Lived Experiences of Tribung Agta Tabangnon Learners in Polangui, Albay: A Phenomenological Study

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Abstract — The Tribung Agta Tabangnon of Albay is among the 14 million indigenous peoples of the Philippines. The Tribung Agta Tabangon. "Agta" is an ethnic group that originally dominated the entire region are as of late been sporadically located in the provinces of Albay, Sorsogon, Camarines Sur, Masbate, and Catanduanes.. This research aimed to understand and appreciate the culture embedded in learners' journey to finish their studies. Specifically, it sought to answer the following questions: 1.) How does the Tribung Agta Tabangnons understand the value of education? 2.) How does the Tribung Agta Tabangnon face the challenges as learners? 3.) How do they cope with the challenges and opportunities as indigenous people? 4.) How does the community assist in the learning of the indigenous children? This study used the qualitative approach in the form of phenomenology and was employed in a personalist vis-à-vis constructivist perspective and to determine the learning process as demonstrated by the Tribung Agta Tabangnon as a culture-sharing group. The interactions were made possible through immersion in the day-to-day activities of the Tabangnon. One of the limitations of this study was the few documents and studies about the Tribung Agta Tabangnon and the challenges brought by the COVID-19 Pandemic. Thus, the integration phenomenology was used to generalize a more vivid description of viii the study. The ten (10) Tribung Tabangnon co-participants were interviewed. The results revealed how they value education to improve their lives not just as individuals but as a tribe. This study will serve as a reference for future researchers who would study the same phenomenon that deals with different perspectives. The researcher recommends that strategies in teaching must promote student diversity, interest, and abilities to critically solve problems and increase engagement in learning such as the blended learning approach to deliver instruction to students. Furthermore, School and Community Linkage Alternative Programs can be proposed.

Keywords — Tribung Agta Tabangnon, Phenomenological, lived experiences in learning, community relation

I. Introduction

Education is a powerful tool to bring change in the lives of people. This may shape and transform individuals as it preserves and transmits the culture of a particular group or society, in general. Education enriches culture and culture defines education. Thus, culture and education are mutually interdependent. The dynamics of these two essential elements in human life individually

and collectively directly move one's society as it brings about changes in families, communities, and institutions (Kapur, 2018).

Education plays a significant role as people intend to be global actors in a very competitive world. One major feature of a good education is readying students for democratic citizenship and the duty of civility. As one always subscribes to the idea that education leads to the eradication of poverty in society, one is prompted for the attainment of sustainable development, locally and globally. Education indeed is fundamental for human development. Corollary to international instruments, there are legislations made in the Philippines in support of education for all regardless of background. One of them is Article 5 of the Convention on the Elimination of All Forms of Racial Discrimination, which enshrines the principle of equal access to education and training for all, states that "parties shall, when circumstances warrant, take specific and tangible actions in the social, economic, cultural, and other spheres to promote the sufficient growth and preservation of certain ethnic groups or persons belonging to them and to ensure their full and equal participation in these activities" (Information Platform Human Rights, 2017, P.12).

In connection with the foregoing the local setting was observed that in pursuant to Department of Education (DepEd) Order No. 22 Series of 2016, the Philippines has certainly responded to the call for equal opportunities towards education. To ensure that Indigenous Peoples (IP) students receive a basic education that is of high quality, accessible, relevant, and empowering., The DepEd and the National Commission for Indigenous Peoples (NCIP) signed a Memorandum of Understanding (MOU) in 2016 to intensify the campaign of education for the indigenous peoples in the country. Verily, Republic Act No. 8371 s.1997 clearly expressed that the State should know, protect, and keep abreast with the indigenous cultural communities'/indigenous people's rights, establish implementing mechanisms, and appropriate funds thereof (DepEd). Moreover, the following rights are stressed to protect indigenous peoples in the country given indigenous cultures, traditions, and institutions. The government must consistently observe as well as encourage the entitlement of the Indigenous Cultural Communities and Indigenous Peoples (ICCs/IPs) to ensure the survival and viability of their traditions, customs, and institutions. These liberties should be articulated and reinforced when it comes to the formulation of national policies and initiatives.

