



Building New Literacies of Indigenous Youth and their Parents and Teachers: A Research-community Extension Project

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Abstract

The indigenous Mamanwa community in San Francisco, Surigao del Norte, Philippines had been part of a decade-long Adopt-A-Barangay Program of Surigao State College of Technology (SSCT) in Surigao City. However, when the COVID-19 pandemic came, schools were shut down and their youth had to learn via remote learning amid limited resources and unfamiliarity of the learning delivery modality. This research-community extension project was designed to provide guidance to the Mamanwa youth by training them, including their parents and teachers, on new 21st Century literacies to better handle the shift to remote learning. Inspired by the bioecological model, a qualitative needs assessment research, which involved a conduct of five separate focus group discussions, identified eight targets for new literacies instruction, namely global awareness to develop deeper appreciation of education, collaboration skills to foster strong teacher-parent alliance, communication skills for parents to become effective co-teachers, innovative skills for teachers to sustain motivation of the indigenous youth learners, financial literacy for parents to better manage their resources, ICT literacy and media literacies, information literacy, and health literacy for Mamanwa youth and their parents. The new literacies instruction comprised of a series of workshops that were facilitated by SSCT faculty-extensionists, in cooperation with the local government of the Municipality of San Francisco and the school administration of Balite National High School. Evaluation data collected after the workshops indicated positive impressions and promising immediate outcomes on the part of the participants.

Keywords: New Literacy Skills, Indigenous Peoples, Academic Engagement

Introduction

No one was ready when the COVID-19 crisis hit the world. In the Philippines, as in other nations, several institutions had to adapt, especially the educational system. Gates of physical schools, colleges, and universities had to be closed, and teachers and students had to stay at home and were expected to continue engaging with teaching-learning processes through remote learning, use of non-digital and digital modules, and virtual synchronous conferencing.

The shift in delivery modality of academic experiences from face-to-face to remote learning has created a number of issues for school administrators, parents, teachers, and learners across grade levels (Agbing et al., 2020; Aguilera-Hermida, 2020; Ali, 2020; Baticulon et al., 2021; Garbe et al., 2020; Rotas & Cahapay, 2020). Due to digital inequality and poverty, many school administrators and teachers could not take advantage of the positive promises of online learning; many parents could not fully support their children's needs as well; and many students became frustrated, exhausted, anxious, and unsure of what they were doing, leading to disengagement in academic tasks.

The picture was even worse for those who were from indigenous communities. In the province of Surigao del Norte, a small community of Mamanwa peoples can be located in Barangay Jubgan of the Municipality of San Francisco. At the time of this endeavor, there were more or less 20 households there, with its youth attending

junior high school some seven kilometers away from their homes. Before the COVID-19 pandemic, there were already concerns that these Mamanwa youth were poorly engaged in school and lagging behind their peers in school due to distance and material deprivation: they would cut classes, go home early, and not participate in class activities. This current work was initiated to go to these Mamanwa youth learners and offer guidance and support as they handle their academic challenges brought about by the COVID-19 pandemic.

Who are the Mamanwas?

The Mamanwas are an ethnic group native to the Caraga Region of the Philippines. At the physical level, they are like the Negritos and Manobos: they have dark skin, kinky black hair, and snubbed noses. At the socioeconomic level, scholars in the past noted that this ethnic group was the least literate; many of them could not read and write (Balacuit et al., 2018; Burton, 2003). Tomaquin (2013) noted that this ethnic group was the most underprivileged group in the Caraga Region. For most of them, their source of livelihood is to gather forest resources which could be sold in town, such as materials for basket weaving.

What was Done in the Past

The Surigao State College of Technology (SSCT), being an institution of higher learning and a provider of community extension services, has considered the small community of Mamanwa peoples in Barangay Jubgan a partner-beneficiary for almost 11 years. Based on a local document (i.e., terminal report), several programs were delivered in the past through the Adopt-a-Barangay Program, such as teachings of fundamental literacy for young learners, conversation and dialogue about environmental awareness, capability-building on livelihood skills, as well as practical tips on hygiene and sanitation. There were also a number of outreach activities, where sacks of rice and grocery items were shared as Christmas gifts and assistances.

Among these services offered, none of them really came close to building skills and preparing the community to handle the pandemic and the changes it brought to their daily lives. Specifically, none was designed for Mamanwa youth learners to stay buoyant, manage their motivation, and keep them active for the implementation of flexible, remote learning.

