



## CHILD-REARING PRACTICES OF THE MANOBO AND MANDAYA TRIBES: INSIGHTS FOR ELEMENTARY TEACHING

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### Abstract:

This study aimed to explore the lived experiences of Manobo and Mandaya parents in child-rearing. This research aims to shed light on the lived experiences of Manobo and Mandaya parents in child-rearing. Using a phenomenological study, seven (7) participants for Manobo and (8) respondents for Mandaya from Davao Region, Philippines, were selected through purposive sampling and interviewed face to face. Thematic analysis was used in the study to generate themes from the responses. In challenges and experiences, it involved the following: Emphasizing Moral Development, Teaching Discipline, Education is not considered a priority, Clash between parental authority and attitudes of the youth, Lack of Basic School Resources, Insufficient Income of Parents to Provide. However, coping mechanisms used by parents involve the following: Increased Parental Effort for Sustenance and Support, Promoting the Value of Education to their Offspring, Parental Involvement in Learning. Lastly, in terms of the lessons and insights shared by the participants, it highlights the following: Aspirational Views on Education, Parents Expectation on Role of Teachers. Through analysis of the responses from the respondents, the researchers found that parents from Manobo and Mandaya tribes emphasized the importance of education in their children and that they are involved in their learning. However, their children are unmotivated to go to school as it does not allow them to contribute financially to their family. The results provide significant information about the child-rearing practices of the parents in understanding

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their challenges, educators can develop targeted interventions to increase motivation to go to school and to create an inclusive learning environment.

## **Sustainable Development Goal No. # 4: Quality Education**

**Keywords:** education, child-rearing, parents, challenges, coping mechanisms, Davao region

### **1. Introduction**

Indigenous Peoples (IPs) have faced enduring discrimination and limited educational opportunities. There are 102.9 million people in the Philippines, and approximately 10% to 20% of them are Indigenous groups (Eduardo & Gabriel, 2021). The Indigenous Peoples, residing in remote areas, grapple with notably low literacy rates, and conventional education programs often neglect to incorporate their cultural, linguistic, and contemporary aspects (IWGIA - International Work Group for Indigenous Affairs, 2022). Indigenous people see teachings from school as irrelevant, as they do not see any benefit from learning things that do not offer them any survival and work skills to survive in indigenous economies (United Nations for Indigenous Peoples, 2018).

In the 21<sup>st</sup> century, teachers need to be culturally competent and be inclusive with their approaches within the classroom, especially for pre-service teachers (MacQueen, 2020). They also have challenges in managing a classroom of diverse learners, e.g. students' systems of beliefs and values as well as behavior leading to conflicts, and for a teacher to overcome the challenge they must be culturally aware of their students' differences (Sachkova *et al.*, 2021), in this case, Manobo and Mandaya students in Davao City. However, students also face challenges if they are of a different culture and background from other students; they have to learn their culture and language (Alsubaie, 2015). Although a teacher's cultural awareness is critical part for students' academic achievement, parents also play a role in school, they improve students' attitude towards school, social skills, and behavior with the likelihood that they will take classes that are more challenging and pass them (Avnet, M. *et al.*, 2019). Moreover, parental involvement in children's education concluded that a significant relationship between parental involvement and student achievement exists, but the relationship is not strong (Boonk *et al.*, 2018). There exist four parental styles namely: Authoritarian, Authoritative, Permissive, and Uninvolved; authoritarian parents creates rules and enforce consequences without taking their child's feelings, authoritative parenting is the opposite as rewards are given if appropriate behavior is done, Permissive parenting is creating rules but rarely enforces them, and uninvolved parenting is having no rules and guidance in raising their children (Bi, Yang, Li, Wang, Zhang, *et al.*, 2018; Hosokawa & Katsura, 2018).

Child-rearing practices play a pivotal role in child development. To explore further how it affects the development of Manobo/Mandaya children, the study adopted

Cultural-Historical Activity Theory (CHAT) by Vygotsky, Leontiev and Engeström. CHAT suggests that human actions are influenced by a variety of factors such as cultural tools, social interactions, and historical context (Cong-Lem, 2022).

There have been several studies conducted on other indigenous people tribes in the Philippines in identifying perspectives of indigenous people about the right to education (Eduardo & Gabriel, 2021), but there is a lack of information on indigenous people found in Davao Region, specifically in Nuing Jose Abad Santos Davao Occidental and Brgy. Andap New Bataan Davao De Oro. The study will shed light on the child-rearing practices of the Mandaya and Manobo tribes, specifically parents on their children's education.

The intent of this study is to examine the distinct cultural backgrounds, geographical locations, and significance in the context of tribal communities. The importance of child-rearing practices discusses the critical role that child-rearing practices play in shaping a child's education, emphasizing that these practices are deeply rooted in cultural traditions and values. However, it emphasizes the vast diversity of child-rearing practices across different indigenous groups and how these practices may significantly influence educational outcomes. Lastly, to provide valuable insights about the child-rearing practices of the Manobo/Mandaya tribes to aspiring educators, tutors, and people in general who are interested in indigenous people's child-rearing practices.

The information gathered in this research will be essential for Elementary Education, and will also be used to uncover new ideas and knowledge, especially providing benefits to individuals and to local, regional, national, and international communities involved in teaching education. Researchers' inclination to embark on this study hopes to provide an embodiment of knowledge and understanding of Child-rearing Practices of the Manobo and Mandaya Tribes to the following: Bachelor of Elementary Education students at the University of Mindanao, Parents, Institutions, and lastly, future researchers.

The lack of understanding of the child-rearing practices of Manobo and Mandaya parents hinders the ability of an educator to modify their strategies. Thus, the study aims to gain information about child-rearing practices, differences, and their goals for their offspring's education. This study must be done to learn how parents foster their children in both the Mandaya and Manobo tribes. It aims to address the following: to determine the child-rearing practices of the Manobo and Mandaya tribes; To identify the coping mechanisms on child-rearing practices of Manobo/Mandaya parents; and to analyze the insights from Mandaya/Manobo parents about the role of education in their children's development.