The Tribung Agta Tabangnon's percentage of educational attainment is very low. Limited studies have explored the Education of the Agta people. Food security is more a goal than a reality for indigenous peoples wherein education is just a second priority. The objective output of this study is to come up with a framework that leads to the learning development of the Tribung Agta Tabangnon learners. It divulges the participation of parents, community, and local government units.

The effect of the Covid-19 pandemic is very serious and the impact is very huge especially in the day-to-day life of individuals and societies. It becomes one of the challenges in the conduct of this study. Limited face-to-face interaction with the co-participants observing strictly the Inter-Agency Task Force (IATF) and Department of Health (DOH) protocols ensuring the safety of co-

participants. Other challenges encountered by the researcher are the typhoons that devastated the Bicol Region typhoon "Tisoy" in December 2019, and typhoon "Rolly" in November 2020. And the lack of studies about the Tribung Agta Tabangnon.

Literature Review

Qualitative Research and Phenomenology

Rawat (2014) emphasized that qualitative research needs to have in-depth interviews and focus group discussions to gather correct data from people. As such, it has to follow some principles to take note of:

During the unstructured interview, no prepared questions are required. This does not mean that a researcher is not necessary to prepare interview questions; rather, it means that no structured instrument is required. A structured interview allows respondents to indicate their responses. In a semi-structured interview, the researcher has the opportunity to ask open-ended questions. On the other side, an unstructured interview does not require open-ended or closed-ended questions. This is because one never knows what type of interview may take place. Neither the researcher nor the participant knows what will happen as a result of their conversation (Rawat, 201). The researcher can identify themes for an interview instead of preparing interview questions. The researcher should give attention to a specific theme; It is a facet of the topic that is being considered.

In phenomenology, the participants' experiences are more important, and It's not enough to know how a participant judges something; it's also vital to know what experience(s) brought him to this judgment. Phenomenological Research through in-depth interviews will be helpful in the conduct of the study since its primary aim is to give a thorough narrative of the lived experiences of the Tribung Agta Tabangnon learners/students.

"Bracketing" is a qualitative research approach for dealing with the potentially negative effects of assumptions that could taint the research process. However, there appears to be a lack of understanding of the processes through which bracketing occurs, which in part led to a change away from its phenomenological roots. The historical and philosophical roots of bracketing, as well as an examination of the conflict that has existed since its beginnings in terms of its definition, are critical: who brackets, how bracketing is done, and when bracketing occurs in the research process. Appropriate is a conceptual framework for furthering the debate on bracketing and improving its application. (Hycner & Newman, 2015).

Culture

Culture is a way of life for many people. Culture is defined by man's efforts, acts, endeavors, fields, creations, projects, and thoughts. Culture is vast and historical as a result of the preceding. Culture is a term that refers to the human spirit. Human culture and human nature are inextricably linked. Sario (as stated in Supang, 2005) states that culture is the "mind" that drives

and propels people; it serves as a guiding principle toward which all human behaviors are directed and aimed in order to produce similarity and foster collectivity. Culture develops into more objective and universal awareness. It was then stated that, regardless of how vital culture is to people or how righteous it is, there is an unavoidable point at which culture, whether good or evil, becomes the bedrock of human life and effectively defines man and humanity. If culture is defined as humans' universal, objective collective awareness, then culture is just the progressive development of that collective consciousness. according to Sario (2005).

