

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

DESIGNING A CONTEXTUALIZED READING CURRICULUM FOR THE ADULT

DUMAGAT OF TALA, MAMUYAO, TANAY, RIZAL

A Thesis Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary (APNTS)

In Partial Fulfillment of the Requirements for the

Degree of Master of Arts in Religious Education

Curriculum and Instruction

By

Jeanoah D. Gique

May 2024

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE THESIS

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MASTER OF ARTS IN RELIGIOUS EDUCATION

CURRICULUM AND INSTRUCTION

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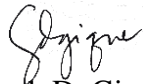
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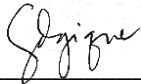


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ABSTRACT

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6. Abstract (Description of Research in 300-1000 words)

This thesis delves into the intricate process of designing a specialized reading curriculum tailored specifically for Adult Dumagats residing in Tala, Mamuyao, Tanay, Rizal. Through an in-depth exploration, it uncovers the multifaceted challenges hindering this demographic from acquiring reading literacy skills and underscores the imperative role literacy plays within their community. Moreover, the study thoroughly formulates learning competencies, aligned with the Indigenous Peoples Education Curricular Framework (IPED) and to the available resources for the literacy of the adult Dumagats, to ensure the curriculum resonates with the cultural context and educational aspirations of the adult Dumagats.

The purpose of the Contextualized Reading Curriculum for Adult Dumagats is to promote cultural relevance, empower learners through literacy, contribute to community development, preserve indigenous knowledge, and foster a lifelong love for learning. By addressing these objectives, the curriculum aims to facilitate positive educational outcomes and enhance the overall well-being of the Dumagat community.

Employing a participatory action research methodology, the study actively engaged with the community from September 2023 to April 2024 and utilized qualitative techniques such as focus group discussions and interviews. These methods are complemented by descriptive analysis techniques, enabling the researchers to glean rich insights and perspectives from the participants. The interpretation of gathered data goes beyond mere observation, aiming to capture the nuances of the adult Dumagats' experiences through member check and peer review. Member check and peer review can significantly improve the credibility and dependability of a tailored reading program for adult Dumagats. Member check engages adult Dumagats in the curriculum creation, ensuring it suits their needs, cultural background, and language skills, thereby boosting its credibility. Peer review involves experts evaluating the curriculum for accuracy, relevance, and efficacy, ensuring it meets educational standards and utilizes suitable teaching methods, thus enhancing its reliability. Integrating member check and peer review into the development process can make the reading curriculum more culturally sensitive, linguistically suitable, and educationally efficient, ultimately enhancing its credibility and dependability.

In crafting the curriculum, careful attention is paid to its organization, drawn upon the principles of Rigorous Curriculum Design, integrated with the K12 Curriculum

Template, informed by the IPED and the available resources for the literacy of the adult Dumagats. Furthermore, the curriculum's lesson plans are meticulously structured based on Gagne's Nine Events of Instruction and the Marungko Approach in Reading, integrating both pedagogical excellence and cultural relevance.

To evaluate the efficacy of the developed curriculum, a pilot study employing purposive sampling was conducted, involving both adult Dumagat participants. This comprehensive evaluation process ensured that the curriculum not only met the educational needs but also resonated with the cultural values and aspirations of the target community.

The culmination of this research endeavor was the emergence of a contextualized Reading Curriculum for adult Dumagats, accompanied by thirty-one crafted Session Guides with Learning Resources included. These educational resources were uniquely designed to address the distinctive educational requirements and cultural context of the adult Dumagat community, thereby fostering a sustainable and inclusive approach to literacy development.

Recommendations play a crucial role in guiding the implementation and future directions of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal. They offer practical strategies for effectively integrating the curriculum within the Dumagat community's cultural context and advocate for broader policy changes to promote culturally responsive pedagogy in education. Furthermore, recommendations highlight the importance of continuous research to assess the curriculum's impact and identify areas for improvement, such as exploring additional Dumagat cultural materials and translating resources into Filipino for broader

accessibility. Future researchers are encouraged to delve deeper into Dumagat language, literacy rates, literature, and develop additional Indigenous Peoples Education (IPED) curricula tailored to Indigenous communities' specific needs. Ultimately, the impact of the curriculum extends beyond professional satisfaction, fostering a profound sense of purpose and empowerment within the researcher and the Dumagat community, as they collectively strive for positive change and celebrate their cultural heritage.

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CONTENTS

SIGNATURE PAGE	ii
COPYRIGHT STATEMENT	iii
DECLARATION	iii
ACADEMIC INTEGRITY COMMITMENT	iv
CERTIFICATION OF PROOFREADING	v
ABSTRACT.....	vi
ACKNOWLEDGEMENT	x
CONTENTS.....	xiii
LIST OF FIGURES	xvii
LIST OF TABLES	xviii
ABBREVIATIONS	xix
CHAPTER I: THE PROBLEM AND ITS BACKGROUND	1
Background of the Study	2
Conceptual Framework	3
Thesis Statement	7
Significance of the Study	8
Assumptions.....	10
Definition of Terms.....	12
Scope and Delimitations of the Study.....	13
CHAPTER II: REVIEW OF RELATED LITERATURE AND STUDIES	15
Historical and Cultural Background of the Dumagats	15

Identifying the Needs for Adult Dumagats in Reading Literacy	20
The Principles of Adult Education.....	28
The Design of the Contextualized Reading Curriculum.....	34
The Variables in Designing the Contextualized Reading Curriculum.....	55
CHAPTER III: RESEARCH METHODOLOGY AND PROCEDURES	57
Method of the Study.....	57
Research Gathering Procedure.....	61
Sources of Data	65
Instruments of the Study	68
Treatment of Data	69
Ethical Consideration.....	71
CHAPTER IV: PRESENTATION OF FINDINGS, ANALYSIS, AND THE THESIS PRODUCT	72
Findings.....	73
Summary of Analysis.....	92
The Curriculum Design.....	94
The Pilot Study and Evaluation	97
The Thesis Product	101
The Cover Page.....	105
Acknowledgment and Dedication.....	106
Contents	108
The Contextualized Reading Curriculum	110
The Learning Session Guides	174
The Learning Resources	313

CHAPTER V: SUMMARY, RECOMMENDATIONS AND CONCLUSION.....	466
Summary	466
Evaluation of the Product	469
Conclusion	472
Recommendations.....	474
APPENDICES	480
A. Notification of Approval.....	480
B. Letter to the Mayor of Municipality.....	481
C. Letter to NCIP	482
D. Letter to the Barangay Captain	483
E. Letter to the Tribal Chieftain.....	485
F. Letter to the Local Pastor.....	487
G. Letter to the Interviewee	489
H. Letter to the Participants of the Study.....	490
I. Letter to the Participants of the Study For Pilot Study.....	492
J. Email of Permission from Roxanne Dela Peña	494
K. Focus Group Discussion Protocol.....	495
L. Questions for the Focus Group Discussion	497
M. Focus Group Discussion Transcription	499
N. Questions for Interview.....	519
O. Interview with Lodema Doroteo Transcription	521
P. Interview with the Tribal Chieftain Transcription.....	533

Q. Pilot Study Procedure.....	536
R. Sample Lesson Plan	537
S. Adult Dumagat Participants Evaluation on the Reading Lesson Plan Conducted During the Pilot Study	540
T. Adult Dumagat Participants Evaluation on the Reading Curriculum	544
U. Evaluation Procedure	550
V. Letter to Schools Division Superintendent	552
W. Communication with the IPED Coordinator.....	553
BIBLIOGRAPHY	554
CURRICULUM VITAE.....	559

LIST OF FIGURES

Figure 1: Conceptual Framework based on the Key Elements of the Indigenous Peoples Education Curriculum based on the available resources for the literacy of Adult Dumagats in Tala, Mamuyao, Tanay, Rizal	4
Figure 2: The Origin Ethnic Group of the Dumagat Indigenous People	16
Figure 3: K to 12 Curriculum Exits based on the Policy Guidelines on the K to 12 Basic Education Program.....	36
Figure 4: Cycle of Participatory Action Research Based on Kurt Lewin's Model	60
Figure 5: Research Gathering Procedure	61
Figure 6: Strategies for Promoting Validity and Reliability	70

LIST OF TABLES

Table 1: Skill Required in Reading Outlined by the National Reading Panel	51
Table 2: The Challenges of Reading Literacy Identified by the Adult Dumagats Participants.....	74
Table 3: The Benefits of Reading Literacy Identified by the Adult Dumagats Participants.....	77
Table 4: The Learning Competencies Identified by the Adult Dumagats Participants.....	82
Table 5: Identified Learning Methods, Learning Resources and Learning Assessments Identified by the Adult Dumagats Participants for the Organization of Lessons	86
Table 6: Template of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal based on the K to 12 Curriculum Guide.	95
Table 7: Lesson Plan Structure based on Gagne’s Nine Events of Instruction	96
Table 8: Adult Dumagat Learner’s Evaluation of the Pilot Reading Session based on the IPED Curricular Framework.	98
Table 9: Adult Dumagat Learner’s Evaluation of the Contextualized Reading Curriculum based on the IPED Curricular Framework.	100

ABBREVIATIONS

APNTS	Asia Pacific Nazarene Theological Seminary
DepEd	Department of Education
FGD	Focus Group Discussion
GNT	Good News Translation
IP	Indigenous People
IPED	Indigenous Peoples Education
IPRA	Indigenous Peoples Rights Act
IRB	Institutional Review Board
IKSP	Indigenous Knowledge Systems and Practice
MSG	Message (The Message Bible Translation)
NCIP	National Commission on Indigenous People
NIV	New International Version
PAR	Participatory Action Research
RCD	Rigorous Curriculum Design
UNDRIP	United Nations Declaration on the Rights of Indigenous People
UNESCO	United Nations Educational, Scientific and Cultural Education

CHAPTER I

THE PROBLEM AND ITS BACKGROUND

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age” (Matthew 28: 19-20, NIV). This was the researcher’s Bible text in mind when she was appointed to Tanay, Rizal. The researcher was under Episcopal Appointment under the leadership of Bishop Solito Toquero, within the Philippine Annual Conference East under the umbrella of the Board of Church and Society of the United Methodist Church. The task of the researcher during that period was to collect data about the needs of the people within the area and to find out the possibility of putting up a United Methodist Church in the interior of Tanay, Rizal. Through this appointment, the researcher has experienced living with the Dumagats. The researcher had firsthand experience planting and harvesting rice grains from the mountainous farm of the Dumagats called the “*kaingin*,” baiting small kinds of fish called “*biya*,” pounding the rice grains to remove its pulp called “*bayo*,” separating the pounded rice grains called “*tahip*,” chewing their traditional hobby of chewing a combination of betel nut, betel leaf, a lime, and a tobacco leaf called as “*nganga*,” singing and dancing with the Dumagats’ own musical styles.

While immersing into the Dumagat's way of life, the researcher initiated literacy and numeracy activities. This study was prompted by a touching experience when a student, unable to attend formal schooling at his age, expressed gratitude through a letter. Thanks to the literacy and numeracy activities, he could now read and write.¹

The literacy and numeracy program implemented at that time was an informal and spontaneous initiative without any structured training or curriculum guide. Motivated by the impromptu literacy efforts experienced during the researcher's past ministry with the Dumagats in Tanay, Rizal, the researcher is now aiming to develop a tailored reading curriculum that caters specifically to the needs of the adult Dumagats in the community.

Background of the Study

The Dumagats, indigenous people residing in Rizal, Bulacan, Quezon, and Aurora, have a historical presence predating the Spanish colonization. They possess distinctive economic systems, cultural traditions, and political structures. Their enduring objective is to safeguard their ancestral domains and exercise self-determination. However, akin to other indigenous groups, they face challenges such as invasion, exploitation, and deprivation. Consequently, education remains one of the most neglected aspects of their lives. Despite the existing mandate for education among indigenous people, a significant concern arises from the insufficient implementation of programs, particularly in designing curricula tailored to their fundamental needs.²

¹ Priscilla Atuel et al., *Going Out and Giving Back: Stories of Deaconesses* (Philippine: NP, 2017), 53.

² Jesster P. Eduardo and Arneil G. Gabriel, "Indigenous Peoples and the Right to Education: The Dumagat Experience in the Provinces of Nueva Ecija and Aurora in the Philippines," *SAGE Open* 11, no.2 (June 2021): 1, <http://journals.sagepub.com/doi/10.1177/21582440211009491>.

During a discussion with T Lodema Doroteo, also known as "T Diday," the initiator of the "Paadelan E Denomagat" (School for Dumagats), it was revealed that there are currently five satellite schools situated in distinct areas of Tanay, Rizal: Sitio Nayon, Sitio Kinabuan, Sitio Tuoy, Barangay Santo Nino, and Barangay Sampaloc. As a result, the researcher is committed to developing this contextualized reading curriculum to provide an additional reading program tailored for adult Dumagats.³

Considering this context, the researcher was motivated to create a contextualized reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal. The goal was to provide a supplementary reading curriculum for the adult Dumagats, fostering lifelong learning and empowerment within their community. Furthermore, the curriculum aimed to equip them with the ability to read news, documents, and other relevant materials essential to their well-being.

Conceptual Framework

This study was based on the Indigenous People (IPED) Curricular Framework and the available resources for the literacy of the adult Dumagats. The researcher believed that through the IPED Curricular Framework and the available resources for the literacy of the adult Dumagats, the needs of the Dumagat people for reading curriculum would be analyzed, and at the end of the process, the contextualized reading curriculum would be evaluated based on the felt needs of the Dumagat indigenous people in Tala, Mamuyao, Tanay, Rizal. The framework of this study is presented in Figure 1.

³ "Hope for the Dumagat," *The Manila Times*, November 15, 2018, <https://www.manilatimes.net/2018/11/15/campus-press/hope-for-the-dumagat/467472>.

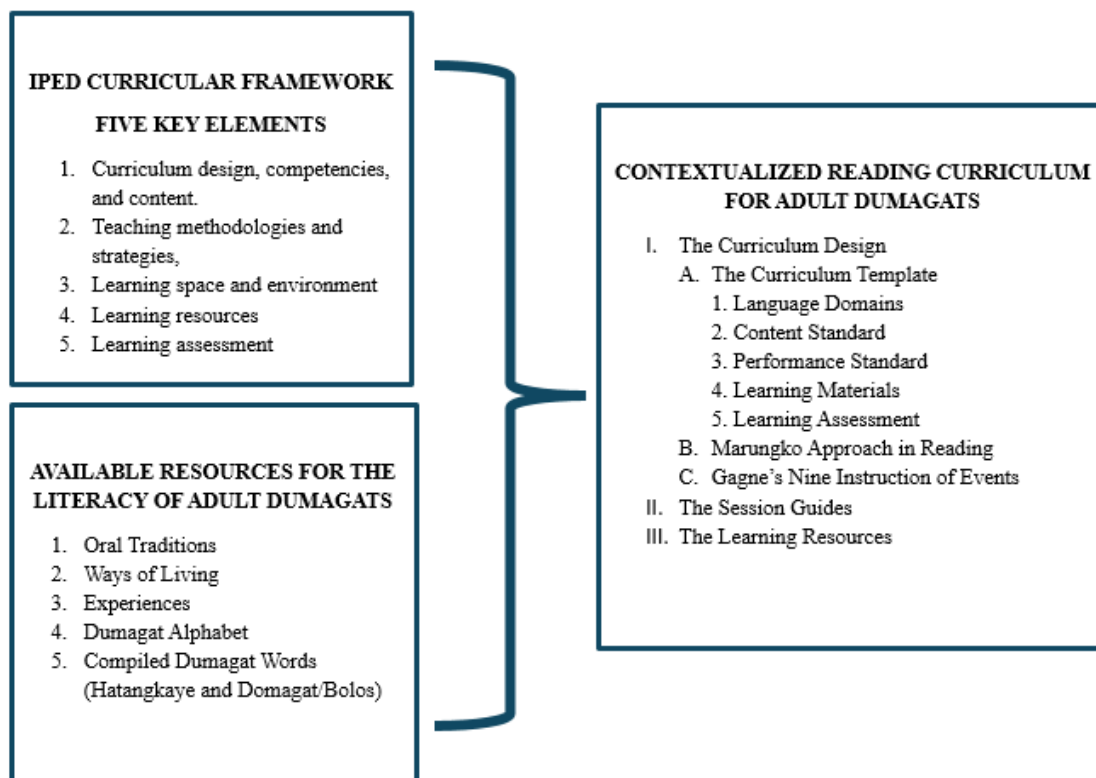


Figure 1. Conceptual Framework based on the Key Elements of the Indigenous Peoples Education Curriculum based and on the available resources for the literacy of the adult Dumagats in Tala, Mamuyao, Tanay, Rizal

The Indigenous Peoples Education Curricular Framework

The first basis of the conceptual framework of this study is the Indigenous Peoples Education Curricular framework which indicates the key elements of an Indigenous Peoples Education Curriculum. The first elements are **the curriculum design, competencies and content** consists of the following features:

- (a) anchors the learning context on the ancestral domain, the community's worldview, and its indigenous cultural institutions.
- (b) includes and respects the community's expression of spirituality as part of the curriculum's context.
- (c) affirms and strengthens indigenous cultural identity.
- (d) revitalizes, regenerates, strengthens, and enriches Indigenous Knowledge Systems and Practices (IKSPs') and Indigenous languages.

- (e) emphasizes competencies that are needed to support the development and protection of the ancestral domain, the vitality of their culture, and the advancement of indigenous people's rights and welfare; and
- (f) Supports the community's efforts to discern new concepts that will contribute to the community's cultural integrity while enabling meaningful relations with the broader society.⁴

The second element is the **teaching methodologies and strategies** about a curriculum that respects and aligns with the culture and utilizes teaching methods that enhance and support the indigenous learning process within the community.⁵

The third element is the **learning space and environment** asserting that a culturally suitable and responsive curriculum acknowledges that the primary learning environment and space for Indigenous learners is the ancestral domain where Indigenous Knowledge and Skills Practices (IKSPs) are encountered, experienced, and acquired.⁶

The fourth element of the IPED Curricular Framework are **learning resources** emphasizes that educational materials and supplementary resources will be crafted and utilized in alignment with the prescribed curriculum and teaching methods. Leveraging the richness of the ancestral domain, it underscores a variety of learning materials, emphasizes the community's mother tongue, and incorporates protocols in the development of these resources.⁷

Lastly, the element of **classroom assessment** explains that assessment will employ tools suitable for the covered standards, competencies, skills, and concepts. The

⁴ Department of Education, "DO 32, S. 2015 – Adopting the Indigenous Peoples Education Curricular Framework" (Department of Education Philippines, July 29, 2015),15, <https://www.deped.gov.ph/2015/07/29/do-32-s-2015-adopting-the-indigenous-peoples-education-curriculum-framework/>.

⁵ Department of Education, "DO No. 32 S.2015,"16.

⁶ Ibid., 17.

⁷ Ibid.

design and implementation of these tools will consider the needs and concerns of the community, developed with their active participation.⁸

The Available Resources for the Literacy of the Adult Dumagats

The second basis of the conceptual framework is the availability of resources for the literacy of the adult Dumagats. These resources include their oral traditions, ways of living, experiences, the Dumagat Alphabet, and the compilation of their Dumagat native languages such as the Hatangkaye and the Domagat or Bolos.

Dumagat communities have a rich tradition of oral storytelling, passed down through generations. These stories often contain valuable cultural knowledge, historical accounts, and moral lessons. The daily activities and routines of Dumagat life provide numerous opportunities for literacy learning. For example, reading and interpreting signs in the environment, such as trail markers or natural landmarks, can enhance reading comprehension and environmental literacy. Encouraging adult Dumagats to share stories improves literacy and critical thinking. Including problem-solving tasks in literacy activities enhances these skills. Reflective writing and intergenerational learning also boost literacy and community cohesion.⁹

The Dumagat alphabet serves as a foundational tool for literacy development among Dumagat communities. By learning to recognize and write the letters of the Dumagat alphabet, learners can begin to decode and encode Dumagat words, facilitating reading and writing skills. Additionally, the use of the Dumagat alphabet promotes cultural preservation and pride by affirming the significance of the Dumagat language within the community. Moreover, familiarity with the Dumagat alphabet enables learners to access written materials in their language, fostering a sense of ownership and empowerment in their literacy journey.¹⁰

⁸ Department of Education, “DO No. 32 S.2015,” 18.

⁹ Angelito Gumanad, “The United Methodist Church to the Dumagat Tribes in Mamuyao: An Ethnographic Research” (Wesleyan University Philippines, 2018), 33–54.

¹⁰ Department of Education, “DO No. 32 S.2015,” 17.

The compilation of Dumagat native language resources like Hatangkaye and Domagat or Bolos enhances Dumagat literacy by offering culturally relevant vocabulary and facilitating language acquisition. In addition, it supports language preservation efforts, ensuring future generations have access to their ancestral language and upholding Dumagat cultural heritage. Engaging with these resources fosters a sense of cultural identity and pride among Dumagat learners, motivating them and increasing their confidence in their literacy journey.¹¹

By integrating these foundational elements, a tailored reading curriculum for adult Dumagats is formulated, aligning to generate reading materials specifically for this indigenous community. This curriculum is developed using the template of the K to 12 Curriculum Guide distributed by the Department of the Philippines, delineating Language Domains, Content Standards, Performance Criteria, Learning Competencies, Materials, and Assessments. Moreover, session guides are devised to aid future facilitators and educators in implementing the curriculum effectively. To ensure relevance, reading sessions incorporate Dumagat-related poems, songs, and stories, with instructional strategies following the Gagne Nine Events of Instruction, particularly employing the Marungko Approach.

Thesis Statement

This research aimed to create a tailored reading curriculum catering to the unique requirements of adult Dumagat learners. The curriculum prioritized reading

¹¹ Ibrahim Sharah et al., “The Perception of the Dumagat Teachers on the Influence of KPJPL to the Enrichment of Their Mother Tongue,” in *Proceedings of the International Conference of Communication Science Research*, (Surabaya, Indonesia: Atlantis Press, 2018): 287–291, <http://www.atlantis-press.com/php/paper-details.php?id=25904621>

literacy aligned with their culture, preserved their indigenous language, involved the Dumagat community, utilized meaningful learning resources, contributed to long-term educational development, and implemented inclusive learning strategies based on the Indigenous Peoples Education Curriculum Framework.¹² Reading lessons were developed to enhance the existing basic literacy programs for adult Dumagat learners. The study developed thirty-one lessons aiming to advance the skills of adult Dumagat learners. To realize this purpose, the following questions were fulfilled:

1. What are the challenges in reading literacy for the Adult Dumagats of Tala Mamuyao, Tanay, Rizal?
2. Why is there a need for reading literacy for the Adult Dumagats of Tala, Mamuyao, Tanay, Rizal?
3. What are the learning competencies of the contextualized reading curriculum for the Adult Dumagats of Tala Mamuyao, Tanay, Rizal based on the conceptual framework of the study?
4. How will the lessons be organized based on the conceptual framework of the study?

Significance of the Study

The significance of this study can be outlined in several key aspects. First, for the adult Dumagats, the creation of a contextualized reading curriculum will introduce a reading experience that is both beneficial and engaging. Through this curriculum, Dumagats will discover the relevance and interest in reading, empowering them to

¹² Department of Education, “DO No. 32 S.2015,” 14.

comprehend various documents. This literacy skill will enable them to approach papers presented by different organizations with caution and scrutiny, fostering their ability to assess the authenticity of documents independently.¹³

Second, teachers involved in the literacy program for adult Dumagats will benefit from the lessons created. These lessons will serve as valuable guides for educators.

Third, the material will prove beneficial for non-governmental organizations (NGOs) that champion literacy initiatives for Indigenous communities by by Coordinating with the office of the Integrated Program for the Indigenous People in Southern Tagalog and through the endorsement of the NCIP. This means that NGOs focused on promoting literacy among Indigenous Peoples can utilize the material.

Fourth, to support their programs and initiatives the study will contribute to the efforts of the United Methodist Church by providing material for the further development of reading literacy among indigenous people, particularly the Dumagats. The findings will be recommended to the Outreach Program of the United Methodist Church all over Luzon and the United Methodist Church all over the Philippines which advocates for Indigenous People. This material will be useful in following the pattern and as they integrate the unique context of the tribal people in their localities.

Fifth, the reading material generated from this study can be of value to churches interested in or actively engaged in ministries for Dumagats and other Indigenous People. The material will be officially recommended to church linkages and/or ecumenical church organizations like the National Council of Churches of the Philippines. The National Council of Churches of the Philippines comprises ten Protestant and non-Roman

¹³ Department of Education, "DO No. 32 S.2015," 14

Catholic denominations, in addition to nine service-oriented organizations operating within the Philippines. ¹⁴This material will be endorsed to their office.

Sixth, this reading material has the potential to serve supplementary curriculum within the Philippine Department of Education, specifically aimed at bolstering their initiatives for Indigenous peoples. The reading material can complement existing educational programs implemented by the Department of Education in the Philippines, particularly those designed to address the educational needs of Indigenous communities.

Assumptions

The researcher acknowledges the programs provided by the government for the education of the Indigenous people. However, the real situation of these programs needs supporting materials and intentional implementation of the programs. Thus, this contextualized reading material can support the program of the government in the implementation of the Indigenous Peoples Education Curriculum.

The researcher assumed that the lack of motivation to learn reading and the belief that acquiring reading skills will not change their societal status are factors contributing to the lack of reading capacity of the adult Dumagats. ¹⁵

The researcher also posited that the inability of the adult Dumagats to reading is due to their prioritization of work survival over education, their fear of leaving their home, and a lack of access to reading materials. ¹⁶

¹⁴ “Our Member Churches.” National Council of Churches in the Philippines, accessed March 22, 2024, <https://nccphilippines.org/about-us/our-member-churches/#1491461253553-a1f0ca10-b369>.

¹⁵ Eduardo and Gabriel, “Indigenous Peoples and the Right to Education,” 6–7.

¹⁶ Janet Valdez et al., “Sustaining Literacy in the Philippines: The Dumagat Experience,” *International Journal of Advanced Research* 5, no. 11 (November 30, 2017): 855–899. <http://www.journalijar.com/article/20963/sustaining-literacy-in-the-philippines-the-dumagat-experience/>

The researcher assumed that the curriculum design is rooted in the Indigenized K-12 Curriculum which is based on the IPED Curricular Framework and on the available resources for the literacy of the adult Dumagats.¹⁷

The researcher assumed that teaching the adult Dumagats would require employing diverse instructional methods such as using their distinct language and incorporating enjoyable reading activities along with some structuring of the sessions involving visual aids and oral exercises.¹⁸

The researcher also assumed that the learning materials would encompass the Dumagat alphabet, along with a compilation of the Dumagat language and additional words known to adult Dumagats that are absent from the current collection. Towards the end of the curriculum, letters absent in the Dumagat alphabet but present in the Filipino alphabet will also serve as resource material.

The lessons will be organized based on the result of findings of the study including the teaching strategies, the learning environment, the learning materials, and the classroom assessment.¹⁹

¹⁷ Department of Education, “DO 32, S. 2015,” 23–59.

¹⁸ Judith A. Rance- Roney and Jane A. Ditmars, *How Adult Read: A Staff Development Curriculum* (Lancaster, PA: New Educational Project, Inc., 1994), 101–103, <https://eric.ed.gov/?id=ED376352>

¹⁹ “Department of Education, “DO No. 32 S.2015,” 16-18.

Definition of Terms

Adult Dumagats - the Dumagats whose age range from 18 years old and above.²⁰

Curriculum - a series of educational encounters crafted to match the learners' needs, interests, and abilities, empowering students in their everyday lives and contributing to the positive transformation of their community.²¹

Contextualized- describing the educational approach of connecting the curriculum to a specific context, scenario, or practical field to ensure that competencies are pertinent, significant, and valuables for all learners.²²

Contextualized Reading Curriculum – means tailoring reading materials and activities to the specific needs, interests, and cultural background of students.²³

Curriculum Designing- creating a blueprint for a school plan, deciding what students will learn, how they'll be taught, and what materials to use, with designers blending ideas from different approaches based on their views on teaching and learning.²⁴

Marungko Approach in Reading- teaching individual sounds accurately and blending them into syllables and words²⁵

Reading – entails the skill of decoding and understanding written text.²⁶

Tala, Mamuyao, Tanay, Rizal is an isolated sitio for the Dumagat tribe.

²⁰ Senate and House of Representatives, *Republic Act Number 6809: An Act Lowering The Age of Majority from Twenty-One to Eighteen Years, Amending for the Purpose Executive Order Numbered Two Hundred Nine, and for Other Purposes*, 1989, <https://elibrary.judiciary.gov.ph/thebookshelf/showdocs/2/7025>.

²¹ Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1986), 57–74.

²² Department of Education, “DO 32, S. 2015,” 6.

²³ *Ibid.*, 6.

²⁴ Allan C. Ornstein and Francis P. Hunkins, *Curriculum: Foundations, Principles, and Issues*, 6th ed. (Boston: Pearson, 2013), 13.

²⁵ Marilou T. Boltron and Ariel L. Ramos, “Improving Beginning Reading Literacy through Marungko Approach,” *Asean Journal of Basic and Higher Education* 5, no. 1 (2021): 3–4.

²⁶ Alejandro S. Bernardo, *Developmental Reading 1*, 1st ed. (Sampaloc, Manila: Rex Book Store, 2009), 3.

Scope and Delimitations

This research focused on developing a reading curriculum for adult Dumagats residing in Tala, Mamuyao, Tanay, Rizal, following the Indigenous People's Education Curricular Framework. Specifically, the study was limited to adult Dumagats who lacked reading skills, with respondents falling within the age range of eighteen years old to 85 years old. The research was conducted in accordance with the Philippine Constitution (1987), which allows participation for adults aged 18 and above. The study exclusively targeted the educational needs of the Dumagat Tribes. It took place from January 2023 to April 2024, coinciding with the researcher's thesis writing period, and was conducted in Tala, Mamuyao, Tanay, Rizal. The choice of this location was personally significant to the researcher due to her previous involvement in ministering to the Dumagats in Tanay, Rizal, where she recognized the urgent need to address the literacy challenges faced by the Dumagat community.

In this study, a qualitative method was employed using descriptive data analysis to uncover Dumagat's reading literacy context, with a focus on their needs and interests. Participatory Action Research was utilized as the method, involving the community and the principal investigator as collaborators in the study. According to Kurt Lewin, involving the community in solving their problems is more effective.²⁷ This meant that the researcher included the participants during the period of the study. The contextualized reading curriculum could be helpful to other indigenous groups in the Philippines. This study could be replicated in other Dumagat Tribes in other areas of Luzon because it

²⁷ Stephen Kemmis, "Action Research in Retrospect and Prospect" (paper presented to the annual meeting of the Australian Association for Research on Education, Sydney, AU, November 6-9, 1980), <https://files.eric.ed.gov/fulltext/ED200560.pdf>.

specialized in education tailored to the unique cultural and linguistic community of the Dumagats. This ensured that the curriculum remained relevant and effective in addressing the specific needs of Dumagat learners, promoting a more inclusive and sustainable approach that could be adapted to different Dumagat contexts throughout Luzon.²⁸ The curriculum can be revised according to the unique context of a particular indigenous group. All indigenous groups in the Philippines need a specialized reading curriculum appropriate to their needs and culture.²⁹

Summary

This chapter provided an overview of the study, encompassing the background of the study, purpose, conceptual framework, thesis statement, significance, assumptions of the researcher, definition of terms, and the scope of the study and its limitations. The subsequent chapter will delve into the review of related literature for this research.

²⁸ Jay-Mar G. Luza, "Conceptualizing Indigenous Identity: Negotiation of Internal and External Factors for Indigenization," *International Journal of Multidisciplinary Research and Analysis* 6, no. 6 (June 2023): 2373–2379.

²⁹ Nicette Ganal, "The University of Ottawa Indigenous Peoples Education Curriculum Model: Basis in the Development of Indigenous Peoples Education Curriculum for PNU-North Luzon." 11, no. 1, *The Normal Lights* (2017): 1–37, <https://po.pnuresearchportal.org/ejournal/index.php/normalights/article/view/381>.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

Proverbs 27:17 (GNT) says: “People learn from one another, just as iron sharpens iron.” To sharpen this study, it is important to consider the studies already conducted and the available literature on reading literacy for the Dumagats here in the Philippines and learn from the written studies on a reading curriculum for the indigenous people abroad.

This chapter comprises a review of related literature and studies from various resources like books, theses, dissertations, journals, and articles that will support this study. This chapter is divided into five sections: (1) The historical and cultural background of the Dumagats (2) identifying the needs of adult Dumagats for reading literacy; (3) the principles of adult education (4) the design of the contextualized reading curriculum and, (5) the variables in Designing the Contextualized Reading Curriculum for adult Dumagats.

The Historical and Cultural Background of the Dumagats

In developing a tailored reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal, it was crucial to be familiar with and comprehend their background.

Based on available ethnographic data, Filipino indigenous ethnic communities can be broadly grouped into five types: *Pisan* (campsite), *Puro* (settlement), *Ili* (village), *Magani* (district), and *Banwa* (domain). This classification is arbitrary and heuristic,

organizing diverse ethnographic data based on the observed level of shared institutional complexity and sociocultural integration in each community when their ways of life were documented. These classifications not only denote social units but also encompass cultural sentiments that foster group cohesion. The chosen terminology aims to encompass communities with greater institutional similarities, providing a more organized understanding of these diverse ethnic groups.³⁰ Figure 2 displays the structure of the ethnic groups originating the Dumagats of Tanay, Rizal.

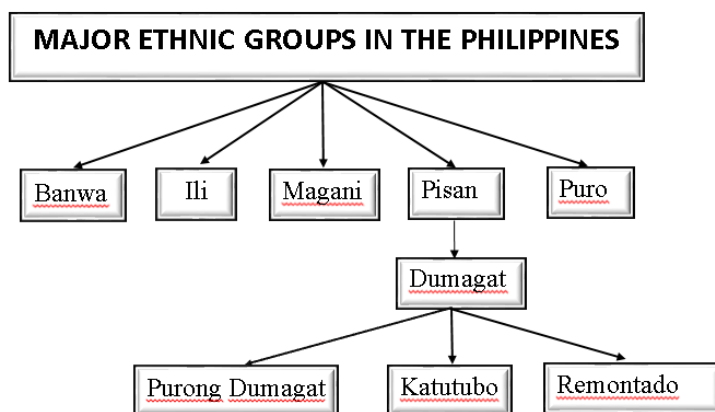


Figure 2. The Origin Ethnic Group of the Dumagat Indigenous People³¹

The Dumagat is from the ethnic group "*Pisan*." The term "*Pisan*" is derived from the Agta word for "band" and is employed here to characterize mobile groups residing in small, temporary campsites. These groups employ basic technology and engage in activities such as foraging, gathering, hunting, fishing, and occasional gardening. Most *Pisan* bands consist of dark-skinned Filipinos, known as Negritos, and have specific names such as Aeta, Ati, Ayta, Agta, Batak, Baluga, Dumagat, and

³⁰ Landa F. Jocano, *Filipino: Indigenous Ethnic Communities, Patterns, Variations and Typologies* (Manila: Punlad Research House, 2000), 36.

³¹ Jocano, *Filipino*, 36.

Mamanua. These groups often associate themselves with their geographical location, as exemplified in Paan Pinatubo.³²

These communities are primarily located in the outer regions of interior highlands, encompassing foothills, riverbanks, valleys, and savannahs. Moreover, some of these communities can be found in secluded coastal areas. In Luzon, their presence extends across the foothills of mountain ranges from Ilocos Sur to Abra, Ilocos Norte to the Apayao-Cagayan border, and along the Sierra Madre mountains, spanning from Cagayan to Quezon. Pisan groups are also distributed in the Bicol peninsula, the Zambales and Bataan Mountain ranges, and the remote hills of Rizal, Laguna, Bulacan, Pampanga, and Tarlac. In the central Philippines, they inhabit northeastern Palawan, along the coastal and interior foothills of Panay and Negros. In Mindanao, the Mamanua groups typify the Pisan category, with some settled and others roaming the hills near Lake Mainit.³³

In terms of demographics, Dumagats are classified within the *Pisan* social organization category of ethnic groups. The Dumagats inhabit the Sierra Madre Mountain range, specifically in Rizal, Laguna, Quezon, Bulacan, and Aurora provinces. Existing since pre-Hispanic colonization, their ancestral lineage traces back to the Negritos, the earliest indigenous inhabitants of the Philippines. The term "Dumagat" is derived from "*rumakat*" or "*lumakad*," signifying the Negritos' migration to the Philippines by land rather than sea. Comprising 14% of the total Indigenous People population in the Philippines, the Dumagats uphold a distinctive political structure with tribal councils led by elder men and a supreme leader known as the Chieftain. They maintain a communal economic system, sharing resources obtained through collective activities such as hunting, planting, gathering, and harvesting. With their language called "*sorot ni dumaghet*" or "*e sorot pa dumaget*," the Dumagats refer to their deity as Makidyapat or "*e makedepet*," symbolizing truth.³⁴

³² Jocano, *Filipino*, 44.

³³ *Ibid.*, 44.

³⁴ Jocelyn Bolos Benter et al, "The Criminal Justice System of Dumagat Tribe in Sierra Madre, Norzagaray, Bulacan: Its Implementation" (Bulacan State University, 2022): 1–32, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3718206.

The Dumagats are divided into three categories - Purong Dumagat, katutubo, and Remontado. This study is focused on the Remontado subgroup, which has a profound cultural legacy and historical presence predating the Spanish colonization. Originating from the mountains around Sampaloc district in Tanay, Rizal, and General Nakar, Quezon, the Remontados, a Negrito ethnolinguistic group, migrated to evade Spanish influence and subsequently intermarried with other indigenous groups. The physical attributes of the Remontados showcase a combination of Negrito and lowland Filipino features, encompassing deep brown skin, an average height of 128 centimeters, curly to straight hair, high cheekbones, small, flared noses, Mongol-type eyes, and occasionally filed teeth. Traditional attire, such as G-strings for men and wrapped skirts for women, has evolved into more comfortable lowland clothing in recent times.³⁵

The customs and lifestyle of Dumagats are unique. Known as *mangganganga* or *maggaman*, the Dumagats have a distinctive custom called *nganga*, involving the use of areca nut, betel leaf, lime, and tobacco. Chewing betel nut is integral to their lifestyle, serving various purposes like a substitute for food, and addressing physical well-being. This practice plays a role in ceremonies, courtship, weddings, and healing rituals. The Dumagats live a semi-nomadic life, often moving to find better living conditions. They build temporary homes in new places and depend on local natural resources for food by hunting and gathering wild crops. When resources run low, they move to another location to repeat the process of gathering food from the wild. Leading a simple life, Dumagat houses are constructed with light materials, featuring elevated floors, stones for cooking fires, and often incorporating traditional practices. The belief in communal land

³⁵ Angelito Gumanad, "The United Methodist Church To the Dumagat Tribes in Mamuyao: An Ethnographic Research," MA thesis, Wesleyan University Philippines, 2018, 33.

ownership is deeply ingrained in the Remontado culture, considering ancestral lands as communal and resisting claims of private property.³⁶

Economically, Dumagats rely on farming, *kaingin* (slash-and-burn cultivation), paid labor, and gathering forest resources. *Kaingin* involves a family effort, with tasks shared among family members, fostering mutual assistance. Apart from agriculture, Dumagats have developed distinct technology for hunting games, utilizing traps and tools like bows, arrows, catapults, and darts. They employ methods for making fire, including the fire saw and *pinkian* techniques. Supplementary activities include paid labor, gathering forest resources for trade, and charcoal-making. *Pangangarga*, involving carrying heavy loads for income, is a challenging yet essential livelihood source.³⁷

Education poses a significant challenge for Dumagats, with most being illiterate due to limited access to schools and reluctance to separate from their communities. The government's Alternative Learning System (ALS) aims to address this issue, providing education opportunities for both young and old. Language preservation is also a concern, as the Dumagat Remontado language is reportedly endangered. Despite having their own language, Dumagats often imitate lowland languages to avoid underestimation. Religious philosophy has evolved, with Dumagats initially having a nature-based faith before adopting various organized religions. Traditional prayers involved kneeling or stretching arms toward the forest, but external religious influences have led to changes in their beliefs.³⁸

³⁶ Gumanad, "The United Methodist Church to the Dumagat Tribes in Mamuyao," 34–36.

³⁷ *Ibid.*, 39–43.

³⁸ Gumanad, "The United Methodist Church to the Dumagat Tribes in Mamuyao," 46–48.

In summary, the Dumagats' way of life encapsulates a rich cultural heritage, economic practices, technological adaptations, and challenges related to education and language preservation.

Identifying the Needs for Reading Literacy of the Adult Dumagats

Legal Foundations of Indigenous Peoples' Right to Education

In crafting a contextualized reading curriculum for the Dumagat community, it is imperative to recognize and respond to their unique educational needs. The Dumagats, with their rich cultural heritage and distinct linguistic identity, require a reading curriculum that goes beyond conventional approaches. This study aims to delve into the specific needs of the Dumagat people, acknowledging the importance of weaving cultural relevance, linguistic diversity, and community engagement into the fabric of their educational journey. Through understanding and addressing these needs, we can pave the way for a transformative reading curriculum that not only imparts essential literacy skills but also nurtures a deep connection to their heritage and empowers the Dumagat community for generations to come.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) Declaration on the Rights of Indigenous Peoples, adopted in 2007, has significantly influenced Indigenous Education by recognizing the rights of Indigenous communities to control their educational systems and institutions. It emphasizes preserving indigenous languages and cultures, promoting equality in education access and outcomes, transmitting traditional knowledge, involving indigenous communities in educational

decisions, ensuring freedom from discrimination, and acknowledging the relationship between land, culture, and education.³⁹

While the UNESCO declaration sets out general principles to support the rights, identity, and culture of indigenous peoples globally, the Indigenous Peoples Rights Act adapts these ideas to fit the Philippines' situation. This shift shows a focused effort to acknowledge and defend the rights of indigenous groups in the country, dealing with past unfairness and aiming for a fairer, more inclusive society that understands and meets the needs of indigenous communities in the Philippines.

The Indigenous Peoples Rights Act (IPRA) of 1997 in the Philippines has significant implications for Indigenous Peoples Education, aiming to correct past injustices and enhance the well-being of indigenous communities. From an Indigenous Peoples Education standpoint: IPRA acknowledges the cultural diversity of indigenous peoples, allowing their knowledge and traditions to be incorporated into educational curricula for a culturally sensitive learning environment. It also emphasizes community involvement, enabling indigenous communities to shape their educational systems to meet their needs. Additionally, IPRA supports the preservation of indigenous languages through bilingual education and addresses issues related to ancestral lands, crucial for the socio-economic well-being of indigenous communities and their ability to sustain educational programs. Furthermore, IPRA strives to eliminate discrimination and improve access to quality education for indigenous peoples, overcoming barriers like isolation and socio-economic challenges. Its focus on cultural preservation ensures that indigenous children receive an education that fosters a strong connection to their heritage.

³⁹ United Nations. "United Nations Declaration on the Rights of Indigenous Peoples", General Assembly, 61st sess., 2007, https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf.

However, successful implementation of IPRA in Indigenous Peoples Education requires ongoing collaboration between communities, policymakers, and educational institutions to create an environment that respects and uplifts the diverse cultures of indigenous peoples in the Philippines.⁴⁰

The Indigenous Peoples Education Curricular Framework, born from both the Indigenous Peoples Rights Act (IPRA) and the 1987 Constitution of the Philippines, embodies a commitment to recognizing and safeguarding the rights, identity, and cultural heritage of indigenous communities. This framework, deeply rooted in constitutional principles of social justice and cultural preservation, serves as a living document that adapts to the evolving needs of indigenous education. It emphasizes community participation, linguistic diversity, and cultural pride, aligning with both IPRA and constitutional mandates. As a harmonious integration of legal principles, the framework guides the Philippines toward an educational landscape that is inclusive, equitable, and resonant with the constitutional vision of justice and equality.⁴¹

The Indigenous Peoples Education Curricular Framework emerges as a direct response to these legal mandates. It signifies a deliberate effort to translate the principles outlined in IPRA and the Philippines Constitution 1987 into a practical and culturally sensitive educational framework. The key elements of IPED include:

1. Cultural significance - the framework ensures that educational content is culturally relevant, incorporating indigenous knowledge, languages, and traditions into the curriculum. This fosters an environment where students can connect with their cultural heritage while acquiring essential skills.

⁴⁰ Congress of the Philippines, *Republic Act No. 371: An Act to Recognize, Protect and Promote the Rights Of Indigenous Cultural Communities/ Indigenous Peoples, Creating a National Commission on Indigenous Peoples, Establishing Implementing Mechanisms, Appropriating Funds Therefore, and for Other Purposes, IPRA Law*, 10th Cong., 3rd sess. (Metro Manila, July 1997), <https://ncip.gov.ph/wp-content/uploads/2020/03/IPRA-LAW.pdf>.

⁴¹ Department of Education, "DO 32, S. 2015," 1-63.

2. Community involvement-reflecting the spirit of IPRA, the framework emphasizes community participation in the design and implementation of educational programs. This involvement ensures that the curriculum aligns with the specific needs and aspirations of the indigenous community it serves.

3. Language preservation- given the linguistic diversity among indigenous groups, the framework likely prioritizes the preservation and promotion of indigenous languages. Bilingual or multilingual education models may be integrated to facilitate effective learning.

4. Land and cultural rights integration- recognizing the integral connection between land and culture, the framework may incorporate elements that promote understanding and respect for indigenous land and cultural rights. This education is not only about knowledge transfer but also about instilling values of stewardship and cultural pride.

5. Holistic development- the framework may emphasize holistic development, acknowledging that education goes beyond academic learning. It may encompass physical, emotional, and spiritual aspects, aligning with indigenous worldviews.

6. Sustainable practices - in line with the broader goals of sustainable development, the framework may incorporate practices that promote environmental sustainability and the responsible use of natural resources, reflecting the harmony indigenous communities traditionally maintain with their surroundings.⁴²

Fundamentally, these legal frameworks highlight the necessity of a literacy initiative surpassing basic education. It should affirm and embrace the cultural identity of the Dumagat community, empower its members, and conform to their rights and aspirations, as acknowledged by both international and national legal instruments.

The Need for Literacy Education Based on Related Studies

In essence, the Indigenous Peoples Education Curricular Framework born from IPRA signifies a commitment to providing an education that respects the rights, identity, and cultural heritage of Indigenous peoples. It serves as a guide for educational

⁴² Department of Education, "DO 32, S. 2015," 1–63.

institutions and policymakers to create an inclusive and empowering learning environment for indigenous students in the Philippines.⁴³

Following the exposition of the legal foundation on the rights of education for Indigenous peoples on both global and national levels, it becomes crucial to explore the background and current circumstances of the Indigenous people in the Philippines in terms of literacy.

According to the study of Delma Jean Abad entitled “Designing A Contextualized and Culture-Based Reading Material for Indigenous Learners,” promoting literacy is highly valued in the Philippines, and any efforts by individuals or organizations to improve reading and writing skills are appreciated. Unfortunately, ethnic communities often receive government support last, leading to lower literacy rates. It is crucial to help these groups enhance their literacy so that education is accessible to everyone, irrespective of background. Education empowers them to protect their rights and integrate into society. However, when indigenous students join mainstream education, they face challenges. The curriculum's high expectations often overlook the needs of both teachers and students. Reading and English language proficiency become hurdles, and there's a shortage of books, especially for certain grade levels. Indigenous students lack culturally contextualized reading materials, highlighting the need for more inclusive resources.⁴⁴

A survey examining IP situations across various countries reveals that indigenous communities are gaining recognition within broader society. In the Philippines, where

⁴³ Department of Education, “DO 32, S. 2015,” 1–63.

⁴⁴ Delma Jean V. Abad, “Designing a Contextualized and Culture- Based Reading Materials for Indigenous People,” *PalArch 's Journal of Archaeology of Egypt/Egyptology* (November 30, 2020), 155.

approximately 6.3 million indigenous people were recorded in 2000, statistics show that 46% completed elementary education, 19% graduated from secondary school, and 2% attained a college degree. Educational initiatives during EFA conferences in Mindanao and Cordillera between 2002 and 2007 emphasized indigenous-led programs, emphasizing the importance of learning dominant language and acquiring skills to empower them in asserting their rights.⁴⁵

In a research study led by Janet Valdez and her team titled "Sustaining Literacy in the Philippines: The Dumagat Experience," focusing on the Dumagats in Norzagaray, Bulacan, only four out of fifty-six respondents demonstrated the ability to read and write. According to Valdez and her team's findings, literacy skills were not perceived as essential for the Dumagats' daily lives. The lack of materials to encourage reading and the reluctance to attend schools located far from their homes were identified as barriers to learning. Consequently, the study revealed that among the Dumagats surveyed, only 7.15% possessed reading abilities, while 92.85% were unable to read and write. The predominant factors contributing to high levels of reading illiteracy in the Dumagat community in Norzagaray, Bulacan include a lack of prioritization for education, apprehensions about leaving home, and insufficient access to reading materials.

Another study conducted in Gabaldon, Nueva Ecija, and Dingalan, Aurora, involving thirty Dumagats, was titled "Indigenous Peoples and the Right to Education: The Dumagat Experience in the Provinces of Nueva Ecija and Aurora, in the Philippines," authored by Eduardo and Gabriel. All thirty respondents were exclusively

⁴⁵ Abad, "Designing a Contextualized and Culture- Based Reading Materials for Indigenous People," 156.

of Dumagat origin. The study's findings highlighted that the hindrance to education among them is not solely attributed to poverty. According to Dumagats in Nueva Ecija and Dingalan, the belief prevails that acquiring literacy skills or pursuing formal education does not alter their societal status in any significant way.⁴⁶

Pastor Angelito Gumanad, a United Methodist pastor, conducted an ethnographic study titled "The United Methodist Church to the Dumagat Tribes in Mamuyao: An Ethnographic Research," exploring the Dumagat community from September 2017 to May 2018. The study revealed that a significant number of Dumagat tribe members in Mamuyao, Tanay, Rizal, lacked reading skills, primarily driven by the apprehension of attending school and the physical challenges of returning home. In essence, the Dumagats experienced separation anxiety from their families, amplified by the distance between their homes and the school.⁴⁷

In a study conducted by Roxanne Dela Pena, "Towards A Social Values Integration Curriculum Among Adult Dumagats in Ilaya, Tanay, Rizal," among the adult Dumagats of Ilaya, Tanay, Rizal, indigenous education in the Philippines began in the 1990s, drawing from the lifestyles, traditions, and culture of indigenous peoples. It aimed to provide education for tribal children, aligning them with mainstream educational standards. While a positive government initiative, it poses a challenge for adult tribal members who, lacking formal education in their youth, may not possess the social values, general knowledge, and skills needed to fully integrate into society.⁴⁸

⁴⁶ Eduardo and Gabriel, "Indigenous Peoples and the Right to Education," 6-7

⁴⁷ Gumanad, "The United Methodist Church to the Dumagat Tribes in Mamuyao," 17-21.

⁴⁸ Roxanne Dela Pena, "Towards A Social Values Integration Curriculum Among Adult Dumagats in Ilaya, Tanay, Rizal" (Asia Pacific Nazarene Theological Seminary, 2020), 2.

During an interview conducted for Dela Pena's research on adult Dumagats in Ilaya, Tanay, Rizal, Mr. Rizaldy R. Cristo, the focal person for Indigenous People's Education (IPED), affirmed that there is no dedicated curriculum designed for adult indigenous learners. The IPED program adheres to the mainstream education structure for indigenous children, aligning with the K-12 system applicable to individuals aged five to eighteen. It's worth noting that the Alternative Learning System (ALS) serves as a comprehensive curriculum for adult learners throughout the Philippines, irrespective of their ethnicity.⁴⁹

The studies underscored the need for a Contextualized Reading Curriculum, rooted in the Indigenous Peoples Education Curricular Framework, to honor the rights and cultural heritage of Indigenous peoples. Despite the Philippines' literacy value, Dumagats and other ethnic communities encountered obstacles like limited government support, leading to educational disparities. The absence of culturally relevant reading materials, coupled with high expectations and anxiety about leaving home, contributed to Dumagats' reading illiteracy. Beyond economic challenges, studies in Nueva Ecija and Dingalan revealed Dumagats' belief that education wouldn't alter their societal status. Pastor Angelito Gumanad's ethnographic study highlighted separation anxiety and physical challenges among Dumagat students. Dela Pena's findings emphasized the need for a specific curriculum to integrate social values and skills for adult Dumagats. Overall, these studies advocated for an education approach tailored to Indigenous communities' unique cultural contexts and challenges.

⁴⁹ Abad, "Designing a Contextualized and Culture-Based Reading Materials for Indigenous People," 5.

The Principles of Adult Education

Adult education plays a crucial role in empowering Indigenous People in Tanay, Rizal, fostering cultural preservation, and providing avenues for skill enhancement, ensuring a bridge between traditional and contemporary opportunities.

Malcolm Knowles' Andragogy, or adult learning theory, revolves around the following key points: a) *self-concept* - adults have a self-concept that includes a growing sense of autonomy and a foundation of life experiences. b) *experience*-adults bring a wealth of experiences into the learning environment, which should be tapped into as a valuable resource. c) *readiness to learn*- adults are motivated to learn when they perceive that it will help them solve real-life problems or fulfill their goals. d) *orientation to learning*- adults are task-oriented and want to apply what they learn immediately to solve problems in their daily lives. e) *motivation*- adults are motivated by internal factors, such as the desire for self-improvement, and external factors, such as recognition or reward. f) *need to know*- adults need to understand why they need to learn something before committing to the learning process. These principles guide the design and facilitation of effective adult education programs.⁵⁰

Knowles' Andragogy, a fundamental concept in the field of adult education, explores the distinct traits and requirements of adult learners. Focusing on self-directed learning, drawing from experience, and applying knowledge promptly, this theory provides a framework for educators to craft learning experiences that honor the autonomy and diverse life experiences of adult learners.

⁵⁰ Sharan B. Merriam, Rosemary S. Caffarella, and Lisa Baumgartner, *Learning in Adulthood: A Comprehensive Guide*, 3rd ed., The Jossey-Bass higher and adult education series (San Francisco: Jossey-Bass, 2007), 84.

The andragogy ideas of Knowles can be used to provide literacy instruction for the Adult Dumagats of Tala, Mamuyao, Tanay, and Rizal. Recognize their sense of self, highlighting their experiences and developing independence. Integrate their diverse experiences into the curriculum and use them as an invaluable learning resource. Take on issues students encounter in real life, making sure it is immediately relevant and utilizing their need to learn. Their task-oriented approach enables them to apply knowledge to everyday problems by emphasizing practical application. Adapt to their needs on an internal and outward level, encouraging their quest for personal growth and, where necessary, providing incentives or praise. To guarantee active participation, make sure the goal and applicability of literacy education are communicated clearly. Accept the principles of andragogy, encouraging independent study and prompt application of knowledge to create a tailored and culturally aware educational experience.

The study of Roxanne Dela Pena, “Towards A Social Values Integration Curriculum Among Adult Dumagats in Ilaya, Tanay, Rizal” is an example of a study conducted on adult indigenous people. Dela Pena’s study incorporated the principles of Andragogical Learning into the curriculum. The utilization of adult learning theories in the thesis product enhances the engagement of adult Dumagat learners in the learning facilitation process. The goal of transformative learning is realized when the curriculum lessons are implemented in harmony with the learners' context, nature, and the proficiency of the teacher or facilitator.⁵¹

Adults usually have more life experiences than children since they are older and have had more time to experience a wider variety of events. Adults' brains are better

⁵¹ Dela Pena, “Towards A Social Values Integration Curriculum Among Adult Dumagats in Ilaya, Tanay, Rizal,” 169.

developed neurologically, which improves their ability to plan, integrate, stabilize, reflect, and have a forward-looking outlook. When compared to college students who are twenty-one years of age or younger, adult students are probably more intrinsically motivated to study because of these combined features. This implies that adults may place a higher value on learning than their younger counterparts due to feelings of efficacy, accomplishment, and the perceived value of the knowledge acquired.⁵²

From a motivational perspective, these variations in experience suggest that adults are more likely than children to display certain traits: 1) Placing relevancy over entertaining or engaging elements as the major way to keep viewers' attention. 2) Gaining a more discerning and confident assessment of the worth of the knowledge being acquired. 3) A reluctance to learn unless it is regarded to be valuable, useful, or conducive to achieving personal objectives. 4) Being sensitive to and demanding respect from educators is a requirement for the educational process. 5) Putting newly learned information to use and testing it in practical settings. 6) Making deliberate use of lessons learned from the past and incorporating new information into different responsibilities, like parenting and employment.⁵³

Özlem Ünlühisarcik conducted a case study on adult literacy, focusing on one of the thirty-three Public Education Centers in Istanbul and involving eight women participants. The findings indicate that engagement in the adult literacy program not only provided them with literacy skills but also presented an opportunity for social interaction

⁵² Raymond J. Wlodkowski, *Enhancing Adult Motivation to Learn: A Comprehensive Guide for Teaching All Adults*, 3rd ed., The Jossey-Bass higher and adult education series (San Francisco: Jossey-Bass, A Wiley Imprint, 2008), 99.

⁵³ Wlodkowski, *Enhancing Adult Motivation to Learn*, 99–100.

and a meaningful daily activity.⁵⁴

Even while adults and children have different learning motivations, research, philosophy, and teachers' teaching experience all support the idea that adult learners are greatly influenced by their experiences and sense of responsibility.

Following these principles, learning was made effective for the adult Dumagats in Tala, Mamuyao, Tanay, Rizal, by tapping into their life experiences. Their developed brains were recognized, and in literacy programs, focus was placed on planning, integration, reflection, and forward-thinking. The practical value of knowledge was stressed, relevance was prioritized, and lessons from the past were connected to real-life situations. A crucial aspect was creating a respectful environment that honored their sense of responsibility and demanded respect from educators. By embracing these principles, literacy education became a meaningful, personalized experience, valuing the unique life experiences and motivations of the adult Dumagats.

According to Paulo Freire, adult education and literacy should prioritize critical thinking, empowerment, and a revolutionary perspective. He proposes that literacy teaching should involve active engagement in critically examining the social and political context of learner's lives, moving beyond the mere acquisition of reading, and writing skills. The objective is to empower learners to think critically, question established beliefs, and play an active role in shaping their history.⁵⁵

⁵⁴ Özlem Ünlühisarcikli, "Adult Literacy Participants in Turkey," in *Researching and Transforming Adult Learning and Communities: The Local/Global Context*, ed. Rob Evans, Ewa Kurantowicz, and Emilio Lucio-Villegas (Brill, 2016), 139, <https://www.jstor.org/stable/10.1163/j.ctv2gjwv4n.14>.

⁵⁵ Paulo Freire, *Pedagogy in Process: The Letters to Guinea-Bissau* (New York: Continuum, 1983), 25–27.

Applying Freire's approach to adult education for adult Dumagats in Tala, Mamuyao, Tanay, Rizal emphasized critical thinking, empowerment, and a revolutionary perspective. It went beyond reading and writing, encouraging exploration of social and political aspects of their lives to empower them to shape their history. This transformative education challenged established beliefs and dispelled misconceptions through creativity and social awareness. By embracing Freire's principles, adult education became a platform for critical thinking and active participation in shaping their narrative in a revolutionary context.

According to Roxanne Dela Pena's study, "Towards A Social Values Integration Curriculum Among Adult Dumagats In Ilaya, Tanay, Rizal," in the Philippines, the legal age for independent decision-making is 18, as outlined in the Philippine Constitution of 1987. Erikson's Eight Ages of Man suggests that the transition to young adulthood occurs at 19, marking the initiation of identity formation through integration with others. This indicates that adulthood begins at 19. In Dettoni's Psychology of Adulthood, physical development typically concludes in the late twenties, signifying the final stage of adulthood. However, for adult Dumagat learners, age does not impede their ability to handle daily responsibilities. Their dedication to continuous learning, irrespective of age, empowers them to be self-sufficient for themselves and their families.⁵⁶

After grasping the traits of adult learners as outlined in the principles, it became crucial to comprehend the responsibilities of educators or facilitators in adult education. Following andragogy, instructors strived to achieve the twelve objectives established by Jack Mezirow, the pioneer of adult learning:

⁵⁶ Dela Pena, "Towards A Social Values Integration Curriculum Among Adult Dumagats in Ilaya, Tanay, Rizal," 58.

1. Gradually reduce the learner's reliance on the teacher.
2. Assist the learner in comprehending the utilization of learning resources, particularly drawing from the experiences of others, including the educator, and in participating in mutually beneficial learning connections.⁵⁷
3. Support the learner in identifying their learning needs, encompassing immediate awareness and an understanding of the cultural and psychological assumptions influencing their perception of needs.
4. Guide the learner in progressively shouldering the responsibility of defining learning objectives, devising their own learning program, and assessing their progress.
5. Facilitate the organization of what needs to be learned in relation to the learner's current personal issues, concerns, and comprehension levels.
6. Promote learner decision-making, selecting relevant learning experiences that involve choices, broadening the learner's range of options, and fostering an understanding of alternative perspectives.
7. Encourage the adoption of criteria for judgment that are increasingly inclusive, reflective, and integrative of experience.
8. Cultivate a self-corrective, reflexive approach to learning, including typifying and labeling, perspective-taking, and developing habits of learning and learning relationships.
9. Aid in posing and solving problems, addressing issues related to individual and collective action, and recognizing the link between personal problems and public issues.
10. Reinforce the learner's self-concept as both a learner and a doer by facilitating progressive mastery and maintaining a supportive climate with feedback to encourage tentative efforts to change and take risks. Avoid competitively judging performance and utilize mutual support groups appropriately.
11. Stress experiential, participative, and projective instructional methods, incorporating modeling and learning contracts as needed.⁵⁸
12. Make a moral distinction between helping the learner understand their full range of choices and ways to enhance the quality of their choices, while also encouraging them to make specific choices.⁵⁹

⁵⁷ Mezirow, *Transformative Dimensions of Adult Learning*, 199.

⁵⁸ Mezirow, *Transformative Dimensions of Adult Learning*, 200.

⁵⁹ Ibid.

These guidelines were crucial in designing a contextualized reading curriculum for the adult Dumagats of Tala, Mamuyao, Tanay, Rizal, as they were tailored to the specific needs and characteristics of adult learners.

The Design of the Contextualized Reading Curriculum

The design of a contextualized reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal, required a thoughtful and culturally responsive approach. Recognizing the unique linguistic and cultural context of the Dumagat community was essential in creating a curriculum that resonated with the learners. Incorporating traditional stories, local experiences, and Dumagat languages into reading materials could enhance engagement and promote a deeper understanding of the content. Furthermore, considering the specific literacy needs of adults in the community and aligning the curriculum with their daily lives could contribute to the effectiveness of the program. Collaboration with community members and leaders was crucial for ensuring that the curriculum reflected the values, traditions, and aspirations of the Dumagat people, fostering a meaningful and empowering learning experience.

A curriculum is described as a sequence of educational experiences tailored to align with the needs, interests, and capabilities of learners. It aims to empower students in their daily lives and contribute to the positive transformation of their community. This perspective on education is influenced by the teachings of Paulo Freire.⁶⁰

Curriculum designing is like planning how to put together the important parts of a school plan: what students will learn, how they'll be taught, and what materials will be

⁶⁰ Paulo Freire, *Pedagogy of the Oppressed*, 57–74.

used. It's a bit like making a blueprint to organize everything in the curriculum. People who design curriculums mix and match ideas from different approaches, choosing what fits with how they think teaching and learning should happen. The design, influenced by their beliefs, can focus on specific knowledge or students' overall growth. While developing a curriculum is more technical, designing it is more varied and shows what the designers think is important in education.⁶¹

Rigorous Curriculum Design (RCD) prioritizes the clarity of learning targets and outcomes in the K-12 curriculum, emphasizing the explicit identification of what students should know and be able to do at each grade level. This approach employs backward design, starting with end goals and working backward to plan assessments and activities, defining the desired knowledge and skills for students by the end of their educational journey. RCD advocates for alignment among curriculum, instruction, and assessment to create a cohesive educational experience. It places importance on formative assessment for ongoing monitoring and feedback, supports a spiral curriculum that revisits key concepts over time and acknowledges learner diversity through differentiation, providing opportunities for varied exploration based on readiness and interests.⁶²

Overall, RCD contributes to a systematic and intentional curriculum development that ensures rigor, coherence, and readiness for higher education and beyond in the K-12 educational landscape.

The Policy Guidelines on the K to 12 Basic Education Program in the Philippines serve as a comprehensive framework for the K-12 curriculum, covering various aspects

⁶¹ Ornstein and Hunkins, *Curriculum*, 13.

⁶² Larry Ainsworth, *Rigorous Curriculum Design: How to Create Curricular Units of Study That Align Standards, Instruction, and Assessment*. Englewood, (Colo: Lead Learn Press, 2010.), 1–34.

of the education system. The key features include the extension of the basic education program to twelve years, with a focus on six years of elementary education and six years of secondary education. The curriculum adopts a spiral progression, revisiting key concepts to deepen understanding. It aims for holistic development by addressing multiple intelligences, values education, and 21st-century skills.⁶³

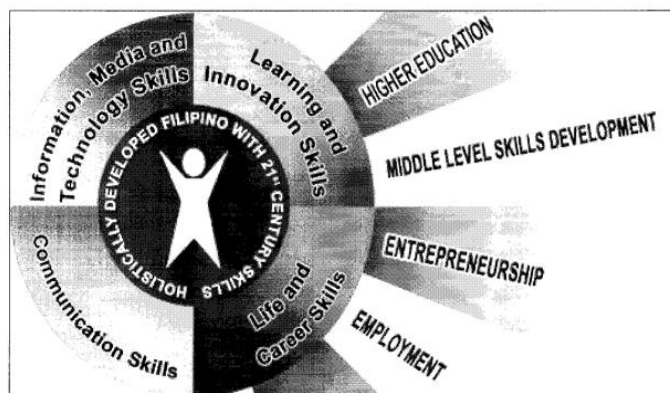


Figure 3. K to 12 Curriculum Exits based on the Policy Guidelines on the K to 12 Basic Education Program.

DepEd Order number 32, series 2015 in the Philippines outlines the guidelines for the implementation of the K-12 curriculum. Regarding the Indigenous Peoples Education Curricular Framework, the order emphasizes the integration of indigenous knowledge systems, practices, and cultures into the formal education system. It aims to make education more culturally sensitive and relevant for indigenous learners by recognizing and respecting their diverse traditions and languages. The framework is designed to ensure that the K-12 curriculum reflects the unique needs and perspectives of indigenous communities, promoting inclusivity and a more holistic approach to education.⁶⁴

⁶³ Department of Education, “DO 021 S. 2019: Policy Guidelines on the K to 12 Basic Education Program” (Department of Education, Philippines, August 22, 2019), 1–153, https://www.deped.gov.ph/wp-content/uploads/2019/08/DO_s2019_021.pdf.

