

# **Mountain Province**

# **Indigenous Peoples**

# **Education Curriculum**

## **K-12**

Bontoc, Mountain Prov.

Cordillera Administrative Region

Philippines Department of Education

2014

<b>Chapter 1</b>	
<b>THE PROBLEM.....</b>	<b>4</b>
Background of the Study.....	4
Philosophical/Theoretical and Conceptual Framework.....	14
Statement of the Problem.....	19
Null Hypothesis.....	20
Basic Assumptions.....	20
<b>Chapter 2.....</b>	<b>21</b>
<b>RESEARCH DESIGN AND METHODOLOGY.....</b>	<b>21</b>
Research Design.....	21
Locale and Population of the Study.....	22
Data Gathering Instrument.....	25
Data Gathering Procedure.....	25
Treatment of Data.....	27
<b>Chapter 3.....</b>	<b>30</b>
<b>RESULTS AND DISCUSSION.....</b>	<b>30</b>
Status of implementation of IPEd as K to 12 in Mountain Province.....	30
Access and Relevant Basic Education Towards Functional Literacy.....	31
Contextualization of Pedagogy, Content, Assessment and Language.....	37
Culturally Appropriate Learning Resources, PDM And Environment For IP Learners.....	44
Hiring, Deployment and Continuous Development of Teachers and Learning Facilitators.....	51
Strengthening Appropriate Multi-Level Units Within Deped Responsible for Planning, Implementing, and Monitoring IPEd.....	54
Involvement, Awareness and Understanding of Internal and External Stakeholders.....	56
Employment of Affirmative Actions To Eradicate Discrimination.....	58
Impact of Indigenous Peoples Education.....	60
Reach of Indigenous Peoples Education in Mountain Province.....	61
Effectiveness of IPd as K To 12.....	71
Implementation of IPEd as K To 12.....	87
Challenges of Present IPEd Implementation.....	92
Praxis of IPEd Implementation.....	93
Processes in Implementing IPEd.....	94
Purpose of IPEd Implementation.....	95
Perspective of Duty Bearers.....	98

Maintenance or Sustainability of IPEd As K To 12.....	101
<b>Chapter 4.....</b>	<b>107</b>
<b>CONCLUSIONS AND RECOMMENDATIONS.....</b>	<b>107</b>
Recommendations.....	107

# **Chapter 1**

## **THE PROBLEM**

### **Background of the Study**

Indigenous Peoples Education (IPED) is K to 12 in the Cordillera Administrative Region (Donato, 2013) was the ringing declaration of the Regional Director Ellen B. Donato during the 2013 Basic Education Congress, two years after the DepEd Order 62, S. 2011 known as the National Framework on Indigenous Peoples Education (IPED) was brought out and barely five months after Republic Act 10533 or the K to 12 was signed into law.

RA 10533 and its Implementing Rules and Regulations clearly discussed that K to 12 was designed to be relevant, responsive and research-based; gender sensitive and culture-based; contextualized and global; constructivist, inquiry-based, reflective, collaborative and integrative; multilingual starting from where the learners are; progressing spirally; and flexible to enable schools to localize, indigenize and enhance based on each's educational and social contexts (RA 10533 IRR, Section 5.10.2). These put light on the words of then DepEd Regional Director Ellen B. Donato, K to 12 when contextualized for the indigenous peoples becomes Indigenous Peoples Education (IPED).

K to 12 which is the curriculum implemented by many countries has expanded in Australia (Department of Education, 2018) and the United States (edtrust.org., 2018) as P-12 indicating the collective level of basic education from Preschool to Grade 12. The Philippines just like most countries shifted to K to 12 from the Basic Education Curriculum (BEC). It started with the

compulsory implementation of Kinder in SY 2012-2013 when RA 10157 known as the Kindergarten Law was signed into law on January 20, 2012 (affordableCebu, 2012) back-to-back with the testing of the implementation of Senior High School (GovPH.2018).

Indigenous Peoples (IP) Education in the RA 10533 Implementing Rules and Regulations (IRR) Section 4.8.4 2 refer to the program that supports education initiatives undertaken through formal, non-formal, and informal modalities with emphasis on any of, but not limited to, the key areas of Indigenous Knowledge Systems and Practices and community history; indigenous languages; Indigenous Learning System (ILS) and community life cycle-based curriculum and assessment; educational goals, aspirations, and competencies specific to the Indigenous Cultural Community (ICC); engagement of elders and other community members in the teaching-learning process, assessment, and management of the initiative, recognition and continuing practice of the community's ILS; and the rights and responsibilities of ICCs. While Champagne (2008) admits that indigenous peoples do not form a common culture, race, religion, ethnicity, nation or social organization which usually results to them not fitting well, they express their own viewpoints about self-government, territory and social and cultural organization that distinguishes them from the usual group formations.

