
Pangabuhi Sa Pandemya: Stories Of Ip Teachers In The Hinterland Schools

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ABSTRACT

This qualitative study, employing narrative inquiry, was designed to describe, gain insights and aimed to document the life and stories of IP teachers assigned in hinterland schools. For the data collection, strategies used were in-depth interview, focused group discussion, narratives, observations, and field notes. The gathered data were subjected to analysis of narratives to come up with the common themes, and sub-themes. The findings of the study revealed that in terms of their responses and reactions many of the participants were not hesitant nor surprised when they receive an advice from immediate supervisor. Only a few of the participants doubted in mind to accept the advice as it was their first time to be in that particular barangay. Some of the participants were willing and happy to serve their fellow IP's. The challenges experienced by the IP teachers in modular learning, were printing of the modules, passing through slippery and muddy roads, lack of supplies and materials, absence of electricity, difficulty in the distribution and retrieval of modules and parents limited knowledge to follow up their children at home. In coping with the challenges encountered during the transition period the participants claimed that they need to adjust and adapt new teaching strategies and teaching style to cater the needs of every learners. They also need to be Flexible in shifting from modular learning to face to face learning and be able to adjust and adapt to different learning platforms.

Keywords: IP teachers, hinterland schools, qualitative research, narrative inquiry

INTRODUCTION

Teaching in the hinterland barangay with no electricity and signal, and it takes two to three hours by means of walking, needs a bundle of determination, passion and motivation. The start of the COVID-19 pandemic led to the immediate closure of establishments, government offices, businesses and schools particularly for vulnerable and disadvantaged communities. School closures widened learning inequalities and disproportionately impacted vulnerable children and youth, including indigenous peoples.

Based on the study of (Fernandes, 2020), When COVID 19 hit almost the entire world, the world seemed to stop. Widespread disruption such as global and economic recession political conflicts (Barrios & Hochberg, 2020), impacted almost all sectors in the human race (Tria, 2020). Lockdowns and community quarantines hampered people from all walks of life to do their normal routine. These lockdowns resulted to 114 million people losing their jobs and the International Labor Organization estimated working hours lost in 2020 were equivalent to 255 million full-time jobs, leading to \$3.7 trillion in lost labor income (Richter, 2021). Gould and Kassa (2021) reported that low-income, and low-hour workers were hit the hardest.

There are more than 476 million indigenous peoples found in all regions in the world. They are more than six percent of the global population. In the Philippines, the number of indigenous peoples remains unknown, but it is estimated to be between 10 to 20 percent of the national population (www.iwgia.com, 2021) based on the 2015 population census. They are easily affected by epidemics and other crises and they are nearly three times as likely to be living in extreme poverty as their non-indigenous counterpart.

The Department of Education is serving 2.529 million IP learners in 42,176 public schools around the

Philippines in the first decade of the Indigenous Peoples Education (IPEd) Program. Despite the extreme impact of the pandemic to IP communities, the enrollment of IP learners in public schools for School Year 2020-2021 reached 98.49% in January 2021, from the 83% initial figure in September 2020.

To sustain IPEd in schools in School Year 2021-2022, the Department aims to have additional Program Support Fund (PSF) to ensure learning continuity through continued contextualization of learning resources and COVID-related materials, orientation of new teachers and school heads assigned to schools in IP communities and enhancement learning delivery modalities. The IPEd program is DepEd's response to the right of indigenous communities and indigenous learners to an education that is responsive to their context.

As a teacher as well as a researcher, it is observed that IP learners cannot thrive well in the mainstream education. They are slow at learning and considered inferior in terms of knowledge and skills since the curriculum is not culturally responsive to the specific community context of the IP learners.

To make matters worse during the pandemic, with the adoption of the modular print distance learning modality, what plight do these learners have? Will they be able to adapt to the new normal given their socio-cultural aspect?