Symbols, artifacts, narratives, rituals, heroes, beliefs, attitudes, and values are the eight aspects of culture. (Hurtubise, 2015). These elements do not simply comprise culture as a concept; they reflect the collective life of people across generations. This is what Sario calls the "mind" and "spirit" of people. Artifacts comprise physical objects which have certain value or symbolism to a particular group. They provide a special meaning to the people. Stories are embedded in a culture. They are narratives of past events which can appear as learning experiences. They may also be myths, jokes, legends, or histories which have become part of a culture. Rituals are repeated actions that people in a community do for a special reason or meaning. These can also be in the form of rites, ceremonies, and celebrations. Heroes are the individuals in the community whom people look up to serving as models of living life. They are the source of inspiration. Heroes are members of a culture that display the ideal behavior (Hurtubise, 2015).

Language is a symbolic system by which people communicate with one another. Beliefs are the members' " shared understanding of the world, assumptions, and mental models such as religious beliefs. Values are ruling that members of the community follow. They include norms, rules, and ethics. Members must abide or they may face certain sanctions or punishments (Little, 2016). Attitudes are the external manifestations of people's shared ideas. They showcase to others of their membership in the community where they belong (Hurtubise, 2015). These elements of culture are the cornerstone of a group of people sharing their culture living their norms and standards, traditions, and practices.

Education and Philippine Education

Sario (2012) asserts that education is a hypothetical imperative because it is perceived as necessary to human life and essential in human civilization and at the same time is a means toward an end. For Sario, education develops human character, fulfills self-development, serves as the basis for social capital, prepares economic participation, and raises political efficacy. Said author even explicated the claim that social development, which is the goal of human society, depends on education. In research on development education, Sario views education as holistic for human nature, habit, and reason are cultivated in education. Sario extended this point to the idea that education is a form of discipline serving as the middle term between theory and practice. This suggests the concept of development. As such, it frees one from oppression and preserves or improves democracy. It is the means of the "social continuity of life. " Reciprocity, Balance, Self-

Realization, Intuition, and Play define education. (Sario, 2012) All these redound to and suggest one thing, that is, education is life.

In the actual execution of education in society, there are public and private schools, colleges, universities, as well as technical and vocational institutions that provide a process and system of education. At the elementary level, the DepEd establishes general educational standards and requires the K–12 basic education system, but private schools are generally permitted to develop their own curriculum in line with applicable laws and regulations. On the other hand, the Commission on Higher Education (CHED) is responsible for supervising and regulating colleges and universities, whereas the Technical Education and Skills Development Authority (TESDA) is responsible for supervising and accrediting technical and vocational education programs and institutions. For Academic Year 2017-2018, around 83 percent of students in grades K–12 attended public schools, while approximately 17% attended private schools or were homeschooled. Education is required by law for thirteen years (kindergarten and grades 1–12).

To enhance the health, well-being, and learning of all learners, the community should join forces with teachers and parents. Schools that Parent who are actively involved and the community as a whole are better equipped to respond to children's health-related needs. (Prieto, 2014)

Partnerships among schools, families, and community groups are mechanisms that serve individuals to gain strength as they pursue education and learning as a result of this type of community involvement, resources are shared and optimized. They essentially assist children and adolescents in developing healthy behaviors and promoting healthy families. (Prieto, 2014)

Education for Indigenous Peoples

Education is an appropriate platform for reflecting and demonstrating not just indigenous peoples' historical abuses, discrimination, and marginalization, but also their continued struggle for equality and recognition of their peoples' and individuals' rights. The barriers to Indigenous learners' education is characterized by indigenous learners., attitudes that are discriminatory and racist in the school environment by stigmatization a sense of indigenous identity and a low sense of self-worth among, including those expressed in textbooks and other materials and among non-indigenous students and teachers, language barriers between indigenous learners and teachers, and insufficient funds and indigenous education is given a low priority, as poor teacher training is shown in. (2015) (Kramer) Numerous indigenous tribes face various sorts of discrimination, including stereotyping as backward and stupid. To mitigate, if not eliminate, such preconceptions, when they immerse themselves in formal schooling and pursue further education, education may be the key (Adonis, 2010).

Brent (2014) emphasized the necessity of preserving indigenous people and sacred locations, as well as honoring indigenous lands and natural resources while mourning the terrible demise of entire indigenous cultures. The author pleaded with governments to include traditional

languages in their national constitutions and urged UNESCO to establish initiatives targeted at reviving indigenous cultures.