## **2. Method**

### **2.1 Research Participants**

The participants of the study were the Manobo and Mandaya parents of Nuing Jose Abad Santos, Davao Occidental, and Brgy. Andap, New Bataan, Davao De Oro. The

participants in the study were parents from the Mandaya/Manobo tribe. The sample size's population range was around five to twenty participants; this range of the population sample is required to collect more information until saturation. Thus, the study had eight participants for the focused group discussion in the Mandaya tribe and seven participants in the Manobo tribe for the in-depth interviews (Creswell & Creswell, 2018). The sampling method used was the purposive sampling method. This sampling method can prove valuable when delving into anthropological scenarios where uncovering meaning can be enhanced through an intuitive approach (Dudovskiy, 2020). For inclusion criteria, participants had to be Manobo/Mandaya parents from Davao Region and have one or more offspring, having experienced child-rearing. If the parent had not raised their children, then they were excluded from the in-depth interview/focus group discussion. In cases where a participant opted not to continue the interview, they were allowed to do so.

## **2.2 Research Instruments**

The study utilized in-depth interviews and focus group discussions as research instruments (Rutledge & Hogg, 2020; Nyumba *et al.*, 2018). Additionally, audio recordings were used to capture conversations during the interview process, which were then transcribed. Data was collected using interview devices to ascertain the child-rearing practices of the Manobo and Mandaya tribes, which could be viewed as an oral form of questionnaire where the researcher obtained the necessary information from the subject or interviewee verbally and directly through face-to-face interaction. The research problem comprised three categories: What are the experiences of Manobo/Mandaya parents on child-rearing practices within their cultural context; In what way do Manobo/Mandaya parents cope with the complexities of child-rearing; and what are some of the ideas that Mandaya/Manobo parents have about the role of education in their children's development. The researchers analyzed the responses of the respondents for the third research objective and formulated insights for elementary teaching. Moreover, the constructed questionnaire was validated by experts at the University of Mindanao, Matina Campus.

## **2.3 Design and Procedure**

The study utilized a phenomenological research design to explore the lived experiences of individuals in the world (Creswell, 2007). Additionally, thematic analysis served as the method for analyzing participant responses, where recurring themes were examined to develop insights (Braun & Clarke, 2006).

The researchers got permission from the research coordinator and the dean of the College of Teacher Education to conduct interviews outside the University of Mindanao. Since the tribes are in different areas of the Davao region, two of the proponents of the study are responsible for data gathering in these areas. The proponent responsible for the Manobo tribe is a Manobo indigene, while for the Mandaya tribe, the proponent

responsible is a native to the area. The following paragraphs will discuss each step the proponents of this study took to gather data in the tribe they are responsible for.

In the Manobo tribe data gathering procedure, proponent A travelled to Nuing Jose Abad Santos, Davao Occidental. As she arrived, she asked for permission from the barangay captain to conduct the interviews. Fortunately, she was not required to take additional steps to verify her identity, which is the case for proponent B, which will be discussed later. When Proponent A got permission from the authorities to conduct the interviews, she went to the individual homes of the respondents to conduct the in-depth interviews. While finding respondents for the interviews, she encountered a problem wherein no one was interested in participating, as the Manobo parents are time-stricken and do not have the leisure time to spend with the researcher. But proponent A was able to compromise and only do interviews for them when they are vacant. Thus, explaining why it took a week to finish the in-depth interviews.

In the Mandaya tribe, Proponent B is responsible for conducting a focus group discussion. Proponent B followed the same procedure as Proponent A. She went to the barangay captain and the Chieftan to ask for permission to conduct the interviews. However, due to past interactions of Mandaya tribe and terrorist group recruiters hiding in the guise of researchers, Proponent B must do additional steps to verify her identity, which leads her to ask for permission from the elected mayor of the district and the official of the armed forces of the Philippines assigned in the area. When all the necessary documents were fulfilled, proponent B went to conduct the focus discussion group. Some of the notable challenges in conducting it were finding the appropriate time to conduct them, as respondents were on a tight schedule. Fortunately, all of them agreed to do the focus group discussion on a Saturday. As the data-gathering process was completed, the researchers generated transcripts from the in-depth interviews and the focus group discussion audio recordings. We then submitted the transcripts to our data analyst, who assisted us in our data analysis. Firstly, the researchers generated formulated meanings from the responses, followed by generating cluster themes based on the formulated meanings and eventually created an all-encompassing theme to describe their responses.

### **3. Results and Discussions**

This chapter of the research paper discusses the lived experiences of Manobo and Mandaya Parents in child-rearing. The presentation will be based on the research question in this paper's introduction.

#### **3.1 Lived Experiences of Manobo and Mandaya Parents in Child-rearing**

The researchers have created several themes from an analysis of the responses of participants. In table 1, there were multiple child-rearing practices Manobo and Mandaya parents employed in their child-rearing and some of the challenges they faced in raising their children which influenced the way they raise their children.