What was Done in Response to the Need

In response to the need that was seen, the College of Teacher Education (CTE) of the SSCT, with its new Overall Community Extension Coordinator (the first author of this paper), spearheaded a research-community extension project, together with CTE program chairs and program coordinators. After several meetings spent on brainstorming and planning, it was agreed upon that the delivery of literacy teachings would be continued. But this time, they would be designed specifically to address the pandemic-related needs of Mamanwa youth on remote learning. The literacy trainings would not be for building fundamental skills of writing, reading, and numeracy, but for building new literacy skills in the 21st Century. Based on the P21 Framework (P21, 2009), these literacy skills include, but not limited to, global awareness, collaboration, digital skills, and information literacy skills. The program logic, which was at the core of the program, could then be illustrated as follows:

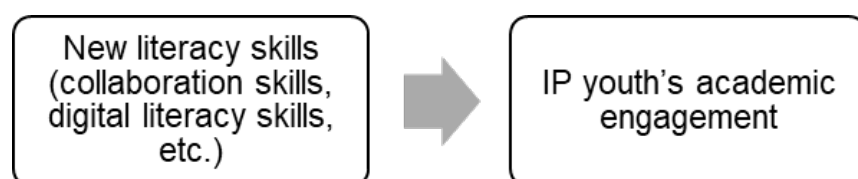


Figure 1 Initial Logic Model of the Community Extension Program.



The program logic in Figure 1 basically describes that by teaching new literacy skills, Mamanwa youth's academic engagement in remote learning could be improved. This logic framework was supported by several authors, who found that when learners acquired and mastered new literacy skills related to the 21st Century literacy skills, school engagement increased (e.g., Dunham, 2012; Feldwisch et al., 2014; Ntelioglou et al., 2014; Schlupp, 2015; Taylor & Parsons, 2011).

However, considering the fact that the Mamanwa youth did not exist in a social vacuum, there was a need to consider their parents and teachers to ensure success of the program. Consistent with the bioecological model (Bronfenbrenner & Ceci, 1994), it was thought that the academic engagement of Mamanwa youth would be enhanced further if their microsystem was able to support them well. That is, it was expected that if their parents and teachers were trained of similar new literacy skills that they needed to guide their children and students, the academic engagement of the IP Mamanwa youth would be guaranteed. These ideas led to finalizing the logic model (see Figure 2).

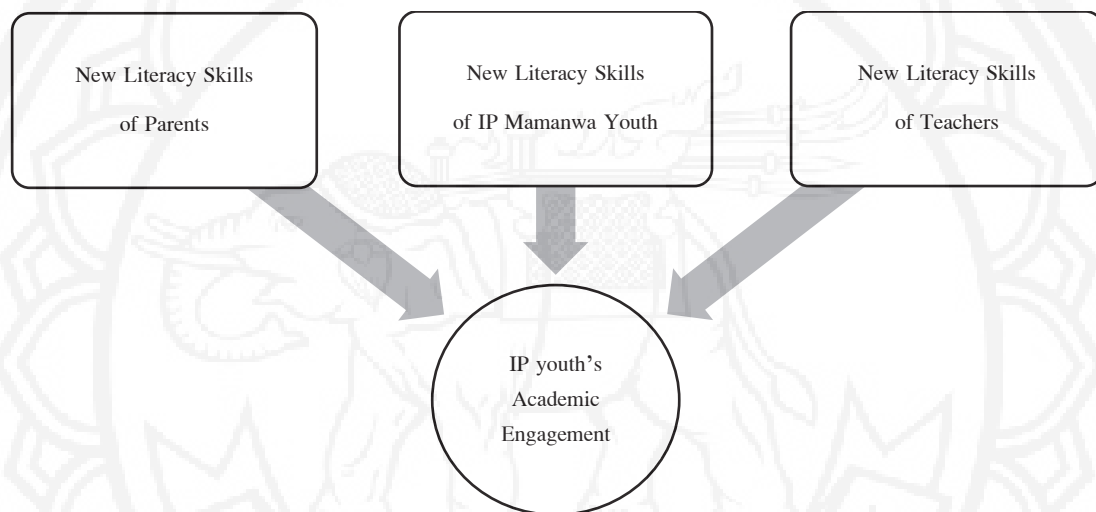


Figure 2 Logic Model of the Community Extension Program for the Mamanwa Youth.

