

Joys and Pains of Non-IP Teachers Amidst Indigenous Community: A Multiple Case Study

Angeline A. Dayaganon

Abstract— The purpose of this qualitative multiple case study was to describe the experiences of the Non-Indigenous teachers who were assigned in the indigenous community. It highlighted with the complex task of teachers whose lives and profession has been offered to endure, and continue the program that aims to provide a bright future for the minorities. Through the in-depth interview, it was found out that workplace difficulties is the common problem of the teachers as they deliver their services to the indigenous community. Among the coping approaches of teachers, immersion with the community came out as their best weapon to be able to stay safely in the indigenous community. Cultivate passion for teaching is the strongest insight given by teachers as they continue their services to the indigenous students. This study has implication on how to address the problem and find ways to prevent it.

Index Terms— Joys and Pains, Non- IP Teachers, Indigenous Community.

1 INTRODUCTION

IT has repeatedly been said that the teacher is one of the most rewarding of profession. Teaching, is an exquisite art since teachers are tasked to mold the minds of students in the classroom. (Zulueta,2009) The delicate and moral responsibilities of teachers is necessary to make teaching -learning meaningful. In the same way,(Bilbao,Corpuz, Llagas & Salandanan,(2006) define teaching as a profession. Accordingly, if you take teaching as a profession you must be willing to dedicate yourself to public service. Furthermore, (Bilbao, Copuz, Llagas, & Salandanan, 2006) considered teaching as a vocation because of the calling and teaching as mission because of the task entrusted in them. On the contrary, there are teachers who cannot understand their students' behavior. Carreon, (2009) addressed them as an ineffective teachers. On the other hand, public school teachers, regardless of where they work, face ongoing challenges to balance sensitivity to the social and learning needs of the community they serve with pressures to meet broader labor market, social, and political objectives (Wotherspoon, 2006 & Hangreaves, 2003). Teachers are trapped between conflicting pressures to be "both catalyst for successful knowledge economy and effective counter points for some socially disrupted effects ". Teachers make sense of and affect this uneven terrain as they attempt to reconcile diverse educational demands. The coexistence of hope and frustration are parallel experiences of indigenous and minority group in many nations.

Likewise, Chisholm, (2000) enunciated and proved in her study that living and working in a remote indigenous community is all about relationship and communication. Such achievement can ultimately make a really positive contribution in the community . Schissel & Wotherspoon, (2003) believed that it is important to keep in mind that in the remote indigenous community there may be different meaning behind non-verbal communication and body language can be quite different to what you may be accustomed. As a teacher living in an indigenous community needs strong behavioral adjustments. Scougal, (2008) pointed out that every community in the tribal group is different. If you establish yourself as someone who is trustworthy and respectful specially on their culture, then the indigenous community will be open working

with you.

Furthermore, teaching indigenous students requires sensitivity for their special needs and knowledge about cultural protocols (Korff, 2014). Many teachers do not have a lot of experiences teaching and dealing indigenous kids or communities. Teachers misinterpret their behavior. For example, indigenous students avoid direct contact to an adult as it is considered rude in indigenous culture. When teachers misdiagnose these students' classroom behavior, we can speak of "soft racism". You see them run but then you realize they have no role model where they are from. They arrive in school hungry, sick and infested with head lice. Some of them are horrific. Students do not question - and decline in giving answers. Indigenous children are less likely to answer questions in the classroom because traditionally, their culture has been passed in through the telling of stories; it's not about question and answers.

In addition, teachers in the indigenous community faced problems on the significant dropped out rate. (Gordon, 2000, Falmer , 2000 & Sleeter, 1996) cited that Aboriginal students have relatively high school dropped out rates. For instance, if the students do not see the school, its English speaking staff and its curriculum as relevant to their emotional and educational needs, then the incentive to attend is reduce (Lewthwaite, McMillan, Renaud, & MacDonald, 2010 Martin , Marsh, Macirnerly, & Green., 2009) and lacking strong social pressure to go to school, the children often vote with their feet. The majority of the school aged children do not attend school, despite various initiatives by the community and the school (Gray,2006; Taylor, 2004). Furthermore, children are discourage to attend school because of the distance. Transportation is a big problem suffered by students and teachers (Weinstein, 2010). Kids walk 2-3 kilometers or more to and from school everyday. They have to cross rivers and climb hills with their book bags. Riding for them is a luxury. Schools are too far for the most remote communities to practically access. So the families can't afford to pay and the children are pulled out from school.

Maher (2009) stressed that indigenous students are not at home with the non - Indigenous teachers. Student find at ease

when they are with the indigenous teachers. Indigenous teachers are best placed to bring relevant cultural knowledge, competence and skills to the students' learning in schools in remote indigenous communities. Local indigenous teachers know their students. They live their culture and know the families of the children they teach. This view holds that minority students benefit from being taught minority teachers. The assumption is that synchronicity is a valuable resource in teaching and learning (Villegas & Irvine, 2010; Gandara & Maxwell-Jolley, 2000; Valencia, 2002; Haycock, 2001; Foster, 1994; Achinstein & Aguirre,2008).

The numerous problems and difficulties of non-indigenous teachers assigned in the indigenous community is the gap that this study is trying to focus. Their experiences of sorrows and pains, of joys and success will highlight this study. The ongoing challenge for those working in education system is how to better prepare Non- Indigenous teachers to work productively with Indigenous teachers and Indigenous students. Considering that I have not come across a similar study on the experiences of Non-IP teachers amidst indigenous community specially in the local setting, I take into account that this study has a direction.

1.2 Purpose of the Study

The purpose of this qualitative multiple case study is to describe the experiences of the Non-Indigenous teachers who are assigned in the indigenous community. It highlights with the complex task of teachers whose lives and profession is offered to continue the program that aims to provide a bright future for minorities. Moreover, this study underscored the feeling of these teachers concerning their observation that there are very few of them nowadays who stayed longer in their station. Finally, as expected these teachers in the indigenous community are able to give some possible reasons and causes of their struggles as they are able to give a clear idea the possible impact of this to the students and to their co-teachers. This group of teachers will summon others in the profession to be willing to help the minorities in the province particularly in the Division of Davao del Norte, Division of COMVAL, and the neighboring divisions.

The researcher will obtain data from an in depth interview with non-indigenous teachers who are teaching the ethnic group. This is to provide a qualitative account of what lies behind their insights towards the nature of their profession to encourage them to bear trials without complaints and to enumerate them for maintaining the value of preserving and educating the cultural minorities.

1. 2 Research Questions

Research questions that guided this multiple case study were the following:

1. What are the experiences of teachers amidst the Indigenocommunity?
2. How do teachers cope with their teaching lives in the IP community?
3. What insights can teachers share to the academe?

1.3 Theoretical Lens

This study is anchored is anchored on the ideas pro-pounded by several authors whose intellectual virtues fo-cused onn the thoughts concerning cultural minorities.

Davis and Elliston (1996) emphasized that there is joy, beauty and fulfillment in the teaching profession. Dufour (2002) expressed his views that education profession has the ability to present the " unique opportunity" for individuals to cast a positive influence upon others. The theory of Brock (2014) insisted that the process of teaching goes far beyond the presentation of facts, it includes the dedication of both heart and mind. The theory of Burn (2014), asserted that teaching is a challenging job with many unique frustrations, but the re-wards of teaching are numerable. Pope John Paul II (2001) salutes to the teachers when he said " no man's business is unfolding the mind"

Ball (2014), he enunciated that one of the most challenging roles of the teacher is that when he or she will be assigned in the midst of the indigenous community. Teachers in these communities are given an opportunity to impact on the lives of the students in an obvious and lasting way. Their achieve-ments can ultimately make a really positive contribution to the community. However, based on the theory of (Brayboy & Maugan,2009; Malin & Maidment,2003; Partington,2003; Ville-gas, Nuegeauer, & Venegas, 2008), despite the best intentions and commitment from many teachers, most have inadequate understanding of appropriate pedagogies and the complexity of indigenous cultures, knowledge and identities.

Moreover, Hewitt (2006) shared his views that teachers en-counterred numerous personal ans systemic difficulties that influence their commitment and ability to foster education improvement along aboriginal students. Additionally, (Schissel,B.,& Wotherspoon, T. (2003), confirmed that many of the core challenges that are rises for teachers who work in aboriginal communities context, the paradox that schooling, historically associated with colonial and marginalization, has come to be regarded as the primary vehicle for cultural recon-struction and transformation.