**Table 1: Lived Experiences of Manobo and Mandaya Parents in Child-rearing**

Emergent Themes	Cluster Themes	Formulated meanings
<b>Building Character and Positive Habits</b>	Emphasizing Moral Development	<ul style="list-style-type: none"> <li>- Parents teach their children about right and wrong behaviors.</li> <li>- Parents instill Fear of God and Compassion for others.</li> <li>- Parents teach respect for the elderly and its importance.</li> </ul>
	Teaching Discipline	<ul style="list-style-type: none"> <li>- Parents tell their children to avoid delinquent behavior so they can focus on their studies.</li> <li>- Parents tell their children about the consequences of doing wrong actions.</li> <li>- Parents ask their children to stay away from bad influences.</li> </ul>
<b>Challenges in instilling educational values and aspirations</b>	Education is not Considered a Priority	<ul style="list-style-type: none"> <li>- Manobo/Mandaya children do not put effort into their studies, according to their parents.</li> <li>- Manobo/Mandaya parents' offspring stop going to school due to marriage.</li> <li>- Manobo/Mandaya parents' offspring opt to get a blue-collar job instead of going to school.</li> </ul>
	Clash between Parental Authority and Attitudes of the Youth.	<ul style="list-style-type: none"> <li>- Manobo/Mandaya children are stubborn and hard-headed as they do not listen to sermons from their parents.</li> <li>- Manobo/Mandaya children retaliate when being tutored by their parents.</li> </ul>
<b>Socioeconomic Challenges</b>	Lack of Basic School Resources	<ul style="list-style-type: none"> <li>- Manobo/Mandaya parents have difficulties providing for their offspring's needs/wants, e.g. food, desired items of their offspring.</li> <li>- Manobo/Mandaya parents' offspring lack the tools for school</li> </ul>
	Insufficient Income of Parents to Provide	<ul style="list-style-type: none"> <li>- Manobo/Mandaya parents' income is not sufficient to provide for their child's education</li> <li>- Manobo/Mandaya parents only eat once a day to provide for their children.</li> </ul>

### 3.1.2 Building Character and Positive Habits

This refers to the specific child-rearing practices aimed at fostering these character traits and encouraging positive habits of indigenous parents to develop character and positive habits in their children that will transfer this behavior at home into school. This can be observed in the cluster themes below:

#### 3.1.2.1 Emphasizing Moral Development

This refers to the deep-rooted cultural values and beliefs of the Manobo/Mandaya community, highlighting their commitment to nurturing morally upright individuals who uphold principles of respect, responsibility, and integrity within their cultural context. This can be observed from the responses below;

*“Tudluan sila ug maayo para pud sila makakat-un ug maayong pamatasan, kay kong dili nimo sila tudluan ug maayo dili man sila kasabot kinahanglan ipasabot jud nato para sila makasabot kong unsa ilang dapat himuon.” (IDI\_p1\_q1)*

*"They should be taught well so that they can also learn good manners, because if you don't teach them well, they won't understand. It's important to make them understand what they should do."*

*"Tudluan sila ug maayo na pamatasan gikan sa balay hangtud muaadto sila sa skwelahan, so magtudlo ko sa akong mga anak sa balay dili sa uban nila matun-an. Ginausa nimo pagtudlo sa ila? Nagatudlo ko sa ila na mamahimo silang maayo magtarung sila. Unsang pamaagi ginamamay ba nimo sila? Oh mamayon sila tudluan silag maayo na pamatasan mutubo sila na naay mga batasan."* (IDI\_p3\_q1)

*"Teach them good manners from home until they go to school, so I teach my children at home instead of letting them learn from others. How do you teach them? I teach them to be good, to behave properly. What methods do you use? Oh, they will be well-behaved if you teach them good manners; they will grow up with good habits."*

*"f4Gina-educate, ginaignan unsay angay na buhaton ingana ba, kanang unsay tatwag ana -- kanang tudluan sa mga maayo na mga pamatasan."*  
(FGD\_p4\_q1)

*"Educating, teaching them what should be done, that's what it's called — teaching them good manners."*

The experiences shared by the parents underscore the paramount importance of familial guidance in fostering moral development in children. As articulated by "P1," a mother of five, parents' endeavor to *"tudluan sila ug maayo"* (teach them well) to ensure comprehension of appropriate conduct and behaviors, recognizing that failure to do so may result in misunderstandings ("P1"). Similarly, "P3", also a mother of five, emphasizes the role of the home as the initial locus for moral instruction, stressing the need to impart values before formal schooling commences ("P3"). This collective endeavor reflects a holistic approach to parenting, wherein modeling, discipline, and cultural values converge to nurture virtuous character traits essential for navigating the complexities of the world. The result shows the important role of the moral development of their offspring in their child-rearing practices. Moral development in adolescents is an important factor in their attitudes towards positive social behavior in school (Malti & Peplak, 2021). Emphasizing the importance of moral self-efficacy could empower students to believe in their ability to uphold moral standards in various situations, both within and outside the school environment. This belief in their moral competence could contribute to a positive school climate characterized by increased empathy, cooperation, and kindness among students (Patrick, *et al.*, 2019).

### 3.1.2.2 Teaching Discipline

This theme explores the methods and strategies of parents to instill discipline in their children. It deals with the enforcement of rules regarding the relationship of their offspring to their studies and behaviors. These can be observed from the responses below.

*"Storyahan na dili sila magbisyo tan awon nila ilang kaugmaon aron dili sila maglisud mapareha sa amoa na nagminyo ug sayo ug karun galisud sa pagpanarbaho sa bukid."* (IDI\_p4\_q1)

*"Tell them not to engage in vices and to envision their future so that they won't struggle like us, who married early and are now having a hard time working in the fields."*

*"Ako strikto ko na pagka-inahan akong anak pagmagkamali o naay nabuhat na mali ginapaluhod nako sa moggoes or asin para magtimaan jud sila ug maayo ug isipon nila na dili maayo ang mga ginabuhat nila."* (IDI\_p5\_q1)

*"I am as strict as a mother. When my child makes a mistake or does something wrong, I make them kneel on coarse salt or gravel so they will truly learn their lesson and realize that what they did was wrong."*

*"Ako jud ginaingun sa ila na dili mag bugoy2x kailangan kong unsa ilahang nakita sa uban dili nila sundon."* (IDI\_p6\_q1)

*"I always tell them not to be mischievous and that they should not follow what they see others doing."*

The parents collectively underscore the importance of teaching discipline to their children, emphasizing its pivotal role in shaping their futures. "P4" a mother of four, highlights the necessity of steering them away from vices and towards a future free from the hardships experienced by those who marry early and struggle with agricultural work ("P4"). "P5" is also a mother of four, adopts a strict approach, employing physical gestures like kneeling on rice or salt to instill obedience and conscientiousness in her children ("P5"). Collectively, these parental narratives elucidate a unified commitment to teaching discipline as a fundamental precursor to success and resilience in the face of life's challenges.

