

## Involvement of Indigenous Parents in Inclusive Education (IE) Practices

Jocelyn V. Belandres\*<sup>1</sup> | Andrian A. Dela Cruz<sup>2</sup>

<sup>1</sup>Abra SpEd Center, Bangued, Abra, 2800 Philippines;

<sup>2</sup>College of Teacher Education, Mariano Marcos State University, Laoag City, Ilocos Norte, 2900 Philippines

### Author's Note

This study is a portion of a thesis submitted to Mariano Marcos State University, Graduate School.

Correspondence regarding this article should be addressed to Jocelyn V. Belandres, Abra SpEd Center, Abra.

Email: [jocelyn.belandres@deped.gov.ph](mailto:jocelyn.belandres@deped.gov.ph)\*

Received 17-08-2024

Revised 18-08-2024

Accepted 09-09-2024

Published 11-09-2024



Copyright: ©2024 The Authors. Published by Publisher. This is an open access article under the CC BY-NC-ND license (<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

### Abstract:

Descriptive phenomenology was used to determine Indigenous parent involvement in inclusive education (IE) practices. Data were collected through an interview with parents belonging to the various tribes in Abra, Philippines and whose children were enrolled in the Abra SPed Center, which were thematically analyzed using the data explication method of Colaizzi (1978). The study shows that they view IE as a critical tool for equal opportunities for all learners. They advocate for fair access to education and a diverse environment, despite external barriers such as time constraints, conflicting responsibilities and cultural differences. However, their commitment to IE is decreasing due to logistical, time, and home commitments, which affect the effectiveness of IE practices. The themes of quality education for all, inclusive learning environment and equitable education for students with disabilities were identified. However, external issues such as time constraints, conflicting responsibilities, and cultural differences hinder parental engagement in IE practices.

**Keywords:** Inclusive education, Indigenous parents, Involvement, Practices

### Introduction:

Inclusive Education (IE) provides equal access to education for all individuals, regardless of their abilities or disabilities. It involves placing students with diverse learning needs, including those with challenges or disabilities in regular classrooms to create an inclusive and supportive learning environment where all students can learn and grow together.

The principle that every person should have equal access to education forms the basis of IE. It is a developmental approach that aims to address the learning needs and rights of all children with an emphasis on those who are most at risk of marginalization and exclusion. (Cayabyab, 2023).

The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) emphasizes

the right of learners with special needs (LSEs) to complete education on a global scale. Advocates of IE have long sought to shift the paradigm in education so that LSEs are taught alongside their counterparts in regular classrooms. This view supports the United Nations' Sustainable Development Goal (SDG) No. 4 which guarantees accessible, egalitarian, high-quality education to support opportunities for lifelong learning for all.

Considerably, these views offer school stakeholders the opportunities to overcome longstanding barriers that keep LSEs hidden at home due to societal stereotypes. The impact of this opportunities is evident in the growing enrollment of children globally in inclusive schools (Round et al., 2016). As emphasized by the Department of Education (DepEd), school stakeholders are individuals or groups not directly involved in the school's daily operations but are keenly interested in collaborating with or supporting the school to address concerns, and improve performance, including parents (DepEd Order No. 026, s. 2022).

In relation to this, Ashman (2015) claimed that the roles assumed by stakeholders guarantee the successful implementation of IE. Likewise, effective implementation of IE depends on collaboration between and among school stakeholders (Ashman, 2015; Woodrow et al., 2016). This collaboration emphasizes how important for parents and school personnel to work together to create equitable learning opportunities for all learners regardless of exceptionalities. Even though teachers are the primary actors in the IE classroom, parents' understanding of IE, as reflected in their involvement, is essential for its successful implementation (Okyere et al., 2019; Woodrow et al., 2016).

Parents, being the foremost facilitators of their children's socialization, have acquired an extensive comprehension of their children's needs and challenges. They are in a good position to provide teachers with insightful feedback, enhancing the inclusion of their children in regular classes. With the emphasis on inclusivity and poverty alleviation on a global scale, United Nations (2015) asserted that it is critical to understand the role that parents

play in IE. With this, Chandra and Bhadoria (2017) viewed parental involvement and support as crucial element in IE's effective implementation. Thus, learning more about their perspectives on IE may be helpful in creating effective strategies that are to be implemented in the future.

A growing body of research suggested that the involvement paradigm is critical for educating LSEs, and is a pivotal strategy that promotes positive learning outcomes (Afolabi, 2014). Parents' concerns and obstacles with IE, particularly concerning about their children, have not received much attention in research despite the importance of parental involvement in successful IE practices (Hattie, 2009). Although their opinions are vital in assessing the quality of IE, research in this area has been greatly hampered by the absence of studies related to their experiences (Sharma et al., 2022), particularly those parents who belong to Indigenous communities (Nelson, 2017).

Considerably, it is not surprising that studies have also demonstrated the critical role that parental involvement plays in improving Indigenous learners' academic performance. As the primary caregivers of typical and atypical children, their involvement in their children's IE has given minimal attention, and little is known about the difficult obstacles that they face when they engage in their children's education (Sianturi et al., 2022).

As affirmed in the study of Allen and Steed (2016), the academic performance of Indigenous learners can be improved only when schools value their parents as partners in their education. Likewise, Bowes and Grace (2014) underscored how Indigenous parents can help their children learn at home which has a big impact on how well they learn in school.

Interestingly, despite the best of intentions, IE's actual implementation frequently lags. Parents encounter difficulties when attempting to integrate traditional teaching methods with more modern ones (Nelson, 2017), engage in their children's IE practices (Madarang & Martin, 2022), communicate their concerns to school staff (Hindle

et al., 2017), and teach their children at home (Milne & Wotherspoon, 2020). The disparity between the intended outcome and the actual implementation underscores the need for a thorough investigation which this study explored to contribute to the body of knowledge in the field of IE.

Given the intricacy of the difficulties that Indigenous parents face in supporting their children, it is important to understand the various family-school collaboration initiatives that might be used to better meet their needs and preferences (Sianturi et al., 2022). Locally, the 2023 enrolment report of the Special Education (SPeD) center in Abra shows an increase in the number of Indigenous learners enrolled from 28 in 2022 to 35 in 2023. These learners came from the twelve distinct tribes that comprise the Indigenous peoples of Abra.

The increased enrolment indicates that the school works with Indigenous parents whose involvement is deemed crucial in the successful implementation of IE. Currently, there are four full-time faculty who are teaching in the center, including the Local Government Unit (LGU) paid deaf teacher assistant. Significantly, these teachers noticed that, in comparison with other parents, Indigenous parents are less involved in school-related activities. In relation to this problem, Morales and Calvo (2022) recommended that there is a need to empirically explore this phenomenon.

This prompted the researcher to determine and describe the involvement of Indigenous parents in IE practices.

### **Methodology:**

#### **Locale of the Study:**

This study was conducted in one of the SpEd centers in Abra, housed within the Bangued West Central School. This central school is the largest in the entire Schools Division of Abra in terms of area, enrollment, and staffing ratio of teachers and nonteachers. This center was the ideal setting to carry out this study as it serves not only Ilocano learners who have special educational needs, but also accepts members of Indigenous communities.

There are 12 tribes in the province of Abra but only six tribes met the inclusion criteria set by the informants.

Furthermore, a more in-depth exploration of the challenges associated with an understanding of IE practices in the context of indigenous communities were possible in this targeted setting. The center's dedication to IE practices is in line with the study's objectives, offering a framework in which the experiences and understanding of indigenous parents may be directly connected to the center's programs and policies.