Based on the results of their study, (Australian Bureau of Statistics, 2007; Doyle & Hill, 2008; Huges & Huges, 2010; Klenowski & Gertz, 2009) revealed that the strategies that have been successful to non indigenous students are often ineffec-tive for indigenous students who are in the most educationally disadvantaged group in the nation. Their educational out-comes are generally well below those of non-indigenous stu-dents (Aird, Miller, van Megen & Buys, 2010; Nolan, Hill & Harris, 2010) and their participation rates are lower than those of non- Indigenous peers. They leave school earlier and less likely to complete secondary schooling (Doyle, & Hill,2008; Huges, & Huges 2010).

The theory of Hill & Taylor, 2003; Hunter & Schwab (2003), suggest that sound home and school relationship is important to improving educational outcomes of students. This is also supported by the theories of Wotherspoon (2006), that school-community relation are at the strongest when teachers work in supportive environment, Herbert, Anderson, Price & Stehbens (2000) who believes that in the area of social construction of identity schools have an important role. However, due to the

fact that some indigenous parents have negative memories of their own schooling they are reluctant to be involve in their children's education.

However, the theory of Herbert, Anderson, Price & Stehbens (2000) who also believed that in the area of the social construction, schools have an important role. It is through the sharing of such information that the teachers will acquire the knowledge they need to build strong and valuable relationships with their aboriginal students. Once students are able to place teachers within their worlds, their perceptions of where they belong within the school will change. Aboriginality is to do with belonging. Good teachers have always known that much of their success within the schools can be directly attributed to the way in which they interact with their students. The experiences, the problems and the difficulties of teachers in delivering their services to the indigenous community are the bases of this study.

1.4 Significance of the Study

Discovering the truth behind the observation that there are numerous problems and difficulties suffered by the teachers assigned in the indigenous community and the fact that there are only very few who are willing to devote their lives in teaching the indigenous people, it is of utmost significant that the teachers and educators play the important part to educate the indigenous people. This level of awareness provide the teachers and the Department of Education Personnel with intuition on how to address the problem and find ways to prevent the problems to come to its worst. Moreover, this study will cheer to the agenda on supporting the benefits of the teachers and students in the indigenous community and that, helping liberate indigenous people from poverty through education will be triumphant. Furthermore to the indigenous people in the community, this study will serve as the foundation of their hopes and aspiration as they are certain of their dreams believing that there are those who are willing to uphold their desires to be in reality.

Likewise, this study will serve as a challenge to all the teachers especially those in the lowlands to improve and intensify their teaching performance considering that they have a favorable situation while delivering their services to their students.

Moreover, the collected and analyzed data of this study are of great contributing instruments to see through the situation of the teachers assigned in the indigenous community. Hence, it is hoped that this study would enhance the probability of encouraging more teachers to teach in the indigenous community. Likewise, this study could serve as the motivating factor to encourage teachers to become committed in their teaching profession.

In addition this study would also open avenues and encouragement to other researchers to conduct similar studies in

other part of the country.

1.5 Definition of Terms

Joys and Pains. Joy refers to the condition of feeling of high pleasure or delight, happiness and gladness (Groliers International Dictionary). Pain is described as a negative basic feeling of emotion that involves a subjective character of unpleasantness, aversion, harm or threat (Cassel 2004). In the study, joys and pains refers to the experiences of the non-indigenous teachers who were assigned in the indigenous community in with the population of purely natives. Furthermore, joys and pains refers to the experiences of the teachers as they deliver their services to the indigenous people.

Non-IP Teachers. It refers to the Non-Indigenous Peoples who served as educators in a community in which the population is about 90% to 100% natives. These educators were not sanguinely related to any tribal group. They were the elementary classroom teachers in the public schools located in the Division of Davao City, Division of Davao del Norte, and in the Division of Compostela Valley.

Indigenous Community. This refers to peoples and nations which having historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them Cassell (2004). They are the group of people belonging to cultural minorities who stayed together in one place sharing common race, history, culture and traditions.

1.6 Limitations and Delimitations

This study is delimited to exploring the various experiences of five Non-Indigenous teachers amidst indigenous community of Davao del Norte, Davao City and Compostela Valley Province, taking into consideration their triumphs and difficulties. The data of this study are based only upon the responses of the participants following the interview guide as well as on the stories and experiences that they shared during the conduct of the interview with the assumption that the participants are honest and accurate in providing the data as well as on the manifested behavior during the participants observation. As part of triangulation, an FGD of 6 teachers was undertaken.

Moreover, I acknowledge the boundaries and the limits which may not allow this research to achieve the wholeness in this study. Due to the limited samples who participated in the study, the result may not be generalized beyond the specific population from which the sample is drawn. Although sample sizes in the qualitative research are typically smaller but it is true that small sizes cannot adequately support claims of having achieved valid conclusions. A case also needs prolonged engagement and consistent contact with the informants (Mason, 2002) but due to the time frame as I was involved with my professional responsibilities, this would hamper the credibility of the study.

2 REVIEW OF RELATED LITERATURE

Presented in this chapter is a summary of the literature re-

• Angeline A. Dayaganon is currently pursuing doctors degree in education major in management and administration in University of Mindanao, Davao City, Philippines. E-mail: angelinedayaganon@gmail.com

lated to the theories on the difficulties of teachers teaching in the midst of indigenous community. Most of the related studies and researches presented are those conducted in other countries, and only few are from the Philippines.

Teaching as a Profession

One of the tasks of the profession is to seek the social good. It follows from this that one cannot be a professional unless one has some sense of what the social good is. Accordingly, one's very status as a professional requires that one possesses this moral truth. But it requires more, for each profession seeks the social good in a different form, according to its particular expertise; doctor seeks it in the form of health; engineers in a form of safe efficient buildings; and lawyers seek it in a form of justice. Each profession must seek its own form of social good. Without such knowledge professionals cannot perform their social roles (Davis and Elliston, 1996). The teaching profession has a long and honorable tradition of ethical behavior. Any attempt to codify professional teaching ethics must not, therefore pretend that ethical practice is something new. Individual who enters the field of education rely to the question why teach with various answers. There is beauty, joy and fulfillment in this profession, and these spirit-lifting emotion are the result of watching annually as a new group of children enter to learn and leave with knowledge to achieve. Dufour (2002) expressed his views on the profession first by stating that teaching is not the care for everyone. He goes on to say that the education profession has the ability to present the "unique opportunity" for individuals to cast a positive influence upon others. The smiles received from a room full of students when as a whole their individual needs, both educational and personal have been catered to; prompts a burst of passion in every teacher.

The theory of (Brock 2014), enunciated that those who look to the profession as a career would need to nourish these perception in order to prevail over the negative aspects that surround the profession. The process of teaching goes far beyond the presentation of facts, it includes the dedication of both heart and mind. While compensation and working condition are the main downfalls in teaching there are many situations that cause individuals to turn away from the profession. Teaching is obviously a hard complex job and the individuals who answer the call, encounter classroom instruction and with these goals develop lesson, while implementing effective classroom management or appropriate discipline. They must also monitor and nourish the special needs of every child, and stay current on educational advancement and topic knowledge. Imagine trying to successfully carry these task despite the surrounding of school violence, weak school discipline policies and little community and parental involvement.

The theory of Burn (2014), asserted that teaching is a challenging job with many unique frustrations, but the rewards of teaching are numerable. Some of those she stated are her experiences of joy in making a difference. Many individuals are attracted to teaching by a sense of service, because they want to make a clear, tangible difference in the lives of others. As a teacher you see the fruits of your efforts everyday as you use your intelligence and creativity to help students become excited about and learn about the science in their lives.

Pope John Paul II (2001) salutes to the teachers and educators who bear witness in a credible manner so that the young may discover the meaning and beauty of a life lived as a gift to others. It has been said of teaching; "no man's business is unfolding mind".