Objectives of the Project

This current project was born out of the need to provide guidance to IP Mamanwa youth to motivate and support their academic engagement in remote learning amidst the COVID-19 crisis. Based on the formulated logic model, the project involved new literacy instructions, targeting not only learners, but also their parents and teachers. To determine what aspects of 21st Century literacies would be focused in these series of instructions, the first step was doing a needs assessment.

Therefore, the project operated on the following objectives:

1. Needs assessment component: To describe the experiences and learning needs of Mamanwa youth, including their parents and teachers; and
2. Community engagement component, immediate-level objective: To enhance sense of efficacy of Mamanwa youth, their parents and teachers, for new literacy skills.



Methods

Design

At its core, this work was a program evaluation project. It had quantitative and qualitative research elements. To address the first objective, basic qualitative research design was used for needs assessment. It allowed the researcher and his team to collect narratives and take the perspectives of IP Mamanwa youth, their parents, and teachers on their experiences and learning needs, which would inform the development and design of workshops for building their new literacy skills.

To address the second objective, quantitative research design was used. Quantitative data were collected through a researcher-made single-item questionnaire, which asked participants to estimate their level of efficacy. The data obtained through this questionnaire was used as an immediate-level success indicator of the programs.

Participants

In doing the qualitative research aspect, five semi-structured Focus Group Discussions (FGD) were conducted, each with different FGD facilitators. One FGD session was with learners, participated by four Mamanwa youth in seventh and eighth grades (two females; two males). Their facilitator was a female faculty (the fourth author) who was the youngest among the group and had the fondness for interacting with youth. Two FGD sessions were with ten parents (all females); five parents assigned in each of the two. Their facilitators were a male, licensed guidance counselor (the sixth author) and associate professor (the seventh author). The other two FGD sessions were with ten secondary school teachers (all females), also distributed evenly in two groups. Their facilitators were associate professor in Social Sciences (the third author) and associate professor in Filipino language (the fifth author). All facilitators had their assistants during the focus group discussions, and everyone had to attend a briefing on facilitating focus group discussion before meeting with the participants.

The selection process was purposive sampling: learners were selected based on their grade level (they had to be either in Grade 7 or Grade 8); the parents were selected based on whether they were mothers of Grade 7 and/or Grade 8 learners; and the teachers were selected based on whether they were teachers for Grade 7 and Grade 8 and whether they had handled students who were part of the indigenous Mamanwa group.

All FGD sessions were simultaneously conducted on September 1, 2020. The sessions with Mamanwa youth and their parents were done in the Mamanwa village of the Barangay Jubgan, San Francisco, Surigao del Norte, while the sessions with teachers were done in two classrooms of Balite National High School, Barangay Balite, San Francisco, Surigao del Norte. Each FGD session lasted more than an hour, and all were audio-recorded with permission from all participants.

In doing the quantitative research aspect, all participants of the eight (8) Building New Literacies Workshops were made to respond to workshop-specific evaluation survey instruments before and after the workshop session. For the purpose of demonstration in this paper, only the responses of the participants ($n = 16$) from one Building New Literacies Workshop were analyzed.

Measures and Data Collection Procedure

Before any data collection activity commenced, ethical considerations were duly observed. The researcher, together with his colleagues, went to the office of National Commission on Indigenous Peoples (NCIP) in Surigao City to seek permission to do the project. Also, courtesy calls were made to the Office of the Municipal Mayor of San Francisco and the Office of the Chairman of Barangay Jubgan, since this project would involve a community engagement. In addition, courtesy call and letter of permission were secured from the Superintendent and School



Principal of the Balite National High School to grant autonomy to pre-selected secondary school teachers to be interviewed and participate in this project.

Collecting FGD data was the highlight of the qualitative needs assessment research component. There was a total of nine FGD facilitators tasked for this: one of them, the youngest faculty member of CTE, was assigned to facilitate the FGD with Mamanwa youth. The rest of them, also faculty members of the same college, were assigned as pairs to the four FGD sessions (i.e., two facilitators per group). They were trained of the do's and don'ts of facilitating FGD by the principal author of this work, who also developed the set of guide questions for such endeavor. They were made to record the proceedings of the discussion, and were asked to transcribe afterwards.