To support the central theme, responses above show the active role of parents in shaping their offspring's discipline, which can help in developing good behaviors and the transferability of these behaviors in their education. This is supported by the study of (Ocharo, 2023) wherein discipline positively influences academic performance and that parents and teachers must collaborate to maintain discipline standards. Furthermore, in some areas of the Philippines, the use of corporal punishment as a disciplinary action in rural communities showed that these are done to teach the children good values, instill a



moral sense of right and wrong, and shape their characters (Ramiro, 2022). However, in a study by Anwar *et al.* (2021) about the relationship between corporal punishment and student academic achievement, it showed that students who underwent corporal punishment in school achieved average grades compared to their peers.

### 3.1.4 Challenges in Instilling Educational Values and Aspirations

This emergent theme delves into the obstacles faced by indigenous tribes in child-rearing, promoting education and fostering educational aspirations within their children. It goes beyond simply identifying a lack of interest and explores the underlying reasons why educational values might not be readily embraced. Perceived parental educational expectations influenced adolescent future orientation, particularly for students who are ambivalent towards education, leading to higher academic achievement (Song *et al.*, 2023).

#### 3.1.4.1 Education is Not Considered a Priority

This theme explores the reasons why formal education might not be a top priority for some indigenous communities. It goes beyond simply stating a lack of interest and delves into the factors that influence both parents' and children's attitudes towards education. These can be observed from the responses below:

*"bisan unsaon nako pagpaningkamot mamaligya ug isda bisan dili nako kaya gibuhay nako na para lang sa ila wala man sa ilang plano ang magskwela nisulod pakog asir-asir para lang maedukar nako sila kutob sa akong."* (IDI\_p2\_q1)

*"No matter how hard I try to sell fish, even if it's beyond my capacity, I do it just for them. Education isn't part of their plans. I even went into debt just to educate them as far as I could."*

*"fdg6: Ang panganay mining. (Ang pangduha?) nag-uma. Ang ikatulo kay mining. Ang uban kay nangundang nana sila."* (IDI\_p4\_q1)

*"In Gensan, J\*\*\*\* and J\*\*\*\*\* work in Davao Construction, along with J\*\*\*\*"*

*"Ang panganay mining. (Ang pangduha?) nag-uma. Ang ikatulo kay mining. Ang uban kay nangundang nana sila."* (FGD\_f6\_q1)

*"The eldest one is in mining. (The second one?) is into farming. The third one is also in mining. Some have stopped."*

The parents ("P2," "P4," and "f6") collectively reveal a concerning trend where education is not given priority within certain family dynamics. "P2", a mother of five, illustrates the sacrifices made to ensure their children's education, despite facing financial

constraints and the children's initial reluctance ("P2"). Conversely, "P4", a mother of four, provides anecdotal evidence where family members engage in various occupations, with no mention of pursuing education ("P4"). Additionally, "f6", a father of six, describes a scenario where children prioritize work over education, with some opting to discontinue schooling altogether ("f6"). These narratives collectively highlight a disconcerting reality where educational pursuits are overshadowed by immediate financial needs or familial circumstances, underscoring the need for greater emphasis on the value of education within these contexts.

The results showed that poverty or lack of financial resources forced the offspring of Manobo and Mandaya parents to venture a different path away from education. This finding is supported by the study of Eduardo and Gabriel (2021), wherein poverty is a significant hindrance to indigenous people's access to education. Another study about the choice of senior high school track in students revealed that external factors like socioeconomic income influenced students' decisions on the track they pursue (Vallejo, 2019). Although the study focused on the chosen track of students, this might explain the relationship between Mandaya/Manobo children and their choice not to pursue education.

#### **3.1.4.2 Clash between Parental Authority and Attitudes of the Youth**

This refers to the attitude of the offspring/s of indigenous parents when they involve themselves in their education. These can be observed from the responses below:

*"kay kita mga ginikanan grabe atong kasinatian grabe kalisud problema labi ng magtudlo ta dili maminaw problema jud ang maangkon nato." (IDI\_p1\_q1)*

*"As parents, our experiences are intense, our struggles are severe, especially when we try to teach, but they don't listen. Our problems are serious."*

*"Maningkamot aron makaskwela sila, pero bisan unsaon nimog pagpaningkamot kung sila dili maningkamot wla jud kay mahimo. isip usa aka ginikanan maningkamot ta para maedukar nato sila, wla sad tay mahimo ug bisan pag muhilak pa ka. Naagian pa nako ang paghilak. Kung iwakli nila ang pagpaningkamot nato ug bisan pa sa kalisud ug dili sila maningkamot wala tay mahimo isip usa. ginikanan." (IDI\_p2\_q1)*

*"We strive to send them to school, but no matter how much effort we exert, if they themselves don't try, nothing will come out of it. As parents, we do our best to educate them, even if we shed tears. I've gone through crying. If they reject our efforts and refuse to make their own effort, there's nothing more we can do as parents."*

*"Oo grabe kaayo kalisud sila tudluan musupak pa gani, mampirag buhok ang babae ug bisan man sa ilang mga batasan na ginapakita sa ako nga padayon gihapon ko sap ag tambag uig guide sa ila sa matarung." (FGD\_p6\_q1)*

*"Yes, it's tough when they resist learning. Sometimes, it's as if pulling hair, especially when their behavior continues to challenge me. Yet, I persist in advising and guiding them towards what is right."*

The interactions between parents ("P1," "P2," and "P6") reveal a poignant clash between parental authority and the attitudes of the youth, reflecting a broader societal challenge. "P1" articulates the frustration of parents who earnestly seek to educate their children but encounter resistance and disobedience, highlighting the significant difficulties in navigating familial dynamics. Similarly, "P2" expresses the struggle of parents who exert considerable effort to provide educational opportunities, only to be met with apathy or defiance from their children. "P6", a mother of three, underscores the complexities faced by parents in guiding their children towards righteousness amidst instances of rebellion and defiance, emphasizing the persistent commitment to offering counsel and guidance despite challenges.