To sum it up, teachers have to work at relationship when they are not familiar with the background of the people they are dealing with. Teachers have to demonstrate that the relationship is meaningful even to the indigenous students. Indigenous students learn best from the teachers they respect, and can be habituated with the teachers who can best understand about their cultural backgrounds. Indigenous students embraced teachers who want them to be successful and competent, and show them the pathway to accomplish their achievements so that schooling isn't a mystery to them.

Who are the Indigenous People

Based on the report of Australian Bureau of Statistics, 2006, it is estimated that there are 517,000 Aboriginal and Torres Strait Islander people living in Australia. The growing population increases every year as expected. This Indigenous population stay in the remotest are of Northern Australia. This people are identified as having both Aboriginal and Torres Strait Islanders heritage follow a similar population distribution among Australian states (Garvey, 2000) They live in a traditional way of life, they sail and navigate (Philp, 2001), engage in inter-island selling and live through an unsophisticated livelihood. Other group of indigenous populations can be sited in Canada as Canadian Indians. In Latin America, the American Indians constituted the poorest segment of the population (Grolier Encyclopedia of Knowledge Vol. 1). This 370 million indigenous peoples lived on the fringes of society, viewed as collateral damage in the march to economic development, as members of a somewhat lesser race of humans, and at best icons of a romanticized past regularly trotted out and paraded during cultural celebrations (Llaneta, 2012).

In the Philippines, the large numbers of indigenous people are living in the Northern parts of the country. They are in Cordillera Central of Luzon, in Ifugao province, Kaliga- Apayao, Isabela, Nueva Viscaya, and Caraballo Mountains. In the Southern parts, upland and lowland tribal group were concentrated on Mindanao and Western Visayas. The Lumad of which they are preferably called, inhabited the mountains bordering the Davao Gulf, upland areas in Zamboanga, Bukidnon, Agusan-Surigao border region, Samal and Cotabato provinces (Wikipedia, The free encyclopedia).

Difficulties of Teachers Amidst Indigenous Community

Consequently, the big and dominant problem occurs in the placement of the non-indigenous teachers amidst the community where they are strangers. On the other hand there is a significant body of literature and evidence to suggest that non-Indigenous teachers in Australia simply do not know about how to teach Indigenous children. Despite the best intentions and commitment from many teachers, most have inadequate understanding of appropriate pedagogies and the complexity of Indigenous cultures, knowledge and identities (Brayboy & Maughsm, 2009; Malin & Maidment, 2003; Partington, 2003; Villegas, Neugebauer, & Venegas, 2008) The strategies that have been successful non-Indigenous students are often inef-

fective for Indigenous students who are the most educationally disadvantaged group in the nation (Australian Bureau of Statistics, 2007; Doyle & Hill, 2008; Huges & Huges, 2010; Klenowski & Gertz, 2009). Their educational outcomes are generally well below those of non-indigenous students (Aird, Miller, van Megen & Buys, 2010; Nolan, Hill & Harris, 2010) and their participation rates are lower than those of non- Indigenous peers. They leave school earlier and less likely to complete secondary schooling (Doyle, & Hill,2008; Huges, & Huges 2010).

Based on his study, (Castellana, 2014) planning and delivering services to Aboriginal and Torres Strait Islander children, families and communities can be complex task for practitioner and policy makers. Social problems are often deeply entrenched and need to be approached with consideration of historical, social, community, family and individual factors. Many indigenous families and communities face immense challenges. Their strength and resilience and ongoing dispossession, marginalization and racism, as well as the legacy of past policies of forced removal and cultural assimilation (Australian Institute of Health and Welfare, 2009) issues to the high level of poverty, unemployment, violence and substance abuse in many indigenous communities. They also impact negatively on indigenous children, who demonstrated poor health, educational and social outcomes when compared to non- indigenous children.

Additionally, (Scougall ,2008) revealed that there is a number of factors than inhibit the successful delivery of services to indigenous families and communities. A lack of appropriate infrastructure can hinder the logistics of services delivery. Demanding workloads and low remuneration make staff burn out a common issue. Difficult social environment – with low levels of trust participation, social control, and efficacy, and high level of anxiety, disempowerment, disorganization and mobility – provide the context for much services delivery. Finally, evidence regarding effective response to problems in indigenous communities is limited.

Additionally, the knowledge of non-Indigenous teachers according to (Partington, 2003) needs to be expanded if they are to address the learning needs of Indigenous students. The efforts of governments and their agencies to bring about change in education will not succeed by focusing on the students. It is essential that teachers change first. However, the knowledge that teachers acquire must be informed by the wisdom of those most teachers pre-service teachers have about Indigenous learners has been produced by non- Indigenous people (Colman-Dimon, 2000; Moreto-Robinson, 2004).

Likewise, in the study of (Santoro ,Reid, Crawford,& Simpson, 2011), their theory believes that some of the difficulties teachers experience in motivating indigenous students and gaining the support of parents are due , in part , to poor home- school relationships . In order to mend the fractured relationship and build and sustain strong school –home partnership, it is important to establish informal social networks between parents and teachers outside school context where relationship of trust can be developed. Moreover, their study conclude that indigenous people are not culturally homoge-

nous group – their cultures are multiple and complex and depending on where they teach, where they grew up and whether they are within, or beyond their traditional country. Individual Indigenous teachers do not and cannot know about Indigenous learners and indigenous cultures. Based on the study, being an Aboriginal does not mean you automatically know everything about being Aboriginal. Similarly, they do not suggest that all non- Indigenous teachers know little about Indigenous learners. Some teachers can and teach Indigenous students well. However , it is time that all education professionals, whether teachers, policy makers or teachers educators listened to and learned from Indigenous teachers. Maybe then, some common understandings and assumptions about what is normal for Indigenous and non-Indigenous learners can be disrupted.

Similarly, with the increasing ethnic diversity in the larger society, there is accordingly a growing need for more minority teachers as role models in the school (Banks,1995; Cochran-Smith, 2004; Dilworth, 1992; Kirby,S.N.Berends,M., & Naftel, S. 1999). The second related arguments focuses on what is often called “cultural synchronicity” (Irvine,1988,1999). This view holds the that minority teachers are likely to have “insider knowledge” due to similar life experiences and cultural backgrounds. The assumption is that synchronicity is a valuable resources in teaching and learning (Villegas & Arvine, 2010; Gandara & Maxwell-Jolly,2000; Valencia, 2002; Haycock, 2001; Foster, 1994; Archinsein & Aguirre, 2008). Proponents of thie view cite a growing number of empirical studies showing that minority teachers have a positive impact on various outcomes for minority students (Villegas & Lucas, 2004).

Moreover, really knowing students means knowing what knowledge they bring to the classroom and how their cultural practices, values and beliefs shape them as learners and, as producers of knowledge (Castagno, MacKinley & Bratboy,2008; Santoro, 2009). Many teachers however, struggle to really know indigenous students. One reason for this is that ‘Indigenous students have their own way of looking at and relating to the world, the universe, and each other’ (Barnhardt & Kawagley, 2005). While Indigenous knowledge can be seen to parallel Western epistemologies or types of knowledge, Indigenous way of knowing can be seen to refer to pedagogy, methods of teaching and learning (Pember, 2008) Indigenous knowledge and Indigenous ways of knowing are about the connected concepts of what one knows and how one comes to know it. Thus, (Klenowski & Gertz , 2009) highlights the teachers need to distinguish the “ funds of knowledge” that the Indigenous students draw on and how teachers need to adopt culturally responsive pedagogy to open up the curriculum and assessment practice to allow for different ways of knowing and being.

In the same way, (Nakata, 2003) believes that it is important for teachers to understand how indigenous students’ ways of knowing are different from those of non-indigenous students because such understanding ‘make teachers more sensitive to their students and reveal the complexity of the factors with which they are dealing. He believes that the cultural differences schema , particularly from the perspective of Indigenous students’ differences from non-Indigenous students, that is used to explain the problem faced

by Indigenous people in regards to education 'stands to provide convenient explanation of student failure that exonerates teaching practice. In other words, in understanding the differences between Indigenous and non-Indigenous students, there is a risk that teachers will view some differences as barriers – and see the problem resting with the students, rather than inappropriate pedagogies. Accordingly, (Young,2004, Nakata, 2003) signifies that there's a very fine line between to solve and becoming a problem having a problem. Furthermore, he asserts that there is a risk that the development of that particular knowledge or skills in the Indigenous students may be neglected if such knowledge is perceived by teachers to be culturally inappropriate, or is not prioritized as important.