On the other hand, collecting evaluation survey data was the highlight of the quantitative research element. Before a certain workshop would be conducted, a workshop-specific pre-test survey instrument on self-efficacy was administered. When it would end, its post-test form was administered. This survey form for self-efficacy involved a single time with a four-point scale, where 1 meant *No confidence at all* and 4 meant *High confidence*. Though there was only one item used, it was deemed relevant to provide data to answer the second research objective.

Data Analysis

To analyze the FGD data collected from five groups, qualitative content analysis was done following steps described in Erlingsson & Brysiewicz (2017). To ensure rigor in the analysis, there were three coders who initially coded the FGD transcripts independently, and later conferred to compare their codes, overseen by two reviewers.

To analyze the pre-test and post-test scores in the evaluation survey tool, paired sample t-test was done to examine if there would be significant differences between the two set of scores.

Results and Discussion

Experience and Learning Need of Mamanwa Youth Learners

Table 1 displays the major themes that emerged from the FGD with Mamanwa youth learners. The dominant theme, positive behaviors of Mamanwa learners, indicated positive values of these learners, such as recognition of teacher authority and their awareness of their classroom duties and responsibilities. They also expressed that they would appreciate activities and fun play with non-Mamanwa peers. However, they also expressed problems and needs. They felt incompetent to interact and relate with peers, admitted that they were not that engaged in school-related activities, and that their families had serious economic challenges. They mentioned that they would appreciate if their parents and teachers would give them more support through greater involvement in their academic affairs.

Table 1 Experience and Learning Need of Mamanwa Youth Learners

Themes	Categories
Positive Behaviors of Mamanwa Learners (54% of Codes)	Recognition of teacher authority
	Recognition of classroom duties and responsibilities
	Concern for fun and positive experiences with peers
	Sense of community with Mamanwa peers and family
Felt Problems (25% of Codes)	Social incompetence
	Feelings of non-acceptance by non-Mamanwa peers
	Poor academic engagement
	Economic challenges

**Table 1** (Cont.)

Themes	Categories
Expressed Needs from Teachers and Parents (21% of Codes)	Need for more active teacher support
	Need for more active parental involvement

When the facilitator asked the learners what their parents should do to help them in their academics, Learner 1 and Learner 2 succinctly expressed their need to receive help with their homework:

Moderator: *Panlantaw ninyo, uno may dapat buhaton nila Mama ug Papa ninyo aron makatabang sila sa iju pag-eskuela o pagtuon, labi na kay naa ra mo anah sa ijo mga bayay?*

Learner 1: *Tudluan mi dapat nila kon unsaon ni pagkasuwat o pagsolve.*

Learner 3: *Dapat atimanun kami nila bisan busy sila sa pangita kwarta.*

Translation:

Moderator: *Based on your viewpoints, what should your moms and dads do so that they can help you in your studies, especially now that you have to study from home?*

Learner 1: *They should teach us how to write or solve.*

Learner 3: *They should take care of us even when they are busy with livelihood.*

On the other hand, when the FGD facilitator further asked the learners what their teachers should do to better help them, Learner 1 and Learner 4 expressed that they expected their teachers to be fair and kind.

Learner 1: *Dapat patas si maam sa tanan. Mutabang sija sa bright, tabang sija sa dili.*

Learner 4: *Dapat dili maldita.*

Translation:

Learner 1: *The teacher should be fair. She helps not only the bright students, but also the poor learners.*

Learner 4: *The teacher should not be strict.*

These findings were instrumental in shaping the community extension project, as their narratives indicated that both parents and teachers need to work together in order for their presence to be felt by the Mamanwa learners.

Experience and Learning Need of Parents of Mamanwa Youth

Table 2 summarizes the major themes that emerged from the FGD sessions with the parents of Mamanwa youth learners. With one-third of total codes for the theme “limited resources and difficulties”, it was learned that the parents were fully aware of their difficult predicament: they had financial difficulties to support their children, as well as limited capacity to help their children in their academic homework as tutors or co-teachers. This was an important finding as this might be the explanation for the Mamanwa learners feeling less parental involvement for their academic welfare. Though another one-third of codes pointed to parents providing some form of support, that is with the theme “positive child support”, probably the Mamanwa youth still needed more.

Table 2 Experience and Learning Need of Parents of Mamanwa Youth

Themes	Categories
Limited Resources and Difficulties (35% of Codes)	Limited financial and material resources
	Limited capability to become coteachers
	Difficulty on disciplining adolescent children
	Other limitations and difficulties



Table 2 (Cont.)