These narratives collectively depict a poignant struggle between parental aspirations for their children's education and the resistance or indifference displayed by the youth, underscoring the need for effective communication, understanding, and mutual respect within familial relationships. "The Relation Between Psychological Resilience and Parental Attitudes in Adolescents" emphasizes that supportive, authoritative parenting fosters resilience in youth. This resonates with the frustration expressed by parents ("P1," "P2," and "P6") who earnestly seek to educate their children but encounter resistance and defiance. The study of Tolan *et al.* (2023) emphasizes that supportive, authoritative parenting fosters resilience in youth. This resonates with the frustration expressed by parents ("P1," "P2," and "P6") who earnestly seek to educate their children but encounter resistance and defiance. Similarly, Bi *et al.* (2018) reveal that authoritative parenting positively impacts parent-adolescent cohesion. However, the clash between parental aspirations and youth attitudes underscores the need for effective communication, understanding, and mutual respect within familial relationships. These scholarly insights validate the complexities faced by parents and highlight the importance of navigating these challenges to promote positive educational outcomes for children.

### **3.1.5 Socioeconomic Challenges**

This theme refers to the socioeconomic challenges faced by indigenous parents due to their lack of income and availability of resources to provide for their offspring. These can be observed on the clustered themes below:

#### **3.1.5.1 Lack of Basic School Resources**

This theme delves into basic life and school resources that they fail to provide for their offspring. These can be observed from the responses below:

*“anang maningkamot bisan makautang –utang nalang ko para lang naa koy maikahatag sa ila, mangita na lang ka para ma producee nimo ilang gusto bahalag makautang ug bisan pag maprinda nimo imong kabutangan basata Makita lang nimo ang mga kinahanglan nila ug mahatag kini sa ila, maningkamot lang jud.” (IDI\_p2\_q1)*

*“Even if I must borrow money, I’ll do it just to have something to give them. You’ll just find a way to produce what they want, even if you must borrow, and even if you must sell your belongings. As long as you can see their needs and provide for them, you just keep trying.”*

*“Pinansyal ma’am. Kanang ilang mga gamit sa eskwelahan. Lisod gyud ang panahon ma’am kay naay usahay dili makapalit.” (FGD\_f1\_q1)*

*“Their school supplies. Times are tough, ma’am, sometimes they can’t even buy.”*

*“Kanang ilang adlaw-adlaw na baon ma’am, pagkaon. Naay panahon gyud ba na maglisod kanang parehas karon ba kay pait, tuod makakaon pero grabe ang sakripisyo.” (FGD\_f2\_q1)*

*“Their daily allowance, ma’am, for food. There are really times when it’s difficult, like now, it’s bitter, yes, we can eat, but the sacrifice is intense.”*

The narrative from the parents (P2, F1, and F2) collectively sheds light on the significant challenges stemming from the lack of basic school resources. P2, a fisherman and a farmer, articulates the extent of parental sacrifice, even resorting to borrowing just to provide for their children's educational needs, demonstrating the profound commitment to their children's well-being despite financial constraints. “F1” and “F2”, who are both housewives, further elucidate this issue by highlighting specific resource deficiencies, such as inadequate school supplies and daily sustenance.

They emphasize the dire circumstances faced by their families, where even providing necessities like food becomes a significant sacrifice. Together, these narratives underscore the urgent need for greater support and investment in education, particularly in addressing systemic barriers that hinder access to basic school resources for disadvantaged families. In the article by Tambayan (2023), the lack of basic school resources could negatively impact student engagement, student outcomes, and have implications for the limited opportunities for learning. The lack of basic school resources such as books, libraries, and digital devices hinders student academic achievement (Aryaman, 2020). Lack of technological devices and access to the internet is also involved in the limited learning opportunities of students, compared to those of peers who have access to these resources (Jose *et al.*, 2023).

### 3.1.5.2 Insufficient Income of Parents to Provide

This theme delves into problems indigenous parents face due to a lack of financial resources. Problems like providing for the basic needs of their children, they must borrow from other people to provide for them. These can be observed from the responses below:

*"Oh makakaingun ko na dili jud, kay kami na ginikanan paningkamutan namo na manarbaho ug taman para mahatag sa among anak ang angay ug mamahimo silang edukado."* (IDI\_p3\_q1)

*"Oh, I can say never, because as parents, we strive to work hard enough to provide what our children need and to make them educated."*

*"kinahanglan naa kay pondo para maedukar sila kay lisud ang panahon karun labi na diria sa bukid permi nalang kwarta ang problema sa mga tao kong asa makakuha or makautang para lang naa kay mapakaon sa imong mga anak. Bisan sa ka pobre atimanon jud sila ug maayo, magpakaon ug tarung para mamahimong maayo ilang pagdako."* (IDI\_p5\_q1)

*"You need to have funds to educate them because times are tough nowadays, especially here in the countryside, where money is always the problem for people, figuring out where to get it or borrow it just to feed your children. Even if you're poor, you still need to take good care of them, feed them properly so they can grow up well."*

*"Naa grabe jud kalisud akong nasinati sa pagmatuto saa akong mga anak nakaagi pakog pangutang arun lang mabuhi ang akong anak."* (IDI\_p1\_q1)

*"I've really felt the intense difficulty in educating my children. I've resorted to borrowing just to sustain my child's life."*

The shared experiences of parents (P3, P5, P7) collectively highlight the significant challenges stemming from insufficient income to provide for their children's education. P3, a housewife, expresses the determination of parents to work diligently to ensure they can provide adequately for their children's educational needs despite financial constraints. P5, also a housewife, underscores the crucial need for financial resources to support their children's education, especially in rural areas where financial struggles are prevalent. "P7", a father of seven, poignantly articulates the immense difficulty faced in financing their children's education, resorting to borrowing just to sustain their children's education and ensure their survival.