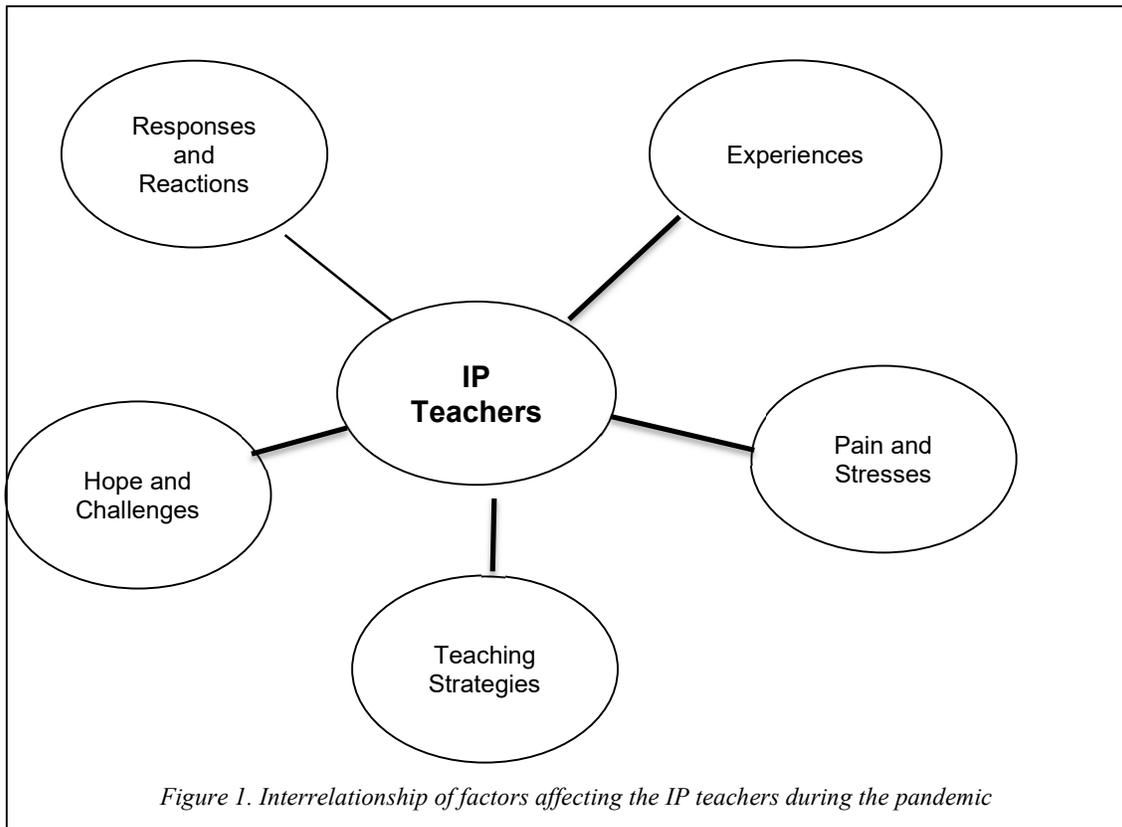
Hence, it is in this context that this study is conducted in order to give light to this phenomenon.

Epistemological Perspectives

This study is anchored on constructionism as an epistemology using interpretivism as a theoretical perspective and narrative inquiry as a methodology.

In this study, the thing which the researcher worked on, constructed and interpreted was based on the told stories of the IP teachers in the hinterlands. In this light, narrative inquiry is applied as a methodology to gain insight on the context of the lived experiences of the participants.

The conceptual framework which describes the relationship of factors that affect the participant's lives is shown in Figure 1.



Statement of the Problem

This study aimed to analyze, the stories of IP teachers in the hinterland school in the District of Calinog II.

Specifically, the study seeks to answer the following questions.

1. What are the responses and reactions of IP teachers assigned in hinterland barangays?
2. What are the challenges experienced by the IP teachers in utilizing the modular learning modality?
3. How do IP teachers cope with the challenges during the transition period?

METHODOLOGY

Research Design

This study is a qualitative research using narrative inquiry as an approach. Qualitative research is defined as the study of the nature of the phenomena, which includes their quality, different manifestations, the context in which they appear or the perspectives from which they can be perceived (Philipsen & Vernooiji Dassen, 2007 in Busetto, et. Al, 2020).

Setting of the Study

This study was conducted in the hinterland schools in the District of Calinog II with 100% indigenous learners. These schools are: Intapian Elementary School, Marandig Primary School, Caratagan Primary School and Supanga Elementary School.

Participants of the Study

The participants of this study are the six (6) IP teachers in the District of Calinog II. The general criteria were as follows; male or female, of legal age, married or single, with three or more years of experience teaching in IP community School.

Also, six (6) ancillary participants were also involved in the study.

