able to address issues parents might have, and how they can provide assistance for their children, extending the classroom to their homes. Additionally, members of the community can serve as a resource in enhancing the students' learning experience, as well as in conducting projects that promote learner success.
2. In terms of teaching approaches which prove to be engaging for learners, the participants use cooperative learning where students learn with and from each other, in a group setting (Johnson, Johnson, & Holubec, 2013). This strategy allows teachers to place students who might find the lesson more challenging or learners with a different mother tongue, with stronger ones. In assigning group

work, teachers can then design activities where students can employ strategies in order to produce the desired output together. This also proved to be effective in giving feedback, in that error correction is viewed as a shared activity and is often done indirectly as a class, with the teacher acting more as a facilitator.

3. As for the instructional tools utilized in class which enhance the students' learning experience, the teachers recommend constant contextualization and localization, where the various materials used are relevant to the learner's surrounding environment, culture, and way of living. This coincides with the literature related to promoting a culturally responsive pedagogy (Savage et al., 2011). While there are textbooks provided for MTB-MLE educators, success in delivering the lesson rely on those who adjust the content to maximize their students' learning.

Moreover, a high value of teacher quality is found in teachers who are innovative (Graham, 2010). The participants in the study show a commitment tied with the willingness to be resourceful and creative, developing instructional materials beyond the given textbooks.

### **6.3 Implications**

Recognizing this work's limitations, without neglecting to acknowledge its potential and possibilities, several insights can be gained from the study which would be beneficial for stakeholders involved in MTB-MLE:

Without a doubt, there is much value in investing on good teachers. In the case of mother tongue education, these teachers must not only be effective in teaching core subjects and content areas, but as well as in instructing in the vernacular. As the program

comes in a spiral progression design, the teacher's mother tongue proficiency is most crucial in the lower grades, especially in Kindergarten. As the participants who were interviewed in the study were all native speakers of their respective curriculums, data showed that they were able to normalize the use of the mother tongue in their classrooms, evaluate their students more efficiently, contribute towards material development in the language, communicate with parents in the vernacular, and provide additional assistance to students. This implies a need to assess MTB-MLE educators in terms of their heritage language skills, before being assigned to a grade level covered under the mandate.

In addition, as the teachers constantly develop materials and assessments with their colleagues, there is a need to create a platform where these materials can be deposited and easily accessed. While the participants mentioned finding resources from online communities, these sites do not operate under the Department of Education, and have to be approved by their supervisors. These downloaded materials also have to be then contextualized, so a material bank for these localized versions would save the teachers more time and aid them in focusing on classroom delivery instead. Local access would also help teachers who might be limited in terms of accessing the internet or using a computer.

Lastly, the data reveals the indispensable value of stakeholder partnerships. Therefore, there is a need to invest on programs addressing parent education, and discuss new ways on how this is to be approached. Perhaps other than conducting homeroom meetings, parents of students who have successfully finished the MTB-MLE program can orient other parents. Additionally, they can create an initiative where parents meet to support each other in providing assistance to their children at home, rather than solely

approaching the teachers.

## **6.4 Recommendations**

As the study was not able to cover all the aspects related to MTB-MLE research, the following recommendations are given for future studies:

First, aside from highlighting teacher voice, a more in-depth research involving feedback from parents would not only explore ways on how to further develop and strengthen teacher-parent partnerships, but would also contribute towards the body of literature related to parent education. Moreover, work on student voice and their experiences learning in the mother tongue would help answer the question, “But what do the students think?”

Second, this study only determined the current practices found in Ilokano and Ibanag. As there are 17 more languages actively listed under the policy, one could try working on the best practices found in these remaining languages. This would help categorize such practices depending on the context a particular heritage language is classified under: Large (high-use), Small (low-use), Tagalog, or Linguistically Diverse (Metila, Pradilla, & Williams, 2016b).

Finally, for the continued success of the mandate, it would be interesting to conduct research focusing on the concept of teacher ideology. While mother tongue teachers are willing to abide by the policy, exploring their position in the greater dialogue involving language equalities and identity construction is suggested. This would not only help MTB-MLE to move forward, but also move away from ideologies formed in a country that was once colonized, structurally breaking what Burton (2013) labels as “strong overt support and subtle covert resistance” (p.84).

## **6.5 Chapter Summary**

Learning from the best practices implemented in some of today's MTB-MLE classrooms, developing a curriculum for Yogad goes beyond producing educational artifacts in the language. If its place in the program is to be secured, it also involves training proficient teachers who will run cooperative learning-based classes, develop stakeholder partnerships, as well as acquire a willingness to constantly contextualize their instruction. More than localizing their teaching methods, future Yogad teachers must also learn to deconstruct and reconstruct their ideologies, in order to see the real treasure associated with mother tongue education: Producing well-rounded learners with their identities intact, who are then able to contribute positively in the society, while functioning in multiple languages. In a country with a policy that supports indigenous ways of teaching and learning, there is no better time to invest in the future of Yogad.