In Article XIV, Section 1 of the Philippine Constitution (1987), the government is mandated to protect and promote the right of all citizens to quality education at all levels, and shall take appropriate steps to make education accessible to all. The National Commission on Indigenous Peoples through the Indigenous Peoples Rights Act (1997) was then mandated to provide equal access to various cultural opportunities to the ICCs/ IPs through the educational system without prejudice to the IPs right to establish and control their educational systems and institutions by providing education in their own language, in a manner appropriate to their cultural methods of teaching and learning in all levels and forms of education of the State (Section 30, Chapter VI, RA8271).

A research study conducted by Payang (2016) on the implementation of DO 62, S. 2011 in the Cordillera Administrative Region revealed that it was not yet fully disseminated as shown by the lack of awareness of her respondents. Same study mentioned minimizing the problems encountered in its implementation.

K to 12 included in its own standards and principles as specified in the Implementing Rules and Regulations of RA 10533 in Section 5.10.2 the adherence to the principles and framework of Mother Tongue-based Multilingual Education (MTB-MLE) which starts from where the learners are and from what they already know proceeding from the known to the unknown (DO 79, S. 2009); shall use the spiral progression approach to ensure mastery of knowledge and skills after each level.

As per studies and recommendations done through the Basic Education Sector Reform Agenda (BESRA), pupils who have learned to read and write in their first language learn to speak, read, and write in a second language (L2) and third language (L3) more quickly than those who are taught in second or third languages first (DO 79, S. 2009, 3.b). K to 12 in the public schools of the Philippines uses the dominant language of the learners as the fundamental language of education in the first three years of education including Kindergarten transitioning to subsequent languages of the curriculum that is appropriate to the language capacity and needs of learners. Thus, English and Filipino will gradually be introduced but will be the primary languages of instruction in the secondary level. (RA 10533 IRR, Section 5.10.4)

DO 72, S. 2009 (5.c) authorized the Maintenance and Other Operating Expenses (MOOE) to be used in support to MTB-MLE's working orthography, printing and distribution of teachers' guides including reading materials and other instructional materials, development of assessment tools and others. DO 13, S. 2016.IV.23 authorized the MOOE to pay for reproduction of

teacher-made activity sheets or exercises that were downloaded from the Learning Resource Management and Development System (LRMDS).

These innovations in the education financial system are addressing the Episcopal Commission on Indigenous Peoples findings, as printed by DepEd-IPsEO (2014), claiming that the mainstream education failed to address the contexts of the indigenous community as shown in several instances. These instances include but are not limited to the mainstream education having a superficial understanding of indigenous peoples and their culture which tends to introduce them more as things rather than as peoples and their culture not as a process; the school itself is a venue of discrimination from people and the education system itself; schooling as an experience of non-being misrepresenting and misinterpreting the indigenous peoples themselves; miseducation whereby education focused more on one's own achievement and success to the detriment of the community thus in the words of the IPs themselves, "the educated are the ones who betray us" which justifies the words of then Secretary Bro. Armin Luistro that IPEd is an action to start checking the wrongs of the education system, in his speech delivered in the CAR Basic Education Congress in 2013.

These strong contentions were earlier examined by Ahekanew, et.al. (2014) arguing that education, derived from the West, is tied up with modernity which is in contrast to the indigenous peoples education which is linked to well-being (Mika and Stewart. 2017).

The implementation of K to 12 is a call for action on the delivery of appropriate basic education. It calls for the production and development of locally produced teaching and learning materials which shall be approved in the region and education unit in accordance with national policies and standards (RA 10533 IRR, Section 5.10.3). Early on, RA 10533 already recognized the need for stakeholders to involve and consult stakeholders from other government and non-government agencies, organizations, parent-teachers association, business

association on matters affecting its implementation (RA 10533, S. 5.10.5). Aside from the tripartite educational institutes, CHED-TESDA-DEpEd, the Department of Science and Technology (DOST), the Philippine Regulatory Commission (PRC), the Department of Labor and Employment (DOLE) and representatives from industry associations like the Information Technology – Business Process Outsourcing (IT-BPO) shall oversee the review, evaluation and suggestion to refine the basic education curriculum.

