Culture –Based Literary Texts for Mother Tongue Based Multilingual Education

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Abstract: **This study is conducted to develop literary texts as material for Mother Tongue-Based Multilingual Education. The research and development model by Borg and Gall was used.**

Based on the result of the study, there were five (5) Ilocano poems that were developed and used in the production of four (4) lesson plans. All the evaluated instructional materials were highly valid.

The following can be concluded in the study: the five (5) poems that were developed and used in the production of four (4) lesson plans could serve as instructional materials for grades II and III; and the poems constructed were culture-based literary texts.

Keywords: **Ilocano Texts, Cultural Material, Iyapayao, Mother Tongue-Based Multilingual Education.**

1. INTRODUCTION

Many Filipino learners face barriers in education. One of these barriers is that learners often begin their education in a language they do not understand. Hence, many learners are discouraged and eventually lead to become "drop-outs" and Out of School Youth (OSY) [1].

More often than not, instructional materials are often culturally distant or unfamiliar to the learners. This results to limited education which the learners receive. This does not prepare them to become lifelong learners.

Mother Tongue Based- Multilingual Education promotes mother tongue instruction as a means of improving educational quality by building upon the knowledge and experience of learners and teachers [2]. It allows linguistic minority groups into that mainstream life without forcing them to leave behind their ethnic and linguistic identity. It enables linguistic minority learners to gain fluency and confidence in speaking, reading and writing the national language and to participate fully in, and contribute, to national economic and social development [3].

Mother Tongue-Based Multilingual Education (MTB-MLE) is a formal or non-formal education, in which the children's mother tongue is used in the classroom as a bridge in learning Filipino and English [4]. The implementation of this program brought about holistic change in the educational system. It is one of the changes in Basic Education Curriculum brought about by the new K-12 program is the introduction of Mother Tongue- Based Multilingual Education (MTB-MLE) specifically in Kindergarten, Grades 1, 2 and 3 to support the goal of " Every Child- A- Reader and A –Writer" by Grade 1 [5]."

The guidelines on the implementation of MTB-MLE are in the DepEd Order No. 16, s. of 2012. (1)Starting School Year (SY) 2012-2013, the MTB-MLE shall be implemented in the public schools, especially in the Kindergarten, Grades 1, 2 and 3 as part of the k to 12 Basic Education Program. The MTB-MLE shall support the goal of "Every Child-A-Reader and A-Writer by Grade 1"; (2) The Lingua Franca Project (1999-2001) and the Lubuagan Project (1999 to Present) have provided valuable inputs in the implementation of the MTB-MLE. Nine hundred twenty-one (921) schools including those for children of indigenous people have been modelling MTB-MLE which support from the Basic Education Assistance for Mindanao (BEAM), Third Elementary Education Program (TEEP), Translators Association of the

Philippines (TAP) and Save the Children and the Summer Institute of Linguistics (SIL);(3) There are eight major languages or Lingua Franca and others shall be offered as a learning area and utilized as language of instruction for SY 2012-2013 (Tagalog, Kapampangan, Pangasinense, Iloko, Bikol, Cebuano, Hiligaynon, Waray, Tausug, Maguindanaon, Maranao and Chavacano)[6].

According to the republic act no. 10533 known as the "Enhanced Basic Education Act of 2013″ in sec. 5 Curriculum Development (f) The curriculum shall adhere to the principles and framework of Mother Tongue-Based Multilingual Education (MTB-MLE) which starts from where the learners are and from what they already knew proceeding from the known to the unknown; instructional materials and capable teachers to implement the MTB-MLE curriculum shall be available; (h) The curriculum shall be flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts. The production and development of locally produced teaching materials shall be encouraged and approval of these materials shall devolve to the regional and division education units [7].

In the republic act no. 10157 which is the "Kindergarten Education Act", states in section 4 Enhanced Basic Education Program that basic education shall be delivered in languages understood by the learners as the language plays a strategic role in shaping the formative years of learners.For kindergarten and the first three (3) years of elementary education, instruction, teaching materials and assessment shall be in the regional or native language of the learners. The Department of Education (DepED) shall formulate a mother language transition program from Grade 4 to Grade 6 so that Filipino and English shall be gradually introduced as languages of instruction until such time when these two (2) languages can become the primary languages of instruction at the secondary level. For purposes of this Act, mother language or first Language (LI) refers to language or languages first learned by a child, which he/she identifies with, is identified as a native language user of by others, which he/she knows best, or uses most. This includes Filipino sign language used by individuals with pertinent disabilities. The regional or native language refers to the traditional speech variety or variety of Filipino sign language existing in a region, area or place [8].