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## Appendix A Letter for the Philippine Department of Education

**Title:** The Future of Yogad: An Appreciative Inquiry on Mother Tongue-Based, Multilingual Education Classroom Practices in Isabela

**Date of ethics clearance:** December 11, 2017

**Ethics Clearance for the Collection of Data Expires:** December 31, 2018

December 12, 2017

Dear Sir or Madam,

My name is Chareena Lareza Quirante and I am a Master's student in the School of Linguistics and Language Studies at Carleton University in Ottawa, Canada. I am working on a research project under the supervision of Dr. Marie-Odile Junker and Dr. Jaffer Sheyholislami.

I am writing to you today regarding a study on heritage language preservation in the context of indigenous language education. This study aims to explore and document classroom practices reflective of the Mother-Tongue Based, Multilingual Education mandate in the Philippines. In light of this, I would like to ask for your recommendations for **four public school elementary teachers teaching in Ilokano and Ibanag in Isabela (two of each)** whom I can invite for an interview.

Ideally, the recommended participants would be (regardless of age or gender):

- *Teachers with at least a year of experience teaching in the indigenous language (Ilokano or Ibanag)*
- *Teachers employed in public elementary schools with some history of success in mother-tongue based education*

This study involves one 60-minute interview, which will be conducted in English and Filipino, and will take place in a mutually convenient, safe location. With the teachers' consent, the interviews will be audio-recorded. The recordings will be transcribed and translated. Answers in English will be transcribed by the researcher. Additionally, answers in Filipino will be transcribed and translated by the researcher. Once the audio data is encrypted and transferred to a secured drive, all audio-recording in the recorder will be destroyed.

Once the names and relevant contact information of the recommended participants have been determined by your office, I will then invite them to participate in the project, brief

them about the study, and get their consent for data.

As this project does involve the documentation of personal narratives, care will be taken to protect each participant's identity. This will be done by keeping all responses anonymous by assigning a pseudonym and allowing them to request that certain responses not be included in the final project.

Additionally, they will have the right to end their participation in the study at any time, for any reason, up until February 10, 2018. If they choose to withdraw, all the information they have provided will be destroyed.

As a token of appreciation, I will be providing them with refreshments during the interview, as well as a small, non-monetary gift. No other compensation will be provided.

All research data, including audio-recordings and any notes will be encrypted. Any hard copies of data including any handwritten notes, password-protected drive, and recorder will be kept in a locked cabinet at the researcher's residence in Ottawa, Canada. Research data will only be accessible to the researcher and the research supervisors. Upon completion, the audio data in the drive will be deleted and only anonymized data will be kept by the researcher for future studies on the same topic, which would include possible publications and presentations. A final copy of the results of the study can also be requested through the researcher.

This ethics protocol for this project was reviewed by the Carleton University Research Ethics Board, which provided clearance to carry out the research. Should you have questions or concerns related to your involvement in this research, please contact:

**CUREB-A**

If you have any ethical concerns with the study, please contact Dr. Andy Adler, Chair, Carleton University Research Ethics Board-A (by phone at +16135202600 ext. 2517 or via email at [ethics@carleton.ca](mailto:ethics@carleton.ca)).

If you would like to take part in this research project, or have any questions, please contact me at [ChareenaQuirante@cmail.carleton.ca](mailto:ChareenaQuirante@cmail.carleton.ca). Please note that I will be in the country starting January 18, 2018 and may be contacted at [REDACTED]

Sincerely,

Chareena Lareza Quirante

## **Appendix B Letter of Invitation to Participants**

**Title:** The Future of Yogad: An Appreciative Inquiry on Mother Tongue-Based, Multilingual Education Classroom Practices in Isabela

**Date of ethics clearance:** December 11, 2017

**Ethics Clearance for the Collection of Data Expires:** December 31, 2018

January 22, 2018

Dear Sir or Madam,

My name is Chareena Lareza Quirante and I am a Master's student in the School of Linguistics and Language Studies at Carleton University. I am working on a research project under the supervision of Dr. Marie-Odile Junker and Dr. Jaffer Sheyholislami.

As recommended by the Philippine Department of Education, I am writing to you today to invite you to participate in a study on heritage language preservation in the context of indigenous language education. This study aims to explore and document classroom practices reflective of the Mother-Tongue Based, Multilingual Education mandate.

This study involves one 60-minute interview, which will be conducted in English and Filipino, and will take place in a mutually convenient, safe location. With your consent, interviews will be audio-recorded, transcribed, and translated. Answers in English will be transcribed by the researcher. Additionally, answers in Filipino will be transcribed and translated by the researcher. Once the audio data is encrypted and transferred to a secured drive, all audio-recording in the recorder will be destroyed.