Data Gathering Procedure

Data were gathered through the conduct of interviews and focused-group discussion (FGD) to the respondents. This was used to look into the personal and academic circumstances of the participants, as well as their experiences during the conduct of this inquiry.

RESULTS AND DISCUSSION

Indigenous Peoples (IP) Teachers Reactions and Responses

This part focused on the themes, acceptance and adjustments, doubted, willingness and happiness.

➤ *Acceptance and Adjustments of Indigenous People (IP) Teachers in Hinterland Schools*

Teaching in the hinterlands takes a lot of passion, dedication, and determination to face all the challenges in both physical reporting (pag byahe, lutakon nga dalan, duha (2) hours nga panaway or laktanay) (Muddy roads during travel and it takes 2 hours by walking) and teaching strategies (modular modality Learning) during pandemic. The participants experienced lots of dilemma in terms of transportation as they reported to their respected schools every Monday and goes home every Friday.

As the responses of the indigenous people (IP) teachers' participants (Nora and Vilma) accept that they were going to assigned in the hinterland schools.

Nora expressed that, "*Pag assign kanakon tuya waay ako gaduha duha nga batunon, kay ti IP man ako mo sanay naman ako sa bukid nga gusto ko man mag serve sa ano sa mga tuya dampi nga mga kabataan sa pihak nga bukid no... kag ang akon nga item is IP item pagsulod nakon.*".

(When I was assigned there, I had no second thoughts about accepting it because I am also an Indigenous Person (IP), and I am used to rural areas. I really wanted to serve the children in the remote areas. My teaching position is specifically for IPs, and I took it willingly.)

Vilma tells that "*Before ako gin assign sa bukid waay man gid ako nabudlayn kay ti taga bukid man ako may adjustment man pero gamay lang gid nga kay ti amo lang da eh mabudlay ang dalan paagto sa eskwelahan like for example sang una mapanaw kailangan pa namon nga mga may dalan nga dapat namon nga hindi masukod ka sarakyan mga budlay dalan paagto gid tana sa eskwelahan*".

(Before I was assigned to the hinterland school, I didn't have much difficulty because I am from the countryside, too, so I had some adjustments, but they were minimal. The only challenge was the road going to school, for example, in the past, we had to walk because vehicles couldn't access the rough roads leading to the school.)

➤ ***Doubts in the Mind of Indigenous People (IP) Teachers***

The most obvious when a school is located in hinterland area is always far, high terrain, muddy roads, unfamiliar scenario and different beliefs. The other two (2) participants (Anabel and Sharon) said that they were in doubt to accept the challenge as it was their first time to be in that particular barangay far away from their respective homes.

Anabel said that: *“So sang first time naman-an ko nga sa Marandig ako na-assign, so medyo daw nag doubt ako no kay ti waay pa ko kaagi kaabot bisan pinabulusan pa gane kay sa Agalaga ako gauili, pero hambal ko kay gusto ko gid mag teach so gin accept ko ang challenge nga biskan diin lang ako e-assign basta maka teach lang ako”.*

(The first time I learned that I was assigned to Marandig, I had some doubts because I had never been there before, not even passing through, as I returned to Agalaga. But I thought to myself that I really wanted to teach, so I accepted the challenge of being assigned anywhere as long as I could teach.)

While Sharon said: *“Wow! Una-una ko gid to nga saka kabudlay gid no? Nakita ko ang dalan, first day ko pag-abot ko sa balay sang hapon hambal ko to kay nanay daw mauntat dun ko sa pag ka maestra, kay kita ko pil-as nga hulugan ko”.*

(Wow! At first, I thought it would be very challenging, you know? I saw the road, and on the first day when I arrived at the house in the afternoon, I told my mother that I might quit being a teacher because I saw the steep hill I had to fall.)

➤ ***Willingness and Happiness of Indigenous People (IP) Teachers***

The participants' feelings about teaching in hinterland schools were both positive and negative, as revealed in the study. They stated that teachers in hinterland schools were willing and happy to serve their fellow IP's and had not ceased continuously wearing optimistic outlook towards work despite the situation. They loved their work and valued the efforts of learners going to school every day and always want to inspire the lives of the children who were patiently waiting for them at every start of the week.