Moreover, (Hill & Taylor, 2003; Hunter & Schwab, 2003) suggest that sound home school relationship are important to improving educational outcomes for all students. However, schools can often appear intimidating and hostile place to indigenous parents who have negative memories of their own schooling. They are therefore often reluctant to be involved in their children's school education. This is frequently taken by teachers to mean that Indigenous students have few aspirations for their children and do not care about their children's education. However, it is the system that fails their children by not addressing their needs and by drawing on curricula and pedagogies that are in some instances, a re-inscription of colonizing practices (Hickling- Hudson & Ahlquist, 2003).

In addition, teachers have numerous encounters as they continue their struggles in the field of education. Hewitt (2006) stressed that teaching in an indigenous community is a life changing experience. Every day you will engage with students and families whose every day life may differ greatly from your own. As a teacher, the need for flexibility and creativity is enhanced as you are challenged by students with different backgrounds and cultures. Such experience may also provide you with the opportunity to learn another language and gain further knowledge of the culture and customs of the community in which you live. Moreover, Scougal (2008) also emphasized that teachers find difficulty in establishing learning partnership with the indigenous community. Teachers should be aware of the protocols of community consultations. Indigenous people are the owners and custodians of their knowledge and culture. They have the right to be consulted when aspects of their history and culture are being incorporated into the school curriculum. No matter what experiences that would be, whether of joy or of pain, it is very important to reminisce that once you are a teacher you are capable of proving your flexibility and adaptability to wherever station you will be assigned and be ready to deal with the unknown community.

In his study on The Teachers Work in Canada Aboriginal Communities, Wotherspoon (2006) stated that within communities that have historically been poor served by schooling, teachers are also likely to be confronted with competing claims about the nature and forms of education required to enable minority population to achieve meaningful and economic participation. Furthermore, he claim that despite commitments to meet these adjectives the present educational " landscape" for aboriginal people remains on which "hope and

possibility live side by side with constraints and frustrations"

In the interest of equity and social justice, it is important that teachers work towards the same fundamental educational outcomes for Indigenous students as non-Indigenous students. The task for the teachers, then, is to provide the conditions for children to learn appropriate behavior for different contexts. If we do not, we will diminish the child's chances for success and opportunities in the modern world (Nakata, 2003).

Additionally, (Scougal ,2008) revealed that there is a number of factors than inhibit the successful delivery of services to indigenous families and communities. A lack of appropriate infrastructure can hinder the logistics of services delivery. Demanding workloads and low remuneration make staff burn out a common issue. Difficult social environment – with low levels of trust participation, social control, and efficacy, and high level of anxiety, disempowerment, disorganization and mobility – provide the context for much services delivery. Finally, evidence regarding effective response to problems in indigenous communities is limited. The theory of (Partington,2003), reveals that the extensive failures of Indigenous students in school addressing issues such as in attendance which is also supported by the theory of (Bourke, Rigby and Burden,2000) identity and achievement (Purdy,Tripcony, Boulton-Lewis,Fanshaew & Gunstone, 2000) have resulted in little improvement. A cycle develops, by which the poor educational standards of indigenous students existing from school results in the inability to supply, from their ranks, the teachers and other professionals needed to provide culturally appropriate role models in the classroom. As a consequence of the lack of Indigenous teachers, schools have to depend on Aboriginal and Torres Strait Islander aides to provide indigenous inputs Furthermore, through their interactions with the non-indigenous teachers, the students are influenced by prevailing deficit explanations on the failures of indigenous students at school. The result is a reduction in their effectiveness as advocates and models for indigenous students,(Partington, Gofrey, Harslett, Harrison& Richer, 1998). In addition, the non-conforming students, who are liable to cause discipline problems, are seen as threats by teachers, for whom discipline is a major factor in their self-perception of competence, (Partington,Waugh &Forrest 2001). Add to this the widespread perception among teachers of Indigenous students as behavior problems, and it is likely that they will have a little chance of avoiding conflict with the teachers.

Likewise, in the studies of (Connell,2006, & Robertson, 2006) the experiences of teachers in Aboriginal communities confirm many of the general tendencies toward intensification and restructuring of teachers' work as education system repositioned amid processes of economic liberation and globalization (Connell,2006). Teaching is being reshaped in conjunction with emerging public expectations and regimes of control even if the exact form and impact of change remained indeterminate. Downward pressures of teachers to manage educational reforms most strongly the circumstances in which teachers to be overwhelmed or powerless to alter their teaching conditions (Robertson, 2006). The loss of teachers' profes-

sional voice or its dissolution through tensions among various segments of teaching force and the other educational participants, in turn, is likely to prove detrimental to community interests, particularly among groups whose social, political, and economic assets are restricted.

Based on her theory, (Wotherspoon,2006) believes that school-community relation are at their strongest when teachers work in supportive environments that facilitate their ability to integrate respect for the community with which they work into their pedagogical actions. Furthermore, her theory suggest that the potential educational improvement in minority communities requires policies that are less oriented to strategic control than to seeking a balance that enables teachers' capacities for action to be employed effectively to advance interpersonal relations and capacities for action within those communities. This theory is supported by (Herbert, Anderson, Price & Stehbins 2000) who also believe that in the area of the social construction of identity schools have an important role. It is through the sharing of such information that the teachers will acquire the knowledge they need to build strong and valuable relationships with their aboriginal students. Once students are able to place teachers within their worlds, their perceptions of where they belong within the school will change. Aboriginality is to do with belonging. Good teachers have always known that much of their success within the schools can be directly attributed to the way in which they interact with their students. The experiences, the problems and the difficulties of teachers in delivering their services to the indigenous community are the bases of this study.

Problems on High-Poverty, High-Minority and Working Conditions

The contribution of teachers was shown to be especially important for low-income students, who tend to have fewer learning supports outside of school. Also, researchers found out that effectiveness of teachers varies widely, even within the same school (McCaffrey, Koretz, Lockwood, & Hamilton, 2004; Rivkin, Hanushek, & Kain, 2005; Rockoff, 2004). However, districts and school administrators quickly discovered that there was no guarantee that promising teachers would stay once they are hired. The study of (Ingersoll, 2001) proved that early career teachers steadily left schools in high-minority, high-poverty communities to work in whiter, higher income communities, or to take jobs outside of education. This patterns of teachers' exodus from low-income to high-income is documented in both large and small qualitative studies (Boyd, Grossman, Lankford, Loeb, & Wyckoff, 2007; Boyd, Lankford, Loeb, & Wyckoff, 2005; Hanushek, Kain, & Rivkin, 2004; Johnson & The Project of Next Generation of Teachers, 2004; Leukens, Lyster, Fox, & Chandler, 2004). Thus, the very school that most needed effective teachers had the greatest difficulty attracting and retaining them.

Accordingly, schools and students pay a price when early-career teachers leave their high-need schools after two or three years, just when they have acquired valuable teaching experience (Ingersoll & Smith, 2003; Neild, Useem, Travers, & Lesnick, 2003). Furthermore, researchers agree that first-year

teachers are, on average, less effective than their more experience colleagues (Clotfelter, Ladd, & Vigdor, 2006; Rivkin et al., 2005; Rockoff, 2004). When an experience teacher leaves a school, particularly a school serving low-income, high-minority students, she will likely be replaced by a first-year teacher who is substantially less effective. Thus it becomes impossible for schools with ongoing turnover to build instructional capacity and to ensure that students in all classroom have effective teachers. Also, persistent turnovers in a school's teaching staff disrupts efforts to build a strong organizational culture, making it difficult to develop and sustain coordinated instructional programs throughout the school.

In the same way, (Borman & Dowling, 2008; Hanushek et al., 2004) analyze these turnovers pattern as evidence of teachers' discontent with their low-income or minority students demographics than salary difference across districts. They interpreted this to mean that teachers choose to leave their students rather than their schools. An alternative explanation is that teachers who leave high-poverty, high-minority schools reject the dysfunctional context in which they work, rather than the students they teach (Allensworth, Ponnisciak, & Mazzeo, 2009; Boyd et al. 2011; Buckley, Schneider, & Yi, 2004; Johnson & Birkeland, 2003). Recent case studies and media reports portray high-poverty, high-minority schools that are not hard to staff, but actually attract and retain good teachers, suggesting that those schools provide the conditions and supports that teachers need to succeed with their students-whoever those students may be (Chenoweth, 2007, 2009; Dillon, 2010; Ferguson, Hackman, Hanna, & Ballantine, 2010; Johnson & Birkeland, 2003).