While this project does involve some of your personal narratives, care will be taken to protect your identity. This will be done by keeping all responses anonymous by assigning you with a pseudonym and allowing you to request that certain responses not be included in the final project.

You will have the right to end your participation in the study at any time, for any reason, up until February 10, 2018. If you choose to withdraw, all the information you have provided will be destroyed.

As a token of appreciation, I will be providing you with refreshments during the interview, as well as a small, non-monetary gift. No other compensation will be provided.

All research data, including audio-recordings and any notes will be encrypted. Any hard

copies of data including any handwritten notes, password-protected drive, and recorder will be kept in a locked cabinet at the researcher's residence in Ottawa, Canada. Research data will only be accessible to the researcher and the research supervisors. Upon completion, the audio data in the drive will be deleted and only anonymized data will be kept by the researcher for future studies on the same topic, which would include possible publications and presentations. A final copy of the results of the study can also be requested through the researcher.

This ethics protocol for this project was reviewed by the Carleton University Research Ethics Board, which provided clearance to carry out the research. Should you have questions or concerns related to your involvement in this research, please contact:

**CUREB-A**

If you have any ethical concerns with the study, please contact Dr. Andy Adler, Chair, Carleton University Research Ethics Board-A (by phone at +16135202600 ext. 2517 or via email at [ethics@carleton.ca](mailto:ethics@carleton.ca)).

If you would like to participate in this research project, or have any questions, please contact me at [ChareenaQuirante@email.carleton.ca](mailto:ChareenaQuirante@email.carleton.ca) or at [REDACTED] (Philippine mobile number).

Sincerely,

(Insert signature)  
Chareena Lareza Quirante

## Appendix C1 Consent Form – English Version

**Title:** The Future of Yogad: An Appreciative Inquiry on Mother Tongue-Based, Multilingual Education Classroom Practices in Isabela

**Date of ethics clearance:** December 11, 2017

**Ethics Clearance for the Collection of Data Expires:** December 31, 2018

I, \_\_\_\_\_, choose to participate in a study on indigenous language education. This study aims to document and explore classroom practices reflective of the Mother-Tongue Based, Multilingual Education mandate. **The researcher for this study is Chareena Lareza Quirante in the School of Linguistics and Language Studies (SLaLS).**

She is working under the supervision of Dr. Marie-Odile Junker and Dr. Jaffer Sheyholislami in the School of Linguistics and Language Studies.

---

This study involves one 60-minute interview, which will be conducted in English and Filipino. With your consent, interviews will be audio-recorded. The recordings will be transcribed and translated. Answers in English will be transcribed by the researcher. Additionally, answers in Filipino will be transcribed and translated by the researcher. Once the audio data is encrypted and transferred to a secured drive, all audio-recording in the recorder will be destroyed.

As this project will ask you about your lived experiences in the classroom, your answers will reflect your personal experiences. I will take precautions to protect your identity. This will be done by keeping all responses anonymous, assigning you a pseudonym, and allowing you to request that certain responses not be included in the final project.

You have the right to end your participation in the study at any time, for any reason, up until February 10, 2018. You can withdraw by phoning the researcher or emailing the research supervisors. If you withdraw from the study, all information you have provided will be immediately destroyed.

As a token of appreciation, you will receive refreshments during the interview, along with a small, non-monetary gift. This is yours to keep, even if you withdraw from the study.

All research data, including audio-recordings and any notes will be encrypted. Any hard copies of data including any handwritten notes, password-protected drive, and recorder will be kept in a locked cabinet at the researcher's residence in Ottawa, Canada. Research data will only be accessible to the researcher and the research supervisors.

Once the project is completed, all remaining audio data will be deleted in the drive and only anonymized research data will be kept by the researcher and potentially used for other research projects, including possible publications and presentations, on this same topic.

If you would like a copy of the finished research project, you are invited to contact the researcher to request an electronic copy which will be provided to you.

The ethics protocol for this project was reviewed by the Carleton University Research Ethics Board A Clearance # 108119, which provided clearance to carry out the research. If you have any ethical concerns with the study, please contact Dr. Andy Adler, Chair, Carleton University Research Ethics Board-A (by phone at 613-520-2600 ext. 2517 or via email at [ethics@carleton.ca](mailto:ethics@carleton.ca)).