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The curriculum shall be flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts. The production and development of locally produced teaching materials shall be encouraged and approval of these materials shall devolve to the regional and division education units [9].

The man is a cultural animal. All of us in one way or another are products of our culture, and many of our behaviors, values, and goals are culturally determined. Our task is to explore how the positive and humanistic aspects of this force can be maximized in education, how it can be used to further our goals and enhance the opportunities of both teachers and students to develop to their full potentials, and how the potentially distorting effect of cultural conditioning (which can result in stereotyping and in prejudice) may be minimized. Because we are human, we can never hope to be culture-free in teaching and evaluating our students, but we can at least attempt to be culture-fair by being sensitive to our own biases and by recognizing that cultural differences do not represent deficiencies. There are indeed real differences between groups of people; we must recognize, understand, and respect these real cultural differences, and not simplistically proclaim that "all people are the same underneath the skin". This assertion seems to be egalitarian, but it often hides a basic ethnocentric assumption, that all people are like me, and that to say otherwise would be degrading them. Just as we are now accepting multiple languages as a positive resource in education, we must learn to accept and use the wider range of cultural differences of which languages are a part. And as in teaching a second language, we must view teaching a second culture as an *additive* process, and not as replacing the culture of the home [10].

The aims of cultural teaching is to help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors and to help students become more aware of conventional behavior in common situations in the target culture. Cultural teaching is also expected to help students increase their awareness of the cultural connotations of the words and phrases in the target culture and then stimulate students' intellectual curiosity about target culture and

eventually help students develop the necessary skills to locate and organize information about the target culture. The aims of cultural teaching should be combined with the practical teaching situation in the teaching of culture course to reach more comprehensive cultural aims, that is, increasing learners' cultural awareness and cultivating their communicative competence. To be exact, the college learners of English as a foreign language must bear the following aims of cultural teaching and learning in mind. First of all, the cultural teaching is to help the learners to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors. Next, it is to help the learners to increase their awareness of the cultural connotation of the words and phrases in the target culture. Also, the cultural teaching is to help the learners to develop the necessary skills to locate and organize the information on the target culture. There are some teaching principles the instructors must attach great importance in the teaching practice. Teachers should follow the following cultural teaching principles for the development of students' preliminary culture awareness in the teaching activities. First of all, target language should be used as the primary vehicle to teach culture. Secondly, negative effects of native culture on target culture teaching should be prevented. Also important is cultural comparison method should be employed in the process of cultural teaching.

The main purpose of cultural teaching which aims at enhancing the learners' communicative competence is to produce certain language forms in an acceptable way. Dodd claimed that "Intercultural effectiveness is the goal of intercultural communication." The teacher's overall purpose is to prepare the students with the necessary linguistic forms and the necessary links between forms and meanings. The teachers should also help the learners to gain insight into general concepts of culture and acquire the ability of critical thinking and action regarding the target culture [11].

Easier understanding of the lesson does not just have to do with the use of the learners' mother tongue in teaching. Ease of understanding is also achieved when lessons are related to learners' life situations. Tapping learners' meaningful experiences and practices, in other words, culture, makes learning more relevant to them [12]. Ocampo, et. al [13] selected Ilocano texts and they integrated these selected texts in teaching grades I, II and III. Likewise, Ocampo [14] found out that students of the Apayao State College appreciated the conservation of the Philippine eagle in Apayao forest and this made them established their sense of Iyapayao pride. The use of culture has been promoted as a part of cultural material in the teaching –learning process [15].

The aforementioned made the learner conduct this study.

2. CONCEPTUAL FRAMEWORK

This study was anchored on the culture-based literary texts for mother-tongue based multilingual education curriculum in the Philippines.

In touching the lives of the children in the teaching, we have to teach them what they know or popular about them like their culture. They are more active and interested in classroom discussion if they can picture out what you are talking about.