The responses solidified the idea of the importance of family income in their offspring's education by the article by Tambayan (2023), although the article is focused on the lack of resources in school it is still related to the findings in that the lack of financial resources leads to decreased opportunities for learning on students, which is why there is an adequate need for parents to support their child and provide sustenance.

Moreover, families that are financially buoyant lead to increased student academic success (Machebe *et al.*, 2018). Due to insufficient income or low-income families, students in these families suffer from decreased success in getting a bachelor's degree, which is a prerequisite for acquiring jobs in the labor market (Roksa & Kinsley, 2018).

### 3.2 Coping Strategies of Manobo and Mandaya Parents

In the analysis, a single emergent theme has been discovered. As shown in Table 2, the coping strategies used by parents while facing the challenges of child-rearing are the following: Promoting the value of education to their offspring, Parental involvement in learning, and increased parental effort for sustenance and support, all-encompassing into one emergent theme, which is Parental Strategies to Overcome Educational Disadvantage.

**Table 2:** Coping Strategies of Manobo and Mandaya Parents

Emergent Theme	Cluster Theme	Formulated meanings
<b>Parental Strategies to Overcome Educational Disadvantage</b>	Increased Parental Effort for Sustenance and Support	<ul style="list-style-type: none"> <li>- Parents work more hours than usual to provide financial support for their offspring's needs/wants, e.g. food, clothing, shelter, materials needed in school.</li> <li>- Parents borrow money from friends or relatives if the budget is insufficient.</li> </ul>
	Promoting the Value of Education to their Offspring	<ul style="list-style-type: none"> <li>- Parents remind their offspring that their future is up to them and that they will do what they can to support their offspring/s to finish their education and get a degree.</li> <li>- Parents send them to school to be knowledgeable so that they cannot be exploited in the future by malicious people.</li> <li>- Parents give them reminders that education is the solution to earning a sustainable living.</li> </ul>
	Parental Involvement in Learning	<ul style="list-style-type: none"> <li>- Parents provide tools like books, pictures of animals, technology, and charts to further supplement learning.</li> <li>- Parents do one-on-one tutoring to improve the writing/reading skills of their offspring.</li> </ul>

#### 3.2.1 Parental Strategies to Overcome Educational Disadvantage

This theme delves into the parental strategies parents employ to overcome educational disadvantage. Educational disadvantage refers to a condition where certain individuals experience limited benefits from the education system compared to their peers. It arises from social or economic factors that hinder students from deriving appropriate benefits from their schooling (citizensinformation.ie, 2021)

### 3.2.1.1 Increased Parental Effort for Sustenance and Support

This theme explores the strategies and methods parents take to provide sustenance and support their family's needs. These can be observed from the responses below:

*"Naa grabe jud kalisud akong nasinati sa pagmatuto saa akong mga anak nakaagi pakog pangutang arun lang mabuhi ang akong anak." (IDI\_p7\_q2)*

*"I've really felt the intense difficulty in educating my children. I've resorted to borrowing just to sustain my child's life."*

*"Pinansyal ma'am. Kanang ilang mga gamit sa eskwelahan. Lisod gyud ang panahon ma'am kay naay usahay dili makapalit." (FGD\_f1\_q2)*

*"Financial, ma'am. Their school supplies. Times are tough, ma'am, sometimes they can't even buy."*

*"Kanang ilang adlaw-adlaw na baon ma'am, pagkaon. Naay panahon gyud ba na maglisod kanang parehas karon ba kay pait, tuod makakaon pero grabe ang sakripisyo." (FGD\_f2\_q2)*

*"Their daily allowance, ma'am, for food. There are really times when it's difficult, like now, it's bitter, yes, we can eat, but the sacrifice is intense."*

The shared experiences of both parents ("P7", "f1" and "F2") vividly illustrate the heightened parental efforts exerted to sustain and support their children's education. "P7", a father of seven, wherein some of his children still go to school, poignantly articulates the immense challenges faced, including resorting to loans just to sustain their children's education, highlighting the extraordinary sacrifices made for their children's sake ("P7"). Furthermore, ("F1" and "F2") as housewives, shed light on the financial burdens endured, ranging from difficulties in acquiring school supplies to sacrifices made for daily sustenance, underscoring the profound dedication of parents to prioritize their children's education despite financial constraints. Collectively, these narratives illuminate the remarkable resilience and unwavering determination of parents to go to great lengths in sustaining and supporting their children's educational pursuits, epitomizing the profound love and commitment inherent in parental roles. Manobo/Mandaya families from the interview still struggle to provide for the needs of their offspring. Families in the Philippines resort to borrowing/loaning money as a coping mechanism to pay for their bills (Ortiz & Hardoon, 2022). This helps alleviate the financial burden on parents and their ability to provide for their children.

### 3.2.1.2 Promoting the Value of Education to Their Offspring

It delves into parent' practices in promoting the importance of education to their children. This involves explaining the role of education in sustainable living. These can be observed from the responses below:

*"Isip inahan nila grabe ka importate na sila maedukar aron sa umaabot dili sla uto-utuon sa uban tao ug dili tamayon ilang dignidad sa mga edukado na tao." (IDI\_p4\_q2)*

*"As their mother, it's incredibly important to me that they receive an education so that in the future, they won't be easily manipulated by others and won't compromise their dignity in front of educated individuals."*

*"Always jud na guidance sa ginikanan ba ug suporta sa mga needs ug ginatudluan sila ba na unsa jud ka importante ang education." (FGD\_f4\_q2)*

*"Parental guidance and support for their needs and education are always essential."*

*"Ang edukasyon makatabang ma'am dako jud na makatabang sa mga batan'on karon. Kay kung naa kay giskwelahan ma'am kay okay na kaayo among kinabuhi. Dili man madato pero naay mahuman. Ang akua lang na dili sila ma ignorante or mabehind ma'am." (FGD\_f2\_q2)*

*"Education is beneficial, ma'am. It greatly helps the youth nowadays. Because if you have schooling, ma'am, our lives are much better. We may not become wealthy, but we can achieve something. My concern is just that they won't become ignorant or left behind, ma'am."*

The narratives shared by parents ("P4," "F2," "F4") collectively emphasize the paramount importance of promoting the value of education to their offspring. "P4" a father of four and a miner, highlights the significance of education in preserving their children's dignity and independence, steering them away from being influenced by others ("P4"). They stress the need for parental guidance and support in fulfilling their children's educational needs ("F4"), highlighting education as the cornerstone for their family's future well-being ("F2"). Collectively, these narratives underscore a shared commitment to prioritizing education as a means of empowerment, protection, and advancement for their children, epitomizing the profound value they place on learning and knowledge acquisition.