⁶⁴ Department of Education, “DO 32, S. 2015,” 1–61.

Following the K to 12 Curriculum, the template of the contextualized reading curriculum is patterned to the existing K to 12 Curriculum Guide for beginners of the literacy program.⁶⁵ However the domains, content, content standards, performance standards, learning competencies, learning materials, and learning assessments will depend on the context of the Adult Dumagats in Tala, Mamuyao, Tanay, Rizal.

Domains

The Kindergarten Curriculum Guide refers to "Developmental domains" as specific facets of children's growth and changes. These domains are symbolized by ellipses to illustrate the interconnectedness in the comprehensive development of children. In the literacy domain, children are offered chances for early literacy development, allowing for self-expression through language using either the mother tongue or the child's initial language. The expectation is for children to cultivate communication skills in their primary language and foster positive attitudes towards reading and writing. Additionally, they should perceive themselves as proficient users and learners of the language.⁶⁶ Learning is often categorized into three domains: cognitive, affective, and psychomotor. Each domain has a hierarchy of objectives, ranging from basic to advanced levels. Benjamin S. Bloom described the cognitive domain as focusing on knowledge recall, intellectual development, and skills. Cognitive learning encompasses mental processes such as memorization and problem-solving. The affective domain, as defined by David R. Krathwohl, Benjamin S. Bloom, and Bertram

⁶⁵ Department of Education, "Standards and Competencies for Five-Year-Old Filipino Children" (Department of Education Philippines, May 2016), 24, https://www.teacherph.com/kindergarten-curriculum-guide/#Download_2019_DepEd_Kindergarten_Curriculum_Guide.

⁶⁶ Department of Education, "Standards and Competencies for Five-Year-Old Filipino Children," 5.

B. Masia, emphasizes objectives related to feelings, emotions, and degrees of acceptance or rejection. The psychomotor domain, according to Robert J. Armstrong, Terry D. Cornell, Robert E. Kraner, and E. Wayne Roberson, involves behaviors that emphasize neuromuscular or physical skills, including various levels of physical dexterity. Also known as "perceptual-motor skills," psychomotor learning encompasses bodily movements and muscular coordination. It is essential to specify instructional goals and objectives for all three learning domains whenever applicable.⁶⁷

In essence, applying the principles of domains to adult Dumagat learners involves offering culturally tailored activities for cognitive development, emphasizing emotional connections to cultural values, and integrating hands-on tasks that reinforce both physical skills and cultural identity.

Content Standard

Content standards encompass the knowledge and skills specific to a particular field of study. They outline the essential components of a program with a concentrated and lucid approach to the subject. The knowledge is typically categorized into two main types: content and process. *Content knowledge* is organized hierarchically, spanning from information about specific individuals, locations, objects, and events to broader conceptual generalizations. *Processes* are recognized as skills or strategies that can be employed in various situations.⁶⁸ Content standards outline "what students are expected to know and accomplish." They define the knowledge and skills, encompassing modes of

⁶⁷ Peter F. Oliva, *Developing the Curriculum*, 7th ed. (Boston: Pearson/Allyn and Bacon, 2009), 317.

⁶⁸ Kay Burke, *How to Assess Authentic Learning*, 3rd ed. (Arlington Heights, Ill: SkyLight Training and Pub. Inc, 1999), 6.

thinking, working, communicating, reasoning, and investigating, along with the crucial and lasting ideas, concepts, issues, dilemmas, and essential knowledge associated with the discipline that should be imparted and acquired in an educational setting.⁶⁹

Applying content standards for adult Dumagat learners involves ensuring cultural relevance, emphasizing language proficiency, and promoting community engagement in literacy development through activities like documenting oral histories and sharing traditional stories.

Performance Standard

Performance standards center around students applying and showcasing their knowledge and abilities, establishing the benchmarks for learning levels deemed acceptable. These standards aim to address the question of "how good is enough?" in connection to assessments that measure the extent to which content standards have been achieved. Performance assessments serve as benchmarks of quality, detailing the level of skill or competence required for a student demonstration to be considered proficient.⁷⁰

For adult Dumagat learners, performance standards serve as guidelines for applying and demonstrating their knowledge and abilities, setting benchmarks for acceptable learning levels within their cultural context. These standards address the question of "how good is enough?" by aligning with assessments that measure proficiency in meeting Dumagat-specific content standards. Performance assessments

⁶⁹ Kay Burke, *How to Assess Authentic Learning*, 9.

⁷⁰ *Ibid.*, 9.

provide benchmarks of quality, outlining the level of skill or competence needed for adult Dumagat learners to demonstrate proficiency in their literacy development.

Learning Competency

Learning Competency refers to the combination of acquired abilities, skills, talents, and qualifications that individuals develop through an active, self-regulated, constructive, situated, and social process of learning. These competencies encompass not only intellectual potential but also the practical application of knowledge within specific contexts. Learning competencies acknowledge the dynamic interplay between inherent cognitive capabilities and the learned skills and qualifications that individuals gain through their educational experiences. In summary, learning competencies represent the comprehensive set of capabilities and qualifications acquired through the multifaceted process of learning.⁷¹

Applying this in the adult Dumagat learners, learning competencies include the skills and knowledge gained through their own learning in their culture. These competencies aren't just about being smart; they're also about using what they know in Dumagat ways. They show how their natural abilities and what they've learned work together, giving them a wide range of skills learned through their experiences in the Dumagat community.

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⁷¹ Nicolae Nistor, eds., *Toward the Virtual University: International Online Perspectives*, (Greenwich, CT: IAP, 2003), 67–68, <https://books.google.com.ph/books?hl=en&lr=&id=BPknDwAAQBAJ&oi=fnd&pg=PA65&dq>

Learning Materials

Learning materials are various tools used in language classes, like textbooks, software, and visual aids. Tomlinson (2012) suggests that good teaching materials should have five qualities: they should provide information about the language, guide learners in practice, offer practical language experiences, encourage active language use, and help learners discover more about the language. It is crucial for teaching materials to include these qualities to effectively assist both teachers and learners.⁷² Initially in this curriculum, *Katenggesan: Kaalaman para sa Kinabukasan* (Contains the Dumagat Alphabet), and the Filipino Alphabet are the main sources of this reading curriculum. The *Katenggesan* is the compiled Dumagat words in their native languages *Hatangkaye* and *Domagat* or *Bolos*. Included in this material are experiences of Dumagats related to objects presented.⁷³ In addition, the researcher used a Marungko booklet to ensure the application of the Marungko approach in reading.⁷⁴

Learning Assessment

Learning Assessment involves strategically situating learners in a context that reveals or elucidates their existing knowledge and abilities, as well as identifying areas where they may lack knowledge or face challenges.

This fundamental perspective on assessment, wherein learners are placed in diverse contexts to effectively demonstrate their knowledge or identify areas of unfamiliarity, will serve as a valuable guidepost as you delve into various

⁷² Sharif Alghazo, "The Role of Curriculum Design and Teaching Materials in Pronunciation Learning," *Research in Language* 13, no. 3 (September 30, 2015): 318.

⁷³ Lodema Doroteo et al., November 2020, *Katenggesan: Kaalaman Para sa Kinabukasan*, Library Hub Philippines.

⁷⁴ "Marungko Approach Reading Materials," Teach Pinas, last modified March 13, 2023, <https://www.teachpinas.com/marungko-approach-reading-materials-pdf-booklets/?fbclid=IwAR0598n6cDNPgHJ7E78tVaDOeWXMJIItqFDY2nvWPfqLIZvigcshOgIpLD28>.

purposes and types of assessment tools. These include 1) Assessment for instructing and providing feedback to learners. 2) Assessment to determine what a learner needs to learn next. 3) Assessment to uncover specific misconceptions recognized as common misunderstandings. 4) Assessment to gauge a learner's knowledge relative to peers nationwide at the same grade level. 5) Assessment aimed at enhancing the teaching program.⁷⁵

The development of a contextualized reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal demanded a meticulous and culturally attuned approach. The curriculum design had to recognize and embrace the distinctive linguistic and cultural context of the Dumagat community to create an educational experience that resonated deeply with the learners.

Drawing inspiration from studies emphasizing cultural relevance, community involvement, and traditional practices, the curriculum aimed to weave Dumagat stories, local experiences, and the Dumagat language into the fabric of reading materials. By doing so, engagement was heightened, and a profound understanding of the content was fostered. Additionally, a focus on the specific literacy needs of adults, aligning the curriculum with their daily lives, ensured the program's effectiveness.

Perspectives of Contextualized Curriculum Based on Studies

The contextualized reading curriculum for Adult Dumagats of Tala, Mamuyao Tanay, Rizal is a specialized program designed to cater to the unique linguistic and cultural needs of the Dumagat community. This curriculum not only focuses on teaching reading skills but also incorporates contextualized content that is relevant and meaningful

⁷⁵ Diann Musial, *Foundations of Meaningful Educational Assessment* (Boston: McGraw-Hill Higher Education, 2009), 6.

to the Dumagat learners. To ensure the effectiveness of this curriculum, it is crucial to take into consideration previous studies that have been conducted.

According to the study done by Delma Jean Abad, “Designing A Contextualized and Culture-Based Reading Material for Indigenous Learners,” culturally based reading materials build a strong connection between the learner and the class learning activities. A reading material that meets their needs by integrating their cultural beliefs and practices creates patriotism, nationalism, and belongingness.⁷⁶

To contextualize is to integrate localized strategies that are based on the culture, traditions, and practices of the indigenous people in the Pacific Communities. The research entitled “NLCB and Education in the Pacific: A Dire Need for a Balanced Perspective . . . What Do We Do Now?” was conducted by Dr. Salusalumalo Hunkin-Finau and published in 2010. The respondents in this study are the indigenous families of Samoans in Arizona. For the families of Samoans in Arizona, the following traditional teaching and learning practices can be used during the class sessions: 1) Teaching-Learning Communities. Since the Samoan society is a communal community, learning is exciting with the help of relatives. 2) Observe and Demonstrate Learning Model. The Samoan community is learning and inspired by the tribal people who displayed special skills. Thus, demonstration and modeling are equally important in the extension of learning for the Samoans 3.) Visual Literacy. Since the Samoan community is based on Oral culture, visual literacy extends the knowledge. 4) School/Community Based-

⁷⁶ Abad, “Designing a Contextualized and Culture-Based Reading Materials for Indigenous People,” 154–157.

Projects. In the Samoan Community, a finished product is a reward for learning and a sign of worthiness.⁷⁷

Gerum Salatan of Lanise Elementary School, Lanise, Claveria, Misamis Oriental finished his study on “Contextualized Approach for Reading Enhancement (CARE) in the New Normal for Indigenous People Learners.” The subject of this study includes grade pupils from four different schools namely Aligodon Higaonon Tulogan Nauhanan, Impadiding ES, Malunsagay ES, and Lakabangan ES. In his research, Salatan explained that the implementation of the contextualized approach for reading enhancement in the new normal for Indigenous people was conducted first by having a focus group discussion with all the participating members of the community wherein there was a discussion of the difficulties of learners with their parents in reading and discussion with the teachers for the daily improvement of the learners.⁷⁸

Nicette Ganal of Philippine Normal University-North Luzon conducted the study “The University of Ottawa Indigenous Peoples Education Curriculum Model: Basis in the Development of Indigenous Peoples Education Curriculum for PNU-North Luzon”. The study aimed to assess the Aboriginal Teacher Education Program (ATEP) at the University of Ottawa's Faculty of Education. This evaluation provided the groundwork for developing a curriculum for indigenous peoples' education at the Philippine Normal University-North Luzon, a hub for such education. Data collection included document analysis, surveys, and interviews. Participants consisted of the program's director,

⁷⁷ Salusalumalo Hunkin-Finau, “NLCB and Education in the Pacific: A Dire Need for a Balanced Perspective....What Do We Do Now?” *Research Into Practice* (2010), 25–32, <https://laulima.hawaii.edu/access/content/group/57f376c0-02b7-4497-a92c-d4655c56485e>

⁷⁸ Gerum Salatan, “Contextualized Approach for Reading Enhancement (CARE) in the New Normal for Indigenous People Learners,” *Poetry Planet Book Publishing House* (April 27, 2020), 14.

assistant director of teacher education, six faculty members, and one alumna, all associated with the University of Ottawa in Ontario, Canada.⁷⁹

In this research, Ganal employed the SWOT Analysis to examine the Indigenous Peoples (IP) Curriculum in the Philippines. Adequate funding is crucial for the effective implementation of the curriculum. Without ample financial resources, sustaining the implementation and related processes becomes unfeasible. Furthermore, there might be a shortage of well-equipped, dedicated, and qualified individuals to execute the program. Insufficiencies in curriculum materials, books, and other resources, along with a lack of reasonable cooperation and support from government and private institutions, are also seen as limitations. Concerning potential challenges, the preservice education might not fully meet the expectations, needs, and requirements of both learners and the IP community. There is an indication that the IP education in other ASEAN countries is more advanced and deeply rooted in IPs' perspectives compared to that in the Philippine.⁸⁰

Therefore, one of Ganal's recommendations is the inclusion of elders', leaders', and other indigenous peoples' wisdom, experiences, and learning in community extension programs, projects, and activities is advocated for a comprehensive academic engagement. Curriculum delivery should be both school-based and community-based, and practice teaching could occur in the territorial domains of indigenous peoples.⁸¹

⁷⁹ Ganal, "The University of Ottawa Indigenous Peoples Education Curriculum Model," 198.

⁸⁰ Ganal, "The University of Ottawa Indigenous Peoples Education Curriculum Model," 224–225.

⁸¹ Ganal, "The University of Ottawa Indigenous Peoples Education Curriculum Model," 228.

Designing a contextualized reading curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal, was a response to the recommendation by incorporating elements that aligned with the principles mentioned.

Another study about the implementation of IPED is titled "Implementation Status of Indigenous Peoples Education Program in Agusan Del Sur, Philippines" was carried out by Lilibeth B. Villaplaza. The study thoroughly evaluated the progress of the Indigenous Peoples Education (IPEd) program in specific elementary schools in the Agusan Del Sur division, Philippines. Participants, including teachers, school heads, Indigenous Peoples (IP) elders, and IP learners, were selected purposefully from eight schools actively involved in the IPEd program.⁸²

Villaplaza concluded that there is a need for more planning and coordination among internal and external stakeholders for the implementation of the Indigenous Peoples Education (IPEd) program in the school divisions of Agusan del Sur and Bayugan City. The typical challenges, often referred to as "birth pains," are still present and are being experienced by school heads and teachers in the implementing schools. As a result, pupils and their parents are still adjusting to the objectives of the IPEd program. While the schools are making efforts, there is still much work to be done to fully achieve the program's purpose. Villaplaza recommends consistent consultation with DepEd Regional coordinators, Division coordinators, NCIP Regional coordinators, and

⁸² Lilibeth B. Villaplaza, "Level of Implementation of Indigenous Peoples Education Program in Agusan Del Sur, Philippines," *Asia Pacific Journal of Contemporary Education and Communication Technology* 7, no. 1 (2021): 20, <https://apiar.org.au/journal-paper/level-of-implementation-of-indigenous-peoples-education-program-in-agusan-del-sur-philippines/>

community elders to enhance the current implementation of IPed and ensure the attainment of objectives and goals.⁸³

In her study, some of her recommendations stated that the DepEd should increase the involvement of language experts from the community in developing teaching materials in the mother tongue of Indigenous Peoples (IPs). Curriculum design should originate from the local level, incorporating input from community elders and addressing the specific needs of IP learners. The DepEd needs to offer training on creating a suitable IP curriculum and using the community's mother tongue to enhance the learning process.⁸⁴

These studies collectively emphasized the importance of cultural relevance, community involvement, and a curriculum that stems from the lives of the learners. Integrating these principles into the design of the contextualized reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal will enhance its effectiveness and resonance with the target learners. In incorporating the suggestions from the studies into the development of the contextualized reading curriculum, it becomes better suited to address the distinct linguistic and cultural requirements of the Adult Dumagats in Tala, Mamuyao, Tanay, Rizal.

⁸³Villaplaza, "Level of Implementation of Indigenous Peoples Education Program in Agusan Del Sur, Philippines," 30.

⁸⁴ Villaplaza, "Level of Implementation of Indigenous Peoples Education Program in Agusan Del Sur, Philippines," 31. .

The Gagne Instructional Design

Instructional design is essential for ensuring that curriculum implementation is effective, efficient, and responsive to the needs of students, teachers, and other stakeholders. It helps to create engaging, meaningful learning experiences that support student achievement and success. Thus, the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Rizal will use the Gagne's Instructional Design Model. Gagne's Instructional Design Model, formulated by Robert Gagne, offers a structured method for crafting effective instruction. It operates on the premise that diverse learning types necessitate distinct instructional approaches. Implementing Gagne's Instructional Design - The Nine Events of Instruction within a Contextualized Reading Curriculum offers a structured and systematic approach to designing and delivering effective reading instruction.⁸⁵ Here's how it might look:

1. **Gain Attention:** The curriculum could start each lesson with a brief introduction or engaging activity related to the day's reading topic. This could involve sharing a relevant real-life story, asking thought-provoking questions, or using multimedia materials to capture students' interest in the upcoming reading material.
2. **Inform Learners of Objectives:** Clear learning objectives for each reading lesson are communicated to students upfront. These objectives outline what students are expected to learn and achieve by the end of the lesson. For example, objectives might focus on improving comprehension skills, expanding vocabulary, or analyzing the author's purpose.
3. **Stimulate Recall of Prior Knowledge:** Before introducing new reading material, students are prompted to recall and discuss their existing knowledge and experiences related to the topic. This helps activate prior knowledge, establish connections with the new content, and provide a foundation for understanding.
4. **Present the Content:** The reading material is presented using appropriate instructional methods, such as guided reading sessions, interactive read-aloud, or independent reading activities. Teachers may use a variety of texts, including fiction, non-fiction, poetry, and informational texts, to expose students to different genres and styles of writing.

⁸⁵ *Instructional Design* (Boston, MA: Pearson Custom Pub., 2005), 7.25-7.28.

5. **Provide Learning Guidance:** Teachers provide guidance and support to help students understand and interpret the reading material. This could involve modeling reading strategies, providing vocabulary support, and offering explanations or examples to clarify challenging concepts.
6. **Elicit Performance:** Students are given opportunities to actively engage with the reading material through activities such as group discussions, comprehension questions, and written reflections. This allows them to apply what they've learned and demonstrate their understanding of the text.
7. **Provide Feedback:** Teachers provide constructive feedback to students on their reading performance. This may include praise for correct responses, corrective feedback for errors, and suggestions for improvement. Feedback is tailored to individual student needs and supports their ongoing development as readers.
8. **Assess Performance:** Formal and informal assessments are used to evaluate students' mastery of the reading skills and concepts covered in the lesson. This could include quizzes, comprehension checks, oral presentations, or written assignments. Assessment data is used to monitor student progress and inform instructional decisions.
9. **Enhance Retention and Transfer:** Finally, activities are included to help students transfer their reading skills and knowledge to real-world contexts. This could involve extension activities, application tasks, or projects that require students to apply what they've learned in authentic situations.⁸⁶

Gagne's instructional design provides a structured framework that can greatly enhance the implementation of a contextualized reading curriculum for Adult Dumagats. By systematically applying Gagne's Nine Events of Instruction, educators can ensure that the curriculum effectively captures and maintains learners' attention, integrates culturally relevant content, and provides tailored support to meet the unique needs of Dumagat adult learners. This approach facilitates meaningful engagement, promotes retention of learning, and fosters the transfer of newly acquired reading skills to real-life situations within the Dumagat community, ultimately empowering individuals to access information, participate more actively in their community, and preserve their cultural heritage through literacy.

⁸⁶ *Instructional Design*, 7.25-7.28.

Reading and the Marungko Approach

From the researcher's viewpoint, reading is vital in everyday life. It's a basic skill that lets us access lots of information, helping us make better choices and see things from different angles. Reading also improves how we communicate by making us better at words, grammar, and understanding. It sparks our imagination, letting us dive into different stories and worlds. Plus, it's crucial for school and work, needed in many different jobs. Reading is important for our growth, learning, and daily life.

In "Social Linguistics and Literacies: Ideology in Discourses," James Paul Gee argues that reading is not merely a decoding skill but a complex process that involves using language in socially situated contexts to construct meaning. Gee suggests that literacy is not just about understanding written texts but also about understanding the social practices, identities, and power dynamics embedded within those texts and the communities that produce them. According to Gee, reading involves more than just understanding the words on the page; it requires readers to actively engage with texts, drawing on their prior knowledge and social experiences to make sense of what they are reading. Furthermore, Gee emphasizes the importance of understanding the ideological perspectives that shape both the production and interpretation of texts, highlighting how power dynamics influence the construction of meaning within different social contexts.⁸⁷

In a study conducted by Lovelyn C. Blanco entitled "ICan Read: A Needs-Based Reading Intervention Program for Grade 3 Pupils" cited from Neuman et al 2000 that one

⁸⁷ Alejandro S. Bernardo, *Developmental Reading I*, 1st ed. (Sampaloc, Manila: Rex Book Store, 2009), 3.

of the most important and powerful life achievements is learning to read and write. Its value is manifested through the proud and confident smile of the proficient reader, on the other hand, it is expressed through the frustrated and discouraged look of a non-reader.⁸⁸

There are the skills required for proficient reading. Reading ability relies on proficiency across various language domains. These domains are detailed in Table 1.⁸⁹

Table 1. Skill required in reading outlined by The National Reading Panel (2000)

Language Domains	Description
Phonemic Awareness	The ability to distinguish and manipulate the individual sounds of language.
Phonics	Method that stresses the acquisition of letter-sound correspondences and their use in reading and spelling. This helps beginning readers understand how letters are linked to sounds (phonemes), patterns of letter-sound correspondences and spelling in English, and how to apply this knowledge when they read.
Fluency	The ability to read orally with speed, accuracy, and vocal expression. If a reader is not fluent, it may be difficult to remember what has been read and to relate the ideas expressed in the text to his or her background knowledge. This accuracy and automaticity of reading serve as a bridge between decoding and comprehension.
Vocabulary	Vocabulary is the knowledge of words and word meanings. When a reader encounters an unfamiliar word in print and decodes it to derive its spoken pronunciation, the reader understands the word if it is in the reader's spoken vocabulary. Otherwise, the reader must derive the meaning of the word using another strategy, such as context.
Reading Comprehension	The National Reading Panel describes comprehension as a complex cognitive process, in which a reader intentionally and interactively engages with the text. Reading comprehension is heavily dependent on skilled word recognition and decoding, oral reading fluency, a well-developed vocabulary and active engagement with the text.

In the context of developing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao Tanay, Rizal, this study sought to investigate effective strategies to address literacy challenges. Specifically, the study aimed to explore the potential of implementing the Marungko teaching approach, a structured method focusing

⁸⁸ Lovelyn Cabansag Blanco, "ICan Read: A Needs-Based Reading Intervention Program for Grade 3 Pupils" (Philippine Norman University, 2019), 21.

⁸⁹ Bernardo, *Developmental Reading 1*, 7.

on phonemic awareness and letter-sound correspondence, to assist novice reading instructors. By utilizing this approach, the researcher aimed to unlock the keys to literacy and enhance reading proficiency among adult Dumagat learners in the community.

The Marungko Approach originated at a public elementary school in Marungko, Angat, Bulacan, where Nooraihan Ali and Josefina Urbano developed this distinctive method. This approach focuses on teaching individual sounds accurately and blending them into syllables and words. Mastering letter sounds is essential in this approach.⁹⁰

Bustos-Orosa and Ferrer (2013) elaborate on the traditional methods of phonics instruction in Philippine education. They highlight the La Cartilla de Gretel approach, which traces its roots back to the colonial history of the Philippines with Spain. This approach involves breaking down words into syllables and teaching children to identify syllable groups using a sequence based on the alphabet's consonants, later incorporating different vowels (example: ba, be, bi, bo, bu). In contrast, the Marungko Approach is a more recent method that prioritizes teaching letter sounds at the phonemic level. The sequence in Marungko is determined by the frequency of letters in the Filipino language, and unlike English phonics, it introduces vowels alongside some consonants. This approach emphasizes blending letter sounds to form words and progresses to constructing phrases and sentences. Students are encouraged to vocalize letters, practice writing them repeatedly, and construct words using established patterns. Flores (2014) characterizes Marungko as "phono-syllabic," aligning with phonemic levels. Faustino, Santos, Distajo, and Ladia (2013) underscore the significance of teaching common letter patterns in Filipino to aid learners in organizing their thoughts. Yayen (2018) highlights that once students grasp these patterns, they advance to combining sounds to form words and eventually progress to reading longer passages.⁹¹

In the Marungko Approach, learners focus on sounding out words as they learn to read. This method emphasizes pronouncing letters aloud rather than simply recognizing them. The process involves showing the letter, saying its name clearly, and repeating it several times. The learners practice writing the letter in the air, on the floor,

⁹⁰ "Revolutionary Marungko Approach: A Phono Syllabic Method for Teaching Reading," n.d., <https://helplineph.com/reading-materials/marungko-approach/?fbclid>.

⁹¹ Boltron and Ramos, "Improving Beginning Reading Literacy through Marungko Approach," 3–4.

or on their desks repeatedly. They also look at pictures that start with the letter being taught and practice saying the first letter of each picture. Once they have mastered individual letters, they combine consonant, and vowel sounds to form syllables and eventually words.⁹²

To contextualize the Marungko Approach for developing reading lessons for the adult Dumagats of Tala, it was essential to consider the cultural background, language proficiency, and specific literacy needs of the learners. First, the lessons incorporated familiar words, phrases, and concepts relevant to the Dumagats' daily lives in the community and experiences, ensuring resonance with the learners and enhancing their engagement and comprehension. Second, the Marungko Approach was adapted to prioritize the phonemic features and structures of the Dumagat language by selecting commonly used letter sounds and patterns. This alignment facilitated easier transfer of literacy skills to their native language. Third, the contextualized reading lessons integrated culturally relevant materials, such as traditional stories and folklore, fostering cultural pride and identity. Lastly, the lessons were interactive and hands-on, incorporating activities like role-playing, storytelling, and group discussions using Dumagat-themed reading materials to reinforce learning in meaningful contexts.

This approach utilizes multisensory techniques, phonics instruction, and meaningful context to engage learners and facilitate their understanding of reading concepts. The revised Filipino alphabet includes 28 letter sounds, consisting of the following: *a, b, d, e, g, h, i, k, l, m, n, ng, o, p, r, s, t, u, w, and y*. Among these, 20 letters are derived from the traditional Filipino alphabet, known as abakada, while 8 letters are adopted from the Spanish alphabet : *c, f, j, ñ, q, v, x, z*). Added here are the conjunctions *mga, ang, ay and ng*. By integrating the Marungko

⁹² Boltron and Ramos, "Improving Beginning Reading Literacy through Marungko Approach," 4.

Approach into the curriculum, learners are provided with a structured and engaging framework for acquiring essential reading skills while also connecting with their cultural heritage and linguistic identity. The order of the letters according to Marungo Approach in Reading: m,s,a,l,o,b,e,u,t,k,l,y,n,g,n,g,p,r,d,w,c,f,j,ñ,q,v,x, and z.⁹³

In implementing the Reading Curriculum for Adult Dumagats, the instructional approach combined Gagne's Nine Events of Instruction with the Marungko Approach. Gagne's model provided a systematic framework for designing effective instructional strategies, emphasizing the sequence of events necessary for optimal learning outcomes. These events included gaining attention, informing learners of the objectives, stimulating recall of prior learning, presenting the content, providing guidance, eliciting performance, providing feedback, assessing performance, and enhancing retention and transfer. By integrating Gagne's instructional events with the Marungko Approach, educators tailored their teaching methods to align with the specific needs and learning styles of Adult Dumagats. The Marungko Approach, which focused on phonemic awareness and letter-sound correspondence, served as the foundational method for teaching reading skills. This approach emphasized the systematic introduction of letter sounds and blending them into syllables and words, ensuring mastery before progressing to more complex reading tasks. By combining these two approaches, educators effectively scaffolded the learning process, providing clear objectives and guidance while leveraging the phonemic-based instruction of the Marungko Approach. This integration allowed for a comprehensive and structured approach to teaching reading skills to Adult Dumagats, ultimately enhancing

⁹³ Boltron and Ramos, "Improving Beginning Reading Literacy through Marungko Approach," 4.

their literacy development and empowering them to become proficient readers within their community.

The Variables in Designing the Contextualized Reading Curriculum

In this study, the variables were the Adult Dumagats and the Contextualized Reading Curriculum Guide.

Currently, a school has been created for Dumagat on the other side of the mountain in Ilaya, Sitio Nayon, Sta. Ines, Tanay Rizal. This school is named Paadelan E Denomagat (School for Dumagat).⁹⁴ Yet, this school is not accessible to the Dumagats of Tala, Mamuyao, Rizal due to geographical location. Indeed, the need for literacy program can be a help to the needs of the adult Dumagat. While there is no school for them, the reading curriculum can advance their educational need.

Whereas the reading curriculum is intentionally created for the adult Dumagat, a careful investigation and situation analysis was conducted to ensure the contextualization of the material. The objectives and content of the reading curriculum were formulated according to their reading literacy needs. The reading curriculum was designed according to the Indigenous Peoples Curriculum Framework and based on the available resources for the literacy of the adult Dumagats in Tala, Mamuyao, Tanay, Rizal.

Summary

This chapter synthesized relevant literature and studies relevant to this study. It explored the situation of the Dumagat people across various regions of the country,

⁹⁴ “Hope for the Dumagat,” 1.

highlighting factors contributing to their low literacy rates. Moreover, it delved into the legal frameworks governing Indigenous Peoples' education. The chapter encompassed literature on the historical and cultural context of the Dumagats, as well as resources elucidating curriculum planning and adult learning principles. It detailed the development of a tailored reading curriculum, incorporating methodologies such as Gagne's nine events of instruction and the Marungko Approach. Furthermore, it outlined the variables involved in designing the Contextualized Reading Curriculum for Adult Dumagats. The subsequent chapter will elaborate on the methodology, research procedures, data sources, treatment of data, and strategies for ensuring validity and reliability.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This chapter outlines the research methodology for a qualitative participatory action study, employing a descriptive analysis approach to develop a contextualized reading curriculum. The focus is on utilizing the Indigenous People's Education Curricular Framework for adult Dumagats in Tala, Mamuyao, Tanay, Rizal. The chosen strategy enables both the researcher and participants to identify the root causes of reading illiteracy among subjects and collaboratively devise solutions. The researcher draws inspiration from Proverbs 24:6 (MSG), "Strategic planning is the key to warfare; to win, you need a lot of good counsel."

Method of the Study

This research belonged to the qualitative research category. Given the objective of creating a tailored reading curriculum for the Adult Dumagats of Tala, Mamuyao, Rizal, participatory action research emerged as the most suitable research design. The researcher collaborated closely with the tribal community to explore challenges related to reading difficulties. The adult Dumagats actively participated as co-researchers in understanding the context of the reading curriculum. Consequently, the study sought to empower the tribal community in tackling the problem of reading difficulties among adult Dumagats and enhancing the reading skills of tribal elders.

The research design for this study was Participatory Action Research. Participatory Action Research emerged from social action research and emancipatory philosophy. In the 1940s, Kurt Lewin introduced this approach in the USA and the United Kingdom. Lewin suggested a continuous cycle of inquiry, action, and evaluation involving marginalized communities rather than being done on or for them.⁹⁵ Lewin's contributions emphasized empowerment and social equity, allowing participants to identify their needs and find solutions to their problems independently.

In 1970, Paulo Freire who authored the *Pedagogy of the Oppressed* asserted that individuals are active participants, not mere empty vessels, or subjects of inquiry. In his seminal work "Pedagogy of the Oppressed," does not explicitly use the term "participatory action research" (PAR). However, his ideas and principles align with the essence of participatory approaches to research and education. Freire's work emphasizes the importance of dialogue, collaboration, and active engagement in the educational process. Freire's concept of praxis, which involves reflection and action, resonates with the key elements of participatory action research. In PAR, the research process is participatory and collaborative, involving the active involvement of the participants in the research context. Freire's emphasis on dialogue and critical reflection aligns with the participatory approach, where individuals engage in a collective process of inquiry and action to address issues relevant to their lives.⁹⁶

Participatory action research (PAR) is a type of action research where the people directly affected by a local problem actively identify and address it within their

⁹⁵ Marie Paz E. Morales, "Participatory Action Research (PAR) Cum Action Research (AR) in Teacher Professional Development: A Literature Review," *International Journal of Research in Education and Science* 2, no. 1 (2016), 158.

⁹⁶ Freire, *Pedagogy of the Oppressed*, 57–74.

community, without aiming to apply the solutions elsewhere. In simple terms, those facing the issue work together to find a solution.⁹⁷

The historical context provided, referencing Kurt Lewin and Paulo Freire, further supports the choice of PAR as a research design. Lewin's emphasis on continuous cycles of inquiry and action, along with Freire's ideas on dialogue, critical reflection, and empowerment, all align with the participatory approach essential for creating a meaningful and effective reading curriculum for the Adult Dumagats in Tala, Mamuyao, Tanay, Rizal. Additionally, acknowledging the philosophical framework of the "postmodern tradition" in PAR underscores the importance of recognizing multiple realities and allowing shared power and control in the analysis of solutions, which is crucial in understanding and addressing the diverse needs of the Dumagat community.

Creating a tailored reading curriculum through participatory action research involved close collaboration between the researcher and the Dumagat people. The researcher guided the Dumagat people in identifying challenges hindering their literacy. Together, they worked on solutions to enhance reading skills. In essence, this study's approach was derived from and intended for the benefit of the people involved. The research procedure followed the Kurt Lewin model, characterized by the sequence of reflection, planning, action, and observation.⁹⁸

⁹⁷ Laurentina Paler- Calmorin and Melchor A. Calmorin, *Research Methods and Thesis Writing*, 2nd ed. (Manila: Rex Book Store, 2007), 206.

⁹⁸ Phil Crane and Leanne Richardson, *Reconnect Action Research Kit* (Canberra, A.C.T.: Dept. of Family and Community Services, 2000), 10, <https://www.dss.gov.au/families-and-children-programs-services-reconnect/reconnect-action-research-kit>.

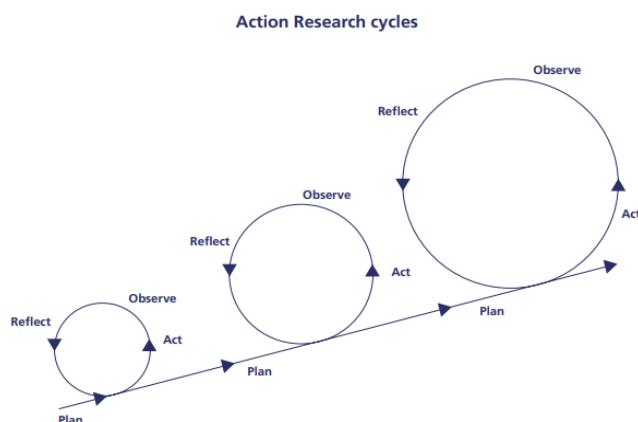


Figure 4. Cycle of the Participatory Action Research based on Kurt Lewin's Model

The process of developing a tailored reading curriculum for Adult Dumagats in Tala, Mamuyao, Tanay, Rizal through participatory action research begins with a reflective stage. The researcher initiated the study to comprehend the literacy needs of the participants. In the planning phase, the researcher outlines the study on designing a contextualized reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal. During the action phase, assistance is sought from Barangay officials and the Tribal Chieftain to identify study participants. In the observation phase, focused group discussions and interviews are conducted to identify specific requirements for the reading curriculum.

Following this, the cycle entered another reflective phase, where the researcher designed the reading curriculum and formulated lessons based on insights from focus group discussions and interviews. Subsequently, in the planning phase, a pilot study was carried out, teaching one curriculum lesson. The action and observation stage involved evaluating the curriculum's effectiveness with study participants.

The cycle then proceeded to another reflective phase, where the researcher revised the curriculum based on feedback received during the evaluation. The planning phase

followed, with the researcher returning to participants to verify the collected information. In the action and observation phase, the researcher concluded the study for eventual publication. This participatory approach ensured continuous refinement of the curriculum, highlighting the collaborative effort between the researcher and the adult Dumagats throughout the research process.

Research Gathering Procedure

The research strictly followed established procedures, emphasizing the importance of adhering to protocols and observing formalities throughout the study. The outlined figure detailed the process for collecting research data.

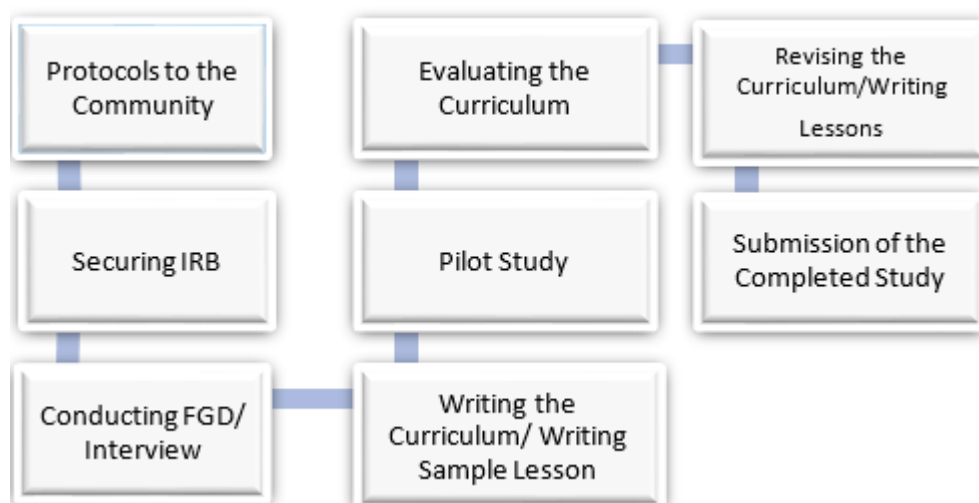


Figure 5. Research Gathering Procedure

First, it was necessary to conduct protocols to the community. Protocols were addressed to the Mayor of the Municipality of Tanay, the Barangay Captain of Mamuyao, and the Tribal Chieftain of the Barangay. Forms of consent were directed to the participants of the study. The templates of the consent forms were attached to Appendices B to J.

Second, the Institutional Review Board of APNTS was obtained to secure the protection of the participants in the study. See Appendix A for the approved IRB.

Third, focus group discussions and interviews were conducted. A focus group discussion was a qualitative research technique characterized by its unique attributes. Its name reflected its core aspects, featuring a deliberate exploration of specific issues within a chosen group engaging in interactive dialogue. Usually facilitated by a skilled moderator, a focus group discussion involved six to eight participants and centered around predetermined topics. The main objective was to collect varied perspectives on the research topic during a sixty-to-ninety-minute session, creating an environment where participants comfortably shared their views. This method distinguished itself in qualitative research due to its distinct purpose, composition, and the collaborative nature of information gathering.⁹⁹

The focus group discussion method was highly applicable in designing a contextualized reading curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal. In this approach, a carefully chosen group of ten participants, sharing similar backgrounds or experiences related to the research topic engaged in the interactive dialogue facilitated by the researcher. The discussions revolved around prepared questions in Appendix L, which enabled an in-depth exploration of reading literacy relevant to the reading curriculum. The focused group discussion was conducted after giving the protocol. The protocol for the Focus Group Discussion (FGD) are provided in Appendix L, and the transcription of the FGD is included in Appendix M.

⁹⁹ Monique M. Hennink, *Focus Group Discussions*, Understanding qualitative research (Oxford: Oxford University Press, 2014), 1, <https://books.google.com.ph/books?id=xvtMAGAAQBAJ&printsec>.

An interview is a method used in research to gather information. It involves a direct conversation between two people: the person asking questions, known as the interviewer, and the person providing the information, called the interviewee or respondent. In addition to the interviewer and interviewee, there is a third element called the interview schedule, which is a formal list of questions used in the interview.¹⁰⁰

The interview with the Dumagat teacher, Lodema Doroteo, and the Dumagat Tribal Chieftain involved recognizing the cultural context and ensuring sensitivity to their unique experiences. The gathering of data through interviews and focus group discussion was conducted with adult Dumagats in Tala, Mamuyao, Tanay, Rizal. The interview script can be found in Appendix N, while the transcriptions of the interviews are included in Appendices O and P.

Fourth, the curriculum and its lessons for reading were developed. This process involved creating the reading curriculum and lessons using insights obtained from the Focus Group Discussion (FGD) and interviews. The result is attached to Chapter 4.

Fifth, conducting a pilot study of the written curriculum to the participants. Pilot studies are often linked with a quantitative methodology to assess a specific research tool. Pilot studies prove valuable in preparing for a comprehensive study, irrespective of the research paradigm. The procedure of the pilot study is attached to Appendix Q and sample lesson for the Pilot study is attached to Appendix R.¹⁰¹

A pilot study serves as an initial exploration of the researched phenomenon, aiming to gather preliminary knowledge. Its primary goal is to collect information,

¹⁰⁰ Nenita I. Prado et al., *Research Methods* (CMU Press, 2019), 115.

¹⁰¹ Mohd Aliff Abdul Majid et al., "Piloting for Interviews in Qualitative Research: Operationalization and Lessons Learnt," *International Journal of Academic Research in Business and Social Sciences* 7, no. 4 (May 31, 2017): 1073–1080.

recognizing that only core studies can provide complete data to validate the adopted theses. The pilot study helps verify the chosen direction, formulate assumptions, or assess the accuracy of developed questionnaires, especially in surveys. Additionally, it enables the examination of the effectiveness of chosen research methods and tools providing confirmation or negation of previously accepted connections between studied phenomena. Moreover, the pilot study facilitates the selection of relevant information, eliminating irrelevant data and informing decisions about the duration of the main research or the appropriate size for a reliable random sample.¹⁰²

Sixth, it involved assessing the curriculum, and in this Participatory Action Research, the adult Dumagats of Tala, Mamuyao, Tanay, Rizal, took on the role of evaluating the curriculum. An evaluation guide was provided after the creation of the curriculum guide and curriculum lessons. There were questions prepared by the researchers, see Appendices S and T. After the researcher translated the evaluation questions, participants signified their agreement by placing a stone in the "yes" box or a stone in the "no" box if they disagreed. This technique was acquired by the researcher through an incidental conversation with one of the participants. Whenever decisions need to be made, such as choosing a new tribal leader, they utilize the method of casting stones. The procedure of conducting the evaluation is attached to Appendix U.

Seventh, the procedure involved revising the curriculum based on the evaluation conducted by the participants of the study.

To initiate the study, the researcher established communication with Pastor Loida Rosal, the designated pastor of Mamuyao Mission United Methodist Church in

¹⁰² Henryk Dźwigoł, "Pilot Study in the Research Procedure," *Organization & Management Scientific Quarterly* 2020, no. 50 (2020): 7.

Mamuyao, to the Barangay Captain Hon. Susan Regalario and the Dumagat Tribal Chieftain. Right after the election last October 2023, the researcher made an immediate courtesy to the newly elected Barangay Captain Hon Gerome Villaflor.

Mamuyao is a community situated below the mountain of Tala - the focus of the study. During this interaction, the researcher was introduced in various capacities: as a faculty member of Harris Memorial College, a worker affiliated with the United Methodist Church, and a student at the Asia Pacific of Nazarene Theological Seminary. In addition, the researcher reconnected with individuals from her previous ministry with the Dumagat tribe.

Sources of Data

The sample of the study consisted of adult Dumagats aged eighteen years old to eighty-five from Tala, Mamuyao, Tanay, and Rizal. These individuals were Dumagats and represented a mix of men and women from the tribe. The sample also encompassed tribal leaders and a Dumagat teacher who had graduated from Harris Memorial College.

Instruments in sourcing out data included purposive sampling technique, focused group discussion, and interviews. Purposive sampling allowed researchers to strategically choose participants who could offer valuable insights, ensuring a focused and information-rich study. The emphasis on specific qualities like knowledge, experience, availability, and willingness enhanced the depth of qualitative research findings.¹⁰³

Sampling involves selecting a subset from a larger group and using this subset as a foundation for concluding the entire group. Purposive sampling involves choosing units for observation based on our judgment regarding their usefulness or representativeness.

¹⁰³ Ilker Etikan, "Comparison of Convenience Sampling and Purposive Sampling," *American Journal of Theoretical and Applied Statistics* 5, no. 1 (2016): 1–5.

An advantage of purposive sampling is that it ensures obtaining information from the participants who are challenging to locate but may be crucial for the study.¹⁰⁴

The use of purposive sampling aligned well with this participatory action research, where participants were selected based on their willingness, availability, relevance, and expertise within the tribal community. Participants had to fall within the age range of eighteen years old and above, regardless of gender. The researcher communicated an interest in the study and sought the cooperation of community members in the research.

The sources of data were extracted by a focus group discussion and were conducted with the participants using a protocol and written questions that can be found in Appendix K and L respectively.

Another method of gathering data was through interviews with the first Dumagat graduate of Rizal and the pioneer of the Paadelan E Denomagat, Lodema Doroteo, and the then-current Tribal Chieftain. The prepared questions are attached to Appendix N.

This interview aimed to collect additional insights from Teacher Lodema regarding the development of the contextualized reading curriculum, drawing on her experiences teaching the Dumagats through the Paadelan E Denomagat. Teacher Lodema's input, as a Dumagat who held a degree and currently served as a Dumagat teacher, was considered in formulating the tailored reading curriculum. Interviewing with the Chieftain was valuable for acquiring his perspectives as the leader of the tribe. The transcription of the interviews are attached to Appendix O and P.

¹⁰⁴ Prado et al., *Research Methods*, 83–98.

The questions for the FGD and interviews were relevant to this study to satisfy the statement of the problem, see Appendix L. Question number one aimed to identify the challenges or barriers that individuals faced in their reading journey. Understanding these obstacles could help tailor the reading curriculum to address specific needs and concerns. Question number two explored the perceived importance of literacy. It provided insights into the participants' motivations, allowing the curriculum to align with their personal goals and values. Question number three delved into the potential impact of literacy on the individual's life. Responses highlighted the personal benefits of reading, guiding the curriculum to address aspirations and enhance overall well-being. Question number five extended the focus to the community level, aiming to understand the broader implications of literacy. It helped in designing a curriculum that not only benefited individuals but also contributed positively to the tribal community. Question number six helped in tailoring the curriculum to meet the participants' learning objectives. It ensured that the curriculum addressed their individual needs and aspirations. Question number seven tapped into the participants' insights on effective teaching methods. It allowed the curriculum designers to incorporate strategies that resonated with the learners, potentially speeding up the learning process. Question number eight helped in designing an evaluation framework that aligned with the participants' preferences. This ensured a more accurate and meaningful assessment of their reading skills. Lastly, question number nine addressed the logistical aspect of learning preferences. It considered the participants' comfort and convenience, contributing to the overall design of a practical and accessible learning environment.

Instruments of the Study

In conducting the study, the researchers utilized a Focus Group Discussion (FGD) as a method to gather data. During the FGD, participants engaged in structured discussions on the challenges of reading literacy, the benefits of reading literacy, the skills they wanted to acquire in reading literacy, and the learning resources and learning assessments they sought to include in the contextualized reading curriculum. This allowed the researchers to have a comprehensive record of the conversation, including verbal exchanges, non-verbal cues, and group dynamics, which were later analyzed in detail for insights and findings pertinent to the study objectives.

In addition to the Focus Group Discussion, interviews were conducted as another method of gathering data for the study. An interview involved the structured dialogue between the researcher and teacher Lodema Doroteo and another interview with the Tribal Chieftain. The interviews aimed at extracting specific information relevant to the objectives of the study. The interview script, contains a set of questions or prompts for guiding the conversation, ensured consistency and clarity in the data collection process. Through the interviews, the researcher delved deeper into the individual perspectives, experiences, and insights, complementing the broader insights gained from the group discussions.

To ensure accuracy and capture all details, the entire FGD and interview discussion was recorded using both video and sound recording devices.

Treatment of Data

Data from the focus group discussion was transcribed from the recorded sound and video. After the transcription, the data were analyzed by printing the transcribed data. Then, the researcher identified the themes from the gathered data. After the identification of the themes, the data were organized according to the theme. The researcher used coding in the process of organizing the data by using numbers and symbols. After the coding and clustering, the researcher was ready to interpret the sense of the data. The MAXQDA online application was a help in coding the transcribed data.

The researcher ensured the validity and reliability of the data using the following strategies. (1) member checks, where the data and tentative interpretations were presented to the individuals from whom they were derived, and feedback was sought regarding their plausibility; and (2) peer review/examination involving discussions with the thesis adviser and the Dumagat teacher to ensure the coherence of the collected data; and (3) rich thick descriptions that provided contextualization for the lessons developed for the Dumagat learners, as depicted in Figure 5.¹⁰⁵

¹⁰⁵ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco, CA: Jossey-Bass, 2016), 256–257.

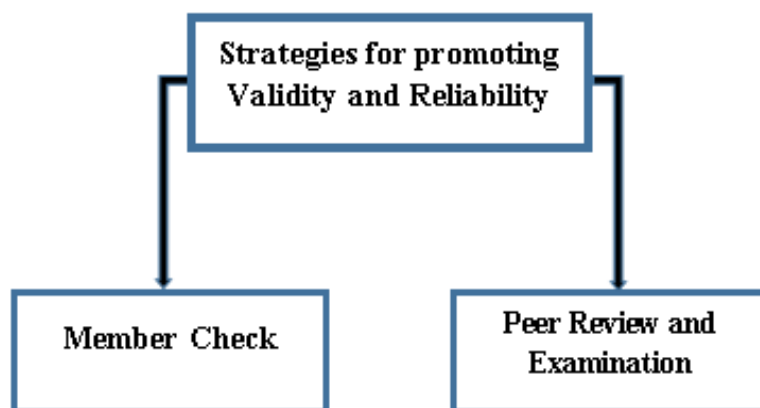


Figure 6. Strategies for Promoting Validity and Reliability¹⁰⁶

In the initial phase of the study, the researcher identified the curriculum workers who assisted in conducting the investigation and situation analysis. This involved conducting initial interviews with the Dumagat teacher and the tribal chieftain, as well as a focus group discussion (FGD) among adult Dumagat participants in the reading literacy program.

The next stage involved creating and outlining the curriculum's scope: domains, content standards, learning competencies, learning resources, and learning assessments drawing from the findings of the initial phase in conjunction with the IPED Curricular framework, as well as insights gained from reviewing relevant literature and studies.

The third stage involved conducting a pilot test with the adult Dumagat participants. A sample lesson plan was executed by the researcher herself to implement the lesson. Following the lesson execution, the learners' responses were assessed using the casting votes “yes” or no using stones technique. The evaluation results underwent

¹⁰⁶ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco, CA: Jossey-Bass, 2016), 256–257.

peer review for validation and were utilized to refine the curriculum (refer to Chapter 4) and develop the remaining thirty curriculum lessons.

Ethical Consideration

This research was conducted following appropriate protocols, involving briefing community leaders from the municipality down to the barangay, tribal chieftain, and individual participants. The objectives of the study were clarified, and participants were requested to sign a consent form, ensuring their confidentiality and non-identification. Participants' confidentiality will be maintained throughout and after the study. Templates of letters and consent forms were attached in Appendices B to L.

Summary

This section aims to present the research methodology for the qualitative participatory action research on creating a contextualized reading curriculum for adult Dumagats in Tala, Mamuyao, Tanay, Rizal. It covers the research design, participant details, research question objectives, pilot study execution, purposive sampling, and preparations for data collection and analysis, along with ethical considerations. The subsequent chapter will focus on interpreting the data and implementing the findings from Chapter Three.

CHAPTER IV

PRESENTATION OF FINDINGS, ANALYSIS , AND THE THESIS PRODUCT

The development of a reading curriculum tailored to the unique needs and cultural context of the Adult Dumagat community of Tala, Mamuyao, Tanay, Rizal, requires a deep understanding of their language, traditions, and learning preferences. To ensure the effectiveness and relevance of the curriculum, extensive research and consultation with community members are essential. In this chapter, the researcher presents the findings from focus group discussions with the adult Dumagat Participants and interviews conducted with the Tribal Chieftain and Lodema Doroteo to inform the development of the reading curriculum and the result of the conducted pilot study.

The significance of analyzing data obtained from focus group discussions among adult learners, along with interviews involving key stakeholders such as the Tribal Chieftain and Lodema Doroteo, cannot be overstated in crafting a tailored reading curriculum for Adult Dumagats. Through a systematic review and interpretation of the insights gleaned from these exchanges, researchers attained a deeper comprehension of the distinctive needs, obstacles, aspirations, and cultural backdrop of the Dumagat community. To safeguard their identities, the ten participants were referred to as participants 1 to 10. The outcomes of the pilot test are crucial in shaping the lesson plans that form an integral part of the proposed reading curriculum for Adult Dumagats. An evaluation was carried out with the participants to assess the reading curriculum, and the

piloted lesson plan holds significant importance for validation purposes for enhancing the curriculum further and refining the development of lesson plans.

Findings

The goal is to align the participants' responses in the creation of the contextualized reading curriculum for adult Dumagat learners. To accomplish this objective, the interviews and focus group discussions focused on the following research questions:

1. What are the challenges in reading literacy for the Adult Dumagats of Tala Mamuyao, Tanay, Rizal?
2. Why is there a need for reading literacy for the Adult Dumagats of Tala, Mamuyao, Tanay, Rizal?
3. What are the learning competencies of the contextualized reading curriculum for the Adult Dumagats of Tala Mamuyao, Tanay, Rizal based on the conceptual framework of the study?
4. How will the lessons be organized based on the conceptual framework of the study?

The collected data were organized thematically based on the predefined categories outlined in the questionnaire: 1) Challenges in Reading Literacy, 2) Benefits of Reading Literacy, 3) Learning Competencies, and 4) Curriculum Lessons Organization.

Challenges in Reading Literacy

Through the focus group discussion, the researcher discovered the difficulties encountered by certain individuals in the realm of reading, particularly the elderly.

Several factors were identified as contributing to these challenges. See Table 2 for a depiction of these challenges.

Table 2. The Challenges Identified by the Adult Dumagats of Tala, Mamuyao, Tanay, Rizal

Challenges (during their childhood)	Challenges (present, as adult learner)
1.Limited education 2. Parental neglect/ lack of family priority for education 3.Distance from school/ unstable housing 4.Economic hardships/ poverty 5.Remote school travel	1.Vision impairment 2. Age restrictions 3. Education is only for children.

The challenges identified by the participants include limited education, parental neglect, distance from school, and economic hardships.

Some participants noted that education was not a priority within their families, while others faced obstacles in continuing their studies due to a lack of stable housing. The considerable distance between their homes and schools emerged as a significant barrier to their education. Furthermore, poverty, unstable housing situations, and parental priorities were cited as additional factors affecting their ability to acquire literacy skills. At present, older Dumagat students encounter various challenges, such as the inconvenience of traveling to a remote school, vision impairments, and the perception that elders possess limited knowledge. Additionally, another obstacle involves the need to transport supplies while studying in the village.

The viewpoint of the chieftain emphasizes that “Children typically accompany their parents wherever they go. Therefore, if parents must leave home to earn a living, their children often accompany them.” This was the situation of some of the Dumagat

participants. This is the reason the adult some of the Dumagat participants during their childhood were not able to obtain education based on the declaration of the tribal chieftain during the interview.

According to Lodema Doroteo, who is a Dumagat and a Dumagat teacher herself, “Many adult Dumagats face barriers to learning how to read. These barriers include the distance to schools, age restrictions in current educational institutions, and the belief that education is exclusively for children.” Teacher Lodema is explaining that many adult Dumagats encounter obstacles in learning to read due to factors such as limited access to schools, age limitations within educational systems, and the misconception that education is solely for children.

These findings on the challenges encountered by the adult Participants is related to the study of the United Methodist Church pastor entitled “The United Methodist Church to the Dumagat Tribes in Mamuyao” that most Dumagats are not capable of reading due to limited access to school and reluctance to separate from their communities.¹⁰⁷ It is also related to the study of Delma Jean wherein the main reasons behind the prevalent reading illiteracy among the Dumagat community in Norzagaray, Bulacan are a lack of emphasis on education and concerns about venturing outside their homes.¹⁰⁸ The Dumagat community facing literacy challenges due to limited education and the absence of a tailored Indigenous Peoples Curriculum, recognized by DepEd IP Coordinator Rizaldy Cristo. Despite attempts to include Indigenous Indigenous

¹⁰⁷ Gumanad, “The United Methodist Church To the Dumagat Tribes in Mamuyao: An Ethnographic Research,” 34–36.

¹⁰⁸ Abad, “Designing a Contextualized and Culture- Based Reading Materials for Indigenous People,” 155–156.

Knowledge Systems and Practice (IKSP) in the ALS Curriculum, significant gaps remain, as noted in the accompanying document in Appendix W.

Understanding the challenges in reading literacy for adult Dumagats is vital for various reasons. One, it allows for the development of tailored support programs that address specific obstacles faced by this demographic, thereby enhancing their literacy skills effectively. Two, awareness of these challenges empowers both individuals and communities to advocate for resources and educational opportunities, fostering a proactive approach to literacy improvement. Moreover, addressing literacy challenges contributes to overall community development, including economic growth and social cohesion. Three, recognizing these obstacles emphasizes the importance of lifelong learning initiatives, tailored to the unique circumstances of adult Dumagats, while also promoting cultural preservation by incorporating traditional knowledge and practices into literacy programs. Overall, understanding these challenges is essential for providing targeted support, empowering communities, fostering lifelong learning, contributing to development, and preserving cultural heritage.

The Benefits of Reading Literacy

The researcher inquired about the personal advantages of literacy to the participants. Table 3 lists the benefits of reading literacy as identified by the research participants in the FGD.

Table 3. The Benefits of Reading Literacy Identified by the Adult Dumagats of Tala, Mamuyao, Tanay, Rizal

Benefits as individuals	Benefits as a tribe
1. Expanding knowledge 2. Assist younger generations in their studies 3. Staying competitive 4. Overcome ignorance 5. Independent participation in elections 6. Comprehension of documents 7. Fulfilling community responsibilities. 8. Intergenerational knowledge transmission. 9. Self-confidence	1. Engagement in community service 2. Serves as model for youth. 3. Potential educators benefiting future generations 4. Utilizing computers for administrative tasks. 5. Make informed decisions by reading documents. 6. Effectively communicate with visitors. 7. Preserving Dumagat culture by safeguarding ancestral lands amidst changes.

The participants have varied responses. Participant 9 highlighted that “I also want to learn a little more to add to my existing knowledge so that even if we're separated, at least we'll be together somehow,” while participant 3 said that “We want to study again to understand what we learned before, to understand. Others can read but don't understand what they're reading” and Participant 9 aimed to comprehend documents better when he said “When it comes to community matters, there are many things we are asked about, if you don't know, you won't understand. If you just sign without understanding, you might be signing something dangerous”. Participants 10 mentioned community responsibilities as their motivation as he said “It's important to learn because many responsibilities are emerging”. Participant 4 emphasized the significance of education in staying competitive with other communities and avoiding ignorance when she stated “So we can face people like you in town. I want to learn how to read, what we don't have in town because we have no knowledge. If no one learns from us, nothing, we're like blind, deaf, there in town. So even if it's just a little, maybe I won't be able to see the writing anymore.” Participant 8 expressed that acquiring reading skills would

enable them to “independently write the names of our preferred candidates during elections”. They emphasized the importance of not relying on others to perform this task, as it ensures the accuracy of the candidate's name on the ballot according to their selection. This shows that the participants recognize diverse benefits of literacy, ranging from personal development to community engagement and competitiveness.¹⁰⁹

The tribal chieftain stated that if the elders learn to read, “our Dumagat elders can assist their children and grandchildren in their studies. In addition, being literate would enable the elders to read documents and papers presented to them, enhancing their understanding and participation in various matters.” This highlighted the importance of literacy not only for personal development but also for the intergenerational transmission of knowledge and active engagement in community affairs.¹¹⁰

Teacher Lodema Doroteo believes that “as elders become literate, they gain self-confidence and become role models for the youth.”¹¹¹ As elders gain literacy skills, they often experience a boost in self-confidence, which can positively influence younger generations by serving as role models. This process not only empowers the elders themselves but also inspires and motivates youth to pursue education and personal growth.

The researcher also inquired about the advantages that the tribe would experience if the elders were to learn how to read. Some individuals mentioned that “learning to read enables them to engage in community service,” as noted by Participant 10. Participant 4 highlights that “literacy empowers us to become educators within our community,

¹⁰⁹ Adult Dumagats, “Focus Group Discussion by Jeanoah Gique,” January 12, 2024.

¹¹⁰ Tribal Chieftain, “interview by Jeanoah Gique,” January 12, 2024.

¹¹¹ Lodema Doroteo, “interview by Jeanoah Gique,” January 12, 2024.

benefiting both present and future generations,” as expressed by Participant 5. Participant 7 underscores “the role of literacy in uplifting their community.” Moreover, Participant 10 adds that “literacy opens doors to various opportunities, such as utilizing computers for administrative tasks, potentially leading to roles dedicated to the tribe's welfare.”¹¹²

The tribal Chieftain stated that “if the elders were literate, they would be able to read documents before signing them, ensuring informed decision-making. In addition, when visitors come to the community, the elders would feel more confident in their ability to communicate effectively.”¹¹³

Teacher Lodema emphasized “the significance of learning to read for the preservation of Dumagat culture.” She highlighted that “acquiring literacy skills would enable them to safeguard the status of their ancestral lands, particularly in the face of ongoing changes within their community.”¹¹⁴

Understanding the benefits of reading literacy for adult Dumagats is essential as it serves various purposes. First, recognizing the advantages of literacy can motivate adults to engage in literacy programs, helping them overcome obstacles and invest in their education. Second, awareness of these benefits aids educators and program developers in designing more effective initiatives tailored to address specific needs and goals. Third, understanding the positive impacts of reading literacy empowers both individuals and communities, enabling participation in decision-making processes and contributing to community development. Fourth, literacy opens doors to socioeconomic opportunities, including better employment prospects and improved access to healthcare, underscoring

¹¹² Adult Dumagats, “Focus Group Discussion by Jeanoah Gique.”

¹¹³ Tribal Chieftain, “interview by Jeanoah Gique.”

¹¹⁴ Doroteo, “interview by Jeanoah Gique.”

its importance for individual and community advancement. Fifth, literacy plays a vital role in preserving Dumagat culture and heritage by allowing adults to document traditional knowledge and practices, ensuring their conservation for future generations. Overall, comprehending these benefits highlights the significance of literacy in motivating participation, designing effective programs, empowering communities, accessing opportunities, and preserving cultural identity.

The challenges and benefits of reading literacy play interconnected roles in the creation of a contextualized reading curriculum for adult Dumagats. An understanding of the challenges faced by adult Dumagats, such as limited education, economic hardships, and distance from educational institutions, informs the curriculum's design by identifying specific areas where support and interventions are needed. This insight allows for the development of targeted strategies and resources to address these challenges effectively. Recognizing the benefits of reading literacy, including personal development, community empowerment, and access to socioeconomic opportunities, provides the motivation and justification for investing in literacy programs. The curriculum can be tailored to incorporate elements that capitalize on these benefits, such as practical skills development, cultural preservation, and community engagement activities integrated all throughout the thirty-one lessons. By integrating both the challenges and benefits of reading literacy, the contextualized reading curriculum aims to provide holistic support that not only addresses barriers to literacy but also maximizes the positive outcomes and opportunities associated with it for adult Dumagats.

The identified benefits of reading literacy to adult Dumagats of Tala Mamuyao, Tanay, Rizal, are closely related to the need for a Contextualized Reading Curriculum

rooted in the Indigenous Peoples Education Curricular Framework and to the different studies reflected in Chapter 2. Despite the Philippines' literacy achievements, Dumagats and other ethnic communities face obstacles such as limited government support, leading to educational disparities. The absence of culturally relevant reading materials, along with high expectations and anxiety about leaving home, contributes to Dumagats' reading illiteracy.¹¹⁵ In addition, studies reveal Dumagats' belief that education may not change their societal status, highlighting the importance of addressing broader socio-cultural factors.¹¹⁶ The ethnographic study of Pastor Angelito Gumanad underscores challenges such as separation anxiety and physical barriers among Dumagat students, emphasizing the need for tailored educational approaches.¹¹⁷ The findings of Roxanne Dela Pena further emphasize the necessity of a curriculum that integrates social values and skills specific to adult Dumagats¹¹⁸. Özlem Ünlühisarcik studied adult literacy at an Istanbul Public Education Center with eight women, finding that participation improved literacy skills and offered social interaction and meaningful daily activities.¹¹⁹ In summary, these studies are related to the need of a contextualized reading curriculum for adult Dumagats of Tala, Mamuyao, Tanay, Rizal.

¹¹⁵ Abad, "Designing a Contextualized and Culture- Based Reading Materials for Indigenous People," 155.

¹¹⁶ Eduardo and Gabriel, "Indigenous Peoples and the Right to Education," 6-7

¹¹⁷ Gumanad, "The United Methodist Church to the Dumagat Tribes in Mamuyao," 17–21.

¹¹⁸ Roxanne Dela Pena, "Towards A Social Values Integration Curriculum Among Adult Dumagats in Ilaya, Tanay, Rizal" (Asia Pacific Nazarene Theological Seminary, 2020), 2.

¹¹⁹ Özlem Ünlühisarcikli, "Adult Literacy Participants in Turkey," 139.

Learning Competencies

The researcher inquired about the skills and knowledge the participants desired to gain from the reading curriculum. See Table 4 for the learning competencies identified by the participants of the study.

Table 4. Learning Competencies Identified by the Adult Dumagat Learners of Tala, Mamauyao, Tanay, Rizal

Learning Competencies
1.Acquiring technological skills like operating laptops and cellphones.
2. Reading road directions and signages.
3. Reading labels on goods.
4.Review of Documents before signing for informed decision making.
5.Technological proficiency in promoting cultural preservation and advancement.
6.Adapt to traditional practices to the modern world while sustaining cultural identity and continuity.