Also, recent large-scale quantitative studies provide further evidence that teachers choose to leave schools with poor work environments and that these conditions are most common in schools that minority and low-income students typically attend (Borman & Dowling, 2008; Boyd et al., 2011; Ladd, 2009, 2011; Loeb, Darling-Hammond, & Luczak, 2005). Thus, mounting evidences suggest that the seeming relationship between students demographics and teachers turnover is driven not by teachers' responses to their students, but by the condition in which they must teach and their students are obliged to learn. Furthermore, although a wide range of working conditions matter to teachers, the specific elements of the work environment that matter the most to teachers are not narrowly conceived "working conditions" such as clean and well-maintained facilities or access to modern technology. Instead, it is the social condition. Improving these social conditions involves building relational trust between teachers and school leaders and engaging teachers in co-constructing the social context of their work (Bryk & Schneider, 2002; Bryk, Sebring, Allensworth, Luppescu, & Easton, 2010).

The study of Llaneta (2012), pointed out that human rights abuses and violations inflicted upon Indigenous people in the Philippines. Mining and other development projects; and conflicts between the Indigenous peoples are the reasons why teachers feel that they are endangered in their journey to teach the indigenous children. On the other hand, (Weinstein, 2010), stressed that corruption is the root cause of the problems of teachers. Teachers according to him are underpaid and

treated poorly. In 2005, the Philippine government spent just \$138 per student, compared to \$852 in Thailand, another developing country in Southeast Asia. But graft and corruption are not only the only issues. Poverty is a vicious cycle that leads traps generations of families. Weinstein (2010) revealed that about 80% of the Filipino poor live in the rural areas of the country. These are towns located deep in the mountains and the rice fields. The population density in the rural parts of the country is low, and there is a corresponding deficiency in schools and classrooms. These threaten the services of the teachers. Public school is free, but families still cannot afford to send their children to school for a complicated network of reasons. Children in the farming families are expected to work in the fields during harvest time. They are pulled from school for two or three months at a time and are irreparably disadvantaged compared with their classmates. So, they may have to repeat the grade, only to be pulled out of school again next year. These become the menacing problems of the teachers as long as attendance, and dropped outs are concern.

What is clear, however, is that guaranteeing an effective teachers for all students-especially minority students who live in poverty- cannot be accomplish simply by offering financial bonuses or mandating the reassignment of effective teachers but it is through the supportive and productive workplace. Good teachers will come, they will stay, and their students will learn. Therefore, policy makers would do well to avoid mandates that limit schools' flexibility and instead promote changes that encourage innovation, adaptability, and collaboration among those at the school site.

A Tale of Joys and Fulfillments

A teacher's task is not only to teach the students the rudiments of knowledge but also to form his character. It is to give him a value of education which will influence him in his adulthood and later as a member of the community. True enough teaching is by no means an easy task nor it is well paying. Often, this is not well appreciated. Abhayaratna (2001) pointed out that the teachers have the unique role which no other profession can do. Teachers from the minds of the young, give them the ability to discover the whole new world not only of knowledge but also of spiritual and moral values.

In the result of the study conducted by (Herbert, Anderson, Price, & Stehbens, 1999) teachers in the indigenous community prefer to see their students as bonus and as a benefit. They find out the Aboriginal students have tremendous skills. They empathetic, caring in terms of their family obligation.. They are very extensive networks of people that you can tap into. Likewise, (Kennedy, 2010) confirm that many teachers choose to work with the group of high-poverty, and high minority students because they are committed to social justice and believed that by teaching these students, they can contribute to the public good.

A teacher who is intent on becoming a successful teacher-especially one who is motivated to serve low-income, minority students will likely want to work with others who share his purposes and expectations.

The Struggling Efforts towards Indigenous Education

The enjoyment of the right to education is not fully realized for most indigenous peoples, (Shreve,2012). The Expert Mech-

anism on the Right of Indigenous Peoples says that without access to quality education indigenous community will not be able to fully enjoy their rights. The Expert Mechanism is a group of five independent specialists who provided expertise on the rights of indigenous peoples to the Human Right Council. In their report to the Council on the right of indigenous people to education they said that deprivation of access to quality education is a major factor contributing to social marginalization, poverty and dispossession of indigenous peoples.

Based on the study of Batttiste (2000), he specify that more than three decades have passed since First Nation brought to national attention their desire to achieve "Indian Control of Education" whose aim was to increasing rates of educational participation and attainment among aboriginal people. Furthermore, based on the Educational Queensland Statistics (2000), less percentage of indigenous students were able to finished schooling based on the survival rate. Ticker (2000) also confirmed that this statistics served to strengthen imperative to improve the opportunities for Australian students to gain knowledge in indigenous students.

Such comments points to the complex interaction of joy and hopes along with frustration and limitations that teachers express in the course of constructing their lives. Teachers albeit with some uncertainty, tend to remain confident that their efforts in conjunctions with other community groups are gradually making a difference for their students. Thier joys and pains being a teacher amidst the indigenous community are the factors that that will contribute for me to pursue this study.

3 METHODOLOGY

This chapter provides a reviewer of the methods used to collect, analyze and describe the research data for this study. Specifically, the following will be presented: research design, role of researcher, research participants, data collection and analysis, trustworthiness and credibility and ethical consideration.

3.1 Purpose of the Study

The purpose of this qualitative multiple case study is to describe the experiences of the Non-Indigenous teachers who are assigned in the indigenous community. It highlights with the complex task of teachers whose lives and profession is offered to continue the program that aims to provide a bright future for minorities. Moreover, this study underscored the feeling of these teachers concerning their observation that there are very few of them nowadays who stayed longer in their station. Finally, as expected these teachers in the indigenous community are able to give some possible reasons and causes of their struggles as they are able to give a clear idea the possible impact of this to the students and to their co-teachers. This group of teachers will summon others in the profession to be willing to help the minorities in the province particularly in the Division of Davao del Norte, Division of COMVAL, and the neighboring divisions.

The researcher will obtain data from an in depth interview with non-indigenous teachers who are teaching the ethnic group. This is to provide a qualitative account of what lies behind their insights towards the nature of their profession to encourage them to bear trials without complaints and to enumerate them for maintaining the value of preserving and educating the cultural minorities.

3.2 Role of Researcher

My short time experience being a teacher in the farthest school in our district has stimulated me to choose this study. It was then that I realized, I was suppose to be one of those teachers who experienced the joys and pains amidst the indigenous community.

What has driven me to land in the world of academe was the fact that unconsciously, I had prepared and equipped myself with the maximum requirement of a college instructor and hopefully administer a school if given a chance. The shift to this different world gave me the heart to realize the importance of imparting knowledge to the students and leading them as well. Speculating to this final ladder in equipping me professionally opens my chance and opportunity of my moving into the world of school leader and administrator specifically in the public school where I am already acquainted. I believe therefore that this study will give me more knowledge and insights to fully understand the conditions of the teachers assigned in the far flung areas inhabited by 80-100% indigenous people.

Furthermore, this study will give me a strong intuition to appreciate the experiences of teachers assigned in the mountainous area, being away from their natural homes just to answer the call of their profession. Moreover, I will find it so fulfilling to have them interviewed and encode all their responses and translate their thoughts. As the researcher, I will also personally analyze the data of this study.

As a researcher, I understand that my role is so delicate and critical. One of which is the proper documentation of the data. Fink (2000), stressed that the preparation of standards for documentation of qualitative research materials will not only be a very challenging job to do-but also a very important job. Based on the theory presented by Creswell (2012), following from the qualitative case study framework chosen for this research, I as the researcher, was the primary means of data collection, interpretation and analysis. My role follows that of a non-participant observer. This means that my role as a researcher and observer was clearly known by all informants. I will not interact as a participant in the development, delivery or activities of the teachers I will interview. In addition, as a researcher I have to protect the integrity of my respondents. Fink (2000) suggested that a researcher must have to erase or change all names in transcript and other materials and information directly pointing to an individual. In this study I used pseudonyms to hide the identity of my participants. However, it will have to be pointed out to the researchers that substantial changes in research will diminish the material's applicability as data source.