Lucy said *“So far, ang akon nga willingness kag ang passion ko gid magteach as IP man bilang maka inspire man sa mga Bata nalipay man ako nga didto ako naassign sa Karatagan Primary School”.* *(So far, my willingness and my passion to teach, especially as an Indigenous People (IP), to inspire the children, I am happy to have been assigned to Caratagan Primary School.)*

Richard stated that *“At first way back 2016, daw hindi man gid it mahambal nga shocking ang pagka assign sa Binolosan Pequeño National High School, anyway Binolosan Pequeño National High School is more than 20 kilometers halin diya sa banwa ka Calinog, ah... pag open ka Binolosan so aware kami as applicant nga my posibilidad nga tuya kami i assign sa Binolosan, once nga maqualified kami sa RQA so daw hindi duman siya it bag.o kay te ako as a teacher kag naghanggod man ako sa uma so daw pareho lang man nga environment siguro naga differ lang sa kind of person or mga tawo sa community kag ya mga approaches siguro kung paano but then kung in terms of... ano ya nabatyagan so, normal lang ah normal man nga waay gid t duro nga problem”.*

(When Binolosan opened, we were aware as applicants that there was a possibility of being assigned there, once we qualified in the RQA. So it wasn't a new place for me because I am a teacher, and I had been familiar with the rural environment. It's pretty much the same kind of environment, just with differences in the people and community's approach. In terms of my feelings, it was normal, there weren't any major issues.)

The FGD composed of school heads and co-teachers supported the statements of the participants that they are willing and happy to serve their fellow IP's. As Teacher F said:

“So sa pagbatian ko nga tuya ako ma assign sa supanga daw mas na motivate man ako nga mas magtudlo tuya kay para mabal an man kon anu ang anda nga kaya ubrahon tuya nga makaya man sa ubos, kon anu ang makaya diya sa banwa basi makaya man tuya sa bukid”.

(So when I heard that I will be assigned in Supanga, I felt more motivated to teach because I believe that whatever the townspeople can do, and so can the uplanders.)

Teacher A had an interesting story since she is now seven (7) years in teaching as she recalled:

“So far sa 7 ko in service daw okey man kag asta tulad okey man sa gihapon kay dawn a enjoy ko naman ang travel travel ko every day kag mag suray suray sa uran kag mag tabok tabok sa overflow nga naga baha daw kanami man”.

(So far, in my seven years of in-service, it feels okay and now, I seem to be enjoying the daily travel, getting drenched in the rain and crossing the overflow bridge that is flooded).

Teacher B also said that:

“Para kanakon okey man tana sa bukid hay matawhay , amo lang da hay marayo lang galling pay atleast enjoy kaw hay manami tana tuya hay preska gid ya hangin.

(For me, it’s peaceful in the uplands, the only thing is it’s far but at least you get to enjoy the fresh air).

Challenges and Risks of Indigenous Peoples (IP) teachers

➤ **Difficult Roads Leads to beautiful destinations**

The indigenous peoples (IP) teachers had a stories to tell based on their personal experiences during the implementation of modular learning modality.

Anabel was teaching at Marandig Primary School for four (4) years. Every week she had to ride a motorcycle from her home to her assigned station. Anabel recalled that:

“e-travel paagto sa station sa Marandig, halin sa ano nagasakay kami sa motor kung kaisa abutan pa kami ka uran mabasa pa ang amon ginapa bitbit nga modules, so pag-abot mo sa school”.

“we had to ride on a motorcycle, and we'd occasionally get caught in the rain, risking damage to the modules we were carrying”.

Like Anabel, Lucy also experienced delivering the module to her station. She narrated:

“during modular learning modality is kabudlay gid kay sang una face to face then nag transform sa modular so kabudlay gid bilang isa ka Teacher, maprint ka pa diya sa banwa kay waay ti kuryente didto kag dalon naman ang modyul sa isakay sa motorcycle or habal-habal so may jan nga mabasa ang modules”.

(during modular learning modality we had to transport the modules on a motorcycle or 'habal-habal.' Some of the modules got damaged along the way.)

This was also supported by the result of the focused group discussion composed of their school heads and co-teacher participants. They stated that riding a motorcycle and passing terrain are the common means of the teachers as they go to their respective stations. FGD participants experienced difficulty of roads including muddy road during rainy days, high terrain and unpredictable weather conditions. As teacher F from FGD reiterates his experienced:

“It was quite difficult to travel to school and to deliver the modules because the weather was unpredictable so at times, it’s disheartening when the modules got wet because we were caught by surprise by the rainfall and we’re unable to properly pack the modules”.