The parents' act of promoting the value of education helps their children's motivation to go to school. Parental expectation also has a role in forming the value in education in their offspring, wherein positive educational expectations result in increased academic engagement in their offspring (Pinkquart & Ebeling, 2019). In another study, expectations of parents for their children's ability for mathematical thinking and



creativity greatly affected the motivations of students in their mathematics subject (Wang *et al.*, 2021). This shows that promoting the value of education to their children through parental expectations greatly affects their motivation to attend school.

### 3.2.1.3 Parental Involvement in Learning

This theme explores the strategies and methods parents take in supplementing their offspring's learning. It involves the use of multiple tools, like technology and traditional learning materials, to assist their child, as they did not attend school. These can be observed from the responses below:

*"ako kay ginaguide lang nako siya gikan sa pagsulat akong gunitan iyang kamo para maguide ug tarung iyang sinulatan, kay iyang ginakumo iyang kamot."* (IDI\_p4\_q2)

*"I guide them from writing by tracing their hands to guide them properly in their writing, because they're still learning to control their hands."*

*"ako gikan sa kinder sila ginapalitan nako sila ug story book para naa silay tanawon ug usab ginatudluan sa nko na sila ug pagsulat bahalag ngalan lang nila, kay dili baya lalim manguro pa ilang kamot dili pa kabalo mugutinit ug lapis."* (IDI\_p5\_q2)

*"Since kindergarten, I've been providing them with storybooks for them to see, and I also teach them writing, even if it's just their names, because it's not easy for them to hold a pencil and they don't know how to use it yet."*

*"Kay jay\*\*\* ako jud siya sa una gina guide sa pagsulat ug pagbasa, mamalit ko ug mga chart na naay mga picture sa hayop ako siya tudluan ug maayo labi na sa pagbasa. Ug pareha gihapon akong gihimo ana sa ika duha."* (IDI\_p6\_q2)

*"For Jay\*\*\* I personally guided him in writing and reading from the start. I buy charts with pictures of animals and teach him well, especially in reading. And I did the same for the second one."*

The narratives shared by parents ("P4," "P5," "P6") collectively underscore the significant parental involvement in their children's learning, particularly in reading and writing skills development. Parents such as "P4", a mother of four, "P5", a mother of four, and "P6", a mother of three, demonstrate a hands-on approach by individually teaching their children reading and writing skills, tailoring their guidance to the specific needs and abilities of each child.

They utilize various methods such as storytelling, providing storybooks, using visual aids like charts with pictures, and gradually guiding their children through the learning process, also contributing to this involvement, recognizing the importance of active parental participation in their children's education and advocating for limits on

technology use to prioritize learning. Collectively, these narratives highlight a concerted effort by parents to actively engage in their children's learning, ensuring they acquire foundational literacy skills and fostering a supportive environment conducive to educational development. Parental involvement in their learning is done to help their children develop skills like reading and writing.

Parental involvement in education has been discussed to have positive effects on a student's academic achievement. Parental Involvement in their offspring's education helps buffer the negative effects of poverty on academic achievement (Enteria & Tagyam, 2020). In addition, parental involvement in their children's education concluded that a significant relationship between parental involvement and student achievement exists (Boonk *et al.*, 2018).

### 3.3 Insights on Elementary Teaching from Manobo and Mandaya Parents

In Table 3, Manobo and Mandaya parents shared insights about elementary teaching and how the school and the teachers assist them in achieving their goals for their children.

**Table 3: Insights on Elementary Teaching from Manobo and Mandaya Parents**

Emergent Theme	Cluster Theme	Formulated meanings
<b>Leveraging Improvement in Rural Education on Parent's Views</b>	Aspirational Views on Education	- Parents view education as a means to escape poverty. - Parents view education as a pathway to achieving children's dreams.
	Parents Expectation on Role of Teachers	- Parents ask for an increased allocation of teachers in rural areas. - Parents ask for teachers to spend more time teaching.

#### 3.3.1 Leveraging Improvement in Rural Education on Parents' Views

This theme refers to insights from indigenous parents that can help guide decisions in improving education in rural areas. This includes their views on education and expectations of what teachers can do to help their children.

##### 3.3.1.2 Aspirational Views on Education

This theme delves into how indigenous parents view the role of education as a means to escape or solve socioeconomic challenges they face. Moreover, it is a tool that will help their children achieve their dreams. These are evident from the responses below:

*"nga unta puhon makhuman sila ug makab-ot nila ilang mga pangandoy para makatabang pud sila sa amoa kay subra kapait ang kinabuhì."* (IDI\_p5\_q3)

*"I hope that eventually they will finish their studies and achieve their dreams so they can also help us because life is extremely difficult."*

*"makahuman sila ug magtarung sa pagskwela ug makab-ot nila ilng mga pangandoy."*  
(IDI\_p6\_q3)

*"Hoping that they focus on school and finish it and achieve their dreams."*

*"Gusto niya matupad iyang mga pangarap ka nang naa siya'y pangarap na di niya masulti sa akua na di nako matupad, lahi ra jud ang mga bata di jud magkapareha."* (IDI\_p7\_q3)

*"He wants his dreams to come true, dreams he hasn't told me about yet that I won't be able to fulfill, children are really different, they're not all the same."*

The expressed sentiments of parents ("P5," "P6," "P7") reflect aspirational views on education, emphasizing the hope and desire for their children to achieve their dreams and aspirations. "P5", whose children are still in primary and secondary grades, articulates the fervent wish that their children will one day fulfill their goals, recognizing the potential for their achievements to positively impact their family's circumstances ("P5"). Similarly, "P6" also has the same circumstance as p5, expresses optimism that their children will succeed in school and realize their aspirations, indicating the transformative power of education in shaping their future ("P6"). "P7", who lost one of his offspring and hopes that his other children will be able to finish their education, underscores the unique dreams and aspirations of each child, acknowledging the individuality of their aspirations and the importance of supporting their pursuit of them ("P7"). Collectively, these narratives convey a profound belief in the potential of education to uplift and empower their children, fostering a sense of hope and determination to overcome adversity and achieve their dreams.