Indigenous traditions face grave threats in many parts of the world. While commercial tourism eroded traditional integrity, mainstream schooling distorted indigenous history. (2014) (Strang, 2014) In the Philippines in response to the Campaign for Universal Education or Education for All (EFA) movement, the Alternative Learning System (ALS) curriculum for Indigenous People was developed by the DepEd's Bureau of Alternative Learning System (BALS). Equal access to education has been widely endorsed and implemented with the assistance of IP learners by ALS implementers. The IP Education Curriculum for ALS was developed in 2006 in partnership with the National Commission on Indigenous Peoples (NCIP) and has received validation from a number of organizations.

In the Philippines, there are ICCs. The IP Curriculum's learning skills were derived from the already available ALS curriculum for basic reading, elementary, and secondary levels. The curriculum was developed in accordance with the IPRA or RA No. 8371.

Attaining functional literacy for the IP continues to be the IP Curriculum's educational objective. It highlights the IP's main interests, such as family life, which touches on the IP's entire life span; from birth to death as a family member. It defines the various functions of family members and their effects on both the individual and the entire ICC in their respective domains. The IP curriculum also encouraged health, sanitation, and nutrition, which emphasizes the IPs notion of person and environment and how they interact. It incorporates indigenous traditions, knowledge, and indigenous beliefs regarding hygiene, health, and diet. The central section highlights the common diseases and health problems that IPs face as a result of their distinct geographical locations and circumstances. Civic consciousness, which emphasizes IPs' diverse worldviews in terms of life styles, identity, and history, is also a primary focus of the IP Curriculum. It is densely packed with their collective hopes, wants, and sentiments.

Additionally, said core region encompasses provisions of Republic Act (RA) 8321, or the IPRA, which recognizes IPs' rights to their ancestral domain and development. The IP curriculum also includes economics and income because it teaches IPs how to control supply and demand. It demonstrates how IPs earn a living and take care of their common source of life and livelihood. Additionally, the curriculum must be oriented on the environment, addressing how IPs interact with nature. It emphasizes their close connection to the natural world.

According to DepEd Order 101 s. 2010, the IP curriculum's five learning strands are as follows:

Communication Skills. It aims to develop IP learners' ability to access, critically process, and effectively use available information across a variety of media in order to function effectively as a member of the family, community, nation, and world, as well as to actively participate in community and economic development.

Problem Solving and Critical Thinking. This attempts to teach IP learners to be conscious of their own reasoning to make serious and knowledgeable decisions, to defend their views, to analyze the ideas of others, and to seek new methods of solving problems, all while maintaining a sense of community and consensus.

Self-Development and a Sense of Community. This strand intends to assist IP learners in developing a positive sense of self and a feeling of community, which will enable them to maximize their potential and live in harmony with others.

Ecologically Sustainable Economics Practice. It seeks to assist IP learners in achieving responsible well-being and actively participating in the community's economic life.

Broadening One's Worldview. This strives to create an environment in which IP learners can freely appreciate and practice their own culture while also equipping them with the fundamental competencies necessary to tackle the challenges of a global community and the flood of change (DepEd Order 101, S.2010).

II. Methodology

This study employed a qualitative phenomenological method. The use of the principles of basic qualitative research allowed the researcher to seek and establish the meaning of a phenomenon on the teaching and learning process from the points of view of students of the Tribung Agta Tabangnon. When one speaks of description and understanding, the researcher looks into the context (culture) where the phenomenon is taking place as well as their social interaction (Cresswell & Poth, 2018; Lichtman, 2013; & Wolcot, 2010).