Our task is to explore how the positive and humanistic aspects of this force can be maximized in education, how it can be used to further our goals and enhance the opportunities of both teachers and students to develop to their full potentials, and how the potentially distorting effect of cultural conditioning (which can result in stereotyping and in prejudice) may be minimized. Because we are humans, we can never hope to be culture-free in teaching and evaluating our students, but we can at least attempt to be culture-fair by being sensitive to our own biases and by recognizing that cultural differences do not represent deficiencies. There are indeed real differences between groups of people; we must recognize, understand, and respect these real cultural differences, and not simplistically proclaim that "all people are the same underneath the skin". This assertion seems to be egalitarian, but it often hides a basic ethnocentric assumption, that all people are like me, and that to say otherwise would be degrading them. Just as we are now accepting multiple languages as a positive resource in education, we must learn to accept and use the wider range of cultural differences of which languages are a part. And as in teaching a second language, we must view teaching a second culture as an *additive* process, and not as replacing the culture of the home.

The inputs were the Iyapayao Cultural concepts which led the researcher to develop a culture-based literary texts for MTB-MLE instructional materials.
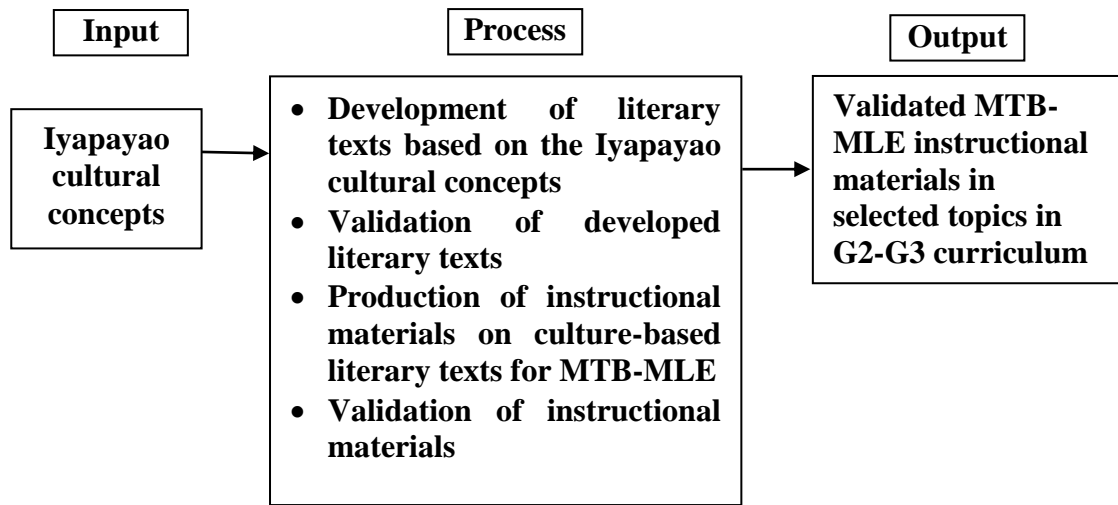
Research Paradigm:

Figure 1.The research paradigm showing the flow of the study

Objectives of the Study:

The researcher aimed to develop culture-based literary texts for MTB-MLE. Specifically, the researcher aimed:

a. to construct literary texts for the production of lesson plan; and

b. Have the literary texts and lesson plans be validated.