Themes	Categories
Positive Child Support (30% of Codes)	Positive child support – psychological
	Positive child support – academic
	Positive child support – financial
	Positive child support – physical well-being
Awareness of Problems (25% of Codes)	Awareness of academic problems of children
	Awareness of social-psychological problems of children
	Awareness of other problems
Confidence in Teachers (10% of Codes)	Need for more support from teachers
	Recognition of teacher efforts

When the parents were asked by an FGD facilitator about what they could do to help their children for blended, online learning, two parents expressed that it would be difficult for them.

Moderator: So, in case kung mag-online learning na, sa iju na kabahin, uno kaha an ijo mai-ambag isip mga ginikanan.

Parent M: Waya.

Moderator: Waya gajuy iju mai-ambag?

Parent R: Waya, kay waya man say amo ikapalit nan laptop.

Moderator: So an una na problema, wayay ijo materyales, waya ijo laptop?

Parent R: Oo.

Translation:

Moderator: So, in the event of online learning program implementation, what would you contribute to your children as their parents?

Parent M: Nothing.

Moderator: Is that really so?

Parent R: Nothing because we do not have the money to buy laptop.

Moderator: So, the first problem is you do not have materials, you do not have the laptop?

Parent R: Yes.

On the other hand, when the parents were asked about helping their children with academics, the parents gave an idea that they really could not help their children much when it comes to their academic tasks.

Parent M: Nah kami dili karajaw kasabot ug iningles.

Parent A: Nah di jud me mkasabot.

Parent G: Mao pud.

Parent M: Ang among problema, ang among makaya mao ray amo maitudlo. Ang uban pud, di jud namo makaya.

Moderator: Ok, oo.

Parent M: Nah dili me makabayo kun wrong bato, o unsa ba to.

Translation:

Parent M: We could not really understand English (the medium of instruction).

Parent A: Yes, we could not understand.



Parent G: *That's right.*

Parent M: *Our problem is we could only teach the little knowledge that we have. As with difficult topics, we could not really help them.*

Moderator: *Ok, yes.*

Parent M: *We could not tell if we were right or wrong.*

These findings were also instrumental in informing the community extension project, as their narratives indicated they seemed to have the motivation and willingness to help, but they could only do so much; they were financially constrained and that their educational background and level of expertise prevented them from intervening in their children's school-related activities.

Experience and Learning Need of Teachers of Mamanwa Youth

Table 3 displays the major themes that emerged from the FGD session with teachers of the Mamanwa youth. Almost half of the codes indicated active involvement of teachers, in the form of being dutiful and giving what the Mamanwa learners needed, such as food and materials. This pointed to one side of the story where teachers were not negligent nor acting blind; they were actively doing something good for the welfare of the learners. In addition, they were aware of the problems, which, as they described, included poor parental involvement and poor behavioral engagement of the learners.

Table 3 Experience and Learning Need of Teachers of Mamanwa Youth

Themes	Categories
Teacher Efforts (47% of Codes)	Teachers being dutiful and compassionate
	Recognition of what needs to be done
	Teachers as benefactors
Recognized Problems and Needs (31% of Codes)	Need for more active parental involvement
	Poor academic engagement of Mamanwa learners
	Poor social integration
Teacher Attributions (22% of Codes)	Attributions to poor study and literacy skills
	Attributions to economic and geographical problems
	Attribution to other factors

When the teachers were asked about the indigenous Mamanwa learners' attendance pre-pandemic time, the teachers responded by saying that they were gone by afternoon.

Moderator: *Kung mubalik kita sa day to day activities, an problema gajud kay an attendance nan mga bata, noh?*

Teacher R: *Yes, Sir. Pagkahapon, way ana jaon sila. Half day ra nah sila.*

TeacherPD: *Basta Sir, kanang klase nako sa hapon, mga 3-4pm, over 50 plus na mga bata, way ana sila. Akong discussion dugay mahuman kay 3 raman an mga mamati.*

Translation:

Moderator: *Let's go back to the day-to-day activities (with the Mamanwa learners), the problem really was their attendance, right?*

Teacher R: *Yes, Sir. By afternoon, they were already gone. They would only attend the classes for half day (only in the morning).*



TeacherPD: My class in the afternoon, around 3 to 4pm, over 50 students would be gone. That's why I could not move forward with the lessons because the learners in attendance were only three.