### **Research Design:**

This study employed descriptive phenomenology, a qualitative method that allows the investigation of personal narratives by extracting the essence of phenomena. This design allows the identification and description of the aspects of events that the informants displayed and communicated through their encountered experiences (Streubert & Carpenter, 2011).

This design is the most suited for the study as it helped the researcher in describing the Indigenous parents' understanding of and problems they encounter in IE practices. In particular, the Indigenous parents' narratives were taken into consideration and included in the study of which their respective stories are imprinted. Through their responses, themes and subthemes related to their understanding of and problems encountered in IE practices, including their implications were generated.

This study is anchored on Ajzen's Theory of Planned Behavior (TPB) Hoover-Dempsey and Sandler's Parental Involvement Model.

The TPB, crafted by Icek Ajzen in 1991, expounds human behavior in specific contexts, focusing on motivational factors that enhance the inclination to engage in a particular conduct. This theory posits that a stronger intention to partake in a behavior increases the likelihood of its execution (Ajzen, 1991). The concept of planned conduct underscores the importance of understanding motives to predict future engagement in a behavior. Therefore, delving into the determinants of intention and

behavior is pivotal in exploring the involvement of Indigenous parents in the IE of their children with disabilities.

Perry and Langley (2013) claimed that TPB is versatile enough to account for the dynamic and complex nature of Indigenous parents' involvement, a facet explored in the present study.

To better explain the motivation for parental involvement and the factors that affect parents' levels of involvement, TPB must be used. Ajzen (1991) argued that belief in the positive outcomes of a behavior heightens the intention to perform it. Human behaviors are shaped by attitudes, subjective norms, and perceived behavioral control when forming intentions and engaging in specific behaviors.

In this study, the behaviors of Indigenous parents in connection to their understanding and involvement were examined to explore their engagement in the context of IE practices. Understanding their perspectives on the benefits and challenges associated with IE practices illuminates how attitudes shape indigenous parents' intentions to participate in school-related activities involving their children. As what Alghazo (2013) asserted, TPB can explain and predict parental involvement in children's schooling.

Additionally, perceived behavioral control, encompassing factors like resources and support can be analyzed to gauge the extent to which indigenous parents feel empowered to actively participate in their children's IE. The TPB framework offers a structured approach to dissect the motivational factors influencing parental involvement, providing valuable insights into the psychological and social determinants shaping IE practices within Indigenous communities.

On the other hand, the Parental Involvement Model has evolved through the works of various scholars in the fields of education and psychology (Hoover-Dempsey & Sandler, 1995). This model provides a useful conceptual foundation for this investigation. It offers an analytical framework in analyzing the diverse ways in which parents, like those who

belong to Indigenous communities, interact with the educational system and influence the lives of their children who have special educational needs (Walker et al., 2005).

Inspired by the model outlined by Hoover-Dempsey and Sandler (1995), Epstein and Dauber (1991) introduced Parental Involvement Model that outlines six types of parent-school connections. The first type involves basic obligations of families, focusing on parents' responsibilities in nurturing their children, preparing for school, and fostering growth throughout their school years. The second focuses on basic obligations of schools, emphasizing schools' role in communicating with parents about their children's academic progress. The third type centers on involvement at school which pertains to parents' visits and volunteer work to support children in both academic and extracurricular activities.

Similarly, Epstein and Dauber suggested flexible schedules to enhance this involvement. Involvement in learning activities at home, the fourth type, includes parents participating in homework and learning activities, fostering collaboration with teachers. The fifth type which focuses on involvement in decision-making, refers to active participation in parent-teacher associations (PTAs) and community support groups. Lastly, collaboration and exchanges with community organizations, the sixth type, involves overall collaboration among parents, schools, and organizations, sharing responsibility and providing services like healthcare or childcare outside of schools.

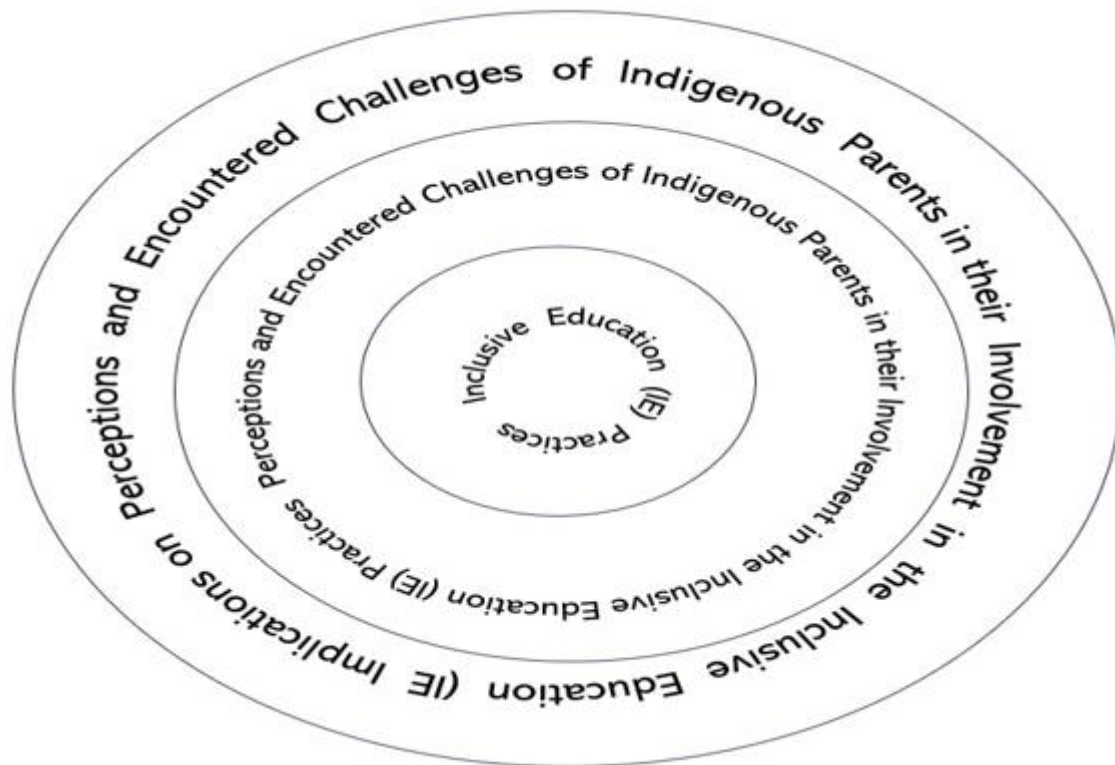
Considerably, this model provided a good picture of how Indigenous parents are involved in different IE practices.

Based on the intellectual insights provided by the theory, the framework of the study was conceptualized.

As shown in Figure 1, the concentric circles model represents the framework of the study. Four Concentric Circles Model (Kachru, 1985) includes the Inner Circle, the Outer Circle, the third circle and the Expanding Circle. The inner circle includes

the Indigenous parents' Involvement in IE Practices. On the other hand, the outer circle discusses the understanding of parents of IE practices. The third circle comprises the problems

encountered by Indigenous parents in their Involvement in IE practices. Lastly, the expanding circle provides the implications of the parents' understanding and involvement in IE practices.



**Figure 1. Research Paradigm**

**Data Gathering Procedure:**

Before the conduct of the study, the researcher obtained approval from the MMSU-University Research Ethics Review Board (URERB) in which various ethical aspects were assessed. Prior to the release of the URERB clearance, a request letter was forwarded to the National Commission on Indigenous Peoples, CAR, for the clearance to conduct the study with parents who belong to the Indigenous communities. Letter of request was secured from the schools division superintendent of the Schools Division of Abra.