Each participant provided unique responses. Participant 10 emphasized “the importance of acquiring technological skills, such as operating a laptop and cell phone, within the learning sessions.” Participant 1 highlighted “the potential benefits of literacy education for travel, including the ability to read directions for navigating places in town, offering specific guidance, and reducing the need for assistance or the likelihood of making mistakes.” Participant 3 expressed intentions when he said “to utilize their newfound knowledge in various endeavors, such as working in the offices designated for their tribe.” Participant 4 believed that as she expressed that “literacy skills would empower us to establish a store by enabling them to read labels on goods.” This statement

underscores literacy education as a crucial element in developing skills that hold significant implications for participants' daily lives and future endeavors.¹²⁰

Teacher Lodema believes “that parents and elders should possess skills that not only promote cultural preservation but also enhance it through reading literacy and the integration of modern technology.” This suggests that Teacher Lodema sees literacy and technological proficiency as essential tools for preserving and advancing cultural traditions and knowledge within the community. In equipping parents and elders with these skills, they can actively participate in preserving their cultural heritage while also adapting to the modern world. This perspective reflects an understanding of the importance of both traditional practices and contemporary advancements in sustaining cultural identity and continuity.¹²¹

Understanding learning competencies is crucial for adult Dumagat learners because it ensures that the curriculum aligns with their specific needs and goals, enabling educators to tailor instruction to effectively address their unique challenges and opportunities. By identifying and focusing on the competencies essential for their cultural context and daily lives, adult Dumagat learners can acquire relevant skills and knowledge that empower them to navigate their communities, preserve their heritage, and thrive in various endeavors.

Identifying the learning competencies for the adult Dumagat learners is aligned to the Andragogy of Malcolm Knowles. Knowles' Andragogy, a cornerstone in adult education, delves into the unique characteristics and needs of adult learners. Centered on self-directed learning, leveraging past experiences, and immediate application of

¹²⁰ Adult Dumagats, “Focus Group Discussion by Jeanoah Gique.”

¹²¹ Doroteo, “interview by Jeanoah Gique.”

knowledge, this theory offers educators a blueprint to design learning opportunities that respect the independence and varied life experiences of adult learners.¹²²

Knowles' principles of andragogy can be applied to deliver literacy instruction for the Adult Dumagats of Tala, Mamuyao, Tanay, and Rizal. This involves acknowledging their self-concept, leveraging their experiences, and fostering independence. By integrating their diverse experiences into the curriculum, educators can utilize them as valuable learning resources. Addressing real-life issues ensures immediate relevance and meets their need to learn. Their task-oriented approach enables the application of knowledge to everyday challenges through practical means such as operating laptops and cellphones, reading road signs and directions, and reading food labels. Supporting their internal motivation for personal growth and providing incentives or praise when necessary, educators can adapt to their needs effectively. Clear communication about the goals and relevance of literacy education ensures active participation. Embracing the principles of andragogy encourages independent learning and immediate application of knowledge, leading to a customized and culturally sensitive educational experience.

The principles of Paulo Freire in adult education can be effectively applied in empowering the adult Dumagats, through a contextualized reading curriculum that integrates their chosen learning competencies such as operating laptops and cellphones, reading road signs and directions, interpreting food labels, and comprehending documents with the integration of technology. By prioritizing critical thinking, empowerment, and a revolutionary perspective, the curriculum goes beyond mere literacy

¹²² Merriam, Caffarella, and Baumgartner, *Learning in Adulthood*, 84.

skills acquisition.¹²³ It encourages active engagement in critically examining the social and political context of the learners' lives. Through this approach, Dumagat adults are empowered to question established beliefs, think critically about their circumstances, and actively participate in shaping their history. By choosing their own learning competencies, Dumagat adults are also given agency and ownership over their education, fostering a sense of empowerment and self-determination. As they develop these critical thinking skills and engage with their own realities, they become better equipped to address community needs, advocate for their rights, and preserve their cultural heritage in a rapidly changing world.

Organizing the Curriculum and the Lesson Plans

In planning the curriculum, it is crucial to consider teaching methods, assessments, and available reading materials. The researcher therefore inquired about the participants' preferences for learning resources. See Table 5 for findings that will contribute to the organization of the lessons.

¹²³ Freire, *Pedagogy in Process*, 25–27.

Table 5. Identified Learning Methods, Learning Resources and Learning Assessment by Adult Dumagats of Tala, Mamuyao, Tanay, Rizal for the Organization of the Lessons

Learning Methods	Learning Resources	Learning Assessments
1. Ice breaker songs 2. Storytelling 3. Conversation 4. Games 5. Use of pictures 6. Use large texts	1. Dumagat Alphabet 2. Dumagat language (Hatangkaye, Dumagat/Bolos) 3. Large pictures 4. Large Texts 5. Dumagat stories	1. Reading aloud one by one. 2. Life skills and community life. 3. Storytelling

Participant 10 and 3 expressed a preference for utilizing their ancestral Dumagat language, particularly Hatangkaye in the lessons. They stated “We want to bring back our old language because only a few know how to speak it nowadays.” They emphasized the Dumagat tribe's imperative to safeguard and rejuvenate their cultural and linguistic heritage through reading materials. The participants underscored the significance of preserving the words and traditions passed down to them, which education should help restore and honor. Preserving their culture and language is seen as integral to their identity and historical legacy.¹²⁴

The proposal from the Tribal chieftain suggests using the existing indigenous language of their community for educational purposes as he stated “I prefer that we use our Dumagat language and Dumagat Alphabet.” This likely means incorporating the language into the curriculum to teach various subjects. It emphasizes the preservation and promotion of their cultural and linguistic heritage. because none of them can speak

¹²⁴ Adult Dumagats, “Focus Group Discussion by Jeanoah Gique.”

fluently of their native language. Their generation is speaking in the Filipino language with the Dumagat accent.¹²⁵

Teacher Lodema's proposal entails the adoption of the Dumagat alphabet exclusively. She suggested the “The available learning resources for reading is the Dumagat alphabet and the available compilation of Dumagat words categorized in Hatangkaye and Dumagat/ Bolos language.” This aims to educate the Dumagat tribes about their indigenous Dumagat Alphabet, alongside incorporating the current compiled Dumagat words, which consist of the Hatangkaye and Dumagat/Bolos native Dumagat language. The objective is to revive, promote, and safeguard their native language from extinction.¹²⁶

The adult learners, including the tribal chieftain and Teacher Lodema, proposed various teaching strategies aimed at enhancing engagement and effectiveness in the educational process. First, the suggestion of “using icebreaker songs, games, storytelling, and big pictures indicates a focus on interactive and visually stimulating methods to capture the learners' attention and facilitate comprehension.” These methods are likely to appeal to different learning styles and encourage active participation among the students, the same suggestion from the tribal chieftain. This approach recognizes the importance of clear and visually appealing materials in aiding understanding, particularly for learners who may struggle with eyesight impairment. The use of “conversation and storytelling as strategies to engage elders in the learning process” highlights the importance of cultural and intergenerational exchange within the educational context. In incorporating elements of oral tradition and communal sharing, teachers can create a dynamic and inclusive

¹²⁵ Tribal Chieftain, “interview by Jeanoah Gique.”

¹²⁶ Doroteo, “interview by Jeanoah Gique.”

learning environment that respects and values the knowledge and experiences of all participants.

The participants collectively agree that assessing learning levels will involve “having learners read individually.” The tribal chieftain had the same response. However, Teacher Lodema proposes an alternative approach to assessment, suggesting that it be “based on life skills and community involvement” integrated all throughout the thirty-one lessons. In this method, elders would create products or narratives reflecting their learning, serving as a measure of their progress.

In addition to the previously mentioned four themes, discussions and interviews of the researcher with the participants revealed the significance of considering both the learning environment and timing when conducting reading lessons.

All participants agreed on the necessity of establishing “a learning environment tailored to their age group, considering the proximity to avoid long walks, eliminating the need to carry provisions, and ensuring continuity with their livelihood activities.” The proposal for a dedicated school facility is particularly highlighted, catering to diverse study requirements, especially for the elderly. This vision reflects their desire to enrich both their education and community life within their locality.¹²⁷

The tribal chieftain favors conducting learning sessions within their community to alleviate challenges faced by the elderly related to travel or walking. He said, “It is good to hold our learning session here in our community considering the capacity of the elders for long walk.” The tribal chieftain advocates for holding educational sessions within the community's vicinity to address the practical concerns of the elderly, such as mobility

¹²⁷ Adult Dumagats, “Focus Group Discussion by Jeanoah Gique.”

issues or the strain of traveling long distances. This preference underscores the leader's consideration for the well-being and accessibility of all community members, particularly those who may face physical limitations. By hosting sessions locally, the chieftain aims to ensure that education remains inclusive and accessible to all, promoting active participation and engagement among learners while minimizing logistical hurdles.¹²⁸

According to Teacher Lodema, the ideal setting for adult Dumagats to engage in learning activities is within their community. She said “I suggest that the learning session will be held in the community because parents and elders, until they are ready to go to another school, will just feel embarrassed.” Teacher Lodema suggests that adult Dumagats are likely to benefit the most from educational opportunities when these opportunities are provided within the familiar context of their community.¹²⁹ Learning within the community can offer various advantages, including a sense of comfort, cultural relevance, and convenience. Being in a familiar environment can enhance the learning experience by reducing barriers such as transportation difficulties or cultural disconnection that may arise if learning were to take place elsewhere. Furthermore, learning within the community facilitates easier integration of cultural knowledge and practices into educational activities, which can deepen understanding and engagement among adult learners. Overall, Teacher Lodema's perspective highlights the importance of context and community involvement in adult education programs for the Dumagat population.

All participants collectively agreed that the period from January to May is ideal for studying due to its alignment with the agricultural activities of planting and

¹²⁸ Tribal Chieftain, “interview by Jeanoah Gique.”

¹²⁹ Doroteo, “interview by Jeanoah Gique.”

harvesting. This suggests that choosing this time frame for educational sessions allows for minimal disruption to the participants' livelihoods, as they can dedicate time to both learning and agricultural work without conflicting schedules. Moreover, there was a discussion regarding suitable teaching hours, with some participants proposing that a feasible schedule would entail classes held twice a week on Fridays and Saturdays. This suggestion likely stems from the participants' consideration of their other commitments and responsibilities throughout the week. By scheduling classes on Fridays and Saturdays, participants can allocate time specifically for learning while accommodating their various daily obligations during the rest of the week. This approach aims to strike a balance between education and other essential activities, fostering greater participation and engagement among the participants.

The perspective of the tribal chieftain resonates with that of the adult learners. Both groups acknowledge the suitability of the period from January to May, which corresponds to the dry season, for conducting educational activities. This alignment suggests a shared understanding of the seasonal rhythms and agricultural cycles within the community, recognizing that this timeframe allows for more flexibility and availability among participants.

Teacher Lodema indicated that “parents are more accessible during certain times of the year, specifically in February, March, and September. These periods typically occur after the harvest and after the peak of the planting season”. This suggests that during these times, parents are likely to have more availability and flexibility to engage in educational activities or participate in discussions regarding their children's education. By recognizing and aligning with these seasonal patterns, Teacher Lodema demonstrates an

understanding of the community's agricultural calendar and seeks to optimize parental involvement in educational initiatives. This approach acknowledges the importance of considering the community's socioeconomic dynamics and adapting educational efforts accordingly to ensure maximum participation and support from parents.

The challenges in reading literacy among the Dumagat community, particularly among the elderly, are multifaceted and include factors such as limited education, parental neglect, economic hardships, and distance from schools. These barriers hinder access to education and literacy skills acquisition. However, there is a recognition among participants of the significant benefits of literacy, including personal development, community engagement, and preservation of cultural heritage. Efforts to address these challenges and promote literacy involve considerations such as utilizing indigenous languages, incorporating cultural elements into teaching methods, and creating a conducive learning environment within the community. In addition, scheduling educational sessions during the agricultural off-seasons reflects an understanding of participants' livelihood needs and aims to maximize participation. Overall, there is a collective effort to tailor literacy education to the specific needs and contexts of the Dumagat community, emphasizing cultural preservation, community empowerment, and holistic development.

These findings are related to the study conducted by different researchers presented in Chapter 2. In understanding the importance of culturally based reading materials, as emphasized by Delma Jean Abad's study, educators can tailor the curriculum to integrate Dumagats' cultural beliefs and practices, fostering a sense of patriotism, nationalism, and belonging among learners by using their own language the

Hatangkaye and Domagat Bolos and by using their Dumagat Alphabet composing the consonants: b, d, g, h, k, l, m, n, ng, p, r, s, t, v, w, y, and for vowels: a, e, i, and o.¹³⁰ The study of Salusalumalo Hunkin-Finau's research on traditional teaching and learning practices provides valuable strategies, such as communal learning and visual literacy, which can be incorporated into the curriculum to enhance engagement and understanding among Adult Dumagats through the use of large picture and large texts, reading aloud one by one, conversations, games, integration of life skill and community life and storytelling. Gerum Salatan's study underscores the significance of community engagement and focus group discussions in addressing learners' difficulties and improving daily learning, providing a framework for collaborative curriculum development by considering their own community for learning session and their preferred learning period considering the months of planting and harvesting.¹³¹ Overall, these studies offer valuable insights and strategies for organizing a culturally responsive and effective contextualized reading curriculum for Adult Dumagats.

Summary of Analysis

Based on the gathered information, various aspects such as the challenges in reading literacy, the benefits of reading literacy, learning assessments, teaching strategies, learning resources, and even the setting and timing of learning sessions were pinpointed. The contextualized reading curriculum seeks to uplift Adult Dumagat learners, offering

¹³⁰ Abad, "Designing a Contextualized and Culture-Based Reading Materials for Indigenous People," 154–157.

¹³¹ Hunkin-Finau, "NLCB and Education in the Pacific," 25–32.

them significant personal achievements while also benefiting the broader Dumagat tribe community.

The study delved into the challenges faced by adult Dumagats in reading literacy, particularly focusing on factors like limited education, parental neglect, economic hardships, and distance from educational institutions. These challenges hindered their ability to acquire literacy skills effectively. Moreover, the study highlighted the importance of understanding these challenges to develop tailored support programs, raise awareness, and contribute to community development and cultural preservation.

On the other hand, the benefits of reading literacy were also explored, including personal development, community engagement, competitiveness, and intergenerational knowledge transmission. The elders believe that literacy can empower them to assist younger generations in their studies, participate in community affairs, and make informed decisions. In addition, it can open doors to various opportunities and preservation of the Dumagat culture and heritage.

The study underscored the interconnected roles of challenges and benefits in shaping a contextualized reading curriculum for adult Dumagats. By addressing specific obstacles and capitalizing on the advantages of literacy, the curriculum aimed to provide holistic support and maximize positive outcomes for the community.

The researcher investigated the skills and knowledge desired by adult Dumagats from a reading curriculum. Each participant provided unique insights such as technological skills, highlighting literacy's benefits for travel, to use knowledge for tribal office work, and aiming to open a store. This underscores literacy's importance for daily

life and future endeavors. Teacher Lodema advocated for literacy and technological proficiency to promote and enhance cultural preservation.

Understanding learning competencies, teaching strategies, resources, and assessments is vital for developing a tailored curriculum. Participants expressed preferences for utilizing the Dumagat language, incorporating indigenous language into teaching, and employing interactive teaching methods. Assessments were suggested to be based on life skills and community involvement. Participants stressed the importance of a conducive learning environment within the community, particularly during the agricultural off-seasons. Challenges in reading literacy, such as limited education and economic hardships, were recognized, but efforts to promote literacy focused on cultural preservation and community empowerment. In general, there was a collective endeavor to tailor literacy education to the specific needs and contexts of the Dumagat community, emphasizing cultural preservation and holistic development.

The Curriculum Design

The purpose of the Contextualized Reading Curriculum for Adult Dumagats, based on the IPED Curricular Framework and the available resources for the literacy of adult Dumagats is to provide tailored literacy education that aligns with the specific cultural, linguistic, and socio-economic context of the Dumagat community.

By integrating the IPED Curricular Framework, which emphasizes Indigenous Peoples Education (IPED) principles, the curriculum aims to empower adult Dumagats by equipping them with essential reading skills while also fostering pride in their cultural heritage and identity. Through culturally relevant content, teaching strategies, and assessment methods, the curriculum seeks to address the unique needs and challenges

faced by adult Dumagats in acquiring literacy skills. Ultimately, the goal is to promote lifelong learning, community development, and the preservation of Dumagat culture and traditions through effective literacy education. Table 6 shows the template of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal.

Table 6. Template of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal adapted from the K to 12 Curriculum Guide distributed by the Department of Education of the Philippines¹³²

Lessons	Language Domains	Content Standard	Performance Standards	Learning Competencies	Learning Materials	Learning Assessments

The Curriculum is based on the Indigenous People Education Curricular Framework, organized according to the Rigorous Curriculum framework, the template was after the K-12 Curriculum Guide, the approach will be the Marungko approach, and the instructional plan is based on Gagne’s Nine Events of Instruction. In reading, there are fundamental skills that must be considered, including Phonemic Awareness, Phonics, Vocabulary Building, Fluency, and Comprehension. As the Dumagat participants expressed a desire to incorporate technology learning, the researcher integrated Technology Integration as one of the domains of learning. Table 7 shows the structure of the lesson plan.

¹³² Department of Education, “Standards and Competencies for Five-Year-Old Filipino Children,” 24-28

Table 7. Lesson Plan Structure Based on Gagne Nine Events of Instruction¹³³

Lesson Title:	
Materials:	
Event of Instruction	Description of Expected Activities
1.Gaining Attention	Begin each lesson with a short introduction or fun activity related to the day's reading topic. This might include sharing a real-life story, asking interesting questions, or using multimedia to grab students' attention before diving into the reading material.
2.Informing Learners of Objectives	Adult Dumagat learners are told what they'll learn in each reading lesson. These goals explain what they should know or do by the end of the lesson. For example, they might aim to understand better, learn new words.
3.Stimulating Recall of Prior Knowledge	Before presenting new reading material, Adult Dumagat learners are encouraged to remember and talk about what they already know and have experienced regarding the topic. This helps bring back previous knowledge, connect it with the new content, and lay a groundwork for understanding.
4.Presenting the Stimulus	The Adult Dumagat learners are taught using suitable teaching methods like guided reading sessions, interactive read-alouds, or independent reading activities. Teachers use various types of texts, such as fiction, non-fiction, poetry, and informational texts.
5.Providing Learning Guidance	Teachers offer help and guidance to Adult Dumagat learners to understand and explain the reading material. They might show reading methods, help with new words, and explain difficult ideas with examples.
6.Eliciting Performance	Adult Dumagat learners are encouraged to actively participate in the reading material through group discussions, answering comprehension questions, and writing reflections. This lets them use what they've learned and show they understand the text.
7.Providing Feedback	Teachers give helpful feedback to Adult Dumagat learners about their reading. They might praise

¹³³ *Instructional Design, 7.25-7.26.*

	them for getting things right, correct any mistakes, and give tips on how to do better. The feedback is personalized for each learner and helps them become better readers
8. Assessing Performance	Teachers assess Adult Dumagat learners to see how well they've learned the reading skills and ideas from the lesson. They might use quizzes, check understanding with questions, have students talk about what they've learned, or assign reading or written tasks. The assessment information helps track progress and decide what to teach next
9. Enhancing Retention and Transfer	Lastly, Adult Dumagat learners engage in activities to apply their reading skills and knowledge to real-life situations. This might involve extra tasks, practical assignments, or projects where they use what they've learned in real situations.

The lesson plans or session guides for teaching reading to adult Dumagats will be structured according to Gagne's Nine Events of Instruction. Gagne's model provides a framework for designing effective instructional sequences, emphasizing the importance of specific events or stages in the learning process. By organizing the lesson plans based on this framework, educators aim to optimize the effectiveness of the reading sessions for the adult Dumagats, ensuring that each instructional event is appropriately addressed in the teaching process.

The Pilot Study and Evaluation

The pilot study was conducted in the barrio of Mamuyao, Tanay, Rizal on February 12, 2024, focusing on individuals who are unable to read. The sample lesson plan used for the pilot study is the first session guide included in the material. The researcher herself conducted the pilot session for reading. To evaluate the lesson, the researcher conducted a question-and-answer session to which participants could respond with a simple "yes" or "no," providing explanations for each question individually. Refer

to the evaluation process outlined in Appendices S and T. Following the explanation of the evaluation questions by the researcher, participants would indicate their agreement by placing a stone in the "yes" box or a stone in the "no" box if they disagreed with the statement. It is crucial to recognize that the Dumagats engage in collective decision-making, as they consult one another before casting their votes. This strategy was learned by the researcher from a random conversation with one of the participants, specifically Participant 4. Review the evaluation process in Appendix U. Each time they need to make decisions, such as selecting a new tribal leader, they employ the method of casting stones to vote. Table 8 presents the result of the evaluation of the pilot class session by the adult Dumagat learners themselves.

Table 8. Adult Dumagat Learner's Evaluation of the Pilot Reading based on the IPED Conceptual Framework

CRITERIA	YES	NO
1. Cultural Sensitivity: Does the lesson plan demonstrate cultural sensitivity?	10 stones	0 stone
2. Relevance of Content: Is the reading material and content relevant to your everyday lives and needs as Adult Dumagat learners?	10 stones	0 stone
3. Learning Objectives: Are the learning objectives clear and aligned with your needs as Adult Dumagat learners?	10 stones	0 stone
4. Inclusive Strategies: Does the lesson plan incorporate inclusive strategies that cater to diverse learning styles and abilities?	10 stones	0 stone
5. Engagement Technique: Are the engagement techniques varied and effective in maintaining your interest?	10 stones	0 stone
6. Use of Local Resources: Does the lesson plan utilize local resources or incorporate Dumagat community elements?	10 stones	0 stone
7. Assessment Methods: Are the assessment methods appropriate for measuring your learning progress?	10 stones	0 stone
6. Differentiation Strategies: Does the lesson plan include differentiation strategies for varying literacy levels?	10 stones	0 stone
7. Feedback Mechanism: Are effective feedback mechanisms included for both educators and learners?	10 stones	0 stone

8. Integration of Technology: If technology is integrated, is it effective in enhancing your learning experience?	10 stones	0 stone
7. Community Involvement: Does the lesson plan encourage your involvement and support within the adult education community?	10 stones	0 stone
8. Flexibility and Adaptability: Is the lesson plan flexible and adaptable to the dynamic needs of Adult Dumagat learners?	10 stones	0 stone
9. Culturally Relevant Examples: Does the lesson plan include culturally relevant examples and contexts that resonate with your experiences?	10 stones	0 stone
10. Alignment with Literacy Goals: Does the lesson plan align with broader literacy goals for Adult Dumagat learners?	10 stones	0 stone
11. Overall Effectiveness: Is the lesson plan effective in meeting your educational needs as Adult Dumagat learners?	10 stones	0 stone

The feedback provided by the participants regarding the pilot class session suggests that all the criteria outlined in the lesson plan designed for the execution of the reading curriculum were fulfilled.

The overall feedback provided by the participants indicates to the researcher that they found the learning session enjoyable. In addition, their general suggestion is to promptly initiate the reading class sessions and maintain continuity in their delivery.

After the evaluation of the pilot class session, the evaluation of the curriculum followed using the same technique, casting stones for “yes or no.” Tables 9 presents the criteria for evaluation and the result of the participant’s evaluation.

Table 9. Adult Dumagat Learner's Evaluation of the Reading Curriculum based on the IPED Conceptual Framework

CRITERIA	YES	NO
1.Cultural Relevance:		
a. Does the curriculum reflect and respect your Dumagat culture, traditions, and values?	10 stones	0 stone
b. Does it include your local stories, folktales, and examples that resonate with Dumagat experiences?	10 stones	0 stone
c. Does it incorporate your Dumagat language and dialects, recognizing the importance of linguistic diversity?	10 stones	0 stone
2.Lingusitic Consideration:		
a. Is the curriculum aligned with your Dumagat language proficiency and literacy levels?	10 stones	0 stone
b. Does it promote bilingualism, supporting proficiency in both your Dumagat languages and the national language or other relevant languages?	10 stones	0 stone
3.Community Engagement:		
a. Does the curriculum involve your Dumagat community members, elders, and leaders in its development and implementation?	10 stones	0 stone
b. Is your community feedback actively sought and incorporated into curriculum updates?	10 stones	0 stone
4.Real Life Application		
a. Does the curriculum incorporate your practical, real-life reading scenarios relevant to the daily lives of Dumagat adults?	10 stones	0 stone
b. Are materials included that cover essential literacy skills needed for your common tasks and activities in their community?	10 stones	0 stone
5. Inclusivity:		
a. Is the curriculum accessible to you with varying levels of literacy and diverse learning styles?	10 stones	0 stone
b. Does it address your needs as learners with different educational backgrounds and experiences?	10 stones	0 stone
6.Life Skills Integration:		
a. Does the curriculum integrate your life skills relevant to you as adult Dumagat such as problem-solving, critical thinking, and decision-making?	10 stones	0 stone
7.Community Empowerment:		
a. Does the curriculum foster a sense of empowerment among you as adult Dumagats, promoting self-efficacy and autonomy in your learning journey?	10 stones	0 stone
8.Technology Integration:		

a. Is technology incorporated in a manner that considers accessibility and appropriateness of digital resources (laptop and cellphone) for you as Dumagat learners?	10 stone	0 stone
9.Assessment Methods:		
a. Do the assessment methods align with your Dumagat cultural norms and values?	10 stones	0 stone
b. Does the curriculum include both formative and summative assessments to provide a comprehensive understanding of your abilities as learners?	10 stone	0 stone
10.Flexibility and Adaptability:		
a. Can the curriculum be adjusted based on feedback and emerging educational trends?	10 stones	0 stone
b. Is the curriculum flexible enough to adapt to the evolving needs and priorities of the Dumagat community?	10 stones	0 stone
11.Sustainability:		
a. Is there an assessment of the long-term sustainability of the reading curriculum, considering factors such as resource availability, teacher training, and ongoing support?	10 stones	0 stone

The tool is created to evaluate the reading program for adult Dumagats, considering specific criteria. Each question should be answered with either "YES" or "NO" based on how effective and sustainable the curriculum is. There are sections for comments and suggestions below the table. The complete evaluation form can be found in the Appendices S and T, and the evaluation procedure in Appendix U.

The evaluation results show that the Dumagat learners perceived the curriculum as suitable for their requirements. Their suggestions include implementing the curriculum promptly to bring it into practice.

The Thesis Product

The creation of the contextualized reading curriculum is driven by the strong passion and advocacy of the researcher. The researcher is deeply committed to the cause of promoting literacy and education, especially within marginalized communities such as

the Indigenous people, particularly focusing on the Dumagat tribe in Tanay, Rizal. This indicates that the researcher is not only motivated by academic or professional interests but also by a genuine concern for the well-being and empowerment of the Indigenous community. The curriculum is tailored to meet the specific needs, culture, and context of the Dumagat people, aiming to provide them with better access to education and opportunities for personal and community development.

The thesis product is compiled into one material. The title of the material is “Unang Hakbang sa Pagbasa para sa mga Dumagat” (First Step in Reading for the Dumagat People). The title communicates that the program is the initial phase or starting point of a literacy initiative aimed at teaching reading skills to the Dumagat people. It underscores the importance of customizing educational efforts to the unique context and background of the Dumagat community, recognizing their distinct identity and language. The material is divided into three main parts: 1) The Contextualized Reading Curriculum, 2) The Learning Session Guides, and 2) The Learning Resources.

The first main part of the material is The Contextualized Reading Curriculum consisting the Description, The Reading Curriculum Guide, the Glossary and the Bibliography. Under the Description are the following: The Need for Contextualized Reading Curriculum for Adult Dumagats, The Principle of Adult Learning, The Integration of Indigenous Peoples Education Curricular Framework and the Available Resources for the Literacy of Adult Dumagats, Principles of the Rigorous Curriculum Design, The Dumagat Alphabet, The Utilization of the Marungko Approach in Reading, The Language Domains, Adaption of the K To 12 Curriculum Guide Template, and The

Curriculum Objectives based on the IPED Curricular Framework and Identified Goals of the Dumagat Participants.

The second main part of the material is The Learning Session Guides. It consists the page A Note from the writer to give a view about the nature of the learning plans. It contains the thirty-one detailed lesson plans following the Gagne’s Nine Events of Instruction and the Marungko Approach for the order of lessons. In implementing the Marungko approach, the researcher used the Marungko Booklet created and uploaded by Kim Dela Cruz in TeachPinas Website as a guide for the order of the lessons. The lessons are ordered as follows: Letter Mm, Letter Ss, Letter Aa, The Conjunction “Ang,” Letter Ii, Letter Oo, The Conjunction “Ay,” Letter Ee, Letter Uu, Letter Bb, Letter Tt, Letter Kk, Letter Ll, Letter Yy, The Conjunction “Mga,” Letter Nn, Letter Gg, Letter Rr, Letter Pp, Letter NGng, Letter Dd, Letter Hh, Letter Ww, Letter Cc, Letter Ff, Letter Jj, Letter Ññ, Letter Qq, Letter Vv, Letter Xx, and Letter Zz. Some parts of the lesson were contributed by Ms. Leah-Mae D. Guarte who wrote the lessons for Letter F, Letter J and Letter X the rest are written by the researcher herself.

The third main part of the materials is the Learning Resources consisting songs, poems, narratives, games, and short essays. Deaconess Rubie Joy M. Alarcon, contributed some of the learning resources like the narrative of “Sa Kaingin”, the mnemonics of the word “DUMAGAT” and the parody of the song “On Potok”. Some of the poems and essays were taken from the Marungko Booklet of Kim Dela Cruz and some were modified by the researcher aligned to the Dumagat context. There are direct experiences of the Dumagat taken from the “Katenggesan: Kaalaman para sa mga Dumagat,” a compilation of Dumagat words written in Hatangkaye and Dumagat/Bolos

language inserted with Dumagat experiences. All of these materials are reflected in the thirty-one lesson plans.

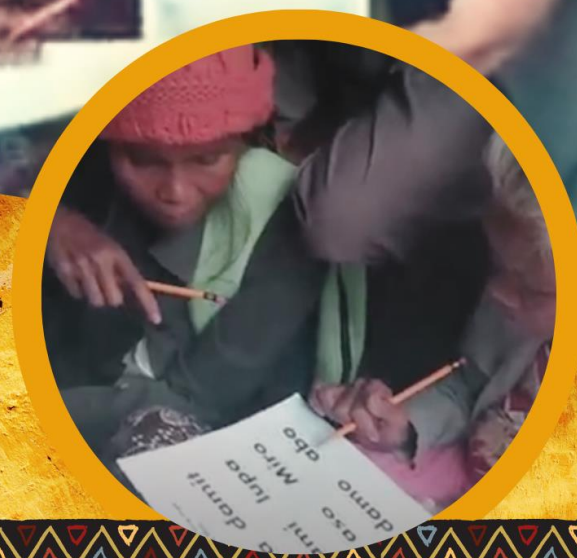
The next pages are the manuscripts of the thesis product.

UNANG HAKBANG SA PAGBASA PARA SA MGA DUMAGAT



Ni
Jeanoah D. Gique

Disenyo ni
Cherry May D. Gozo



ACKNOWLEDGMENT AND DEDICATION

I am deeply grateful for the divine guidance and blessings that have illuminated my path throughout the creation of this reading curriculum. With humility and gratitude, I acknowledge God's presence and guidance in every step of this journey.

I express my heartfelt gratitude to the respective communities and officials for their unwavering support and hospitality. The barangay officials have played a crucial role in permitting me to carry out my activities within their jurisdiction, demonstrating their cooperation and assistance throughout the project. I am deeply thankful to the Mamuyao community for their genuine and warm reception, which reflects a profound sense of acceptance and hospitality from the residents. Similarly, I extend my appreciation to the Dumagats of the Tala community for their open and embracing attitude towards me, creating a welcoming and inclusive environment. These expressions of gratitude underscore the vital role of community support and collaboration in the successful implementation of my endeavors. I want to express my gratitude to the Mamuyao Mission United Methodist Church for graciously hosting and assisting me throughout this project. Your warm hospitality made me feel at ease and safe during my time of stay.

I dedicate this reading curriculum to the Adult Dumagats of Tala Mamuyao, Tanay, Rizal, whose resilience, wisdom, and rich cultural heritage have profoundly inspired me in the development of this educational resource.

May this curriculum serve as a beacon of empowerment and enlightenment, nurturing a passion for reading and lifelong learning among the Dumagat community.

CONTENTS

(presentation as independent material)

ACKNOWLEDGMENT AND DEDICATION	i
CONTENTS.....	ii
TITLE PAGE	1
DESCRIPTION OF THE CURRICULUM	2
THE CURRICULUM GUIDE.....	6
GLOSSARY	13
BIBLIOGRAPHY	18
THE LEARNING SESSION GUIDES TITLE PAGE.....	19
A NOTE FROM THE WRITER.....	20
Lesson 1: Letter Mm.....	21
Lesson 2: Letter Ss.....	24
Lesson 3: Letter Aa.....	27
Lesson 4: The Conjunction “Ang”	33
Lesson 5: Letter Ii	36
Lesson 6: Letter Oo.....	39
Lesson 7: The Conjunction “Ay”	42
Lesson 8: Letter Ee	46
Lesson 9: Letter Uu.....	50
Lesson 10: Letter Bb.....	54
Lesson 11: Letter Tt.....	59

Lesson 12: Letter Kk.....	63
Lesson 13: Letter Ll.....	67
Lesson 14: Letter Yy.....	71
Lesson 15: The Conjunction “Mga”	75
Lesson 16: Letter Nn.....	78
Lesson 17: Letter Gg.....	82
Lesson 18: Letter Rr.....	86
Lesson 19: Letter Pp	92
Lesson 20: The Conjunction “NGng”	98
Lesson 21: Letter Dd.....	104
Lesson 22: Letter Hh.....	110
Lesson 23: Letter Ww	115
Lesson 24: Letter Cc	121
Lesson 25: Letter Ff.....	125
Lesson 26: Letter Jj.....	129
Lesson 27: Letter Ññ.....	134
Lesson 28: Letter Qq.....	139
Lesson 29: Letter Vv.....	144
Lesson 30: Letter Xx.....	148
Lesson 31: Letter Zz	153
THE LEARNING RESOURCES	165

The Contextualized Reading Curriculum for the Adult Dumagats

Written by Jeanoah D. Gique

DESCRIPTION OF THE CURRICULUM

This curriculum is a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal. It is built upon the principles of Rigorous Curriculum Design and integrates elements from the Indigenous Peoples' Education Curricular Framework, along with utilizing available resources tailored for adult Dumagat literacy. Additionally, it employs the Marungko Approach in Reading and adapts the K to 12 Curriculum Guide Template provided by the Department of Education in the Philippines. This comprehensive organizational strategy aims to offer a culturally appropriate, academically rigorous, and efficient reading program tailored to the needs of Adult Dumagats.

The Need for Contextualized Reading Curriculum for Adult Dumagats

The Dumagat participants were actively involved in the development of this curriculum, ensuring that it is tailored to their identified needs in the following areas:

1. Personal development- to expand their knowledge through literacy.
2. Document comprehension- to better understand documents.
3. Fulfilling community responsibilities- literacy involves motivating individuals to engage in community duties, actively participate in community affairs, serve the community through literacy-driven activities, contribute to uplifting the community through the empowering effects of literacy, and literate elders feel more confident in communicating effectively with visitors to the community.
4. Competitiveness- staying competitive with other communities and avoiding ignorance.

5. Independence in elections- the importance of being able to independently write the names of preferred candidates during elections.
6. Intergenerational knowledge transmission-that elders can assist younger generations with their studies.
7. Role modeling for youth- that literate elders become role models for the youth.
8. Educator roles- that literacy empowers them to become educators within their community.
9. Access to opportunities- literacy opens doors to various opportunities, including administrative tasks and roles dedicated to the tribe's welfare.
10. Informed decision-making- literacy ensures elders can read documents before signing them, enabling informed decision-making.
11. Preservation of culture- the significance of literacy for preserving Dumagat culture, particularly in safeguarding ancestral lands amidst ongoing changes.

The Principle of Adult Learning

The consideration of the Reading Curriculum for adult learners using the Andragogy of Malcolm Knowles revolves around several key principles tailored to the characteristics and needs of adult learners. Knowles' theory of andragogy emphasizes self-directed learning, practical application of knowledge, and the importance of learners' experiences in the learning process. Therefore, when designing the Reading Curriculum for adult learners:

1. **Self-Directed Learners**-the curriculum should provide opportunities for adult learners to take control of their own learning process. This could involve offering choices in learning materials, allowing learners to set their own learning goals, and providing resources for independent study.

2. **Relevance-** the curriculum should be designed to address the real-life needs and interests of adult learners. Reading materials and activities should be relevant to their personal and professional lives, enabling them to apply what they learn immediately.
3. **Experienced-based Learning-** the curriculum should build upon the existing knowledge and experiences of adult learners. It should incorporate opportunities for reflection and discussion, allowing learners to draw connections between new information and their prior experiences.
4. **Problem-Solving Orientation-**the curriculum should encourage critical thinking and problem-solving skills. Activities and assignments should challenge learners to analyze and evaluate information, make connections between ideas, and apply their knowledge to solve real-world problems.
5. **Respect for Learners-**the curriculum should recognize the autonomy and expertise of adult learners. It should create a supportive and collaborative learning environment where learners feel valued and respected for their contributions.¹³⁴

The Integration of Indigenous Peoples Education Curricular Framework and the Available Resources for the Literacy of Adult Dumagats.

The Indigenous Peoples Education Curricular Framework (IPED) refers to a structured framework designed specifically for Indigenous Peoples Education, which outlines key principles, goals, and methods for educating Indigenous communities. It may incorporate culturally relevant approaches to teaching and learning that are sensitive to the needs and context of Indigenous learners. The available resources for the literacy of adult Dumagats are the materials, tools, and resources that are accessible and applicable for teaching literacy to Adult Dumagats. This includes their oral traditions, ways of living, experiences, the Dumagat Alphabet, and the compilation of Dumagat words known as the Hatangkaye and Domagat (Bolos).

¹³⁴ Sharan B. Merriam, Rosemary S. Caffarella, and Lisa Baumgartner, *Learning in Adulthood: A Comprehensive Guide*, 3rd ed., The Jossey-bass higher and adult education series (San Francisco: Jossey-Bass, 2007), 84.

In combining these elements, the curriculum aims to provide a holistic and culturally appropriate approach to literacy education for Adult Dumagats, tailored to their unique context, needs, and cultural background. The curriculum likely integrates traditional knowledge, values, and practices of the Dumagat community while also meeting broader educational objectives outlined in the IPED framework.¹³⁵

Principles of the Rigorous Curriculum Design

The curriculum is built upon clear and measurable learning objectives that align with established educational standards, ensuring that Adult Dumagat learners attain essential reading skills. It emphasizes a systematic and coherent instructional sequence, allowing learners to progress logically from foundational to more advanced reading skills. Rigorous assessment practices are integrated into the curriculum to monitor learners' progress and provide feedback for instructional improvement, ensuring that high academic standards are maintained. The curriculum is designed to be flexible and adaptable, allowing for differentiation to meet the diverse needs of Adult Dumagat learners while maintaining high expectations for achievement.¹³⁶

Adaption of the K To 12 Curriculum Guide Template

The contextualized Reading Curriculum for Adult Dumagats may favor the K-12 Curriculum Template distributed by the Department of Education in the Philippines for

¹³⁵ Department Education “DO 32, S. 2015 – Adopting the Indigenous Peoples Education Curriculum Framework” (Department of Education, July 29, 2015), 1–60, <https://www.deped.gov.ph/2015/07/29/do-32-s-2015-adopting-the-indigenous-peoples-education-curriculum-framework/>.

¹³⁶ Larry Ainsworth, *Rigorous Curriculum Design: How to Create Curricular Units of Study That Align Standards, Instruction, and Assessment* (Lanham: Lead + Learn Press, 2010), 1–29.

several reasons. First, it aligns with national educational standards, ensuring recognition within the education system. Second, its widespread use fosters familiarity and consistency among educators and stakeholders, promoting collaboration. Lastly, while adhering to the template, the curriculum can still be tailored to the specific needs and culture of the Dumagat community, allowing for flexibility and adaptation.¹³⁷

The Dumagat Alphabet

The Dumagat Alphabet consists of these letters for consonants: b, d, g, h, k, l, m, n, ng, p, r, s, t, v, w, y, and for vowels: a, e, i, and o.

While respecting the Dumagat's preference for their alphabet, it's beneficial to incorporate missing letters from the Filipino alphabet, such as "u," and foreign letters from the English alphabet like c, f, j, ñ, q, v, x, and z into the curriculum. This addition aims to ensure that adult Dumagats can effectively read documents from the broader community outside their own.

The Utilization of the Marungko Approach in Reading

The Marungko Approach is incorporated into the curriculum as a systematic and effective method for teaching reading skills, particularly in the early stages of literacy development.

This approach utilizes multisensory techniques, phonics instruction, and meaningful context to engage learners and facilitate their understanding of reading

¹³⁷ “Standards and Competencies for Five Year - Old Filipino Children” (Department of Education, Philippines, May 2016), https://www.teacherph.com/kindergarten-curriculum-guide/#Download_2019_DepEd_Kindergarten_Curriculum_Guide.

concepts. The revised Filipino alphabet includes 28 letter sounds, consisting of the following: *a, b, d, e, g, h, i, k, l, m, n, ng, o, p, r, s, t, u, w, and y*. Among these, 20 letters are derived from the traditional Filipino alphabet, known as abakada, while 8 letters are adopted from the Spanish alphabet : *c, f, j, ñ, q, v, x, z*). Added here are the conjunctions *mga, ang, ay and ng*.¹³⁸ By integrating the Marungko Approach into the curriculum, learners are provided with a structured and engaging framework for acquiring essential reading skills while also connecting with their cultural heritage and linguistic identity.¹³⁹

The Language Domains

Based on the National Reading Panel (2000), there are five language domains.

The Phonemic Awareness, Phonics, Fluency, Vocabulary and Reading Comprehension.

1. 1. Phonemic awareness - the capacity to recognize and control the separate sounds within a language.
2. Phonics- focuses on learning how letters match sounds in reading and spelling. It helps new readers connect letters to the sounds they make (phonemes) and recognize patterns in how letters and sounds go together in English. It teaches them how to use this knowledge when reading.
3. Fluency- reading involves reading aloud with speed, precision, and expression.
4. Vocabulary- refers to knowing the meanings of words
5. Reading Comprehension- understanding what is being read is like a mental workout, where an individual interacts with the text. To grasp what is being read is important to recognize words well, read smoothly out loud, know many words, and get into the material.¹⁴⁰

¹³⁸ Marilou T. Boltron and Ariel L. Ramos, "Improving Beginning Reading Literacy through Marungko Approach," *Asean Journal of Basic and Higher Education* 5, no. 1 (2021): 3–5.
<https://www.paressu.org/online/index.php/aseanjbh/article/view/285>

¹³⁹ Boltron and Ramos, "Improving Beginning Reading Literacy through Marungko Approach," 4.

¹⁴⁰ Alejandro S. Bernardo, *Developmental Reading I*, 1st ed. (Sampaloc, Manila: Rex Book Store, 2009), 7.

The language Domains, Content, and Performance Standards encompass all the lessons developed in this material.

Tailored to the Dumagat community, the curriculum recognizes the challenges and opportunities within this tribal setting. Beyond teaching essential reading skills, it acts to preserve and promote Dumagat culture and language. By integrating the Dumagat Alphabet, the curriculum fosters a sense of ownership and cultural authenticity, contributing to the preservation of their linguistic heritage. A key goal of this curriculum is to empower adult Dumagats to read and understand documents outside their tribal community. It extends beyond traditional literacy to practical applications, enabling learners to engage with various documents in broader societal contexts. This emphasis on real-world application aligns with the curriculum's aim of empowering Dumagat community members to navigate and actively participate in external societal affairs.

In summary, the Reading Curriculum not only addresses the specific linguistic nuances of the Dumagat community but also aims to make literacy a tool for empowerment and integration into broader society. It reflects a commitment to cultural preservation and community development, ensuring that the acquired reading skills have practical implications for adult Dumagats in their daily lives and interactions beyond their tribal community.

The Curriculum Objectives based on the IPED Curricular Framework and Identified Goals of the Dumagat Participants

1. Foster lifelong learning among participants through effective literacy education methods.
2. Contribute to community development by preserving Dumagat culture and traditions.

3. Promote the preservation of Dumagat culture and traditions while also fostering lifelong learning and community development through effective literacy education strategies.

The Reading Curriculum Guide

Lessons	Language Domains	Content Standard <i>The learner demonstrates an understanding of ...</i>	Performance <i>The learner shall be able to...</i>	Learning Competencies	Learning Materials	Learning Assessments
Lesson 1: Letter Mm	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Recognize the sound of the letter Mm. 2. Pronounce the sound of the letter Mm.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	4. Demonstrate sound recognition in real-life situations. 5. Name things around them that starts with the letter sound of Mm.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet,	demonstrate the ability to build a		6. Road Signages	

	<p>Fluency</p> <p>Comprehension</p> <p>Technology Integration</p>	<p>language and culturally relevant terms.</p> <p>fluency in reading both in their native language and in Filipino</p> <p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>vocabulary using the Dumagat Alphabet.</p> <p>read texts aloud with appropriate speed, accuracy, and expression,</p> <p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cell phones and laptops.</p>	<p>6. Give activities they do that starts with the letter sound of Mm.</p>	<p>7. Pictures</p> <p>8. Flashcards.</p> <p>9. Sound Player</p> <p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	
Lesson 2: Letter Ss	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet	<p>1. Recognize the sound of the letter Ss.</p> <p>2. Pronounce the sound of the letter Ss</p>	<p>1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio</p>	Oral assessments of sound recognition and blending exercises.

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences.	accurately. 4. Demonstrate sound recognition in real-life situations. 5. Name things around them that starts with the letter sound of Ss.	recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	6. Give activities they do that starts with the letter sound of Ss.		
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both			

	Technology Integration	basic technological literacy in Dumagat communities.	literal and inferential meanings. Operate basic technology tools like cellphones and laptops.		12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 3: Letter A	Phonemic Awareness Phonics	basic sounds of the Dumagat Alphabet and the Filipino Alphabet words using the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences.	1. Develop sound recognition skills for the letters Aa. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Aa. 3. Blend the sound of the letter Aa with the sounds of the first letters Mm and Ss. 4. Recognize syllables and words	1.Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.

	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	blend with the sound of the letter Mm, and Ss.	6. Road Signages	Group Participative games.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,		7. Pictures	
					8. Flashcards.	
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		9. Sound Player	
					10. Speaker Device	
					11. Songs about Dumagat life	
					12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		13. Large letters and impactful visuals for the elderly	

Lesson 4: The Conjunction “Ang”	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Recognize the sound and the use of “Ang” 2. Pronounce the sound of “Ang” accurately.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	4. Demonstrate sound recognition in real-life situations. 5. Name things around them using the conjunction “Ang”.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	6. Give activities they do using the conjunction “Ang”.	5. Food wrappers/ Items Labels 6. Road Signages	
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,		7. Pictures 8. Flashcards. 9. Sound Player	

	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 5: Letter Ii	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Ii. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Ii. 3. Blend the sound of the letter Ii with the sounds of the first	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment,
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.			

	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	letters Mm, Ss, and Aa.	4. Cellphone keyboard.	Dumagat language, road signages and food labels.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend of the Letter Ii with the sound of the letters Mm,Ss and Aa.	5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards.	Group Participative games.
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		9. Sound Player 10. Speaker Device 11. Songs about Dumagat life	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	

					13. Large letters and impactful visuals for the elderly	
Lesson 6: Letter Oo	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Oo.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Oo. 3. Blend the sound of the letter Oo with the sounds of the first letters Mm, Ss, Aa and Ii.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound of the letters Oo and Mm, Ss, Aa and Ii.	6. Road Signages 7. Pictures 8. Flashcards.	
	Fluency	fluency in reading both in their native	read texts aloud with appropriate speed,			

		language and in Filipino	accuracy, and expression,		9. Sound Player 10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.			
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.			
Lesson 7: The Conjunction “Ay”	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Recognize the sound and the use of “Ay” 2. Pronounce the sound of “Ay”. accurately.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily
	Phonics	words using the Dumagat Alphabet	demonstrate proficiency in			

	Building Vocabularies	and the Filipino Alphabet vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	recognizing and applying letter-sound correspondences. demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Demonstrate sound recognition in real-life situations. 5. Name things around them using the conjunction “Ay”. 6. Give activities they do using the conjunction “Ay”.	3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures,	activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.			
	Technology Integration		Operate basic technology tools like			

		basic technological literacy in Dumagat communities.	cellphones and laptops.		beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 8: Letter Ee	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Ee. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Ee.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	3. Blend the sound of the letter Ee with the sounds of the first letters Mm, Ss, Aa, Ii and Oo.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound of the letters Ee and Mm, Ss, Aa, Ii and Oo.	5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures	

	<p>Fluency</p> <p>Comprehension</p> <p>Technology Integration</p>	<p>fluency in reading both in their native language and in Filipino</p> <p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>read texts aloud with appropriate speed, accuracy, and expression,</p> <p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cellphones and laptops.</p>		<p>8. Flashcards.</p> <p>9. Sound Player</p> <p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	
Lesson 9: Letter Uu	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	<p>1. Develop sound recognition skills for the letter Uu.</p> <p>2. Apply sound recognition in practical scenarios and identify objects</p>	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	<p>Oral assessments of sound recognition and blending exercises.</p> <p>Individual paper Activities</p>

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	starting with the sound of the letter Uu.	2. Worksheets 3. Laptop Keyboard	integrating Dumagat daily activities, things found in their environment,
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of the letter Uu with the sounds of the first letters Mm, Ss, Aa, Ii, Oo, and Ee.	4. Cellphone keyboard. 5. Food wrappers/ Items Labels	Dumagat language, road signages and food labels.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend of the letter Uu with the sound of the letters Uu and Mm, Ss, Aa, Ii, Oo and Ee.	6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player	Group Participative games.
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat	
	Technology Integration					

		basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 10: Letter Bb	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Bb. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Bb.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	3. Blend the sound of the letter Bb with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, and Uu.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words of the Bb blend with the sound of the letters Bb and	5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures	

	<p>Fluency</p> <p>Comprehension</p> <p>Technology Integration</p>	<p>fluency in reading both in their native language and in Filipino</p> <p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>read texts aloud with appropriate speed, accuracy, and expression,</p> <p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cellphones and laptops.</p>	<p>Mm, Ss, Aa, Ii, Oo Ee, and Uu.</p>	<p>8. Flashcards.</p> <p>9. Sound Player</p> <p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	
Lesson 11: Letter Tt	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	<p>1. Develop sound recognition skills for the letter Tt.</p> <p>2. Apply sound recognition in practical scenarios and identify objects</p>	<p>1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.</p>	<p>Oral assessments of sound recognition and blending exercises.</p> <p>Individual paper Activities</p>

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	starting with the sound of the letter Tt.	2. Worksheets	integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of the letter Tt with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu and Bb.	3. Laptop Keyboard	
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend of the letter Tt with the sound of the letter Tt and Mm, Ss, Aa, Ii, Oo Ee, Uu, and Bb.	4. Cellphone keyboard.	Group Participative games.
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		5. Food wrappers/ Items Labels	4.
					6. Road Signages	
					7. Pictures	
					8. Flashcards.	
					9. Sound Player	
					10. Speaker Device	
					11. Songs about Dumagat life	
					12. Short Stories about the Dumagat	

	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 12: Letter Kk	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Kk. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Kk.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	3. Blend the sound of the letter Kk with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, and Tt.		
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound		

	<p>Fluency</p> <p>Comprehension</p> <p>Technology Integration</p>	<p>fluency in reading both in their native language and in Filipino</p> <p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>read texts aloud with appropriate speed, accuracy, and expression,</p> <p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cellphones and laptops.</p>	<p>of the letter Kk and Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, and Tt.</p>	<p>7. Pictures</p> <p>8. Flashcards.</p> <p>9. Sound Player</p> <p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	
Lesson 13: Lette Ll	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet	1. Develop sound recognition skills for the letter Ll.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio	Oral assessments of sound recognition and blending exercises.

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Ll. 3. Blend the sound of the letter Ll with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, and Kk.	recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound of the letter Ll and Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt and Kk.		
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both			

	Technology Integration	basic technological literacy in Dumagat communities.	literal and inferential meanings. Operate basic technology tools like cellphones and laptops.		12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 14: Letter “Yy”	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Yy. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Yy. 3. Blend the sound of letter Yy with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk and Ll.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.			
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.			

	<p>Fluency</p> <p>Comprehension</p> <p>Technology Integration</p>	<p>culturally relevant terms.</p> <p>fluency in reading both in their native language and in Filipino</p> <p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>read texts aloud with appropriate speed, accuracy, and expression,</p> <p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cellphones and laptops.</p>	<p>4. Recognize syllables and words blend with the sound of the letters Ll and Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, and Ll.</p>	<p>6. Road Signages</p> <p>7. Pictures</p> <p>8. Flashcards.</p> <p>9. Sound Player</p> <p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	<p>5.</p>
Lesson 15: The	Phonemic Awareness	basic sounds of the Dumagat Alphabet	identify and pronounce consonant and vowel sounds of	1. Recognize the sound and the use of “Mga”	1. Dumagat Alphabet charts, Filipino Alphabet	Oral assessments of sound recognition

Conjunction “Mga”	Phonics	and the Filipino Alphabet words using the Dumagat Alphabet and the Filipino Alphabet	Dumagat Alphabet and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Pronounce the sound of “Mga”.accurately. 3. Demonstrate sound recognition in real-life situations. 4. Name things around them using the conjunction “Mga”. 5. Give activities they do using the conjunction “Mga”.	Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device	and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.			
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents	comprehend and analyze various texts, demonstrating an understanding of both			

	Technology Integration	to the Dumagat community basic technological literacy in Dumagat communities.	literal and inferential meanings. Operate basic technology tools like cellphones and laptops.		11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 16: The Letter Nn	Phonemic Awareness Phonics Building Vocabularies	basic sounds of the Dumagat Alphabet and the Filipino Alphabet words using the Dumagat Alphabet and the Filipino Alphabet vocabularies using the Dumagat and	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences. demonstrate the ability to build a	1. Develop sound recognition skills for the letter Nn. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Nn. 3. Blend the sound of letter Nn with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll and Yy.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.

		Filipino Alphabet, language and culturally relevant terms.	vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound of the letter Ll and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll.	5. Food wrappers/ Items Labels	Group Participative games.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,		6. Road Signages	
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		7. Pictures	
					8. Flashcards.	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		9. Sound Player	
					10. Speaker Device	
				11. Songs about Dumagat life		
					12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	
					13. Large letters and impactful visuals for the elderly	

Lesson 17: Letter Gg	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Gg.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Gg. 3. Blend the sound of the letter Gg with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy and Nn.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound of the letter Gg and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll.Yy and Nn.	5. Food wrappers/ Items Labels 6. Road Signages	
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,		7. Pictures 8. Flashcards. 9. Sound Player	

	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 18: Letter Rr	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Rr. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Rr. 3. Blend the sound of letter Rr with the sounds of the first letters Mm, Ss, Aa, Ii,	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment,
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.			

	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy, Nn, and Gg.	5. Food wrappers/ Items Labels	Dumagat language, road signages and food labels.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend with the sound of the letter Gg and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll. Yy Nn, and Gg.	6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player	Group Participative games.
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		13. Large letters and impactful	

					visuals for the elderly	
Lesson 19: Letter Pp	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Pp.	1.Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Pp.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of the letter Pp with the sounds of the first letters Mm,Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn,Gg, and Rr.	5. Food wrappers/ Items Labels 6. Road Signages	Group Participative games.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend with the sound of the letter Pp and the first letters Mm,Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Llyr Nn,Gg and Rr.	7. Pictures 8. Flashcards. 9. Sound Player	

	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.			
Lesson 20: Letter NGng	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter NGng. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter NGng.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and			

	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	applying letter-sound correspondences. demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of the letter NGng with the sounds of the first letters Mm,Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn,Gg, Rr, and Pp. 4. Recognize syllables and words blend with the sound of the letter Pp and the first letters Mm,Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Llyr Nn,Gg, Rr and Pp.	4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.			
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like			

			cellphones and laptops.		13. Large letters and impactful visuals for the elderly	
Leeson 21: Letter Dd	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Dd.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Dd.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard.	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of the letter Dd with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, and NGng. 4. Recognize syllables and words blend with the sound of the letter Pp and the letters Mm, Ss,	5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures	Group Participative games.

	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Llyr Nn,Gg, Rr, Pp NGng, and Dd.	8. Flashcards. 9. Sound Player	
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		13. Large letters and impactful visuals for the elderly	
Lesson 22: Letter Hh	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1.Develop sound recognition skills for the letter Hh. 2. Apply sound recognition in practical scenarios	1.Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of	Oral assessments of sound recognition and blending exercises.

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	and identify objects starting with the sound of the letter Hh. 3. Blend the sound of the letter Hh with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, and Dd.	Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words of letter Hh blend with the sound of the letters Pp and Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Llyr Nn, Gg, Rr, Pp NGng, and Dd.	7. Pictures 8. Flashcards. 9. Sound Player	
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,		10. Speaker Device 11. Songs about Dumagat life	
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.			

	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 23: Letter Ww	Phonemic Awareness Phonics Building Vocabularies	basic sounds of the Dumagat Alphabet and the Filipino Alphabet words using the Dumagat Alphabet and the Filipino Alphabet vocabularies using the Dumagat and Filipino Alphabet,	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences. demonstrate the ability to build a	1. Develop sound recognition skills for the letter Ww. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Ww. 3. Blend the sound of the letter Ww with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg,	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.

	Fluency	language and culturally relevant terms.	vocabulary using the Dumagat Alphabet.	Rr, Pp, NGng, Dd, and Hh.	6. Road Signages	Group Participative games.
	Comprehension	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend with the sound of the letters Ww and the letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, and Hh.	7. Pictures	
		Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		8. Flashcards.	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		9. Sound Player	
					10. Speaker Device	
					11. Songs about Dumagat life	
					12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	
					13. Large letters and impactful visuals for the elderly	

Lesson 24: Letter Cc	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Cc.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Cc.	2. Worksheets 3. Laptop Keyboard	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of letter Cc with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, and Ww.	4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages	
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh and Ww.	7. Pictures 8. Flashcards.	
	Comprehension				9. Sound Player	

	Technology Integration	<p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cellphones and laptops.</p>		<p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	
Lesson 25: Letter Ff	<p>Phonemic Awareness</p> <p>Phonics</p>	<p>basic sounds of the Dumagat Alphabet and the Filipino Alphabet</p> <p>words using the Dumagat Alphabet and the Filipino Alphabet</p>	<p>identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet</p> <p>demonstrate proficiency in recognizing and applying letter-sound correspondences.</p>	<p>1. Develop sound recognition skills for the letter Ff.</p> <p>2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Ff.</p> <p>3. Blend the sound of letter Ff with the sounds of the first</p>	<p>1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.</p> <p>2. Worksheets</p> <p>3. Laptop Keyboard</p>	<p>Oral assessments of sound recognition and blending exercises.</p> <p>Individual paper Activities integrating Dumagat daily activities, things found in their environment,</p>

	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww and Cc.	4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages	Dumagat language, road signages and food labels. Group Participative games.
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh , Ww, and Cc.	7. Pictures 8. Flashcards. 9. Sound Player	
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.			

					13. Large letters and impactful visuals for the elderly	
Lesson 26: Lette Jj	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Jj.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Jj.	2. Worksheets	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	3. Blend the sound of letter Jj with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc and Jj.	3. Laptop Keyboard	
					4. Cellphone keyboard.	
					5. Food wrappers/ Items Labels	
					6. Road Signages	
					7. Pictures	
					8. Flashcards.	
	Fluency	fluency in reading both in their native	read texts aloud with appropriate speed,	4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr,		Group Participative games.

	Comprehension	language and in Filipino Dumagat and Filipino Texts and relevant documents to the Dumagat community	accuracy, and expression, comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.	Pp, NGng, Dd, Hh, Ww, Cc and Jj.	9. Sound Player 10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.			
Lesson 27: Letter Ññ.	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Ññ. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Ññ.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things
	Phonics	words using the Dumagat Alphabet	demonstrate proficiency in recognizing and			

	Building Vocabularies	and the Filipino Alphabet	applying letter-sound correspondences.	3. Blend the sound of letter Ññ with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn,Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc and Jj.	3. Laptop Keyboard	found in their environment, Dumagat language, road signages and food labels.
	Fluency	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm,Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn,Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc and Jj.	4. Cellphone keyboard.	Group Participative games.
	Comprehension	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,		5. Food wrappers/ Items Labels	
		Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.		6. Road Signages	
	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		7. Pictures	
					8. Flashcards.	
					9. Sound Player	
					10. Speaker Device	
					11. Songs about Dumagat life	
					12. Short Stories about the Dumagat life, cultures,	

					beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 28: Letter Qq	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Qq.	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Qq. 3. Blend the sound of letter Qq with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj and Ññ.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages	
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	4. Recognize syllables and words	7. Pictures	
	Fluency					

	Comprehension	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,	blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj and Ññ.	8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
	Technology Integration	Dumagat and Filipino Texts and relevant documents to the Dumagat community basic technological literacy in Dumagat communities.	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings. Operate basic technology tools like cellphones and laptops.			
Lesson 29: Letter Vv	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet	1. Develop sound recognition skills for the letter Vv. 2. Apply sound recognition in practical scenarios and identify objects starting with the	1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound.	Oral assessments of sound recognition and blending exercises. Individual paper Activities

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	demonstrate proficiency in recognizing and applying letter-sound correspondences.	sound of the letter Vv. 3. Blend the sound of letter Vv with the sounds of the first letters Mm, Ss, Aa, Ii, Oo, Ee, Uu, Bb, Tt, Kk, Ll, Yy, Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj, Ññ and Qq. 4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo, Ee, Uu, Bb, Tt, Kk, Ll, Yy, Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj, Ññ and Qq.	2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life 12. Short Stories about the Dumagat	integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.			
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.			

	Technology Integration	basic technological literacy in Dumagat communities.	Operate basic technology tools like cellphones and laptops.		life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
Lesson 30: Lette Xx	Phonemic Awareness Phonics Building Vocabularies	basic sounds of the Dumagat Alphabet and the Filipino Alphabet words using the Dumagat Alphabet and the Filipino Alphabet vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	identify and pronounce consonant and vowel sounds of Dumagat Alphabet and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences. demonstrate the ability to build a vocabulary using the Dumagat Alphabet.	1.Develop sound recognition skills for the letter Xx. 2. Apply sound recognition in practical scenarios and identify objects starting with the sound of the letter Xx. 3. Blend the sound of letter Vv with the sounds of the first letters Mm,Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn,Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj , Ññ Qq and Vv.	1.Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages	Oral assessments of sound recognition and blending exercises. Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.

	<p>Fluency</p> <p>Comprehension</p> <p>Technology Integration</p>	<p>fluency in reading both in their native language and in Filipino</p> <p>Dumagat and Filipino Texts and relevant documents to the Dumagat community</p> <p>basic technological literacy in Dumagat communities.</p>	<p>read texts aloud with appropriate speed, accuracy, and expression,</p> <p>comprehend and analyze various texts, demonstrating an understanding of both literal and inferential meanings.</p> <p>Operate basic technology tools like cellphones and laptops.</p>	<p>4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu , Bb, Tt, Kk , Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj, Ññ and Vv.</p>	<p>7. Pictures</p> <p>8. Flashcards.</p> <p>9. Sound Player</p> <p>10. Speaker Device</p> <p>11. Songs about Dumagat life</p> <p>12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations.</p> <p>13. Large letters and impactful visuals for the elderly</p>	
Lesson 31: Letter Zz	Phonemic Awareness	basic sounds of the Dumagat Alphabet and the Filipino Alphabet	identify and pronounce consonant and vowel sounds of Dumagat Alphabet	<p>1. Develop sound recognition skills for the letter Zz.</p> <p>2. Apply sound recognition in</p>	<p>1. Dumagat Alphabet charts, Filipino Alphabet Chart, audio recordings of</p>	Oral assessments of sound recognition and blending exercises.

	Phonics	words using the Dumagat Alphabet and the Filipino Alphabet	and the letter u of the Filipino Alphabet demonstrate proficiency in recognizing and applying letter-sound correspondences.	practical scenarios and identify objects starting with the sound of the letter Zz. 3. Blend the sound of letter Vv with the sounds of the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj, Ññ Qq and Vv. 4. Recognize syllables and words blend with the sound of the letter Cc and the first letters Mm, Ss, Aa, Ii, Oo Ee, Uu, Bb, Tt, Kk, Ll, Yy Nn, Gg, Rr, Pp, NGng, Dd, Hh, Ww, Cc, Jj, Ññ and Vv.	Dumagat and Filipino sound. 2. Worksheets 3. Laptop Keyboard 4. Cellphone keyboard. 5. Food wrappers/ Items Labels 6. Road Signages 7. Pictures 8. Flashcards. 9. Sound Player 10. Speaker Device 11. Songs about Dumagat life	Individual paper Activities integrating Dumagat daily activities, things found in their environment, Dumagat language, road signages and food labels. Group Participative games.
	Building Vocabularies	vocabularies using the Dumagat and Filipino Alphabet, language and culturally relevant terms.	demonstrate the ability to build a vocabulary using the Dumagat Alphabet.			
	Fluency	fluency in reading both in their native language and in Filipino	read texts aloud with appropriate speed, accuracy, and expression,			
	Comprehension	Dumagat and Filipino Texts and relevant documents to the Dumagat community	comprehend and analyze various texts, demonstrating an understanding of both			

	Technology Integration	basic technological literacy in Dumagat communities.	literal and inferential meanings. Operate basic technology tools like cellphones and laptops.		12. Short Stories about the Dumagat life, cultures, beliefs, practices and situations. 13. Large letters and impactful visuals for the elderly	
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GLOSSARY

Audio Recording - recorded audio material, such as readings, instructions, or songs, used for listening comprehension and pronunciation practice.

Accuracy in reading - the ability to correctly recognize and decode words while reading.

Basic Technology Guides- resources providing step-by-step instructions or explanations for using fundamental technology tools and features.

Basic Technology Tools - essential devices such as cellphones and laptops that are commonly used for communication, information access, and digital tasks.

Blending Exercises -activities that involve combining individual sounds to form complete words, enhancing phonemic awareness and reading fluency.

Building Vocabularies - the process of expanding and enhancing one's vocabulary by learning and understanding words and their meanings.

Cellphone Keyboard -the input method on a cellphone used for texting and entering characters.

Central Message - the main idea or moral lesson conveyed by a story or text, often expressed explicitly or implicitly through the plot or characters' actions.