On the other hand, when the teachers were asked about their relations with the parents of the Mamanwa learners:

Moderator: Ato hisgutan an role nan mga ginikanan, an support nan mga ginikanan. May mga time ba na nisupport an ginikanan? Sa umang na pamaagi, uno may tabang nan ginikanan na ato nadawat?

TeacherR: During ra Mam sa pagpapirma nan certificates.

Moderator: Amo ra jaon ila ikatabang?

TeacherR: Jaoy mukari Mam, mangumusta kintahay, pero magpapirma sa 4Ps.

Translation:

Moderator: Let's talk about the role of parents, the support of parents. Was there ever a time that they were supportive? In what ways they showed their being supportive?

TeacherR: Only when they needed us to sign certificates.

Moderator: Was that all?

TeacherR: They came here but only to ask for our signatures for 4Ps. (Context: 4Ps is a conditional cash transfer program in the Philippines)

Interestingly, all five FGD sessions from three clusters (i.e., Mamanwa learners, parents, and teachers) generated one overarching narrative: that the Mamanwa learners were not immersed well into their academic tasks, were disengaged and that even though their parents and teachers said that they gave them some forms of supports, they still needed more; they needed to feel their presence. This only reinforced the idea that, for any community engagement for Mamanwa learners, their parents and teachers needed to be included.

It was also important to note that there seemed to be no constant communication between teachers and parents. On the one hand, parents said they needed more teacher support as their children had diverse needs, but, on the other hand, teachers said they already gave many forms of support, they acted as benefactors for the Mamanwa learners; what was lacking was parental involvement. This was an important finding, which eventually led to giving sessions for building collaboration and communication skills of parents and teachers.

The Building New Literacies Workshop Sessions: The Community Extension Services

Table 4 provides the summary of workshop sessions that were conducted for Mamanwa youth, their parents and teachers. These were all conceptualized through collaborative discourse among program chairs and program coordinators, headed by the overall extension coordinator, based on the key findings of the qualitative needs assessment analysis.

Table 4 Summary of Building New Literacies Workshops

Workshop Session and Objectives		Target Participants
Global Awareness and the Importance of Education		
Session 1	Objective: To build confidence in one's globalization literacy skills through practical workshops and exercises	Teachers and Parents
Communication and Collaboration Skills: Building Productive Parent-teacher Alliance		
Session 2	Objective: To build confidence in one's communication and collaboration skills, with emphasis on building strong and productive parent-teacher alliances	Teachers and Parents

**Table 4** (Cont.)

Workshop Session and Objectives		Target Participants
<i>Communication and Collaboration Skills: How to become an Effective Co-teacher</i>		
Session 3	Objective: To build confidence in one's communication and collaboration skills, with emphasis on the need for parents to become effective co-teachers	Parents
<i>Creativity and Innovation Skills</i>		
Session 4	Objective: To build confidence in one's skills on creativity and innovation, with emphasis on how to effectively engage Mamanwa learners	Teachers
<i>ICT and Media Literacy</i>		
Session 5	Objective: To build confidence in one's ICT and media literacies, with emphasis on what, when, and how to use basic ICT tools and media for learning	IP Youth and their Parents
<i>Information Literacy</i>		
Session 6	Objective: To build confidence in one's information literacy, with emphasis on how to find credible sources of information in the Internet	IP Youth and their Parents
<i>Financial Literacy</i>		
Session 7	Objective: To build confidence in one's financial and economic literacy	IP Youth
<i>Health Literacy</i>		
Session 8	Objective: To build confidence in one's health literacy skills	Parents

On December 2 and 3, 2020, these workshop sessions were conducted in Balite National High School. The opening program was attended by leaders and key stakeholders: the Campus Director of the SSCT, the Dean of the CTE, the Mayor of the Municipality of San Francisco, the Chairmen of Barangays Balite and Jubgan, and the School Principal of the Balite National High School.

Evaluation of Session 1

There were 19 participants for Session 1, but only 16 of them responded voluntarily to the evaluation survey tool (both before and after versions). On average, the participants felt less confident in their globalization literacy skills than after the workshop session. The improvement of 0.625 in sense of self-efficacy for the specific literacy skills was statistically significant. This finding indicated a good promise that the workshop session made some positive effect on the internal motivational resources of participants. Such internal resources were expected to be manifested into greater behavioral intentions and actions.