Upon approval, the interview was scheduled and conducted with the eligible informants. An interpreter was invited during the interview to translate the interview guide questions in the dialect of the parents. The collected data were then transcribed immediately every after session and randomly checked to ensure the quality of the transcription. To capture the experiences of the

parents, they were encouraged to speak openly in their own words about their understanding of and problems encountered in IE practices. Interview with each parent was conducted for at least 45 minutes.

After which, their responses were internalized. Important quotes about the phenomenon were taken directly from the transcripts. The meanings or categories for each statement were formulated. The formulated meanings were clustered into themes and subthemes. Conclusions or important meanings that the parents subtly expressed were included into a comprehensive account of the phenomenon. The constructs of credibility, conformability, dependability, and transferability were determined in the study's level of rigor (Tobin & Begley, 2004).

As the parents richly articulated their understanding of and problems encountered in IE practices, transferability became apparent,

allowing for the formation of meaningful clusters and groupings according to key themes that were generated. The conformability of the results recorded during the interview was determined by a check-recheck technique. Thus, to ensure quality (dependability), results were subjected to an audit trail by three qualitative experts who confirmed the thematic analysis. The researcher presented the transcripts to the parents for verification of data, truthfulness, and accuracy to attain holistic credibility.

### **Data Analysis:**

To provide a thorough, unbiased description and analysis that clarifies the parents' understanding of and problems encountered in IE practices, data were subjected to thematic analysis using Colaizzi's (1978) data explication process.

When examining the transcripts, the researcher considered the following meticulous steps: 1) familiarization; 2) notable statement identification; 3) meaning formulation; 4) theme clustering; 5) development of a comprehensive description; 6) production of the fundamental structure; and 7) verification of the fundamental structure. These steps were followed to generate the themes and subthemes related to the parents' understanding of and problems encountered in IE practices.

According to Wirihana et al. (2018), Colaizzi's data explication process is rigorous, robust qualitative data analysis method that ensures credibility and reliability, reliably revealing emergent themes and relationships to understand people's experiences. Thus, researchers using descriptive phenomenological approaches in their studies consider this method.

### **Results and Discussions:**

#### **Understanding of Indigenous Parents of Inclusive Education (IE) Practices:**

This section presents the understanding of Indigenous parents of IE practices. It includes the discussion of themes and subthemes generated based on the thematic analysis.

**Quality education for all.** Based on the data about the Indigenous parents' understanding of IE

practices, the theme "quality education for all" was generated. This theme encapsulates the Indigenous parents' beliefs or understandings regarding IE as both accessible, removing any educational barriers to utilize supports and resources, and equitable education, ensuring fairness and justice in the allocation of resources and outcomes. Likewise, this theme highlights the importance of the term "quality" in education which the parents expect to be provided to their children. This emphasis on quality education for all among parents also acknowledges the agency of teachers in effectively implementing IE. The parents emphasized quality of education through recurring codes such as "school activities that enhance learning" and "schools that foster development in all aspects of education." Hence, the term "quality" within the central theme reflects this critical layer emerging from the parents' responses.

Considerably, the theme about quality education for all highlights subthemes such as "inclusive learning environment," and "education for students with disabilities."

**Inclusive learning environment.** Within the broader context of IE, the subtheme inclusive learning environment illuminates the parents' understanding of IE practices, emphasizing the pivotal role of cultivating an environment that embraces diversity and promotes equitable access to education.

This idea is reflected in the responses of the parents.

IE practices ket para kadagiti agad adal uray aniaman ti kinatao, tawen, puli, kabaellan ken wagas ti panagadalna. (IE practices are for learners regardless of their gender, age, ethnicity, abilities, and learning styles.)

-IP1, Itneg

Ti inclusive education ket addaan nasayaat nga panggep nga amin nga ubbing ket mairaman ken maawat nga agbasa ti pagadalan ania man ti estado ken itsura na. (IE practice allows learners to be enrolled regardless of their status in life.)

-IP 6, Adasen

Ti inclusive education ket para ti amin nga mayat nga makaadal ania man ti estado, itsura ken rehiliyon. (IE practices are for all [those] who are interested to learn regardless of [their] status in the community and religious affiliation.)

-IP8, Gubang

Ti inclusive education ket para kadagiti individual nga kayat na ti agadal. (IE practices are for those individuals who wanted to learn.)

-IP9, Adasen

Dagiti banbanag nga ar aramiden ti 4904nclusive nga adda pakaynaigan na iti trabaho iti pagadalan nga mangpasayaat iti panagadal iti estudyante. (IE practices are things that enhance them [children with exceptionalities] to learn.)

-IP5, Mabaka

Ti pannakaawat ti inclusive education practices kas nagannak ket kayat ko ti agpartisipar kadagiti aktibidad iti pagadalan kas pagrebbengan nga mangsuporta iti anak ko ken iti pagadalan. (IE practices support our child at the school.)

-IP7, Adasen

The statement of IP1, Itneg underscores the belief that education should be inclusive and accessible to all, regardless of individual characteristics. As parent, she recognizes the importance of providing equal opportunities for every child to learn and succeed, irrespective of who he/she is.

This supports IP6, Adasen's statement which underscores the operational dynamics of inclusivity, even in the enrollment process, ensuring that individuals, irrespective of their socio-economic status or life circumstances, have unrestricted access to education. She further claimed that IE champions a system that dismantles barriers to enrollment and champions equal educational opportunities for all. This affirms the concept stipulated in DepEd Order No. 72 s. 2009 on the idea that IE accepts all children with the help of parents, students, teachers, and the community, regardless of their race, size, shape, color, ability, or disability.

Other parents elucidated their understanding of IE practices as a system that embraces anyone with a desire to learn, irrespective of community status or religious beliefs as reflected in the statements of IP8, Gubang and IP9, Adasen. Both parents' arguments reaffirm the inclusivity of IE, emphasizing its accessibility to all individuals who want quality education. Their perspectives on IE as an enabler for learning underscore the belief that every individual should have the opportunity to pursue education in accordance with their aspirations.

However, alternative perspectives on IE practices have surfaced, underscoring the significance of the term "quality" in education which parents anticipate for their children. This can be reflected on IP5, Mabaka's claim. As a parent, she acknowledges the importance of implementing effective strategies and practices that improve learning outcomes. Her assertion emphasizes that IE practices encompass instructional strategies aimed at offering enriching educational experiences customized to the diverse needs and abilities of their children.

To achieve this, IP7, Adasen's perspective on IE practices offers insights on how to effectively support children in an inclusive learning environment. As a parent, she recognizes the pivotal role of IE in aiding both students and the wider school community. She emphasizes that collaborative efforts are necessary to establish an inclusive learning environment that enhances the educational experience for all students and fosters the overall success of the school.

#### **Equal education for students with disabilities.**

Another subtheme that emerged from the theme "quality education for all" is "equal education for students with disabilities" which focuses on parents' understanding of IE practices. This subtheme suggests that IE practices afford equal learning opportunities for students with disabilities.

This aligns with the sentiments expressed by two parents.

Panagadal dagiti estudyante a adda disability na wenna awan educational needs na. Classroom/teacher a mangisursuro kadagiti persons with disabilities. (IE practice is the education of students with disability and without enough education need.)