Teacher E also reiterates that:

“pero ang pag transpost pakadtu didtu sa amon eskwelahan amo da ang nabudlayan namon. Tapos ang pag retrieve likewise kanday sir nga marayo ang panimalay, ang iban nga parents indi kaadtu sa eskwelahan”.

(but we found it difficult to transport the modules to school. In terms of retrieval, we had concerns with the distance of teachers’ house from school, some parents cannot get the modules).

➤ **Difficulty in reproduction of modules**

Some challenges in preparing modules were related to supplies and materials such as inks, printers and bond papers. The lack of printing materials and scarcity of supplies affect the productivity of teachers in printing of modules. Thus it was experienced by Sharon as she recalled:

“Una gid siguro sir sa pag reproduce ka mga modules, it’s because nga sa kakulangan namon sang mga gamit like printers na tapos supply sang mga ano eh... mga bond papers”.

(First and foremost, sir, in reproducing the modules, it was a challenge due to our lack of equipment like printers, and also the supplies such as bond papers. It was difficult to obtain donations for these).

Like Sharon, Richard also had a story to tell as he reiterates:

“So, on the first year implementation kang modular learning, so ti number one production kang learning

materials amo gid da number one kay ti ah, before may mga news ti ah division ya mareproduce tapos bul.on lang pero my mga instances nga kulang ya modules nga allocated sa kada schools kay ti nakadependi sa mga number of learners ti kung may mga kulang ti of course ti amo diya ginaprint man sa eskwelahan so t instead nga preparation mo lang is on delivery so naga ano kapa sa preparation kay madownload ka pa, maprint kapa, masort ka pa, masegregate kapa, so amo ka da. At the same time sa delivery pa gid ka learning modules sa every barangay sa first year ka pandemic, so ya amon nga set up is ang mga learning modules”.

(In the first year of implementing modular learning, the number one problem was the production of learning materials. Before, there were reports that the division would reproduce them, but there were instances where the allocated modules weren't enough for each school. It depended on the number of learners. So, instead of focusing on teaching preparation, we had to do a lot more. We had to download, print, sort, and segregate modules).

The FGD composed of School Heads and Co-teachers supported the claims of the participants that most of the challenges of reproduction of modules were due to insufficient supplies and materials like printers, bond papers, and inks.

➤ **Parents Little Knowledge**

Parental involvement in school had been demonstrated to be a key factor for children’s academic outcomes. However, most of the parents in hinterland barangay has a little knowledge and most of them were elementary graduates. As Anabel recalled:

“Tapos ang ginikanan, baw ayawan pa ikaw kung kaisa ka contact ka nanda kay ang ginikanan kabudlay pa ka nanda mahambal ma ubra pa tanda so kailangan isal-ot gid nanda ang time nga mag agto sa eskwelahan so plus ang ginikanan na waay man it knowledge kung kaisa about sa education nga mag tudlo sa kabataan da amo ra kaisa nagapam-ampo man sanda nga daw gaayo sanda nga pag face to face”.

(They needed to set aside time to come to the school. Plus, the parents sometimes lacked knowledge about education and teaching, so they resorted to prayer, hoping that the face-to-face classes would resume soon, as they were not allowed during that time).

Vilma also expressed that when they distribute modules to the parents and when they of retrieved the modules it was the same and had no answer. As she said:

“we retrieve the module, when we look at the module upon its return, it still looks the same, unchanged! Some students even provide answers that are as they are, without any understanding”.

The claim of the participants of the study were also supported by the participants of the FGD composed of their school heads and co-teachers. Tecaher C said:

“masakit pa kada dyan kon indi pa maintindihan ka estudyante tungud nga may dyan kita nga ginikanan nga daw, nga illiterate kita nga ginikanan so mabudlay ang setwasyon”.

(What’s more painful on our part was when the learners cannot understand since there were parents who are illiterate, thus it made our situation even harder).

➤ **Absence of electricity and cell site in schools**

Most of the hinterland schools in the Municipality of Calinog had no access to internet, phone signal, and absence of electricity in the area. As Anabel stated that:

“So sa bukid kay ti sa kabudlay gid no, waay ti kuryente, waay it signal, so kabudlay gid bisan sa pag-download lang ka modules so sa ubos pa kami naga-download tapos e-travel paagto sa station sa Marandig”

(So, in the countryside, it was indeed very challenging. There's no electricity, no signal, making even the simple task of downloading modules difficult. Furthermore, we had to travel down to the Marandig station to download the modules).