Kuula (2000) emphasized that the researcher should also be very prudent on the character of the data. Upon the de-

scription of the qualitative research process it can be argued that qualitative data is closely connected to the researcher and this adds another aspect to the researcher's role. Firstly data is collected during interaction between respondent and researcher, which points to dependence between data and researcher. Secondly, the researcher collects a large amount of data from a limited number of respondents. This data material consists at a minimum of interviews, field notes and recollection. The researcher will have few respondents revealing a lot of personal information in order to get around the research question and in the end to be able to answer it. Since there are fewer respondents, the researcher's interpretation of comments made by each respondent will also have greater influence on the conclusion of the research project. This also adds to the responsibilities put upon me as the researcher.

Furthermore, as a researcher, I have to conduct the interview. Do the translations of the transcript as well as the encoding of both transcript and translation. I have to personally analyze the data of this study.

3.2 Research Participants

The participants of this study were the three male and two female teachers who made up the case study. They were Non-Indigenous educators who were assigned in the 90%-100% indigenous community for a year or more. These educators were from elementary school as classroom teachers, located in the Division of Davao del Norte, Division of Compostela Valley, and Division of Davao City, School Year 2014-2015. To triangulate the result of the inquiries, focus group discussion of 6 members was conducted. Their responses confirmed the statements of the case informants. With their qualifications, I believed that they can share their experiences in the most vivid view.

3.3 Data Collection

The methods that I used in data collection were the in-depth interview and the focus group discussion. In data collection, the researcher must have considerable time in immersing oneself in this setting, and collecting as much relevant information as possible and unobtrusively as possible (Gay, Mills, and Airasian,2006). The researcher must determine and find what data will contribute to his understanding and resolution of a given problem and collect the suitable and available data for that problem. In this study the collection of data was patterned to the five steps given by Creswell (2012) which are as follows; obtaining permission to conduct the study, selecting the participants and cites purposely to best understand the phenomenon, identifying data from various sources, administering and recording data using protocols, such as observational and interview protocols, and administering the data collection in a manner sensitive to individuals and sites.

As a researcher, I should established a friendly relationship with my participants and gain the confidence and trust from them. With the help of a co-teacher, week or two before the interview I personally meet all the prospect participants in order to inform them about the study. That was also the best time for me to ask their permission to be a participant of the study. I acquainted them on the purpose, the procedures

and the nature of the study. After their confirmation, I gave them the necessary documents.

Second move was the selection of the participants and the appropriate site that will best help the researcher to understand the phenomenon. In this study the participants were selected six Non-Indigenous teachers teaching in the community of the indigenous peoples. Each participants were given the choice to set the most convenient day and time of interview and the suitable place free from noise and distractions. For the purpose of obtaining the perspective of the participants and allowing them to share their views, research questions to be used must be less structured and open-ended. (Creswell, 2012). There were three open-ended questions that served as the guide during the face-to-face interview with each of the participants.

Before the interview begin, the issues of risk and complete anonymity was discussed with each participant and made clear that all responses including identity and personal information were treated with utmost confidentiality. Furthermore, each participant were informed that the whole course of the interview will be audio-taped using a tape recorder and that they will be given a copy of the full results of the interview to let them check that all the events are properly recorded and translated. And also, their copy will lead them to confirm or delete some of the parts that they do not want to be included.

In addition to the audio-video tape I took notes during the interview process. I saw to it that all the pertinent documents were gathered in safety archival envelop, properly labeled for safety keeping and retrieval purposes.

3.3 Data Analysis

This study used the qualitative data analysis process wherein research question were being asked to the eleven respondents during the interview process with the aid of the camera and an encoder. All the questions were open ended. All the participants were expected to answer the questions based on their experiences being a teacher amidst indigenous community. As a researcher I anticipated honest answers from them. What distinguishes the data in a quantitative study from those generated in a qualitative design study is a set of assumption, principles and even values about truth and reality.

Thorme (2004) stressed that undoubtedly, data analysis is the most complex and most mysterious of all of the phases of the qualitative research procedures and the one that receives the least thoughtful discussion in the literature. For neophyte researchers many of the data collection strategies involved in a qualitative project may feel familiar and comfortable. Creating a database is not sufficient to conduct a qualitative study. In order to generate findings that transform raw data into new knowledge, a qualitative researcher must engage in active and demand analytic process throughout all phases of the research. Understanding these processes is therefore an important aspect not only of doing qualitative research, but also of reading, understanding, and interpreting it.

The fact that I used the qualitative data analysis, I relied on inductive reasoning process to interpret and structure the

meaning that can be derived from data. Distinguishing inductive from deductive inquiry processes is an important step in identifying what counts as qualitative research. Thorme (2004) added that inductive reasoning uses the data to generate ideas whereas deductive reasoning begins with the idea and uses the data to confirm or negate the idea. However, many qualitative studies involved much inductive reasoning, whereas good qualitative analysis often requires access to a full range of strategies.

4 RESULTS

The focus of this qualitative multiple case study was to obtain information on the experiences of Non-IP teachers amidst the indigenous community, their sad and happy moments, the difficulties and challenges they meet and the problems they encountered. In addition, the study also emphasized the different techniques on how to cope with their teaching lives in the IP community. Moreover, the study underscored the insights of these Non-IP teachers concerning what they can share to the academe, their plans to promote the level of their students from a primitive stage as well as their shared advice to all the teachers who are assigned in the different indigenous community. All participants were from the different places within the areas of the Division of Davao del Norte, Division of Compostela Valley, and the Division of Davao City.

There were three research questions in this study. Each research question has sub questions that served as the guide for the in-depth interview and the focus group discussion. The first research question was about the experiences of a Non-IP teacher amidst the indigenous community and is covered of six sub questions. The second research question dealt with the experiences of the Non-IP teachers as they manage to cope with their teaching lives in the IP community which is composed of one sub question. The third research question concerned on the insights a teacher can share to the academe which comprised of two sub questions.

The whole duration of the face-to-face interview was supposed to be recorded in video but most of the participant in this study opted to have their answers recorded by their close friend or relative. In addition to the in-depth interview, each participant was asked to fill up information regarding their profile preferably the IP tribe they are teaching, the percentage of IP students in the school, and the number of years they stayed in the IP community. I used this added artifacts to ascertain that all my participants have been to the different IP tribes and IP schools. As a result, the 11 participants of this qualitative multiple case study were all teaching in the school where students are 100% IPs except for one wherein the IP students are 80%. The interview was quite slow for the recorder to record all the answers the participants would utter. Most of the participants finished the interview within an hour.

The five Non-IP teachers involved in this study who undergone the in-depth interview were Dream Dad, Striving Mom, Challenge Head, and Proud In-charge (pseudonyms). The six Non-IP teachers who participated in the focus group discussion were: Giegie, Nene, Popoy, Maymay, Joyjoy and Dodo, also not their real names. The succeeding chapters pre-

sent the detailed description of each case.

The responses of the participants through in-depth interview and Focused Group Discussion have provided a clearer picture of the experiences, coping mechanisms and their insights as they engaged in child labor.

The students shared that their experiences regarding child labor are triggered by the reasons of engaging in the child labor particularly in the mining area which include the pressing need for labor. Their experiences are labeled by their stories of under payment of the services they rendered, trivial participation in school activities, divergent outlook in life and unhealthy physical condition.

The participants also disclosed their strategies in coping with the problems they met. These include self-denial of hardships, medication when ill and upholding ambitions. Moreover, they also gave insights to their peers like considering the importance of schooling and importance of work.

Generally, the voices of toil from the indigenous youth learners have defined their diverse but beautiful experiences, in different situations, and settings, yet with similar struggles to survive the challenges of child labor.

5 DISCUSSION

This chapter presents the discussion, conclusion, implication for practice and implication for future research based from the themes developed during the data analysis.