The rationalized positions of DepEd in 2014, through DepEd Order No. 50, S. 2014, supports these features of K to 12 with the presence, to name a few, of the Learning Resources Development and Management System (LRMDS) Education Program Supervisor to look after the development and production of contextualized learning resources, Senior Education Program Supervisor (SEPS) to look into researches, Information and Technology Officer to check how ICT is being used in the teaching learning process and in the different DepEd systems, Education Program Supervisor to look into MTB-MLE and Kindergarten implementation, Social Mobilization Unit to look into partnerships and linkages. (DepEd, 2014)

Further, the Philippine Professional Standard for Teachers (PPST), which changed the National Competency Based Standards for Teachers (NCBTS) included standards for all teachers in the Philippines. The following competencies which when studied closely supports contextualized K to 12 implementation expect teachers to demonstrate knowledge of managing classroom structure that engages learners individually or in groups meaningful exploration, discovery, and hands-on activities within the available physical learning environments; demonstrate knowledge and understanding of differentiated teaching to suit the learners' gender, needs, strengths, interests and experiences; implement teaching strategies that are responsive to learners' linguistic, cultural, socio-economic and religious backgrounds; demonstrate understanding of the special educational needs of learners in difficult circumstances; demonstrate knowledge of teaching strategies that are inclusive

of learners from indigenous groups; identify learning outcomes that are aligned with learning competencies; and maintain learning environments that are responsive to community contexts (DepEd-BHROD, 2018).

Thus, seven of the 37 PPST standards are already geared into emphasizing contextualization and inclusiveness to teachers as they adjust to the context of their learners. The study of Angway, (2017) entitled Appreciative Inquiry in Practice: Emboldening the Drive Within to Improve School Performance, recommends that the need to contextualize is a must if schools will look into their own life-giving forces and the will to continue these positive enriching themes. Examining the principles of K to 12 highlights the need for contextualization in the implementation of Indigenous Peoples Education.

DepEd Order No. 32, S. 2015 entitled Adopting the National Indigenous Peoples Education Curriculum Framework emphasizes the need of contextualization which when studied deeper does not only pertain to the context of the Indigenous Peoples but in the implementation of the K to 12 as a whole. Indigenization which was defined in the same order as “the process of enhancing curriculum competencies, education resources, and teaching-learning processes in relation to the bio-geographical, historical, and socio-cultural context of the learners’ community . . . may also involve the enhancement of the curriculum framework, curriculum design and learning standards of subject areas, guided by the standards and principles adhered to in the national curriculum” is not only done in the implementation of IPED but also of K to 12 as a whole.

In the implementation of the IPED or any program for that matter, several factors are considered as advocacy, supervisors’ involvement, monitoring and evaluation (Payang, 2016); capabilities of school administrators (Poking, 2007); and school culture (Decoran, 2016).

The importance of indigenous stories in the Cordillera in teaching values in public and private institutions was acknowledged in the research conducted by

Urpiano (2002). In the study of Cuis (2016) on The Teaching of Folklores in Mountain Province, she concluded that Mountain Province folklore heightened sensitivity to cultural diversity and appropriateness and ethnic tolerance that facilitated functional literacy and real life ways. Further, according to her (Cuis, 2016) it developed confidence and constructive assertion of learners in self-determination, critical thinking, responsible sense of community and enlightened compliance of learners to their duties and responsibilities as members of an ethnic group.

Indigenous Peoples, according to Arrien (1992), like the Six Nations Iroquis Confederacy have always lived in peaceful coexistence among nations and recognized the rights of peoples (p.151), promote the life of all things, promoting peace as not only the absence of war but also of maintaining harmony between humans and other beings (p.155). Admittedly in their declaration, the Six Nations Iroquis recognized the importance of joining hands with like-minded people to create strength through unity (p.156).

In Mountain Province, a series of dialogues with internal and external stakeholders on IPED started as early as 2012. The activities eventually came up with an output of a shared vision for Mountain Province towards developing culturally rooted and competent graduates. The Mountain Province Indigenous Peoples Education Framework came into fruition with all stakeholders involved in the covenant (DepEd-MP, 2015). The framework laid out how IPED could be implemented in the various schools in Mountain Province with the cooperation between and among stakeholders. It detailed the following: MP-IPED is founded on the clear and common understanding of the key documents and elements that are fundamental basis of IPED (RA 10533, DO 62, RA 8371, AD); MP-IPED is ancestral domain-based with AD as the unit of planning; MP-IPED puts emphasis on the functional picture of the AD before and today; MP-IPED gives significance to the understanding of the dynamics of change, AD understanding of development and its impact; MP-IPED encompasses three modes of education delivery which is through the formal (Kinder to Grade 12),

Alternative Learning System (ALS) and the Ancestral Domain Education (ADEd); MP-IPED gives significance to the understanding of the dynamics of change, AD understanding of development and its impact; MP-IPED encompasses three modes of education delivery which is through the formal (Kinder to Grade 12), Alternative Learning System (ALS) and the Ancestral Domain Education (ADEd); MP-IPED is rights-based with the IPs as the rights bearer and DepEd and the community as duty-bearers; MP-IPED is a partnership of DepEd and the IPs themselves; MP-IPED is part of the assertion of the MPs of Mountain Province for self-determination.