Comprehension - the ability to understand and interpret written or spoken language, including both literal and inferential meanings.

Comprehension Questions -prompts or inquiries designed to assess a reader's understanding of the content and meaning of a text.

Community Development - the process of improving the well-being and quality of life within a community through various initiatives, including education, infrastructure, and technology access.

Community-Related Documents- written materials such as announcements, guidelines, or informational pamphlets that are relevant to the Dumagat community.

Conjunctions - words that connect or join other words, phrases, clauses, or sentences. In Filipino, common conjunctions include "ay," "ang," "mga," "sa," "si," "ng," "at," "ng may," etc.

Digital Content - information or media that is stored, transmitted, or accessed electronically, including text, images, videos, and applications.

Digital Knowledge Sharing - the practice of disseminating acquired digital skills and knowledge within a community to empower individuals and promote collective learning and development.

Digital texts - these are written materials or information that are available in electronic format, accessible through digital devices such as computers, tablets, or smartphones. Examples of digital texts include e-books, online articles, PDF documents, and web pages.

Dumagat Alphabet - the alphabet specific to the Dumagat language or community.

Dumagat Communities - indigenous communities belonging to the Dumagat ethnic group, often located in remote or rural areas of the Philippines.

Dumagat Poems - literary works written in poetic form that explore themes, experiences, or perspectives related to Dumagat culture, beliefs, and practices.

Dumagat Texts -written materials in the Dumagat language, including folktales, short stories, and community-related documents.

Electronic Devices- technological tools such as laptops and cellphones used for accessing digital resources and practicing vocabulary skills.

Expression in reading- the intonation, phrasing, and emphasis a reader uses while reading aloud or silently.

Exercises - activities or tasks designed to assess understanding and proficiency in basic technology concepts and skills.

Filipino Alphabet - the standard alphabet used in the Filipino language, including letters such as A, B, C, etc.

Flashcards- small cards used for learning and memorization, typically with a word or image on one side and its corresponding information on the other.

Fluency in reading - the ability to read text accurately, quickly, and with appropriate expression.

Food Wrappers/Items Labels- packaging or labels on food items that may contain written information, such as brand names or ingredients.

Group Participative Games- interactive games or activities designed for group engagement, promoting collaboration and social interaction among learners.

Hands-On Demonstrations – practical presentations or exercises where individuals physically engage with technology devices to learn and practice operating them.

Inferential Meaning- understanding implied or unstated information and drawing conclusions based on contextual clues.

Instructional Videos- audiovisual presentations designed to teach or demonstrate specific skills, concepts, or procedures related to technology use.

Key Information - important details or facts that are essential for understanding the main idea or theme of a text.

Laptop Keyboard -the input device on a laptop computer used for typing and entering text.

Large Letters and Impactful Visuals- visual aids with oversized letters and impactful imagery, designed to aid visual learners and those with visual impairments.

Literal Meaning -the straightforward interpretation of words, phrases, or sentences as they appear in the text.

Marungko Approach - a teaching method used to introduce phonological awareness and reading skills, particularly in the Filipino context.

Moral Lessons- ethical principles or values imparted by stories or texts, intended to teach or inspire readers to behave in a certain way.

Navigate the basic functions of cellphones and laptops- to understand and use the essential features and capabilities of these devices effectively.

Oral Assessments- evaluations conducted through spoken communication, often used to assess comprehension, pronunciation, and verbal skills.

Pace in reading- the speed at which a person reads text. It is the rate at which words are processed and understood while reading.

Paper Activities - handheld tasks and exercises conducted on paper, suitable for individual practice or group participation.

Participative games- activities or exercises that involve active involvement and engagement from all participants

Phonics -the method of teaching reading and spelling by demonstrating the relationships between sounds (phonemes) and the letters or letter groups (graphemes) that represent them.

Phonological Awareness -understanding and recognizing the basic sounds of language, including consonant and vowel sounds.

Picto-Charts - pictorial charts or pictograms, are visual representations of data or information using images or symbols instead of or in addition to text.

Pictures- visual representations or images used to support learning and understanding.

Real-life Application- using learned words in practical situations, such as reading signages, labels, or engaging in daily conversations.

Real-life Situations -everyday contexts in which language and sounds are encountered, such as reading signs, labels, or engaging in conversation.

Reading Assessments -evaluations or tests designed to measure a reader's comprehension skills, often involving questions or tasks based on the content of texts.

Retelling- recounting or summarizing the events, characters, and key points of a story or text in one's own words.

Road Signages - signs along roads and highways that provide directions, warnings, or information to drivers and pedestrians.

Share acquired digital knowledge with community members- the act of imparting or disseminating the digital skills, expertise, and understanding that an individual has gained to others within their community. Share acquired digital knowledge with community members.

Short Stories about Dumagat Life -narrative texts that convey themes, experiences, or perspectives related to Dumagat culture, beliefs, and practices.

Sound Player- a device used to play audio recordings or sound files.

Speaker Device- an electronic device that amplifies sound, often used for listening to audio recordings or music.

Songs about Dumagat Life -musical compositions that depict or celebrate aspects of Dumagat culture, traditions, or daily life.

Technological Integration- the incorporation of technological tools and resources into the teaching and learning process.

Technological Literacy -the ability to understand, use, and interact with technology effectively and responsibly.

Vowel Sounds- sounds produced without the obstruction of airflow, typically represented by the letters A, E, I, O, and U.

Worksheets - Printed materials with exercises and activities designed to reinforce learning objectives.

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The Learning Session Guides

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A NOTE FROM THE WRITER

The provided session guides or lesson plans represent the tailored reading curriculum for the Adult Dumagat community in Tala, Mamuyao, Tanay, Rizal. These teaching resources have been designed specifically for the Dumagat Tribe in Tala, where electricity is unavailable. Consequently, the teaching strategies and visual aids outlined predominantly require no electricity. It is important to note that any activities necessitating the use of laptops or cellphones should ensure that these devices are fully charged before the sessions with the Dumagats. Furthermore, the activities have been devised with the understanding that the learners are elderly individuals, hence they are not overly strenuous. Moreover, visual aids should be produced in large prints to accommodate their visual difficulties. These guides are flexible and open to the incorporation of alternative teaching approaches to enhance implementation and achieve improved outcomes, provided that teaching strategies will address the unique characteristics and needs of Adult Dumagat learners. I trust that this note will assist you in comprehending the rationale behind the chosen activities and teaching methodologies. As you impart knowledge to the Dumagat elders, I am confident that you, as educators, assistant educators, or facilitators, will also gain valuable insights from them. Remember, empowering others is a reciprocal process. “Commit your works to the Lord and your plans will be established.” Proverbs 16:3 (New English Translation)

Session 1: Letter Name and Sound of Mm

Materials Needed:

- Letter Mm Big Flashcards
- Song: Ano ang Tunog ng Letrang Mm?
- Story: Ang Manok ni Minda
- Pictures of things and words with the sound of Mm.
- Worksheets
- Manila Paper
- Whiteboard, Pentel Pen and Eraser
- Writing Sheets
- Pencil
- Audio Player and Audio Speaker
- Cellphone and Laptop Keyboards or Printed Pictures of Cellphone and Laptop Keyboards.
- Music of “Kumusta, Kumusta, Kumusta”
<https://youtu.be/ZPE3Ldk3g3k?si=K4RgoGW9hDoicRe7>

I. Gaining Attention

- A. Begin with greeting in Dumagat language. “*Masampat nga abe abe*”
- B. Sing an energizer song “Kumusta, Kumusta, Kumusta”

II. Informing the Learner of the Objectives

1. Name the consonant letter Mm.
2. Pronounce with the sound of the letter Mm.
3. Name objects with the sound of letter Mm.
4. Identify Dumagat activities with the sound of letter of Mm.
5. Recognize pictures with the sound of Mm.

III. Stimulating Recall of Prior Learning

- A. Display letter Mm flashcards with corresponding Dumagat words and images.
- B. Play the recorded song “Ano ang Tunog ng Letrang Mm?” (created by Jeanoah D. Gique)

IV. Presenting Stimulus

- A. Show pictures of objects with the letter “Mm”. A picture of “manok” (chicken)
- B. Play an audio recording of a story associated with the consonant sound of Mm.
“Ang Manok in Minda” (Original Story written by Jeanoah Gique)
- C. Elicit questions and emphasize the sound of the letter Mm in each given answer.
 1. What is the name of the animal in the story?
Ano ang pangalan ng hayop na nasa kuwento?
 2. Who is the owner of the chicken?
Sino ang may-ari ng manok?
 3. Based on the story, what is the description of the chicken?
Ayon sa kuwento, ano ang katangian ng manok?
 4. What words in the story that have sounds of Mm?
Anong mga salita sa kuwento ang may tunog na Mm?
- D. Write all the given words from the story with the sound of Mm. All the letter M are written in red texts.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound M.
- B. Read the following syllables.
- C. Show pictures with the sound of Mm. Emphasize the sound of Mm.
 1. manok
 2. mani
 3. martilyo
 4. medyas
 5. masibi
- D. Show picture of the Cellphone Keypad and Laptop Keyboards and show letter Mm.

VI. Eliciting Performance

- A. Name things, objects, activities with sound of Mm
- B. Ask the students to write the letter M in the air, in their palm, and in their provided writing sheets.

VII. Providing Feedback

- A. Allow students to ask questions.
- B. Giving the students feedback on their performance

VIII. Assessing Performance

- A. Encircle the letter with the sound of Mm.
- B. Check the pictures with the sound of Mm.
- C. Box the words with the sound of Mm.
- D. Box the letter with the sound of Mm in the keypad of the cellphone and on the keyboard of the laptop.

IX. Enhancing Retention and Transfer

Assignment: Bring things with the sound of Mm.

Session 2: Letter Name and Sound of Ss

Materials Needed:

- Big Flashcard of the Ss
- Word chart
- Worksheets
- Laptop
- Pencil
- Whiteboard, marker, and eraser
- Music of “Saging, Saging, Manga, Manga”
https://youtu.be/PxPy1VGeoCI?si=JmSxILeMTVz_TDye

I. Gaining Attention

- A. Begin with a greeting in the Dumagat language. “*Masampat nga abe abe*”
 Display the letter Ss Flashcard and ask participants to identify the letter.
- B. Energizer Song: “Kung Ikaw Ay Masaya”. Replace the lyrics with letter S.

II. Informing the Learner of the Objectives

1. Name the consonant letter Ss.
2. Pronounce the consonant sound of the letter Ss.
3. Name objects with the consonant sound of the letter Ss.
4. Identify Dumagat activities with the consonant sound of the letter Ss.
5. Recognize pictures with the consonant sound of Ss.
6. Bring things around them with the consonant sound of the letter Ss.

III. Stimulating Recall of Prior Learning

- A. Ask the students to show their assignments with the sound of Mm.
- B. Display letter Ss flashcards with corresponding Dumagat words and images.
- C. Play the recorded song “Ano ang Tunog ng Letrang Ss?” (created by Jeanoah D. Gique)

IV. Presenting Stimulus

- A. Show picture and the name of the fruit “Sapinit” (native strawberry).

- B. Play audio recording of the experience of a Dumagat woman about the fruit “Sapinit”. (Taken from Katenggesan: Kaalaman Para sa Kinabukasan-Libro ng mga Dumagat)
- C. Elicit questions and emphasize the sound of the letter Ss in each given answer.
 - 1. Saan dumayo si Nora?
Where did Nora go?
 - 2. Ano ang nakita ni Nora sa sapa?
What did Nora see in the stream?
 - 3. Ano ang ginawa ni Nora sa palos?
What did Nora do to the eel?
 - 4. Bakit natakot si Nora sa tuntong?
Why did Nora get scared at the landing?
 - 5. Anong prutas ang kinain ni Nora upang maliabng at mawala ang kanyang takot?
What fruit did Nora eat to relax and make her fear disappear?
- D. Write all the given words from the story with the sound of Ss. All the letters Ss are written in blue text.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Ss.
- B. Show pictures with the sound of the consonant Ss. Emphasize the sound of Ss.
 - 1. Signage of Sampalok (A location within the town frequented by the Dumagat whenever they descend from the mountains.)
 - 2. Sawa (Snake)
 - 3. Sabokay/Suklay (Haircomb)
 - 4. Sango (Nose)
 - 5. Sayaw
- C. Show picture of the Cellphone Keypad and Laptop Keyboards and tap the letter Ss.

VI. Eliciting Performance

- A. Name things, objects, and activities with the sound of Ss
- B. Bring things with the sound of Ss
- C. Ask the students to write letter Ss:
 - 1. In their palm
 - 2. In their paper

VII. Providing Feedback

- A. Point the Word: Ask the learners to point the word they just heard today, they learned to read today, and they have not learned to read today.
- B. Giving the students feedback on their performance.

VIII. Assessing Performance

- A. Check the pictures with the sound of Ss.
- B. Pick from the box the food wrappers with the Sound of Ss.
- C. Tap the letter Ss in the keypad of cellphone and in the keyboard of laptop.
- D. Pick from the wall the signages with the sound of Ss

IX. Enhancing Retention and Transfer

Assignment: Find for 5 Dumagat words with the sound of the letter Ss.

Session 3: Letter Name and Sound of Aa

Materials Needed:

- Letter A Flashcard
- Pictures and words starting with Aa sound
- Picture and words with A sound
- Music of “Ano ang Tunog ng Letrang Aa?”
- Pictograph of “apog” (lime)
- Writing Worksheets
- Pencil
- Word Strips with Aa sound
- Food wrappers with Aa sound
- Recharged Cellphone
- Recharged Laptop
- Whiteboard, markers and eraser.
- Music of “Kung Ikaw Ay Masaya”

<https://youtu.be/RJYQFwpg1gU?si=tf6PiDPMuQRRnc6>

I. Gaining Attention

- A. Begin with a greeting in the Dumagat language. “*Masampat nga abe abe*”
- B. Sing an energizer Song: “Kung Ikaw Ay Masaya”

II. Informing the Learner of the Objectives

1. Name the consonant letter Aa.
2. Pronounce the consonant sound of the letter Aa.
3. Name objects with the consonant sound of the letter Aa.
4. Identify Dumagat activities with the consonant sound of the letter Aa.
5. Recognize pictures with the consonant sound of Aa.
6. Bring things around them with the consonant sound of the letter Aa.

III. Stimulating Recall of Prior Learning

Assignment Feedback: Ask the students to tell the Dumagat words they collected with the sound of Ss.

IV. Presenting Stimulus

- A. Display the letter Aa flashcard.
- B. Play the recorded song “Ano ang Tunog ng Letrang Aa?” (created by Jeanoah D. Gique)
- C. Show the actual object “apog”(lime). One of the ingredients of their “nganga”.
- D. Allow the learners to tell their story on how they make the “apog” (lime).
(Teacher should write the words in the board the words that has letter a from the sharing)
- E. Show pictures with the sound of the vowel sound Aa. Emphasize the sound of Aa.
 1. Apoy (Fire)
 2. Apong (Lolo/Grandfather)
 3. Asin (Salt)
 4. Ayop (Kalabaw/Carabao)

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the vowel sound Aa.
- B. Ask the students to write the letter Ss in the air in the floor
and in the paper
- C. Read the following syllables.

m-a		ma	
a-am		am	
s-a		sa	
a-s		as	
ma	am		ma
am	am		ma

sa	sa	as
sa	as	as

ma-m		mam
sa-m		sam
ma-s		mas
sa-s		sas
mam	sam	mam
sam	sam	mam
sas	sas	mas
Sas	Mas	mas

D. Read the following words.

a-ma	ama
ma-ma	mama
Am	am
sa-ma sa-sa-ma sa-ma-sa-ma	sama sasama sama-sama
a-sa	asa

a-a-sa	aasa
ma-sa	masa
ma-sa-ma	masama

E. Tap the letter Aa on the cellphone's keypad and laptop keyboards.

VI. Eliciting Performance

- A. Name things, objects, and activities with the sound of Aa.
- B. Bring things with the sound of Aa.

VII. Providing Feedback

- A. Fall in Line: Ask the student to Fall in 1(Easy) 2 (Hard) 3 (Difficult) to know their status during the session. Ask the learners to explain.
- B. Giving the students feedback on their performance

VIII. Assessing Performance

- A. Collect the strips of paper with the sound of the letter Aa. The words are hidden within the session area.

ama	sasa	aasa	masasama
asa	sama	sama-sama	masa
mama	sasama	masama	

- B. Hang the food wrapper with the sound of the letter Aa. Choose from the box with food wrappers. Ask one learner to pick one only.

asukal	kape	apog	bunga
tinapa	bigas	tsinelas	
asin	maskada	mamon	

Add buffer food wrappers like:

Milo	Birch Tree	Kopiko
Rebisco	Nescafe	Lucky Me

- C. Tap the letter Aa on the keypad of the cellphone and in the keyboard of the laptop.
- D. Pick one signage with the vowel sound of Aa. Ask the learner to read for five times the signage they picked. Show it to the group and ask them to read the signage five times too. You may add depending on the number of the learners.

Mamuyao	Sampalok	Cuyambay	Tinukan
Tanay	Nayon	Cayabu	Antipolo
Paenaan	Batangasan		

IX. Enhancing Retention and Transfer

Assignment: Think of three daily activities you do that have the sound of the letter Aa. Share your thought in the next session.

Session 4: The Conjunction “Ang”

Materials Needed:

- Big Flashcard of the conjunction “Ang”
- Words Flashcards
- Worksheets
- Laptop
- Pencil
- Whiteboard, marker, and eraser
- Music of “Ang Palaka sa may Sapa”
https://youtu.be/_CmlYymEOH4?si=JyQpraKktGzTmIXw

I. Gaining Attention

- A. Begin with the class by greeting the learners in their Duamagat language.
- B. Sing ang energizer song “Ang Palaka sa may Sapa”. They replace the lyrics with “Ang”.

II. Informing the Learner of the Objectives

1. Pronounce the conjunction “Ang”.
2. Recognize the use of “Ang” in describing things, animals, people, places and activities.
3. Create phrases and simple sentences using the conjunction “Ang”.

III. Stimulating Recall of Prior Learning

- A. Display simple words with the blending sound of Ma and Sa.

IV. Presenting Stimulus

- A. Introduce the conjunction “Ang” by singing the song “Ang Palaka” and then replace all the lyrics with “Ang.”

V. Providing Learning Guidance

- A. Demonstrate pronunciation of the conjunction “Ang”.
 Ang Ang Ang
 ang ang ang
- B. Write “Ang” in the air, on the wall, and on the paper.
- C. Demonstrate the pronunciation of “Ang” combined with the blending sounds of Ma and Sa.

Ang ama
Ang mama
Ang masa
Ang sasama
Ang masama
Ang masasama
Ang sama-sama

D. Show words and images with the conjunction “Ang” combined with the blending sounds of Ma and Sa onscreen of the laptop.

VI. Eliciting Performance

- A. Tap simple phrases using “Ang” combined with the blending sounds of Ma and Sa on cellphone keypads.
- B. Writing simple words using “Ang” with the blending sounds of Ma and Sa

Ang ama
Ang mama
Ang masa
Ang sasama
Ang masama
Ang masasama
Ang sama-sama

VII. Providing Feedback**A. Continue the sentence:**

1. Ang natutunan ko ngayong araw ay _____.
2. I have learned today about _____.
3. Nahirapan ako sa _____.
4. I am having hard time with _____.

B. Giving the students feedback on their performance.**VIII. Assessing Performance****A. Spelling Bee** (Ask the learner to write the words the teacher says). See Worksheet**B. Phrase Hunt** (Look for the phrases with the conjunction “Ang” within the area of the class session) See worksheet.**IX. Enhancing Retention and Transfer**

Assignment: Name things, places, animals, and activities that have Ma and Sa sounds and use the conjunction “Ang”.

Session 5: Letter Name and Sound of Ii

Materials Needed:

- Flashcards/ Flipchart with the letter Ii and corresponding images
- Whiteboard, markers, and eraser
- Letter Ii flashcard
- Picture featuring words with the letter Ii
- Worksheets or activities related to the letter Ii
- Music of “Bahay Kubo”
<https://youtu.be/er3EID03smc?si=N9EygkLanUUvIquQ>
- Word chart
- Audio recordings pronouncing words starting with Ii

I. Gaining Attention

- A. Begin the lesson by greeting the adult Dumagat learners in their native language.
- B. Energizer Song: Sing “Bahay Kubo” then change the lyrics with Ii sound.

II. Informing the Objective

1. Recognize and identify the letter Ii.
2. Pronounce the sound of the letter Ii and the sound of Mm, Ss and Aa.
3. Relate the sound of Ii to things, animals, places, and daily activities.

III. Stimulating Recall of Prior Knowledge

- A. Assignment Feedback: Ask the learners to report the result of their assignment. Name things, places, animals, and activities that have Ma and Sa sounds and use the conjunction “Ang”.

IV. Presenting the Stimulus

- A. Show flashcards of letter Ii.
- B. Introduce a picture of an item starting with the letter Ii
 Ilog (river)
- C. Engage learners by asking them what they usually do in “ilog” and ask them to name rivers they know.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the letter Ii.
- B. Let the learners write the letter Ii in the air, in their arms, on the floor, and on the paper.
- C. Demonstrate and let them repeat the following syllables.

i-m		im	
i-s		is	
s-i		si	
m-i		mi	
Mi	is		im
Si	im		mi
Is	si		im
Mi	im		si

mi-m		mim	
si-m		sim	
mi-s		Mis	
Si-s		sis	
Mim	sis		sim
Mis	sim		Mis
Sim	sis		mim
Mim	mis		sis

VI. Eliciting Performance

A. Demonstrate reading and let them repeat reading the following words.

i-sa	isa
i-i-sa	iisa
mi-sa	misa
Mami	mai
si-si	sis
ma-si-si	masisi

is-is	isis
ma-is	mais

- B. Select 5 sets of words and type on the laptop keyboard and cellphone keypads.

VII. Providing Feedback

- A. Pair-Share: Ask the learners to find a partner. Share any thoughts they wish to share regarding the session today. Ask one of them to share in the big group.
- B. Encourage learners to ask questions and seek clarification.

VIII. Assessing Performance:

- A. Practice reading in pair. Pairs will be given a set of phrases to read.
- Ang mama ay iisa.
Si Mimi ay sasama.
Ang mais ni Ami.
Isasama ni Ami si mimi.
Iisa ang sasama sa ama.
- B. Reading aloud the words together in front of the class.

IX. Enhancing Retention and Transfer:

Assignment: Find a Dumagat story and share it with the group next session.

Session 6: Letter Name and Sound of Oo

Materials Needed:

- Flashcards/ Fannel Board/ Flipcard with the letter Oo and corresponding images.
- Whiteboard, markers, and eraser
- Picture books or stories featuring words with the letter Oo in Dumagat language
- Worksheets or activities related to the letter Oo
- Audio recordings pronouncing words starting with Oo in Dumagat language
- Laptop and Cellphone
- Music of “Tong Tong Tong Tong Pakitong Kitong”

https://youtu.be/hGZ-0ThVkMo?si=Ki_mZBjHAEdtjuCb

I. Gaining Attention

- A. Begin the lesson by greeting the adult Dumagat learners in their native language.
- B. Sing the song “Tong Tong Tong Tong Pakitong Kitong” .

II. Informing the Objective

1. Recognize and identify the letter Oo.
2. Pronounce the sound of the letter Oo.
3. Name things, places, animals, and daily activities with the sound of Oo.

III. Stimulating Recall of Prior Knowledge:

- A. Assignment: Find a Dumagat Story and share it with the group next session.

IV. Presenting the Stimulus

- A. Show flashcards/ flannel/flip charts board with various items starting with the letter Oo in Dumagat language. Let the learners name the pictures.
okra orasan ospital orkid ook
- B. Introduce a picture of an item starting with the letter Oo in Dumagat language on a flashcard- Olang (shrimp)

- C. Engage learners by asking if they know the word and its meaning in Dumagat. Let them share stories about how the learners catch “*olang*” and how they cook it.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the letter Oo
- B. Write the letter Oo in the Air, in the wall, in their worksheets.
- C. Demonstrate reading letter Oo. Let the learners repeat after you.

o-m		om	
o-s		os	
s-o		So	
m-o		mo	
so	mo	Om	
os	so	Mo	
mo	os	So	
om	om	os	

mo-m		mom	
so-m		som	
mo-s		mos	
so-s		sos	
mom	sos	som	
mos	mos	sos	
som	mom	Mos	

mos	som	mom
-----	-----	-----

VI. Eliciting Performance:

A. Read the following words.

a-mo	Amo
Ma-aami	Maamo
a-so	Aso
o-so	oso
Ma-so	maso
Mis-mo	mismo

B. Choose 5 words and type on the laptop and cellphone.

VII. Providing Feedback:

A. Thumbs up, Thumbs down. The teacher will say statements regarding the session today and the learners will be asked to show their responses by doing Thumbs up and Thumbs down.

B. Encourage learners to ask questions and seek clarification.

VIII. Assessing Performance:

A. Write the missing sound in the name of the pictures.

manok sandok ikmo apoy kubo suso maso apog kahoy orasan

IX. Enhancing Retention and Transfer:

Assignment: List Dumagat words with Oo sound.

Session 7: The Conjunction "Ay"

Materials Needed:

- Examples of sentences containing the conjunction "Ay" in Dumagat language
- Whiteboard and markers
- Picture books or stories featuring sentences with the conjunction "Ay"
- Worksheets or activities related to the conjunction "Ay"
- Audio recordings pronouncing sentences containing the conjunction "Ay" in Dumagat language.
- Emojis: Smiling and Frowning Face
- Wordchart
- Copy of the short poem “Ako ay may Aso”
- Music of “Ako ay Masaya” <https://youtu.be/-jR8OhgpIVE?si=c8MP-MiGc9p0urkn>

I. Gaining Attention

- A. Begin the lesson by greeting the adult Dumagat learners in their native language.
- B. Sing the song” Ako ay Masaya”

II. Informing the Objective

1. Identify the use of the conjunction "Ay".
2. Recognize the sound of the conjunction “ay”
3. Create simple sentences using the conjunction “ay”

III. Stimulating Recall of Prior Knowledge

- A. Assignment Feedback: Share words with O sounds.
- B. Review reading the previous letters and conjunctions).
(Mm, Ss, Aa, Ang, Ii, Oo)

IV. Presenting the Stimulus

- A. Write on the board the conjunction “Ay”
- B. Explain the use of the conjunction “Ay”

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the conjunction “ay”.
- B. Write the conjunction in the air, in their palm, and on their worksheet.
- C. Demonstrate reading the following simple sentences using the conjunction “ay.”
 - Ang aso mo ay maamo
 - Ang oso ay maamo
 - Si ama ay isama mo.
 - Si mama ay sasama.
 - Ang aso ay sasama.
 - Ang aso ay sasama sa amo.
 - Ang aso ay sasama sa oso

VI. Eliciting Performance

- A. Ask the learners to complete the sentence:
 - Ang anihan ay sa _____
 - Ang palay ay _____
 - Ang sapa ay _____
 - Ang baboy damo ay _____
 - Ang bata ay _____
- B. Describe the pictures by using a simple sentence. (See worksheet)
- C. Type 2 sentences on the laptop keyboard and cellphone keypads.
Choose among the following sentences:
 - Ang aso mo ay maamo
 - Ang oso ay maamo
 - Si ama ay isama mo.
 - Si mama ay sasama.
 - Ang aso ay sasama.
 - Ang aso ay sasama sa amo.
 - Ang aso ay sasama sa oso.

VII. Providing Feedback

- A. How do you feel about this session today? Each learner will be given 3 emojis, smiling face, poker face and sad face, Ask them to explain their emoji.
- B. Encourage learners to ask questions and seek clarification.

VIII. Assessing Performance:

- A. Reading the short poem below.

AKO AY MAY ASO
created by Jeanoah D. Gique

Ako ay may aso, matalinong totoo
Sa mga lakad ko, sinasamahan ako
Sa mga peligro, ito ay alerto

Ako ay may aso, mahal niya akong totoo
Sa aking pagtulog ay tinatabihan ako
Sa mga taong manloloko, ipinagtatangol ako

Ako ay may aso, kaibigan kong totoo
Kapag ako ay nalulungkot, inaaliw niya ako
Kaya kapag siya ay tahimik, nag-aalala ako

Ang mahal kong aso, hindi hahayaang saktan ng kahit sino
Aalagaan ko siya at yayahapin ng todo-todo
Hindi ko siya pababayaan, mamahalin ng totoo.

- B. Ask questions about the poem.
 1. Ano ang katangian ng aso?
 2. Paano nakakatulong ang aso sa kanyang amo?
 3. Paano din ipinapakita ng amo ang pagmamahal sa kanyang aso?
 4. Ikaw, paano kaya nagtutulungan ng iyong mga alagang aso?

IX. Enhancing Retention and Transfer:

Assignment: Create sentences about the following. Remember to use the conjunction “Ay”. Learners can ask for help from their family members.

Salita	Pangungusap
kaingin	
ilog	
anihan	
palay	
nganga	

Session 8: Letter Name and Sound of Ee

Materials Needed:

- Flashcards with the letter Ee
- Whiteboard, markers, and eraser
- Flashcards featuring words with the letter Ee in Dumagat language
- Worksheets or activities related to the letter Ee
- Music of “On Potok”
https://youtu.be/4gFn4E1rpeE?si=3_lyngTi5c2BYDAn
- Word charts
- Pencil
- Worksheets
- Laptop
- Cellphones

I. Informing the Objective:

- A. Begin the lesson by greeting the adult Dumagat learners with a Dumagat Song “On Potok”
- B. Engage the learner to a short discussion about the song “On Potok”

II. Informing the Objective:

1. Recognize and identify the letter Ee.
2. Pronounce the sound of the letter Ee blending with the sounds of Mm and Ss.
3. Create phrases and sentences integrating the sound of Ee.

III. Stimulating Recall of Prior Knowledge

- A. Assignment Feedback: Create sentences about the following. Remember to use the conjunction “Ay”.

Salita	Pangungusap
kaingin	
ilog	
anihan	
palay	
nganga	

IV. Presenting the Stimulus:

- A. Display the flashcard letter Ee.
- B. Introduce a picture of an item starting with the letter Ee in Dumagat language on a flashcard- Egat (eel). Engage learners by asking if they recognize the word and its meaning. Ask them where and how they catch eel. Let them share how they cook the eel.

V. Providing Learning Guidance:

- A. Demonstrate the pronunciation of the letter Ee.
- B. Write the letter Ee in the air, in their palm, and on their paper.

e-m	em	
e-s	es	
e-b	eb	
m-e	me	
s-e	se	
b-e	be	
eb	es	em
em	eb	es

es	Em	Eb
me	Se	Be
be	Se	Be
se	Be	me

	m	s	b
me	mem	mes	meb
se	sem	ses	seb
be	bem	bes	beb

VI. Eliciting Performance:

A. Let the learners read the following words.

ba-ba-e	babae
me-sa	mesa
bi-be	bibe
be-so	beso
se-bo ma-se-bo	sebo masebo
bo-ses	bozes

B. Encode three words in the laptop and cellphone.

VII. Providing Feedback:

3-2-1 Exit

1. What have you learned today?
2. What part of the lesson have you not learned today?
3. What part of the lesson do you want to learn more?

VIII. Assessing Performance:

- A. Words in a Box (The learners will collect at least three words with Ee sound in the box) These words may include the following food wrappers, signages, activities, names of persons, animals plants, and object. Here are some examples:

kape	weles (hatangkaye language)	Elmo
ate	tegek (hatangkaye language)	Teresa
bote	Ema	pera

- B. Let the learners read aloud the words they picked from the box.

IX. Enhancing Retention and Transfer:

- A. Assignment: Practice reading the following words:

mesa	simba	bores	bibe	basbas
Sebo	beso	babae	iba	mais

- B. Find food wrappers with Ee sound. As many as the learners can. Bring the next session.

Session 9: Letter Name and Sound of Uu

Materials Needed:

- Big Flashcard of Letter Uu
- Flashcards with words containing the letter Uu in Dumagat language
- Whiteboard, markers and eraser
- Box
- Things in the box with Uu sound
- Worksheet with exercises focusing on the letter Uu in Dumagat language
- Laptop
- Cellphone
- Worksheets
- Wordchart
- Music: “Mag-exercise Tayong Tuwing Umaga”
<https://youtu.be/BdX2OMwIrsg?si=uU6vQrkiAibSIhW>

I. Gaining Attention

1. Begin the lesson by introducing the song “Mag-exercise Tayo Tuwing Umaga” then replace the lyrics with the sound of Uu.

II. Informing Learners of the Objective:

1. Identify the letter name of Uu.
2. Pronounce the sound of letter Uu.
3. Recognize words, phrases and sentences using the sound of letter Uu.
4. Relate daily activities with the sound of Uu.

III. Stimulating Recall of Prior Learning

1. Assignment Feedback: Review reading the following words:

mesa	simba	bores	bibe	basbas
Sebo	beso	babae	iba	mais

IV. Presenting the Stimulus:

- What's in the bayong? (Let the learners guess what's in the bayong by giving them at least a maximum of 3 clues. Objects in the box have Uu sound. It must be an actual object) upo, supot, suka, suklay, suso
- Show the Flashcard of Letter Uu.

V. Providing Learning Guidance:

- Demonstrate the pronunciation of letter Uu.
- Demonstrate writing letter Uu in the air, in the back of their fellow learners, in their worksheets.
- Demonstrate reading the following syllables. Let the learners repeat.

u-m		um	
u-s		us	
u-b		ub	
m-u		mu	
s-u		su	
b-u		bu	
ub	us	um	ub
um	ub	us	um
us	um	ub	us
mu	su	bu	mu
bu	mu	su	bu
su	bu	mu	su

m s b	u	m	s	b
mu		mum	mus	mub
su		sum	sus	sub
bu		buym	bus	bub

IV. Eliciting Performance:

A. Let the learners read the following words.

u-sa	usa
u-be	ube
u-so	uso
bu-o bu-mu-o	buo bumuo
su-si	susi
mu-mo	mumo
u-si-sa ma-u-si-sa	usisa mausisa
u-bo u-mu-bo u-mu-u-bo	ubo umubo umuubo
su-bo su-su-bo su-mu-bo	subo susubo sumubo
u-bos u-mu-bos	ubos umubos

u-bas	ubas
bus	bus
sub-sob su-mub-sob	sub-sob sumubsob
mus-mos	musmos

B. Tap 5 words on the laptop and cellphone keyboards.

V. Providing Feedback:

- A. Share one word that you've learned today.
- B. Allow the learners to ask questions.

VI. Assessing Performance

A. Read the short poem below.

UBOS!

Sumubo ang musmos, subo ang ube

Sumubo si ama, subo ang ubag

Sumubo si mama, subo ang saba

Aba! Ubos ang ube, ubos ang ubag

Ubos ang saba!

B. Answer the following questions:

1. Ano ang sinubo ng musmos?
2. Ano naman sinubo ni ama at ni mama?
3. Sino ang may ube, ubag, at saba?

VII. Enhancing Retention and Transfer:

Assignment: Make a list of places, names, things, plants, animals and daily activities with Uu sound.

Session 10: Letter Name and Sound of Bb

Materials Needed:

- Flashcards with pictures of objects starting with Bb (in the context of Dumagat culture if possible)
- Whiteboard, markers and eraser
- Wordchart
- Letter Bb posters (incorporating Dumagat cultural elements if available)
- Worksheets for letter tracing.
- Music ‘Pag-ibig tulad ng Batis’
https://youtu.be/vJ_xzcazveQ?si=0zz4uNNS5ZvYSSSti
- Ball

I. Gaining Attention:

- A. Begin the lesson by greeting the participants in their native Dumagat language.
- B. Energizing Song: ‘Pag-ibig tulad ng Batis.’ Replace the lyrics with Bb sound.

II. Informing Learners of the Objective:

1. Pronounce the sound of Letter Bb
2. Identify words that begin with the sound of Bb
3. Relate things, place, plants, animals, people and activities with sound of Bb.

III. Stimulating Recall of Prior Learning:

- A. Feedback of the last assignment: Think of five of any of the following and try to write it in your paper. Ask the help from your family.
 - Places
 - Names
 - Things

- Plants
- Animals
- Daily activities

IV. Presenting Stimulus Material

- Show the participants the letter Bb flashcards.
- Play ethnic music while passing a ball. Every time the music stops, ask the learners to name the objects. (The teacher must prepare objects starting with the sound of Bb)

V. Providing Learning Guidance:

- Demonstrate the correct pronunciation of the letter Bb. Encourage participants to repeat after you practice.
- Read the following syllables.

b-a		ba	
b-i		bi	
b-o		bo	
a-b		ab	
i-b		ib	
o-b		ob	
bo	bi	ba	
ba	bo	bi	
bi	ba	bo	
ab	ob	ib	
ob	ib	ab	

ib	ab	ob
----	----	----

b	a i o	m	s	b
ba		bam	bas	bab
bi		bim	bis	bib
bo		bom	bos	bob
m s	ab ib ob	mab mib mob	sab sib sob	

VI. Eliciting Performance:

- A. Demonstrate pronouncing Letter Bb.
- B. Demonstrate writing letter Bb in the air. Have participants take turns coming up to the whiteboard to trace the letter Bb using their fingers.
- C. Read the following words.

ba-ba ba-ba-ba ma-ba-ba	baba bababa mababa
ba-so	baso
ba-sa	basa

ba-ba-sa ma-ba-sa	babasa mabasa
i-ba i-ba-i-ba	iba iba-iba
ba-o	bao
sa-ba	saba
sa-bi sa-bi-sa-bi ma-sa-bi	sabi sabi-sabi masabi
bi-sa ma-bipsa	bisa mabisa
a-bo	abo
si-ba ma-si-ba	siba masiba
sim-ba	simba
sam-ba	samba

D. Type 5 words on the laptop and cellphone.

VII. Providing Feedback:

- A. Pass the ball while ethnic music is playing. When the music stop, ask them to tell one word they learned about letter Bb.
- B. Offer intervention for struggling learners.

VIII. Assessing Performance

- A. Encircle the words with Bb sound.

- Si Ambo ay may ubo.
- Ang aso ay may subo.
- Si mama ay may ube sa mesa.
- Ang ama ay may baso.
- Si Eba ay may mobi.

B. Word Factory: Create words with Bb sound as many as the learners can from the letters on the box.

m a s i o b

Example of words can be:

baso, abo, Ambo, iba, simba, siba, basi,

IX. Enhancing Retention and Transfer:

Assignment: Encourage participants to find and write down Dumagat words that have a "Bb" sound in their environment or community. They can share their findings and reflections during the next session.

Session 11: Letter Name and Sound of Tt

Materials Needed:

- Flashcard of Letter Tt
- Word chart
- Worksheets
- Handkerchief
- Whiteboard, marker and eraser
- Laptop and Cellphone
- Music of “Leron, Leron Sinta”

<https://youtu.be/firHRhLsprc?si=jtX1dm38RHmhQ0w5>

I. Gaining Attention

- A. Begin the class by greeting the learners.
- B. Sing an energizing song “Leron, Leron Sinta”

II. Informing Learners of the Objective

1. Identify the letter Tt, recognize its sound,
2. Name things, places, animals, people, and daily activities with Bb sound.
3. Use the Bb sound in forming simple words.

III. Stimulating Recall of Prior Learning

- A. Feedback on the Assignment: Encourage participants to find and write down Dumagat words that start with Bb in their environment or community.

IV. Presenting the Stimulus Material

- A. Show flashcards of the letter Tt.
 - B. Say the word “Talangka” (river crab)
- Ask the learners to say something about the “talangka”.

V. Providing Learning Guidance

- A. Demonstrate the correct way to pronounce the sound of the letter Tt.
- B. Demonstrate the proper way to pronounce the following syllables with the sound of Tt.
- C. Ask the learners to write the letter Tt in the air, on the wall, in their palm, and on the worksheet paper.

t-a	ta	a-t	at
t-e	te	e-t	et
t-i	ti	i-t	it
t-o	to	o-t	ot
t-u	t-u	u-t	ut
to		tu	
te		ti	
ta		tu	
et		ot	
it		ut	
ot		at	

D. Demonstrate the proper way to pronounce the following words with the sound of Tt.

ta-sa	tasa
ta-bo	ta-bo
ta-ba ma-ta-ba	taba ma-ta-ba
ta-o ma-ta-o	ta-o ma-ta-o
ba-ta ba-ba-ta bu-ma-ta	bata babata bumata

bu-to ma-bu-to	buto mabuto
ta-ma tu-ma-ma	tama tumama
tu-bo tu-mu-bo	tubo tumubo
bo-te	bote
ba-it ma-ba-it	bait mabait

E. Demonstrate reading the following syllables blending with other letter sounds.

	m	s	b	t
ta	tam	tas	tab	tat
te	tem	tes	teb	tet
ti	tim	tis	tib	tit
to	tom	tos	tob	tot
t	tum	tus	tub	tut

	t		t		t
ma	mat	sa	sat	ba	bat
me	met	se	set	be	bet
mi	mit	si	sit	bi	bit
mo	mot	so	sot	bo	bot

mu	mut	su	sut	bu	but
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VI. Eliciting Performance

1. Have students practice reading the following words.

a-tis	atis
tim-ba	timba
bu-tas	butas
tam-bo	tambo
i-tim	itim
ba-tis	batis

2. Encircle the correct word to complete the sentence (Naming the pictures) See worksheet. (mata, tuta, sampalok, ube, timba, atis, itim)

VII. Providing Feedback

- A. Play a Dumagat Song while passing a handkerchief, everytime the music stops, ask the learning holding the hanky what was he/she learned today.
- B. Offer positive reinforcement for students who successfully write the letter Tt correctly.

VIII. Assessing Performance

- A. Bring Me Game: Find things with letter Tt sound. The learner who earned the most won the game.
- B. Individual oral reading using the word charts with the letter Tt sound.

IX. Enhancing Retention and Transfer

Assignment: Create 5 sentences using the following words.

1. bata
2. saba
3. mata
4. suba
5. tuba

Session 12: Letter Name and Sound of Kk

Materials Needed:

- Letter Kk Flashcards
- Writing materials
- Word Charts
- Recharged Cellphone and Laptop
- Music” Kaming mga Tribo”
<https://youtu.be/rIN7BQ6EYpo?si=nSMzYBxUYouI2MzV>
- Written copy of the short poem “Sa Kubo” in large texts.

I. Gaining Attention

- A. Start the lesson by greeting the adult Dumagat learners warmly in their native language.
- B. Sing a Dumagat Song: “Kaming Mga Tribo”. Engage in a short discussion about the song.

II. Informing Learners of the Objective

By the end of the lesson, adult Dumagats will be able to

1. Recognize the sound of letter Kk
2. Create basic words using the Kk sound.
3. List words with the Kk sound.

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback: **Create 5 sentences using the following words:**
 1. bata
 2. saba
 3. mata
 4. suba
 5. tuba
- B. Review pronouncing the previously learned letters. Use Alphabet Chart.

IV. Presenting the Stimulus Material

Show a flashcard of the Letter Kk

V. Providing Learning Guidance

- A. Demonstrate the sound of the Letter Kk.
- B. Write the letter Kk in the air, on the floor, on the wall, and the paper sheets.
- C. Read the following syllables.

ka	ke	ki	ko	ku
kam	kem	kim	kom	kum
kas	kes	kis	kos	kus
kab	keb	kib	kob	kub
kat	ket	kit	kot	kut
kak	kek	kik	kok	kuk

ak	ek	ik	ok	uk
mak	mek	mik	mok	muk
sak	sek	sik	sok	suk
bak	bek	bik	bok	buk
tak	tek	tik	tok	tuk

VI. Eliciting Performance

- A. Read the following words.

ka-ma	kama
tu-ka	tu-ka
ka-ti ma-ka-ti	kati ma-ka-ti
ke-so	ke-so
ki-ta	kita

ma-ki-ta	makita
si-ko	siko
ku-bo	ku-bo
ku-ko	kuko
biik	biik
saa-kim	sakim
siksik sumiksik	siksik sumiksik
sak-si	saksi
ba-kas	bakas
ta-kas	takas
ta-kam	takam
ba-tok	batok
i-tik	itik
i-tak	itak

B. Type five words on the laptop and five words on the cellphone.

VII. Providing Feedback

Ask individual learners to do the clap system.

5-3-2 Clap System: 5 claps for completing following the lessons, 3 for needs additional help, 2 – needs individual coaching.

VIII. Assessing Performance

A. Let the learner read the following narrative “Sa Kaingin”

SA KAINGIN

Likha nina: Rubie Joy Alarcon at Jeanoah Gique

Marami akong magagandang karanasan sa kaingin. Dito kami nagtatanim ng aming makakain. Mahirap man ito ngunit masaya pa ring gawin, laluna't , marami kaming katuwang sa gawain.

Gulok ang aming kasangkapan upang gawaing paghahawan, pagdadamo, pagtatanim ay maging magaan. Sa paggawa ng aming kubo ay gulok din ang aming tangan. Sa paghuhukay ng kamoteng kahoy, kamoteng baging ay gulok din ang aming katuwang. Naku, kaysarap nang kumain laluna't mainit na kape ay nakahain.

Aba, kaysayang pagmasdan ang aming kaingin. Sabay sabay kasing namumunga ang aming mga pananim, may kamatis, pako, kadyos at kalabasa. Namitas na nga ang anak kong si Kyla upang sa tanghalian ay mayron ng pagsalu-saluhan. Si Kino naman ay nagsaing na ng kanin sa kaldero at nagpainit na ng tubig sa maliit na kaserola.

Lahat kami ay masaya sa kaingin. Ang sarap tumawa sa halakhahak na nakakahawa.

B. Let them answer the following questions orally.

1. Anong mga magagandang karanasan nung tauhan sa maikling kuwento?
2. Anong kasangkapan ang kanilang gamit upang mapagaan ang kanilang gawain sa kaingin?
3. Anu-anong mga pananim ang makikita sa kanilang kaingin?
4. Ikaw, anu-ano ang iyong mga karanasan sa kaingin?

IX. Enhancing Retention and Transfer

Assignment:

1. Write the names of five places you know with the sound of letter Kk.
2. Five foods found in sari-sari store with Kk sound labels.

Session 13: Letter Name and sound of Ll

Materials Needed:

- Flashcard of Letter Ll.
- Whiteboard, markers and erase
- Worksheets with exercises related to the letter Ll
- Word chart
- Recharged cellphone and laptop
- Music of “Lulalely” https://youtu.be/ZB2fLcoF1rs?si=zgo5kKd4c5t_EwJa

I. Gaining Attention

- A. Greet the learners and sing the song “Lulalely”
- B. Show images of objects starting with Ll to capture their attention.

II. Informing Learners of the Objective

By the end of the lesson, adult Dumagat learners will be able to

1. Identify and pronounce the letter Ll correctl
2. Recognize words that begin with or contain the letter Ll.
3. Relate things, animals, people, place and daily activities with the sound of Ll.

III. Stimulating Recall of Prior Learning

Assignment Feedback:

1. Write names of five places you know with the sound of letter Kk.
2. Five foods found in sari-sari store with Kk sound labels

IV. Presenting the Stimulus

Introduce the letter Ll using the flashcards.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of Letter Ll.
- B. Write Letter L in the air, in their back and in the board.
- C. Demonstrate Reading the following syllables.

la	le	li	lo	lu
lam	lem	lim	lom	lum
lab	leb	lib	lob	Lub
Lat	let	lit	lot	Lut
lak	lek	lik	lok	Luk

lal	lel	lil	lol	lul
-----	-----	-----	-----	-----

al	el	il	ol	ul
mal	mel	mil	mol	mul
sal	sel	sil	sol	sul
bal	bel	bil	bol	bul
tal	tel	til	tol	tul
kal	kel	kil	kol	kul

VI. Eliciting Performance

A. Allow the learners to read the following words:

la-ta	lata
la-la-ki	lalaki
bo-la	bola
ma-la-bo	malabo
li-ma	lima
bi-li bu-mi-li bu-mi-bili	bili bumili bumibili
lo-la	lola
lu-ma	luma
lu-to ma-lu-to ma-lu-lu-luto	luto maluto maluluto
ka-sal	kasal
ki-los ku-mi-los	kilos kumilos

ku-mi-ki-los	kumikilos
li-kot	likot
ma-li-kot	malikot
ba-lik bu-ma-lik ba-ba-lik	balik bumalik ba-ba-lik
la-kas ma-la-kas lu-ma-lakas	lakas malakas lumalakas
ba-li-kat	balikat
ku-lit	ma-kulit
bi-lis ma-bi-lis bu-mi-lis	bilis bu-mi-lis bumilis
ak-lat	aklat

B. Read the following short poem:

ANG MGA BATA

Ang mga bata ay makukulit
 Sila ay mabibilis kumilos
 Sila ay malilikot
 Sila ay mga bibo
 Sila ay aalis, babalik
 Aalis, babalik!

C. Answer the following questions:

1. Sino ang mga inilawaran sat ula?
2. Paano inilarawan ang mga bata?

3. Sinong mga bata ang kilala mo?

D. Let the learners type five words of their choice with Ll sound in the laptop and cellphone.

VII. Providing Feedback

Thumbs Up-Thumbs Down. Ask them to show thumbs down if they are satisfied with the session today and thumbs down if not. Approach learners who show thumbs down for intervention.

VIII. Assessing Performance

A. Read the following tongue-twister:

basa base baso	base baso basa	baso basa base
bata lata mata	mata bata lata	lata mata bata
baso maso laso	laso baso maso	maso laso baso
luto buto kuto	kuto luto buto	buto kuto luto
lasa basa tasa	basa tasa lasa	tasa lasa basa

IX. Enhancing Retention and Transfer

Assignment: Encourage learners to create their list of Ll words they encounter in their daily lives as many as they can.

Session 14: Letter Name and Sound of Yy

Materials Needed:

- Flashcard of letter Yy
- Whiteboard, markers, and eraser
- Word chart
- Worksheets with exercises related to the letter Yy
- Recharged laptop and cellphone
- Music of “Gumiling-Giling Ka”

<https://youtu.be/l3JP-HVNgIA?si=DEMEiCMXDJrkhGBq>

I. Gaining Attention

- A. Greet the learners Use a flashcard with the letter Yy
- B. Sing the energizer Song: “Gumiling-Giling Ka”. Replace the lyrics with the sound of Yy

II. Informing Learners of the Objective

1. Identify and pronounce the letter Yy correctly
2. Recognize words that begin with or contain the letter Yy.
3. Create sentences using the sound of Yy.

III. Stimulating Recall of Prior Learning

Assignment Feedback: Encourage learners to create their list of L1 words they encounter in their daily lives as many as they can.

IV. Presenting the Stimulus

- A. Introduce the letter Yy using the flashcards.
- B. Show them picture of “Yantok” (rattan), Ask them what do they use of “Yantok”.

V. Providing Learning Guidance

- A. Demonstrate pronouncing the sound of Yy. Let the learners repeat.
- B. Write letter Y in the air, in their palm, in the paper worksheets.
- C. Demonstrate reading the following syllables.

ya	ye	yi	yo	yu
yam	yem	yim	yom	yum
yas	yes	ysis	yos	yus
yab	yeb	yib	yob	yub

yat	yet	yit	yot	yut
yak	yek	yik	yok	yuk
yal	yel	yil	yol	yul
yay	yey	yiY	yoy	yuy

ay	ey	Iy	oy	uy
may	mey	miy	moy	muy
say	sey	siy	soy	suy
bay	bey	biy	boy	buy
tay	tey	tiy	toy	tuy
kay	key	kiy	koy	kuy
lay	ley	Liy	loy	luy

VI. Eliciting Performance

A. Let the learners read the following words independently.

sa-ya ma-sa-ya	saya masaya
la-ya ma-la-ya	laya malaya
ye-ma	yema
ye-lo	yelo
ye-so	yeso
yo-yo	yoyo
ta-yo tu-ma-yo tu-ma-ta-yo	tayo tumayo tumatayo

la-yo ma-la-yo	layo malayo
ya-mot	yamot
ka-may	kamay
o-koy	okoy
ba-boy	baboy
ka-suy	kasuy
a-moy	amoy
sa-bay su-ma-bay	sabay sumabay
ka-la-may	kalamay
ta-tay	tatay
sa-kay	sakay

B. Let them read the following sentences:

1. Masaya ako.
2. Matamis ang yema
3. Tatlo ang yelo
4. Sumulat ang yeso.
5. Ito ay yoyo ko,
6. Tumatayo ang lalaki.
7. Malayo ba?
8. Yamot ako.
9. Maalat ang okoy.
10. Masaya si Tatay.

C. Let them choose five words to type in the laptop and cellphone.

VII. Providing Feedback

A. Complete the sentences:

I learned today that _____.

I need to learn more about _____.

I did not learn about _____.

B. Offer them help on how to improve their reading skills.

VIII. Assessing Performance

A. Encircle the words with the sound of Yy

1. Kay kuya ang aklat.
2. Kay ate ang bulaklak
3. Ang baso ay kay lola
4. Ang yoyo ay kay tatay.
5. Amoy bulaklak.

B. Read the short poem below.

Ako Kaya?

Ang maya ay kay Eba
 Ang itik ay kay Yame
 Ang baboy ay kay ama
 Ang biik ay kay Siso
 Ang aso ay kay Lisa
 Ang bibe ay kay Ambo
 Ako kaya?

C. Answer the following questions.

1. Ilan ang hayop na nabanggit sa tula?
2. Ano ang hilig ng kanilang pamilya ayon sa nabasa mong tula?
3. Anong hayop ang inyong alaga?

IX. Enhancing Retention and Transfer

Homework: Create sentences using the following words.

1. yatab
2. yantok
3. yuro
4. Binayoyo
5. Yokyok

Session 15: The Conjunction "Mga"

Materials Needed:

- Flashcard of “Mga”
- Flashcards with phrases or sentences containing "Mga"
- Whiteboard, markers, and eraser.
- Worksheets with exercises related to using "Mga"
- Sentences chart
- Recharged laptop and cellphone
- Music of “Ang mga Ibon”
<https://youtu.be/eSGmWg2MGrQ?si=JdExEf0ppfeSxzpG>
- Lyrics of the song “Ang mga Ibon”

I. Gaining Attention

- A. Begin the lesson by greeting the learners and engaging them in a brief discussion about things they do together as a group or community.
- B. Sing an energizer song: “Ang mga Ibon”.

II. Informing Learners of the Objective

By the end of the lesson, adult Dumagat learners will be able to

1. Read the conjunction “Mga”
2. Identify the use of the conjunction "Mga"
3. Construct phrases and sentences correctly using the conjunction “Mga”

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback. Create sentences using the following words.
 1. yatab
 2. yantok
 3. yuro
 4. Binayoyo
 5. Yokyok

IV. Presenting the Stimulus

- A. Introduce the conjunction "Mga" using flashcard pictures of the following:
 1. Mga _____ (sako)
 2. Mga _____ (mais)
 3. Mga _____ (buto)
 4. Mga _____ (tala)
 5. Mga _____ (okoy)

V. Providing Learning Guidance

- A. Demonstrate how to pronounce “Mga”
- B. Write “Mga” in the air, in the palm, in the wall, in the paper.
- C. Type “Mga” in the laptop and cellphone.

VI. Eliciting Performance

- A. Read the following sentences:
 - 1. Ang mga bata ay sumama kay Tatay.
 - 2. Ang mga aso ay maaamo.
 - 3. Ang mga babae ay umalis.
 - 4. Ang mga lalaki ay malalakas.
 - 5. Ang mga gabi ay masarap.
- B. Let the learners think of things that they can use “Mga”
- C. Type at least 3 sentences on the laptop and cellphone. Choose from activity A.

VII. Providing Feedback

- A. Let the learners say a word about the session today.
- B. Offer intervention for struggling learners.

VIII. Assessing Performance

- A. Choral reading where learners read aloud together, emphasizing the use of "Mga."

Mga bato	Mga aso	Mga ube	mga yoyo
Mga bata	Mga apo	mga tuta	
Mga mesa	Mga itak	mga kamay	
Mga maso	Mga oso	mga lata	

IX. Enhancing Retention and Transfer

- A. Practice reading the Filipino popular fellowship song below. Encircle the conjunction “Ang” and box the conjunction “Mga”.

“ANG MGA IBON”

Ang mga ibon
Na lumilipad
Ay mahal ng Diyos
Hindi kumukupas

Ang mga ibon na lumilipad
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Ang mga isda
Na lumalangoy
Ay mahal ng Diyos (ay mahal ng Diyos)
Hindi kumukupas (hindi kumukupas)

Ang mga isda na lumalangoy
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Ang mga bata (ang mga bata)
Na naglalaro (na naglalaro)
Ay mahal ng Diyos
Hindi kumukupas

Ang mga bata na naglalaro
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Session 16: Letter Name and Sound of Nn

Materials Needed:

- Flashcards of Letter Nn
- Whiteboard, markers, and eraser
- Worksheets with exercises related to the letter Nn
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Mam-inan with a complete set of nganga ingredients (bettle nut, bettle pepper, rolled tobacco leaf, lime)
- Poemchart in big text.
- Music “Isa, Dalawa, Tatlo, Una-unahan Tayo”
<https://youtu.be/usRDXBx7uvU?si=LiNludMNzymYWivj>

I. Gaining Attention

- A. Begin the lesson with a greeting and engage the learners by showing them a flashcard with the letter "Nn" and images of objects starting with Nn.
- B. Sing an energizer song “Isa, Dalawa, Tatlo, Una-unahan Tayo”. Replace the lyrics with the sound of Nn.

II. Informing Learners of the Objective

1. Identify and pronounce the letter Nn correctly.
2. Recognize words that begin with the sound of Nn.
3. Relate things, animals, places, people, and daily activities with sound of Nn.

III. Stimulating Recall of Prior Learning

Assignment Feedback: Review reading the lyrics of “Ang mga Ibon”. Let the learners show their assignment sheets.

IV. Presenting the Stimulus

- A. Introduce the letter Nn using the flashcard.
- B. Write the letter Nn on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

- A. Demonstrate the sounding letter Nn.
- B. Write the letter Nn in the air, on the back of their fellow learners, and in the paper.
- C. Read the following syllables:

Na	ne	ni	no	nu
----	----	----	----	----

Nam	nem	nim	nom	num
Nas	nes	nis	nos	nus
Nab	neb	nib	nob	nub
nat	net	nit	not	nut
nak	nek	nik	nok	nuk
nal	nel	nil	nol	nul
nay	ney	niy	noy	nuy
nan	Nen	nin	non	nun

an	en	in	on	un
man	men	min	mon	mun
san	sen	sin	son	sun
ban	ben	bin	bon	bun
tan	ten	tin	ton	tun
kan	ken	kin	kon	kun
lan	len	lin	lon	lun
yan	yen	yin	yon	yun

VI. Eliciting Performance

A. Read the following words and sentences.

ma-na mi-na-na	Minana ko ito kay lolo
bi-na-ta	Binata na si Ambo.
ne-ne	Kay Nene and bulaklak.
ma-ni	Maalat ang mani.
ma-ni-la	Malayo ang Manila

a-ni-no	Nakikita ko ang anino ko.
ba-ya-ni	Siya ay bayani.
an-tok i-na-an-tok	Inaantok na ako.
na-nay	Si nanay Nena ay mabait.
am-bon u-ma-am-bon	Umaambon na.
u-lan	Mas malakas ang ulan.
se-men-to	Tuyo na ang semento.
li-nis ma-li-nis	Malinis na ang mesa.
u-nan	Malambot ang u9nan.
nu-nal	Malaki ang nunal niya.
ka-nin	Luto na ang kanin.

B. Choose three sentences and type on the laptop and cellphone.

VII. Providing Feedback

A. Pass the Mam-inan: (Mam-inan is a Dumagat pouch where all the ingredients for their “nganga” is being kept.) While playing ethnic music, pass around the mam-inan. When the music stops, let the learner bite one ingredient according to the following:

- Maskada (rolled tobacco)- if the lesson is clear.
- Bunga (beatle nut)- if she/he needs to learn more.
- Ikmo(betel pepper)- if she/he has not learned anything at all.

B. Offer intervention for struggling learners.

VIII. Assessing Performance

A. Read the short poem.

B.

SA TANAY
Ni Jeanoah D. Gique

Ako si lola Nena
Ako ay luluwas sa bayan ng Tanay

sasama ko ang apo ko, si Lina
Ibibili ko siya, itim na sapatos
Bibili ako asin, bigas at tinapa
Tuwina, masaya sa Tanay
Babalik ako na may dala-dala
Mga apo ko ay masaya
Sa susunod ay isasama ko sila.

C. Answer the following questions:

1. Sino ang lola sa tula?
2. Saan luluwas ang lola sa tula?
3. Sino ang isasama ni lola?
4. Ano ang mga bibilhin ni lola?
5. Ano ang pakiramdam nil ola kapag lumuluwas sa Tanay?
6. Sino ang isasama ni pagbalik niya sa Tanay?

IX. Enhancing Retention and Transfer

Assignment: List 3 places, 3 names, 3 foods, and 3 daily activities with the Nn sound.

Session 17: Letter Name and Sound of Gg

Materials Needed:

- Flashcards of Letter Gg
- Whiteboard, markers, and eraser
- Worksheets with exercises related to the letter G
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Copy of a life story in big text.
- Music of “Kamusta Ka, Halina’t Magsaya”
<https://youtu.be/Q9RRoRzdnNA?si=gi9BRzXAL282GzYr>

I. Gaining Attention

- A. Begin the lesson with a greeting.
- B. Sing and energizer song: “Kamusta ka, Halina’t Magsaya!”

II. Informing Learners of the Objective

1. Identify and pronounce the letter Gg correctly.
2. Recognize words with the sound of Gg.
3. Relate things, animals, places, people, and daily activities with sound of Gg.

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback: List 3 places, 3 names, 3 food and 3 daily activities with Nn sound.
- B. Present picture and word of “Gugo”. Ask them how they get gugo vine and how they use it in their daily lives.

IV. Presenting the Stimulus

- A. Introduce the letter Gg using the flashcard.
- B. Write the letter Gg on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

- A. Demonstrate sounding letter Gg.
- B. Write letter Gg in the air, on their palm, and on the paper.
- C. Read the following syllables:

ga	ge	gi	go	gu
gam	gem	gim	gom	gum
gas	ges	gis	gos	gus
gab	geb	gib	gob	gub

gat	get	git	got	gut
gak	gek	gik	gok	guk
gal	gel	gil	gol	gul
gay	gey	giy	goy	guy
gan	gen	gin	gon	gun
gag	geg	gig	gog	gug

ag	eg	ig	og	ug
mag	meg	mig	mog	mug
sag	seg	sig	sog	sug
bag	beg	big	bog	bug
tag	teg	tig	tog	tug
kag	keg	kig	kog	kug
lag	leg	lig	log	lug
yag	yeg	yig	yog	yug
nag	neg	nig	nog	nug

VI. Eliciting Performance

A. Read the following words and sentences.

ga-bi	Ay! Gabi na!
ga-tas	Matamis ang gatas.
a-gi-la	Malaya ang mga agila.
sa - go	May sago ang inumin.
li – go na – li - go	Naligo ako kanina.

gu – sa - li	Matataas ang mga gusali.
gu – ya – ba - no	Guyabano ang binili ko.
gu – tom na – gu - tom	Nagutom si tatay.
git - na	Itim ang nasa gitna.
ga – gam - b	Takot ako sa gagamba.
gas – tos ma – gas - tos	Gagastos si ate.
tu - big	Tubig ang ininom ko.
bi – gat ma – bi - gat	Mabigat ang gallon na may tubig.
ba – gal ma - ba - gal	Mabagal siya kumilos.
gin - to	Kay nanay ang mga ginto.
sig – la ma – sig - la	Masigla ang mga bata.
ka – i – bi - gan	Kaibigan kita.

B. Choose three sentences and type on the laptop and cellphone.

VII. Providing Feedback

- A. Ask the learners to say a word about the session today.
- B. Offer intervention.

VIII. Assessing Performance

- A. Read the real-life story below.

ANG GUGO

Ni: Maurine Doroteo

Ang aking karanasan sa Gogo, na hinding hindi ko makakalimutan ay ang aming paggagala ng isa kong pinsan sa kagubatan sa gulod para mag hanap ng gogo at katanghalian na kami ay umalis kaya pagod na pagod ako at ang aking pinsan sa pag akyat sa bundok at ang sabi ng aking pinsan ay kunwari ay kami ang mga scientist at ng malapit

na kami sa tuktok ay ang sabi ko ay wag na kaming tumuloy dahil hindi kuna kaya kaya nag iyak wana pero ang sabi ng pinsan ko ay wag kanang umiyak dahil malapit tana. Nang makarating na kami sa tuktok ng bundok ay masaya kaming mag pinsan dahil sa wakas ay nakarating narin kami sa gusto naming puntahan at maya maya ay pauwi na kami ng aking pinsan ng bigla siyang nasugatan kaya umiyak siya kaya't ang sabi niya ay humanap wa ng pantali sa kanyang sugat pero wala akong nakita kaya nakaisip siya na pilasin nalamang ang kanyang damit para itali sa sugat at ang sabi niya ay papagalitan na siya ng kanyang itay kaya binilisan namin ng pag uwi at ng malapit na kami ay nakakita na kami ng gogo para gawing laruan namin.

- B. Encircle the letters with the Gg sound in the story. Enlist those words in your paper.

IX. Enhancing Retention and Transfer

Assignment: Write daily activities with Gg sound as many as you can.

Session 18: Letter Name and Sound of Rr

Materials Needed

- Flashcards of Letter Rr
- Whiteboard, markers, and eraser
- Worksheets with exercises related to the letter Rr.
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Poem in big text.
- Large Pictures of objects with an Rr sound.
- Music: “On Potok”
<https://youtu.be/4gFn4E1rpeE?si=lJzeJMg5uWGmbEZe>

I. Gaining Attention

- A. Begin the lesson with greetings and engage the learners by showing them a flashcard with the letter Rr.
- B. Sing an energizer song. “Mag-aral” in the tune of “On Potok”. (See Learning Resource for Session 19)

II. Informing Learners of the Objective

1. Identify and pronounce the letter Rr correctly.
2. Recognize words with the sound of Rr.
3. Relate things, animals, places, people, and daily activities with the sound of Rr.