3. RESEARCH DESIGN

The researcher developed an instructional material on culture-based literary texts for MTB-MLE in grades II and III. The Research and Development (R & D) model by Borg and Gall [16, 17] was used following the flow presented below.
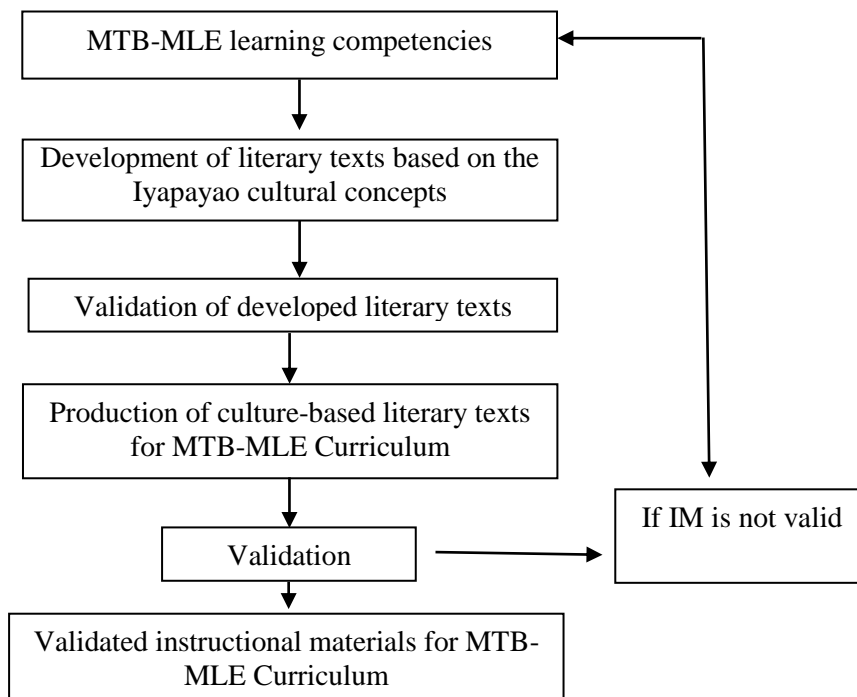

Figure 2. The Research Process

The researcher accessed K-12 MTB-MLE curriculum from the Department of Education – Apayao Division Office. The material contained the minimum learning competencies which were the bases for the selection of literary texts.

Since majority of the population of Lower Apayao were Ilocanos. Ilokano literary texts were used in the production of lesson plans which served as instructional materials for teachers. The lesson plans were validated by group of experts from the selected elementary teachers in Pudtol District. The developed literary texts which were the Ilocano poems were validated by Mrs. Sonia Belarde and Mrs. Christine Aguinaldo.

Locale of the Study:

This study was conducted at Pudtol District, Pudtol, Apayao during the school-year 2015-2016.

Respondents of the Study:

The respondents of the study who evaluated the instructional materials were three (3) teachers from select elementaryof the Pudtol district.

Research Instruments:

The researcher used a checklist adopted from the study of Rema Bascos-Ocampo et. al, (2014) for evaluating the MTB-MLE lesson plans.

Data Gathering Procedure:

The researcher sought a copy of the minimum learning competency. Then she constructed Ilocano poems based on the objectives that she selected in Araling Panlipunan for grades II and III and let somebody critic and edit the poem for validation. After which, lesson plans where the constructed poems were integrated were written. These were subjected to evaluation by the elementary experts at the Pudtol district.

4. STATISTICAL TREATMENT OF DATA

Descriptive statistics such as frequency counts and mean were used as statistical tools to treat the data. The instructional materials were validated using the 5-point likert scale below:

Table 1.The five-point likert scale

Scale	Limits of Description	Verbal Description
5	4.20-5.00	Highly valid
4	3.40-4.19	Much valid
3	2.60-3.39	Valid
2	1.80-2.59	Fairly valid
1	1.00-1.79	Poor

Table 2. Culture-based Instructional Materials (IMs) and their specific competencies

Title of IMs	Competencies/ objectives
1. Anag-Sicapo Wildlife Sanctuary	Nasasabi ang paraan ng pagtutulungan ng mga lalawigan sa rehiyon noon at sa kasalukuyan.
2. Lussok Cave	Nakikilala ang mga bayani sa sariling lalawigan at rehiyon; at Nakasusulat ng pangungusap tungkol sa mga bayani sa sariling lalawigan at rehiyon.
3. Pudtol Church	Nasasabi ang mga sanhi at bunga ng pagkasira ng likas na yaman ngkinabibilangang komunidad; at Naisusulat ang mga sanhi at bunga ng pagkasira ng likas na yaman ngkinabibilangang komunidad.
4. Lapat and Awat	Natutukoy ang mga tuntuning sinusunod ng bawat kasapi sa komunidad.

Table 2 presents the culture-based instructional materials and their corresponding learning competencies which were used in the production of lesson plans for some selected topics in Araling Panlipunan in Grades II& III.

Table 3. Summary ratings of the different IMs

TITLE	MEAN	VERBAL INTERPRETATION
1.Lussok Crystal Cave	4.70	Highly valid
2..Pudtol Church	4.66	Highly valid
3.Anag-Sicapo Wildlife Sanctuary	4.61	Highly valid
4.Lapat and Awat	4.58	Highly valid
Overall Mean	4.64	Highly valid

The different IMs namely, Lussok Crystal Cave, Pudtol Church, Anag-Sicapo Wildlife Sanctuary, Lapat and Awat, are all highly valid with a mean of 4.70, 4.66, 4.61 and 4.58 respectively.