The five Non-Indigenous teachers who participated in the in-depth interview were Dream Dad, Wishing Mom, Striving Lady, Challenged Head and Proud Head (pseudonyms). The six Non-Indigenous teachers who joined the focus group discussions were Giegie, Nene, Popoy, Maymay, Joyjoy and Dodo (pseudonyms). All of them are Non-Indigenous teachers who are presently teaching in the indigenous community of Compostela Valley, Davao City, Davao del Norte.

Experiences of teachers amidst the indigenous community

In order to have a good discussion for the above research problem, the following questions were asked during the in-depth interview and the focus group discussion. *How are you treated by the indigenous community you are teaching? What are your happy moments as teacher of the indigenous community? What are your sad moments as you work with them? What are your difficulties while teaching in the indigenous community? What challenges do you meet every day while teaching in the indigenous community? What problems have you encountered?*

From the data collected on the experiences of the participants, six main themes emerged as presented in Table 3. These themes helped me determine which core ideas to report. These themes are one-Good relationship with community; two-Supportive parents, three-Unconcerned parents, four-Deligent poor students, five-Habitual absentee students and six-Workplace difficulties.

Good Relationship with Community

All of the participants have shared their joys and pains as they deliver their services to the indigenous community. The

existence of joy is due to the good relationship they had with the indigenous peoples. The warm welcome and respect, the hospitality shown by the people, the happy gestures and the smiles that they wore when they meet teachers are the common sense that they are safe in the community. Ball (2014) claimed that living and working in a remote indigenous community is all about relationship and communication. In the sense that teachers are very much welcome and respected in the indigenous community it shows an imperative sign that the people in the indigenous community are very much willing to be trained and are eager to learn.

In order to mend the fractured relationship and build and sustain strong school-home partnership, it is important to establish informal social networks between parents and teachers outside school context where relationship of trust can be developed (Santoro, Reid, Crawford, & Simpson, 2011). Good relationship inside the classroom and good relationship in the community are the best remedy to improve the teaching and learning process in the indigenous community.

Supportive parents

Teachers in the indigenous community felt happy when they encountered parents who are very supportive. Most of the participants declared that their parents support the school activities. Even in the most simplest way, parents showed that they are concerned about the education of their children. Being supportive to their children is a positive culture of the IPs. IP parents are backing the needs of their children especially when it is for their benefits. Based on the survey of SNAICC (2004) it revealed that for indigenous community, supporting the children as the role of the parents was a traditional culture. It is in their cultural norm that even the children are away from them or isolated from their tribe, the parents are still extending support such as food and other necessities.

The teachers are very much contented when they see some parents who showed their support by helping in the repair of the classroom. Based on the experiences of the teachers in the indigenous community they found out that indigenous parents can easily be ask for an errand. They were also generous. In fact one of the participants claimed that her parents gave her vegetables and chicken.

Unconcerned parents

Although being supportive to children is a positive culture of the IPs, their were still parents who were unmindful of the future of their children. Some indigenous parents were not concern about the school performance of their children. Non-IP teachers were really bothered on the attitude of indigenous students when it comes to attending classes. Based on the observation of the teachers participants, most of the indigenous parents were also illiterate therefore they do not value the education of their children. The study of Hill & Taylor, (2003), Hunter & Schwab (2003) revealed that schools can often appear intimidating and hostile place to indigenous parents who have negative memories of their own schooling. They were therefore reluctant to be involved in their children's school education. Indigenous parents have few aspiration for their children.

Most of the participants in this study claimed that poverty was the main reason of this problem. They allow their children to cut classes to work for a living or to look for food therefore their children do not remember the school of which they should be in. Public school is free, but families still cannot afford to send their children to school for a complicated network of reason Weinstein (2010).

Diligent poor students

What touched their hearts were the diligent poor students who struggled so hard in the long walk under the rain in rough roads in order to reach the school. The food and supplies which are necessary for their growth and development are deprived and neglected. But then, there are still among them who do not put their learning in vain. What they have learned in school, they practiced at home. Herbert, Anderson, Price & Stehbens (1999) cited that teachers in the indigenous community prefer to see their students as bonus and as a benefit. Indigenous students have tremendous skills.

Some of the participants in the in-depth interview and in the focus group discussion felt sorry looking at their pupils wearing the same clothes from Monday through Friday. Instead of driving them away because of their bad odor they cared for them because they were so respectful and obedient. They were very responsive and diligent when it comes to their school performance. Korff (2014) warned the teachers to adjust the indigenous students in their class. They arrived in school hungry, sick, and infested with head lice.

Habitual absentee students

As the participants shared their experiences amidst the indigenous community, most of them complained on the constant absences of their indigenous students. Some of their students prefer to work than in going to school. As per observation also, indigenous parents bring their children to wherever they can have their source of food. Based on the study of Weinstein (2010), children in the farming areas are expected to work in the fields during harvest time. They pulled from school for two or three months so they may drop from school and repeat the grade. The same thing will happen the following year.

It has been observed in the indigenous community that students used to walk a distance from their house to school. Teachers found this as an unavoidable fact why pupils are always late and eventually they will be absent from the class. As experienced also by the participants in this study that they themselves were very much weary of the difficulty of walking 4-5 kilometers over the rugged road just to reach the school.

The problem on habitual absentee among students annoyed the Non-IP teachers. Moreover, this threatened the performance of the students and hampered the result of their achievement tests. The study of Aired, Miller, van Megen & Buys, (2010); Hills & Harris, (2010) revealed that the educational outcomes of the students in the indigenous community are significantly lower than that of the non-indigenous students. Indigenous students have lower participation rates compared to the non-indigenous students. All these were the result of accustomed absentees of students.

Workplace difficulty

Among the experiences shared by the participants, it

was in the workplace wherein they suffered more. In the sense that they are considered stranger to the place, they found it very difficult to adjust the culture of the IPs at the beginning. Despite of their best intentions to educate the IPs teachers have inadequate knowledge on how to deliver their services as it was expected (Brayboy & Maughsm, 2009; Malin & Maidment, 2003; Partington, 2003; Villegas, Neugebauer, & venegas, 2008). With regards to their teaching procedures, they find difficulty in teaching English and Filipino subjects. The Non-IP teachers cannot speak and understand the language of the natives.

Moreover, the risky distant rough road to school especially during rainy days hinders the immediate delivery of services. An in-depth interview participant complained on the insufficient water, no electricity and poor medical supplies. These would mean that teachers have given up their luxuries and convenience in order to serve the indigenous peoples. Another problem in the workplace was the presence of the NPAs. Although this rebellious group will not directly harm the teachers, there were possibilities that teachers will be misunderstood by the liftest. Additionally, the presence of both group, the NPAs and the military expressed the uncertainty of the lives of the indigenous community not to exclude the Non-IP teachers.

Furthermore, the uneducated attitudes of the IPs added to the sufferings of teachers. Most of the parents were illiterate and that they cannot even put their children in order. Most of the IP mothers were so indecent and that their children were untidy as they go to school. Teachers felt so inconvenient and disturbed of the strong odor of students. This observation is in consonance with the study of Korff (2014). Besides, some IP students are quarrelsome and destructive. They usually destroy the properties of the school. One participant remorse when his IP students destroy the plants around the school. Every year the school allocated a big budget for the school repair because of the unwanted disposition of the students.

Additionally, the teachers felt home sickness considering that most of them go home only on weekends. Sometimes, they untimely reduced their personal budget due to accommodation of students with no food. The teachers will also feed the students especially those who will stay and sleep with them in the sleeping quarters.

The bitter experiences of Non-IP teachers amidst indigenous community sometimes motivated them to file a transfer to other schools that were not inhabited by the indigenous peoples. Borman & Dowling, 2008; Hanusshek et. al, 2004 interpreted this phenomenon as the reasons why teachers do not stay longer in the indigenous community. Teachers choose to leave their students rather than their school. Borman & Dowling, (2008); Boyd et al. (2011); Ladd, (2009, 2011); Loeb, Darling-Hammond, & Luczak, (2005) confirmed that teachers leave the school not by their responses to the students but by the condition they encountered with the high-poverty and high-minority environment.

Coping approaches of teachers with their teaching lives in the IP community.

To be able to perceive the different coping approaches of Non-IP teachers teaching the indigenous community, the following questions were asked to both in-depth interview and focus group discussion participants. *How do you manage to live in the indigenous community? What are your plans to promote the level of your students from a primitive stage?*

From the responses of the participants, five themes emerged as presented in table 4. The following themes explained the strategies of Non-IP teachers to be able to stay long and safety in the indigenous community. These themes were one- Immerse with the community; two- Mind conditioning; three- Utmost patience in teaching; four- Adoption to security measures; and five- Spiritual support.