Qualitative research exposes us to the personal and existential meanings, behavioral patterns, and beliefs, as well as the intricacies, of human experience. It has the potential to guide us through and beyond description to the creation of concepts and descriptions of the phenomena of interest (Creswell & Poth, 2018; Bazeley, 2013). It makes use of a variety of data sources and methods for recording and evaluating data. through several analysis processes and referencing ways for demonstrating methodological integrity, as well as the quality and validity of the data acquired.

The research design was modified from Van Kaam's phenomenological data analysis by Moustakas. The emphasis is on the horizons and the description of the emergent phenomenon from the data (Moustakas, 1994).

Ethical Issues

The researcher adheres to the NCIP Administrative Order No. 1 Series of 2012, titled "The Indigenous Knowledge Systems and Practices (IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012," or "The Indigenous Knowledge Systems and Practices

(IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012." The purpose of this order is to a. promote, protect, and recognize the rights of Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) to cultural integrity and to prescribe protection mechanisms at the international and national government levels, consistent with applicable customary law; and b. Ensure and guarantee the proper exercise by the concerned ICCs/IPs of their right to allow or reject research and documentation through free and prior informed consent (FPIC).

Immersion Process

According to Crossman (2018), immersion in sociology and anthropology refers to an individual's intense personal involvement with a subject of study, whether that subject is another culture, a foreign language, or a video game. The term's fundamental sociological definition is cultural immersion, which refers to the qualitative process by which a researcher, student, or other tourist visits a foreign place and integrates into the local society. The researcher takes an in-depth study of the day-to-day life of the people of the community by being an active observer. Learning how to communicate with the people of Tribung Agta Tabangnon with permission from the chieftain and obtain the trust from the community. The people in the community are very cooperative and they respect the researcher and treat as one of them. During the immersion, the researcher learned some of the culture /beliefs of Tribung Agta Tabangnon and their daily routine. Significant observations do not happen every day thus, the researcher needs to understand that anthropological studies are a slow learning process and human behaviors are complex. Immersion requires patience and perseverance.

Gathering of the Narratives and Selection of Co-participants

Ten (10) co-participants were involved and took part in this work to give the evidence necessary for the comprehension of lived events on learning and education of Tribung Agta Tabangnon in the crafting learning framework proposal for the tribe.

The study allotted 45 minutes to one (1) hour for the semi-structured bilingual interview using open-ended questions to generate the data needed to construct the framework. The concepts used in formulating the open-ended questions came from the appreciation of related literature in Chapter 2. These concepts serve as initial a-priori concepts that will be directive and not prescriptive of the work (Charmaz, 2014).

Additionally, the researcher examined cultural data such as artifacts, stories, rituals, heroes, symbols, beliefs, attitudes, and values while analyzing a group's ethnic identity. Throughout the field investigation, the researcher kept field notes. The annotations are to be interpreted as evidence that provides context and aids in the comprehension of the phenomena. The analysis of documents or artifacts was conducted in conjunction with the collection of other data (Hurtubise, 2015)

Thematic Reflections

For the phenomenological approach, the study analyzed the collected data using Moustakas's (1994) adaptation of Van Kaam's phenomenological method. The analysis's objective is to characterize the phenomenon's "eidos" (pure essence). The following is a brief overview of the several critical phases involved in Modified Van Kaam analysis:

The researcher began the Horizontalization process by classifying and grouping each quote from the teachers' lived experiences. Each scheme was given equal weight in this procedure, and data were processed equally. The thematic reflection was organized according to the methodology below;

In the Reduction and Elimination process, the researcher took the list of every quote then separated the invariant constituents of the experience with non-overlapping and non-repetitive statements.

In Thematizing the Invariant horizons, the researcher formed the themes from the groupings that express the experience for each participant. These are labeled and constitute the core themes of the experience.

The researcher created the invariant horizons and themes in Checking the Themes Against the Narratives. The researcher compares the themes to the dataset and then creates a unique textual description of each participant's experience, complete with verbatim instances.

This is to ensure that the themes are represented based on the participant's experiences.

To Create Individual Textural Descriptions for Each Participant, the researcher created an individual structural description of each participant's experience using the textural description and imaginative variation.