III. Stimulating Recall of Prior Learnin

- A. Assignment Feedback: Write daily activities with the Gg sound.
- B. Present pictures and words starting with the sound of Rr in Dumagat language and Filipino language.
 - rasa (Dumagat word-broom grass)
 - rangod (Dumagat word-for balite)
 - resibo
 - rosas
 - regalo

IV. Presenting the Stimulus

- A. Introduce the letter Rr using the flashcard
- B. Write the letter Rr on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

- A. Demonstrate sounding letter Rr.
- B. Write letter Rr in the air, on their arm, and on the paper.
- C. Read the following syllables:

ra	re	ri	ro	ru
ram	rem	rim	rom	rum
ras	res	ris	ros	rus
rab	reb	rib	rob	rub
rat	ret	rit	rot	rut
rak	rek	rik	rok	ruk
ral	rel	ril	rol	rul
ray	rey	riy	roy	ruy
ran	ren	rin	ron	run
rag	reg	rig	rog	rug

rar	rer	rir	ror	ruk
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ag	eg	ig	og	ug
mar	mer	mir	mor	mur
sar	ser	sir	sor	sur
bar	ber	bir	bor	bur
tar	ter	tir	tor	tur
kar	ker	kir	kor	kur
lar	ler	lir	lor	lur
yar	yer	yir	yor	your
nar	ner	nir	nor	nur
gar	ger	gir	gor	gur

VI. Eliciting Performance

A. Read the following words and sentences.

gi-ta-ra	Malakas ang tunog ng gitara
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ba-su-ra	Ilabas mo ang basura.
re-ga-lo	Salamat sa regalo mo.
la-ga-ri	Matalas ang lagari.
sa-ri-sa-ri	Sari-sari ang mabibili.
la-ro nag-la-ro	Naglaro kami ni kuya.
ro-sas	Kulay rosas ang suot niya.
la-ru-an	Bago ang laruan niya.
rey-na	Siya ang reyna ng bansa.
rel-ye-no	Ang ulam ay relyeno
ram-bu-tan	Makatas ang rambutan.
bar-ya	Nagbigay si Tatay ng barya.
lu-gar	Malinis ang lugar.
bar-ko	Sumakya na siya sa barko.
ru-rok	Mataas ang rurok ng gusali.
a-ray	Aray!Masakit!

a-ral	Nag-aral ako ng Mabuti.
nag-aral	

B. Choose three sentences and type on the laptop and cellphone.

VII. Providing Feedback

A. Ask the learners about the session today. Smile if they caught the lesson, frown if they did not.

B. Offer intervention.

VIII. Assessing Performance

A. Read the short poem below.

ANG REGALO KAY NANAY

Matagal ng gusto ni nanay bumili ng relo.

Ang nasi niya ay kulay rosas

Bumilis iya ng bigas.

At aklat ko

At manika ni ate ko

At laruan ni bunso

Nasaan ang relo na gusto ni Nanay?

Bumili kami ni ate at bunso.

Ibinili naming si nanay ng relo na kulay rosas.

Ang relo na gusto ni nanay.

B. Answer the following questions.

1. Ano ang gustong regalo ni nanay?
2. Anong kulay ang gusting relo ni nanay?
3. Sino ang bumili ng relo ni nanay?
4. Ikaw ano ang gusto mong regalo?

C. Choose the correct word for the pictures. See worksheet.

IX. Enhancing Retention and Transfer

Assignment: Write Dumagat words with Rr sound as many as you can.

Session 19: Letter Name and Sound of Pp

Materials Needed

- Flashcards of Letter Pp
- Whiteboard, markers and eraser
- Worksheets with exercises related to the letter Pp
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Large Pictures
- Pull the String Materials (Paper plate or paper cups, Yarns, tapes, marker, word strips)
- Music of “Kung Ikaw ay Masaya Tumawa Ka”

https://youtu.be/d_IvS7qrrPE?si=TvrqJNasi_DBaFbx

I. Gaining Attention

- A. Begin the lesson with greetings and engage the learners by showing them a flashcard with the letter Pp.
- B. Energizer song. “Kung Ikaw ay Masaya”. Then change the lyrics with a Pp sound.

II. Informing Learners of the Objective

1. Identify and pronounce the letter Pp correctly.
2. Recognize words with the sound of Pp.
3. Relate things, animals, places, people, and daily activities with the sound of Pp.

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback: Write Dumagat words with Rr sound as many as you can.
- B. Present names of plants and trees starting with the sound of Rr in Dumagat language. Ask the learners how these plants are important to their daily lives.
 - Parasukan
 - Pikapik

- Pugahan
- Paynot

IV. Presenting the Stimulus

- Introduce the letter Pp using the flashcard.
- Write the letter Pp on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

- Demonstrate sounding letter Pp.
- Write the letter Pp in the air, on the floor, on the wall, and on the paper.
- Read the following syllables:

pa	pe	pi	po	pu
pam	pem	pim	pom	pum
pas	pes	pis	pos	pus
pab	peb	pib	pob	pub
pat	pet	pit	pot	put
pak	pek	pik	pok	puk
pal	pel	pil	pol	pul
pay	pey	piy	poy	puy
pan	pen	pin	pon	pun

pag	peg	pig	pog	pug
par	per	pir	por	pur
pap	pep	pip	pop	pup

ap	ep	ip	op	up
map	mep	mip	mop	mup
sap	sep	sip	sop	sup
bap	bep	bip	bop	bup
tap	tep	tip	top	tup
kap	kep	kip	kop	kup
lap	lep	lip	lop	lup
yap	yep	yip	yop	yup
nap	nep	nip	nop	nup
gap	gep	gip	gop	gup
rap	rep	rip	rop	rup

VI. Eliciting Performance

A. Read the following words and sentences.

pa-la-ka	Tumalon ang palaka.
ka-la-pa-ti	Ang kalapati ay Malaya.
pe-ra	May pera pa ako.
pi-ko	Masaya maglaro ng piko.
pi-ta-ka	May pera sa pitaka ko.
ka-pi-ra-so	Kapiraso ang binigay ko.
pu-so	Maligaya ang mga puso.
pi-la pu-mi-la	Pumila lagi nang tama.
pu-tok pu-mu-tok	Pumutok ang bulkan.
ma-la-pit	Malapit ako kay Pina.
ma-sa-rap	Masarap ang ulam.
si-kip	Masikip ang suot ko.

ma-si-ki-p	
pin-to	Buksn mo ang pinto.
pun-ta pu-mun-ta	Pumunta siya sa malayo.
pis-ta	Masaya ang pista.
sa-pot	Madami ang sapot ng gagamba.
pas-ko	Malapit na ang Pasko.
puk-pok pi-nuk-pok	Pinukpok ang pako.

B. Choose three sentences and type on the laptop and cellphone.

VII. Providing Feedback

A. Exit 3-2-1

3- Understood the Lesson

2- Was not able to read the ____ (point the words on the word chart)

1- I want to learn more about_____.

B. Offer intervention.

VIII. Assessing Performance

A. Pull the string and read. Make sure to attach words with the Pp sound. As the learner pulls the string, let her/him read aloud the words,

phrases, or sentences attached to the string.<https://www.tiktok.com/@jazlyncampos13/video/7180839730316250414?lang=en>

IX. Enhancing Retention and Transfer

Assignment: Practice Reading the story at home. Encircle all the words with the Pp sound.

ANG PIKAPIK

Ni: Mhemar Silongan

Ang aking karanasan na hindi ko malilimutan ang aking karanasan sa pikapik na kung saan lagi kung kinakalibangan na halos hindi umalis sa puno ng pikapik. Na minsan hinanap na pala ako nila inay ay hindi ko alam dahil tuwang tuwang at sarap na sarap sa pagkain ng pikapik na talaga namang mapapakilig ka sa asim na hindi ko namamalayan natayak laway na pala ako hanggang sa nasasarapan na ako at namadali ako sapagkain hanggang sa bigla akong na hirinan ng buto ng pikapik at ang ginawa ko ay nagtatakbo ako pauwe sa bahay na ikin gulat naman ni inay hindi ako makapag salita pinain ko kay inay ang aking likod nahalata naman niya agad at dinagukan ang likod ko ni inay laking pasalamat ko. Pasalamat ko ito ng itoy tumalsik kayat mula noon natakot ako na kumain na madalian ng pikapik kayat mula noon naging maingat na ako at naging dahan dahan na ako sa pagkain at hidi na ako tumatakas sa aking inay.

Note: Pikapik ay kinakain ang bunga at pwede rin pang asim. Ang ubod ng pikapik ay iginugulay. Ito din) ay gamot sa bulate pangpurga.

Session 20: Letter Name and Sound of NGng

Materials Needed

- Flashcards of Letter NGng
- Whiteboard, markers, and erase
- Worksheets with exercises related to the letter NGng
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Large Picture
- Music of “ Saging, Saging , Mangga, Mangga, Fruit Salad”
<https://youtu.be/PxPy1VGeoCI?si=salnhb3i5K9SdUGL>
- Copy of the Poem “Ngiti ni Aling Puring” including the questions to be answered.
- Copy of words for the Word Relay Game

I. Gaining Attention

A. Begin the lesson with greetings and engage the learners by showing them a flashcard with the letter NGng.

B. Energizer song. “Saging,saging , Mangga, Mangga, Fruit Salad”. Then change the lyrics with NGng sound.

II. Informing Learners of the Objective

1. Identify and pronounce the letter NGng correctly.
2. Recognize words with the sound of NGng.
3. Relate things, animals, places, people, and daily activities with the sound of “Pp”.

III. Stimulating Recall of Prior Learning

Assignment Feedback: What are the words with the Pp sound from the story “Pikapik”?

IV. Presenting the Stimulus

A. Introduce the letter NGng using the flashcard.

B. Write the letter NGng on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

A. Demonstrate sounding letter NGng.

B. Write the letter NGng in the air, on their arms, on the floor, and the paper.

C. Read the following syllables:

nga	nge	ngi	ngo	ngu
ngam	ngem	ngim	ngom	ngum
ngas	nges	ngis	ngos	ngus
ngab	ngeb	ngib	ngob	ngub
ngat	nget	ngit	ngot	ngut
ngak	ngek	ngik	ngok	nguk
ngal	ngel	ngil	ngol	ngul
ngay	ngey	ngiy	ngoy	nguy
ngan	ngen	ngin	ngon	ngun
ngag	ngeg	ngig	ngog	ngug
ngar	nger	ngir	ngor	ngur

ngap	ngep	ngip	ngop	ngup
ngang	ngep	ngiep	ngop	ngup

ang	eng	ing	ong	ung
mang	meng	ming	mong	mung
sang	seng	sing	song	sung
bang	beng	bing	bong	bung
tang	teng	ting	tong	tung
kang	keng	king	kong	kung
lang	leng	ling	long	lung
yang	yeng	ying	yong	yung
nang	neng	ning	nong	nung
gang	geng	ging	gong	gung
rang	reng	ring	rong	rung

ngang	ngeng	nging	ngong	ngung
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VI. Eliciting Performance

A. Read the following words and sentences.

te-nga	Malinis ang tenga ko.
pa-nga-ko	Pangako ko na pupunta ako sa inyo palagi.
nga-yon	Ngayon ako pupunta sa inyo.
bi-ngi	Bingi ang isang tenga ko.
ngi-nig na-ngi-ngi-nig	Nanginig ako sa lamig.
ba-ngo ma-ba-ngo	Mabango ang bulaklak.
ngi-ti nakangiti	Nakangiti si nanay at tatay.
ngu-so	Mapula ang nguso ni Eba.
lung-kot	Malungkot ang si lola.

ma-lung-kot	
ta-pang ma-ta-pang-	Siya ay batang matapang.
ling-go	Magsisimba kami sa Linggo
la-ngoy	Masaya lumangoy sa ilog.
sing-sing	Bumili si ate ng singsing para kay kuya.
pa-yong	Nasaan ang aking paying?
i-ngay ma-i-ngay	Maingay ang takbo ng kabayo.
ping-gan	Malinis na ang pinggan.
pa-nga	Masakit ang panga niya sa pagnguya.

- B. Choose three sentences and type them on the laptop and cellphone.

VII. Providing Feedback

- A. Choose 10 words for choral reading.
- B. Offer intervention to those who could not read.

VIII. Assessing Performance

Word Relay: Group the learners into two. Let the first learners read the word, relay it to each member of the group then the last learner will write it on the board. The first group to complete five words wins.

IX. Enhancing Retention and Transfer

A. Assignment: Read the short story below.

NGITI NI ALING PURING

Laging nakangiti si Aling Puring. Nakangiti siya sa mga batang naglalaro. Nakangiti siya sa mga tao sa kaingin. Nakangiti siya sa mga nakikilala. Ngunit iba siya ngayon. Malungkot siya ngayon. Nilapitan ko siya. Ngumiti ako kagaya ng ngiti niya sakín noon. O Laking saya ko! Napangiti ko siya.

B. Assignment. Answer the questions about the short story above.

1. Ano ang pangalan ng babaeng laging nakangiti?
2. Ano ang ginawa ng nagkukuwento noong makita niyang malungkot si Aling Puring?
3. Ano sa tingin mo ang naidudulot ng pagngiti?

Session 21: Letter Name and Sound of Dd

Materials Needed

- Flashcards of Letter Dd
- Whiteboard, markers, and eraser
- Worksheets with exercises related to the letter Dd
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Large Pictures
- Music of “Kamusta Song”
<https://youtu.be/ZPE3Ldk3g3k?si=zGv8UrnfRlwhSK5N>
- Copy of the DUMAGAT mnemonics.

I. Gaining Attention

- A. Begin the lesson with greetings and engage the learners by showing them a flashcard with the letter Dd.
- B. Energizer song. Sing the “Kamusta Song”, then change the lyrics with a Dd sound.

II. Informing Learners of the Objective

1. Identify and pronounce the letter Dd correctly.
2. Recognize words with the sound of Dd.
3. Relate things, animals, places, people, and daily activities with the sound of Dd.

III. Stimulating Recall of Prior Learning

Assignment Feedback: Share their answers to the question about the short story “Ngiti ni Aling Puring”.

IV. Presenting the Stimulus

- A. Introduce the letter Dd using the flashcard.
- B. Write the letter Dd on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

- A. Demonstrate sounding letter Dd.
- B. Write the letter Dd in the air, on the wall, and the paper.
- C. Read the following syllables:

da	de	di	do	du
dam	dem	dim	dom	dum
das	des	dis	dos	dus
dab	deb	dib	dob	dub
dat	det	dit	dot	dut
dak	dek	dik	dok	duk
dal	del	dil	dol	dul
day	dey	diy	doy	duy
dan	den	din	don	dun
dag	deg	dig	dog	dug
dar	der	dir	dor	dur
dap	dep	dip	dop	dup
dang	dep	dip	dop	dup

dad	ded	did	dod	dud
-----	-----	-----	-----	-----

ad	ed	id	od	ud
mad	med	mid	mod	mud
sad	sed	sid	sod	sud
bad	bed	bid	bod	bud
tad	ted	tid	tod	tud
kad	ked	kid	kod	kud
lad	led	lid	lod	lud
yad	yed	yid	yod	yud
nad	ned	nid	nod	nud
gad	ged	gid	god	gud
rad	red	rid	rod	rud
ngad	nged	ngid	ngod	ngud

VI. Eliciting Performance

A. Read the following words and sentences.

da-la-ga	Aba! Dalag ana siya.
da-pa na-da-pa	Naku! Nadapa ang babae.
da-mit	Maayos ang damit ko.
bal-de	Puno na ang balde.
di-la du-mi-la	Dumila ang bata.
kan-di-la	Puti ang kulay ng kandila.
do-ri-na	Madalas gumala si Dorina.
gan-da ma-gan-da	Ang dalagay ay Maganda.
du-go du-mu-go	Dumugo ang sugat ko
Du-ma-gat	Dumagat ako.
ka-pa-tid	Malaki sa akin ang aking kapatid.

pa-god na-pa-god	Napagod ka ba kanina?
Lun-dag Lu-mun-dag	Lumundag ang dalaga.
La-kad Lu-ma-kad	Lumakad na sila.
li-kod	Makati ang likod ng bata.
dingding	Sa dingding siya sumandal.
Dik-dik Nag-dik-dik	Nagdikdik na siya ng bawang.

B. Choose three sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. Choose 5 sentences for choral reading.

B. Offer intervention to those who could not read.

VIII. Assessing Performance

Pick-in-the-Box: Allow the students to select a strip of sentences from the container. Have the student read aloud the content written on it.

IX. Enhancing Retention and Transfer

A. Assignment: Practice reading the DUMAGAT mnemonics below.

DUMAGAT

Ni: Rubie Joy Alarcon

(Silip sa uri ng pamumuhay ng mga katutubong Dumagat.)

D- AGMANG ang aming tawag sa pinagsamang-samang kahoy na nag-aapoy, nagbibigay liwanag sa aming tahanan at sa malamig ng panahon ay init din naman

U- BAG ang aming tawag sa mga bungang nahuhukay sa lupang malalim, pantawid gutom sa mga sikmura namin.

M-ASKADA ang isang sangkap na aming gamit sa pagnganganga, ito ay aming libangan, tatak na hindi mawawala.

A-PONG – ang aming tawag bilang paggalang sa mga nakatatanda, paggalang na kahit kanino ay aming ginagawa.

G-ULOK ang katuwang namin sa pang-araw ng gawain tulad ng pagdadamo at pagpuputol ng buho, ito'y nagpapagaan sa aming trabaho.

A-YOP ang tawag namin sa kalabaw, sa arar-araw na pamumuhay , ito ang aming karamay.

T-AHEDAN ay baging, sa mga kahoy ay panali kung nais namin pagsama-samahin.

Session 22: Letter Name and Sound of Hh

Materials Needed

- Flashcards of the Letter Hh
- Whiteboard, markers, and erase
- Worksheets with exercises related to the letter Hh
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Large Pictures
- Music of “Ako, Ikaw, Tayo’y Isang Komunidad”
<https://youtu.be/4UMIyasehRk?si=A3TaEgrC1KS6VyRR>
- Copy of the DUMAGAT mnemonics.
- Copy of the short story.

I. Gaining Attention

A. Begin the lesson with greetings and engage the learners by showing them a flashcard with the letter Hh.

B. Energizer song. Sing the “Ako, Ikaw, Tayo’y Isang Komunidad”, then change the lyrics with Hh sound.

II. Informing Learners of the Objective

1. Identify and pronounce the letter Hh correctly.
2. Recognize words with the sound of Hh.
3. Relate things, animals, places, people, and daily activities with the sound of Hh.

III. Stimulating Recall of Prior Learning

Assignment Feedback: Ask what registered to them reading the DUMAGAT Mnemonics.

IV. Presenting the Stimulus

A. Introduce the letter Hh using the flashcard.

B. Write the letter Hh on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

A. Demonstrate the sounding letter Hh.

B. Write the letter Hh in the air, on their palm, and the paper.

C. Read the following syllables:

ha	he	hi	ho	hu
ham	hem	him	hom	hum
has	hes	his	hos	hus
hab	heb	hib	hob	hub
hat	het	hit	hot	hut
hak	hek	hik	hok	huk
hal	hel	hil	hol	hul
hay	hey	hiy	hoy	huy
han	hen	hin	hon	hun
hag	heg	hig	hog	hug
har	her	hir	hor	hur
hap	hep	hip	hop	hup

hang	hep	hip	hop	hup
had	hed	hid	hod	hud

VI. Eliciting Performance

A. Read the following words and sentences.

ha-ri	Mabait ang ating hari.
ma-ha-ba	Mahaba pa ang lalakaran
ha-la-man	Nagtanim si Nanay ng halaman.
hi-pon	Niluto ni tito ang hipon.
ka-ha-pon	Umalis kami kahapon.
ta-ho	Mainit pa ang taho.
ba-ho ma-ba-ho	Amoy mabaho sa labas.
ta-hi ti-na-hi	Tinahhi ni nanay ang damit.
hu-la hu-mu-la	Humula ako kung ano ang dal among pagkain.

a-has	Kinagat siya ng ahas.
bu-hok	Ma-ha-ba ang buhok ko.
ma-hal	Mahal ang presyo ng bigas ngayon.
ba-hag-hari	Makulay ang bahaghari.
la-hat	Kasama ang lahat.
a-hon u-ma-hon	Umahon mula sa dagat.
ang-hang maang-hang	Maanghang ang pagkain.
ta-hong	Nagluto siya ng tahong.
hu-li-han	Nakapila ako sa hulihan.

B. Choose three sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. Clap in 5-3-2. Let the learners Clap 5x if they understood the lesson today, clap 3 if there are things they did not understand and clap 2 if they have not learned anything at all.

B. Offer intervention to those who could not read.

VIII. Assessing Performance

A. Read the short story below.

SI NANAY HILDA NA HINDI SUMUSUKO

Ni: Jeanoah Gique

Si Nanay Hilda ay hirap sa pagbasa. Pero siya ay hindi sumusuko. Tuwing Biyernes at Sabado, palagi siyang dumadalo sa paaralan ng pagbabasa para sa mga matatanda. Lagi siyang nakikinig sa kanyang guro. Nagbabasa pa rin siya kahit nasa bahay na. Mahirap man at nakakapagod man ay hindi siya sumuko. Pagkalipas ng ilang linggo, nakapagbabasa na si Nanay Hilda! Nababasa na niya ang mga pabalat ng pagkain, pati mga karatula ng mga sasakyan. Nababasa na rin niya ang mga nakikita niya sa daan. Masayang-masaya si Nanay Hilda. Masayang-masaya rin ang kanyang pamilya. Mula noon, nahikayat ni Nanay Hilda ang mga kasamahan niyang magulang na dumalo din sa pag-aaral ng pagbabasa para sa matatanda.

B. Read and answer the questions below about the short story “Si Nanay Hilda na Hindi Sumusuko”

1. Sino ang nanay na hindi sumusuko?
2. Saan nahirapan si nanay Hilda?
3. Ano ang ginawa ni nanay Hilda upang matuto siyang magbasa?
4. Ano ba ang naitutulong ng pagbabasa?

IX. Enhancing Retention and Transfer.

Assignment: List Dumagat words that have Hh sound as many as you can.

Session 23: Letter Name and Sound of Ww

Materials Needed

- Flashcards of Letter Ww
- Whiteboard, markers, and erase
- Worksheets with exercises related to the letter Ww
- Word chart
- Recharged laptop and cellphone
- Worksheets
- Large Pictures
- Music of “Ako ay may Ulo na Aking Ginagalaw” <https://youtu.be/L-wYzOCVAwE?si=Lj7NPT6qkSkvHgyU>

I. Gaining Attention

A. Begin the lesson with greetings and engage the learners by showing them a flashcard with the letter Ww.

B. Energizer song. Sing the “Ako ay may Ulo na Aking Ginagalaw”, then change the lyrics with Ww sound.

II. Informing Learners of the Objective

1. Identify and pronounce the letter Ww correctly.
2. Recognize words with the sound of Ww.
3. Relate things, animals, places, people, and daily activities with the sound of Ww.

III. Stimulating Recall of Prior Learning

A. Assignment Feedback: Ask what registered to them reading the DUMAGAT Mnemonics.

IV. Presenting the Stimulus

A. Introduce the letter Ww using the flashcard.

B. Write the letter Ww on the whiteboard and show its uppercase and lowercase forms.

V. Providing Learning Guidance

- A. Demonstrate sounding letter Ww.
- B. Write the letter Ww in the air, on their palm, and on the paper.
- C. Read the following syllables:

wa	we	wi	wo	wu
wam	wem	wim	wom	wum
was	wes	wis	wos	wus
wab	web	wib	wob	wub
wat	wet	wit	wot	wut
wak	wek	wik	wok	wuk
wal	wel	wil	wol	wul
way	wey	wiy	woy	wuy
wan	wen	win	won	wun
wag	weg	wig	wog	wug
war	wer	wir	wor	wur
wap	wep	wip	wop	wup
wang	wep	wip	wop	wup

wad	wed	wid	wod	wud
waw	wew	wiw	wow	wuw

aw	ew	iw	ow	uw
maw	mew	miw	mow	muw
saw	sew	siw	sow	suw
baw	bew	biw	bow	buw
taw	tew	tiw	tow	tuw
kaw	kew	kiw	know	kuw
law	lew	liw	low	luw
yaw	yew	yiw	yow	vuw
naw	new	niw	now	nuw
gaw	gew	giw	gow	guw
raw	rew	riw	row	ruw
paw	pew	piw	pow	puw

ngaw	ngew	ngiw	now	nguw
daw	dew	diw	dow	duw
haw	hew	hiw	how	huw

VI. Eliciting Performance

A. Read the following words and sentences.

wa-lo	walo ang paa ng gagamba
da-la-wa	kaming dalawa lang.
ka-wa-li	gamit ko ang kawali.
sa-wa-li	sawali ang dingding ng bahay naming.
wa-lis	gumawa si nanay ng walis tingting.
wa-ling-wa-ling	mabango ang waling-waling
wi-ka	filipino ang wika ko.
wa-kas	wakas na ang palabas.
wa-sak na-wa-sak	nawasak ang kulungan ng baboy.

a-raw	mataas ang sikat ng araw.
ka-la-baw	malakas ang kalabaw.
hu-wag	huwag mo akong saktan.
a-yaw	ayaw kong makasakit.
ka-la-wang	may kalawang ang bakal.
wel-ga	may welga sa bayan.
wa-ta-wat	nakita ko ang watawan ng pilipinas sa paaralan.
gi-liw ma-gi-liw	magiliw siya sa akin.

B. Choose three sentences and type them on the laptop and cellphone.

VII. Providing Feedback

- A. Let the learner say a word about this session today.
- B. Offer intervention to those who struggle.

VIII. Assessing Performance

- A. Tongue-Twister, Read the following words fast.

dati bati pati	dati bati pati	pati dati bati
lawa tawa sawa	tawa sawa lawa	sawa lawa tawa

bangon bangin banga	bangin banga bangon	banga bangon bangin
sangga mangga banga	mangga banga sangga	banga sangga mangag
hala wala dala	wala dala hala	dala hala wala

IX. Enhancing Retention and Transfer.

Assignment: Discover Dumagat words with Ww sound. List as many as you can.

Session 24: Letter Name and Sound of Cc

Written by Lea-Mae D. Guarte

Materials Needed:

- Letter Cc Big Flashcard
- Audio Player
- Audio Speaker
- Word chart
- Flashcards
- Pictures
- Laptop and Cellphone
- Worksheet
- Music of “Ako ay Masaya”
https://youtu.be/-jR8OhgpIVE?si=LApgbZ_QcTW2q9bd

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Ako ay Masaya”. Replace the lyrics with the sound of Cc

II. Informing the Learner of the Objectives

1. Identify the letter name of Cc.
2. Recognize the sound of Cc.
3. Name objects, places, animals, and daily activities with the sound Cc.

III. Stimulating Recall of Prior Learning

Assignment Feedback: Discover Dumagat words with Ww sound. List as many as you can.

IV. Presenting Stimulus

- A. Display the flashcard of letter Cc

- B. Play the recorded song “Ano ang Tunog ng Letrang Cc?” (What is the sound of the letter Cc) created by Jeanoah D. Gique

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Cc.
- B. Ask the students to write the letter Cc in the air, in their palm, and on their paper.
- C. Demonstrate how to read the the following common Filipino words using the sound of Cc. Ask the learners to repeat after you.

can-ton	canton
ca-me-ra	camera
ca-bi-net	cabinet
cac-tus	cactus
ma-ca-pu-no	macapuno
doc-tor	doctor
a-vo-ca-do	avocado

VI. Eliciting Performance

- A. Let the learners read the following sentences.

Kain ka na ng **canton** habang mainit pa.

Kuhanan mo ako ng litrato gamit ang **camera** mo.

Ano ang laman ng iyong **cabinet**?

Mag-ingat ka! Baka matusok ka ng **cactus**.

Nakakatuwang magbasa ng **comics**.

May **macapuno** sa halu-halo.

Pangarap ko ang maging **doctor** at gamutin ang may sakit.

Masarap ang **avocado** na may gatas.

B. Select 2 sentences and type on the laptop and cellphone.

VII. Providing Feedback

A. Allow students to ask questions.

B. Giving the students feedback on their performance.

VIII. Assessing Performance

A. Let the learners read the poem independently.

PUPUNTA KAMI SA ILOCOS!

Mamasyal kaming pamilya

Sa Ilocos kami ay pupunta

Dala ni ate Cara ang kanyang camera

Pupunuin daw niya ng magagandang ala-ala

Mahaba raw ang biyahe sabi ni kuya Rico

Kaya comics ay bitbit niyang sigurado

Ako naman ay takot magutom sa biyahe

Canton na ibinaon ay nangamoy sa kotse

B. Answer the following questions about the poem.

1. Saan pupunta ang pamilya?
2. Ano ang dala ni Cara?
3. Ano ang ibig sabihin ng pupunuin ang camera ng magagandang alaala?
4. Bakit kaya nagdala ng comic si Rico?
5. Nakakabusog ba ang canton?
6. Ikaw, saang lugar mo gustong pumunta kasama ang iyong pamilya?

IX. Enhancing Retention and Transfer

Read and see the map. What are the places with Cc sound? See Learning Resources.

Session 25: Letter Name and Sound of Ff

Written by Lea-Mae D. Guarte

Material Needed:

- Letter Ff Big Flashcard
- Audio Player
- Audio Speaker
- Flashcards
- Pictures
- Word chart
- Laptop and cellphone
- Worksheet
- Music of “Ako, Ikaw, Tayo ay Isang Komunidad”
<https://youtu.be/HK6C-n-2ESQ?si=hQPYDspv1v1Up3Hg>

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Ako, Ikaw, Tayo’y Isang Komunidad”.

II. Informing the Learner of the Objectives

1. Identify the letter name of Ff.
2. Recognize the sound of Ff.
3. Relate objects, places, animals, and daily activities with the sound Ff.

III. Stimulating Recall of Prior Learning

- A. Review words with the Cc Sound.

canton, camera, Ilocos, Cagayan, doctor, avocado
- B. Ask the learners to say words with the Cc sound.

IV. Presenting Stimulus

- A. Display the flashcard of the letter Ff.
- B. Introduce names of countries with the letter Ff.



V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Ff.
- B. Ask the students to write the letter Ff in the air, in the floor, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Ff. Ask the learners to repeat after you,

fan	fan
fol-der	folder
Fi-li-pi-no	Filipino
Fe-li-pe	Felipe

Fa-ti-ma	Fatima
Af-ri-ca	Africa

VI. Eliciting Performance

A. Let the learners read the following sentences.

Ako ay fan ni Cardo Dalisay.
Nasa loob ng folder ang reseta ng gamot.
Ang wika naming ay Filipino.
Si Felipe ay magalang.
Nagbabasa si Fatima ng comics.
Maraming hayop sa bansang Africa.

B. Select 2 sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. While playing a song, pass around a ball. When the music stops, let the learner hold the ball to ask questions or tell any words about the session today.

B. Offer intervention to struggling learners.

VIII. Assessing Performance

A. Choral reading of sentences.

1. Si Fernando ay kumakain ng canton.
2. Si Felisa ay naglalaro sa loob ng carton.
3. Ang rabbit ay kumakain ng carrots.
4. Ang camera ay hawak ni Fatima.
5. Gusto kong pumasyal sa Africa.

B. Let them read individually using the same sentences.

IX. Enhancing Retention and Transfer

Assignment. Let the learners make 5 sentences using the names of the countries and names of people with Ff sound.

Session 26: Letter Name and sound of Jj

Written by Lea-Mae D. Guarte

Materials Needed:

- Letter Jj Big Flashcard
- Flashcards
- Word chart
- Laptop and cellphone
- Worksheet\
- Music of Music ‘Pag-ibig tulad ng Batis’
https://youtu.be/vJ_xzczaveQ?si=0zz4uNNS5ZvYSSSti
- Copy of the Conversation “Masakit ang Tiyan ni Tatay Jojo”
- Flags and names of countries with Jj sound.
- Ethnic music <https://youtu.be/OICiwYMtjcs?si=MAo2YqPamJlezAcL>
- Ball

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Pag-ibig tulad ng Batis”

II. Informing the Learner of the Objectives

1. Identify the letter name of Jj.
2. Recognize the sound of Jj.
3. Create sentences related to objects, places, animals, and daily activities with the sound Jj.

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback. Let the learners make 5 sentences using the names of the countries and names of people with the Ff sound.
- B. Review the sounds of Cc and Ff.

IV. Presenting Stimulus

- A. Display the flashcard of the letter Jj.
- B. Introduce places and names with the Jj sound.

Jericho

Jimmy

Jenny

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Jj.
- B. Ask the students to write the letter Jj in the air, on the wall, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Jj. Ask the learners to repeat after you.

jam	jam
jet	jet
jar	jar
Jor-dan	Jordan
Ja-pan	Japan
je-lly	jelly

VI. Eliciting Performance

- A. Let the learners read the following sentences independently.

Ang palaman ng tinapay ay bayabas jam.
May nakita akong jet sa kalawakan.
Ang pangalan ng kanyang anak na lalaki ay Jordan.
Si Joy ay matapat at mabait na kaibigan.
Pangarap kong makarating sa Japan.

- B. Select 2 sentences and type them on the laptop and cellphone.

VII. Providing Feedback

- A. While playing a song, pass around a ball. When the music stops, let the learner hold the ball to ask questions or tell any words about the session today.
- B. Offer intervention to struggling learners.

VIII. Assessing Performance

- A. Read the following conversation “Masakit ang Tiyan ni Tatay Jojo”.
Assign Characters from the learners.

Tagapagsalita:	Sa, ospital , nakahiga si tatay Jojo.
Tatay Jojo:	Aray! Ang sakit!
Tagapagsalita:	Hawak ni Tatay Jojo ang kanyang tiyan.
Tatay Jojo:	Aray, napakasakit ng aking tiyan.Sobrang sakit.
Tagapagsalita:	Dumating ang mga anak ni tatay Jojo.

Janet: (panganay na anak ni Tatay Jojo)	Itay, anong nangyayari sa iyo?
Tagapagsalita:	Umiiyak si Janet habang nakayakap sa kanyang tatay Jojo.
Jun:(Pangalawang anak ni tatay Jojo)	Itay, ano pong masakit sa inyo?
Tatay Jojo:	Masakit ang ang tiyan ko mga anak.
Janet at Jun:	Sana gumaling na ka na Itay.
Tagapagsalita:	Dumating ang doctor na nakangiti.
Doctor:	Sir Jojo, maari ka na pong umuwi.
Janet:	Ang totoo, wala naman siyang sakit.
Tatay Jojo	Ay bakit po masakit ang tiyan ko?
Doctor:	E kasi walang laman ang tiyan mo. Gutom lang yan. Hetong tinapay, lagyan mo nitong jam.
Tagapagsalita:	Ang lahat ay nagtawanan.

B. Let the learners answer the following questions.

1. Saan naganap ang kuwento?
2. Bakit uma-aray si tatay Jojo?
3. Ano kaya ang naramdaman ng kanyang mga anak na sina Janet at Jun?
4. Ano ang dahilan bakit sumakit ang tiyan ni tatay Jojo?

5. Ano ang natuklasan ng doctor na dahilan ng pagsakit ng tiyan ni tatay Jojo?
6. Ano ang binigay na payo ng doctor?
7. Ikaw, ano ang iyong nararamdaman kapag may pamilya kang may karamdaman?

IX. Enhancing Retention and Transfer

Assignment. Ask the learners to make a short story using names, things, and places with the sound of Jj.

Session 27: Letter Name and Sound of Ññ

Materials Needed:

- Letter Ññ Big Flashcard
- Flashcards
- Word chart
- Whiteboard, marker and eraser
- Laptop and cellphone
- Worksheet
- Copy of the Assignment
- Music of “Gumiling_Giling Ka” <https://youtu.be/l3JP-HVNgIA?si=DEMEiCMXDJrkhGBq>

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Gumiling_Giling Ka”

II. Informing the Learner of the Objectives

1. Identify the letter name of Ññ.
2. Recognize the sound of Ññ.
3. Create sentences related to objects, places, animals, and daily activities with the sound Ññ.

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback. Let the learners make 5 sentences using the names of the countries and names of people with Jj sound.
- B. Review the sounds of Cc, Ff and Ññ

IV. Presenting Stimulus

- A. Display the flashcard of letter Ññ.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Ññ.

- B. Ask the students to write the letter Ññ in the air, in the back of fellow learner, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Ññ. Ask the learners to repeat after you,

Ni-ño	Niño
Ni-ña	Niña
Ca-ri-ño-sa	Cariñosa
do-ña	doña
pi-ña	piña
Ma-la -ca-ñang	Malacañang
Das-ma-ri-ñas	Dasmariñas

VI. Eliciting Performance

- A. Let the learners read the following sentences independently.

Si Niño ay natutulog sa kuwarto ng nanay niya.
Kulot ang buhok ni Niña parang si mama niya.
Sumayaw kami ng Cariñosa noong pista.

Magara ang damit ni doña Marisa.
Ang piña ay maasim at matamis.
Ang pangulo ng Pilipinas ay nakatira sa Malacañang
Gusto kong makarating sa lungsod ng Dasmariñas .

B. Select 3 sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. Complete the sentences:

I learned today that _____.

I need to learn more about _____.

I did not learn about _____.

B. Offer them help on how to improve their reading skills

VIII. Assessing Performance

A. Read the following poem “Si Niño at Si Niña

SI NIÑO AT SI NIÑA

ay magkamukhang-magkamukha

Kambal na tila

pinagbiyak na bunga

Mahilig maglaro si Niño,
mahilig naman si Niña na magbasa
Pagsayaw ang hilig ni Niño,
kay Niña naman ay pagkanta
Magkaiba ang gustong meryenda
Magkaiba ang gustong alaga
“Ayoko” at “gusto ko”
Walang nagpapatalo
Magkaiba ang mga katangian
Pag-aaway ay hindi maiwasan
Ngunit nagbabati rin naman
Dahilan ng away mabilis nalilimutan

B. Let the learners answer the following questions.

1. Ano ang relasyon nina Niño at Niña?
2. Ano ang ibig sabihin ng “pinagbiyak na bunga”?
3. Bakit sila madalas mag-away?
4. Bakit kaya mabilis lang din silang magbati?
5. Kung may taong iba ang katangian o opinyon sa iyo, ano ang gagawin mo?

IX. Enhancing Retention and Transfer

A. Fill the paragraph with the correct words found in the word pool.

Santo	Niño Niña	cariñosa	doña
piña	Malacañang	Dasmariñas	

May isang mayamang _____ ang pangalan ay _____ nakatira sa _____. Buhok niya ay kulot tulad ng isang _____. Nakapunta siya sa _____ at nakilala ang pangulo ng Pilipinas. Naging magkaibigan sila at sumayaw pa ng _____. Sabay rin silang kumain ng _____ na ubod ng asim. Masayang masaya si _____. Kaya lang ay nagising siya! Ay panaginip lang pala!

Session 28: Letter Name and Sound of Qq

Materials Needed:

- Letter Qq Big Flashcard
- Flashcards
- Word chart
- Whiteboard, marker, and eraser
- Laptop and cellphone
- Worksheet
- Copy of the Assignmen
- Copy of the poem “ Ang Bisita Naming Dayuhan”
- Music of “Kumusta, Kumusta, Kumusta”

<https://youtu.be/ZPE3Ldk3g3k?si=K4RgoGW9hDoicRe7>

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Kumusta, Kumusta, Kumusta”

II. Informing the Learner of the Objectives

1. Identify the letter name of Qu
2. Recognize the sound of Qu.
3. Create sentences related to objects, places, animals, and daily activities with the sound Qu.

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback: Fill the paragraph with the correct words.

Santo Niño	Niña Cariñosa	doña
piña	Malacañang	Dasmariñas

May isang mayamang _____ ang pangalan ay _____ nakatira sa _____. Buhok niya ay kulot tulad ng isang _____. Nakapunta siya sa _____ at nakilala ang pangulo ng Pilipinas. Naging magkaibigan sila at sumayaw pa ng _____. Sabay rin silang kumain ng _____ na ubod ng asim. Masayang masaya si _____. Kaya lang ay nagising siya! Ay panaginip lang pala!

IV. Presenting Stimulus

Display the flashcard of Qu.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Qu.
- B. Ask the students to write the letter Qu in the air, in the back of fellow learners, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Qu. Ask the learners to repeat after you,

A-qui-no	Aquino
Que-zon	Quezon
En-ri-que	Enrique
Ra-quel	Raquel
An-ti-que	Antique
Pa-ra-ña-que	Parañaque

Qui-ri-no

Quirino

VI. Eliciting Performance

A. Let the learners read the following sentences independently.

Si Corazon Aquino ang kauna-unahang babae na naging Pangulo ng Pilipinas.

Si Manuel L. Quezon ay nanguna sa pagbubuo ng pambansang wikang Filipino.

Si Enrique ay matalik na kaibigan ni Lisa.

Mahaba ang buhok ni Raquel.

Sa Antique galing sina Marina.

Sa Parañaque nagtatrabaho si tatay Vic.

Ang ospital ng Quirino ay malaki.

B. Select 3 sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. Complete the sentences:

I learned today that _____.

I need to learn more about _____.

I did not learn about _____.

- B. Offer them help on how to improve their reading skills.

VIII. Assessing Performance

- C. Read the following poem “Ang Bisita Naming Dayuhan”

ANG BISITA NAMING DAYUHAN

Si Quintin ay bisita naming dayuhan

Bumisita sa Pilipinas na aming bayan

Buhok niya ay dilaw ang kulay

Mga mata niya ay asul na mapungay

Iba ang kaniyang pananalita

Ang maintindihan siya ay hindi ko magawa

Kaya nilapitan ko siya at nginitian

Ngumiti rin siya na parang isang kaibigan

Inabot ko sa kaniya ang hawak kong mam-inan

Natuwa siya at tumano-tango lang

Sabay kaming nagnganga habang nagtatawanan

Sa aming tribo siya ay masayang nakipagkwentuhan

Kahit pa hirap magkaintindihan

- D. Let the learners answer the following questions.

1. Sino si Quintin?
2. Ano ang itsura ni Quintin?
3. Paano nakisalamuha ang tribo kay Quintin?
4. Ano ang ginawa ng nagsasalita sa tula upang pakisamahan si Quintin?
5. Ikaw, paano mo ipinapakita ang pagtanggap sa mga dayuhang bumibisita sa inyong lugar?

IX. Enhancing Retention and Transfer

Assignment. Review all the previous letters taught, their names, and their sounds.

Session 29: Letter Name and Sound of Vv

Materials Needed:

- Letter Vv Big Flashcard
- Flashcards
- Word chart
- Whiteboard, marker, and eraser
- Laptop and cellphone
- Worksheet
- Copy of the Assignment
- Music of “Ang mga Ibon”
<https://youtu.be/eSGmWg2MGrQ?si=JdExEf0ppfeSxzp>
- Large pictures and names of places starting with the sound of Vv
- Names starting with Vv sound.

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Ang mga Ibon”

II. Informing the Learner of the Objectives

1. Identify the letter name of Vv
2. Recognize the sound of Vv.
3. Create sentences related to objects, places, animals, and daily activities with the sound Vv

III. Stimulating Recall of Prior Learning

- A. Assignment Feedback. Let the learners make 5 sentences using the names of the countries and names of people with Jj sound.
- B. Introduce the names of places and names of persons with Vv sound.



Vina

Victor

Violeta

Venus Virginia

Val

IV. Presenting Stimulus

- A. Display the flashcard of the letter Vv.
- B. Differentiate Bb and Vv.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Vv.
- B. Ask the students to write the letter Vv in the air, in their palm, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Vv. Ask the learners to repeat after you

van	Van
vet	Vet
vin-ta	Vinta
Vic	Vic
Vil-ma	Vilma

Ca-vi-te	Cavite
Vi-sa-yas	Visayas

VI. Eliciting Performance

A. Let the learners read the following sentences independently.

Sumakay kami sa van.
Ginamot ng vet ang aso nina Ana.
Ang vinta ay makulay na bangka.
Magaling magpatawa si Vic Sotto.
Si Vilma ay isang magaling na artista.
Ang anak ko ay nagtatrabaho sa Cavite.
Hindi pa ako nakapunta sa Visayas.

B. Select 2 sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. Let the learners say a word about the session today.

B. Offer them help on how to improve their reading skills.

VIII. Assessing Performance

A. Fill in the blank with letter Bb or Vv sounds.

1. May sakit ang aso ni Vic. Pupunta sila sa ___et.
2. Ang lalawigan ng ___ohol ay nasa ___isayas
3. Mas malaki ang ___arko kaysa sa ___inta.
4. Ang dami nilang aalis kaya sumakay sila sa ___an.
5. Si ___unso ay may sakit kaya pupunta kami sa doctor.

IX. Enhancing Retention and Transfer

A. Assignment: Create sentences using the following words.

1. video
2. venus
3. violin
4. violet
5. volleyball

Session 30: Letter Name and Sound of Xx

Written by Lea-Mae D. Guarte

Materials Needed:

- Letter Xx big flashcard
- Flashcards
- Word chart
- Whiteboard, marker and eraser
- Laptop and cellphone
- Worksheet
- Copy of the Assignment

- Music of “Isa, Dalawa, Tatlo, Una-unahan Tayo”
<https://youtu.be/usRDXBx7uvU?si=LiN1udMNzymYWivj>
- Large pictures and names of places starting with the sound of Xx.
- * Names starting with Xx sound.

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Isa, Dalawa, Tatlo, Una-unahan Tayo”

II. Informing the Learner of the Objectives

1. Identify the letter name of Xx
2. Recognize the sound of Xx.
3. Create sentences related to objects, places, animals, and daily activities with the sound Xx

III. Stimulating Recall of Prior Learning

Assignment Feedback. Create sentences using the following words.

1. video

2. venus
3. violin
4. violet
5. volleyball

IV. Presenting Stimulus

- A. Display the flashcard of letter Xx.
- B. Introduce words with Xx sound.

Box X-ray Xerox Alex Oxygen

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Xx.
- B. Ask the students to write the letter Xx in the air, in their palm, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Xx. Ask the learners to repeat after you,

e-xit	exit
e-xam	exam
wax	wax
ta-xi	taxi
Rex	Rex

Fe-lix	Felix
Me-xi-co	Mexico

VI. Eliciting Performance

A. Let the learners read the following sentences independently.

Sa exit ng gusali tayo magkita-kita.
Bukas ang exam ng mga mag-aaral.
Makintab ang sahig na may floorwax.
Sumakay kami sa taxi papuntang Manila.
Gutom na gutom si sir Rex sa paghihintay sa amin.
Ang pangalan ng pusa niya ay Felix.
Si Dexter ay mahilig magimbento ng mga laruan.
Maganda kaya sa bansa ng Mexico?

B. Select 3 sentences and type them on the laptop and cellphone

VII. Providing Feedback

- A. Pass the Mam-inan: (Mam-inan is a pouch where all the ingredients for their “nganga” is being kept.) This is different from Session 16 because instead of getting inside the mam-inan, this time while playing ethnic music, and passing around the mam-inan, the learner puts one ingredient according to the following when the music stops:

§ Maskada (rolled tobacco)- if the lesson is clear.

§ Bunga (beatle nut)- if she/he needs to learn more.

§ Ikmo(betel pepper)- if she/he has not learned anything at all.

- B. Offer intervention for struggling learners.

VIII. Assessing Performance

- A. Read the story “Ang Tatlong Magkakapatid”

ANG TATLONG MAKAKAPATID

May tatlong lalaking magkakapatid. Magkakalapit lang ang kanilang mga edad kaya madalas silang paghambingin. Sino kaya sa kanilang tatlo ang pinakamagaling?

Pinakamatalino daw si tatay Dexter. Anuman ang problema ang ilapit sa kanya ay nahahanapan niya ng solusyon. Si Tatay Felix naman daw ang pinakamabait. Lahat ng lumalapit sa kanya ay tinutulungan niya sa abot ng kanyang makakaya. Si tatay Rex daw ang pinakamalakas. Nakakaya niyang buhatin sabay-sabay ang baboy ramo na kanyang nahuli, isang kabang palay, isang sakong luya at isang tali ng kahoy na panggatong.

Ngunit ano pa man ang sabihin ng iba, alam ng kanilang pamilya na may iba’t-iba silang galing kaya hindi dapat sila paghambingin. Dahil sa kanilang tatlo, masaya ang kanilang tribo.

- B. Answer the following questions.

1. Sinu-sino ang tatlong magkakapatid?

2. Bakit sila pianghahambing?
3. Anu-ano ang kanilang mga kakayanan?
4. Nakakatulong ba sa pamayanan ang kanilang galing?
5. Ikaw, ano ang naitutulong mo sa inyong pamayanan?

IX. Enhancing Retention and Transfer

A. Read again the following words.

1. Box
2. X-ray
3. Xerox
4. Alex
5. Oxygen

B. Create your own sentences on the following words.

Session 31: Letter Name and Sound of Zz

Materials Needed:

- Letter Zz big flashcard
 - Flashcards
 - Word chart
 - Whiteboard, marker and eraser
 - Laptop and cellphone
 - Worksheet
 - Copy of the Assignment

 - Music of “Salamat,Salamat,Salamat”

 - Large pictures and names of places starting with the sound of Zz.

 - Names starting with Zz sound Mm
 - music of “Gumiling-giling.”
 - Music of “Tayo ay Magpaalam Na”
- https://youtu.be/JkowdrVDXWg?si=ngVS8c3MMXN6w_05

I. Gaining Attention

- A. Begin the class by greeting them in their Dumagat language.
- B. Sing an energizing song: “Salamat, Salamat, Salamat”

II. Informing the Learner of the Objectives

- Identify the letter name of Zz
- Recognize the sound of Zz.
- Create sentences related to objects, places, animals, and daily activities with
- the sound Zz

III. Stimulating Recall of Prior Learning

Assignment Feedback. Create sentences using the following words.

Box X-ray Xerox Alex Oxygen

IV. Presenting Stimulus

- A. Display the flashcard of letter Zz.
- B. Introduce words with Zz sound

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound Zz.
- B. Ask the students to write the letter Zz in the air, in their palm, and on their paper.
- C. Demonstrate how to read the following common Filipino words using the sound of Zz. Ask the learners to repeat after you,

zig-zag	zig-zag
Zum-ba	Zumba
zip-per	zipper
Ri-zal	Rizal
Zo-ren	Zoren
Zam-ba-les	Zambales
Lu-zon	Luzon

VI. Eliciting Performance

A. Let the learners read the following sentences independently.

May daan sa Antipolo na parang zigzag.
Nanood ako ng mga nanay at lola ng Zumba.
Nasira ang zipper ng bag ni Toto.
Sa Mamuyao, Tanay, Rizal ang aming tirahan.
Si Zoren ay mabait na ama.
Masayang mamasyal sa Zambales.
Ang Luzon ay malaking isla.

B. Select 3 sentences and type them on the laptop and cellphone.

VII. Providing Feedback

A. Stop Dance: While the music “Gumiling -giling is playing, ask the learners to dance. When the music stop , ask one student to say any words about the session today.”

B. Offer intervention for struggling learners

VIII. Assessing Performance

A. Read the short essay, “Zumba”

Ang zumba ay isang paraan ng ehersisyo na ginagamitan ng pagsayaw. Madalas ay sama-sama ang mga nagzuzumba na may sinusundang isang guro. Kahit anong edad ay puwede itong gawin. Bukod sa masaya ang pagzu-zumba, mabuti rin ito sa kalusugan. Sa mabilis na paggalaw, napapatibay nito ang puso dahil napapabilis ang tibok nito. Ang pagpapawis naman ay epektibo sa pagtunaw ng taba. Kaya tara! Zumba tayo!

B. Answer the following questions.

1. Ano ang pamagat ng sanaysay
2. Paano napapatibay ng pagzuzumba ang puso?
3. Bakit mabuti sa katawan ang pagpapawis?
4. Ikaw, anong ehersisyo ang ginagawa mou pang mapalakas ang iyong pangangatawan?

IX. Enhancing Retention and Transfer

A. Read words from Mm-Zz (Mm, Ss, Aa, Ii, Oo, Bb, Ee, Uu, Tt, Kk, Ll, Yy, Nn, Gg, NGng, Pp, Rr, Dd, Hh, Ww, Cc, Ff, Jj, Ññ, Qq, Vv, Xx, Zz)

Mm	Mamuyao, mesa, miso, Morong, mustasa
Ss	Sampalok, semento, silya, sopas, suman
Aa	Antipolo, apog, abo, ahimit, Ana

Ii	itlog, isda, Imelda, Ilocano, ikmo
Oo	okra, oscar, oman, olang, orasan
Bb	bantay, Bella, bigas, Boso-Boso, bunga,
Ee	Elsa, egat, , El Nido, eroplano
Uu	uban, ugat, Uzbekistan, uod,usa
Tt	Tala, Tanay, Teresa, tiris, tore, tukyong
Kk	kati, kembot, kiti-kiti, Korina, kutsara
Ll	Laguna, leon, lipad,lola, lubid
Yy	yakap, yelo,yoyo, yuko, bunyi,
Nn	nanay, Nepal, Nissa, noo, nunal
Gg	gamot, gera, gising, goto,gulay,
NGng	bunganga, ngata, ngepan, ngiti,bungo nguya,
Pp	Paenaan, Pedro, Pilipinas, poso, puno
Rr	radio, reseta, Rizal, rosas, Ruffa

Dd	dalawa, dekorasyon, dilig, doon, Dumagat
Hh	halaman, hele, hipono, holen, hugas
Ww	Walo, welga, wika, Walis-tambo, watawat
Cc	Cardo, carton, carrots, camera, Cuyambay
Ff	Fatima, Feliz, fax, Filipino
Jj	jam, jet, jip, Jojo, Julia
Ññ	Niña, Niño, Peña Blanca, Malacañang, Cariñosa
Qq	Antique, Quezon, Quiapo, Pacquiao, Quirino
Vv	van, vet, vest, vinta, Vilma, Vic
Xx	x-ray, box, fax, exit, taxi
Zz	Zambales, zero, Zimbabwe, zoo, zumba

B. Sing Goodbye Song: “Tayo ay Magpaalam Na”

https://youtu.be/JkowdrVDXWg?si=ngVS8c3MMXN6w_05

The Learning Resources

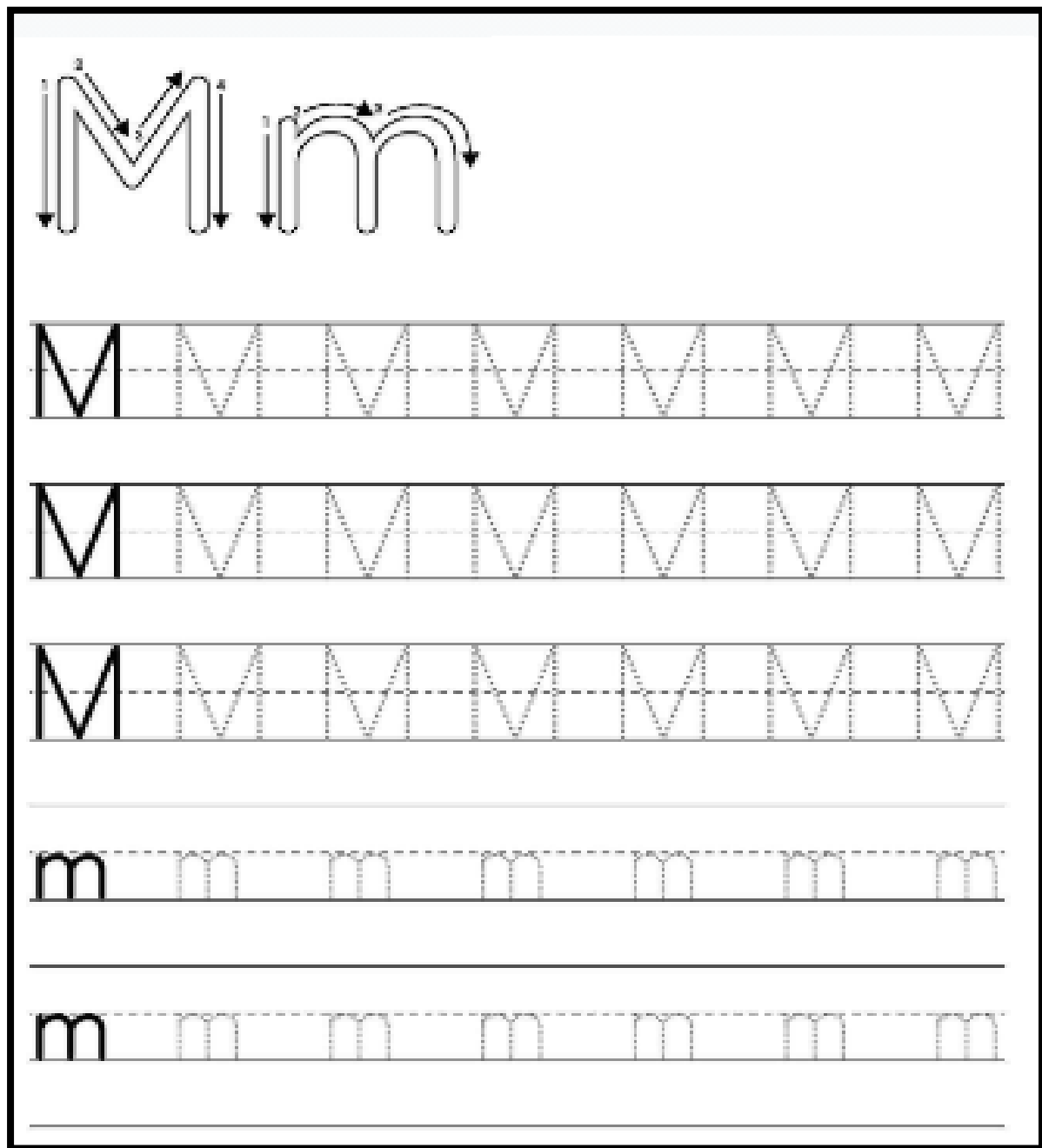
Prepared by Jeanoah D. Gique

Session 1


Mm

Session 1

Panuto: Bakasin ang letrang Mm.



Session 1

Panuto: Lagyan ng  ang larawan na may tunog na Mm.



Session 1

Ikatlong gawain: Ikahon ang mga salitang may tunog na Mm.

sapa damit

nami lupa

aso Miro

damo abo

Session 1

KAMUSTA, KAMUSTA, KAMUSTA

Source: <https://youtu.be/ZPE3Ldk3g3k?si=K4RgoGW9hDoicRe7>

Kamusta, kamusta, Kamusta
 Kamusta kayong lahat
 Ako'y tuwang-tuwa
 Masaya't nagagalak

Tra-la-la, la-la-la, la-la-la-la
 Tra-la-la-la-la-la, la-la-la-la
 Tra-la-la, la-la-la, la-la-la-la
 Tra-la-la-la-la-la, la-la-la-la

Kamusta, kamusta, kamusta
 Kamusta kayong lahat
 Ako'y tuwang-tuwa
 Masaya't nagagalak

Tra-la-la, la-la-la, la-la-la-la
 Tra-la-la-la-la-la, la-la-la-la
 Tra-la-la, la-la-la, la-la-la-la
 Tra-la-la-la-la-la, la-la-la-la

Session 2

Ss

Session 2

ANO ANG TUNOG NG LETRANG S?**Ni: Jeanoah Gique***Ano ang tunog ng letrang S?**Ano ang tunog ng letrang S?**Anog ang tunog ng letrang S?**Ito ang tunog ng letrang S.**Sssssssssssssssssssssssssssss**Sssssssssssssssssssssssssssss**Sssssssssssssssssssssssssssss**Ito ang tunog ng letrang S.**(Ulitin)*

Note: Maaring gumamit ng pamilyar na awit at tugmang ritmo upang awitin ito.

Session 2

ANG SAPINIT

By Nora Dela Cruz

Source: Katenggesan: Kaalaman para sa Kinabukasan

Ang aking karanasan ng dumayo sa suba ng lumbay upang manguha ng yantok/uhay ng umabot na ng tanghali humukay si itay ng aypanan kami ni inay ay nasa sapa ay dumukot kami ng palos doon pero iniwanan ko si inay at pumaibaba wa. Nang pag ibaba ko ay akaa ko na ramak sa sapa pero gumalaw ang napakalaking palos na pumunta sa maliit na lalim kaya sa tuwa ko ay pinuntahan ko ito sa lalim, nang naiyon wana ay inaahon ko ang palos na aking sina ap. Kaya sinundan ko ang aking huling palos at sinalap sa palanas na umabot na hanggang bay awang ko ang tubig ng bigla wang hiyawan ni itay at sinabing hwag wang gumalaw sa kinalalagyan ko at huhulihin ni ttay ang aking palos na nakita kaya inintay ko siya at ng matag na ang palos ay p nauna wa at itinali ang dulo ng aking damit sa kanyang taling uhay ako ay kanyang pinapikit at hind pinalingon kahit saan yun pala ay napakataas na tungtong na makamamatay pag kinahulugan at pagtingin ko nga ay napakataas na palang tungtong. Bago wa nanlumo at natakot ng sobra ng mak to ko ang talon na aking sinalapan sa log ok ng suba ng lumbay hanggang sa makakain kami ay hind: ko na makalimutan ang napakataas na talon kong pinuntahan. Kaya nilibang wa ni itay sa mga sapinit Para maalig ang aking takot at makalimutan ko ito. Ngayon sa aking pag edad ay mayroon akong sawan na.

Session 2

SAGING SAGING MANGGA MANGGA

Source: https://youtu.be/PxPy1VGeoCI?si=JmSxILeMTVz_TDye

Saging, saging,

Mangga, mangga,

Papaya, papaya,

Pagsamasamahin,

Paghaluhaluin,

Fruit salad fruit salad!

Session 2



Image source: <https://adora.ph/products/carbonium-comb-with-handle>

sabokay

(hatangkaye-dumagat language)

Session 2



Image Source: <https://animalsoftanay.home.blog/2019/08/13/reticulated-python-sawa/>

sawa

Session 2



Image source: [https://www.ust.edu.ph/ust-joins-dumagat-partner-communitys-celebration-of-](https://www.ust.edu.ph/ust-joins-dumagat-partner-communitys-celebration-of-...)

sayaw

Session 3

Aa

Session 3

ANO ANG TUNOG NG LETRANG A?

By Jeanoah Gique

Ano ang tunog ng letrang A?

Ano ang tunog ng letrang A?

Anog ang tunog ng letrang A?

Ito ang tunog ng letrang A.

A-a-a-a-a-a-a-a-a-a

A-a-a-a-a-a-a-a-a-a

A-a-a-a-a-a-a-a-a-a

Ito ang tunog ng letrang A.

(Ulitin)

Note: Maaring gumamit ng pamilyar na awit at tugmang ritmo upang awitin ito.

Session 3



Image Source: <https://www.facebook.com/100077517429189/posts/102835718169914/>

apog

Session 3



Image Source: <https://www.google.com/search?q=image+of+salt>

asin

Session 3



Image Source: <https://www.facebook.com/100077517429189/posts/102835718169914/>

apong

(hatangkaye-dumagat language of grandfather and grandmother)

Session 3



Image Source: <https://stock.adobe.com/search?k=carabao>

ayop

(hatangkaye-dumagat language)

Session 3

KUNG IKAW AY MASAYA

Source: <https://youtu.be/RJYQFwpg1gU?si=tf6PiDPMuQRRnc6>

Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya buhay mo ay sisigla
Kung ikaw ay masaya tumawa ka (hahaha)
 Kung ikaw ay masaya pumalakpak
 Kung ikaw ay masaya pumalakpak
Kung ikaw ay masaya buhay mo ay sisigla
 Kung ikaw ay masaya pumalakpak
 Kung ikaw ay masaya pumadyak ka
 Kung ikaw ay masaya pumadyak ka
Kung ikaw ay masaya buhay mo ay sisigla
 Kung ikaw ay masaya pumadyak ka
Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya buhay mo ay sisigla
Kung ikaw ay masaya tumawa ka (hahaha)

Session 4

ANG PALAKA SA MAY SAPA

Source: https://youtu.be/_CmlYymEOH4?si=JyQpraKktGzTmIXw

Ang palaka sa may sapa
Na ginawa ni Makidyepat
Walang ngipin
Walang buntot
Nagpupuring lubos
O gak, gak gak
O gak, gak gak
O gali gali kag
O gak, gak gak
O gak, gak gak
O gali gali gak

Session 4

Panuto: Isulat ang nawawalang tunog sa pangalan ng larawan.



_____ta



_____ging



_____kal

Session 4



_____ pot

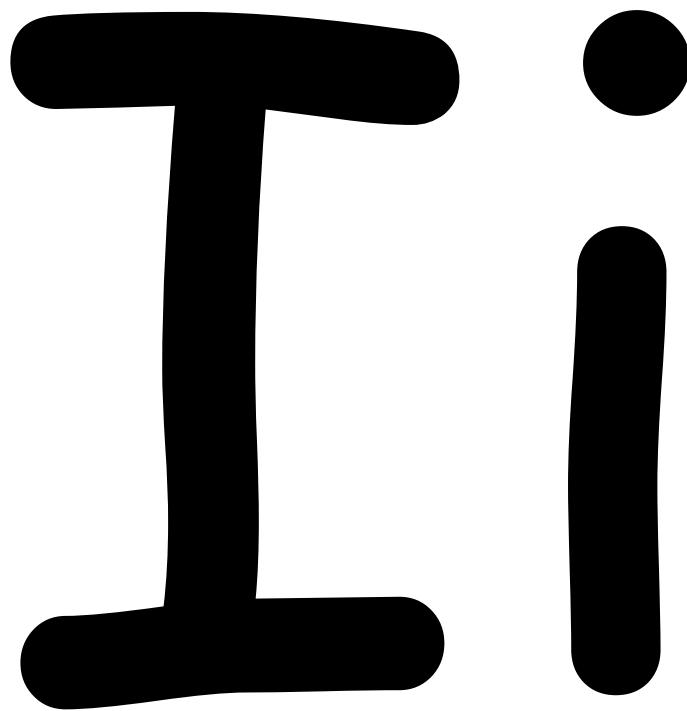


_____ am



big_____

Session 5

The image displays two large, lowercase letters, 'i' and 'i', rendered in a very thick, rounded, and slightly irregular font style. The first 'i' is on the left, and the second 'i' is on the right. Both letters have a prominent vertical stem and a wide, flat base. The second 'i' includes a small, solid black circle positioned directly above its stem, serving as a dot. The letters are black and set against a plain white background.