**Researcher contact information:**

Chareena Lareza Quirante  
SLaLS  
Carleton University  
[REDACTED]  
[ChareenaQuirante@cmail.carleton.ca](mailto:ChareenaQuirante@cmail.carleton.ca)

**Supervisor contact information:**

Dr. Marie-Odile Junker  
SLaLS  
Carleton University  
[MarieOdile.Junker@carleton.ca](mailto:MarieOdile.Junker@carleton.ca)

**Supervisor contact information:**

Dr. Jaffer Sheyholislami  
SLaLS  
Carleton University  
[Jaffer.Sheyholislami@carleton.ca](mailto:Jaffer.Sheyholislami@carleton.ca)

Do you agree to be audio-recorded: \_\_\_Yes\_\_\_ No

\_\_\_\_\_  
Signature of participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of researcher

\_\_\_\_\_  
Date

## Appendix C2 Porma ng Pahintulot – Filipino Version

**Pamagat:** Ang Kinabukasan ng Yogad: Isang Makabuluhang Pag-aaral sa mga Gawi sa Silid-Aralan Ukol sa Edukasyon Hinggil sa Iba't Ibang Likas na Wika sa Isabela

**Petsa ng Pagbibigay ng Pahintulot:** Disyembre 11, 2017

**Pagpaso ng Pagbibigay Pahintulot sa Pagkolekta ng mga Datos:** Disyembre 31, 2018

Ako si, \_\_\_\_\_, na kusang makikibahagi sa pag-aaral hinggil sa edukasyong panlikas na wika. Layunin nitong idokumento at galugarin ang mga gawi sa loob ng silid-aralan hinggil sa pagpapatupad ng unang wika sa edukasyong multi-lingual. **Ang mananaliksik ay si Chareena Lareza Quirante.** Siya ay nasa ilalim ng pangangasiwa ni Dr. Marie-Odile Junker at Dr. Jaffer Sheyholislami sa School of Linguistics and Language Studies.

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Ang pag-aaral ay kinabibilangan ng 60- minutong talakayan. Sa iyong kusang pagsang-ayon, ang mga panayam ay mairerekord. Ang mga nirekord na panayam ay maitatala at maisasalin sa ibang wika. Sa mga sagot na binanggit sa mga unang wika (Ilokano o Ibanag), ang mga nirekord na talakayan ay maipadadala sa may kakayahang indibidwal o pangkat para sa kaukulang pagsasatitik at pagsasalin nito. Samantala, ang mga sagot sa Filipino ay isasatitik at isasalin ng mananaliksik. Pagkatapos na malagyan ng koding at maisalin sa isang ligtas na kompyuter drayb, lahat ng mga naisalin na boses mula sa rekorder ay buburahin upang hindi na magamit ng iba.

Dahil ang proyekto ay tumutukoy sa iyong mga pakikibahagi sa loob ng silid-aralan, ang mga kasagutan ay nagpapakita sa personal mong karanasan. Ang iyong pagkakakilanlan ay pananatiliing lihim. Lahat ng mga sagot ay hindi ibubunyag ang pinanggalingan at mananatiling sa sagisag o alyas lang makikilala ang mga nakapanayam. Kung may mga bahagi ng inyong tugon ang nais niyong tanggalin, hindi na ito isasali sa proyekto.

Karapatan mong wakasan ang pakikibahagi sa pag-aaral sa anumang oras at dahilan hanggang Pebrero 10, 2018. Maaari mong bawiin ang iyong mga pagpapaliwanag sa pamamagitan ng pagtawag sa mananaliksik o pag- email sa mga nangangasiwa sa kaniya. Sa iyong pag-atras sa pakikibahagi, agad na buburahin ang lahat ng mga impormasyong galing sa iyo.

Bilang pasasalamat, makatatanggap ka ng libreng meryenda sa araw ng panayam ganoon din ang mga maliliit na token o regalo. Hindi na babawiin ang mga ito kahit umatras ka pa sa pag-aaral.

Ang mga datos ng pananaliksik, pati ang mga boses sa rekorder at lahat ng mga kaalamang makalap sa pananaliksik ay malalagyan ng koding upang hindi magamit ng iba. Lahat ng mga kopya ng impormasyon kabilang ang mga sulat kamay, mga

kompyuter drayb na protektado ng password, at mga aparatus sa pagrerekord ay itatago sa isang nakasusing kabinet sa tirahan ng mananaliksik sa Ottawa, Canada. Ang mga datos na makalap ay magagamit lamang ng mananaliksik at ng mga nangangasiwa sa kaniya.

Pagkatapos ng proyekto, lahat ng mga mga naiiwang datos na nairekord ay buburahin sa kompyuter drayb at ang mga hindi pinangalan lamang ang maitatago na maaaring gamitin sa ibang proyekto, kabilang sa posibleng pagkalahathala, pagkaprisinta sa isang porum sa kahalintulad na topiko.

Kung nais niyong magkaroon ng kopya ng pananaliksik, maaari kayong humingi ng pahintulot upang kayo ay mapadalhan.