The view of Manobo/Mandaya parents on education as a means to escape poverty is a shared sentiment of the black community in America, wherein they leverage education to escape poverty but they encounter challenges such as low-quality education and low-paying jobs (Assari, 2018). The role of education is important in developing the required skills to enable children in poverty towards upward mobility (Petrilli, 2017). Moreover, Positive perceptions of the students' agentic capabilities by themselves and their teachers may enhance their likelihood of achieving educational upward mobility within the stratified educational system (Buchmann *et al.*, 2020). These studies support the idea that education can be a means for upward mobility.

### **3.3.1.3 Parents' Expectations on the Role of Teachers**

This theme explores the suggestions of indigenous parents towards rural education, most specifically the teachers in those areas, and how this can improve the education of their offspring. This is evident from the responses below:

*"Na unta tagaan ug pagtagad ang mga kabos sa pagtuon ug ipadaghan nila ang mga maistra na magtudlo sa mga bukid. Unsa imohang ma suggest sa mga teacher nga naa sa*

*skwelahan para mas mahimong exclusive ang ilang pagtuon? Bahin sa mga maistra sa ilang pagtuon sa mga bata naa ra pud na sa ila ug sa mga bata kong maminaw ba sila or dili kay para ra mana sa ila pud."* (IDI\_p3)

*"I hope that attention will be given to the education of the poor and that more teachers will be sent to teach in rural areas. What suggestions do you have for teachers in schools to make their teaching more exclusive? Regarding teachers and their teaching methods for the children, it should be tailored to their needs and if they understand or not because it's also for their benefit."*

*"Na unta tagaan nilag pagtagad ang kaalam sa mga batang lumad na andam mo skwela ug paminawon nila ang suggestion. Sa akong mga anak lisud kaayo para sa ila ang pagtuon kay kulang ug mga gamit mao nang akong ginahimo kay mamayan sila na unta kamo magtinarung mog skwela."* (IDI\_p4)

*"I hope that the wisdom of the indigenous children who are ready to study will also be given attention, and that they will listen to their suggestions. For my children, studying is very difficult for them because of the lack of resources, that's why I provide for them, hoping they will study properly."*

*"Unta sa mga bata na nag undang unta balikan nila kay dili lalim nga wala tay kaalam ug nahuman."* (IDI\_p7)

*"I hope that the children who stopped studying will reconsider because it's not easy when we lack knowledge and education."*

The statements from parents ("P3," "P4," "P7") collectively convey their expectations regarding the role of teachers in the education of their children, particularly in rural areas. "P3" and "P4", who both did not finish school and only reached elementary school graduation, express the desire for teachers to prioritize the education of underprivileged children, suggesting increased attention and resources be allocated to schools in rural areas to ensure quality education ("P3," "P4"). "P7" echoes these sentiments, urging teachers to reconsider their approach to teaching and recognize the significant impact their guidance can have on students' educational attainment ("P7"). Collectively, these narratives highlight parents' expectations for teachers to play a proactive and supportive role in their children's education, advocating for inclusive and effective teaching practices that address the unique needs of students, particularly those in rural areas.

Teacher quality, such as technical knowledge on subjects and experience, provides an environment where there is increased learning opportunity for students by providing insights and explanations to lessons to promote deeper understanding, thus promoting academic success (Burroughs *et al.*, 2019). In another study, where instructional practices

like diagnostic tests, providing remedial classes, and using a variety of assessment tools like performance tasks and quarterly reviews proved beneficial in improving student academic performance (Francisco & Celon, 2020).

#### **4. Conclusion and Implications**

This research sheds light on the lived experiences of Manobo and Mandaya parents in child-rearing and the challenges they faced to support their child through school. In the study, we learned that the parents developed the moral aspect of their offspring, the problems faced by parents in child-rearing, the lack of educational aspirations, socioeconomic challenges, and the promotion of the value of education to their offspring. Based on the results of the study, parents do what they can to send their children to school, supplementing their learning by involving themselves in their studies, and borrowing/lending money from other people just to support their children. However, some of these children are not motivated to go to school. A study found that the motivation of teachers could greatly impact the motivation of students, as they are more inclined to intervene with unmotivated students (Hardre & Hennessey, 2013).

This suggests that the teachers in rural areas should intervene with unmotivated students to increase student motivation to learn. Moreover, to lessen the cost of education, teachers could use materials that are inexpensive and do not go beyond the daily income of the families of their students. Moreover, this study only focused on the child-rearing practices of Manobo and Mandaya parents in preparing their children for the future and the problems they faced while doing so. The researchers agreed that there are areas that still need further research. Should other researchers opt to continue this study, here are some things to consider: First, the study focused on two indigenous tribes, mainly the Manobo and Mandaya tribes. Due to that, there were only a few participants for each tribe, seven (7) for Manobo and six (6) for Mandaya. They may consider only focusing on one indigenous group and gathering more data for analysis. Lastly, this study did not consider the perspectives of the offspring of the Mandaya and Manobo parents. Gathering data about the perspectives of their offspring could provide valuable data to further improve the study.

#### **Conflict of Interest Statement**

The authors declare no conflicts of interest.

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