-IP2, Gubang

Inclusive education activities/practices ket dagitay maadal ti estudyante nga adda iti pagadalan tapnu mamuli da iti amin a asapeto iti edukasyon. (IE practices are those learnings that students are engaged in school that foster development in all aspects of education.)

-IP10, Masadiit

Based on the statements, IP 2, Gubang's claim underscores the acknowledgment of educational needs of students with disabilities, emphasizing the importance of ensuring equitable access to education for all learners, regardless of their abilities or background. Her understanding of the concept of IE practices shows commitment to providing necessary support and resources to students with disabilities to ensure they receive the education they deserve, regardless of their exceptionalities.

This further supports IP10, Masadiit's perspective on IE practices. Her viewpoint suggests that IE practices encompass more than just the educational gains of students with exceptionalities; rather, they embody a holistic approach that nurtures the overall development of all students. As a parent, she recognizes that IE practices can facilitate meaningful learning experiences that address various facets of students' educational growth, including academic, social, emotional, and cognitive development. She firmly believes that IE practices advocate for an educational system that nurtures the whole child, preparing him/her to succeed in all areas of life.

The understanding of parents as reflected in the generated subtheme on equal education for students with disabilities affirmed the views of Cayabyab (2023) who regards IE as a developmental approach that aims to address the learning needs and rights of all children with an

emphasis on those who are most at risk of marginalization and exclusion.

However, the broad comprehension of Indigenous parents challenges the assertions of Lazarević and Kopas-Vukašinović (2013) that one of the challenges parents encounter in IE practices is their lack of understanding of the organizations that support their children with special needs.

Similar to the findings of Vlachou et al. (2016), many parents who participated in their study were unfamiliar with specific school policies regarding IE. In fact, they were not even acquainted with the term "inclusion". Likewise, the findings of the study challenge Madarang and Martin's (2022) assertion that parents in one of the schools' divisions in CAR recognized that they have limited awareness and knowledge in IE practices.

### **Encountered Problems of Parents in Their Involvement in Inclusive Education (IE) Practices:**

This section presents the problems encountered by parents in inclusive education (IE) practices. In terms of the problems encountered by Indigenous parents in involving themselves in the various IE practices, external problems in parental engagement emerged as the theme while time constraints and conflicting responsibilities, logistical challenges, lack of cooperation from other parents and culture shock and language barriers were generated as subthemes.

**External problems in parental engagement.** The second theme unveils the external barriers Indigenous parents encounter, impeding their engagement in various IE practices. These obstacles encompass a spectrum of challenges hindering their full participation in their children's education, such as time constraints, cultural barriers, logistical challenges, and financial constraints.

**Time constraints and conflicting responsibilities.** One of the identified problems that Indigenous parents encountered in participating various IE practices is revealed in the generated subtheme, time constraints and conflicting responsibilities. As an identified barrier, this subtheme poses



significant challenge for many parents, limiting their participation in various IE practices.

This idea is presented by the Indigenous parents' responses during the interview.

Consider the statements of the parents.

Agconflict iti schedule ko ta adda met trabahok. (Conflict of schedules because I have work to attend to.)

-IP1, Itneg

Awan ti panawen ken oras nga mapan makimeeting gapwen ta adda met trabahok, ngem nu dadduma mapanak met makipartisipar, nu dadduma agawidak diay lugar mi diay surong. (Sometimes I have no time to attend meetings due to my work, but I gladly attend if time permits me when I am here in Bangued because I go home to the upland municipality where we reside.)

-IP5, Mabaka

No dadduma saanak makapartisipar gapu ta agconflict ngamin iti schedule ko, adda met trabahok. (There were times that I could not participate because of conflicts in my schedule; I also have my work.)

-IP10, Masadiit

These statements underscore the complex balancing act Indigenous parents face between their parents' professional, domestic, and familial duties, which often hinder their active involvement in their children's educational activities. The statements of IP1, Itneg and IP10, Masadiit about conflict of schedules succinctly articulate the dilemma they encounter when work commitments clash with school-related activities. Likewise, their responses underscore the reality that their job responsibilities often take precedence, leaving little flexibility for their participation in meetings or events organized by the school.

Similarly, the encountered problems of IP5, Mabaka due to her work-related concerns, further emphasize the practical difficulty of prioritizing school engagements amidst the demands of a busy work schedule. Despite her desires to be involved in the different IE activities, the unavoidable

conflict between work and school commitments sometimes results in their inability to participate in educational activities.

Collectively, these statements highlight the pervasive impact of time constraints and conflicting responsibilities on parental engagement in their children's education, emphasizing the need for strategies to reconcile these competing demands and foster greater involvement.

The study of Mironov et al. (2020) discussed parental concerns in IE practices and identified organizational, methodological, financial, and technical hurdles faced by parents whose children attend inclusive schools. These findings underscore the multifaceted challenges parents encounter in IE practices and emphasize the need for comprehensive approaches to address them effectively.

**Logistical challenges.** Another problem that emerged in the study is about logistical challenges. These challenges are reflected on the verbatim arguments shared by the Indigenous parents.

Ti parikot ko nga mapasarak ti pannakipartisipar ko ket kaawan mangaywan ti apok nga mangkita ta siak laeng ti kabbalay na toy

Bangued. Adda diay surong ti dadduma nga katulongak. (The absence of house helper to look after my grandchild seems a difficult problem to me because I am the only one taking care of him here in Bangued.)

-IP6, Adasen

Ti kinaadayo ti lugar mi ti eskwela, ket kinaadda ti ddaduma nga annakko nga nasken nga aywanak. Kinamaymaysak nga magbibiyag ti pamilyak. (Distance of our place to the school, there are other children in the family to attend to, and I'm only the breadwinner in the family.)

-IP9, Adasen

The concerns about the absence of a house helper and proximity of residence to the school shed light on the logistical challenges faced by parents in actively participating in their children's education. IP6, Adasen concern underscores the additional

responsibility placed on the parent due to the absence of external support, such as a house helper. This dual burden of managing both household duties and childcare obligations may significantly limit the parent's ability to engage with the school community and participate in educational initiatives.

On the other hand, IP9, Adasen's situation emphasizes the geographic problem separating his residence from the school, indicating potential difficulties in commuting to and from school-related events or activities. Collectively, the parents' statements emphasize the significance of addressing logistical hurdles to parental involvement and establishing support systems to alleviate the strain on parents managing multiple responsibilities. Their arguments suggest that logistical barriers may disproportionately affect parents, as well as other parents with children enrolled in SPED centers who hail from marginalized communities or reside in rural areas.

**Lack of cooperation from other parents.** Lack of cooperation from other parents emerged, too, as a subtheme related to the problem that Indigenous parents encounter in participating in IE activities. Consider the statements of the parents:

Ti problema nga napsarak ket nga school activities ket clean up drive, kas obserbasyon ko ti dadduma nga nagannak ket saan da makiccooperate iti pada da nga nagannak ken ti maestra. (The problem encountered in participating activities comes to clean up drive or any activities in this; some parents as observed did not participate, they are not cooperating with the co-parent as a teacher.

-IP7, Adasen

Based on the statement, the parent's observation regarding lack of cooperation from fellow parents underscores the challenge of fostering collective engagement and collaboration among parents within the school community. Specifically, this challenge becomes apparent during participation in school activities such as clean-up drives, where some parents fail to cooperate with both school staff and their peers. This lack of active engagement hinders the smooth execution of

communal tasks and initiatives, thereby affecting the effectiveness of school activities and diminishing the sense of community and shared responsibility among parents.