Mountain Province Indigenous Peoples Education vision states that the IPs in Mountain Province are a people proud in the integrity of their own identity and self-determination, open to cultural plurality, living in a caring, self-sustained and progressive community, promoting AD-based IKSPs for the well-being of the ancestral domain. (DepEd-MP, 2014)

With this vision, DepEd-MP and the elders committed themselves to the enhancement of Mountain Province through Indigenous Peoples Education through continuous development of awareness on the ancestral domain; elimination of discrimination of Indigenous Peoples; strengthened and sustained partnership of DepEd with Indigenous Cultural Communities; strengthened relationships with all stakeholders; development of Ancestral Domain based curriculum and School Improvement Plan; and actualizing the Indigenous Peoples' rights to self-determination through Indigenous Peoples Education. (DepEd-MP, 2015)

The respondents to the questionnaires, the interviewees and those who joined the focus group discussions and workshops are mostly members of the Indigenous ethnolinguistic groups except for one but who had been living in the province all his life after leaving Pangasinan when he was yet but a child. Figure 1 shows that all municipalities were represented in the survey questionnaire respondents. The bulk of the respondents are those of Bauko,

Bontoc, Paracelis and Tadian which are also the bigger and / or most populated places in the province.

**Figure 1. Survey Questionnaire Respondents by Municipality**

Figure 2 shows that all municipalities were also represented in the conducted FGDs, of which some FGDs have a little workshop in instances when there are so many willing respondents and limited time. Interviews were also conducted to key people in the Schools Division Office, elders and representatives of the teaching and related-teaching positions.

**Figure 2. Interviewees and FGD Respondents By Municipality**

It is not surprising to note that there are more Kankanaey, Aplay, Bontok and Balangao respondents since these are the more known ethnolinguistic groups with more members in Mountain Province and though some asserted themselves to be known differently (DepEd-MP, 2015), other members of their ethnolinguistic group either do not know it yet or are still skeptic about it. Yet even, if Figure 3 shows that Paracelis has 40 questionnaire respondents and Figure 4 shows 29 interviewees and FGD participants, and one of the well-attended FGD with 26 willing respondents was conducted in Paracelis on March 21, 2019, there are still very few Ga'dang (11) and Licoy (2) participants when they are only found in Paracelis. This could be explained as it was noted by the researcher that the Kankanaey, Aplay, Balangao and Bontok are spread out in the province and also in the

**Figure 3. Ethnolinguistic Affiliations of Survey Questionnaire Respondents**

DepEd as evidenced by the reality that there are Apply in other municipalities but the Ga'dang and Licoy are only found in Paracelis. Few among the respondents, even of the 40 in Figure 3 and 29 in Figure 4 shows that there are more Balangao, Ha'ki and other ethnolinguistic group respondents in Paracelis than the Ga'dang and Licoy.

It is to be understood though that in the History of Mountain Province, the whole of Paracelis, Natonin and even Killing of Alfonso Lista, Ifugao, were once part of the Old Natonin Municipality (Chaokas, 2019). Thus, the Balangaos which dominated Natonin and their sub-tribe Ha'ki and even the Majukayong of Saliok and Maduccayan, Natonin have (NCIP-MP, 2019) already migrated in Paracelis which could explain why they are still dominant in the 1962 separated municipality (Chaokas, 2009).

**Figure 4.** Ethnolinguistic Groups of Respondents to the Interview and FGDs

$$\frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sum x_1^2 + \sum x_2^2}{N_1 + N_2 - 2} \left[ \frac{1}{N_1} + \frac{1}{N_2} \right]}}$$

Figure 4 shows the different self-ascribed and ascribed-by others ethnolinguistic groups found in Mountain Province. Though in a record shared by NCIP-MP (2015), only the Applai (Aplay) found in Bauko, Tadian, Sabangan, Besao and Sagada; the Kankanaey in Bauko, Sabangan and Tadian; the Bontok of Bontoc and Sadanga; the Baliwon of Paracelis; and the Balangao of Natonin and Paracelis are officially recognized. However, NCIP-MP in the same

record recognized sub-tribes as Filling of Barlig; Kadaclan/ Kachakran also of Barlig; Lias also of Barlig; Majukayong of Natonin; G'adang of Paracelis; and Miligan of Upper Bauko. Yet, they still failed to recognize that Sadanga also is breaking away from Bontok and wanted to be recognized as Sadanga; while some Balangaos of Natonin wanted to be recognized as Ha'ki.