To Create Individual Structural Descriptions, the researcher used imaginative variation. It provides possible meanings through the utilization of imagination. The aim is to arrive at the "how" that speaks of the conditions that illuminate the "what" of experience. These descriptions delved into the emotional, social, and cultural underpinnings of the participants' statements. The researcher determined the primary interpretation of the evidence that explains the phenomenon's genesis.

To develop composite textural descriptions, the researcher compiled a list of all the themes recurring throughout each participant's experience. Following that, a Composite Structural Descriptions document was established. This is the essence of lived experience since the researcher studied the emotional, social, and cultural links between the participant's experiences across all shared factors.

The final step is to generate a Composite Structural-Textural Description, referred known as synthesis. Textural and structural descriptions together to form a coherent statement of experiences, their essence in relation to the phenomena. Thus, when viewed holistically, the phenomena fosters inclusive comprehension.

The resulting phenomenology was triangulated with the field notes coming from direct observation of Tribung Agta Tabangnon's teaching and learning process, and the careful appreciation of relevant site documents (artifacts) of the same culture-sharing tribe (Cresswell & Poth, 2018; Wolcot, 2010). The triangulation process adapted the three methodological principles of naturalism, understanding, and discovery.

Naturalism deconstructs research reification and analysis based on artificial environment. Naturalism seeks to capture the character of naturally occurring behavior by way of the first-hand contact in its natural environment. Understanding in ethnography is thoroughly constructivist in nature. First-hand and up-close knowledge of patterns of behavior, values, and beliefs entails participation with the meaning-making process of the culture-sharing group. Discovery translates the inductive nature of the ethnographic and phenomenological research process.

Concepts that build the explanation or final narrative of the study are outcomes not a precondition for the research (Cresswell & Poth, 2018; Corbin & Strauss, 2015; Charmaz, 2014; Cresswell, 2013; &Wolcot, 2010).

Credibility and Dependability

Phenomenological perspectives on research placed a premium on the participants' perceptions as the sole justifiable judge of the findings. Credibility refers to the extent to which a researcher's analyses uncover agreement among participants. The most crucial tool for establishing credibility is the member check (Denzin and Lincoln, 2013).

Each participant will be given unique access to their interview transcripts and invited to thoroughly study them for clarity and accuracy, as well as to provide additional insight and information, during member check.

Dependability refers to the degree to which outcomes match the data and underlines the need of the researcher taking into consideration the always changing context in which the research takes place. The researcher's role in this study was not to yield replicable results; rather, it was to explain the environment through the eyes of individuals who live in it. Member checks bolstered the qualitative study's credibility (Creswell & Poth, 2018; Creswell, 2013; & Moustakas, 1994). This qualitative study used credibility and dependability as criteria for determining the research's integrity.

III. Results and Discussion

After subjecting the data generated, using the semi-structured interview as well as the field notes taken during months of immersion among the Tribung Agta Tabangnon in the Division of Albay, to the coding and memoing process of Moustakas modification of Van Kaam's phenomenological analysis, this chapter presents the results and discussion of the paper.

Matrix 1 contains the resulting key concepts generated from the phenomenological data analysis . Among the main concepts were: 1) Goal-driven Learners, 2) Character Development, 3)

Development of Learner's Social Relationships, 4) Learners and Community Relations. Each of the major concepts is described and discussed below. After the discussion there is an additional step in the process of data analysis, the Memo. According to Montgomery & Bailey (2007), memos are records of the researcher's developing ideas about codes and their interconnections.

IV. Conclusion

Learners described their lived experiences in the manner they view, understand and value education that may influence their learning skills and improve lives as individuals and communities.

1. How does the "Tribung Agta Tabangnon" understand the value of education?

The Tribung Agta Tabangnon learners are aware of their aspirations in life. Learners show commitment to fulfill this dream. They believe that education is a means to improve their lives as individuals, families, and communities from generation to generation.