These arguments imply that the absence of cooperation among parents can significantly undermine the success of school initiatives and community-building efforts. To address this issue, fostering a culture of collaboration and mutual support among parents through clear communication, community-building events, or incentives for participation may be necessary to ensure smooth participation and active involvement from all members of the school community.

The identified problems align with the results of the study of Kovacevic et al. (2023). They revealed that these challenges encompass insufficient teacher preparation, dearth of enthusiasm, inadequate professional support for implementing inclusive education, scarcity of pedagogical assistants, overwhelming workload of administrative tasks, and deficiency in parent cooperation.

Additionally, Mitiku et al. (2014) pinpointed that supplementary factors adversely influence IE implementation, such as lack of awareness, commitment, and collaboration among stakeholders.

**Culture shock and language problem.** The final subtheme that emerged in the study regarding the problems encountered by Indigenous parents in participating in IE practices revolves around culture shock and language problems.

With regard to this subtheme, one parent mentioned:

Naaddaan nak iti culture shock, language gap, kas maysa nga IP dakkal iti naikawaak. Iti aglawlaw ko ken dagiti tattao a kapulapol ko. (I have a great culture shock and some language problems as an Indigenous person. I got a lot of needed ways to adjust to people as well as to my environment as a whole.

-IP2, Gubang

This problem pertains to the challenges faced by individuals who encounter unfamiliar cultural norms and language differences, particularly within educational settings. Experiencing significant culture shock and encountering language problems as Indigenous individuals highlights the profound impact of cultural disparities and language differences on one's ability to navigate his/her educational environment. It suggests that being from an indigenous background has led to feelings of disorientation and difficulties in effectively communicating due to language disparities.

On the other hand, her statement regarding the necessary adjustments to both people and her environment indicates individuals' efforts to adapt and overcome these challenges. It suggests that despite experiencing culture shock and language problems, individuals have developed strategies to acclimate to their surroundings and interact effectively with others. This proactive approach to adaptation reflects resilience and willingness to surmount obstacles to fully engage in the educational experience.

Studies show that cultural shock and language barriers are significant challenges faced by Indigenous parents in IE setting. While parental involvement is crucial for improving Indigenous learners' academic performance, interactions between schools and Indigenous families are often problematic due to underlying issues. Baker et al. (2016) discovered specific issues in IE practices concerning indigenous parents, such as feeling intimidated when entering school premises. Some Indigenous families even feel frustrated because of this experience (Auerbach, 2012).

This sense of intimidation and frustration is considered the primary obstacle to their involvement. Their studies provided empirical evidence supporting the subthemes of cultural shock and language problems faced by indigenous parents both their involvement in IE practices. They emphasized the need for culturally sensitive approaches and effective communication strategies to address these barriers and foster meaningful

engagement between schools and Indigenous families in IE initiatives.

## **Implications of Parents' Understanding and Problems**

### **Encountered in their Involvement in Inclusive Education (IE) Practices**

This section presents the implications of parents' understanding and problems encountered in their involvement in IE practices.

In terms of the implications of the parents' understanding of and problems encountered in IE practices, reduced support for IE practices emerged as a theme while low participation or attendance in IE activities, parental agency constraints, and decreased advocacy were generated as subthemes.

**Reduced support for IE practices.** Based on the parents' understanding and problems encountered in their involvement in IE practices, the theme "reduced support for IE practices" was generated. This theme elucidates the implications of the problems encountered in the involvement of Indigenous parents in IE practices. Likewise, the theme implies a decline in the level of support for initiatives related to IE among Indigenous parents. This signifies a diminishing commitment, allocation of resources, or efforts directed towards advancing and implementing IE practices. It highlights a shift away from actively promoting initiatives aimed at fostering inclusive learning environments for all students, indicating potential obstacles or impediments in achieving the goals of IE.

Interestingly, the theme which focuses on reduced support for IE practices is strengthened by several subthemes.

### **Low participation or attendance in IE activities.**

One of the subthemes that emerged is the low participation or attendance in IE activities.

This subtheme is elucidated through the shared experiences and arguments of the parents.

Masansan laeng ti pangapastisiparrak gapu ta adu ti pakakomokomak nga aramid kas ti panaglakok , panagtagibalay ken importante nga ubra ti balay.

(What prevents me from participating in activities are my selling business which is a source of our income and the household chores.)

-IP3, Gubang

Awan ti panawen ken oras nga mapan makimeeting gapwen ta adda met trabahok, ngem nu dadduma mapanak met makipartisipar, nu dadduma agawidak diay lugar mi diay surong. (Time convenience prevents me from attending activities because I need to be home or go back to the upland municipality where we reside. "Sometimes going home to Bucloc and other household chores prevent me to participate.)

-IP5, Mabaka

IP3, Gubang's statement underscores how the demands of her work, including managing the selling business and attending to household chores, impede her involvement in IE initiatives. Her work commitments absorb her time and energy, restricting her capacity to engage in school activities. Selling business serves as a vital source of income for her family, underscoring the imperative to prioritize work obligations. Additionally, the responsibilities associated with household chores exacerbate her time constraints, leaving scarce opportunity for her to participate in school-related activities.

In the case of IP5, Mabaka, her inability to attend IE-related activities is due to her residence which is in a remote upland municipality. This presents logistical challenges, making it difficult for her to participate in school activities. Geographic constraints, such as distance and transportation issues which hinder her to actively engage in IE initiatives, leaving her no choice but not to attend important meetings and events in school.

This only implies that living in a remote upland municipality which is common to the Indigenous parents in this study, can pose challenges that hinder their participation in IE initiatives. Distance and transportation issues make attending school activities difficult for them. Additionally, the demands of household chores in a rural setting add to the challenges of attending such events. To address these, flexible scheduling, transportation

support, and technology for remote participation would at least ensure meaningful engagement of parents in IE practices and promote greater inclusivity within the school community.

The findings of Yap and Adorio (2008) confirmed that in most cases, children from rural areas including the Philippines, receive inadequate delivery of inclusive educational services. Sad to note that these children according to Simeon et al. (2017), belong to indigenous communities.

**Parental agency constraints.** Another problem encountered in the involvement of Indigenous parents in IE practices focuses on parental agency constraints. This subtheme indicates a situation in which Indigenous parents feel they lack the authority or influence to actively participate in and contribute to IE practices, hampering their overall involvement in promoting IE. This suggests a perceived limitation in their ability to advocate for their children's educational needs or to actively engage in school-related activities aimed at promoting IE.

These claims are further supported by the parents' statements.

No maminsan ket bannog oras ken panawen ti makalapped kasi maysa nak pay nga single parent. Sagpaminsan ko maantedaran dagiti paubra ti pagadalan gapu ti napalaos nga bannog ko. (Being a single parent, time and fatigue are reasons.)

-IP8, Gubang

Awan dagiti banbanang a jak kyat a mapasaran no partisiparak dagiti aktibidades annakko ta nalalaling met teachers da ti problemak lng ket ti kinamaymaysak nga agsapaul para pamilyak. (No problems about school, teachers are all good, but being the only breadwinner in the family is my problem.)

-IP9, Adasen

As single parents and primary providers for their families, they grapple with heightened pressures and responsibilities arising from family dynamics and financial obligations. These added burdens significantly impede their ability to actively participate in supporting IE initiatives, as they must

navigate the delicate balance between these demands and their dedication to their children's education.