Session 5



Image source: <https://www.facebook.com/100064845701185/posts/516430478549034/>

ilog

Session 5



Image source: https://.be/cilbqS7u_YE?si=hppcEfDpxYJCJ3xxg

ildahan

Hatangakaye-Dumagat language for traditional singing

Session 5



Image of source: https://www.google.com/search?sca_esv=bee9f631f892af8f&sxsrf

isda



Image Source: <https://ironwulf.net/2012/09/24/the-dumagat-of-isabela-of-people-living-close-to-nature/>

ina

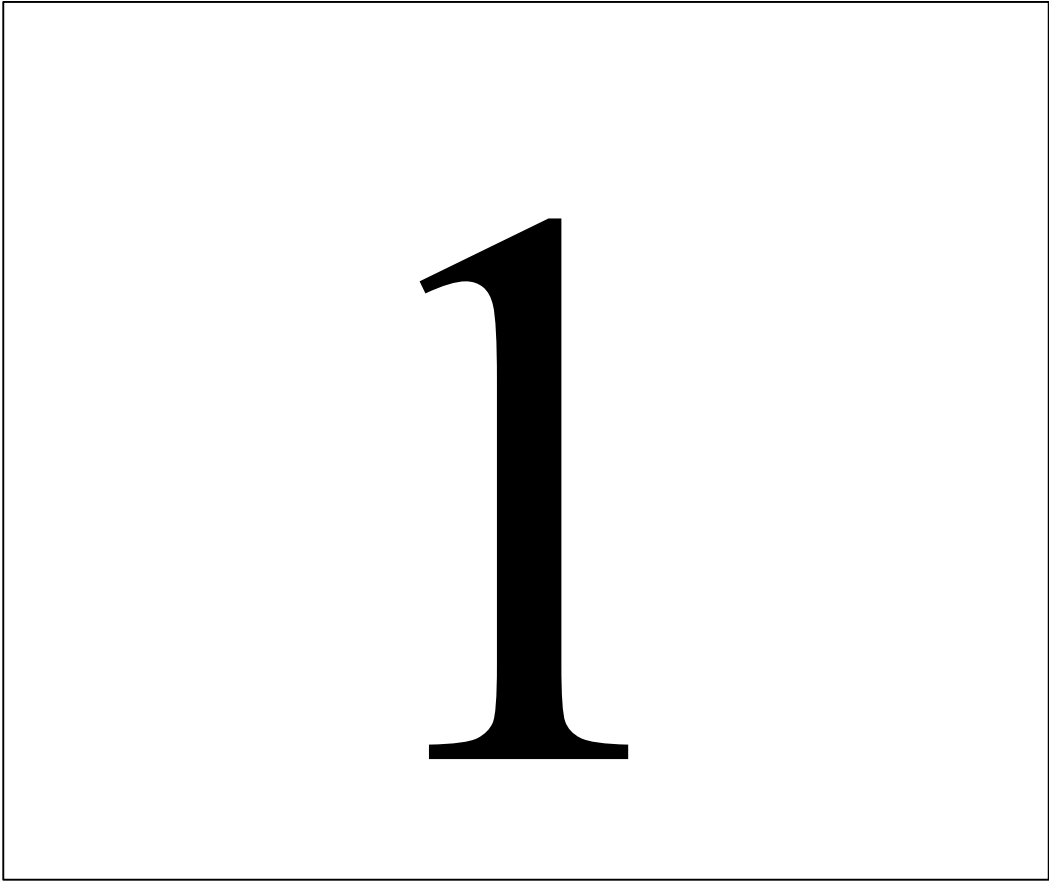
Session 5



Image Source: https://www.google.com/search?q=image+of+chicken+eggs&sca_esv

itlog

Session 5

A large, bold, black number '1' is centered within a square frame. The number is rendered in a serif font, with a thick vertical stem and a short, slightly angled top bar. The square frame is defined by a thin black border.

isa

Session 5



Image source: <https://www.shutterstock.com/search/cockroach>

ipis

Session 5



Image Source: https://ebird.org/species/zebdov?siteLanguage=es_PA

ibon

Session 5

Si Mimi ay sasama.

Ang mais ni Ami.

Isasama ni Ami si Mimi.

Iisa ang sasama sa ama.

Session 5

SI SYNDIE AT ANG MASIBI

Source: Katenggesan: Kaalaman para sa Kinabukasan

Ang aking karanasan sa masibi na hindi ko malilimutan ay nung bata pa ako ay naglaro kami ng aking pinsan sa tabing kaingin sa isang buhal na malaking kahoy. Noong hahabolhabulan na kami ay bigla na lamang nasalpuk ako ng isa kung pinsan ay nabungi ang aking isang ngipin. Pagkatapos noon ay hindi ako pumayag na hindi mahanap ang isa kung ngipin kaya naman hinanap namin pero hindi na namin talaga makita kaya naman pinuntahan na ng isa kung pinsan ang aming lolo dahil sabi ko hindi ako uuwe ng hindi nakikita ang aking tsang ngipin nang pagdating nila ay umityak wana at hindi na nila ako tulungan maghanap ang sumbong ko kay bolo. Ang sabi naman ni lolo ay kinain na daw ng masibi iyun kaya hindi na namin mahahanap ay bago wa pa lamang tumigil sa pag iyak at paghanap.

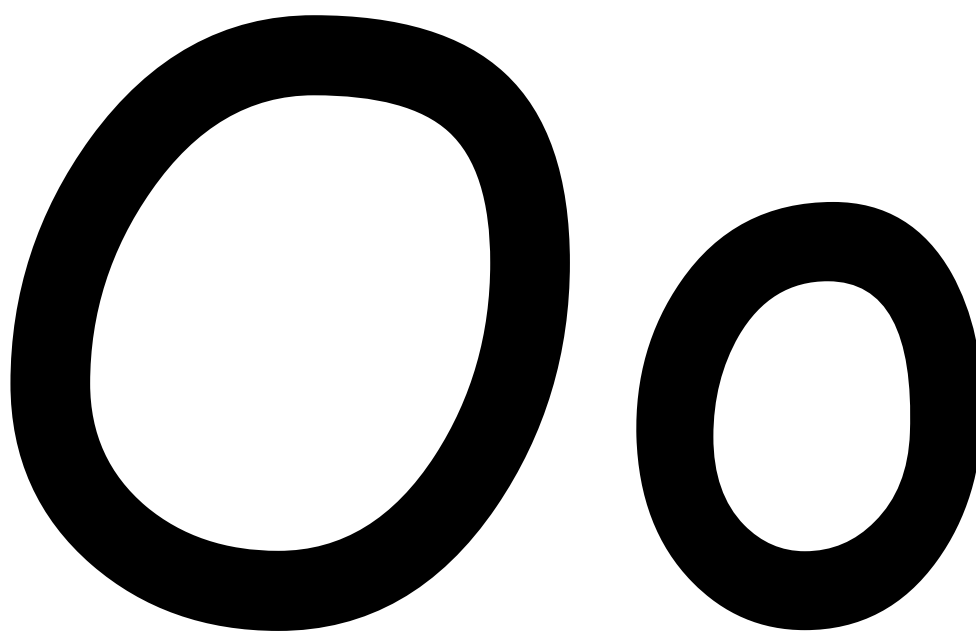
Session 5

BAHAY KUBO

Source: <https://youtu.be/er3EID03smc?si=N9EygkLanUUvIquQ>

Bahay kubo, kahit munti,
Ang halaman doon ay sari-sari;
Singkamas at talong, sigarilyas at mani,
sitaw, bataw, patani,
Kundol, patola, upo't kalabasa,
At saka mayro'n pa, labanos, mustasa,
sibuyas, kamatis, bawang at luya,
Sa paligid-ligid ay puno ng linga.

Session 6



Session 6



Image Source: <https://a-z-animals.com/blog/shrimp-poop-everything-youve-ever-wanted-to-know/>

olang

(Hatangkaye- Dumagat language)



Image source: <https://www.organics.ph/products/okra>

okra

Session 6



Image source: <https://www.istockphoto.com/search/2/image-film?phrase=wooden+clock>

Orasan

Session 6



Image source: <https://www.facebook.com/tgh1973/>

ospital

Session 6



Image source: <https://www.skyrail.com.au/blog/rainforest-orchids/>

orkids

Session 6



Image source: <https://ebird.org/species/eurla>

ospital

Session 6



Image source: <https://www.alamy.com/stock-photo/oregano-leaves-close-up.html?sortBy=relevant>

oang

(Hatangkaye- Dumagat language)

Session 7



Image source: <https://www.alamy.com/stock-photo/oregano-leaves-close-up.html?sortBy=relevant>

oregano

Session 7



<https://a-z-animals.com/animals/chicken/pictures/>

man_k



<https://www.carousell.ph/p/native-sandok-1046229606/>

sand_k



<https://www.facebook.com/sofiasnatureplnts/posts/for-sale-betel-leaf-for-ikmo-plants>

ikm_



<https://www.discovermagazine.com/the-sciences/20-things-you-didnt-know-about-fire/>

ap_y



<https://www.alamy.com/stock-photo/bahay-kubo.html?sortBy=relevant/>

kub_



<https://www.facebook.com/TuyoSusoStore/>

sus_

Session 7



mas_

<https://nagpayongelemseppv.wordpress.com/industryal-arts-v/>



ap_g

<https://www.facebook.com/100077517429189/posts/1028357181>
 60011/



kah_y

<https://www.facebook.com/100077517429189/posts/1028357181>
 60011/

Session 6

TONG TONG TONG TONG PAKITONG KITONG

Source: https://youtu.be/hGZ-0ThVkMo?si=Ki_mZBjHAEtjuCb

Tong tong tong tong pakitong-kitong

Alimango sa dagat

Malaki at masarap

Mahirap mahuli

Sapagkat nangangagat

Tong tong tong tong pokotong-kotong

Olomongo so dogot

Moloko ot mosorop

Mohorop moholo

Sopogkot nongongogot

Session 7

AKO AY MAY ASO

By Jeanoah Gique

Ako ay may aso, matalinong totoo
Sa mga lakad ko, sinasamahan ako
Sa mga peligro, ito ay alerto
Ako ay may aso, mahal niya akong totoo
Sa aking pagtulog ay tinatabihan ako
Sa mga taong manloloko, ipinagtatangol ako
Ako ay may aso, kaibigan kong totoo
Kapag ako ay nalulungkot, inaaliw niya ako
Kaya kapag siya ay tahimik, nag-aalala ako
Ang mahal kong aso,
hindi hahayaang saktan ng kahit sino
Aalagaan ko siya at yayakapin ng todo-todo
Hindi ko siya pababayaang mamahalin ng totoo.

Session 7

AKO AY MASAYA

Source: https://youtu.be/-jR8OhqpIVE?si=6SUru5cglyZyGs_R

Ako ay masaya, ako ay masaya

Lahat tayo ay masaya

Ako ay masaya, ako ay masaya

Lahat tayo ay masaya

(Ikaw, Tayo)

Lalala

Tralalalala

Tralalalalala

Lalala

Tralalalala

Tralalalalala

Session 7

Babasahin ng guro ang unang bahagi ng pangungusap at dudugtungan naman ito ng mga mag-aaral.

Ang anihan ay sa _____.

Ang palay ay _____.

Ang sapa ay _____.

Ang baboy damo ay

_____.

Ang bata ay _____.

Session 8

Ee

`Session 8



Image source: <https://en.wikipedia.org/wiki/Eel>

egat

Session 8



Image source: <https://www.urbanladder.com/products/arabia-6-seater-dining-table>

mesa

Session 8



Image source <https://www.facebook.com/www.afpmedcorps/posts/we-had-a-meeting-with-some-of-the-dumagat>

babae

Session 8



Image source: <https://www.worldlifeexpectancy.com/fish-life-expectancy-african-longfin-eel>

bibe

Session 8



Image source: <https://www.worldlifeexpectancy.com/fish-life-expectancy-african-longfin-eel>

ehersisyo

Session 8



Image source: https://en.wikipedia.org/wiki/Philippine_peso

pera

Session 8

Panuto: Magsanay sa pagbasa, pagsulat at pagpindot.

Ang eroplano

Ang egat

Ang ekis

Si Emi

Si Emo

Ang mesa

Si Emi ay sasama sa amo.

Si Emo ang aso ni mama Emi

Session 9

u u

Session 9

MAG-EXERCISE TAYONG TUWING UMAGA

Source: <https://youtu.be/BdX2OMwIrg?si=uU6vQrkiAibSIhW>

Mag-exercise tayo tuwing umaga
 Tuwing umaga, tuwing umaga
 Mag-exercise tayo tuwing umaga
 Upang ang katawan natin ay sumigla
 Mag-exercise tayo tuwing umaga
 Tuwing umaga, tuwing umaga
 Mag-exercise tayo tuwing umaga
 Upang ang katawan natin ay sumigla
 At sa gabi, maaga kang matulog
 Sa umaga, maaga kang gumising
 At agad mag-jogging-jogging
 Sa plaza, mag-tumbling-tumbling
 Ang leeg mo ay ipapaling-paling
 At baywang mo ay ipakendeng-kendeng
 Ang braso mo't kamay
 Ay isusuntok-suntok sa hangin

Session 9

UBOS!

Source: Marungko Booklet Gabay sa Pagbasa Vol 2

By: Kim Dela Cruz

Sumubo ang musmos, subo ang ube

Sumubo si ama, subo ang ubag

Sumubo si mama, subo ang saba

Aba! Ubos ang ube, ubos ang ubag

Ubos ang saba!

Session 10

Bb

Session 10

PAG-IBIG TULAD NG BATIS

Source: https://youtu.be/vJ_xzcazveQ?si=0zz4uNNS5ZvYSSti

Pag ibig tulad ng batis tulad ng batis

Pag ibig tulad ng batis diwa ko

Pag ibig tulad ng batis tulad ng batis

Pag ibig tulad ng batis diwa ko

Payapa tulad ng dagat tulad ng dagat

Payapa tulad ng dagat diwa ko

Payapa tulad ng dagat tulad ng dagat

Payapa tulad ng dagat diwa ko

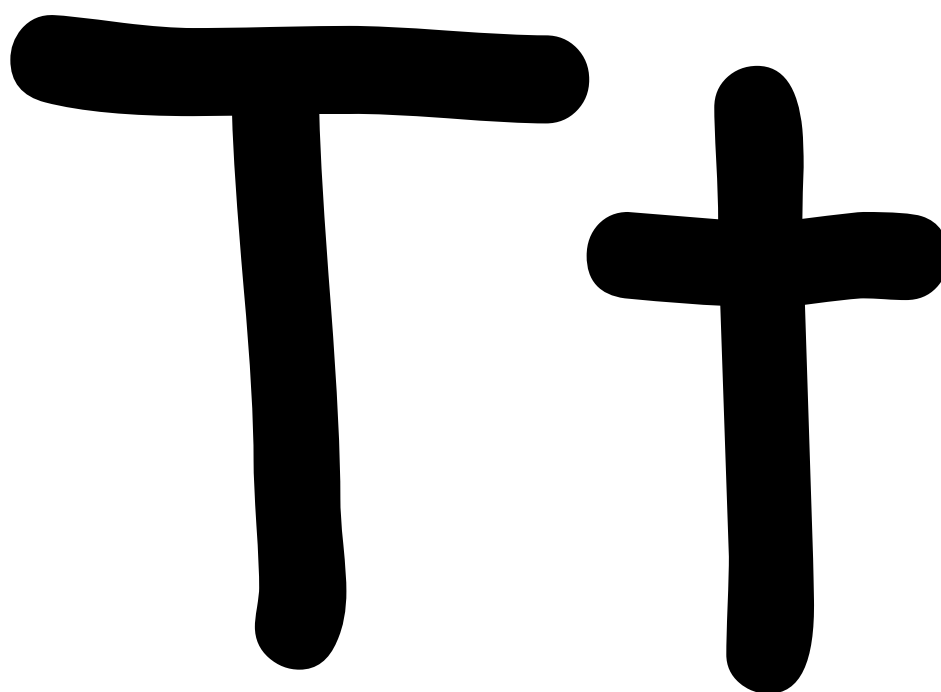
Malaya tulad ng ibon tulad ng ibon

Malaya tulad ng ibon diwa ko

Malaya tulad ng ibon tulad ng ibon

Malaya tulad ng ibon diwa ko

Session 11



Session 11



<https://sjanima.wordpress.com/2012/08/25/mga-engkanto-sa-kagubatan-at-ilog-tabi-po/>

talangka

Session 11




LERON LERON SINTA

Source: <https://youtu.be/vSgV6XYs0KM?si=-4-Egs47D0PXGIXR>

Leron Leron sinta
Buko ng papaya
Dala-dala'y buslo
Sisidlan ng sinta
Pagdating sa dulo'y
Nabali ang sanga
Kapos kapalaran
Humanap ng iba

Session 11

Panuto: Bilugan ang salitang naangkop sa larawan.

	mata muta
	mata tuta
	ubo ube



timba

tabo



atis

sita



itim

miti

Session 12

Kk

Session 12

KAMING MGA TRIBO

Source: <https://youtu.be/rIN7BQ6EYpo?si=nSMzYBxUYouI2MzV>

Kaming mga tribo ang tiraha'y gubat
Pilipinong ligaw ang asa ami'y tawag
Dumagat mam kami sa kabundukan
Kami'y nagtatanim at hindi nangungulimbat

Kaming mga Dumagat ang nagbigay tanda
Sa mga hangganan ng ilog at sapa
Maging sa pagkain at lupa
Ang kulturang galing kay Bathala

Kami'y pinaalis sa lupang tinubuan
At kanilang inangkin aming kabuhayan
Kaya buong tribu tayo ay gumising
At ating bawiin ang lupain natin
Dugo man ay dumanak at ang buhay ay nakitil
Mabawi lamang ang ating lupain.

Session 12

SA KUBO

Source: Marungko Booklet Gabay sa Pagbasa Vol 2
By Kim Dela Cruz

Sa Kubo kami ay sama-sama
Sa tulugan kami ay tabi-tabi.

Ang ate ko
Ang mama ko
Ang ama ko
Ang bibe ko
Ang biik ko.

Session 12

SA KAINGIN

By Rubie Joy Alarcon at Jeanoah Gique

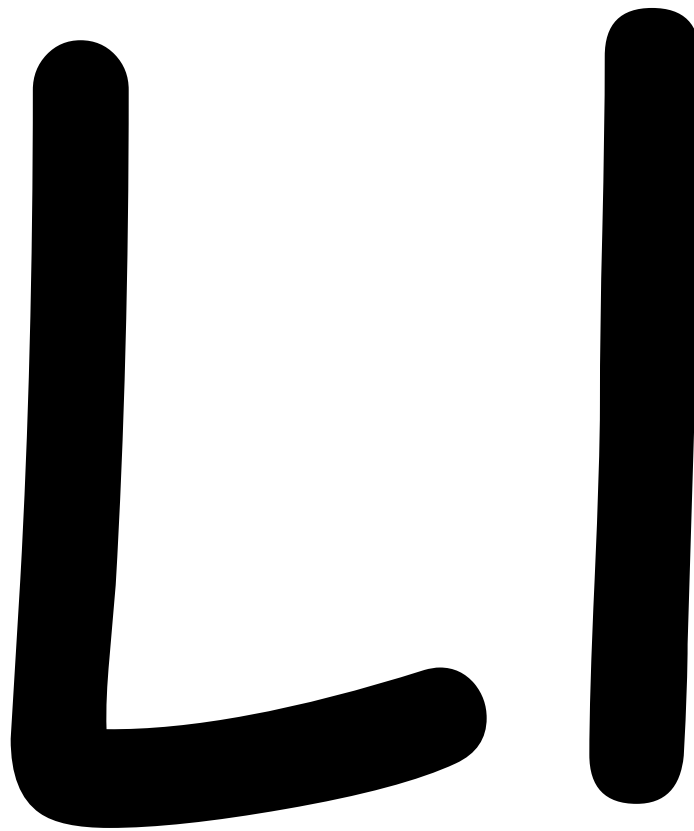
Marami akong magagandang karanasan sa kaingin. Dito kami nagtatanim ng aming makakain. Mahirap man ito ngunit masaya pa ring gawin, laluna't , marami kaming katuwang sa gawain.

Gulok ang aming kasangkapan upang gawaing paghahawan, pagdadamo, pagtatanim ay maging magaan. Sa paggawa ng aming kubo ay gulok din ang aming tangan. Sa paghuhukay ng kamoteng kahoy, kamoteng baging ay gulok din ang aming katuwang. Naku, kaysarap nang kumain laluna't mainit na kape ay nakahain.

Aba, kaysayang pagmasdan ang aming kaingin. Sabay sabay kasing namumunga ang aming mga pananim, may kamatis, pako, kadyos at kalabasa. Namitas na nga ang anak kong si Kyla upang sa tanghalian ay mayron ng pagsalu-saluhan. Si Kino naman ay nagsaing na ng kanin sa kaldero at nagpainit na ng tubig sa maliit na kaserola.

Lahat kami ay masaya sa kaingin. Ang sarap tumawa sa halakhahak na nakakahawa.

Session 13

The image displays the letters 'LI' in a very large, bold, and rounded font. The letters are black and have a thick, brush-like texture. The 'L' is on the left, and the 'I' is on the right. The 'L' has a vertical stem and a horizontal base that curves slightly to the right. The 'I' is a simple vertical stroke with rounded ends.

Session 13

Lu la ley

Source: https://youtu.be/ZB2fLcoF1rs?si=zgo5kKd4c5t_EwJa

Lu lu la lu la lu lu la lu la ley

Lu la lu la lu la lu la lu la ley 2X

Itaas ang kamay, iwagayway

Umindak ng umindak at umikot-ikot pa

Gumiling ng gumiling hanggang mapagod ka

At tayo'y kumanta

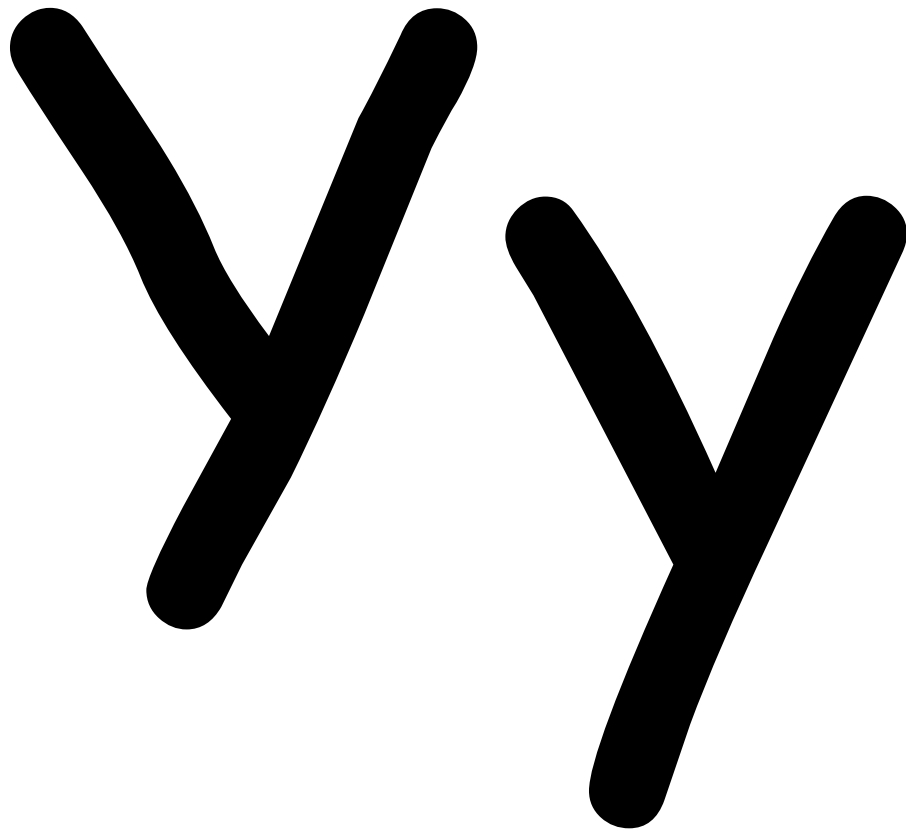
Session 13

ANG MGA BATA

Source: Marungko Booklet Gabay sa Pagbasa Vol 2
By Kim Dela Cruz

Ang mga bata ay makukulit
Sila ay mabibilis kumilos
Sila ay malilikot
Sila ay mga bibo
Sila ay aalis, babalik
Aalis, babalik!

Session 14



Session 14



<https://images.app.goo.gl/AN9KdocWAJSgaujg6>

yantok

Session 14

AKO KAYA?

Source: Marungko Booklet Gabay sa Pagbasa Vol 2
By Kim Dela Cruz

Ang maya ay kay Eba
Ang itik ay kay Yame
Ang baboy ay kay ama
Ang biik ay kay Siso
Ang aso ay kay Lisa
Ang bibe ay kay Ambo
Ako kaya?

Session 14

GUMILING-GILING KA

Source: <https://youtu.be/13JP-HVNgIA?si=DEMEiCMXDJrkhGBq>

Kung ikaw ay malungkot
O kaya'y nababagot
Huwag ka nang sumimangot
Ang noo mo'y kukunot
Kalimutan ang problema at ikaw ay sasaya
Pag gumiling, giling
Gumiling-giling ka!

Session 15

Mga

Session 15

ANG MGA IBON

Source: <https://youtu.be/eSGmWg2MGrQ?si=JdExEf0ppfeSxzpG>

Ang mga ibon
Na lumilipad
Ay mahal ng Diyos
Hindi kumukupas

Ang mga ibon na lumilipad
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Ang mga isda
Na lumalangoy
Ay mahal ng Diyos (ay mahal ng Diyos)
Hindi kumukupas (hindi kumukupas)

Ang mga isda na lumalangoy
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Ang mga bata (ang mga bata)
Na naglalaro (na naglalaro)
Ay mahal ng Diyos
Hindi kumukupas
Oh praise the Lord!

Session 15

Panuto. Lagyan ng "Mga" sa unahan ng pangalan ng mga larawan.

_____ sako



Image source: <https://www.carousell.ph/p/sako-for-sale-261124079/>

_____ mais



Image source: <https://mediko.ph/gamot/mais/>

Session 15

_____ buto



<https://www.filipinopod101.com/blog/2012/09/17/filipino-word-of-the-day-bone-noun/>

_____ tala



https://clipart-library.com/clipart/stars-clipart_5_2023.htm

_____ okoy



<https://www.facebook.com/tatatito.ph/photos/a.152614443139685/166881281713001/?type=3>

Session 16

Nn

Session 16

ISA DALAWA TATLO UNA UNAHAN TAYO!

Source: <https://youtu.be/usRDXBx7uvU?si=LiN1udMNzymYWivj>

Isa, dalawa, tatlo, una-unahan tayo,
Apat lima anim sa balong malalim
Pito walo siyam lakad parang langgam
Pagdating sa sampu ang lahat ay umupo

Isa dalawa tatlo una unahan tayo
Apat lima anim sa balong malalim
Pito walo siyam lakad parang langgam
Pagdating sa sampu ang lahat ay umupo

Session 16

SA TANAY

By Jeanoah D. Gique

Ako si lola Nena

Ako ay luluwas sa bayan ng Tanay

Isasama ko ang apo ko, si Lina

Ibibili ko siya , itim na sapatos

Bibili ako, asin, bigas at tinapa

Tuwina, masaya sa Tanay

Babalik ako na may dala-dala

Mga apo ko ay masaya

Sa susunod ay isasama ko sila.

Session 17

Gg

Session 17

KAMUSTA KA, HALINA'T MAGSAYA

Source: <https://youtu.be/Q9RRoRzdnNA?si=gi9BRzXAL282GzYr>

Kamusta ka, halina't magsaya
Pumalakpag, pumalakpak, ituro ang paa
Padyak sa kanan, padyak sa kaliwa
Umikot ka, umikot ka humanap ng iba.

Session 17

ANG GUGO

By Maurine Doroteo

Source: Katenggesan: Kaalaman para sa Kinabukasan

Ang aking karanasan sa gugo, na hinding hindi ko makakalimutan ay ang aming paggagala ng isa kong pinsan sa kagubatan sa gulod para mag hanap ng gogo at katanghalian na kami ay umalis kaya pagod na pagod ako at ang aking pinsan sa pag akyat sa bundok at ang sabi ng aking pinsan ay kunwari ay kami ang mga sciencetist at ng malapit na kami sa tuktok ay ang sabi ko ay wag na kaming tumuloy dahil hindi kuna kaya kaya nag iyak wana pero ang sabi ng pinsan ko ay wag kanang umiyak dahil malapit tana. Nang makarating na kami sa tuktok ng bundok ay masaya kaming mag pinsan dahil sa wakas ay nakarating narin kami sa gusto naming puntahan at maya maya ay pauwi na kami ng aking pinsan ng bigla siyang nasugatan kaya umiyak siya kaya't ang sabi niya ay humanap wa ng pantali sa kanyang sugat pero wala akong nakita kaya nakaisip siya na pilasin nalamang ang kanyang damit para itali sa sugat at ang sabi niya ay papagalitan na siya ng kanyang itay kaya binilisan namin ng pag uwi at ng malapit na kami ay nakakita na kami ng gugo para gawing laruan.

Session 18

Rr

Session 18

MAG-ARAL

(A PARODY "ON-POTOK")

Ni: Rubie Joy M. Alarcon

KORO:

Mag-aral ang aming hangad
 Ang aming hangad, makapag-aral!
 Mag-aral ang aming hangad
 Ang aming hangad, makapag-aral!

Hangad nami'y matutong magbilang at magbasa
 Lilinangin aming isip para sa'ming pag-unlad
 Hindi na nga paipigil, 'di na palilinlang
 Ang aming pagkatuto, dala ay pag-asa
 (koro)

Sisikapin na matutong magbilang at magbasa
 Hindi na masisilo, 'di na malilinlang
 Hangad namin ay mabuhay taglay ang karapatan
 Sa aming pagkatuto, tiyak ang tagumpay
 (ulitin koro 2x)

*Ang aming pagkatuto, hatid ay pagbabago
 Uunlad ang pamumuhay katuwang namin kayo*

Session 18



https://commons.wikimedia.org/wiki/File:Broom_grass.jpg

rasa

Session 18



<https://images.app.goo.gl/hC3AG8c4BkmbcJKc6>

rangod

Session 18

JHEN'S EATERY
National Highway, Tuguegarao, North Benguet,
Tuguegarao City, Cagayan 5045 693 7275

ORDER RECEIPT

CUSTOMER NAME: _____ DATE: _____

ONE-IN ☐ TAKE-OUT ☐

QTY	UNIT	DESCRIPTION	U. PRICE	AMOUNT

TOTAL SALES _____
LESS DISCOUNT _____
TOTAL AMOUNT DUE _____

CASHIER _____

RECEIPT # 0001

<https://www.lazada.com.ph/products/3-ply-or-triplicate-copyreceipt>

resibo

Session 18



<https://www.pexels.com/search/roses/>

rosas

Session 18



<https://www.forbes.com/sites/robinryan/2020/11/24/29-christmas-gift-ideas-for-the-unemployed/?sh=fddc73038ead>

regalo

Session 18

Ang Regalo kay Nanay

Source: Marungko Booklet Gabay sa Pagbasa Vol. 3
By Kim Dela Cruz

Matagal ng gusto ni nanay
bumili ng relo.
Ang nais niya ay kulay rosas

Bumili siya ng bigas at aklat ko
At manika ni ate ko
At laruan ni bunso

Nasaan ang relo na gusto ni Nanay?

Bumili kami ni ate at bunso.
Ibinili naming si Nanay ng relo
na kulay rosas.
Ang relo na gusto ni nanay.

Session 19

Pp

Session 19

KUNG IKAW AY MASAYA

Source: https://youtu.be/d_IvS7qrrPE?si=TvrqJNasi_DBaFbx

Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya buhay mo ay sisigla
Kung ikaw ay masaya tumawa ka (hahaha)

Kung ikaw ay masaya pumalakpak
Kung ikaw ay masaya pumalakpak
Kung ikaw ay masaya buhay mo ay sisigla
Kung ikaw ay masaya pumalakpak

Kung ikaw ay masaya pumadyak ka
Kung ikaw ay masaya pumadyak ka
Kung ikaw ay masaya buhay mo ay sisigla
Kung ikaw ay masaya pumadyak ka

Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya tumawa ka (hahaha)
Kung ikaw ay masaya buhay mo ay sisigla
Kung ikaw ay masaya tumawa ka (hahaha)

Session 19

ANG PIKAPIK

By Mhemar Silongan

Source: Katenggesan: Kaalaman para sa Kinabukasan

Ang aking karanasan na hindi ko malilimutan ang aking karanasan sa pikapik na kung saan lagi kung kinakalibangan na halos hindi umalis sa puno ng pikapik. Na minsan hinanap na pala ako nila inay ay hindi ko alam dahil tuwang tuwang at sarap na sarap sa pagkain ng pikapik na talaga namang mapapakilig ka sa asim na hindi ko namamalayan natayak laway na pala ako hanggang sa nasasarapan na ako at namadali ako sapagkain hanggang sa bigla akong na hirinan ng buto ng pikapik at ang ginawa ko ay nagtatakbo ako pauwe sa bahay na ikin gulat naman ni inay hindi ako makapag salita pinain ko kay inay ang aking likod nahalata naman niya agad at dinagukan ang likod ko ni inay laking pasalamat ko. Pasalamat ko ito ng itoy tumalsik kayat mula noon natakot ako na kumain na madalian ng pikapik kayat mula noon naging maingat na ako at naging dahan dahan na ako sa pagkain at hidi na ako tumatakas sa aking inay.



Ang Pikapik ay kinakain ang bunga at wede rin pang asim. Ang ubod ng pikapik ay iginugulay. Ito din ay gamot pangtanggap ng bulate sa tiyan.

Session 20

NG

ng

Session 20

SAGING, SAGING, MANGGA, MANGGA

Source: <https://youtu.be/PxPy1VGeoCI?si=salnhb3i5K9SdUGL>

Saging, saging
Mangga, mangga
Papaya, papaya
Pagsama-samahin, paghalu-haluin
Fruit salad, fruit salad

Session 20

NGITI NI ALING PURING

Source: Marungko Booklet Gabay sa Pagbasa Vol. 3

By Kim Dela Cruz

Laging nakangiti si Aling Puring. Nakangiti siya sa
mga batang naglalaro. Nakangiti siya sa mga tao sa
kaingin. Nakangiti siya sa mga nakikilala.

Ngunit iba siya ngayon.

Malungkot siya ngayon.

Nilapitan ko siya.

Ngumiti ako kagaya
ng ngiti niya sakín noon.

O Laking saya ko! Napangiti ko siya.

Session 21

A large, bold, black outline of the letters 'D' and 'd' is centered on the page. The 'D' is uppercase and the 'd' is lowercase. Both letters are designed for tracing, with a thick, uniform stroke width. The 'D' has a vertical stem on the left and a curved top and bottom. The 'd' has a circular bowl and a vertical stem on the right that ends in a small hook.

Session 21

KAMUSTA KAMUSTA KAMUSTA

Source: <https://youtu.be/ZPE3Ldk3g3k?si=zGv8UmfRlwhSK5N>

Kamusta, kamusta, kamusta
Kamusta kayong lahat
Ako'y tuwang-tuwa
Masaya't nagagalak

Tra-la-la, la-la-la, la-la-la-la
Tra-la-la-la-la-la, la-la-la-la
Tra-la-la, la-la-la, la-la-la-la
Tra-la-la-la-la-la, la-la-la-la

Session 21

Malaki sa akin ang aking kapatid.

Napagod ka ba kanina?

Lumundag ang dalaga.

Lumakad na sila.

Makati ang likod ng bata.

Sa dingding siya sumandal.

Session 21

DUMAGAT

Tula ni: Rubie Joy Alarcon

(Silip sa uri ng pamumuhay ng mga katutubong Dumagat)

D- AGMANG ang aming tawag sa pinagsamang-samang kahoy an nag-aapoy, nagbibigay liwanag sa aming tahanan at sa malamig ng panahon ay init din naman

U- BAG ang aming tawag sa mga bungang nahuhukay sa lupang malalim, Pantawid gutom sa mga sikmura namin.

M-ASKADA ang isang sangkap na aming gamit sa pagnganganga, ito ay aming libangan sa amin, tatak na hindi mawawala.

APONG - ang aming tawag bilang paggalang sa mga nakatatanda. Paggalang na kahit kanino ay aming ginagawa.

G-ULOK ang katuwang namin sa pang-araw ng gawain tulad ng pagdadamo at pagpuputol ng buho. Ito'y nagpapagaan sa aming trabaho.

AYOP ang tawag naming sa kalabaw, sa arar-araw na pamumuhay, ito ang katuwang naming.

T- ahedan ay baging, panali sa mga kahoy kung nais namin pagsama-samahin.

Session 22

Hh

Session 22

AKO, IKAW, TAYO SA ISANG KOMUNIDAD

Source:

<https://youtu.be/4UMIyasehRk?si=A3TaEgrC1KS6VyRR>Ako ako ako'y isang komunidadAko ako ako'y isang komunidadAko ako ako'y isang komunidadAko'y isang komunidad la la la(Ikaw, Tayo)

Sumayaw-sayaw at umindak-indak

Sumayaw-sayaw katulad ng dagat

Sumayaw-sayaw at umindak-indak

Sumayaw-sayaw katulad ng dagat

Session 22

SI NANAY HILDA NA HINDI SUMUSUKO

Source: Marungko Booklet Gabay sa Pagbasa Vol. 4

Modified by Jeanoah Gique

Si Nanay Hilda ay hiras sa pagbasa. Pero siya ay hindi sumusuko. Tuwing Biyernes at Sabado, palagi siyang dumadalo sa paaralan ng pagbabasa para sa mga matatanda. Lagi siyang nakikinig sa kanyang guro. Nagbabasa pa rin siya kahit nasa bahay na. Mahirap man at nakakapagod man ay hindi siya sumuko. Pagkalipas ng ilang linggo, nakapagbabasa na si Nanay Hilda! Nababasa na niya ang kaniyang mga aklat. Nababasa na rin niya ang mga nakikita niya sa daan. Masayang-masaya si Nanay Hilda. Masayang-masaya rin ang kanyang pamilya. Mula noon , nahikayat ni Nanay Hilda ang mga kasaman niyang magulang na dumalo din sa pag-aaral ng pagbabasa para sa matatanda.

Session 23

Ww

Session 23

AKO AY MAY ULO NA AKING GINAGALAW

Source: <https://youtu.be/L-wYzOCVAwE?si=Lj7NPT6qkSkvHgyU>

Ako ay may ulo na aking ginagalaw

Aking ginagalaw, aking ginagalaw

Ako ay may ulo na aking ginagalaw

Salamat sa maykapal

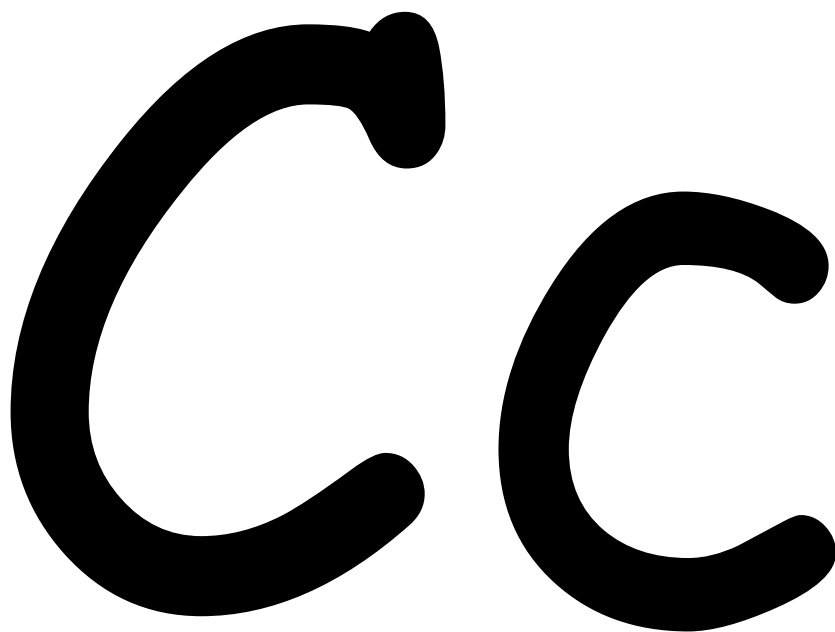
(balikat, kamay, baywang, paa)

Session 23

Pilipit-Dila

dati bati pati	dati bati pati	pati dati bati
lawa tawa sawa	tawa sawa lawa	sawa lawa tawa
bangon bangin banga	bangin banga bangon	banga bangon bangin
sangga mangga bangga	mangga bangga sangga	bangga sangga mangga
hala wala dala	wala dala hala	dala hala wala

Session 24



AKO AY MASAYA

Source: https://youtu.be/-jR8OhgpIVE?si=LApGbZ_QcTW2q9bd

Ako ay masaya, ako ay masaya

Lahat tayo ay masaya

Ako ay masaya, ako ay masaya

Lahat tayo ay masaya

(Ikaw, Tayo)

ANO ANG TUNOG NG LETRANG C

By Jeanoah Gique

Ano ang tunog ng letrang C (K)

Ano ang tunog ng letrang C (K)

Ano ang tunog ng letrang C (K)

Ito ang tunong ng letrang C (K)

K k k k k k, K k k k k k

K k k k k k, Ito ang tunog ng letrang C (k)

Session 24

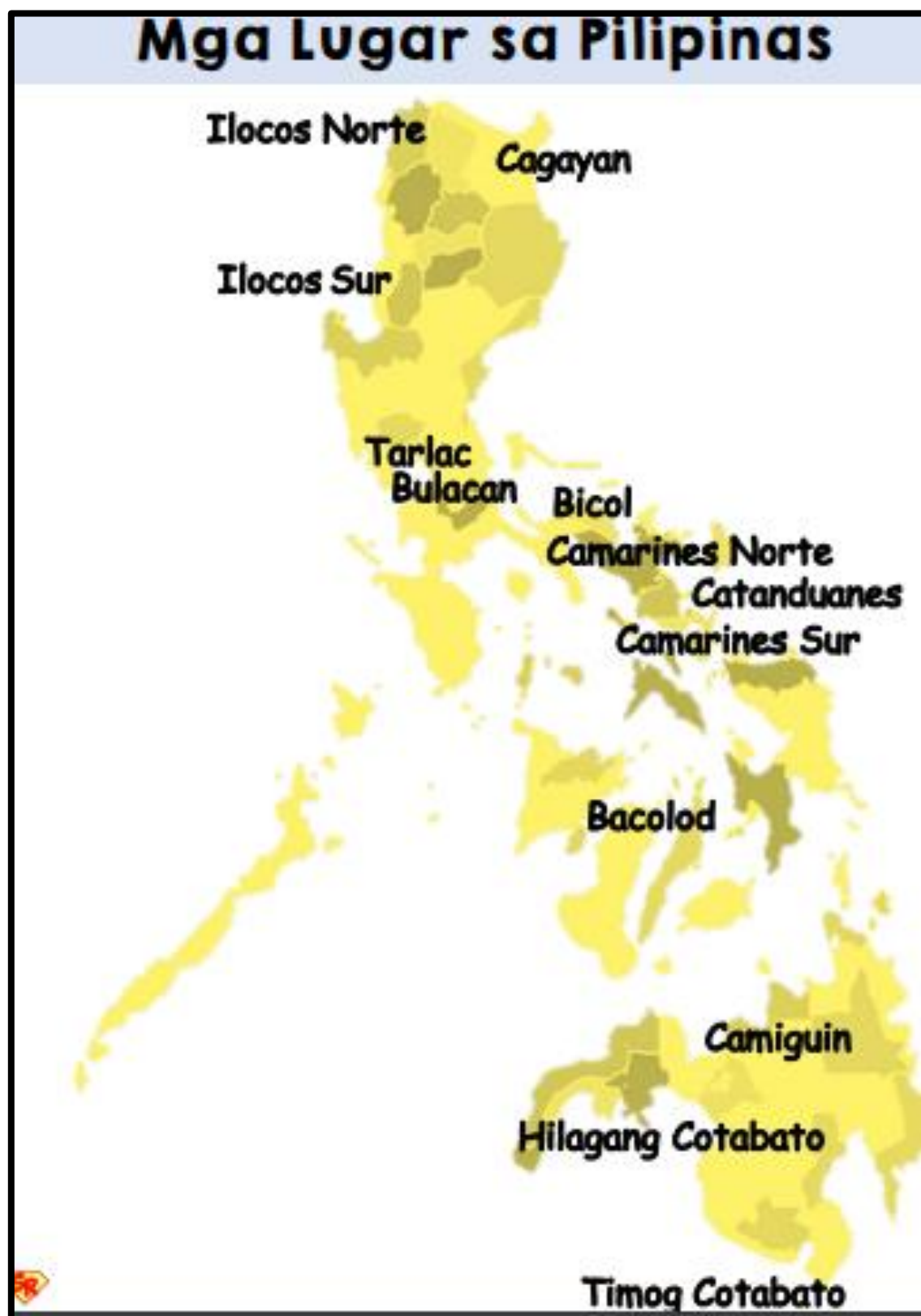
PUPUNTA KAMI SA ILOCOS!

Source: Marungko Booklet Gabay sa Pagbasa Vol. 4
By Kim Dela Cruz

Mamasyal kaming pamilya
Sa Ilocos kami ay pupunta
Dala ni ate Cara ang kanyang camera
Pupunuin daw niya ng magagandang ala-ala

Mahaba raw ang biyahe sabi ni kuya Rico
Kaya comics ay bitbit niyang sigurado
Ako naman ay takot magutom sa biyahe
Canton na ibinaon ay nangamoy sa kotse

Session 24



Session 25

Ff

Session 25

IKAW ,AKO, TAYO'Y ISANG KOMUNIDAD

Source: <https://youtu.be/HK6C-n-2ESQ?si=hQPYDspv1v1Up3Hg>

Ako ako ako'y isang komunidad

Ako ako ako'y isang komunidad

Ako ako ako'y isang komunidad

Ako'y isang komunidad la la la

(Ikaw, Ako, Tayo)

Sumayaw-sayaw at umindak-indak

Sumayaw-sayaw katulad ng dagat

Sumayaw-sayaw at umindak-indak

Sumayaw-sayaw katulad ng dagat

Session 25



Finland

Image source: <https://fineartamerica.com/featured/finland-flag-and-name-frederick-holiday.html>

Session 25

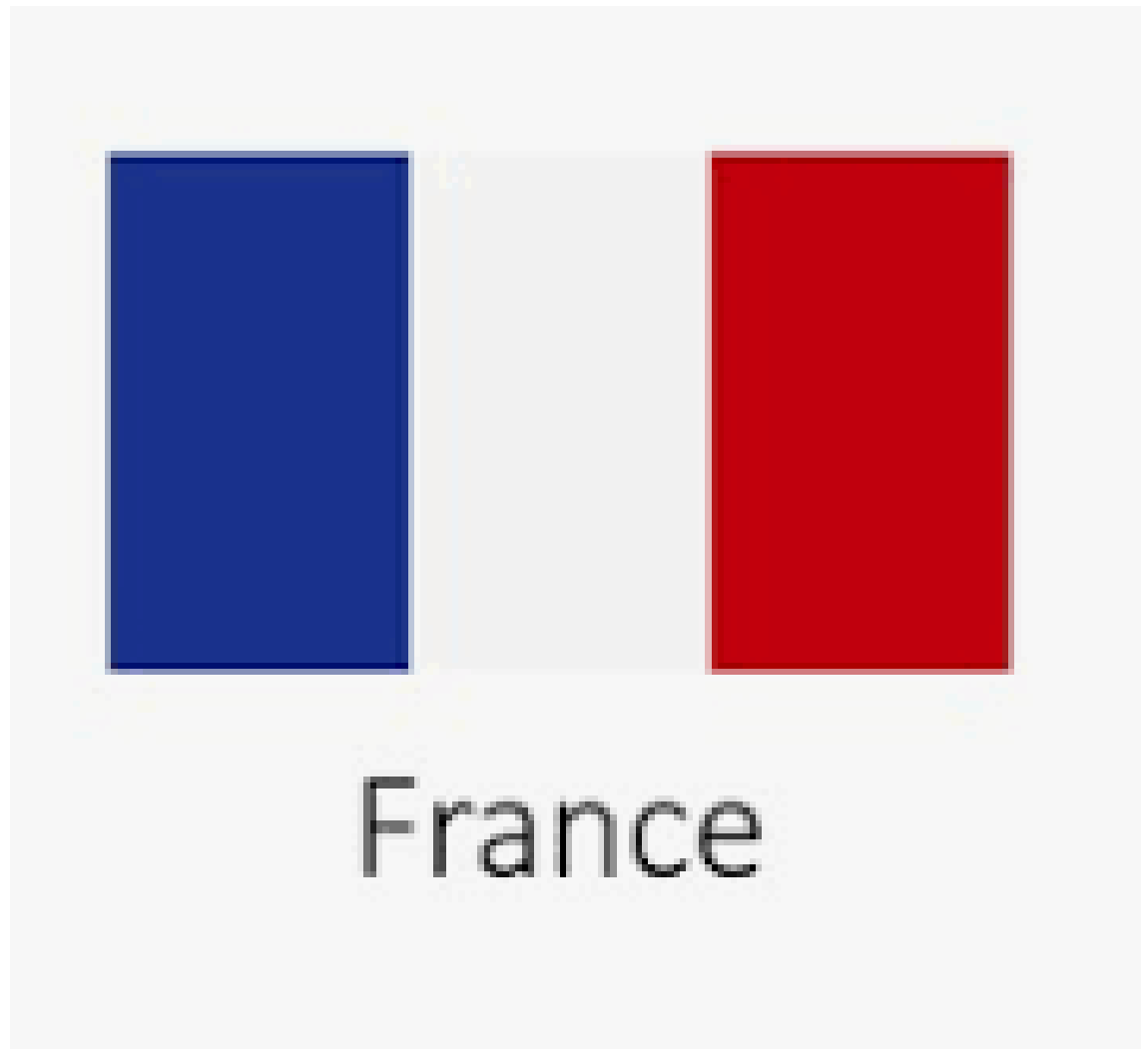
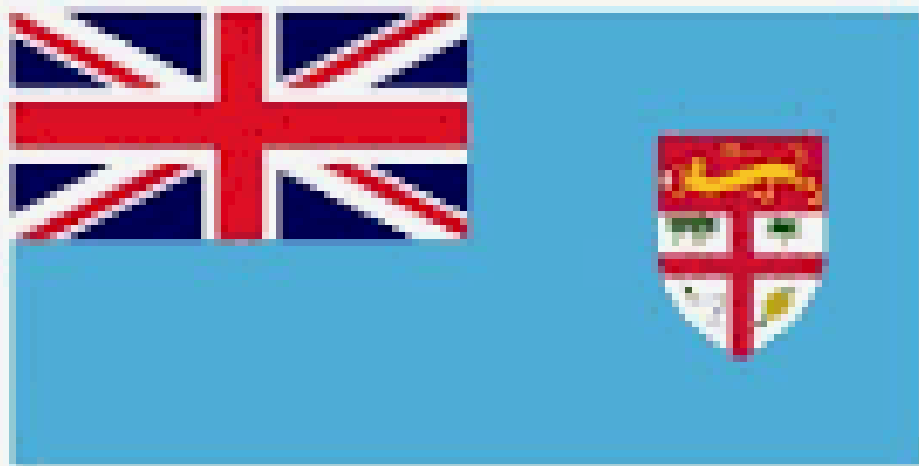


Image source: <https://www.shutterstock.com/image-vector/flag-france-name-icon-official-colors-1092326390>

Session 25



Fiji

Image source: <https://www.pinterest.ph/pin/840343611702926032/>

Session 26

Jj

Session 26

PAG-IBIG TULAD NG BATIS

Source: https://youtu.be/vJ_xzcazveQ?si=0zz4uNNS5ZvYSSti

Pag-ibig tulad ng batis tulad ng batis

Pag-ibig tulad ng batis diwa ko

Pag-ibig tulad ng batis tulad ng batis

Pag-ibig tulad ng batis diwa ko

Payapa tulad ng dagat tulad ng dagat

Payapa tulad ng dagat diwa ko

Payapa tulad ng dagat tulad ng dagat

Payapa tulad ng dagat diwa ko

Malaya tulad ng ibon tulad ng ibon

Malaya tulad ng ibon diwa ko

Malaya tulad ng ibon tulad ng ibon

Malaya tulad ng ibon diwa ko

Session 26



Image Source: <https://www.pinterest.ph/pin/460915343124504622/>

Session 26



jordan-country-flags-name-in-the-world

Session 26



Image source: <https://www.vecteezy.com/vector-art/17758580-japan-country-flag-and-map-vectors>

Session 26

MASAKIT ANG TIYAN NI TATAY JOJO

Source: Marungko Booklet Gabay sa Pagbasa Vol. 5

Modified by Jeanoah Gique

Tagapagsalita: Sa, ospital , nakahiga si tatay Jojo.	
Tatay Jojo:	Aray! Ang sakit!
Tagapagsalita: Hawak ni Tatay Jojo ang kanyang tiyan.	
Tatay Jojo:	Array, napakasakit ng aking tiyan.Sobrang sakit.
Tagapagsalita: Dumating ang pamilya ni tatay Jojo.	
Jill: (panganay na anak ni Tatay Jojo)	Itay, anong nangyayari sa iyo?
Tagapagsalita: Umiiyak si Janet habang nakayakap sa kanyang tatay Jojo.	
Jack (Pangalawang anak ni tatay Jojo)	Itay, ano pong masakit sa inyo?
Tatay Jojo:	Masakit ang ang tiyan mga anak.
Jack at Jill:	Sana gumaling na ka na Itay.
Tagapagsalita: Dumating ang doctor na nakangiti.	

Doctor:	Sir Jojo, maari ka na pong umuwi.
Jack at Jill:	Ay bakit po? Magaling na po ba ang tatay namin?
Doctor:	Ang totoo, wala naman siyang sakit.
Tatay Jojo	Ay bakit po masakit ang tiyan ko?
Doctor:	E kasi walang laman ang tiyan mo. Gutom lang yan. Hetong ang tinapay, lagyan ninyo nitong jam.
Tagapagsalita: Ang lahat ay nagtawanan.	

Session 27

ñ ñ

Session 27

GUMILING -GILING KA

Source: <https://youtu.be/l3JP-HVNgIA?si=DEMEiCMXDJrkhGBq>

Kung ikaw ay malungkot
O kaya'nababagot
Huwag ka nang sumingangot
Noo mo'y kukunot
Kalimutan ang problema
At ikaw ay sasaya
Kapag ika'y gumiling-giling
Gumiling-giling ka

Session 27

SI NIÑO AT SI NIÑA

Source: Marungko Booklet Gabay sa Pagbasa Vol. 5
By Kim Dela Cruz

Si Niño at si Niña
ay magkamukhang-magkamukha
Kambal na tila
pinagbiyak na bunga

Mahilig maglaro si Niño,
mahilig naman si Niña na magbasa
Pagsayaw ang hilig ni Niño,
kay Niña naman ay pagkanta

Magkaiba ang gustong meryenda
Magkaiba ang gustong alaga
"Ayoko" at "gusto ko"
Walang nagpapatalo

Magkaiba ang mga katangian
Pag-aaway ay hindi maiwasan
Ngunit nagbabati rin naman

Session 27

Panuto: Isulat sa patlang ang nawawalang salita.
Hanapin ang mga tamang salita sa kahon.

Santo Niño	Niña	cariñosa	doña
piña	Malacañang	Dasmariñas	

May isang mayamang _____ ang
pangalan ay _____ nakatira sa _____.
Buhok niya ay kulot tulad ng isang _____.
Nakapunta siya sa _____ at nakilala ang pangulo
ng Pilipinas. Naging magkaibigan sila at sumayaw pa ng
_____. Sabay rin silang kumain ng _____
na ubod ng asim. Masayang masaya si _____.
Kaya lang ay nagising siya! Ay panaginip lang pala!

Session 28

Qq

Session 28

KUMUSTA, K UMUSTA, KUMUSTA

Source: <https://youtu.be/ZPE3Ldk3g3k?si=K4RgoGW9hDoicRe7>

Kamusta kamusta kamusta
Kamusta kayong lahat
Ako'y tuwang-tuwa
Masaya't nagagalak
Tralalalalalala

Kamusta kamusta kamusta
Kamusta kayong lahat
Ako'y tuwang-tuwa
Masaya't nagagalak
Tralalalalalala

Session 28

ANG BISITA NAMING DAYUHAN

Source: Marungko Booklet *Gabay sa Pagbasa* Vol. 5
Modified by Jeanoah Gique

Si Quintin ay bisita naming dayuhan
Bumisita sa Pilipinas na aming bayan
Buhok niya ay dilaw ang kulay
Mga mata niya ay asul na mapungay

Iba ang kaniyang pananalita
Ang maintindihan siya ay hindi ko magawa
Kaya nilapitan ko siya at nginitian
Ngumiti rin siya na parang isang kaibigan

Inabot ko sa kaniya ang hawak kong mam-inan
Natuwa siya at tumano-tango lang
Sabay kaming nagnganga habang nagtatawanan
Sa aming tribo siya ay masayang nakipagkwentuhan
Kahit pa hirap magkaintindihan

Session 28

Ang mga napag-aralan na nating mga letra
at tunog ay ang mga sumusunod:

m, s, a, i, o,
b, e, u, t, k, l,
y, n, g, ng, p,
r, d, h, w, c,
f, j, ñ at
ngayon ay q.

Session 29



ANG MGA IBON

Source: <https://youtu.be/eSGmWg2MGrQ?si=JdExEf0ppfeSxzp>

Ang mga ibon
Na lumilipad
Ay mahal ng Diyos
Hindi kumukupas

Ang mga ibon na lumilipad
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Ang mga isda
Na lumalangoy
Ay mahal ng Diyos (ay mahal ng Diyos)
Hindi kumukupas (hindi kumukupas)

Ang mga isda na lumalangoy
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Ang mga bata (ang mga bata)
Na naglalaro (na naglalaro)
Ay mahal ng Diyos
Hindi kumukupas

Ang mga bata na naglalaro
Ay mahal ng Diyos 'di kumukupas
'Wag ka nang malungkot
Oh praise the Lord

Session 29



Image source: <https://stock.adobe.com/images/flag-of-vietnam>

Session 29



Image source: <https://flagemoji.com/venezuela/>

Session 29



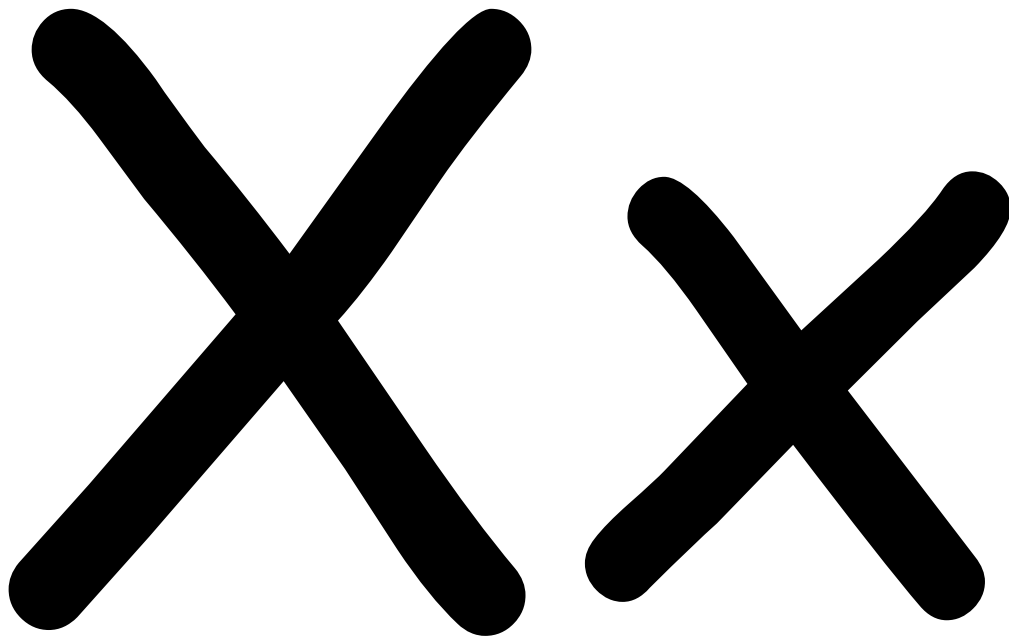
Image source: <https://www.vecteezy.com/vector-art/3031199-vanuatu-flag-with-watercolor-brush-style-design-vector-illustration>

Session 29



Image source: <https://fineartamerica.com/featured/vatican-city-flag-and-name-frederick-holiday.html>

Session 30



Session 30

ISA DALAWA TATLO UNA UNAHAN TAYO

Source: <https://youtu.be/usRDXBx7uvU?si=LiN1udMNzymYWivj>

Isa dalawa tatlo una unahan tayo
Apat lima anim sa balong malalim
Pito walo siyam lakad parang langgam
Pagdating sa sampu ang lahat ay umupo

Isa dalawa tatlo una unahan tayo
Apat lima anim sa balong malalim
Pito walo siyam lakad parang langgam
Pagdating sa sampu ang lahat ay umupo

Session 30

ANG TATLONG MAGKAKAPATID

Source: Marungko Booklet Gabay sa Pagbasa Vol. 5

Modified by Jeanoah Gique

May tatlong lalaking magkakapatid. Magkakalapit lang ang kanilang mga edad kaya madalas silang paghambingin. Sino kaya sa kanilang tatlo ang pinakamagaling?

Pinakamatalino daw si tatay Dexter. Anuman ang problema ang ilapit sa kanya ay nahahanapan niya ito ng solusyon. Si Tatay Felix naman daw ang pinakamabait. Lahat ng lumalapit sa kanya ay tinutulungan niya sa abot ng kanyang makakaya. Si tatay Rex daw ang pinakamalakas. Nakakaya niyang buhatin sabay-sabay ang baboy ramo na kanyang nahuhuli, isang kabang palay, isang sakong luya at isang tali ng kahoy na panggatong.

Ngunit ano pa man ang sabihin ng iba, alam ng kanilang pamilya na may iba't-iba silang galing kaya hindi dapat sila paghambingin. Dahil sa kanilang tatlo, masaya ang kanilang tribo.

Session 31

Zz

Session 31

SALAMAT, SALAMAT, SALAMAT

Unknown

Salamat, salamat, salamat

Sa Diyos (kay Makidyapat) at sa buong mundo

Salamat, salamat, salamat

Sa Diyos (kay Makidyapat) at sa buong mundo

Salamat sa hangin, sa bundok, sa gubat

Sa ulan, sa lupa, sa tubig at dagat

Salamat salamat salamat

Sa pananampalataya

At sa taglay na pag-asa

At sa pag-ibig na para sa 'yo

Sa 'yo, sa'yo

At sa pag-ibig na para sa Diyos (kay Makidyapat)

Session 31

ZUMBA

Source: Marungko Booklet *Gabay sa Pagbasa* Vol. 5

By Kim Dela Cruz

Ang zumba ay isang paraan ng ehersisyo na ginagamitan ng pagsayaw. Madalas ay sama-sama ang mga nagzuzumba na may sinusundang isang guro. Kahit anong edad ay puwede itong gawin. Bukod sa masaya ang pagzu-zumba, mabuti rin ito sa kalusugan. Sa mabilis na paggalaw, napapatibay nito ang puso dahil napapabilis ang tibok nito. Ang pagpapawis naman ay epektibo sa pagtunaw ng taba. Kaya tara! Zumba tayo!

Session 31

TAYO'Y MAGPAPAALAM NA

Source: <https://youtu.be/5DPdMbsluS4?si=nQfm1weAYtR0hZus\>

Tayo ay magpapaalam na

Tayo ay magkikita pa

Sa muli nating pagsasama-sama

Tayo'y matututong magkakasama

Summary

The study unveiled its discoveries through Focus Group Discussions (FGD), interviews, and a Pilot Study. These findings were correlated with the literature referenced in Chapter 2. It also presented the detailed the assessment of validity and reliability, alongside showcasing the manuscript of the thesis product. The subsequent chapter will encompass a summary of the study, an evaluation of the product, revisions implemented by the researcher in response to recommendations, the study's conclusion, and its recommendations.

CHAPTER V

SUMMARY, EVALUATION OF THE PRODUCT, CONCLUSION, AND RECOMMENDATIONS

This chapter provides a summary of the research, analyzes the product's performance, draws conclusions based on the study's findings, and offers suggestions for future actions from both the researcher's and panelists' perspectives.

Proverbs 3:5-6 (ESV) goes this way: “Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge him and he will make straight your paths.” While the researcher may have her understanding and ideas about how to proceed, it is important to trust in the Lord wholeheartedly and seek God’s wisdom in all endeavors, including the development of educational materials. By acknowledging God in all aspects of the curriculum development process, including content selection, teaching methodologies, and community engagement, God provides guidance and leads in the right direction, ultimately making the path clear and fruitful for the benefit of the Adult Dumagat learners of Tala, Mamuyao, Tanay, Rizal.

Summary

The study was titled "Designing a Contextualized Reading Curriculum for the Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The participants in the study were ten adult Dumagats aged eighteen years to eighty-five years old. To ensure the feasibility of the study, the conceptual framework was based on the government's requirement for

implementing Indigenous Peoples Education through the Department of Education. The policy on implementing IP education was mandated through DepEd order number 32, series of 2015, titled "Adopting the Indigenous Peoples Education Curricular Framework." Thus, the conceptual framework of the study focused on the five key elements of the Curricular framework: 1) Design of the curriculum, competencies, and content, 2) Teaching Methodologies and strategies, 3) Learning space and environment, 4) Learning resource, and 5) Learning Assessment. The Conceptual Framework also considered available resources for the literacy of adult Dumagats in Tanay, Rizal, including their oral traditions, ways of living, experiences, the Dumagat Alphabet, and the compiled Dumagat Words (Hatangkaye and Domagat/Bolos). The combination of these factors developed a Contextualized Reading Curriculum for Adult Dumagats. This study sought to answer the following research questions:

1. What are the challenges in reading literacy for the Adult Dumagats of Tala Mamuyao, Tanay, Rizal?
2. Why is there a need for reading literacy for the Adult Dumagats of Tala, Mamuyao, Tanay, Rizal?
3. What are the learning competencies of the contextualized reading curriculum for the Adult Dumagats of Tala Mamuyao, Tanay, Rizal based on the conceptual framework of the study?
4. How will the lessons be organized based on the conceptual framework of the study?

The study was a qualitative research, particularly a participatory action research that engaged adult Dumagat participants in developing the product through focus group

discussions, interviews, curriculum evaluation, and piloted lesson plans. To ensure validity and reliability, the researcher employed techniques such as member checks and peer reviews. The study took place from September 2023 to April 2024, following proper protocols. The study generated contextualized reading materials, which were divided into three main parts. First, the Contextualized Reading Curriculum Guides were structured in alignment with the RCD, following the K to 12 Template, encompassing elements such as Domains, Content and Performance Standards, Learning Competencies, Learning Materials, and Learning Assessments. The Curriculum Guides also incorporated the Marungko Approach in reading, emphasizing the accurate teaching of individual sounds of letters and blending them into syllables and words. Second, thirty-one lesson guides were created, following the Gagne Nine Events of Instruction, which include steps such as Gaining Attention, Informing Learners of Objectives, Stimulating Recall of Prior Knowledge, Presenting Stimulus, Providing Learning Guidance, Eliciting Performance, Providing Feedback, Assessing Performance, and Enhancing Retention and Transfer. Third, the Learning Resources comprised activity sheets, songs, poems, narratives, games, essays, and real-life stories of the Dumagats, integrated into the Learning Session Guides.