Table 5 Means, Standard Deviations, of Paired t-test of Self-efficacy Ratings of the Session 1 Participants

Measure	Before the workshop		After the workshop		t(15)	P
	Mean	S.D.	Mean	S.D.		
Self-efficacy	3.125	1.117	3.750	0.447	-2.611	<0.05

Discussion

The first research objective was to get insights from learners, including their parents and teachers, about their experiences and learning needs for new literacy skills necessary for them to better handle the change in the landscape of schools amid the COVID-19 pandemic. The narratives of the participants in the focus group discussions were very helpful to identify the needed literacy instructions. For the learners, it was clear that they needed parental and teacher support. This is consistent with the bioecological model of development (Bronfenbrenner & Ceci, 1994), which assumes that the individual child is a product of social influences from its immediate context, which, in the case of indigenous Mamanwa learners, includes their parents and teachers.



For this reason, there were such sessions as about parent–teacher collaboration (i.e., Session 2). For the learners themselves, there were lessons about ICT literacy and information literacy, among others, in order to help them cope with the proper and productive use of technologies that might be made available for them via the implementation of remote, online learning.

For the parents, it was also made clear that there were serious limitations on their part, which prevented them from fully supporting their children: financial difficulties as well as expert knowledge limitation. They admitted that aside from lack of sustainable source of income, their limited educational background prevented them from helping and assisting their children's school-related activities. For this reason, there were such sessions about becoming effective coteachers (i.e., Session 3) and globalization literacy skills (i.e., Session 1) to remind them of the importance of education for their children.

Lastly, for the teachers, it was made understood that there a serious academic engagement issue with the indigenous Mamanwa learners: attendance. In addition, the parents would not almost get themselves involved in the education of the indigenous youth. For these reasons, there were sessions about creativity in order them to get fresh lessons on how to present lessons in a creative, engaging manner (i.e., Session 4).

The second research objective was to assess the immediate success of the program. Because actual positive change in academic engagement of the indigenous youth would take time, the only available program success indicator was the change in cognition and motivation for the participants. For this reason, the change in self-efficacy belief was assessed. After Session 1, the workshop made positive changes in the confidence levels of the participants to instill and share the value of education in the context of the globalization. This was considered as a good sign that the program worked and can potentially make huge impacts in the future, especially when the project is sustained.

Conclusion and Suggestions

This project was born out of the desire and intention of SSCT–CTE faculty members to provide guidance and support to Mamanwa youth's academic engagement in remote learning. The project had two components: the first component was a qualitative needs assessment research activity. It aimed to explore the learning needs of Mamanwa youth learners, including their parents and teachers, in order for a need-based community extension program could be designed. Overall, the FGD sessions conducted were able to collect much information, which led to specifying the areas of 21st Century learning skills that were needed by the learners, their parents, and their teachers towards improving academic engagement.

The second component was a program evaluation component, which involved conduct of several workshop sessions that targeted self-efficacy beliefs of participants, hoping that such improvements in self-efficacy may later be put into more active engagement and better adaptation. When the improvement in self-efficacy ratings were found to be statistically significant, it was believed that the second objective was successful met.

However, this current study has its limitations. First, self-efficacy beliefs were measured through a researcher-made self-report instrument. It was possible that the participants could have overestimated their self-efficacy evaluation after the workshop sessions since the program facilitators assisted the participants in the accomplishment of the tool. Second, the only program success indicator used was the improvement in self-efficacy. Future researchers and program implementers are encouraged to use more sophisticated measures, such as appreciative inquiry and outputs related to strategic action planning, to serve as indicators of immediate success of the program.



It is important to note that there was still a need to go back to the community and do more intensive workshops and capability-building sessions. Despite positive indications of successful implementation of the program in its first year, it was still actually far from actualizing the ultimate goal: to increase academic engagement of the Mamanwa youth. Since such objective really takes time and requires prolonged engagement and more efforts from several stakeholders, it was recommended that the state college, the SSCT, should continue its relationship with the indigenous community and the school, especially that the COVID-19 pandemic was a major public health concern.

In addition, there was a need to involve other players and benefactors, such as wealthy mining companies in the province, the LGUs, and the school administration, to cooperate and share more resources to bring huge, long-term outcomes in the lives of the IP youth, in specific, and to the IP community, in general.

Lastly, there was a need to take a more holistic approach in providing community services to the Mamanwa youth. This can be done by addressing other community problems and concerns aside from IP youth's academic engagement, such as lack of sustainable livelihood activities of their parents.

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