It can be gleaned on the table that Lussok Crystal Cave has the highest mean of 4.70. Pictures of the IM could already serve as a very good form of motivation for the students.

The Lapat and Awat have the lowest mean of 4.58. The evaluators found difficulty looking into how topic on map was integrated in the poem.

The overall mean was computed as 4.64 which is interpreted as highly valid. This is because the construction of Ilocano poems for use in Araling Panlipunan subject was based from the learning competencies of Grades II and III.

Table 3.1 Mean scores of the validation for Lussok Crystal Cave IM

Criteria	Mean	Verbal Interpretation
A. Objectives	4.78	Highly valid
B. Illustration & Figures	4.83	Highly valid
C. Textual Attributes	4.60	Highly valid
D. Activities	4.67	Highly valid
E. Overall Effectiveness	4.60	Highly valid
Overall Mean	4.70	Highly valid

The table shows the mean scores of the validation for Lussok Crystal Cave instructional material. The objectives got a mean of 4.78; illustration and figures, 4.83; textual attributes, 4.60; activities, 4.67; and overall effectiveness, 4.60. All of which are highly valid.

The criterion, illustration and figures is with the highest mean because illustration and figures are relevant to the text, attractive, motivational and visually integrated into learning sequence while textual attributes and overall effectiveness both got the lowest mean.

The overall mean was computed as 4.70 which is interpreted as highly valid because there is a congruency of activities in the lesson plan.

Table 3.2 Mean scores of the validation for Pudtol Church IM

Criteria	Mean	Verbal Interpretation
A. Objectives	4.56	Highly valid
B. Illustration & Figures	4.61	Highly valid
C. Textual Attributes	4.80	Highly valid
D. Activities	4.67	Highly valid
E. Overall Effectiveness	4.40	Highly valid
Overall Mean	4.61	Highly valid

The table presents the mean scores of the validation for Anag-Sicapo Wildlife Sanctuary instructional material. The objectives got a mean of 4.56; illustration and figures, 4.61 mean; textual attributes, 4.8; activities, 4.67; and overall effectiveness, 4.40.

The highest mean is the textual attributes because the Ilocano texts used are parallel to the lesson objectives, comprehensive and appropriate to the learner's level. The lowest is the overall effectiveness because of the respondents' lack of familiarity of the sanctuary.

The overall mean was computed as 4.61 which is interpreted as highly valid because all the contents are directly relevant to the objectives.

Table 3.4 Mean scores of the validation for Lapat and Awat IM

Criteria	Mean	Verbal Interpretation
A. Objectives	4.82	Highly valid
B. Illustration & Figures	4.74	Highly valid
C. Textual Attributes	4.35	Highly valid
D. Activities	4.65	Highly valid
E Overall Effectiveness	4.36	Highly valid
Overall Mean	4.58	Highly valid

The table shows the mean scores of the validation for Lapat and Awat instructional material. The objectives got a mean of 4.82; illustration and figures, 4.74; textual attributes, 4.35; activities, 4.65; and overall effectiveness, 4.36.

The highest mean goes to the objectives because it is specific, measurable, attainable, and result-oriented and time bound while the lowest is the textual attributes because they need improvement.

The overall mean was computed as 4.58 which is interpreted as highly valid.

5. SUMMARY OF FINDINGS

Based on the result of the study, there were five (5) Ilocano poems that were developed and used in the production of four (4) lesson plans. All the evaluated instructional materials were highly valid.

6. CONCLUSION

The following can be concluded in the study:

1. The five (5) poems that were developed and used in the production of four (4) lesson plans could serve as instructional materials for grades II and III; and

2. The poems constructed were culture-based literary texts.

7. RECOMMENDATION

Based on the findings and conclusion of this study, the following are highly recommended:

1. teachers should use the instructional materials in their teaching to preserve and promote the culture of Apayao;

2. related researches may be conducted using similar parameters in this study; and

3. Parents should encourage their children to use their native language so that they will be able to appreciate the beauty of their mother tongue.

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