In summary, the study aimed to meet the specific literacy needs of the Adult Dumagats in Tala, Mamuyao, Tanay, Rizal, by creating a custom reading curriculum. It used a qualitative method and involved Dumagat adults in designing the curriculum. Following government guidelines for Indigenous Peoples Education, the study focused on curriculum design, teaching methods, and resources, taking into account Dumagat culture and available resources. By addressing key research questions and using methods

like member checks and peer reviews, the study contributes to improving literacy and education for the Dumagat community. The resulting materials and guides demonstrate the collaborative effort to empower Dumagats through education.

Evaluation of the Product

The Insights, Inquiries, and Recommendations

Finally, the study has come to its culmination. During the defense of the study "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamayao, Tanay Rizal," the panelists provided valuable observations, raised pertinent questions, offered insightful comments, and provided recommendations aimed at enhancing the study's methodology and outcomes. Their engagement reflected a thorough and rigorous examination of the research design, highlighting areas of strength and opportunities for refinement.

The panelists provided feedback on the crafted reading curriculum. The curriculum for Adult Dumagats' reading is carefully made to follow DepEd Matatag guidelines, ensuring it matches the goals of the Department of Education. It uses the Marungko approach, which is great for teaching beginners to read, to blend different subjects into the materials. This helps improve the literacy skills of Adult Dumagats and meets their unique educational needs. The curriculum serves as a learning platform, not only for Dumagats in Tanay but also for other marginalized communities, offering a structured and culturally fitting education.

The panelists posed queries to the researcher seeking clarification regarding the study. During the defense, the researcher fielded questions regarding the extent of

participant involvement in justifying the study as participatory action research (PAR) rather than solely action research. The researcher highlighted the active engagement of participants during the Focus Group Discussion (FGD), and during the evaluation of the lesson plan and curriculum which eventually the adult Dumagat participants provided feedback afterward, emphasizing the collaborative nature of the research process. In addition, the researcher discussed the evolving understanding of the methodology used throughout the research. The researcher recognized the value of participatory action research (PAR), citing the significant involvement of participants as a key factor in its effectiveness. Furthermore, the researcher addressed the possibility of Indigenous Peoples (IPs) being able to teach the developed curriculum, affirming that empowering IPs to do so is a primary goal. Finally, the researcher confirmed the inclusion of the term "holistic" in the study and mentioned that participants discussed spirituality, such as their belief in a Supreme Being referred to as "*Makidyapat*," which was integrated into the learning session guides and resources.

The panelists recommended enhancements to the study. First, to enhance objectivity, the evaluation process should have been conducted by a third party rather than by the researcher herself. Second, in the process of evaluating the curriculum, it should be noted in the paper that decisions are made collectively by the Indigenous Peoples (IPs), emphasizing the collaborative nature of the evaluation process. Third, to enhance the coherence of the research, the literature reviewed in Chapter 2 should be integrated into the findings presented in Chapter 4, ensuring theoretical insights support empirical data. Fourth, the definition of terms should include the "Marungko approach" to provide clarity for readers unfamiliar with the teaching method. Fifth, to improve

clarity, the term "lesson plan" should be used instead of "curriculum lessons" when referring to instructional materials. Sixth, in Chapter 3, the feasibility assessment should be removed. Seventh, in the curriculum guide, lessons aligned with specific learning competencies should be explicitly specified to aid educators and learners. Eighth, to accurately represent participant perspectives, clear statements should be made regarding the specific thoughts of the study participants. Ninth, in the Recommendations section, connections with the content of Chapter 1 should be ensured to maintain coherence and relevance. Tenth, check your approach to ensuring validity and reliability. Make adjustments if needed. Eleventh, including essential documents in the appendices, such as sample of lesson plans used during the pilot study, translated evaluation forms, and instructions for conducting evaluations.

Revisions Based on the Recommendations

The researcher has diligently incorporated revisions to address the recommendations provided by the panelists for the enhancement of this study. The researcher has carefully reviewed the suggestions and feedback given by the panelists to improve the quality of the study. The researcher actively worked to make important changes to the research based on these recommendations to enhance its overall effectiveness and credibility.

The researcher made essential adjustments to enhance the study. First, a third party was acknowledged to conduct the evaluation process, ensuring impartial assessment, thereby enhancing the objectivity of the study to improve the validity and reliability of future research endeavors. Second, the collaborative decision-making

process by Indigenous Peoples (IPs) during the curriculum evaluation was explicitly acknowledged, underscoring the participatory nature of the research. Third, integrating literature from Chapter 2 into Chapter 4 ensured that theoretical insights supported empirical data, fostering coherence in the research as advised by the panelists and enhancing its validity and reliability. Fourth, a clear definition of the "Marungko approach" was included in the definition of terms section, clarifying terminology for readers. Fifth, the term "lesson plan" was used instead of "curriculum lessons" to enhance clarity in referring to instructional materials. Sixth, removing the feasibility assessment streamlined the content and focus of Chapter 3. Seventh, explicitly specifying lessons aligned with specific learning competencies in the curriculum guide improved clarity and effectiveness in teaching. Eighth, making clear statements about the specific thoughts of study participants accurately represented their perspectives, fostering transparency and credibility. Ninth, aligning the connections with the content of Chapter 1 in the recommendations section maintained coherence and relevance. Tenth, restructuring the approaches to enhance validity and reliability by employing member checks and peer review techniques collectively contributed to bolstering the study's validity and reliability. Eleventh, the researcher included essential documents in the appendices, such as samples of lesson plans used during the pilot study, translated evaluation forms, and instructions for conducting evaluations.

Conclusions

In conclusion, the journey detailed in this study of the "Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal" reflects a profound

commitment to fostering literacy and empowerment within the Dumagat community. Through participatory action research and a rigorous curriculum design process, the researcher, together with the Dumagat community, crafted a reading curriculum that honors their cultural heritage and addresses their specific educational needs. The study's findings underscore the importance of culturally responsive pedagogy in promoting literacy and preserving Indigenous languages and traditions. By integrating Dumagat songs, poems, stories, folktales, and games into the curriculum, the researchers not only enhance learning experiences but also celebrate and sustain the Dumagat cultural identity. Moreover, translating the curriculum into Filipino language ensures accessibility and inclusivity for all Dumagat learners, regardless of their proficiency in English.

The recommendations put forth by the researcher highlight avenues for further collaboration and action, both within the Dumagat community and beyond. Suggestions to engage with educational institutions, religious organizations, and government agencies demonstrate a commitment to advocating for systemic change and promoting educational equity for Indigenous peoples. Furthermore, recommendations for future research underscore the ongoing commitment to understanding and addressing the educational needs of the Dumagat community.

Ultimately, this study serves as a testament to the transformative power of education and community-driven initiatives. By embracing joy, gratitude, and a spirit of collaboration, the researcher and the Dumagat community have laid the foundation for a brighter future, one where literacy is not just a skill but a pathway to empowerment and cultural resilience. As the journey continues, may it be guided by the enduring message

of Philippians 4:4, to rejoice always in the pursuit of knowledge, justice, and dignity for all.

Recommendations

In this study of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal, recommendations hold significant importance. First, it provides practical guidance on how to effectively implement the developed curriculum within the specific cultural context of the Dumagat community. These recommendations may include strategies for engaging community members, adapting teaching methods to align with Dumagat traditions, and addressing any cultural sensitivities or preferences. Second, recommendations can inform educational policy at local and regional levels, advocating for the integration of culturally responsive pedagogy into broader educational initiatives. Furthermore, recommendations for future research can identify areas for further exploration, such as the impact of the curriculum on literacy rates or the effectiveness of specific teaching approaches.

Here are the recommendations of the researcher for this study:

1. Implement this contextualized reading curriculum tailored to the needs and interests of adult Dumagats, aiming to enhance their literacy skills and empower them to critically engage with various documents.
2. Provide training and resources for teachers involved in literacy programs for adult Dumagats, utilizing the lessons created in this study as valuable guides to enhance teaching effectiveness.
3. Coordinate with the office of the Integrated Program for Indigenous People in Southern Tagalog and seek endorsement from the National Commission on

Indigenous Peoples (NCIP) to ensure the integration and promotion of the contextualized reading curriculum in literacy initiatives for Indigenous communities, particularly Dumagats.

4. Collaborate with the United Methodist Church to support their programs and initiatives for reading literacy among Indigenous people, specifically the Dumagats, by providing materials developed from this study. Recommend the integration of these materials into the Outreach Program of the United Methodist Church across Luzon and the Philippines, aligning with their advocacy for Indigenous People.
5. Recommend the use of the reading materials generated from this study to churches interested in ministries for Dumagats and other Indigenous People. Officially endorse these materials to church linkages and ecumenical church organizations such as the National Council of Churches of the Philippines, ensuring wider dissemination and utilization.
6. Advocate for the incorporation of the developed reading material as supplementary curriculum within the Philippine Department of Education, aimed at addressing the educational needs of Indigenous peoples.

The following are the recommendations for the future researchers:

1. Study the native language of the Dumagat. Understanding the native language of the Dumagats is crucial for several reasons. First, it facilitates effective communication and interaction with members of the Dumagat community, fostering mutual understanding and respect. Second, it allows for the preservation and promotion of the Dumagat language and culture, contributing to the

preservation of cultural heritage and identity. Additionally, studying the Dumagat language may uncover unique linguistic features and insights into the history, traditions, and worldview of the Dumagat people.

2. Make a study of the Dumagat people literacy rate. This study holds significance for multiple reasons. First, it offers valuable insights into the educational needs and obstacles encountered by the Dumagat community, enabling policymakers and educators to design targeted interventions and programs aimed at enhancing literacy levels. Moreover, it sheds light on disparities in educational access and literacy resources, pinpointing areas requiring additional support or investment. Additionally, by examining the literacy rate of the Dumagat people, it establishes a baseline for monitoring progress and assessing the efficacy of literacy initiatives over time, while also contributing to a broader understanding of literacy challenges among Indigenous communities in the Philippines, thereby guiding efforts to foster inclusive and equitable education for all.
3. Conduct research on the literature of the Dumagat people, including their songs, poems, folktales, games, and dances. Researching the literature of the Dumagat people involves exploring and studying various forms of cultural expression, such as songs, poems, folktales, games, and dances, that are intrinsic to their heritage. This research seeks to understand the significance, themes, and cultural context embedded within these forms of expression. By delving into Dumagat literature, researchers can gain insights into their traditions, beliefs, values, and ways of life. Additionally, studying Dumagat literature can contribute to the preservation, documentation, and appreciation of their cultural heritage, ensuring that their rich

literary traditions are passed down to future generations. Furthermore, this research can foster cross-cultural understanding and appreciation, as it allows for the sharing of Dumagat narratives and artistic expressions with a wider audience. Ultimately, conducting research on Dumagat literature is essential for recognizing and celebrating the unique cultural identity and contributions of the Dumagat people within the broader Filipino society.

4. Develop additional Indigenous Peoples Education (IPED) curricula, such as Numeracy, Reading, and Writing Literacy, tailored to meet the specific needs of Indigenous communities, providing them with a curriculum that is relevant and adapted to their cultural context. This is intended not only for adults but also for younger generations. This recommendation emphasizes the importance of developing specialized educational curricula, known as Indigenous Peoples Education (IPED) curricula, that cater to the unique needs and cultural context of Indigenous communities. By including subjects like Numeracy, Reading, and Writing Literacy, these curricula aim to provide comprehensive and culturally relevant education for Indigenous peoples of all ages, from children to adults. The goal is to ensure that educational content aligns with their cultural values, traditions, and ways of learning, ultimately empowering Indigenous communities and promoting educational equity and inclusion.

In addition, the panelists provided suggestions regarding the thesis product:

1. Encourage the training of leaders within Indigenous Peoples communities to enable them to educate their fellow Dumagats

2. Endorse the material to the Department of Education (DepEd) to consider adopting the curriculum for future implementation.
3. Develop a workbook based on the curriculum, tailored for students, which can also be utilized by other Indigenous Peoples communities.

The recommendations from the panelists aim to enhance the impact and applicability of the thesis product. The first recommendation suggests empowering leaders within Indigenous communities to take an active role in education, fostering sustainability and cultural relevance. The second recommendation targets systemic change by proposing the adoption of the curriculum by the Department of Education, potentially reaching a wider audience. Lastly, the third recommendation suggests creating practical educational materials, such as workbooks, derived from the curriculum, which can benefit not only the Dumagat community but also other Indigenous Peoples communities facing similar educational challenges.

The impact of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal on the researcher herself, embodying both the roles of educator and church worker with an ardent desire to uplift the Dumagat tribal community, is profoundly transformative. Professionally, the curriculum emerges as a potent tool, granting the researcher the ability to impart essential literacy skills tailored to the unique cultural and linguistic context of the Dumagat adults, sparking a flame of knowledge amidst the darkness of illiteracy. Yet, on a personal level, it transcends mere professional satisfaction, evoking a deep sense of purpose as the researcher witnesses the tangible impact of her efforts, observing the Dumagat community's evolution into catalysts of change and architects of their own destiny. Through this curriculum, the researcher finds herself immersed in a gripping saga, where the threads of her roles as educator and

church worker seamlessly intertwine, crafting a narrative of hope, resilience, and empowerment that echoes throughout the Dumagat tribal community, breaking free from the chains of marginalization and heralding a new era of potential and possibility. The researcher quotes 2 Corinthians 9:12 (NIV), “This service that you perform is not only supplying the needs of the Lord’s people but is also overflowing in many expressions of thanks to God.” All praises be to God!

APPENDIX A

NOTIFICATION OF APPROVAL



DEPARTMENT
of RESEARCH

Asia-Pacific Nazarene Theological Seminary
Ortigas Avenue Extension, Kaytikling
Taytay 1920, Rizal, Philippines

NOTIFICATION OF REVIEW APPROVAL

October 19, 2023

Gique, Jeanoah
jeangique04@gmail.com

Protocol Title: "DESIGNING A CONTEXTUALIZED READING CURRICULUM FOR THE ADULT DUMAGATS OF TALA, MAMUYAO, RIZAL."

Protocol#: AR-026
IRB Review Date: October 03, 2023
Effective Date: October 19, 2023
Expiration Date: October 19, 2024
Review Type: Exempt Review
Review Action: Approved

The IRB made the following determinations:

- Waivers: Waiver of informed consent documentation
- Other Documentations: All necessary attachments submitted
- Risk Determination: No greater than minimal risk

Please contact me at research@apnts.edu.ph if you have any questions.

Sincerely,

Miss Cing Sian Thawn
Director of Research
Asia-Pacific Nazarene Theological Seminary

APPENDIX B**LETTER TO THE MAYOR OF TANAY MUNICIPALITY**

To: **HON. RAFAEL A. TANJUATCO**

Office of the Mayor
Tanay, Rizal

Re: Research Protocol

Date: September 20, 2023

Greetings of peace!

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student at Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum.

In connection with this, I would like to seek permission and endorsement to allow me to conduct the said study in Sitio Tala, Mamuyao, in the months of October 2023 to April 2024. Your permission and endorsement will be used as an attachment to the letters that will be sent to the National Commission on Indigenous People – Tanay, Chairman of Mamuyao Hon. Susan V. Regalario and Tribal Leader Orlando Mendoza.

I am hoping and praying for your positive response. Thank you and God bless your leadership!

Respectfully yours,

JEANOAH D. GIQUE
Researcher

Received by:

APPENDIX C**LETTER TO NCIP**

To: MR. EDUARDO SUMANGIL
NATIONAL COMMISSION ON INDIGENOUS PEOPLE
Office of the Secretary
Tanay, Rizal

Re: Research Protocol

Date: September 20, 2023

Greetings of peace!

I am Jeanoah D. Gique, a Master of Arts in Religious Education with concentration in Curriculum and Instruction student at Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagatas of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum.

In connection with this, I would like to seek permission and endorsement to allow me to conduct the said study in Sitio Tala, Mamuyao, in the months of October 2023-April 2024. I am willing to submit to any preliminary measures that you will require that I should take in order to start the procedure of the study. Attached is the endorsement letter from Mayor Rafael A. Tanjuatco and an endorsement letter from the school where I am currently enrolled.

I am hoping and praying for your positive response. Thank you and God bless you!

Respectfully yours,

JEANOAH D. GIQUE
Researcher

Received by:

APPENDIX D

LETTER TO THE BARANGAY CAPTAIN

Para Kay: **Hon. Susan V. Regalario**
Punong Barangay ng Mamuyao, Tanay Rizal

Paksa: Research Protocol

Petsa: September 27, 2023

Isang magalang na pagbati!

Ako po si Jeanoah D. Gique, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng Master of Arts in Religious Education na may konsentrasyon sa Curriculum and Instruction. Ako din po ay isang manggagawa ng United Methodist Church. Bahagi po ng aking pag-aaral at ministry sa iglesia ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang “Designing A Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal”. Layunin po ng pag-aaral na ito na makalikha ng mga leksyon base sa pangangailangan ng mga estudyanteng matatandang dumagat. Ang mga leksyon ay gagamitin pandagdag na pag-aaral sa Basic Literacy Program na kasalukuyang ginagawa sa nasabing lugar. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy nilang pagkalinang at pag-unlad sa pamamagitan ng naangkop sa kultura, paniniwala at kapaligiran na pagbasang kurikulum. Makakaasa po kayo na ang materyal na ito ay hindi gagamitin pangkomersyo kundi materyal na para lamang makatulong sa mga kapatid nating Dumagat.

Kaugnay po nito, ay humihingi po ng pahintulot ang inyong lingkod upang isagawa ang nasabing pag-aaral sa Oktubre 2023 hanggang Abril 2024. Ang inyong lingkod po ay handang sumunod sa mga patakaran na inyong ilalatag upang maisakatuparan ang nasabing pag-aaral para sa kapakanan ng mga kapatiran nating Dumagat. Kalakip po ng liham na ito ay ang endorsement letter na galing sa punong alkalde ng Tanay, mula po sa aking guro at sa kasalukuyang Pastor ng United Methodist Church dito sa Mamuyao.

Ako po ay umaasa at nananalangin sa inyong positibong pagtugon sa aking liham.

Lubos na gumagalang

JEANOAH D. GIQUE
Mananaliksik

Sinang-ayunan:

Punong Barangay

Petsa

TRANSLATED LETTER TO THE BARANGAY CAPTAIN

For: **Hon. Susan V. Regalario**
Barangay Captain of Mamuyao, Tanay Rizal

Topic: Research Protocol

Date: September 27, 2023

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student at Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. I am also a church worker under the United Methodist Church. Part of the program's requirements and ministry in the church is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum. Rest assured that the product material will not be used for commercial purposes but solely for the benefit of the Dumagat tribe.

In connection with this, I would like to seek permission and endorsement to allow me to conduct the said study in Sitio Tala, Mamuyao, in the months of October 2023 to April 2024. Yours truly is committed to follow the protocols intended for the study.

Attached herewith are the recommendations from the office of Tanay Mayor, from the office of my school, and from the resident local Pastor.

I am hoping and praying for your positive response. Thank you and God bless your leadership!

Respectfully yours,

JEANOAH D. GIQUE
Researcher

Approved by:

Barangay Captain

Date

APPENDIX E

LETTER TO THE TRIBAL CHIEFTAIN

Para Kay: **GINOONG ORLANDO D. MENDOZA**

Punong Lider ng Tribong Dumagat, Tala, Mamuyao Tanay Rizal

Paksa: Research Protocol

Petsa: September 28, 2023

Isang magalang na pagbati!

Ako po si Jeanoah D. Gique, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng Master of Arts in Religious Education na may konsentrasyon sa Curriculum and Instruction. Ako din po ay isang manggagawa ng United Methodist Church. Bahagi po ng aking pag-aaral at ministeryo sa iglesya ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang “Designing A Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal”. Layunin po ng pag-aaral na ito na makalikha ng mga leksyon base sa pangangailangan ng mga estudyanteng matatandang dumagat. Ang mga leksyon ay gagamitin pandagdag na pag-aaral sa Basic Literacy Program na kasalukuyang ginagawa sa nasabing lugar. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy nilang pagkalinang at pag-unlad sa pamamagitan ng naangkop sa kultura, paniniwala at kapaligiran na pagbasang kurikulum. Makakaasa po kayo na ang materyal na ito ay hindi gagamitin pangkomersyo kundi materyal na para lamang makatulong sa mga kapatid nating Dumagat.

Kaugnay po nito, ay humihingi po ng pahintulot ang inyong lingkod upang isagawa ang nasabing pag-aaral sa Oktubre 2023 hanggang Abril 2024. Ang inyong lingkod po ay handang sumunod sa mga patakaran na inyong ilalatag upang maisakatuparan ang nasabing pag-aaral para sa kapakanan ng mga kapatiran nating Dumagat Kalakip po ng liham na ito ay ang endorsement letter na galing sa punong alkalde ng Tanay, mula po sa aking guro at sa kasalukuyang Pastor ng United Methodist Church dito sa Mamuyao.

Ako po ay umaasa at nananalangin sa inyong positibong pagtugon sa aking liham.

Lubos na gumagalang

Sinang-ayunan:

JEANOAH D. GIQUE

Mananaliksik

Punong Lider ng Tribong Dumagat

Petsa

TRANSLATED LETTER TO THE TRIBAL CHIEFTAIN

For: **Chieftain Orlando D. Mendoza**
Tribal Chieftain, Tala, Mamuyao, Tanay, Rizal

Topic: Research Protocol

Date: September 28, 2023

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student at Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. I am also a church worker under the United Methodist Church. Part of the program's requirements and ministry in the church is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum. Rest assured that the product material will not be used for commercial purposes but solely for the benefit of the Dumagat tribe.

In connection with this, I would like to seek permission and endorsement to allow me to conduct the said study in Sitio Tala, Mamuyao, in the months of October 2023 to April 2024. Yours truly is committed to follow the protocols intended for the study.

Attached herewith are the recommendations from the office of Tanay Mayor, from the office of my school, and from the resident local Pastor.

I am hoping and praying for your positive response. Thank you and God bless your leadership!

Respectfully yours,

Approved by:

JEANOAH D. GIQUE
Researcher

Tribal Chieftain

Date

APPENDIX F

LETTER TO THE LOCAL PASTOR

Para Kay: **Ptr. Loida Zelada Rosal**

Pastor Lokal ng _____.

Paksa: Research Protocol

Petsa: September 27, 2023

Isang magalang na pagbati!

Ako po si Jeanoah D. Gique, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng Master of Arts in Religious Education na may konsentrasyon sa Curriculum and Instruction. Bahagi po ng aming pag-aaral ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang “Designing A Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal” Layunin po ng pag-aaral na ito na makalikha ng mga leksyon base sa pangangailangan ng mga estudyanteng matatandang dumagat. Ang mga leksyon ay gagamitin pandagdag na pag-aaral sa Basic Literacy Program na kasalukuyang ginagawa sa nasabing lugar. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy nilang pagkalinang at pag-unlad sa pamamagitan ng naangkop sa kultura, paniniwala at kapaligiran na pagbasang kurikulum. Makakaasa po kayo na ang materyal na ito ay hindi gagamitin pangkomersyo kundi materyal na para lamang makatulong sa mga kapatid nating Dumagat.

Kaugnay po nito, ay humihingi po ng pahintulot ang inyong lingkod upang isagawa ang nasabing pag-aaral sa Oktubre 2023 hanggang Abril 2024. Ang inyong lingkod po ay handang sumunod sa mga patakaran na inyong ilalatag upang maisakatuparan ang nasabing pag-aaral para sa kapakanan ng mga kapatiran nating Dumagat. Kalakip po ng liham na ito ay ang endorsement letter na galing sa punong alkalde at mula sa aking paaralan.

Ako po ay umaasa at nananalangin sa inyong positibong pagtugon sa aking liham.

Lubos na gumagalang

Sinang-ayunan:

JEANOAH D. GIQUE

Mananaliksik

Pastor Lokal

Petsa

TRANSLATED LETTER TO LOCAL PASTOR

For: **Pastor Loida Zelada Rosal**

Local Pastor of Mamuyao Mission, United Methodist Church

Topic: Research Protocol

Date: September 27, 2023

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student at Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. I am also a church worker under the United Methodist Church. Part of the program's requirements and ministry in the church is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum. Rest assured that the product material will not be used for commercial purposes but solely for the benefit of the Dumagat tribe.

In connection with this, I would like to seek permission and endorsement to allow me to conduct the said study in Sitio Tala, Mamuyao, in the months of October 2023 to April 2024. Yours truly is committed to follow the protocols intended for the study.

Attached herewith are the recommendations from the office of Tanay Mayor, from the office of my school, and from the resident local Pastor.

I am hoping and praying for your positive response. Thank you and God bless your leadership!

Respectfully yours,

Approved by:

JEANOAH D. GIQUE

Researcher

Local Pastor

Date

APPENDIX G**LETTER TO THE INTERVIEWEE****To: LODEMA CRUZ DOROTEO**

Founder, Paadelan E. Denomagat

Re: Interview

Date: September 29, 2023

Greetings of peace!

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student of Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagatas of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum.

In connection, I would like to invite you to an interview regarding the content of my study. I have prepared some questions that you as the teacher of the adult Dumagats are the rightful person to answer. The said interview will be held on January 12 at exactly 10:00 am in Mamuyao Mission United Methodist Church.

Respectfully yours,

JEANOAH D. GIQUE

Researcher

Received by:

APPENDIX H

LETTER TO THE PARTICIPANTS OF THE STUDY

Para Kay: _____

Kalahok sa Pag-aaral

Paksa: Focus Group Discussion

Petsa: September 29, 2023

Isang magalang na pagbati!

Ako po si Jeanoah D. Gique, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng Master of Arts in Religious Education na may konsentrasyon sa Curriculum and Instruction. Ako din po ay isang manggagawa ng United Methodist Church. Bahagi po ng aking pag-aaral at ministeryo sa iglesia ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang “Designing A Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal”. Layunin po ng pag-aaral na ito na makalikha ng mga leksyon base sa pangangailangan ng mga estudyanteng may gulang na dumagat. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy ninyong pagkalinang at pag-unlad sa pamamagitan ng naangkop sa kultura, paniniwala at kapaligiran na pagbasang kurikulum. Makakaasa po kayo na ang materyal na ito ay hindi gagamitin pangkomersyo kundi materyal na para lamang makatulong sa mga kapatid na Dumagat.

Kaugnay nito ay nais ko pong anyayahan kayo sa isasagawang talakayanl kaugnay dito . Ito po ay gaganapin sa loob ng limang araw mula _____ hanggang _____.

Ako po ay umaasa na pauunlakan ninyo ang aking imbitasyon. Maraming salamat po.

Lubos na gumagalang

Sinang-ayunan:

JEANOAH D. GIQUE

Mananaliksik

Kalahok sa paunang pag-aaral

Petsa

TRANSLATED LETTERS TO THE PARTICIPANTS OF THE STUDY

To: _____
Participant of the Study

Re: Focus Groupd Discussion

Date: _____

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student of Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum.

In connection, I would like to invite you to a focuys groupdiscussion regarding this matter. This will be held on _____ to _____.

Your positive response is highly appreciated.

Respectfully yours,

JEANOAH D. GIQUE
Researcher

Agreed by:

Thumbmark of the Participant

Date

APPENDIX I

LETTER TO THE PARTICIPANTS OF THE STUDY FOR PILOT STUDY

Para Kay: _____
Kalahok sa Pag-aaral

Paksa: Paunang Pag-aaral sa Kurikulum ng Pagbasa para sa mga Dumagat

Petsa: October 13, 2023

Isang magalang na pagbati!

Ako po si Jeanoah D. Gique, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng Master of Arts in Religious Education na may konsentrasyon sa Curriculum and Instruction. Ako din po ay isang manggagawa ng United Methodist Church. Bahagi po ng aking pag-aaral at ministeryo sa iglesya ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang “Designing A Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal”. Layunin po ng pag-aaral na ito na makalikha ng mga leksyon base sa pangangailangan ng mga estudyanteng may gulang na dumagat. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy ninyong pagkalinang at pag-unlad sa pamamagitan ng naangkop sa kultura, paniniwala at kapaligiran na pagbasang kurikulum. Makakaasa po kayo na ang materyal na ito ay hindi gagamitin pangkomersyo kundi materyal na para lamang makatulong sa mga kapatid na Dumagat.

Kaugnay nito ay nais ko pong anyayahan kayo sa paunang pag-aaral kung paano magbasa gamit ang ginawa kong Kurikulum sa Pagbasa para sa mga dumagat . Ito po ay gaganapin sa loob ng limang araw mula _____ hanggang _____.

Ako po ay umaasa na pauunlakan ninyo ang aking imbitasyon. Maraming salamat po.

Lubos na gumagalang

Sinang-ayunan:

JEANOAH D. GIQUE
Mananaliksik

Kalahok sa paunang pag-aaral

Petsa

TRANSLATED LETTERS TO THE PARTICIPANTS OF THE STUDY FOR PILOT STUDY

To: _____
Participant of the Study

Re: Pilot Study of the Reading Curriculum for The Dumagats

Date: _____

I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curriculum and Instruction student of Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled "Designing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The intention of the thesis is to create lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals are to help in the empowerment of the community through life-changing learning with the contextualized reading curriculum.

In connection, I would like to invite you to a pilot study of the contextualized reading curriculum for adult dumagats. This will be held on _____ to _____.

Your positive response is highly appreciated.

Respectfully yours,

JEANOAH D. GIQUE
Researcher

Agreed by:

Thumbmark of the Participant

Date

APPENDIX J

EMAIL OF PERMISSION FROM ROXANNE DELA PENA

message of permission Inbox x**Jeanoah Gique**

12:38 AM (18 hours ago)



Greetings in Christ! I am Jeanoah D. Gique, a Master of Arts in Religious Education with a concentration in Curri...

**Roxanne dela Pena**

7:35 AM (11 hours ago)



to me ▾

Hi Jeanoah!

Your plan to create a reading curriculum for Dumagats is very promising. I also appreciate that you chose this group of people to be your participants and recipients of your thesis as well.

I am allowing you to use as template whatever you need on my thesis titled Towards Social Values Integration Curriculum Among Adult Dumagats In Ilaya, Tanay, Rizal.

I am very happy to assist you in your endeavour of creating your thesis until you reach your goal.

In Christ,

Roxanne dela Pena
APNTS former student
MARE

APPENDIX K

FOCUS GROUP DISCUSSION PROTOCOL

ADAPTED FROM THE THESIS OF ROXANNE DELA PENA “TOWARDS SOCIAL VALUES CURRICULUM AMONG ADULT DUMAGATS IN ILAYA, TANAY RIZAL

Introduction:

1. Welcome

Introduce myself and the note taker.

Review the following:

- Who we are and what we are trying to do?
- What will be done with this information??

* Why we asked you to participate

2. Explanation of the process

Ask the group if anyone has participated in a focus group before. Explain how focus groups are often used in research, and how it will be helpful in the current study.

About focus groups:

- We learn from you (positive and negative)
- Not trying to achieve consensus, we are gathering information.
- No right or wrong answers, just truthful answer

In this project, we prepared questions for focus group discussion. We will take notes and use the recorder to get more in-depth information. This will allow us to understand the context behind the answers and helps us explore topics in a more detailed way.

Logistics:

- Focus group will last about one hour.
- Feel free to move around.
- Where is the bathroom? Exit?
- Help yourself to refreshments.

3. Ground Rules

Ask the group to suggest ground rules to be observed by everyone. After brainstorming, make sure the following rules are included in the list:

- Everyone should participate.
- Information provided in the focus group must be kept confidential.
- Stay with the group but refrain side conversations.
- If possible, the cellular phones should be turned off or in a mute mode.
- Avoid other distractions.
- Have fun!

4. Turn on Tape Recorder and Video Cameras

5. Before getting started, ask the group if there are any questions or clarifications, and address those questions or clarifications first.

6. Introduction

* Discussion begins, make sure to give people time to think before answering the questions and don't move too quickly. Use the probes to make sure that all issues are addressed but move on when you feel you are starting to hear repetitive information.

APPENDIX L

QUESTIONS FOR FOCUS GROUP DISCUSSION

1. What are the factors that hinder you in learning to read?

Anu-ano o ang mga naging dahilan bakit hindi kayo natutong magbasa?

2. Why is it important to consider learning to read?

Bakit mahalagang matutong magbasa?

3. How would your life improve if you acquired the skill of reading?

Ano ang mangyayaring pagbabago sa inyong buhay kung matuto kayong magbasa?

4. How would your tribal community benefit if you became literate?

Ano pakinabang ng inyong katutubong pamayanan kapag kayo ay matutong magbasa?

5. What reading materials would you like to see included in your customized reading curriculum?

Anong mga babasahin ang nais ninyong maisama sa inyong kurikulum sa pagbasa?

6. What specific skills are you aiming to acquire through the process of learning to read in your curriculum?

Anong mga kasanayan ang nais ninyong makamit sa proseso ng inyong pag-aaral ng pagbabasa gamit ang inyong kurikulum sa pagbasa?

7. What teaching strategies do you suggest for faster learning experience in reading?

Anong mga paraan sa pagtuturo ang nais ninyong maisagawa upang mas mabilis kayong matuto sa pagbabasa?

8. What assessment tools do you propose for evaluating your reading progress?

Anong paraan ng pagsususlit ang nais ninyo upang masubok kung kayo nga ay natuto magbasa?

9. Where would you prefer to have your reading learning sessions conducted?

Saan ninyo gustong isagawa ang pag-aaral ng pagbabasa?

APPENDIX M

FOCUS GROUP DISCUSSION TRANSCRIPTION (Filipino-Original Language)

F: Magandang umaga po, ako po si T Jeanoah Gique, mag-aaral ng APNTS at mangagawa ng United Methodist Church.

Mga Kalahok: Magandang umaga din ho!

F: Sa ating pagpapasimula ay isa-isahin ko po ang patakaran natin sa ating pag-uusap. Ayos lang po ba? (Pagpapaliwanag sa mga patakaran sa FGD)

Mga kalahok: Ay oo naman po!

F: Natapos ko na pong ipaliwanag ang mga patakaran po sa ating pag-uusap. Mayroon ho ba kayong katanungan?

P1: Ay huwag na lamang po mag-alyas, ung pangalan na tawag sa amin sa araw araw ay yun na lamang ang ating gamitin.

F: Ay cge po, madali po ako kausap tatay hehe.

P1: Ay salamat naman po kung ganay-on!

F: Kung ganun ay maari na po ba tayong magsimula.

P2: ay maaari na po siguro!

F: Ay salamat po!

F Unang Tanong, sa palagay po ninyo bakit may matatandang Dumagat na hindi natutong magbasa?

P3: Gawa po nang walang aral e

F Bakit po hindi nakapag-aral Tatay?

P3: Yung mga matatanda ay hindi pinag-aral yung anak

F Hindi kayo pinag-aral ng inyong magulang?

P3: Pinag-aaral kami kung saan yayao ay sunod kami kaya hindi kami nakapag-aral

F Kayo po'y napabayaan ganun ba?

P3: hindi naman sa Napabayaan, wala lang hilig mag-aral mga anak

F ahhhh ganun ba?

P4: Hindi naman po napabayaan kundi walang permanenting tirahan. kaya hindi nagtuloy tuloy ang pag-aaral

F Ahhh cge po salamat po, mayroon pa po, kayo po bakit hindi po kayo natutong magbasa?

P5: Nag-aral din pero hindi ako natuto dahil nadun kami sa Limutan, malayo ang school, magbahay dun ung matatanda, dun kami nagkakaingin

F Yung epekto sa inyo , ay dahil malayo po ?

F Yung iba po?

P6: Ay ako man po ay ganoon, ay aayaw yung aming ma nanay at tatay na marurunong kami. Gawa ng iibig sa mga lalaki ay lilipad lupad yung mga papel Sabi ko ngat bakit ayaw ninyo na ang inyong mga anak ay makapaninindigan sa inyong mga sarili. Ay hindi talaga, aayawa , inayao ako dun sa Limutan para wa na kami makapag-aral na mga anak

F mmmmm. Ikaw naman po, ano nga ang pangalan mo po? Bakit hindi ka po natutong magbasa?

P7: Ay ganoon din po, nariyan kami palagi sa Kaingin.

F: Sa Kaingin?

P8: Kung saan yung matatanda, kami ay sumasasama, kugn maraming isda, maraming pagkain, ay kaming Kabataan a dun na kami sumamasa, Maganda magpaligo ay!

F Mas gusto ninyo mangisda kasysa mag-aral?

P9: Ay siyempre mam, e bata naggayak ang matanda ay sumasama na Tawanan.....

F: E Tatay kayo? Pero marunong kayo magbasa?

P1: Nakakabasa mam pero hindi gaano

P10: Gawa ng matatanda namin ay hindi mapirmi sa barangay. Parating naroon sa ilog. Wal anaman kami makain. Nakpag-aral kami pero sasandali

P3: Magkape muna tayo...

P1: Nakapag-aral ako pero sa tindi ng kahirapan ng buhay ng aking mga magulang, gusto ko sanang magpatuloy ng pag-aaral ngunit nakapg-aral lang ako hanggang grade 2, kung ikaw ay may magulang na hindi kayang bastantehan ang pag-aaral ng anak, hanggang doon lamang

F:Nanay P2?

P2:Ako man ay may nalalaman ay hanggang grade 3 lamang kasi yung nagtuturo naman jan sa Mamuyao ay hanggang grade 4 lamang. Hanggang grade 3 lamang ang naabot ay dahil ang layo ng tirahan, ang tindi ng daan kami ay nagbabalikan, may ilog

F: Ikaw ate P5?

P5: Ako ay nakatapos naman ng Elementary, pero sa hirap ng buhay ay hanggang doon na lamang.

F Sige po, salamat po sa pagsagot doon sa unang tanong. Ang pangalawang tanong po...sa palagay nio po ba bakit mahalagang matuto kayong magbasa?Hindi lang yung bas ana nababsa ninyo ug letra kundi naiintindihan ninyo yung inyon binabasa? Tatay,

P3...anong sagot ninyo?

P3: Ah?Kaya gusto naming mag-aral ulit, para malaman naming yung pinag-aralan naming noon para maintindihan Yung ibanaman' nakababasa pero hindi naman alam kung anog ung nakasulat,

F Opo, Nanay P4, sa palagay ninyo, bakit mahalagang matutong magabsa ang isang Dumagat?

P4: Ay para makaharap kami sa mga tulad ninyo diyan sa kabayanan kaya gusto ko ako'y marunong yung marunong akong makapgbasa, yung ang hindi naming naiharap sa kabayanan dahil wala kaming karunungan, kung walang mag-aaral sa amin wala, basta kami parang bulag, parang bingi ganun, diyan sa kabayanan.Kaya gusto kahit kakaunti ay, kanya lang ngayon ay baka hindi ko na makita ang sulat.

P10: May Rayban mama...

F: Cge po sa mga mas bata po ng unti, pangalan moa nak? Jona? Tani, sapalagay mo bakit mahalagang matutongmagbasa ang isang Dumagat?

P10: Mahalagang matuto dahil marami ng sumusulpot na kung anu-anong tungkulin

F: Tatay P9 bakit mahalagang matutuong magbasa ang isang Dumagat?

P9: Kung ako naman ang tatanungin ay gusto ko naman matuto ng kaunti dagdag sa dati kong kaalaman para sa ganun kami na laang magkakasama ay hind inga ay, nagkbukod bukod na kami kaya gusto ko ring makapg-aral maski paano. Yun lang ang sagot ay kaya pero ang mata ko aymalabo na rin ay!

F: O Tatay P10 bakit?Bakit kailangang matutong magbasa ang isang Dumagat?

P10: Ay Malaki ang kakulangan mam ng katulad namin...pagdating dun sa pamabayan na pagpapatawag marami kaming pinipil-apan kung hindi ka marunong, hini mo mauunawaan, basata ka lang pumirma dun hindi mo alam kapahamakan pala yung pinirmahan mo

P8: Ay yak, ndi na wa kukuha ng magsusulat ng pangalan ng kandidato ko kapag may eleksyon. Ako na mismo ang magususulat para sigurado hane?

F: Ay siyang po Tatay!

F Pangatlo po. Kung kayo ay natutong magbasa, kasi kanina ay sagot ninyo ay para sa sarili un e, paano po kayo ay natutong magbasa at naiintidihan ninyo yung mga dokumentong binabasa ninyo? Paano naman ito makatutulong sa inyong tirbo? Paano naman?Paano naman ito makatutlong sa inyong tribo.

P10: Siymepre kami kung kami ay marunong, lalaban na dun kami sa kapataga, para makatulong kami sa aming tirbo, siyempre may runong ka ay!

F Uummmm...kasi marunong ng magbas,hindi na po basta basta

P10: hindi na, haharap na kami, kahit sino haharapin namin

P1: Sa totoo lamang, kung mayroon ngang magtitiyaga sa amin katulad ninyo,para magkaroon ng kaunting kaalaman laluna ang mga Kabataan sa ngayon, ang maaring maitutulong nilang Malaki kugn sila ay maensayo at marunong ay yung kami ay akayin ay talagang naitatama naming ang pamumuhay at paghahatid tungkol sa ali-alinman kung sila ay may kaalaman, siyempre kaming mga pinanggalingan na matatanda na walang alam ay pwede nilang akayin. Ganito dapat , kasi natatalastas nila yugn bagay na ikauunlad at ikaano ng komunidad ay para sila yung maging guide sa amin na lahat yung hindi naming kaalaman ay dun kami akayin at ilagay kami sa tamang pamamaraan

F: Pero tatay ito ay para sa inyo, hindi para sa Kabataan, para sa inyo

P1: Hindi nga mam, ibig lamang sabihin sila yung magiging assist at makatutulong dun sa mga bagay na hindi naming nauunawaan.Para maipaunanawa nila, maipaliwanag nila

F: Kung maunawaan na ninyo, ano ang maitutlong sa tribo ninyo?

P1: Ay malaking bagay po yung kapag kami ay naiguide nila dun sa Magandang pamamaraan na iyon at Magandang gawain kami namang mga matatandang tribo handing sumunod sa mga Kabataan na nakuunawa para yung aming pag-unlad ng lugar at pagkakaisa ay dun kaming lahat magsasama-sama.

F Nanay P4, ano sa palagay mo, ugn maitutulong kapag lahat na kayong narito ay marunong ng magbasa? Hindi yata narinig ng nanay? Nanay P2?

P2:Ay yun nan ga yung inaano ko ay, dapat maunawan naming pare-pareho yung naisasaysay ninyong ganyan nang maunawan naming kung ayos nga yung inyong sinasabi at naiintindihan naming kaagad.

F: Dito naman po banda, ,halimbawa lahat kayong narito na nakatatandang Dumagat matutong magbasa, paano kaya, ano kaya ang maitutulogn nito sa buhay sa tribo ninyo?

P6 matuturan ang sinasabi ninyo ay

F Si nanay P7?Ano ang maitutuomg sa tribo ninyo kapag lahat kayo halos ay marunong magbasa?

P7 Malaki mam ang maitutlong ng marunong na kaming Lahat ng bagay na maikabubuit siguro ya magagawa na sapagkta laha na'y marurunong ng lahat

F Si P8?SA Tingin mo anon ang tulong sa tribo kapag kayo, halos lahat ng matandang dumagat ay matutong magbasa?

P8: Ahm Malaki po ang maitutulong, yung hindi marunong ay narunong na kaya po Malaki na yung pinagkaiba

F: Ibig sabihin kapag kayo natuto yung mga susunod matututo Narin?

P8: ay opo

F: Ah ganun? Salamat po! Sige po, tayo po ay may ilang tanong pa..ahhmmmm kanina po napag-usapan natin, natalakay natin kung ahh kung nao ang maitutulong nito sa inyong sarili...Ngayon ang tanong ko naman po...kasi ito po talagang gagawin ko, batay sa resulta po n g pag-uusap natin, so ibig sabihin kumbaga, batay sa inyong mga tinuran, dun ko po ibabatay kung paano ko gagawin yung pagbasang kurikulum na un. Ngayon po ano po yung unang una na gusto ninyong matutunan sa pagbabasa? Meron na po kayong, kasi kay T Diday, mayroon po akong nahiram sa kanya na koleksyon ng inyong alpabeto, yung alpabeto po ninyo ay a, e, i , o walang u, tapos yung bakada ay dire-direco na, un po ba ay nakita na ninyo?

Sabay sabay: hindi pa

F: Hindi pa...maliban po doon ano po yung gusto ninyong unang una ninyong matutunan sa pagbabasa?

P3: Kung ako po ang tatanungin, yung maunawaan ko yung aking binabasa at maiintindihan ko yung aking binabasa.

F Kasi mayroon pong nagbabasa na hindi nauunawan ang binabasa? Kayo po? Ano yung gusto ninyong, kasi, ito po gagawin ko, batay sa gusto nio e, ano po yung gusto ninyong maisama na babasahin na gusto n inyong matutunang basahin?

P10: Akin mam English

P9e: Di pa nga tayo marunong magtagalog ay

P10: xempre kapag yung ating maestra, englis ang itutuo ay tatagalugin naman ay

P9: depende naman sa pag-aaral un

F: Pero unahin muna natin yung tagalog tatay no?

P1: baka naman magtaka ang mga foreigner bakit tayo ay...

P10: Aba e malao pa'y Inglisin ko na siya

F: O halimbawa po tatay, iaayos ko lang yung tanong ko, gusto nio bang matutuan yung mga titik na gamit ng mga Dumagat batay sa inyong mga salita?

P5: Naalis na po kasi ngayon yun kaya mas maganda pong magbalik

F: Yun na lang pala, ano bang mga salita ung una ninyong gustong mabasa?

P10: Yung sa bahagi naming ay yung mga nauna naming salita

F: Opo

P1: Yung tinutukoy ni mam ibabalik yung ating ah..kultura, lenggwahe na ginagamit na gaya dating Atangkain na tinatawag number 1 na dapat yun ay maski naman nung kami ay nanapunta sa ibang lugar yun ang hinihiling na dapat yugn mga naiwan namin na dating tradisyon mga kaugalian yun ulit ang aming balikan at pag-aralan. Dahil sa ngayon mam, sa totoo lamang ang mga Kabataan ngayon ay hindi na nila alam un. Kaming matatandan ay isa-isa na laang

F: O e di magandang ibalik palay un tatay no? Iyon pala ang magandang pag-aralan natin , yung mga salitang...ano ba yung mga halimbawa ng mga salita ninyo base sa aking kaunting kaalaman kapag sinabing Hatangkaye yun yung may natatandaan ngayon, kanya lang hindi na alam ng mga salin kapag “humata kamo at magpapangan kitam de” yun ay pagkain na iniaalok.

P2: Halika't kakain na...

P1: Yun ay di Narin po masyadong marami yung aking natatandaan

F: E paano po kapag sinabing magngaga tayo?

P1: Magmaman kitam de!

F: E kapag sinabi pong alis na tayo?

P1: Tututan kamo de!

F: Marami pa pala, mahalaga pa palay yun

P1: Yun yung mga naiwan naming na kaming matatandan ay unti unti na naming nalilimutan dahil nga hind na naming naituturo

F: Maganda rin palang matutunan ninyo halimbawa po yung inyong mga kanta, halimbawa yung mga kinakanta ninyo

P1: Ay yung mga kanta na napag-aralan naming nung una ay nalilimutan na dahil nalilibang na kami sa mga rock na makabago yun yung mga magagandang pakinggan ay kaya laang ay nakakukulili namn sa pandinig

F: E paano po ung iba? Ano po yung gusto ninyong maisama na pedeng maisama sap ag-aaral ng pagbabasa?

P5: Ay di wa alam

P6: hehehe

F: Ah si tatay P9?

P9: Ay wala wa alam diyan!

Tawanan....

F: P7?

P7: e yung kanta nga ay hindi ko alam ay....E di yung mga titik....

F: Sige po, kung kayo'y matutuong magbasa, habang kayo'y nag-aaral ng pagbabasa, ang isa sa knaya nagsabi kanina, gusto kong matutunan magcellphone, sabi ni Tatay Daling bay un, maliban sa gusto ninyong matutong magcellphone ano pa?

P10: Matuto na ring magturo sa mga apo

F: ahhh para pede nang magturo sa kaapu-apuhan, meron pa po ba? Maliban sa pagcecellphone, pagtuturo sa apo, ano pa po? Anog kasanayan, anong gusto ninyong gawain kapag kayao ay marunong ng magbasa?

P4: Ay gusto ko pong magtindahan at ako ay marunong na maghanap

P8 Hindi na po kami magpapaturo sa iba, Kapag kami ay marunong na, kami mismo ay magtuturo kapag kami ay marunong na

F: Ay ano pa po?

P1: Ay kapag may botohon po ay kami na magsusulat ng pangalan ng kandidato naming, hindi na kami makikiusap sa iba baka naman iba kasi yung isinusulat nila sa balota naming.

F: Yun pala yung sinabi niyo ay iba ang isinulat

P10: Ay oo nga, Katulad ngayon mam, may laptop kaming tribo, hindi naming maiahon dito ay wala naman marunong magpipindot.

F: Sino may hawak ng laptop nio?

P10: SA barangay

F: ay malibam po dun no, ung marunong ng magcellphonme, magturo sa anak at sa apo, ta pos pede na kayo maglaptop ayan ano pa, ano pa po?

P5: Halimbawa pupunta sa bayan, mababasa ko na yung mga dapat puntahan,

F: Ay oo nga no?

P5: Hindi na wa magtatanong

P10 : Talagang malaki po ang kakulangang, mayroon lamang po ako mairadagdag

F: Sige po

P10 : Katulad sa ngayon, may opisina kaming tribo sa Sampaloc, hinahanap ay yung magtatrabaho n a magmamakinilya, kung kami'y marunong, kahit kami'y matatanda na ay uupo kami dun at pipindot sa makinilya. Ayan yung uto ninyo, kaming matatanda, andun na kami nagmamakinilya

F Ibig sabihin , ang punto ninyo, ung mga opisina para sa katutubo, kayo na, hindi na yung ibang tao, ibig sabihin ang sinasabi ninyo, dahil hindi kayo marunong, yung opisina para sa inyo iba ang nakaupo

P10: Iba si Claire. May iba aking nakausap mam jan, bakit, tatay, kayo sanang mga tirbo ang nasa opisina ng Tribo. Epaano di kami marunong ay.

F: Ang gaganda po ng sagot ninyo, sige po meron pa po bang iba? Isa pa, kung kayo marunong magbasa marunong magcellphone, ung mga anak ninyo na nasal abas ay pede nio na makausap..

P7: Aba baka makita ninyo sa opisina si Amang P1 na ang nakaupo doon
Tawanan....

F: Sige po salamat po...tatlo na lang

P10: Magsalita kayo ng matatapos natin iyan. Huwag kayong magsawalng kibo ay hindi tayo matatapos

F: Opo! Eto, anong paraan ang gusto ninyo para mabilis kayong matututo magbasa? Kasi sasabihin natin iyon sa titser, eto ang gusto nilang paraan...

P7: Ay dapat lagi kayong umahon dito....

F: Pede umahon, pede din kayo bumaba?

F: kapag sinabi po nating paraan, gusto ni o po ba palaro? Para mabilis kayong matutuo magbasa

P7: Mam ang paglalaro ay hindi bahagi ng pag-aaral, hindi na kami makapag-aaral ay

F: Pwede na po ngayon....

P7: Ates! Hindi ung bahagi ng pag-aaral

F: p7, pede na po ngayon yun....

P10: Pagtapos ng laro, naipaliliawang pa, may puntos yung laro...

F: Halimbaw po kayo ay nagmimiting, si titser sulat lang ng sulat, inaantok kayo,

P10: Antok

F: O e ngayon, ano po yung gusto ninyong gawin ni Tirser, para mas mabilis kayong matuto magbasa at strategy, kapag sinabing strategy, yung paraan Nanay P2?

P10: Halimbawa tister kapag inaanotk na ay magbigay kayo ng pamapgising, halimbawa ay isang kanta, madaling maisipan ng mga nakikinig

F: e yung mahilig ang mga dumgat sa palaisipan? Yugn pabugtong ganun? Mron siguro nakaiintindi mam pero maski matatanda na ay hindi na nakaugalian yung mga ganung laro ay, nung mga una

F: E yung pakwento po, makakatulong po kaya?

P1: Depende sa mga maalam sa kwento mam...

F: Makakatulong din po ba kapag may nakikita kayong magagandang larawan?

P10 : Ay oo pag may nakitang larawan ay

F: Tapos dapat po ba malalaking letra?

F : Ay opo ay matatandan na po ay..

P10: Kaya lalakihan po ang mga titik

F: Dito po sa bundok pede natin gamitin yung uling po ano?

Tawanang lahat....

P7: may pentelpen naman.

F: Oo nga naman hahaha... sige dalawa na lang. malapit n, o sige po, sige paano po, ano po yung gagawin natin para masubok natin kung kayo nga ay natututong magbasa? Para matesting ni teacher na kayo ay natutong magbasa, ano po ang gagawin natin?

P8: Pabasahin ng isa-isa.

P2: Ay isa-isa

F: ahhhh...pabasahin ng isa isa sa harap?

P1: Sa una po ay maninibago

P10: Parang kapag nagsusulat mam, sa una ay tatanganan pa yung lapis nio pa yung kamay para magsulat.

F: Kaya ang naiisip nio po ay pababasahin isa-isa? Pede naman tigdadalawa sabay?

Tawanan....

P10: Matay (pangit) naman yung tigdadalawa, parang hinihintay nung isa ung buka ng bibig

Tawanan....

P2: Ay sasabay na lamang hahahah

F: Salamat po! Tapos na! Tapos kung may paloap pa....saan nio po gusto mag-aral?

Doon sa baba o dito?

P1: Dun sa tanong ninyo kung saan gusto mag-aral, siguro naman ay dito na. dahil kung doon naman ay, malaking, laluna sa katulad naming matatanda na, e may edad na aahon ,e aahon lulusong e baka naman yugn mag tuhod naming ay magkalasog-lasog na. O ay kung dito, kumbaga sa isang lingo ay isang araw ang iskedyul ay pede naming paghandaan iyon para malubo yung aming pag-aaral. Kahit maghapon.

F: Pede tayo magpatayo ng school?

P1: Ang kagandahan po dito ng kahilingan kong dito na, ay siyempre, di naman nila ano yan e, buhay ng katulad naming mga Dumagat ay...pagka sa barangay pirmi na mangangailangan pa kami ng baon. Hindi naman kami pedeng magbaon ng gulay baka naman kami'y tawanan ng mga tagasentro, kailangan, pinakamaano din, karneng manok, Tawanan.....nagkaingay na

P1: Sa panahon ngayon ay dapat babagay na...

P2: E bakit namn tatawanan ang gulay ay nakatambak ang gulay

P1: Sa tulad ko kung ako'y mag-aaral sa bayan ay hindi ako magdadala ng tuyo, siymepre nakakahiya naman

F: Pero dito pedeng pede po un?

P2: Ay kahit sinalaksak lamang ay puede n a...

F: Kahit balinghoy po tayo pede na un!

P2: E ako'y kahit anong ulam ko hinid ko ikakahiya

P1: E saan tayo mag-aaral, dito o sa bayan?

F: Kayo nga po ang aking tinatanong ay....saan nio po gusto ay?

Mga kalahok: Dito na laang....!

F: Tapos ang tanong ko, anong panahon? Kasi mayroong panahon na kayo ay nag-aani? Ngayon, kailan kayo pede at anong buwan?

P10: Simula Enero, Pebrero, Marso, Abril

F: Ang simula po ng tag-araw ay Enero?

P10: oo

F: E bakit po malamig ngayon?

P10: Kakaunti na lang ng ulan na yan e..

F: Pero kapag simula na...tuwing kailan po ba kayo nagtatanim?

P1 at P2: Mayo

F: Tapos ang anihan nio ay...Agosto kaya ang pinakamainan na panahon kung saan kayo pedeng mag-aral ay Enero hanggang Mayo?

P10: Hunyo ganyan...

F: Kasi mahalaga po yun kasi halimbawa plano nating mag-aral na ,yun pala wala kayo di kawawa naman yung titser na umakyat wala siya maaubutan?

P8: Hindi naman araw araw na gagawin natin ay pillin po natin ititempo natin gung araw na...

F: siyempre .. Halimbawa po ako aakyat, hindi pedeng isang araw lang ang turo, dapat isang lingo ganun

P10: Ang gagawin natin kung tayo ay mag-aaral na, wag lang araw gabi lang?

P2: E baka namn hindi ari sa mga may edad

P10: E mayroon namang ilaw?

F: E baka naman tulugan ninyo ung titser

Tawanan lahat....

P10: May halong sayawan....

F: Pero sa tingin po ninyo, pede yun yung gabi? E anong gagawin ni tiser sa araw?

P10: E di magtatanim

P4: ei maggagamas pa si Titser?

F: Halimbawa ganito? 1 linggo ngayon, sa sunod wala muna? Kasi siyempre maantala yung kabuhayan ninyo...

P10: Sa isang buwan ay dalawang lingo?

F: Kung di pa naman kayo matututo nun no?

P10: Ay oo, lalupa't may minindal (merienda) naman e..

F: Ay sige po, mayroon pa po ba kayong karadagan? Kasi yun na po yung huli kong tanong...

P8: Hindi ba tuwing Biyernes? Kasi ung iba po mam, nagpapaaral ng estudyante sa baryo

F: Halimbawa po, iba nag turo sa baryo iba and turo dito?

P8o: San? ay pede naman po iyon, aral sila doon kapag may turo sa ibaba

P7: 3 araw doon, 2 araw dito

F: Kasi siyempre , isusulat ko po un, sasabihinko na ang pinakamainam na pagtuturo sa mga Dumagat sa Tala ay sa araw, sa ganitong buwan, sa buwan na ganito at sa araw na....

P10: Biyernes at Sabado

F: So Biyernes ay Sabado, aakyat si teacher ng hapon ng Huwebes, e di dapat lingo linggo yun

P10: Ari naman un mam kapagka ganoong dalawang araw ang iskedyul, dire-direcho, bale 4 na bugso kada buwan

F: Dapat pala may eroplano si Titser hehehe...

P4: Ari naman kabayo....

P8: Maputik lang po ngayon ang kalsada...

P2: Aayos naman po ang daan ngayong tag-araw..

F: Pero ang pinakatag-araw po ay marso?

P10: Pero ang pinakatag-araw po ay Marso, Abril Mayo

P1: Hanggang Agosto po ay maaraw

F: Kasi po yung 3 buwan na dire-direcho yun, matututo po kayo na magabsa na tigdadalawang araw

P1: Ay baka mam kapag kami ay nag 3 buwan ay makarbor(makahingi) na kami sa aming mga pinupuntahan ng cellphone ay ay marunong na kami magcellphone

P6: Baka naman di na kayo mag-aral at palagi na kao sa signalan

F: Sasabihin ninyo sa titser, puntahan po ninyo at naroon sila sa signalan, dun na tayo sa signalan mag-aral

P6: Ay dun na po

F: Sige po, marmaing maraming salamat po sa pagsagot sa king mga katanugan, makakakasa po kayo na lahat po ng isinagot ninyo iyon po ay ikukunsidera ko bilang gaagawa ng kurikulum sa pagbasa

P10: Kung tayo ay mag-aaral ay kailangang may school po tayo...

F: Opo! Aba ang daming buho jan!

Tawanan.....

F: Pati ang bubong

P10: Ay madaling masira yan...

F: E di hindi yung bubong lang....o pede namang irequest di ba po, sa barangay...

. Ayun po, maraming maraming salamat po sa inyong pagsagot, ito po ay malaking tulong.Pede po bang dalawang bagsak, o 5 bagsak, 5 palakpak po sa ating lahat, sabay sabay po ah..1 2 3 4 5!Salamat po, salamat po sa lahat....ayan, pede na pong magkape ulit....

FOCUS GROUP DISCUSSION TRANSCRIPTION

(English Translation)

F: Good morning, I am T Jeanoah Gique, a student of APNTS and a worker of the United Methodist Church.

Participants: Good morning too!

F: To start, I will go through our conversation rules one by one. Is that okay? (Explanation of the rules in the FGD)

Participants: Yes, of course!

F: I have finished explaining the rules of our conversation. Do you have any questions?

Indong: Let's not use aliases, just use the names we're called by every day.

F: Alright, I'm easy to talk to, Tatay. (laughs)

P1: Thank you if that's the case!

F: In that case, can we start?

P2: I think we can start now!

F: Thank you!

F: First Question, why do you think some elderly Dumagat people did not learn to read?

P3: Because they didn't receive education.

F: Why weren't you able to study, Tatay?

P3: The elders didn't send the children to school.

F: Your parents didn't send you to school?

P3: We were sent to work wherever they went, so we couldn't study.

F: Were you neglected then?

P3: Not neglected, but there was no inclination for the children to study.

F: I see. Is that the case?

P4: It's not neglect but due to the lack of a permanent residence, schooling was not continuous.

F: Ahh okay, thank you. Next, why weren't you able to learn how to read?

P5: I did go to school but didn't learn because we were in Limutan, far from school, and the elders were busy with farming, so we couldn't study.

F: The effect on you was because it was far?

F: What about others?

P6: I'm the same, my parents didn't want us to learn. They were busy with other things, so I was taken to Limutan and couldn't study.

F: I see. What about you, what's your name? Why weren't you able to learn to read?

P7: It's the same, we were always in Kainginan.

F: In Kainginan?

P8: Where the elders were, we stayed with them. If there were plenty of fish and food, the youth would join. It's nice to swim there!

F: You prefer fishing over studying?

P9: Of course, ma'am, when the elders go, the youth follow.

[Laughter]

F: And you, Tatay? But can you read?

P1: I can read, ma'am, but not very well.

P10: Our elders are not always in the barangay. They're always at the river. We don't have food to eat right. I did go to school, but only briefly.

P3: Let's have some coffee...

P1: I went to school, but due to the extreme poverty of my parents' lives, I wanted to continue my studies, but I only studied until grade 2. If you have parents who cannot afford to educate their children, that's as far as you can go.

F: Mother P2?

P2: I only know until grade 3 because the teacher in our place only teaches up to grade 4. I only reached grade 3 because the place was far, the road was difficult, we had to go back, there's a river.
F: And you, sister P5?

P5: I finished elementary, but due to the hardships of life, that's as far as I went.
F: Alright, thank you for answering the first question. The second question... In your opinion, why is it important for you to learn how to read? Not just to read letters but to understand what you're reading?
Tatay, P3... what's your answer?

P3: Ah? We want to study again to understand what we learned before, to understand. Others can read but don't understand what they're reading.

F: Yes. Mother P4, why do you think it's important for a Dumagat to learn how to read?

P4: So we can face people like you in town. I want to learn how to read, what we don't have in town because we have no knowledge. If no one learns from us, nothing, we're like blind, deaf, there in town. So even if it's just a little, maybe I won't be able to see the writing anymore.

P10: You have Ray-Bans, Mom...

F: Alright, for the younger ones, what's your name? So, in your opinion, why is it important for a Dumagat to learn how to read?

P10: It's important to learn because many responsibilities are emerging.

F: Tatay P9, why is it important for a Dumagat to learn how to read?

P9: If you ask me, I also want to learn a little more to add to my existing knowledge so that even if we're separated, at least we'll be together somehow. That's the only answer, but my eyesight is also blurry.

F: Oh, Tatay P10, why? Why does a Dumagat need to learn how to read?

P10: There's a big lack, ma'am, for us... When it comes to community matters, there are many things we are asked about, if you don't know, you won't understand. If you just sign without understanding, you might be signing something dangerous.

P8: I will no longer get someone to write the name of my candidate during election. I can write it myself already to be sure right?

F: Thirdly, if you learn to read, because earlier your answers were for yourselves, when you learned to read and understand the documents you're reading, how would this help your tribe?

P10: Of course, if we learn, we will fight, and we will help our tribe. Of course, if you're knowledgeable!

F: Um... because if you know how to read, it's not that simple anymore.

P10: No, we'll face them, whoever they are.

P1: Honestly, if there are people willing to help us like you, to gain a little knowledge, especially the youth today, what they can greatly help with is if they are trained and knowledgeable, we, the elders who have no knowledge, they can guide us. This should be done like this because they understand the things that will bring progress and unity to the community. They should be the guides for us, where our knowledge lacks, they guide us and put us in the right path.

F: But Tatay, this is for you, not for the youth, for you.

P1: No, ma'am, it simply means they will be the ones to assist and help us with the things we don't understand. To make us understand, to explain to us.

F: If you understand it, what help will it bring to your tribe?

P1: It would be a big help if they could guide us in the right way, and we, the elders of the tribe, are ready to follow the youth who understand so that our community's progress and unity will be achieved together.

F: Mother P4, what do you think, what help would it be if all of you here learn to read? Didn't she hear it? Mother P2?

P2: What I'm saying is, we should all understand the things you're saying so we can understand if what you're saying is right and we can immediately understand it.

F: Here, for example, if all of you elder Dumagat here learn to read, how, what would this help your tribe in life?

P6: What you're teaching us...

F: Mother P7? What help would it be to your tribe if almost all of you could read?

P7: It would be a big help if everyone knew because everything that could be done would probably be done, since everyone knows.

F: P8? In your opinion, what help would it be to the tribe if almost all elder Dumagat could read?

P8: It would be a big help, those who can't read would now know, so there would be a big difference.

F: So you mean if you learn, the next ones will learn too?

P8: Yes, ma'am.

F: Ah, is that so? Thank you! Alright, we have a few more questions... ummm, earlier we discussed, we talked about what this would help you with... Now my question is... because this is really what I will do, based on the results of our conversation, so it means, based on what you said, that's how I will base how to refine that reading curriculum. Now, what is the first thing you want to learn about reading? You already have, because with T Diday, I borrowed from her a collection of your alphabet, your alphabet is a, e, i, o without u, and then the bakada is in sequence, have you seen that? You've seen it already, right?

Together: Not yet.

F: Not yet... aside from that, what is the first thing you want to learn about reading?

P3: If you ask me, it's to understand what I'm reading and to comprehend it.

F: Because there are people who read but don't understand what they're reading? You? What do you want, because I will base this on what you want, what do you want to include in the reading material that you want to learn to read?

P10: For me, ma'am, English.

P9: We're not even fluent in Tagalog yet.

P10: Of course, if our teacher teaches in English, it will be translated into Tagalog.

P9: It depends on the study.