Ang pan-etikang protokol sa proyektong ito ay masusing pinag-aralan ng Carleton University Research Ethics Board A Clearance # 108119, na nagbigay ng pahintulot upang maisagawa ang pananaliksik. Kung mayroon kayong saloobin hinggil sa etika ng pag-aaral, maaari niyong tawagan si Dr. Andy Adler, Chair, Carleton University Research Ethics Board A (by phone at 613-520 2600 ext. 2517 or via email at ethics@carleton.ca).

**Kaalaman Tungkol sa Mananaliksik:**

Chareena Lareza Quirante  
SLaLs  
Carleton University  
[REDACTED]  
[ChareenaQuirante@cmail.carleton.ca](mailto:ChareenaQuirante@cmail.carleton.ca)

**Kaalaman Tungkol sa Nangangasiwa:**

Marie-Odile Junker  
SLaLs  
Carleton University  
[MarieOdile.Junker@carleton.ca](mailto:MarieOdile.Junker@carleton.ca)

**Kaalaman Tungkol sa Nangangasiwa:**

Jaffer Sheyholislami  
SLaLs  
Carleton University  
[Jaffer.Sheyholislami@carleton.ca](mailto:Jaffer.Sheyholislami@carleton.ca)

Sumasang-ayon ka ba na mairekord ang lahat ng iyong sasabihin sa talakayan?

Oo  Hindi

\_\_\_\_\_  
Lagda ng Nakibahagi

\_\_\_\_\_  
Petsa

\_\_\_\_\_  
Lagda ng Mananaliksik

\_\_\_\_\_  
Petsa

## Appendix C3 Porma ti Pammalubos – Ilokano Version

**Paulo:** Ti Masakbayan ti Yogad: Panangbigbig a Panagsukimat Kadagiti Kannawidan ti Naduma-duma a Nakaiyanakan a Pagsasao iti Pagadalan ti Isabela

**Petsa iti Pammalubos:** Disiembre 11, 2017

**Panagpaso ti Pammalubos iti Panagkolekta ti datos:** Disiembre 31, 2018

Siak ni, \_\_\_\_\_, sipapalubos a makipagpaset iti panagsukisok maipapan iti nakaiyanakan a pagsasao. Panggep daytoy a panagadal ti pannakaidokumento ken pannakabukibok kadagiti kannawidan iti uneg ti pagadalan kas mandato a mangiparang iti panagadal maipapan iti nadumaduma a nakairuaman a pagsasao. **Ti agsukisok ket ni Chareena Lareza Quirante iti School of Linguistics and Language Studies (SLaLS).** Isuna ket agdama a baybayabayan da Dr. Marie-Odile Junker ken Dr. Jaffer Sheyholisiami sadiay School of Linguistics and Language Studies.

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Daytoy a panagadal ket pakairamanan ti maysa a 60-minuto a pannakiuman. Iti pammalubosmo, ti interbyu ket mai-rekord. Ti nasao a pannakiuman ket maisurat ken maipatarus. Nu ti sungbat ket iti nakairuaman a pagsasao (Ilokano or Ibanag), dagiti nakarekord nga interbiyu ket maiyallatiw iti sabali a tao a makabael a mangisurat ken mangipatarus. Dagiti sungbat iti Ingles ket isurat ti agsukisok. Kanayunanna, dagiti sungbat iti Filipino ket maisurat ken ipatarus met laeng ti agsukisok. Kalpasan ti pannakaikoda wenno pannakailinged ti impormasyon babaen iti nalimed a kodigo ken pannakaiyallatiw iti naprotektaran a kompyuter drayb, ti uni a naitalimeng iti rekorder ket madadael.

Gapu ta daytoy a proyekto ket agsukimat maipapan kadagiti inaldaw-aldaw a pannakipagpaset iti pagadalan, dagiti sungbat ket mangiparang kadagiti personal a kapadasan. Saan a maibutaktak ti kinasiasinom agsipud ta siaannad a maprotektaran daytoy. Ti tunggal saludsod ket mailemmeng ti kinasiasino ti sumungbat, maikkankayo iti alyas, ket nu adda kayatyo a saan a mairaman kadagiti sungbatyo, mabalin a mapunas idia kangrunaan a proyekto.

Karbenganyo ti mangguted iti pannakiranud iti daytoy a panagadal iti aniaman nga oras, iti uray ania a rason, aginggana Pebrero 10, 2018. Mabalinyo nga ibabawi babaen iti panangipakaammo iti agsukisok iti telepono wenno panang-email kadagiti mangbayabay kenkuana. Nu ibabawim, amin nga impormasyon nga imbinglaymo ket dagus a mapunas.

Kas panagyaman, maipaayankayo iti meryenda nu maaramid ti pannakiuman, ken kasta met nga adda maipaima a token wenno babassit a regalo. Agpaaykenka dagitoy ken saanen nga alaen ti agsukisok, uray nu agbabawika iti pannakipagpasetmo.