Immerse with the community

Making effort to learn the IP culture and their language was one of the fundamental strategies of the Non-IP teachers in the indigenous community. As Castagno, Mackinly & Bratboy, (2008); Santoro, (2009) observed and confirmed, knowing students means knowing what knowledge they bring to the classroom and how their cultural practices, values and beliefs shaped them as learners. Non-IP teachers tried to be very much aware of the traditions of the community where they were in. This is one way of establishing good relationship with the natives. Managing to respect the IP culture was also their effective approach. Herbert, Anderson, Price & Stehbens (2000) enunciated that once students are able to place teachers within their worlds, their perceptions of where they belong within the school will change. Belongingness has something to do on the IP community.

Mind conditioning

The participants in this study have already accepted and adopted their destiny as teachers of the indigenous community. Travelling along the mountainous places and meeting with these very unique individuals for the school year round can be considered as an exiting adventure. Nakata (2003), stressed that it is important that teachers work towards the same fundamental education outcomes for indigenous students as non-indigenous students. This study further related that teachers should provide the conditions for children appropriate behavior for different contexts or else they will diminish the child's chance for success and opportunities in the modern world.

Utmost patience in teaching

Obviously, Non-IP teachers who were assigned in the indigenous community experienced bitterness as they went on their teaching career. Despite of their troubled life, they were still willing to continue their journey towards indigenous education. Dedication to one's teaching and utmost patience in dealing with students were their coping approach to remain enthusiastic. Difficulties associated with poverty were not their hindrance but instead their challenge. Making sure that they will not abandon their responsibility they will hold on their patience to their clients. The study of Kennedy (2010) confirmed that teachers who were committed to social justice prefer to teach in the high-poverty and high minority students.

Adoption to security measures

It cannot be denied that living in the remote places with the indigenous peoples seems to be very alarming and

shocking. The participants for this matter requested some IP students for company in the sleeping quarters. As they go to school during school days and as they move out during weekends, they make sure that they always travel in group. The views of Hewitt (2006) stated that teachers encountered systemic difficulties as they foster education in the indigenous community. Their interactions with the people whose culture is entirely distinct from their own is a factor of having an issue of physical safety. For these reasons, the teachers made themselves ready for such conditions.

Spiritual support

Prayer was the strongest coping approach of teachers as they continue their journey in the IP community. Although extrinsic security measures were effective, most of the participants relied on the spiritual support from God for their safety. Diaz (1996) stressed that when you know that God is with you what else could you ask for?

Insights of teachers teaching in the Indigenous Community

Insights of teachers were being noted through the answers of the following questions which were asked to the participants both in the in-depth interview and the focus group discussion. *What are your plans to promote the level of your students from a primitive stage? What advise can you share to all the teachers who are also assigned in the indigenous community?*

The essential themes that came out from their responses were the following; one- Cultivate passion for teaching; two- Appreciate IP culture; and three- Intermediary for development.

Cultivate passion for teaching

Teaching is a passion to those who took up teaching profession. On the contrary Siniscalco (2002) stated that the number of those who were new recruits to the job cannot keep up especially in countries where the profession is being decimated by conflicts and problems. The unconditional love for teaching is always associated by the utmost patience and understanding in dealing with students. The affection of non-IP teachers to their indigenous students exhibited a great desire to help in the promotion of the indigenous education

Based on the experiences of teachers in this study, exposing the indigenous students to competition and field trips can develop their self confidence and widen their horizon. Being sensitive to their needs would mean motivation to them. The unique role of the teacher is to give her students an ability to discover the whole new world not only for knowledge but also of spiritual and moral values (Abhayaratna, 2001). Instilling the value of works among students and instilling the value of education to those who marry at very young age were among the best insights the teachers have shared.

Appreciate IP culture

A participant of the in-depth interview salutes to the IPs for preserving their culture. Learning also to appreciate the IP culture and getting involved with the community activities were not only their coping approaches but also their insights.

Indigenous peoples live in a traditional way of life (Garvey, 2000) but at best icons of a romanticized past regularly trotted out and paraded during cultural celebrations (LLan-

eta, 2012).

Intermediary for development

As teacher of the indigenous community the participants claimed that they were the chosen persons to become the intermediary for the development of the indigenous students and the indigenous community. In as much as the teachers were the best implementors of the feeding program to the IP students it is also their design to encourage more private sponsors to persist and sustain the program. It has been observed that the feeding program enhances the attendance of the indigenous students in school.

Furthermore, teachers also were trying their best to seek government support for the provision of electricity for IP schools to introduce technology to students. Moreover, teachers were exerting efforts on seeking government scholarship for very poor and deserving students to help them continue their schooling.

5.1 Implication for Educational Practice

Through this study, I have sought to disclose the real life situation of the Non-IP teachers in the indigenous community. This study has implication for practice.

A significant contribution of this study is the confirmation that indeed, teachers in the indigenous community have suffered more problems and difficulties as they deliver their services to the indigenous students.

This study is some sort of challenge to all sectors in education to revisit the schools in the indigenous community to be able to recognize and identify their problems and find ways to lessen it or to suggest some altern to solve it.

A concerted effort from all levels of education, the community and the country as a whole on doing a number of campaigns may be considered to increase the number of teachers to be deployed in the indigenous community, to address their needs and to improve the condition of the Indigenous Peoples without eradicating their culture as to be able to promote the struggling efforts towards indigenous education as the genuine response to the call "Education for All"

Enhancing the probability of producing more IP teachers to teach the IP students is commendable. Furthermore, this study encourages more IP students to take up Education courses and become teachers someday. IP teachers can be the best teacher for the IP students.

This study summons the teachers in the cities or in the non-indigenous community to enhance and make progress on their teaching performance considering that they have lesser problems in their stations. On the other hand, this study invites more teachers to experience the challenging mission of teaching the IP students. Out of the difficulties and problems they endured, it was found out that satisfaction is more obtained if services are rendered to the poor

Through this study, the government may also open more scholarship program to the skillful and intelligent IP students. This may give them an avenue to continue their schooling and become an asset to the community in the future. To lobby for the full implementation of the IP curriculum is most desired. It is also expected that DepEd would conduct more trainings for teachers regarding IP curriculum.

For the Local Government Unit, it is desired that an Income Generating Project may be introduced to IP community to uplift their income as to slowly demolish poverty.

An address to the Head of the Indigenous community to give serious attention to the teachers' safety so that they will be more convinced to stay longer in their community.

Moreover, it is a great help to the IP children if one well-off family will sponsor the feeding program for them. In addition, an earnest appeal for the students in the non-indigenous schools to share to the IP students whatever extra blessings they received. It is highly recommended.

5.2 Implications for Future Research

Future research into the experiences of teachers may be more reliable and appropriate when prolonged engagement and the constant contact with the participants will be done. Credibility for this matter is attained.

Other researchers may also consider a study that will focus on the experiences of indigenous teachers who are also teaching in the indigenous community. More related questions may be added to gain more data for analysis.

Based on the result of the study, new applicants in the teaching profession are worried that they will be assigned in the indigenous community. It would be very interesting to find out what would be the solution to ease their feeling and what would be the best motivation to convince them to accept the challenge.

The next research may focus on the joys and pains of IP students as they share their experiences in the midst of poverty and illiteracy.

5.3 Concluding Remarks

The result of this study would hopefully boast the ego of the non-IP teachers for accepting the challenge being a teacher of the indigenous children. Their unconditional love for the IPs manifested that they are really worthy to be called as teachers.

To the teachers in the city who keeps on complaining about the difficulties they meet in dealing with their students, this study will enlighten their minds that there are teachers in the indigenous community who are bearing more burdens than they have. And for that, they must be thankful and be more diligent in their performance as a teacher.

To the people in the indigenous community, this study will serve as the foundation of their hopes and aspiration as they are certain of their dreams believing that there are those who are willing to uphold their desires to be in reality.

This study will give more insights to the DepEd family on how to help and assist the teachers in the indigenous community in terms of their needs in teaching.

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