Considerably, fatigue issue highlights the implication on the impacts of personal energy levels on their diminished participation. Juggling multiple responsibilities as single parents and primary providers implies exhaustion, thereby limiting their capacity to devote time and effort to supporting IE activities effectively. Fatigue from managing various responsibilities and obligations further exacerbates the challenge, as it affects their ability to actively support IE initiatives despite their desire to do so.

**Decreased advocacy.** Another subtheme generated is decreased advocacy. The problems encountered imply diminish in the ability of Indigenous parents to advocate effectively their children's educational needs within the school system. This could result in fewer opportunities for parental input and collaboration in decision-making processes related to IE. This limitation is reflected in the statement provided by one parent.

Awan ti oras wenno panawen a mangtulong iti agad adal nga anak ko ken mangtulong kadagiti mangisursuro kadagiti activities iti pagadalan. (No time to help the learners and teachers on school activities.)

-IP4, Banao

This subtheme suggests that due to time constraints or other challenges, IP4, Banao may not have the opportunity or capacity to actively advocate for the needs of his child, and support teachers in school activities. This lack of advocacy involvement can result in reduced support for IE practices, limited input in decision-making processes, and potentially fewer resources directed towards enhancing the educational experience for all students. Ultimately, this can impact the overall effectiveness of IE practices and the quality of education provided within the school community.

The impact of the understanding and encountered problems in the involvement of Indigenous parents in IE practices support the insights provided in various studies. For instance, Mitiku et al. (2014)

underscored the critical role of awareness, dedication, and collaboration in supporting IE practices. However, they also identified lack of these essential factors, indicating that opportunities to bolster IE may go unrealized without concerted efforts. This suggests that if Indigenous parents face barriers such as language constraints, cultural disparities, or historical mistrust, their ability to engage in IE practices may be compromised due to lack of awareness or collaboration between schools and homes.

Moreover, Lebeco and Verano's (2023) findings highlight the significant influence parents wield over the academic progress of children with special education needs. If indigenous parents encounter obstacles in their involvement, such as feeling marginalized or unheard by educational institutions, it could impede their ability to effectively support their children's educational journey within the IE framework.

Further, Chandra and Bhadoria (2017) reinforce the importance of parental involvement in IE, emphasizing it as a crucial element for its effectiveness and efficiency. If indigenous parents encounter barriers that hinder their ability to engage with schools as partners in their children's education as suggested by Mitiku et al. (2014), it could undermine the successful implementation of IE within indigenous communities.

Therefore, collectively, these studies suggest that encountered problems as reflected in the generated subthemes, can substantially impact the involvement of Indigenous parents in IE practices, potentially impeding the realization of IE goals within these communities.

### **Conclusions:**

Based on the salient findings of the study, the following conclusions are drawn:

Indigenous parents understand IE practices as a powerful tool for providing equal opportunities for all learners, regardless of their background. They advocate for fair access to education, fostering a diverse environment where every child has an equal chance to thrive, including those with disabilities. Their dedication to IE reflects their

desire to equip their children to succeed in all aspects of life.

External problems like time constraints, conflicting responsibilities, logistical challenges, lack of support, and cultural and language differences hinder parental engagement in children's education. These obstacles impact the efficacy of school initiatives. However, parents exhibit resilience and a proactive attitude towards adaptation, underscoring their dedication to participate fully in their children's educational journey.

Indigenous parents' commitment to inclusive learning environments is decreasing due to logistical, time, and household responsibilities. This hinders the achievement of IE objectives and limits parental agency in advocating for their children's needs. This decline in advocacy compromises the effectiveness of IE practices and the school community's quality.

As what the Theory of Planned Behavior (TPB) posits, attitudes, norms, and perceived control influence parental involvement in IE practices. Promoting positive attitudes, establishing supportive social norms, and enhancing perceived control can boost participation in IE. External problems hinder parental engagement, especially among Indigenous parents. Addressing these barriers through culturally sensitive communication and community engagement can facilitate greater involvement. Moreover, fostering positive social norms that value IE practices is crucial for overcoming reduced support within educational institutions and communities, thereby promoting parental engagement, and advancing IE goals.

### **Implications:**

The involvement of Indigenous parents in inclusive education practices is a crucial aspect that can have significant implications for the overall success of inclusive education programs.

The involvement of Indigenous parents in inclusive education practices underscore the importance of recognizing and valuing Indigenous knowledge, fostering meaningful partnerships between schools

and Indigenous communities, and promoting equitable educational opportunities for all students.

### **Recommendations:**

In the light of the findings and conclusions and implications of the study, the following recommendations are forwarded:

Indigenous parents are recommended to actively engage in workshops and community networks to learn more about IE practices and collaborate with schools to develop culturally responsive approaches. This can lead them to be more involved in their children's education, and school's activities and programs.

Indigenous communities are also encouraged to establish partnerships with schools to strengthen their involvement in school activities, and maximize their roles as stakeholders.

Likewise, special education teachers are recommended to undergo cultural sensitivity training and maintain open communication with Indigenous parents to ensure their involvement in decision-making processes.

Moreover, school administrators may allocate resources for community outreach and flexible scheduling options to accommodate Indigenous families' diverse needs.

Further, curriculum planners may develop policies that respect Indigenous cultural rights and incorporate Indigenous perspectives into curriculum frameworks and instructional materials.

Future researchers may conduct studies in collaboration with Indigenous communities, prioritizing community needs and disseminating findings in accessible formats.

### **References:**

1. Afolabi, O. E. (2014). Parents' involvement in inclusive education: An empirical test for the psycho-educational development of learners with special education needs (SENs). *International Journal of Educational Administration and Policy Studies*, 6(10), 196-208.

- <https://files.eric.ed.gov/fulltext/EJ1075838.pdf>
2. Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50, 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
  3. Alghazo, Y. (2013). The theory of planned behavior and parental involvement: A theoretical framework for narrowing the achievement gaps. *International Journal of Science and Research*, 5(4), 570-572. <https://www.ijsr.net/archive/v5i4/NOV162664.pdf>
  4. Allen, R., & Steed, E. A. (2016). Culturally responsive pyramid model practices: Programwide positive behavior support for young children. *Topics in Early Childhood Special Education*, 36(3), 165–175. <https://doi.org/10.1177/0271121416651164>
  5. Ashman, A. (2015). Education for inclusion and diversity. Pearson Australia. <https://catalogue.nla.gov.au/catalog/6389784>
  6. Auerbach, S. (2012). School leadership for authentic family and community partnerships: Research perspective. Taylor & Francis. <https://www.taylorfrancis.com/books/edit/10.4324/9780203814437/school-leadership-authentic-family-community-partnerships-susan-auerbach>
  7. Baker, T. L., Wise, J., Kelley, G., & Skiba, R. J. (2016). Identifying barriers: Creating solutions to improve family engagement. *School Community Journal*, 26(2), 161–184. <https://files.eric.ed.gov/fulltext/EJ1124003.pdf>
  8. Bowes, J., & Grace, R. (2014). Review of early childhood parenting, education and health intervention programs for Indigenous children and families in Australia. Issues paper no. 8. Produced for the Closing the Gap Clearinghouse. Canberra: Australian Institute of Health and Welfare & Melbourne: Australian Institute of Family Studies. <https://nla.gov.au/nla.obj-772800824/view>
  9. Cayabyab, J. T. (2023). Implementation of inclusive education: A Region-wide Study in the Philippines. *Journal of Marketing Management and Consumer Behavior*, 4(3). [https://www.researchgate.net/publication/350609667\\_Implementing\\_inclusive\\_education\\_in\\_the\\_Philippines\\_College\\_teacher\\_experiences\\_with\\_deaf\\_students](https://www.researchgate.net/publication/350609667_Implementing_inclusive_education_in_the_Philippines_College_teacher_experiences_with_deaf_students)
  10. Chandra, S. & Bhadoria, V. (2017) Parents' perception about inclusive education. *Journal of Educational Chronicle: An International Journal of Education*, 7(2), 15-26. [https://www.researchgate.net/publication/354805995\\_PARENTS'\\_PERCEPTION\\_ABOUT\\_INCLUSIVE\\_EDUCATION](https://www.researchgate.net/publication/354805995_PARENTS'_PERCEPTION_ABOUT_INCLUSIVE_EDUCATION)
  11. Colaizzi, P.F. (1978) Psychological research as a phenomenologist views it. In: Valle, R.S. and King, M., Eds., *Existential-Phenomenological Alternatives for Psychology*, Oxford University Press, 48-71. [https://www.researchgate.net/publication/283985967\\_Psychological\\_research\\_as\\_the\\_phenomenologist\\_views\\_it](https://www.researchgate.net/publication/283985967_Psychological_research_as_the_phenomenologist_views_it)
  12. Department of Education Order No. 72 s. (2009). Inclusive Education as Strategy for Increasing Participation Rate of Children. <https://www.deped.gov.ph/2009/07/06/do-72-s-2009-inclusive-education-as-strategy-for-increasing-participation-rate-of-children/>
  13. Department of Education Order No. 026 s. (2022). Implementing Guidelines on the Establishment of School Governance Council [https://www.deped.gov.ph/wp-content/uploads/2022/06/DO\\_s2022\\_026.pdf](https://www.deped.gov.ph/wp-content/uploads/2022/06/DO_s2022_026.pdf)
  14. Epstein, J. L., & Dauber, S. L. (1991). School programs and teacher practices of parent involvement in inner-city elementary and middle schools. *The*