Amin a datos ti panagsukisok, agraman ti uni a nakalebbe ken amin a naisurat ket mailinged babaen ti kodigo tapnu saan a maaramat ti sabali. Aniaman a datos a naisurat agraman kodigo nga inmaldit ti ima, kompyuter drayb a naprotektaran iti pasword ken rekorder ket maidulin iti matulbegan a kabinet iti pagtaengan ti agsukisok sadiay Ottawa, Canada. Dagiti datos ket awan mapalubusan a makaaramat malaksid ti agsukisok ken dagiti mangbaybayabay kenkuana.

No malpas ti nasao a proyekto, amin a mabatbati a mangngeg a datos ket mapunas iti drayb ket diay laeng datos a saan a napanaganan ti maidulin ti agsukisok a maaramat kadagiti dadduma pay a proyekto, agraman ti mabalin a pananakaiwarnakna wenno iti panakaisipinta iti kumbensiyon, iti kaing-ingasna a topiko.

No kalikagumam ti maaddaan iti kopya ti proyekto, maawiska a makiuman iti agsukisok tapnu mapatuludannaka.

Ti annungen ti etika iti daytoy a proyekto ket rinibisar ti Carleton University Research Ethics Board A Clearance # 108119, a nangipaay iti pamalubos ti pannakaisayangkat ti panagsukisok. Nu adda iti pakaseknanyo panggep iti etika ti panagsukisok, mabalinyo nga ipadanan kenni Dr. Andy Adler, Chair, Carleton University Research Ethics Board 0bA (by phone at 613-520-2600 ext. 2517 wenno iti email [ethcis@carleton.ca](mailto:ethcis@carleton.ca)).

**Impormasyon panggep iti  
Agsukisok:**  
Chareena Lareza Quirante  
SLaLs  
Carleton University  
[REDACTED]  
[ChareenaQuirante@cmail.c  
arleton.ca](mailto:ChareenaQuirante@cmail.carleton.ca)

**Impormasyon panggep iti  
Mangbaybayabay:**  
Marie-Odile Junker  
SLaLs  
Carleton University  
[MarieOdile.Junker@carleto  
n.ca](mailto:MarieOdile.Junker@carleton.ca)

**Impormasyon panggep iti  
Mangbaybayabay:**  
Jaffer Sheyholislami  
SLaLs  
Carleton University  
[Jaffer.Sheyholislami@carle  
ton.ca](mailto:Jaffer.Sheyholislami@carleton.ca)

Sipapaluboska kadi a mai-rekord dagiti amin a saritaem iti pannakiuman?

\_\_\_\_\_ Wen \_\_\_\_\_ Saan

\_\_\_\_\_  
Pirma ti Nakipaset

\_\_\_\_\_  
Petsa

\_\_\_\_\_  
Pirma ti Agsukisok

\_\_\_\_\_  
Petsa

## Appendix C4 Forma na Pangiyangu – Ibanag Version

**Titulo:** I Papangetan na Yogad: Tadday nga Pakiyavu ta Panuddu ta Provincia na Isabela Meyannung ta “Mother Tongue-Based, Multi-lingual Education”

**Aggaw na pangi-pamavulun taw:** Disiembre 11, 2017

**Aggaw na Pagultimuan ta Pagunnug ta Datos ira:** Disiembre 31, 2018

Sakan, si \_\_\_\_\_, ay inikaya ku tu makilagum taw nga paggigiamu meyannung ta lenguahe na tribo ta provincia na Isabela. Gagara na yaw nga paggigiamu nga itura anna maleran danuri i anangngua ta panuddu anna panuttul ta makagi nga “Mother-Tongue Based, Multilingual Education.”

**Si Chareena Lareza Quirante na School of Linguistics and Language Studies (SLaLS) i natullo nga maggigiamu taw.** Matrabahu yayya ta panangngal da Dr. Marie-Odile Junker anni Dr. Jaffer Sheyholislami na School of Linguistics and Language Studies.

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Taw nga magigiamu ay makua i tanga oras nga paki-uvovug nikau nga makua gabba ta Ingles anna Filipino. Ta pamavulum-mu, yaw nga paki-uvovug nikaw ay me-rekord ta tadday nga instrumento onu audio-recorder. Ngamin nga ne-rekord ay metura anna mebalittag ta tanakuan nga lenguahe. Ngamin nga tabbag ta Ingles ay itura na researcher. Anna ngamin gapa nga tabbag ta Filipino ay itura anna ibalittag na researcher. Ta kabalina nga matrabahu danaw ira, mejali i anni laman nga netuppal ta tadday nga nemmuguran nga pangipappannan anna madaral ngamin i ne-rekord ta audio-recorder.