Lucy added that:

“So, actually during sang experience ko nga bilang IP Teachers during modular learning modality,so kabudlay gid bilang isa ka Teacher, maprint ka pa diya sa banwa kay waay ti kuryente didto kag dal-on naman ang modyul sa isakay sa motorcycle or habal-habal so may jan nga mabasa ang modules dasun”.

(It was difficult as a teacher to print the modules because there was no electricity in the area, and we had to transport the modules on a motorcycle or 'habal-habal).

The claims of the participants of the study were also supported by the participants of the Focus Group Discussion composed of their school heads and co-teachers. Teacher B stated that:

“where the signal is unstable, thus making communication harder. There were pupils who submitted their modules without answers, so we really did adjust”.

Teacher B recalled:

“parehas kanamon sa bukid kay waay it kuryente waay man it signals t mabudlay ya communication namon ang iban ga balik lang ya module nga waay it answers”.

(especially in the upland areas where the signal is unstable and there is no electricity, thus making communication harder).

Coping with the Challenges Encountered of Indigenous People (IP) Teachers during Transition Period in Instruction in the Classroom

➤ *Modular learning to face to face learning*

Modular learning was one of the flexible learning modalities used by the institution during pandemic. Face to face learning is an effective way in learning skills and knowledge and it uses different ways of learning including reading, presentations, writing, group work, discussion, practice, and demonstration. When asked about coping with the challenges during the transition period in instruction in the classroom, Anabel expressed:

“So kung basehan mo sa previous sang 2019... daw mas ok gid tana guru katong naga face to face pero sang nag module dun nga ja daw medyo mabudlay daw nag behind ang kabataan tungod nga waay sanda nag tudlo, ang ginikanan abi nanda daw hindi pagid ka bulig kananda gid nga actually tudlo pag basa kag pagsulat ti ang gasarig gid sanda sa maestra kung paano matudloan ang anda kabataan pero daw karun t sa kaluoy ka Mahal nga Diyos nga amo dun kaja nga naka agto dun kabataan sa eskwelahan”.

(So, if we base it on the situation prior to 2019, it seems that the students performed better when they were in face-to-face classes. But when they switched to the modular approach, it was a bit challenging because they fell behind due to a lack of instruction. Parents, perhaps, didn't feel confident in helping their children with actual teaching in reading and writing).

Vilma narrated that she struggled from face to face learning to modular learning and back again to face to face learning. The learners struggled on reading and writing. Further she stated that:

“During transition namon ka pagbalik ka face to face halin modular so una gid ano mga bata mostly gid kananda mga dalang mga hindi gid sanda kamaan magbasa. So, una gin himo namon sang una gin himo namon one month nga nag pabasa lang gid kami read, writing amo lang gid da ang gin-fokusan namon for one month then after kadi ah amo dun kami to nag start di man ka gin makaya dun ka bata namon mag ano ka lesson diman nanda eh for actual dun ka face to face process”.

(During our transition back from face-to-face to the modular approach, we initially noticed that many students struggled with reading, some of them couldn't read well at all. So, at first, we devoted an entire month to focus solely on reading and writing. That's what we concentrated on for one month).

The FGD's were participated by the school heads and co-teachers. The group discussion revealed that transition period from modular learning modality to face to face learning was a struggle especially in reading. As teacher A said:

“So far daw nag balik gid ako sa basic kay ang kabataan duro gid tana anda nga nalipatan kay sang pandemic ngato ang mga bata daw nabuyo don ka gamit ka cellphone, gadgets, hampang”.

(So far, I seemed to have gone back to the basics because the learners have already forgotten (their previous lessons) during the pandemic and it seemed that they were hooked on using cellphone, gadgets, and playing games).

Teacher B expressed:

“ginpabasa it amat amat para indi man sanda ma shock sa mga numbers para indi da malipatan , sa adlaw adlaw nga tanan nga pag sulod nanda sa eskwelahan amo da na cope-up man nanda ah”.

(We let them read slowly so they won't get stunned by the introduction of numbers and won't retain what they have learned, but as they enter the school every day, they were able to cope with it).

➤ **Adjustments and adaptability of indigenous peoples (IP) teachers to the learning platform**

Adaptability is a skill that can use to adjust in a new situation. It is the ability to change strategy as needed in facing a new environment.