F: But let's start with Tagalog first, Tatay P10, okay?

P1: Foreigners might wonder why we...

P10: Well, I'll just translate it into English.

F: Okay, for example, Tatay, let me rephrase my question, do you want to learn the letters used by the Dumagat based on your language?

P5: Those are no longer used now, so it's better to bring them back.

F: That's it, then. What words do you want to read first?

P10: The words from our area, the ones we used before.

F: Yes.

P1: What ma'am is referring to is the restoration of our... culture, the language that was once used like the Hatangkaye, which was number one and should be revived even when we went to other places. That's what was requested to be returned, our old traditions and customs. Because nowadays, ma'am, honestly, the youth don't know anymore. We, the elders, are slowly...

F: Then it's good to bring it back, right, Tatay?

P1: That's what's good to learn about, the words... What are examples of your words based on my limited knowledge, when you say in Hatangkaye, "humata kamo at magpapangan kitam de," which is offering food.

P2: Let's eat...

P1: I don't remember too many of those anymore.

F: What about when we say, let's have "nganga"?

P1: Magmaman kitam de!

F: What about when you And when you say we're leaving?

P1: Tututan kamo de!

F: There are still many, those are still important.

P1: Those are what we, the elders, are slowly forgetting because we're not teaching them anymore.

F: It's also good to learn, for example, your songs, like the ones you sing.

P1: The songs we learned before are forgotten because we're now busy with modern rock music, which sounds good but is sometimes irritating to the ears.

F: How about others? What do you want to include in reading studies? Mother Ofelia?

P5: I don't know.

P6: (laughs)

P9: What about Tatay P9?

P9: I don't know either!

Everyone laughs.

F: P7?

P7: Well, I don't even know the songs... So, the lyrics...

F: Alright, if you learn to read, while you're learning to read, one of you said earlier, you want to learn how to use a cellphone, said, aside from wanting to learn how to use a cellphone, what else?

P10: Learning to teach grandchildren.

F: Ahh, so you can teach your grandchildren. Is there anything else? Aside from using a cellphone, teaching grandchildren, what other skills, what do you want to do when you know how to read?

P4: I want to have a store and I already know how to search.

P8: We won't need to be taught by others anymore. Once we know, we'll teach ourselves when we're capable.

F: Oh, what else?

P1: When there's voting, we'll write the names of our candidates ourselves. We won't ask others, because they might write something different on our ballots.

F: So, you mean they wrote something different.

P10: Yes, just like now, ma'am, our tribe has a laptop, but we can't use it here because no one knows how to operate it.

F: Who has your tribe's laptop?

P10: It's in the barangay.

F: Oh, aside from that, the one who knows how to use a cellphone, teach children and grandchildren, then you can use laptops, what else? What else do you want to do when you know how to read?

P5: For example, when going to town, I'll be able to read where we should go.

F: Oh, right?

P5: No more asking around.

P10: The lack is really significant, I just have something to add.

F: Alright.

P10: Like now, our tribe has an office in Sampaloc. We're looking for someone who will operate the typewriter. If we're capable, even though we're elders, we'll sit there and use the typewriter. That's what you want, us elders, sitting there using the typewriter.

F: So, your point is, the offices for the indigenous people, you should be the ones, not other people. What you're saying is, because you don't know, someone else is sitting in the office for you.

P10: Exactly, ma'am. I talked to someone there, asking, "Dad, why aren't the tribe members in the tribe office?" How can we, who are not knowledgeable...

F: Your answers are great. Alright, is there anything else? One more thing, when you learn to read, learn to use a cellphone, you can now talk to those you've voted for...

P7: Maybe you'll see Amang P1 sitting in the office.

Everyone laughs.

F: Alright, thank you... just three more.

P10: Speak up so we can finish. If you remain silent, we won't finish.

F: Yes! Here, what method do you want to learn to read quickly? Because we'll tell the teacher, this is the method they want...

P7: We should always come up here...

F: You can come up, and you can also go down?

F: When we say method, do you want it to be a game? So you can learn to read faster?

P7: Ma'am, playing isn't part of studying. We won't be able to study.

F: It's allowed now...

P7: Sisters! It's not part of studying.

F: P7, it's allowed now...

P10: After the game, it can still be explained, there are points in the game...

F: For example, you're in a meeting, the teacher just keeps writing and writing, you're getting sleepy.

P10: Sleepy.

F: Now, what does the teacher need to do for you to learn to read faster and with strategy? When we say strategy, the method, what's your suggestion, Mom Uno?

P10: For example, ma'am, when the teacher notices someone getting sleepy, they should provide something to wake them up, like a song, something easy for the listeners to remember.

F: What about if the Dumagats enjoy puzzles? Those riddles? Maybe some understand, but even the elders aren't accustomed to those kinds of games from the past.

F: What about storytelling, will that help?

P1: It depends on those who are knowledgeable in storytelling, ma'am.

F: Will it also help if you see beautiful pictures?

P10: Yes, when we see pictures, and...

F: Should the letters be large?

F: Yes, for the elders, they should be large.

P10: That's why we need to enlarge the letters.

F: Here in the mountain, can we use charcoal?

Everyone laughs.

P7: We have Pentel pens, though.

F: Oh yeah, hahaha... Alright, just two more. Almost done. Okay, okay. How can we test if you are indeed learning to read? To test if the teacher sees that you are learning to read, what should we do?

P8: Let each one read individually.

P2: Yes, individually.

F: Ahhhh... let each one read individually in front.

P1: At first, it will feel strange.

P10: It's like when you start writing, at first, you have to hold your pencil and your hand to write.

F: So what you're thinking is to have each one read separately? Can two read at the same time?

Everyone laughs.

P10: It's not good to read two at the same time, it's like one is waiting for the other to open their mouth.

Everyone laughs.

P2: Let's just read together, hahahah.

F: Thank you! We're done! If there's anything else... Where do you want to study? Down there or here?

P1: In response to your question about where we want to study, I think here. Because if it's down there, especially for us elders, climbing up and down, our knees might give out. Or if it's here, it's like one day in a week, we can schedule that for our study time, so we can focus on our learning. Even for the whole day.

F: Can we build a school?

P1: The good thing about requesting it to be here is, of course, they won't... our lives as Dumagats in the barangay always require us to bring provisions. We can't bring vegetables, we might be laughed at by those from the town. We need, at the very least, chicken meat.

Everyone laughs... there's noise.

P1: In today's time, it should be appropriate...

P2: Why would vegetables be laughed at if there's a stack of them?

P1: If I were to study in town, I wouldn't bring dried fish, of course, that's embarrassing.

F: But here, that's totally okay?

P2: Even if it's just cassava, that's fine.

F: Whatever food I bring, I won't be ashamed.

P1: So where should we study, here or in town?

F: I'm asking you... where would you like?

Participants: Just here!

F: Alright, my last question, what about the timing? Because there's a time when you're farming? Now, when can you and what month?

P10: Starting from January, February, March, April...

F: The start of summer is in January?

P10: Yes.

F: But why is it cold now?

P10: The rain has been scarce lately.

F: But when does planting usually start?

P1 and P2: May.

F: And then your harvest is in August, so the hottest time when you can study is from January to May?

P10: Until June, around there.

F: Because that's important, for example, if we plan to come up and teach, but then you're not here, the teacher climbs up and finds no one?

P8: We won't do it every day, we'll pick the days...

F: Of course. For example, if I come up, I can't teach in just one day, it should be for a week, like that.

P10: What if we study, not just day and night?

P2: But maybe it's not suitable for the elderly.

P10: Is there any light?

F: Maybe you'll sleep the teacher.

Everyone laughs.

P10: With a bit of dancing...

F: But do you think that's possible at night? What will the teacher do during the day?

P10: Then they'll plant.

P4: Will the teacher harvest too?

F: For example like this? One week now, none the next? Because of course, your livelihood might be affected...

P10: Two weeks in a month?

F: If you won't learn by then, right?

P10: Oh yes, especially since there's snacks...

F: Alright, do you have any additional suggestions? Because that's my last question...

P8: How about every Friday? Because some people, ma'am, teach students in the village.

F: For example, someone teaches in the village and someone teaches here?

P8: Where? Oh, that's possible. They study there when there's teaching down below.

P7: 3 days there, 2 days here.

F: Of course, I'll write it down. I'll say that the best teaching schedule for the Dumagats in Tala is on this day, this month, and this time...

P10: Friday and Saturday.

F: So Friday and Saturday, the teacher goes up in the afternoon on Thursday, then it should be every week.

P10: That's it, ma'am. When the schedule is two days like that, continuously, that's 4 sessions per month.

F: The teacher should have an airplane then, hehehe.

P4: Or a horse.

P8: The road is muddy right now.

P2: The road is fine during the dry season.

F: But the hottest months are March?

P10: But the hottest months are March, April, May.

P1: It's sunny until August.

F: Because those three months straight, you'll learn to read every two days.

P1: Oh maybe, ma'am, if we do it for 3 months, we might be able to ask for cellphones from where we go and once we do, we'll know how to use them.

P6: Maybe you won't study anymore and you'll always be in the signal area.

F: You'll tell the teacher, go to where the signal is, and we'll study there in the signal area.

P6: Oh, there then.

F: Alright, thank you very much for answering my questions, you can trust that all your answers will be considered in creating the reading curriculum.

P10: If we're going to study, we need to have a school...

F: Yes! There are so many holes there!

Everyone laughs...

F: Even the roof.

P10: Oh, that's easy to break.

F: Then not just the roof... or you can request from the barangay...

Alright, thank you very much for answering, this is a big help. Can we have two bows or five claps for everyone, all together... 1 2 3 4 5! Thank you, thank you to everyone... there, you can have coffee again...

APPENDIX N

QUESTIONS FOR INTERVIEW

1. What are the factors that hinder the adult Dumagats in learning to read?

Anu-ano o ang mga hadlang upang matuto sa pagbasa ang mga nakatatandang Dumagat?

2. Why is it important to consider that the adult Dumagat pursue learning to read?

Bakit mahalagang matuto sa pagbasa ang mga nakatatandang Dumagat?

3. How would the lives of the adult Dumagats improve if they acquired the skill of reading?

Ano ang mangyayaring pagbabago sa inyong buhay kung matuto ang mga nakatatandang Dumagat sa pagbasa?

4. How would your tribal community benefit if the adult Dumagats became literate?

Ano pakinabang ng inyong katutubong pamayanan kapag ang mga nakatatandang Dumagat ay matutong magbasa?

5. What reading materials would you like to see included in the contextualized reading curriculum?

Anong mga babasahin ang nais ninyong maisama sa inyong kurikulum sa pagbasa?

6. What specific skills are you aiming to acquire through the process of learning to read in your curriculum?

Anong mga kasanayan ang nais mong makamit ng mga nakatatandang Dumagat sa proseso ng inyong pag-aaral ng pagbabasa gamit ang inyong kurikulum sa pagbasa?

7. What teaching strategies do you suggest for faster learning experience in reading of the adult Dumagats?

Anong mga paraan sa pagtuturo ang nais ninyong maisagawa upang mas mabilis matuto sa pagbasa ang mga nakatatandang Dumagat?

8. What assessment techniques do you propose for evaluating their reading progress?

Anong paraan ng pagsusulit ang iyong mairerekomenda upang ang antas nang pagkatuto sa pagbasa ang mga nakatatandang Dumagat?

9. Where would you prefer to have their reading learning sessions conducted?

Saan maaring isagawa ang pag-aaral sa pagbasa ng mga nakatatandang Dumagat?

APPENDIX O

INTERVIEW WITH LODEMA DOROTEO TRANSCRIPTION (FILIPINO TRANSLATION)

Tanda: 1-Manaliksik 2- Lodema Doroteo

1. Interview na ito ay para sa gagawin ko pong study na ang title ay designing a contextualized curriculum for adult dumagats itong curriculum po na ito I particular na pag basa para sa mga matatandaang dumagat na. Kaya teacher nakita ko na ikaw ang pinaka mahalagang tayo para makakuha po ako na ang input para makatulong po sa study na ito. Siyempre ikay ay may ilang satellite, limang satellite ng Paadelan e Denomgat, pero mga bata ito di'ba?

2. Sa ngayon sa Santo Nino, mga matatanda po yung teacher o okay dalawang school po yung mayroon kami mga magulang yung mga aral punnami okay.

1. Ito wala pa sa atin po di sa interview natin.

2. Ayan Magandang Umaga nga po. Ako po si T Leodoma Doroteo, mas kilala po sa amin na T Diday. Ako po ay nakapagtapos sa Harris Memorial College. Ako din po ay nakapagturo sa community po naming. Ang Pangalan po ng aming paaral n ay Paadelan E Denomgat. At sa pag sisimula po namin ng pag pag aaral ay isang po yung culture of living tradition yung school po namin mas makilala as a school of living culture and tradition. Ngayon po ay may asawa na at 32 na taong gulang na po.

1. Sa Kasalukuyan di ba po kayo po ay Pastor ngayon, local Pastor ng United Methodist Church?

2. Ano po sa amin Teacher, may special arrangement po kami. Di bas a Villa Lolita po ako teacher? E dahil nakita rin naman nila yung ginagawa ko sa tribe po? Candidate to the Ministry ako pero part time po ako sa ministry ngayon. kasi po yung four days ako sa church. Yung three days po is doon po ako sa mga school po na napupuntahan or Kaya doon sa mga community. Po naman po na mayrron po ang Paadelan.

1. Magandang arrangement yun T Diday para atleast di mo napapabayaang yung community. Mabuti nakita nila yun. so sa Santo Nino ka po ngayon?

2. Opo Teacher.

1. Okay pop. Salamat teacher. So sa interview na ito teacher. Sisiguraduhin ko po na lahat bg pag-uusapan natin ay iingat ko. At kung anuman mapag-usapan natin ay makakatulong sa study na ito.

1. Ok, teacher, magsimula na tayo, ito po ang una kong tanong. Sa palagay mo ano yung dahilan bakit marami sa mga nakatatandang dumagat ang hindi natutong magbasa?

2. Una po teacher kasi malayo. Yung paaralan. Sa sobrang layo po ng tanimman, kasi po kung nasaan ang taniman ay naroon ang pangkabuhayan. Hanggang mayroong inaani doon sa taniman ay doon sila tumitira, dun sila nagsstay hanggang mayroong pangkabuhayan doon sa lugar na yon hanggang mayroong inaani sa taniman na yun so nandoon lang ang mga magulang, mga elders namin. Kaya ang school po, halimbawa sa baryo siya, maglalakad talaga ng tatlong oras bago makarating. Isa po yun sa nakita naming na dahilan, yung layo ng paraan, tapos po, Pangalawa, dahil din po sa school na mayroon dun sa community, mga bata yung karamihan na tinuturuan, yung school ay nakamodel siya sa edad na ganito hanggang ganito. So dahil dun sa age limit din po, so hindi nabibigyang pansin yung mga may edad at mga elders. Yung pangatlo po dahil din dun sa nakikita po nila na mga bata lang ang mga nag-aaral, so nagkaroon sila ng thinking na mismo na mga magulang at mga matatanda ay ok na sa ating yung ganito, huwag na tayong makapag-aral kasi nabubuhay naman tayo, okey naman tayo. At Yung pag-aaral ay para lang sa mga bata. Dahil po sa aspeto nay un po yung mga reason kaya hindi na po sila nakapag-aral.

1. Salamat teacher. Yung pangalawang tanong teacher, sa palagay mo, bakit mahalagang kahit matanda na sila ay mahalagang matututo pa din silang magbasa?

2. Kasi po teacher, laluna yung mga nasa sulok ng bundok, nung panahon ng pandemic, yung mga magulang ang kasama nila (mga bata), mga tribal elders ung mga kasama nila, so walang maggaguide sa mga anak nila sa mga bago ngayong mga bata, walang guide, ang hirap magturo, ang hirap ipasok ang edukasyon kasi, wala naman existing doon na tutulong sa kanila (mga bata). So isa po yun na mahalaga. Pangalawa, dahil ngayon, ang dami pong, minsan po sa community, may nagbebenta na ng lupa, may bumibili na ng lupa, hindi, as parent, as elder, kailangan nilang nakbabasa sila kasi sa pamamaraan nay un mapag-iingatn din naming kung ano yung mayroon sa amin laluna ang ancestral lands. Dahil sa ngayon, po ang dami nang camping sites, ang dami ng resort na naitatayo, ganyan, sa tabing ilog, sa bundok man yan, ganyan or sa kapatagan, pagagandahin, lalagyan ng tourist spot, ganyan. So nakikita nila as parents, as elders na hindi lang tayo lumagay kung ano yung andito na sa bundok, Kailangang malaman na din natin ngayon kung ano, paano natin mapapangalagaan sa pamamagitan ng makabagong teknolohiya at bagong henerasyon. Sabi nga po ng isang parent, paano natin sila masasaway sa maling paggamit ng teknolohiya kung hindi naman natin alam ang paggamit nun? Ganundin daw po sa pagbabasa at pagsusulat, paano nila maipakikita sa mga bata na kailangan naming matuto pare-pareho kung sila mismo ay nahihirapan. Hindi nila kaya. So dapat pare-pareho daw kami na maramdaman naming na kaya naming gawin kasi pagisiskapan naming. Yun po kaya nagstartt din yung paadelan dahil po sa mga ganoong sitwasyon na gustong isave ng mga magulang, mga tribal elders, na hindi tayo mapag-iwanan sa panahon ngayon kung hindi sumasabay tayo pero yung kultura ay sinasabay natin dun sa pag-angat natin.

1. Paloap na question lang teacher, sabi mo kasi naitayo ang Paadelan para doon, Ano ba ang gamit ng Paadelan na Kurikulum?

2. Ang gamit po kasi ng Paadelan, nagpokus po kami teacher kung paano mapapapunta ang mga magulang at mga elders sa paaralan? Kung wala kami mga magulang, walang elders, wala kaming mga bata na mag-aaral. Kaya ang pinokus naming ay livelihood education and then yung katutubong edukasyon din po. Kasi kung nandoon yung katutubong edukasyon, dun naming, ang ginagawa po kasi pagka, halimbawa sa DepEd, iniintegrate lang ang kultura, halimbawa sa math, ano yung pwede nila integrate na nasa IP community? So ang ginawa po naming, baliktad, Yung katutubong edukasyon na ginagawa po naming teacher, yun ay iintegrate lang naming kung ano yung pwedeng maging kaalaman na mayroon sa ngayon na makabagong teknolohiya. Kaya ano yung mga pede nilang maaral like computer, halimbawa, sa mga laro naming, mga katutubong laro, yun po yung pokuses, tapos paano naming siya maiintegrate yung paggamit ng cellphone, kung paano makasasama at makabubuti ang cellphone. Ang iniintegrate naming ay yung nandito sa labas pero nakalagay sa inaaral naming yung mga katutubong kultura. Katutubong edukasyon, yun yung kaibahan teachers dun sa ginagawa namin. Mas pokuses po dun sa dalawang yun. Hindi pa naman po talaga siya kurikulum po talaga e, un po.

1 Sandali lang po teacher, nangugulit po itong batang ito

2 Di ba po sabi po sa . cge po teachers

1 Salamat cher., naano ako, talagang naiinspire na talagang ipush yung study na ito. CGe po reacher, pangatlong tanong. Sa indibidwal, ano sa palagay mo ang mababago sa bawat indibidwal na Dumagat, bawat matandang Dumagat, kapag sila ay natutong magbasa? Sa kanila bilang indibidwal?

2 Mas mapapalago po teachers yung pangangalaga sa aming kultura. Yun po yung isa sa maibabahagi o maiiwan nilang legacy mas lalo kapag natuto sila magbasa o magsulat. Sila po kasi yung nag-iimplement sa community di ba po? Sila po yung nag-iimplement ng patakaran, sila po yung nagpapadaloy sa kung ano yung mga desisyong gagawin naming, kung papaano naming mapalago, ganyan, yung mga kultura na mayroon na po kami, kung paano naming masosolusyunan ang mga suliranin na kinakaharap, in terms po doon sa laluna sa pagsualt at pagbasa, so mas mapapangalagaan ng mga magulang, ng mga tribal elders namun yung kultur ana mayroon po kami. Yung po yung isa sa legacy na maiiwan sa generation naming ngayon.

1 So yun un, mamakatulong talaga un no, sa pamayanan ng tribo. Laluna na kapag sila ay natutong magbasa. E kugn sa sarili ni Cher, halimbawa, isang matandan na natutong magbasa, isang matandang dumagat na natutong magbasa, ano kaya yung pede magbago sa sarili nia, ano kaya yung pwedeng, mag-improve sa sarili nia bilang isang tao?

2 Ayun po teacher, tiwala din po, tiwala sa sarili, ay kaya naming, kayo ko, parang kaya ko, sinubukan ko, paano po makakaencourage po siya sa mga bagong generation ngayon

kung mismo sa kanila makikita yung panghihina. Yun po, mas magkakaroon ng tiwala sa sarili, sasabihin nila, kinaya namin, kami ngang matatanda pero sinubukan po namin. So mas maiinspire po yung mga Kabataan lalo pa.

1 Yown! Salamat teacher! Next na tanong ko Chery, ano ung, siyempre, mag-aaral sila, sa pagbabasa, a no yugn maissuggest mo na reading materials na pedeng maisama sa kanilang pag-aaral?

2 Ano po teacher, siguro po yung sa, alpabeto din po. Mga nakikita din po dun sa amin sa bundok. Isa po siguro yun na pedeng mapagtulungan or magawan siya ganyan, para din po sa ganoon, kasi lalo na po sa mga bata pagka nakikita nila yung picture, kaya nilang basahin, alam nila ayung picture, kaya nilang basahin, isa rin yun sa reading materials na pinapangarap po naming, kasi magagamit din siya ng mga teacher, mga teacher ng community sa Dumagat. Kapag mayroon na pong ganun na nagawa, hindi na kami gagawa pa ng iba-iba, yun na ung magiging isang model naming sa alpabeto para sa mga school naming. Yuon po.

1 Oo nga no, yung mga katulad nung mga binigay mo sa akin no? Yung mga binigay mo sa akin na resource materials. Tapos sa mga nakikita nila sa paligid. Oo nga no? Tapos mga malalaking picture ganun nga no?

2 Opo, opo

1 Salamat Cher! Yung sa proseso kasi cher, dahil kurikulum ang gagawin, alam mo di ba na mayroong mga learning competencies tayo, alam mo yung k to 12 Curriculum di ba? Sa palagay mo, ano yung mga kasanayan na pede nating isama para sa kurikulum ng pagbabasa? Halimbawa habang nag-aaral silang magbasa may mga keypad ng laptop at ng mga cellphones. Sa palagay mo, ano pang mga kasanayan ang pede nating ipasok dun? O skills?

2 San cher?saan po?

1 Yung di bas a paggawa ng kurikulum mayroon yung may tinatawag tayong learning competencies, yan, ngayon, ano kaya mga kakayanan ang pede nating ipasok o isama dun na mga kasanayan? SO halimbaw yung isa sa mga kasanayan ay kung paano nila pindutin ung keyboard ng cellphone, keyboard ng laptop, sa palagay mo, ano pa kaya ang pede nating isama dun?

2 Siguro po teacher yung sa picture, di ba kapag nakita nila yung larawan, parang un po...

1 ...alam na nila ano?

2 Opo opo

1 Uhmmmm, cge teacher thank you!

2 Kasi doon po halimbawa sa teknolohiya mahihirapan, Pero meron pong 1 teacher ng IP, hindi ko po alam kung nanggaling po sa sa Bulacan po, yung 1 teacher din po ng IP, ano siya, mayroon po siyang aklat na ginawa po hindi po siya ganoong kadami na alpabeto tapos kapag yung picture kapag pinindot may tunog na sound naun ung kung ano yung nandoon na, parang ano po siya, parang flipbook na halimbawa, nakasulat yung bulaklak, bunga ng katmon, kapag inislda mo siya, makikita mo yung bunga ng katmon parang ganoon po....

1 Ummm, ayan, thank you teacher

2 Kasi isang po un na makagawa po kami ng akalt na ganoon.

1 Oo cher! Cge kapag gagawa kayo nun, isama mo ako uummm

2 Opo opo

1 Ano yung mga teaching strategies cher na pede mong maisuggest sa akin sa paguturo nito sa pagbasa, para sa mga matatanda, matatandang Dumagat.

2 oo nga po teacher no? Kasi pagdating sa mga, yan po isa din yan sa nakita namin dun sa dalawang school po namin, kasi pagdating sa elders, hindi naman agad agad pagbasa, unlike sa mga bata na ok reading time na, pagdating sa mga elders hindi kaagad na, o cge po basa na po tayo ng ganito ganyan, isa din po yan sa nakita naming paano po siya, paano po, opo, parang, minsan bago kami magbasa, magnganga muna po tayo, tapos habang parang nagkkuwentuhan lang sila doon papasok ung anong na yung naalman mo sa pagbasa na ganito? Sila po mismo nag-encourage sa bawat isa na yung pagbasa nila ay hindi natandaan ung ganito o hanggang ganito ung natandaan ko, yung kakekikoku, siguro din po, isa ung sa magandang tanong po.... yugn teaching strategies po na pedeng gamitin para sa mga parents at elders na pede nating maturuan sa pagbabasa kasi ang daming kwento nang elders, paano natin ipapasok ang pagbabasa di ba po? Pag nasgtagart pa naman parang macoconsume mo na agad yung 30 minutes para sa pagbabasa. hehehe

1 oo nga no, so pare-pareho...

2 opo opo

1 yun ano? yung Teknik... pero sa karanasan mo, ano na yung mga nagamit mo?

2 Ano teacher, dun po naming ipinapasok sa livelihood education

1 hmmmm

2 kasi ang hirap pong i-encourage yung mga magulang pero in terms po ng pangkabuhayan ang pag uusapan engganyong-engganyo sila ay kahit gusto pa nila ng kwentuhan ay itigil na ang kwentuhan, isang teaching strategy din un teacher, dun pa

naming pinapasol more on sa livelihood education. Kasi hindi po, hindi po talaga, ako po, kapag nagkwentuhan na po sila hindi naming sila mapigilan. So ang ginagawa na po naming, dun po naming pinapasok kapag reading time na nila, kapag pinapasok yung pangkabuhatan. O sige po, bago po tayo mag-aral ng, halimbawa paggaw ng banana chips at cassava chips kailangan po, mabasa muna natin yung alpabeto hanggang sa dadadidodu, pag tandan a po natin yan, halimbawa a e i o u, ano yung sunod na gagawin natin kapag tayo ay gagawa ng cassava chips? Matapos nating balatan ano na? Babashain nila ulit yung babebibobu. Tapos nating ma-chop yung tamang hiwa ng saging ano po yung kasunod nating gagawin? So kailangan nila ulit basahin yung kakekikoku. So ganun po, alternate lang siya hanggang natapos naming ung a e i o u nang step by step yung ginagawa naming. O sige po dahil jan natapos na po natin yung ating babashain at the same time yung procedure po ng paggawa ng cassava chips, oh, nnatandaan nio po ba bawat step natin ano po yung binasa natin? So dun na po pumapasok ang reading hanggang sa memorize nila yun kasi kapag sinabing, o yung una po nating gawain bago po tayo magluto, ganun tapos agad babasa na po sila. Pangalawa po nating step ng pagluluto, ano na po yung ating ginawa? Basahin ulit nila, so sila na po yung nagbibigay nun.

1 Oo nga cher no, kasi ang iniisip ko parang ang ideya kung yung parang nagtuturo sa classroom

2 Opo

1 E Dumagat ito, matatanda ito, maiinipin ito di ba?

2 Hehehe, o ocher hehehe

1 Sa isang bahay, nakaupo lang sila at nagbabasa, oo no?

2 Yes po

1 Teacher, kapag ako'y nawala ibig sabihin natapos na yung time ko sa zoom sendan kita ulit ng panibagong link ha?

2 Cge po

1 Ito teacher, kanina teaching strategies yung tanong ko, ngayon naman ano yung maissuggest mo na paraan para masubok natin sila kanilang kakayanan sa pagbasa, halimbawa ay natuto nga ba sila sa pagbasa, pagbabasa, ano ang pede nating gawin? Parang exam, parang pagususulit para matest natin na natuto nga sila sa pagbabasa.

2 Yung sin teacher, kasi di ba kanina teacher yung teaching strategies naming e ginawan namin ng livelihood education. Kasi hindi mo naman pede biyan ang mga magulang at mga elders ng exam baka hindi ka na puntahan sa susunod hahahaha hehehe

1 Naku nagpapaeksam dun!

2 Hehehhe Talagan sa ganoon e, talagang ay sabihin nila pangbata lamang yang exam na ginagawa nay an. Dun po naming ipinasok na yung life skills po nila. Paano na nila gagawin yung cassava chips,paano nila gagawin yun? Ang ginagawa po naming, sila di ba po Bida yung kwento sa amin, katutubong edukasyon naman po, dun po naming ipinapasok sa BIDA. Ano ang kwento na nagsisimula sa ba? Ay, si Bayuko at saka si Langgam sagot naman po sila kasi hindi namn po kaagdad agad kapag sinabing kailangan nating matest yung natutunan na po ninyo, yun na yun,gagawin na po nila, sila na po mismo yung magkecreate ng kwento nila. Sa pamamaraan na yun. Dun naming iisa-isahin hanggang saan yung natandaan nila sa alpabeto. Kasi po ang hrap nga e, eksam po agad teacher, kaya ang ginagawa po naming yung life skills na mayroon o katutubong edukasyon na mayroon po sila, kailangan mag-engage sila, kailangan po nilang iinvolve para sila mismo yung tatayo sa harapan, magkukuwento. Tapos maghuhula po yung iba Cher,ang mga kasamahan na magulang na Ay Da- si Daga at si Matsingy an!Di, hanggang dun po yung nalalaman, kasing po teacher hanggang dun sa exam na pede naming ipagawa sa mga magulang para makita naming hanggan saan na yung kakayanan, hanngang ngayon po, tinitingnan po naming paani maipasok sa mga magulang at sa mga elders. Pero wala po kaming ito na yung paraan na gagawain natin pagdating ng pag-eeksam ng mga magulang at mga elders.Wala po kaming nabubuo na ganun.So ang ginagawa lang po naming dun sa livelihood skill na pede nilang magawa dun sa katutubong edukasyon na pede nilang maaikwento, dun lang po. Yun pa lang po yung nagagw anamin teacher.

1 Pero ubra din ung pabasahin sila isa-isa no?Kung anon a yung kaya nila

2 Opo opo

1 Yown!

2 Kasi ang mangyayari naman dun teacher, halimbawa, o sige po kung alin yung natandaan ng ganito, sila yung mga magdadala ng produkto para ibenta sa ganitong lugar, sa Cogeo ganyan,So isa din po yun na tinitingnan naming

1 Reward no?

2 Opo teacher

1 Ang lalaki ng luya dunCher sa Tala

2 Opo , ang lalaki nga!

1 O sige, ayun, may 3 minutes pa ito, basta ha cher? Padadalhan kita ng bagong link. Sa tingin mo, san kaya yung epektibong lugar na sa palagay mo ay mas matuto silang magbasa? Yun bang dadalhin ko sila, may isang eskwelahan na sa baryo o dun mismo sa lugar nila? Ano kaya yung nakikita mong set up?

2 Ano teachers dun po sa lugar po nila. Tapos po pede naman po kasi na pang-eencourage po sa kanila yung makarating sila sa paaralan halimbawa sa baryo para makaita din nila kung anong meron sap ag-aaral sa baryo. Parang engagement na rin.

1 Pedeng kausapin yung mga teacher dun ano?

2 Opo, lalo po ung mga ALS Teacher. Opo teacher pede yun

1 Hindi naman isang, ibig sabihin buong pag-aaral ay nandun sila. Yung maexperience lang nila yung makaupo sa classroom.

2 Opo opo

1 Pero ang main, parang sinusuggest mo mas doon?

2 sa community

1 sa community? Bakit Cher? Bakit?

2 Kasi po ang mga magulang, at mga elder, hanggat hindi sila ready na pumunta sa ibang school, mahihiya lang sila, pagdating po nila ng iabgn school, hindi na yan ano, hindi na yan sasama para mag-aral. Parang ganun.

1 oo nga no? atleast doon kahit bagong gising hahaha

2 Opo kahit bagong gising, kahit yung iba ay may dala pa, e papuntang taniman,ganyan ganyan ay nandoon na ready sila?

1 Teacher e, yung season, panahon, kasi may panahon di ba na tagtanim o anihan mahirap silang hagilapin di ba? Ano sa palagaya mo Cher?

2 hahahah

1 yung pede silang turuan?

2 Ang talagang buwan po na nakastay lang ang mga magulang, panahon po ng September, panahon po ng March, ganyan po, February, March, yan po yung nakastay po sila kasi tapos na yung kainginan, tapos ang April naman panahon na ng taniman kaya hindi po natin mahagilap sila. Basta panahon ng taniman, wala na yan, Pero pagka February, march, Yan mga panahon na, sige, piknik piknik muna sa ilog o kaya pahinga yun

1 ayan, irecord kita via video na lang teacher dito sa cellphone ko.Owkey! Sige teacher, yung huling tanong natin tapos kung may faloap pa ako mamaya yung kung anong panahon na siunsuggest mo Pebrero, Marso, ganun?

2 opo tsaka po September

1 ah kasi katatapos ng anihan

2 tsaka katatapos ng gamasan yun ng august tsaka po magpprepay ng October ng anihan

1 mmmmm owkey owkey tama...kasi baka schedule natin ng August anihan wala tayo mahahagilap tapos ang animan ay April na?

2 Opo opo

1 Kasi ang hirap naman no habang nag-aani tinuturuan mo sila

2 Hahahahha kaya minsan...

1 Sasama ka sa anihan

2 Sa panahon na gaon , ikaw din pupunta ka ng taniman

1 Ooo

2 para makamusta sila

1 O sige teache so yun yung, yun naman na yung huli kong tanong. Ahhhh maliban dun teacher. Meron ka pa bang ibang tip, suggestion para sa ikagaganda ng gagawin kong kurikulum sa pagbasa?

2 Ayun teacher, so far naman po if may maidadagdag po ako laluna na dun sa teaching strategies ganun po, pag mayroon po kaming bagong nagawa, inform lang po kita teacher

1 mmmm owkey! Ayaaan, salamat salamat ng marami teacher. Yung ating mga pag-uusap , yung mga naibahagi mo sa kin sa interview ay sobrang laking tulong. Para maicon-kasi contextualized e. Hindi contextualized kung yung mga dati na ang ilalagay natin kundi naangkop talaga sa inyong kultura. At ikaw bilang isang teacher na nagtuturo sa iba't ibang mga tribo ay sana, yung nga malaking tulong sa inyo ito. At sana kapag natapos ko ito ay makatulong din sa komunidad.

2 Opo

1 oo di ba?

1A yan, thank you, thank you teacher sa ano, sa pagpapaunlak mo sa akin at muli at tinitia ko po na anumang information na confidential man ay isesecure ko at lalabas sa study kung anuman yung napag-usapan natin.

2 Opo

1 Maramingng salamat po!

INTERVIEW WITH LODEMA DOROTEO ENGLISH TRANSCRIPTION

Legend: 1-Research 2- Lodema Doroteo

1. This interview is for my upcoming study titled "Designing a Contextualized Curriculum for Adult Dumagats." This curriculum is specifically geared towards reading for the elderly Dumagats. As a teacher, I saw you as the most crucial person to provide input to help with this study. Of course, you have some satellite schools, five satellite schools of Paadelan e Denomagat, but these are for children, right?
2. Currently in Santo Nino, the teachers are elderly, or okay, we have two schools where our parents are our teachers, and the lessons are okay.
1. That's not in our interview yet.
2. Good morning. I am T Leodema Doroteo, more known to us as T Diday. I graduated from Harris Memorial College. I also taught in our community. The name of our school is Paadelan E Denomagat. And in starting our study, one aspect is the culture of living tradition. Our school is known more as a school of living culture and tradition. Now, I'm married and 32 years old. Currently, aren't you a pastor, a local pastor of the United Methodist Church? What about me, Teacher? We have a special arrangement. Aren't I a teacher at Villa Lolita? Because they also saw what I do in the tribe? I'm a Candidate to the Ministry, but currently, I'm part-time in the ministry. Four days are spent in the church. Three days are spent in schools or in the community. But there is also something in Paadelan.
1. That's a good arrangement, T Diday, so that you don't neglect the community. It's good that they recognized that. So, you're in Santo Nino now?
2. Yes, Teacher.
1. Okay then. Thank you, Teacher. So in this interview, I'll make sure to take care of everything we discuss. And whatever we talk about will help with this study. Okay, Teacher, let's start. Here's my first question. In your opinion, what are the reasons why many elderly Dumagats haven't learned to read?
2. First, Teacher, it's because of the distance. The school. It's too far. Because where the crops are, that's where the livelihood is. As long as there's a harvest in that area, they stay there, that's where they live, where they stay as long as there's a livelihood there. So only

the parents, the elders stay there. That's one of the reasons we saw, the distance, and then, secondly, because of the school in the community, mostly children are taught there. The school is modeled according to this age range. So because of the age limit, the older ones and the elders are not given attention. Third, because they see that only children go to school, they develop the thinking that parents and elders are okay without education because we're living, we're fine. And education is only for children. So those are the reasons why they didn't go to school.

1. Thank you, Teacher. The second question, in your opinion, why is it important for them to learn to read even at their age?

2. Because, Teacher, especially those in remote areas, during the pandemic, the parents (the children) were with them, tribal elders were with them, so there's no one to guide their children in the new things. There's no guide. It's difficult to teach, it's difficult to introduce education because there's nothing existing there to help them (the children). So that's one thing that's important. Secondly, because now, there are many, sometimes in the community, there are land sellers, there are land buyers. As parents, as elders, they need to know how to read because in that way, we can safeguard what we have, especially our ancestral lands. Because now, there are many camping sites, many resorts being built, there. So they see as parents, as elders, that we should not just leave what's here in the mountains. We need to know how to take care of it now through modern technology and the new generation. One parent said, how can we correct them if they misuse technology and we don't know how to use it ourselves? The same goes for reading and writing, how can they show the children that we all need to learn if they themselves are struggling? They can't. So we should all feel that we can do it because we'll all strive for it. That's why Paadelan started because of situations like that, where parents, tribal elders, want to save us from being left behind in these times, not just by keeping up but also by bringing our culture along with our progress.

1. Just a follow-up question, Teacher, you said Paadelan was established for that reason. What is the use of the Paadelan Curriculum?

2. The use of Paadelan, Teacher, we focused on how to bring the parents and elders to school. If we don't have parents, no elders, we won't have children studying. So what we focused on is livelihood education and indigenous education. Because if indigenous education is there, in DepEd, they just integrate culture, for example in math, what can they integrate from the IP community? So what we did, the opposite, the indigenous education we did, Teacher, we just integrate what knowledge is relevant today with modern technology. So what they can learn, like computers, for example, in our games, indigenous games, that's what we focused on, and how we can integrate the use of cellphones, how they can be beneficial. What we integrated are the things outside but our indigenous culture is incorporated in what we study. Indigenous education, that's the difference, Teacher, from what we're doing. It's more focused on those two. It's not yet a curriculum, Teacher, not yet.

1. Just a moment, Teacher, if we're talking about teachers, right now, there's none. So who's the one doing the teaching?
2. The elders, teacher, and then the parents are the ones who are teaching. And then there's me, because the teachers who studied, only reached grade 4 or grade 5. That's why our approach is like a community school. Whoever has knowledge, whoever knows how to read, write, they teach. So that's how we do it.

APPENDIX P

INTERVIEW WITH THE TRIBAL CHIEFTAIN (FILIPINO TRANSLATION)

Tanda: 1- Mananaliksik 2- Tribal Chieftain

1 Magandang umaga po sa inyo chieftain. Ako po ay narito para sapaginterview sa inyo tngkol po sap ag-aaral ng pagbabasa. Ang unang tanong ko po, bakit may mga matatandag Dumagat na hindi po natutong magbasa?Sa inyong palagay?

2 Kaya maraming mga matatandang Dumagat na hindi po natutuong magbasa dahil sa malayo ang mga bahay sa paaralan.Kugn saan narron ang kanilang mga magulang ay naroon din ang mga anak.

1 Salamat po Chieftain. Pangalawa po, bakit po mahalaga po na sila ay matutong magbasa?

2 Matuturuan ang mga anak at apo, kapag may dumating na tao sa pamayanan ay matuto na silang makipag-usap

1 Kung sa palagay nio po, dahil kayo po yung chieftain e..kung sila po ay naruong magbasa ano ang maitutulong nito sa inyong tribong pamayanan?

2 Malaki ang kanilang maitutulong, halimbawa ay may mga papel na ipapakita sa kanila ay mauunawan nila.

1 Kung sila ay matutuong magbasa, anong mga babasahin ang nais n inyong matutunan nilang basahin?

2 Sarili naming lenggwahe tsaka alpabeto

1 Chiefain, Halimbawa sila ay natutong magabasa san po nila ito maaring gamitn?

2 Ano po ulit y ung tanong nio mam?

1 San po nila pedeng gamitn ang pagkatutuo sa pagbabasa?

2 Pagabsa ng mga dokumento na dumadating sa kanila mam bago nila primahan

1 Ayan, salamat po 3 tanong na lang po.Ano po ang naisisip ninyong paraan upang yung mga matatandang Dumagat ay madaling matututo sa pagbabasa?

2 Yung pong malalaki ang letra at malalaking larawan.

1 Salamat po Chieftain...ano po ang pwedeng gawin upang masubol sila kung sila nga ay natututong magbasa?

2 Ang pede mam, pabasahin po sila isa-isa.

1 Ano po ang maisusuggest nio na lugar kung saan sila pede mag-aral na sa palagay ninyo., mas komprotable silang mag-aral?

2 ay dito na lamang po para hindi na mahirapan mga matatanda.

1 Anong panahon chieftain na pede silang mag-aral na hindi po makakaabla sa hanapbuhay?

2 Panahon ng tag-araw simula Enero hanggang Mayo tapos dalawang araw mam, kasi may mga mga mgaulang na nagpaparaal dun sa baryo. E kasi yung iba po may mga anak na inaalagan sa baryo dahil sa pag-aaral?

1 Salamat po Chieftain, ako po ay nagpapasalamat sapagkat malaking tulong po ito sa aking gagawin.

INTERVIEW WITH THE TRIBAL CHIEFTAIN ENGLISH TRANSLATION

Legend: 1- Researcher 2- Tribal Chieftain

1. Good morning to you, chieftain. I am here to interview you about the study on reading. My first question is, why do you think there are elderly Dumagats who haven't learned to read?
2. Many elderly Dumagats haven't learned to read because the houses are far from the school. Where their parents are, that's where the children are also.
1. Thank you, Chieftain. Second, why is it important for them to learn to read?
2. They can teach their children and grandchildren, and when people come to the community, they can learn to converse.
1. In your opinion, as the chieftain, if they learn to read, how will it help your tribal community?
2. It will greatly help them. For example, if there are papers shown to them, they will understand.
1. If they learn to read, what materials would you like them to read?
2. Our own language and alphabet.
1. Chieftain, if they learn to read, where can they use this skill?
2. What was your question again, ma'am?
1. Where can they use their reading skills?
2. Reading documents that come to them before they sign them.
1. Thank you. Just three more questions. What do you think is a way for elderly Dumagats to easily learn to read?
2. Large letters and big pictures.
1. Thank you, Chieftain. What can be done to support them once they learn to read?

2. What can be done, ma'am, is to let them read one by one.
1. What place would you suggest where they can study comfortably?
2. Here would be good so that the elderly won't have a hard time.
1. At what time, Chieftain, can they study without hindering their livelihood?
2. During the dry season from January to May, and two days, ma'am, because there are parents who send their children to school in the village. Because some of them have children to take care of in the village for schooling.
1. Thank you, Chieftain. I am grateful for your help with my work.

APPENDIX Q

PILOT STUDY PROCEDURE

The Pilot study is scheduled to take place in Mamuyao, Tanay, Rizal. This preliminary study aims to assess the appropriateness of the reading curriculum and will span three days. The participants will be comprised of adult Dumagats aged between thirty to sixty, regardless of gender.

The step-by-step procedure for the Pilot study is outlined below:

1. Prior to the commencement of the pilot study, consent will be sought from a minimum of 10 participants.
2. Participants will be briefed on the details of the reading curriculum, which will span three days, and cover three lessons. The venue for these sessions will be the Mamuyao Mission of UMC, and the schedule will be communicated.
3. Session Timing:

Sessions are scheduled to take place from 10:00 am to 12:00 noon.

A lunch break is scheduled from 12:00 noon to 1:00 pm.

Afternoon sessions will be omitted to accommodate their domestic responsibilities and household tasks.
4. The pilot study will conclude with a simple culmination activity, followed by a casual eating fellowship.

APPENDIX R

SAMPLE OF LESSON PLAN

Lesson Plan 1: Letter Name and Sound of Mm

I. Gaining Attention

Begin with greeting in Dumagat language. *“Masampat nga abe abe”*

Display the letter “M” Flashcard and ask participants to identify the letter.

II. Informing the Learner of the Objectives

- Name the consonant letter “Mm.”
- Pronounce the consonant sound of the letter “Mm.”
- Name objects with consonant sound of letter “Mm.”
- Identify Dumagat activities with consonant sound of letter of “Mm.”
- Recognize pictures with consonant sound of “Mm.”
- Bring things around them with consonant sound of “Mm.”

III. Stimulating Recall of Prior Learning

A. Display letter “Mm” flashcards with corresponding Dumagat words and images.

B. Play the recorded song “Ano ang Tunog ng Letrang Mm?” (created by Jeanoah D. Gique)

C. Show picture of animal with letter “Mm”. A picture of “manok” (chicken)

IV. Presenting Stimulus

A. Play audio recording of story associated with the consonant sound of “Mm.”

“Ang Manok ni Minda” (Original Story written by Jeanoah Gique)

B. Elicit questions and emphasize the sound of letter Mm in each given answer.

1. What is the name of animal in the story?

Ano ang pangalan ng hayop na nasa kuwento?

2. Who is the owner of the chicken?

Sino ang may-ari ng manok?

3. Based on the story, what is the description of the chicken?

Ayon sa kuwento, ano ang katangian ng manok?

4. What words in the story have sounds of Mm?

Anong mga salita sa kuwento ang may tunog na Mm?

- C. Write all the given words from the story with the sound of Mm. All the letter M are written in red texts.

V. Providing Learning Guidance

- A. Demonstrate the pronunciation of the consonant sound M.
- B. Show pictures with the sound of the consonant Mm. Emphasize the sound of Mm.
- manok (chicken)
 - mani (peanut)
 - martilyo (hammer)
 - medyas (socks)
 - masibi (wild cat)
- C. Show picture of the Cellphone Keypad and Laptop Keyboards and show letter Mm.

VI. Eliciting Performance

- A. Name things, objects, activities with sound of Mm
- B. Ask the students to write letter M:
- In the air

- In their paper

VII. Providing Feedback

Allow students to ask questions.

Giving the students feedback on their performance.

VIII. Assessing Performance

Worksheet 1: Encircle the letter with the sound of Mm.

Worksheet 2: Check the pictures with the sound of Mm.

Worksheet 3: Box the words with the sound of Mm.

Worksheet 4: Box the letter with the sound of Mm in the keypad of cellphone and in the keyboard of laptop.

IX. Enhancing Retention and Transfer

Assignment: Bring things with the sound of Mm.

APPENDIX S

ADULT DUMAGAT PARTICIPANT EVALUATION ON THE READING LESSON PLAN CONDUCTED DURING THE PILOT STUDY FILIPINO TRANSLATION

Panuto: Mangyaring isaalang-alang ang bawat kriteryo at tsekahin kung "Oo" o "Hindi" batay sa inyong pagsusuri ng Adult Dumagat Reading Lesson Plan. Ang inyong mga pananaw ay mahalaga sa pagtatasa ng epektibong plano ng pag-aaral sa konteksto ng komunidad ng Dumagat at sa iyong partikular na mga pangangailangan sa pag-aaral..

MGA PAMANTAYAN	OO	HINDI
1. Pagsa-alang alang sa Kultura: Nagpapakita ba ang plano ng aralin ng pagkilala sa inyong kultura bilang mga Dumagat?		
2. Kapakinabangan sa mga mag-aaral: Ang materyal at nilalaman ba ng pagbasa ay may kaukulang kahalagahan sa pang-araw-araw na buhay at pangangailangan ng mga nakatatandang Dumagat na mag-aaral?		
3. Layunin ng Pag-aaral: Malinaw ba at nakatugma ang mga layunin ng pag-aaral sa mga pangangailangan ng mga nakatatandang Dumagat na mag-aaral?		
4. Inklusibong Estratehiya: Ginamit ba ng plano ng aralin ang mga lokal na pamamaraan o mga elementong Dumagat asa pagtuturo?		
5. Mga Mapanlikhang Pamamaraan sa Pagtuturo: Iba-iba ba ba at epektibo ba ang mga pamamaraang pampasigla sa pagpapanatili ng interes?		
6. Paggamit ng Lokal na mga Mapagkukunan: Ginamitit ba ng plano ng aralin ang lokal na mga mapagkukunan o mga kagamitan ng mga Dumagat sa komunidad?		
7. Pamamaraang Pagsusuri: Ang mga pamamaraang pagsusuri ba ay angkop para sa pagmamatinig ng pag-unlad sa pag-aaral?		
8. Estratehiya ng Pagkakaiba-iba: Kasama ba sa plano ng aralin ang mga estratehiya ng pagkakaiba-iba para sa iba't ibang antas ng kasanayan sa pagbasa		
9. Mekanismo ng Pagganap: Kasama ba sa plano ng aralin ang epektibong mekanismo ng pagganap para sa mga guro at mag-aaral?		

10. Paggamit ng Teknolohiya: Epektibo ba ang paggamit sa keyboard ng laptop at keypad ng cellphone para sa pagpapabuti ng karanasan sa pag-aaral?		
11. Pakikilahok ng Komunidad: Nagtutulak ba ang plano ng aralin ng pakikilahok ng komunidad at suporta para sa edukasyon ng mga nakatatandang Dumagat?		
12. Pag-angkop: Ang plano ba ng aralin ay nakakaangkop sa mga dinamikong pangangailangan ng mga Adult Dumagat na mag-aaral?		
13. Pag-ugnay sa Kultura: Kasama ba sa plano ng aralin ang mga halimbawa at konteksto na may kaugnayan sa kultura?		
14. Pagtugma sa Mga Layunin ng Pagbasa: Ang plano ba ng aralin ay tumutugma sa mas malawak na mga layunin sa pagbasa para sa mga nakatatandang Dumagat na mag-aaral?		
15. Kabuuang Epektibidad: Epektibo ba ang plano ng aralin sa pagtugon sa mga pangangailangan sa edukasyon ng mga Adult Dumagat na mag-aaral?		

Pangkalahatang Komento:

Mga Rekomendasyon:

Thumbmark ng Evaluator:

Petsa:

**ADULT DUMAGAT PARTICIPANT EVALUATION
ON THE READING LESSON PLAN CONDUCTED
DURING THE PILOT STUDY
ENGLISH TRANSLATION**

Direction: Please consider each criterion and check either "Yes" or "No" based on your assessment of the Adult Dumagat Reading Lesson Plan. Your insights are valuable in evaluating the effectiveness of the lesson plan within the context of the Dumagat community and your specific learning needs.

CRITERIA	YES	NO
1.Cultural Sensitivity: Does the lesson plan demonstrate cultural sensitivity?		
2.Relevance of Content: Is the reading material and content relevant to the everyday lives and needs of Adult Dumagat learners?		
3. Learning Objectives: Are the learning objectives clear and aligned with the needs of Adult Dumagat learners?		
4. Inclusive Strategies: Does the lesson plan utilize local resources or incorporate Dumagat community elements?		
5. Engagement Techniques: Are the engagement techniques varied and effective in maintaining interest?		
6. Use of Local Resources: Does the lesson plan utilize local resources or incorporate Dumagat community elements?		
7. Assessment Methods Are the assessment methods appropriate for measuring learning progress?		
8. Differentiation Strategies: Does the lesson plan include differentiation strategies for varying literacy levels?		
9. Feedback Mechanisms: Are effective feedback mechanisms included for educators and learners?		
10. Integration of Technology: If technology is integrated, is it effective in enhancing the learning experience?		
11. Community Involvement: Does the lesson plan encourage community involvement and support for adult education?		

12. Flexibility and Adaptability: Is the lesson plan flexible and adaptable to the dynamic needs of Adult Dumagat learners?		
13. Culturally Relevant Examples: Does the lesson plan include culturally relevant examples and contexts?.		
14. Alignment with Literacy Goals: Does the lesson plan align with broader literacy goals for Adult Dumagat learners?		
15. Overall Effectiveness: Is the lesson plan effective in meeting the educational needs of Adult Dumagat learners?		

Overall Feedback:

Recommendation/s:

Thumbmark of the Evaluator:

Date of Evaluation:

APPENDIX T

ADULT DUMAGAT PARTICIPANTS EVALUATION OF THE READING CURRICULUM (FILIPINO TRANSLATION)

Panuto: Ang gabay sa pagsusuri na ito ay nilikha upang suriin ang kurikulum sa pagbasa para sa mga nakatatandang Dumagat batay sa mga pangunahing kriteriya. Sagutin ang bawat tanong ng "OO" o "HINDI" batay sa kaukulang at epektibong pagiging tumpak ng kurikulum.

MGA PAMANTAYAN SA PAGSUSURI	OO	HINDI
1. Kasalukuyang Kaugnayan sa Kultura:		
a. Naglalarawan at pinahahalagahan ba ng kurikulum ang inyong kultura, tradisyon, at mga halaga ng Dumagat?		
b. Kasama ba dito ang inyong lokal na mga kwento, alamat, at mga halimbawa na kaugnay sa mga karanasan ng Dumagat?		
k. Nakapaloob ba dito ang inyong wika at diyalekto ng Dumagat, na kinikilala ang kahalagahan ng iba't ibang wika?		
2. Pagbibigay-pansin sa Lenggwahe:		
a. Naka-ayon ba ang kurikulum sa inyong kakayahan sa wika at antas ng literasi ng Dumagat?		
b. Nagpapalakas ba ito ng bilingguwalismo, na sumusuporta sa kasanayan sa mga wika ng Dumagat at sa pambansang wika o iba pang kaukulang wika??		
3. Pakikilahok ng Komunidad:		
a. Kasama ba ang inyong mga kasapi ng komunidad ng Dumagat, mga nakatatanda, at mga pinuno sa pagbuo at implementasyon ng kurikulum?		
b. Aktibong hinahanap ba at kinikilala ang feedback ng inyong komunidad at isinasama ito sa mga update ng kurikulum?		
4. Praktikal na Paggamit sa Buhay		
a. Naglalaman ba ang kurikulum ng mga praktikal at tunay na sitwasyong pagbasa na kaugnay sa pang-araw-araw na buhay ng mga adultong Dumagat?		
b. Kasama ba dito ang mga materyal na tumatalakay sa mahahalagang kasanayan sa literasi na kailangan para sa inyong mga karaniwang gawain at aktibidad sa inyong komunidad?		

5. Pagiging Inklusibo		
Handa ba ang kurikulum para sa inyo na may iba't ibang antas ng literasiya at magkakaibang estilo ng pag-aaral??		
Tinutugunan ba nito ang inyong mga pangangailangan bilang mga mag-aaral na may magkakaibang edukasyonal na pinanggalingan at mga karanasan?		
6. Integrasyon ng mga Kakayahan sa Buhay:		
Naglalaman ba ang kurikulum ng inyong mga kakayahan sa buhay na may kinalaman sa inyo bilang mga adultong Dumagat tulad ng pagsasaayos ng problema, kritikal na pag-iisip, at pagdedesisyon?		
7. Pagpapalakas ng Komunidad:		
Nagpapalakas ba ang kurikulum ng pakiramdam ng pagpapalakas sa inyo bilang mga adultong Dumagat, na nagtataguyod ng kakayahang makapagpasiya at pagmamay-ari sa inyong paglalakbay sa pag-aaral		
8. Integrasyon ng Teknolohiya:		
Nakapaloob ba ang teknolohiya sa paraan na pinag-iisipan ang kahalagahan at kaukulangan ng mga digital na sanggunian para sa inyo bilang mga mag-aaral na Dumagat		
9. Mga Paraan ng Pagsusuri:		
Naka-ayon ba ang mga paraan ng pagsusuri sa inyong mga kultural na norma at mga halaga ng Dumagat		
Kasama ba sa kurikulum ang mga pormatibong at sumatibong pagsusuri upang magbigay ng kumprehensibong pag-unawa sa inyong kakayahan bilang mga mag-aaral?		
10. Pagiging Maluwag at Nagbabagay:		
Maaari bang baguhin ang kurikulum batay sa feedback at lumalabas na mga tunguhin sa edukasyon?		
Malambot ba ang kurikulum upang makapag-ayon sa lumalabas na mga pangangailangan at prayoridad ng komunidad ng Dumaga		
11. Katatagan:		
Mayroon bang pagsusuri sa pangmatagalang katatagan ng kurikulum sa pagbasa, na nagbibigyan ng pansin sa mga salik tulad ng kahandaan ng mga pinagkukunan, pagsasanay ng mga guro, at patuloy na suporta?		

Pangkalahatang Komento:

Mga Rekomendasyon:

Thumbmark ng Evaluator:

Petsa:

**ADULT DUMAGAT PARTICIPANTS EVALUATION
OF THE READING CURRICULUM
(ENGLISH TRANSLATION)**

Direction: This tool is designed to assess the reading curriculum for adult Dumagats based on key criteria. Respond to each question with either "YES" or "NO" based on the appropriateness and effectiveness of the curriculum.

CRITERIA	YES	NO
1. Cultural Relevance:		
d. Does the curriculum reflect and respect your Dumagat culture, traditions, and values?		
e. Does it include your local stories, folktales, and examples that resonate with Dumagat experiences?		
f. Does it incorporate your Dumagat language and dialects, recognizing the importance of linguistic diversity?		
2. Lingusitic Consideration:		
c. Is the curriculum aligned with your Dumagat language proficiency and literacy levels?		
d. Does it promote bilingualism, supporting proficiency in both your Dumagat languages and the national language or other relevant languages?		
3. Community Engagement:		
c. Does the curriculum involve your Dumagat community members, elders, and leaders in its development and implementation?		
d. Is your community feedback actively sought and incorporated into curriculum updates?		
4. Real Life Application		
Does the curriculum incorporate your practical, real-life reading scenarios relevant to the daily lives of Dumagat adults?		
Are materials included that cover essential literacy skills needed for your common tasks and activities in their community?		
5. Inclusivity:		

Is the curriculum accessible to you with varying levels of literacy and diverse learning styles?		
Does it address your needs as learners with different educational backgrounds and experiences?		
6. Life Skills Integration:		
Does the curriculum integrate your life skills relevant to you as adult Dumagat such as problem-solving, critical thinking, and decision-making?		
7. Community Empowerment:		
Does the curriculum foster a sense of empowerment among you as adult Dumagats, promoting self-efficacy and autonomy in your learning journey?		
8. Technology Integration:		
Is technology incorporated in a manner that considers accessibility and appropriateness of digital resources for you as Dumagat learners?		
9. Assessment Methods:		
Do the assessment methods align with your Dumagat cultural norms and values?		
Does the curriculum include both formative and summative assessments to provide a comprehensive understanding of your abilities as learners?		
10. Flexibility and Adaptability:		
Can the curriculum be adjusted based on feedback and emerging educational trends?		
Is the curriculum flexible enough to adapt to the evolving needs and priorities of the Dumagat community?		
11. Sustainability:		
Is there an assessment of the long-term sustainability of the reading curriculum, considering factors such as resource availability, teacher training, and ongoing support?		

Overall Feedback:

Recommendation/s:

Thumbmark of the Evaluator:

Date of Evaluation:

APPENDIX U

EVALUATION PROCEDURE (FILIPINO TRANSLATION)

Ang prosesong ito ay parehong ginamit sa ginawang ebalwasyon sa Lesson Plan at sa Kurikulum sa Pagbasa. Ang paraan ng pagsusuri ay pagboto sa pamamagitan ng paglalagay ng bato sa kahon ng Oo o Hindi.

1. Tiyakin na bawat isang mag-aaral ay may hawak na isang maliliit na bato.
2. Babasahin ng tagapanguna ang mga pamantayan sa pagsusuri. Kung sila ay sumasang-ayon sa pahayag na binasa, ilalagay kalahok ang kaniyang bato sa kahon ng **OO**, kung hindi naman snag-ayon sa binasang pahayag ay ilalagay naman ang kanilang bato sa kahon ng **HINDI**.
3. Lalapit sa mga kahon ang taong nakatakda sa pagbibilang ng bato. Bibilangin nito kung ilang bato ang nakalagay sa bawat kahon.
4. Isusulat naman ng nakatakdang tagasulat ang bilang ng bato sa kahon ng OO at sa kahon ng HINDI.

EVALUATION PROCEDURE ENGLISH TRANSLATION

This process is used both in evaluating the Lesson Plan and the Reading Curriculum. The method of assessment involves voting by placing a stone in the Yes or No box.

1. Ensure that each student has a small stone.
2. The facilitator will read the evaluation criteria. If the participants agree with the statement read, they will place their stone in the YES box; if not, they will place their stone in the NO box.
3. The person designated to count the stones will approach the boxes. They will count how many stones are placed in each box.
4. The designated recorder will then write down the number of stones in the YES box and in the NO box.

APPENDIX V

LETTER TO SCHOOLS DIVISION SUPERINTENDENT

DORIS DJ. ESTALILLA

CESO V

Schools Division Superintendent

Thru: **RIZALDY R. CRISTO**

IPED Coordinator

PSPS-Tanay Division

Dear Madam:

Greetings!

I am Jeanoah D. Gique, currently pursuing a Master of Arts in Religious Education with a focus on Curriculum and Instruction at Asia Pacific Nazarene Theological Seminary in Kaytikling, Taytay, Rizal. Additionally, I serve as a church worker within the United Methodist Church. As part of the program requirements and ministry responsibilities, a significant thesis is required to apply our acquired knowledge. I am suggesting a production thesis entitled "Developing a Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal." The aim of this thesis is to formulate lessons that address the specific needs of adult Dumagat learners, supplementing the ongoing Basic Literacy Program in the community. The objectives of the study are geared towards empowering the community through transformative learning facilitated by the contextualized reading curriculum. Please be assured that the resulting material will not be utilized for commercial purposes but exclusively for the advancement of the Dumagat tribe.

Considering this, may I kindly ask your office to grant me permission to access the ALS – IPED curriculum focusing on the education of indigenous people and the literacy rate of Dumagats in Tanay, Rizal. The information collected will be utilized in my thesis, with utmost consideration for confidentiality.

I am hopeful and praying for a positive response. Thank you for your consideration, and may God bless you!

Respectfully yours,

JEANOAH D. GIQUE

Researcher

09182985521

jeangique04@gmail.com

Noted by:

ERLIE B. SAGUD, PhD

MARE Program Director

Asia-Pacific Nazarene Theological Seminary

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APPENDIX W

COMMUNICATION WITH THE IPED COORDINATOR

ALS IPED and Indigenous Peoples in Tanay, Rizal Literacy Rate Inbox x



Jeanoah Gique <jeanguique04@gmail.com>
to rizaldy.cristo001 ▾

Thu, Jan 18, 9:16 AM ☆ 😊 ↶ ⋮

Good morning sir! I am hoping that my letter of request has reached your office regarding my request for a copy of the ALS IPED Curriculum and the literacy rates of IPs in Tanay, Rizal.
Just in case po, I am attaching my letter below.

Thank you and God bless!

One attachment • Scanned by Gmail ⓘ



RIZALDY CRISTO <rizaldy.cristo001@deped.gov.ph>
to me ▾

Fri, Jan 19, 2:36 PM ☆ 😊 ↶ ⋮

Hello po mam, gudpm po;
Sorry po for the late reply. As to record po we don't have an ALS -IPED curriculum available. The schools implementing the IPED Program utilizes the National Curriculum, likewise integration of the IKSP in all learning areas are being done by the school when they designed lessons intended for Dumagat/Remontado learners..
Thank you po mam.

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CURRICULUM VITAE

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A.Y. 1998-2002	Bachelor of Arts in Christian Education HARRIS MEMORIAL COLLEGE Taytay, Rizal, Philippines Student Council President S.Y. 2001-2002
A.Y. 1994-1998	REINA MERCEDES VOCATIONAL AND INDUSTRIAL SCHOOL in Reina Mercedes, Isabela
A.Y 1992-1994	TUROD ELEMENTARY SCHOOL in Turod Reina Mercedes, Isabela
A.Y. 1988-1992	TUAO NORTH PRIMARY SCHOOL in Tuao North, Bagabag, Nueva Vizcaya
Work Experience:	
June 2002- MAY 2004	MARIKINA UNITED METHODIST CHURCH <i>Christian Education Director</i>
June 2004-MAY 2006	RIZAL ANNUAL CONFERENCE EAST

	BOARD OF CHURCH AND SOCIETY <i>Special Appointment to Dumagat Ministry</i>
June 2006- 2011	<i>Volunteer Worker to Indigenous People NGO</i>
June 2013-2014	CHRISTIAN COMMUNITY SCHOOL OF MARIVELES, INCORPORATED Preschool Teacher
June 2014- 2015	HARRIS MEMORIAL COLLEGE <i>Basic Education Secretary</i>
June 2015-2016	HARRIS MEMORIAL COLLEGE <i>Junior High School Faculty</i> <i>Values Education and Social Studies Teacher</i>
June 2016-2019	HARRIS MEMORIAL COLLEGE <i>Junior High School Coordinator</i> <i>Values Education and Social Studies Teacher</i> <i>Health and Music Teacher</i>
June 2019- 2021 (pandemic)	HARRIS MEMORIAL COLLEGE <i>JHS Faculty</i> <i>Filipino and Social Studies Teacher</i>
July 2022- present	HARRIS MEMORIAL COLLEGE OIC, Registrar

Other Involvements:

June 2015- present	RIZAL PHILIPPINES ANNUAL CONFERENCE EAST Board Of Church and Society <i>Member</i>
October 2021	UPPER ROOM DEVOTION (Tagalog) <i>Contributor</i>
October 2021	BOARD OF CHRISTIAN EDUCATION Daily Vacation Church School <i>Lesson Writer</i>

September 2023-present

United Methodist Youth Adviser/
Sunday School Teacher

2001- present

Indigenous Peoples' Rights Advocate

Research Grants:

September 2023

GBHEM LEaDHUB Philippines and Southeast
Asia

March 2024

Asia Pacific Nazarene Theological Seminary
Research Department