Megafu ta taw nga proyeto ay kannammuan na nikaw i nesissimmu ta panuddum ta unag na iskuela onu paggigiamuan, ngamin i tabbag mu ay meyannung gafu ta personal nga experienciam onu kinalangammu. Kuakku ngamin i adde na awayya ta pangiyegu onu paprotekta ta kata-katolem. Yaw ay makua ta ekku pangipappan ta tabbag mu ira nga ari vulavuga melayyayagayya ta sinni laman, ay meddakka tu tadday nga tanakuan nga ngagan onu alias anna meddakka gapa tu paka-awayya nga makkagi tu malattu i karuan nga tabbag mu ta pangituppal ta proyeto.

Egga i paka-awayyam nga magimmang ta emmu pakilagum taw nga proyeto ta maski anni nga oras onu tiempo megafu ta anni laman nga rason, magadde ta Febrero 10, 2018. Awayyam ipakannammu yaw ta pagagal mu niakan nga researcher noye na gigiamu onu pangituvug ta email na research supervisors ira. Kunna senial na gapa na pabbalo-balo mi nikaw, meddakka tu pappalannaw nga makan, kunne na gapa ta tadday tu baddi nga regalu ngem ari yaw tu kuartu. Kukuam yaw nga regalu, maski paga pallikuram mu yaw nga trabahu.

Ngamin nga datos nga mala taw nga trabahu nga kelaguman na ne-rekord ta audio recorder anna anni laman nga informacion ay meddan tu seniales tapenu metagu onu metuttu ta sinni

laman. I anni laman nga naimprenta to kopya na datos ira anna danuri netura ira nga informasion, password-protected drive, anna recorder ay mapappannan onu metagu ta tadday nga nakandaduan nga cabinet onu aparador ta balay na researcher ta Ottawa, Cabada. Ngamin danaw nga datos ta proyekto ay vuka onu mepamavulun laman ta researcher anna ta research supervisors ira.

Ta kabalin na proyekto, ngamin i nabattang paga nga ne-rekord ay malattu onu maddo ta anni laman nga nepappananna, danuri datos na proyekto ay pappannan na researcher tapenu meysa na ta tanakuan paga ira nga enna paggigiamu, anna awayya na gapa usan yaw nga me-imprenta onu ipresenta ta mappapange nga tiempo.

Ta kabalin onu ketuppal naw nga proyekto, nu ikaya mu i makkiddaw tu kopia naw ay membitakka nga makkagi ta researcher tu mangituvug nikaw.

Danaw ira nga reglamento onu pagananugutan taw nga proyekto ay ginigiamu tu mapia na Carleton University Research Ethics Board A Clearance # 108119, nga yayya gabba i nangi-pamavulun ta kapadday naw nga research. Ay nu egga i anni laman nga makavurun nikaw meyanung toye nga trabahu, awayya na tu ipakanammum kuani Dr. Andy Adler, Chair, Carleton University Research Ethics Board-A (ta telefono [613-520-2600 ext. 2517](tel:613-520-2600) onu ta email ta [ethics@carleton.ca](mailto:ethics@carleton.ca)).

<b>Numero na Researcher:</b>	<b>Numero na Supervisor:</b>	<b>Numero na Supervisor:</b>
Chareena Lareza Quirante SLaLs Carleton University [REDACTED] <a href="mailto:ChareenaQuirante@gmail.com">ChareenaQuirante@gmail.com</a> <a href="mailto:ChareenaQuirante@carleton.ca">ChareenaQuirante@carleton.ca</a>	Marie-Odile Junker SLaLs Carleton University <a href="mailto:MarieOdile.Junker@carleton.ca">MarieOdile.Junker@carleton.ca</a>	Jaffer Sheyholislami SLaLS Carleton University <a href="mailto:Jaffer.Sheyholislami@carleton.ca">Jaffer.Sheyholislami@carleton.ca</a>

Umanugu ka kari tu me-video-rekord ka? \_\_\_ Uwan \_\_\_ Ari

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Firma na makipattadday

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Fecha

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Firma na researcher

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Fecha

## Appendix D Debriefing

**What are we trying to learn in this research?** This research is an inquiry into the classroom practices of elementary public school teachers teaching in Ilokano and Ibanag, as mandated under the Mother Tongue-Based, Multilingual Education policy by the Philippine Department of Education. The interview guide covers the questions you will be asked regarding your experiences in the classroom. I ask that you provide narratives related to your teaching strategies, materials that benefit both your students and their parents, and your views on your professional development in the field of mother-tongue based pedagogy. I am interested in seeing how your lived experiences as indigenous language teachers can result in themes related to learner success within the mother tongue-based education framework.

**Why is this important to scientists or the general public?** Previous research has shown a relationship between mother-tongue based learning and student success. Less is known, however, how this translates in the classroom. Understanding the classroom dynamics from the perspective of indigenous language teachers can help other educators to develop a more informed language curriculum and materials for other languages. In doing so, this will further close the gap between heritage language research findings and indigenous education in practice.