Lucy also experienced difficulty and made some adjustments during the transition periods. She quipped:

“So during sa cope-up during sa transition period halin sa modular to face to face is ang mga bata is daw kabudlay gid mag adjust as a teacher nga after two years nakabalik ang klase nga mga daw waay sanda learning sa abaly kay kabudlay gid eh ang ila man parents waay ti ineskwelahan. That's all”.

(During the coping process in the transition period from modular to face-to-face, the children found it quite challenging to adjust, and as a teacher, it was also difficult, especially after two years of not having regular classes, and some of them had missed learning opportunities.

Richard had a different story to tell as he needed to follow the standard protocols set by the DepEd and DOH during the transition period. As he said:

“Actually sir, grabe man ya process hindi madali dali kay te man.an naton nga may ginasunod kita nga process sa DEPED may tool gid kita nga dapat sundon nga para matigayon nga ti halin sa pandemic nga set up makabalik kita sa amat amat nga pagbalik ka face to face nga klase sa classroom so through... the help of everybody man no mga teachers, fellow teachers, communities... ah, local government units kag t mga technical system man ka district kag mother schools kag taga division man”.

(Actually, sir, the process was quite challenging because we followed a certain process set by the DEPED, and there were tools we needed to follow to transition from the pandemic setup to a gradual return to face-to-face classes in the classroom. We achieved this through the help of everyone, including fellow teachers, the community, local government units, technical systems from the district and mother schools, and the division.

The FGD's composed of school heads and co-teachers supported the claims of the participants. As Teacher A recalled:

“so adjust tapos accept batunon mo dulang nga amo dya ang life ka maestra. Challenging sya pero kon ginbaton moda as it hunggod fulfillment man ya mabatyagan mo”.

(adjustments so you will able to teach them to read. So, adjust and accept the realities in a teacher's life. It's challenging but if you accept it, you will also feel fulfillment).

CONCLUSIONS AND RECOMMENDATIONS

Given the result of the study, the following conclusions were drawn:

1. The Indigenous People Teachers were equipped to preserve the culture and traditions of indigenous people. IPTs were not hesitant and they were willing to render service to their fellows to improve their education and become a professional in the future and improve their quality of life. IPTs have a deep understanding of culture and situation of the indigenous communities. This understanding allows them to deliver education in a more culturally sensitive and relevant manner, ensuring that the cultural heritage of indigenous communities is passed on to the next generations.

2. The Indigenous People Teachers are passionate. They have a strong will and more determined to face the challenges they experienced in the implementation of modular learning modality. IPTs rendering service in the hinterland school didn't think about the difficulties and situation of the road, to be far from their family for several days, but rather they strive hard to become resourceful to reproduce and deliver the modules and they were resilient in facing the adversity.

3. The IPTs were flexible in dealing the difficult situation to cope with the challenges of modular learning modality. The IPTs introduce first the basic of 3Rs (Reading, Writing, Arithmetic), they used learner centered methods that suites the needs of every learner.

The following recommendations were suggested based on the result of the study:

1. Teachers may seek professional development training that are relevant to teaching in the hinterland schools. This could include workshops on rural education. Cultural competency training, and developed a localized and indigenized learning materials.

2. School heads may provide feedback during LAC sessions to address the challenges and maintain an open and transparent communication with teachers, parents, community members, and governing bodies. They may also keep their stakeholders informed about school activities, achievements, challenges, and decision-making process.

3. The Department of Education may continue and give the special hardship allowance of teachers. establish partnerships with other government agencies, non-profit organization, and other stakeholders to leverage resources and support for the school.

4. The National Commission for Indigenous Peoples (NCIP) may advocate for policies and initiatives that promote the rights of indigenous peoples to culturally relevant and quality education in the hinterland areas. This may include advocating for adequate funds, resources and support for schools serving indigenous communities. They may also support efforts to preserve and promote indigenous languages in hinterland schools by encouraging the integration of indigenous languages into the curriculum and provide resources for language revitalization programs.

5. Future researchers may identify gaps in existing research literature related to teaching in hinterland schools and they may develop research related to teaching in hinterland schools and they may develop research questions that address specific aspect of teaching and learning in hinterland schools. Through these research question they may select appropriate methodologies and data collection techniques to gather data on the said research study.

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