- Elementary School Journal, 91(3), 289-305.  
<https://www.journals.uchicago.edu/doi/abs/10.1086/461656>
15. Hattie, J. (2009). Visible learning: A synthesis of over 800 meta-analyses relating to achievement. Routledge.  
[https://inspirasifoundation.org/wp-content/uploads/2020/05/John-Hattie-Visible-Learning\\_-A-synthesis-of-over-800-meta-analyses-relating-to-achievement-2008.pdf](https://inspirasifoundation.org/wp-content/uploads/2020/05/John-Hattie-Visible-Learning_-A-synthesis-of-over-800-meta-analyses-relating-to-achievement-2008.pdf)
  16. Hindle, R., Hynds, A., Averill, R., Meyer, L., & Faircloth, S. (2017). An ontological perspective on the development of home-school partnership relationships with indigenous communities. *Australian Journal of Indigenous Education*, 46(1), 92–103.  
<https://doi.org/10.1017/jie.2016.16>  
<https://doi.org/10.1017/jie.2016.16>
  17. Hoover-Dempsey, K. V., & Sandler, H. M. (1995). Parental involvement in children's education: Why does it make a difference? *Teachers College Record*, 97(2), 310331.  
<https://journals.sagepub.com/doi/abs/10.1177/016146819509700202>
  18. Kachru, B. B. (1985). The bilinguals' creativity. *Annual Review of Applied Linguistics*, 6, 20-33.  
<https://doi.org/10.1177/016146819509700202>
  19. Kovacevic, J., Ristovska, L., & Radovanovic, V. (2023). Implementation of inclusive education [Conference paper]. VI International scientific conference 30 years studies in special education and rehabilitation.  
[https://www.researchgate.net/publication/375061477\\_Implementation\\_of\\_inclusive\\_education](https://www.researchgate.net/publication/375061477_Implementation_of_inclusive_education)
  20. Lazarević, E., & Kopas-Vukašinić, E. (2013). The role and place of parents of children with disabilities in inclusive education in Serbia. *International Journal about Parents in Education*, 7(2).  
[https://www.researchgate.net/publication/376500955\\_The\\_Role\\_and\\_Place\\_of\\_Parents\\_of\\_Children\\_with\\_Disabilities\\_in\\_Inclusive\\_Education\\_in\\_Serbia](https://www.researchgate.net/publication/376500955_The_Role_and_Place_of_Parents_of_Children_with_Disabilities_in_Inclusive_Education_in_Serbia)
  21. Lebeco, E. E., & Verano, M. L. E. (2023). Teachers' perceptions on the implementation of inclusive education (IE) in public elementary schools in Northern Samar. *International Journal of Research and Innovation in Social Science*, 7(2), 10031012.  
<https://rsisinternational.org/journals/ijriss/articles/teachers-perceptions-on-the-implementation-of-inclusive-education-ie-in-public-elementary-schools-in-northern-samar/>
  22. Madarang, H., & Martin, M. (2022). Teachers and parents' standpoints on knowledge and challenges in inclusive education. *Quantum Journal of Social Sciences and Humanities*, 3(2), 1-16.  
[https://www.researchgate.net/publication/361659631\\_TEACHERS\\_AND\\_PARENTS\\_STANDPOINT\\_S\\_ON\\_KNOWLEDGE\\_AND\\_CHALLENGES\\_IN\\_INCLUSIVE\\_EDUCATION?\\_tp=eyJjb250ZXh0Ijp7ImZpcnNOUGFnZSI6InB1Ym9uY2F0aW9uIiwicGFnZSI6InNlYXJjaCIsInBvc2l0aW9uIjoicGFnZUhlYWRIciJ9fQ](https://www.researchgate.net/publication/361659631_TEACHERS_AND_PARENTS_STANDPOINT_S_ON_KNOWLEDGE_AND_CHALLENGES_IN_INCLUSIVE_EDUCATION?_tp=eyJjb250ZXh0Ijp7ImZpcnNOUGFnZSI6InB1Ym9uY2F0aW9uIiwicGFnZSI6InNlYXJjaCIsInBvc2l0aW9uIjoicGFnZUhlYWRIciJ9fQ)
  23. Milne, E., & Wotherspoon, T. (2020). Alignment-plus: Alignment with schooling requirements and cultural-bridging among indigenous middle-class parents. *British Journal of Sociology of Education*, 41(1), 127–143.  
<https://doi.org/10.1080/01425692.2019.16687>
  24. Mironov, A., Shelest, E., & Bulatova, O. (2020) Barriers to implementing inclusive education for children with special educational needs: Parents' perceptions. *Science for Education Today*, 10(5), 50-66.  
[https://www.researchgate.net/publication/346513698\\_Barriers\\_to\\_implementing\\_inclusive\\_education\\_for\\_children\\_with\\_special\\_educational\\_needs\\_Parents'\\_perceptions](https://www.researchgate.net/publication/346513698_Barriers_to_implementing_inclusive_education_for_children_with_special_educational_needs_Parents'_perceptions)
  25. Mitiku, W., Alemu, Y., & Mengsitu, S. (2014). Challenges and opportunities to implement inclusive education. *Asian*