**What are our hypotheses and predictions?** It is hypothesized that mother tongue-based education brings with it teaching practices that are not necessarily the same as what are being used in today's standardized languages. Additionally, it is hypothesized that learner success in indigenous pedagogy is a result of teacher quality. By documenting classroom practices by indigenous language teachers, I hope to provide a model that can be emulated by other educators of indigenous languages in the area, such as Yogad.

**Where can I learn more?** I am developing a website related to heritage language preservation, focusing on Yogad. If you are interested in knowing about this project, from which this research is a part of, please visit [www.yogadkan.com](http://www.yogadkan.com).

**What if I have questions later?** If you have any remaining concerns, questions, or comments about the study, please feel free to contact Chareena Quirante (Researcher) at [ChareenaQuirante@cmail.carleton.ca](mailto:ChareenaQuirante@cmail.carleton.ca) (██████████), Dr. Marie-Odile Junker (Supervisor) at [MarieOdile.Junker@carleton.ca](mailto:MarieOdile.Junker@carleton.ca) and Dr. Jaffer Sheyholislami (Supervisor) at [Jaffer.Sheyholislami@carleton.ca](mailto:Jaffer.Sheyholislami@carleton.ca).

CUREB-A: If you have any ethical concerns with the study, please contact Dr. Andy Adler, Chair, Carleton University Research Ethics Board-A (by phone at 613-520-2600 ext. 2517 or via email at [ethics@carleton.ca](mailto:ethics@carleton.ca)).

Thank you for participating in this research!

## Appendix E Interview Guide

### Discovery

1. Tell me more about what you especially value (a) about yourself as a teacher and (b) about your teaching practices.
2. Please describe some of your key accomplishments as a teacher. To what extent have you incorporated the mother tongue into your teaching practices to help you reach your goals?
3. As a teacher reinforcing the mother tongue in the classroom, there are successes and frustrations. Describe barriers in using the mother tongue in your teaching practices. How did you overcome them in order to be successful?
4. What are some strategies that you believe help your students to learn in the mother tongue in your classroom?
5. What concepts do you teach in the mother tongue to your students?
6. What instructional materials have proven to be effective and engaging in teaching these concepts?
7. In what ways might your students be benefitting from learning in their own mother tongue?
8. What might parents say about what they are noticing in their children with whom you work?
9. What might children say about their experiences in your classroom?

### Dream

10. Imagine that by 2020, your school has established its reputation as a premier elementary school for student success using the mother tongue in the classroom. What are some of the contributions you were able to make to bring this about?

### Design

11. What specific mother tongue-based pedagogy or other relevant topics would you like to learn more about?

### Destiny

12. What is one step you know you can take now to demonstrate your commitment?

## Appendix F Certification of Institutional Ethics Clearance

The Carleton University Research Ethics Board-A (CUREB-A) has granted ethics clearance for the research project described below and research may now proceed. CUREB-A is constituted and operates in compliance with the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (TCPS2).

**Ethics Protocol Clearance ID:** Project # 108119

**Project Team Members: Ms. Chareena Quirante (Primary Investigator)**  
Marie-Odile Junker (Research Supervisor)

**Project Title:** The Future of Yogad: An Appreciative Inquiry on Mother Tongue-Based, Multilingual Education Classroom Practices in Isabela (Philippines) [Chareena Quirante]

**Funding Source** (If applicable):

Effective: **December 11, 2017**

Expires: **December 31, 2018.**

### **Restrictions:**

This certification is subject to the following conditions:

1. Clearance is granted only for the research and purposes described in the application.
2. Any modification to the approved research must be submitted to CUREB-A via a Change to Protocol Form. All changes must be cleared prior to the continuance of the research.
3. An Annual Status Report for the renewal of ethics clearance must be submitted and cleared by the renewal date listed above. Failure to submit the Annual Status Report will result in the closure of the file. If funding is associated, funds will be frozen.
4. A closure request must be sent to CUREB-A when the research is complete or terminated.
5. Should any participant suffer adversely from their participation in the project you are required to report the matter to CUREB-A.

Failure to conduct the research in accordance with the principles of the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans 2nd edition* and the *Carleton University Policies and Procedures for the Ethical Conduct of Research* may result in the suspension or termination of the research project.

Upon reasonable request, it is the policy of CUREB, for cleared protocols, to release the name of the PI, the title of the project, and the date of clearance and any renewal(s).

Please contact the Research Compliance Coordinators, at [ethics@carleton.ca](mailto:ethics@carleton.ca), if you have any questions or require a clearance certificate with a signature.

**CLEARED BY:**

**Date: December 11, 2017**

Andy Adler, PhD, Chair, CUREB-A

Bernadette Campbell, PhD, Vice-Chair, CUREB-A