2. How does the "Tribung Agta Tabangnon" face the challenges as learners?

Learner's character traits are revealed when faced with challenging situations as a student, son/daughter, and a member of the tribe. Learner's values for self-respect, self-discipline, and respect for others allowed them to stay committed to their goal and hurdle these difficulties with success.

3. How do they cope with the challenges and opportunities as indigenous people?

The participants maintain a strong bond with the family and the people in the community. The parents, elders of the community, and their peers served as a support system to the learners as they journey towards their academic endeavors.

4. How does the community assist the learning of the indigenous children?

The community members practice stewardship and motivate the learners to pursue their dreams. The community also welcomes educational assistance from non-tribe members to alleviate the financial difficulties of families with children who are willing to attend formal education.

The results of this study highlight how the people of Tribung Agta Tabangnon value education to improve their lives not just as individuals but as tribes. Learners have established their goals, embraced the responsibilities and challenges as they adapt to the culture of education. Likewise family and community take the responsibility to guide, motivate and support the needs of the young generation.

V. Recommendations

In the light of the aforementioned reflections, the following are submitted as my recommendations and future possibilities:

On Instruction

The results of the study can be used by the teachers to address the challenges in teaching. This will enable them to come up with interventions, appropriate approaches, and effective learning experiences suited to the needs and experiences of the indigenous learners thereby enhancing their talents and skills and encouraging them to be active and participative learners in classroom and school activities and strengthening their skills, values, and attitudes. The following are thus recommended:

- in their strategies of teaching, teachers must promote student diversity, interests, and abilities to critically solve problems and increase engagement in learning.
- Teachers should use the blended learning approach to deliver instruction to students as they take the new challenge or opportunity of learning in the new normal system of education.

On the School, Stakeholders, and Community Linkage

With the thematic reflections in this study, the community is made aware of the situation of its indigenous learners. This is a take-off point for it to willingly develop community partnerships with the school towards a more meaningful learning experience for the indigenous people. Thus, it is recommended that the:

- Tribung Agta Tabangnon leaders should establish collaborative partnerships with LGUs and encourage stakeholders to support and extend assistance to the learners individually, as well as encourage collaboration with the school for necessary assistance for the learners.
- The community should welcome school activities in their area to increase students' level of interest in education.
- The school must conduct career orientation activities that foster the ingenuity of Tribung Agta Tabangnon.
- The school and the community should embrace the use of online learning platforms as an alternative model for the teaching and learning process.

On Local Government Unit

The local Government Unit plays a major role in a community's development, it connects the people and the community, It is responsible to address the problems and implement rules and regulations to ensure the welfare of its people.

The following are the recommendations for the Local Government Unit:

- The LGU should exert more effort to create a program that will assess the IP learners' needs.
- The Local government Unit should consider giving high priority to the education of its constituents.
- o, Revisit existing LGU programs on IP education would have to be made to create a more effective program.
- the local government units (LGUs) should provide assistance through the building of roads and other infrastructures that can give easier access to schools

On Alternative Programs

The thematic reflections of the study gave the institution an overview of the current status of the Tribung Agta Tabangnon in Albay. Thus, it can utilize these reflections to address the challenges faced by the teachers and students and through the interventions that can be implemented to respond to the present needs of the indigenous learners. It is therefore recommended that:

- The school offers remedial and tutorial programs to address learning gaps and provide support for slow learners.
- The school should offer sustainable livelihood programs to maximize the use of resources available in the community.
- The school should implement a flexible learning modality to sustain student learning in the new normal system of education and make them more self-directed.

On Future Researches

Future researchers can make this study a reference in their research endeavors.

- A follow-up study on the life-course of indigenous learners may be made following the mixed methodology.
- Another possibility could be a comparative study on the effect of technology on the education of indigenous learners in the country.
- Another one would be on the wider educational systems or approaches and how aligned are the methods used or applied to our indigenous peoples.

These studies will open new possibilities in the educational paradigm of indigenous learning.

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