- Journal of Humanity, Art and Literature, 1(2), 118-135.  
<https://doi.org/10.18034/ajhal.v1i2.288>  
[https://www.researchgate.net/publication/340060270\\_Challenges\\_and\\_Opportunities\\_to\\_Implement\\_Inclusive\\_Education](https://www.researchgate.net/publication/340060270_Challenges_and_Opportunities_to_Implement_Inclusive_Education)
26. Morales, A., & Calvo, S. (2022). Indigenous worldviews and inclusive education: Insights into participatory video and the practice of Buen Vivir of the Misak community. *International Journal of Inclusive Education*, 1-20.  
[https://www.researchgate.net/publication/363917603\\_Indigenous\\_worldviews\\_and\\_inclusive\\_education\\_insights\\_into\\_participatory\\_video\\_and\\_the\\_practice\\_of\\_Buen\\_Vivir\\_of\\_the\\_Misak\\_community](https://www.researchgate.net/publication/363917603_Indigenous_worldviews_and_inclusive_education_insights_into_participatory_video_and_the_practice_of_Buen_Vivir_of_the_Misak_community)
  27. Nelson, M. (2017). Indigenous parents of students with special needs in education: the lived experience [Doctoral dissertation]. University of British Columbia.  
<https://open.library.ubc.ca/soa/cIRcle/collections/ubctheses/24/items/1.0343287>
  28. Okyere, C., Aldersey, H. M., & Lysaght, R. (2019). The experiences of teachers of children with intellectual and developmental disabilities in inclusive schools in Accra, Ghana. *Journal of Research in Special Educational Needs*, 19(4), 283-294.  
[https://www.researchgate.net/publication/330706582\\_The\\_experiences\\_of\\_teachers\\_of\\_children\\_with\\_intellectual\\_and\\_developmental\\_disabilities\\_in\\_inclusive\\_schools\\_in\\_Accra\\_Ghana](https://www.researchgate.net/publication/330706582_The_experiences_of_teachers_of_children_with_intellectual_and_developmental_disabilities_in_inclusive_schools_in_Accra_Ghana)
  29. Perry, A. R., & Langley, C. (2013). Even with the best of intentions: Paternal involvement and the theory of planned behavior. *Family process*, 52(2), 179-192.  
[https://www.researchgate.net/publication/237843743\\_Even\\_with\\_the\\_Best\\_of\\_Intentions\\_Paternal\\_Involvement\\_and\\_the\\_Theory\\_of\\_Planned\\_Behavior](https://www.researchgate.net/publication/237843743_Even_with_the_Best_of_Intentions_Paternal_Involvement_and_the_Theory_of_Planned_Behavior)
  30. Round, P. N., Subban, P. K., & Sharma, U. (2016). 'I don't have time to be this busy' Exploring the concerns of secondary school teachers towards inclusive education. *Int. J. Inc. Educ.* 20, 185-198.  
<https://doi.org/10.1080/13603116.2015.1079271>
  31. Sharma, U., & Deppeler, J. (2005). Integrated education in India: Challenges and prospects. *Disability Studies Quarterly*, 25(1).  
<https://dsqds.org/index.php/dsq/article/view/524/701>
  32. Sharma, U., Woodcock, S., May, F., & Subban, P. (2022). Examining parental perception of inclusive education climate. *Frontiers in Education*, 7, 907742.  
<https://www.frontiersin.org/journals/education/articles/10.3389/educ.2022.907742/full>
  33. Sianturi, M., Lee, J. S., & Cumming, T. M. (2022). A systematic review of Indigenous parents' educational engagement. *Review of Education*, 10(2), 33-62. <https://bera-journals.onlinelibrary.wiley.com/doi/full/10.1002/rev3.3362>
  34. Simeon, C., Otono, J., & Palattao, J. (2017). The indigenous peoples inclusivity on integration through education. *Asia Pacific Society for Public Affairs*, 37-51.  
[https://www.researchgate.net/publication/327101970\\_The\\_Indigenous\\_Peoples\\_Inclusivity\\_on\\_Integration\\_through\\_Education](https://www.researchgate.net/publication/327101970_The_Indigenous_Peoples_Inclusivity_on_Integration_through_Education)
  35. Streubert, H. J. & Carpenter, D. R. (2011). *Qualitative research in nursing: Advancing the humanistic imperative*. Wolters Kluwer.  
[https://books.google.com.ph/books?hl=en&lr=&id=xNByh3B1Wt0C&oi=fnd&pg=PA200&dq=Streubert,+H.+J.+%26+Carpenter,+D.+R.+\(2011\).+Qualitative+research+in+nursing:+Advancing+the+humanistic+imperative.+Wolters+Kluwer.+&ots=UwJ62JhWSA&sig=N7yEQ2u8gmBtPGEHaZGOjSWAe3o&redir\\_esc=y#v=onepage&q&f=false](https://books.google.com.ph/books?hl=en&lr=&id=xNByh3B1Wt0C&oi=fnd&pg=PA200&dq=Streubert,+H.+J.+%26+Carpenter,+D.+R.+(2011).+Qualitative+research+in+nursing:+Advancing+the+humanistic+imperative.+Wolters+Kluwer.+&ots=UwJ62JhWSA&sig=N7yEQ2u8gmBtPGEHaZGOjSWAe3o&redir_esc=y#v=onepage&q&f=false)
  36. Tobin, G., & Begley, C. (2004). Methodological rigour within a qualitative framework. *J Adv Nurs.*, 48(4), 388-396.  
<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1365-2648.2004.03207.x>

37. Woodrow, C., Somerville, M., Naidoo, L. & Power, K. 2016. Researching parent engagement: A qualitative field study. The Centre for Educational Research, Western Sydney University, Kingswood, N.S.W <https://researchdirect.westernsydney.edu.au/islandora/object/uws:34565>
38. United Nations. (2015). Transforming the world: The 2030 Agenda for sustainable development. United Nations. <https://sdgs.un.org/2030agenda>
39. Vlachou, A., Karadimou, S., & Koutsogeorgou, E. (2016). Exploring the views and beliefs of parents of typically developing children about inclusion and inclusive education. *Educational Research*, 58(4), 384-399. [https://www.researchgate.net/publication/308631718\\_Exploring\\_the\\_views\\_and\\_beliefs\\_of\\_parents\\_of\\_typically\\_developing\\_children\\_about\\_inclusion\\_and\\_inclusive\\_education](https://www.researchgate.net/publication/308631718_Exploring_the_views_and_beliefs_of_parents_of_typically_developing_children_about_inclusion_and_inclusive_education)
40. Walker, J. M., Wilkins, A. S., Dallaire, J. R., Sandler, H. M., & Hoover-Dempsey, K. V. (2005). Parental involvement: Model revision through scale development. *The Elementary School Journal*, 106(2), 85-104. [https://www.researchgate.net/publication/232419084\\_Parental\\_Involvement\\_Model\\_Revision\\_through\\_Scale\\_Development](https://www.researchgate.net/publication/232419084_Parental_Involvement_Model_Revision_through_Scale_Development)
41. Wirihana, L., Welch, A., Williamson, M., Christensen, M., Bakon, S., & Craft, J. (2018). Using Colaizzi's method of data analysis to explore the experiences of nurse academics teaching on satellite campuses. *Nurse Researcher*, 25(4), 30. [https://www.researchgate.net/publication/323811187\\_Using\\_Colaizzi's\\_method\\_of\\_data\\_analysis\\_to\\_explore\\_the\\_experiences\\_of\\_nurse\\_academics\\_teaching\\_on\\_satellite\\_campuses](https://www.researchgate.net/publication/323811187_Using_Colaizzi's_method_of_data_analysis_to_explore_the_experiences_of_nurse_academics_teaching_on_satellite_campuses)
42. Yap, I. R., & Adorio, M. P. (2008). School-based management: Promoting special education programs in local schools. *Education quarterly*, 66(1), 50-70. <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=6e5834a047b66b6e298f577e782dbc8205e08687>