In view of the foregoing, the researcher finds this study of importance to DepEd-Mountain Province as an evaluation of their IPED implementation which will lead to improvements and development to IPED implementation and policies. Policy makers in the different levels of governance may even use it as a reference in the implementation of IPED as K to 12.

Findings of this study will also provide insights to other Schools Divisions with similar circumstances to replicate or to benchmark on. It will likewise provide insights to local government units and the community as a whole with how they can help the schools within their localities in the attainment of common education objectives as they continue to dialog with the other duty bearers on how to deliver appropriate and relevant basic education. Teachers, school heads and other DepEd-MP personnel will use this study as a baseline to be able to improve with more commitment and passion as duty bearers of IPED.

The need then for an impact study after all these efforts for more or less eight years is wanting.

## **Philosophical/Theoretical and Conceptual Framework**

The implementation of IPED is in support of the philosophical claim that all human beings are born free and equal in dignity and right (Article I, International Human Rights Bill) thus, no form of discrimination against indigenous peoples shall be allowed (Article 1, World Council of Indigenous

People) even in education. This study then is anchored on the following philosophies.

Constructivism posits that learning is an active contextualized process of constructing rather than acquiring knowledge. Learners continuously test personally developed hypotheses constructed from personal experiences and environmental interaction, through social negotiation. Each learner has a different interpretation and construction of the knowledge process as he/ she brings his/her own past experiences and cultural factors to a situation, thus, not a tabula rasa. (learning-theories.com, 2018)

Transformative Learning changes lives that occur after people face disorienting dilemmas or experiences that do not fit into their current beliefs about the world (Meziro, 1975). Indigenous Peoples constantly face dilemmas in relation to their own cultural practices and identity with that of the Western or sometimes equated to the present day practices and identity being ascribed to them.

To make learning transformative, learning-theories.com (2018) suggests that teachers should constantly (1) provide opportunities for critical thinking that brings about new ideas that will engage the learners to use journal, dialog with others as they critically question their own assumptions and beliefs. They have to make sure to (2) provide opportunities to relate to others going through the same transformative process. Lastly, they also have to (3) provide opportunities to act on new perspectives to acknowledge their new belief.

Progressivism posits that education should focus on the whole child rather than on the content of the teacher (Cohen, 1999). Learners are active participants to experiences that they have to undergo first hand. It works on processing the experiences of the learners which should in the long run improve the way of life of the citizens. Teachers and learners are not bound by books but are free to learn in a democratic environment.

Reconstructionism supports progressivism in a way that it emphasizes the addressing of social questions in its quest to create a better society and worldwide democracy (Cohen, 1999). It therefore highlights social reforms which were clearly stated by the first IPEd coordinator of Mountain Province in her words to teachers and school heads of, “let the school reflect the community you want to build.”

Pragmatism, as espoused by John Dewey, supports progressivism and reconstructionism for it posits that the purpose of thoughts are actions and it banks on the experiences of learners (Cohen, 1999) and the practicality of an idea.

Humanism, as defined by Ganly (2009) is a student centered philosophy that focuses on enhancing one's innate goodness, rejects the idea of group-oriented education, and upholds the idea of enhancing individual development. Like pragmatism, progressivism and reconstructionism, it believes in actively involving learners but it includes having to let them make choices.

The theory of change on the other hand is both a process and a product that is a representation of how and why a complex change process will succeed under specific circumstances (Clark, 2012). This is, according to Clark (2012), participatory and collaborative as it requires surfacing assumptions, explanations of why each outcome is needed and why intervention logic is sound and compelling, logical, practical and specific.

Indigenous Peoples Education (IPEd) , if understood, is really a complex thing tackling the appropriateness and relevance of basic education; involvement and empowerment of Indigenous Peoples who may or may not be aware of the power of their own identity; discrimination not only of an individual but as a whole group. Yet, all these took its beginnings on the colonial times paradigm that whites are better than and will subject the colored people summarized by Glynn and Bishop (2003) as epistemological racism. The colonial times distorted indigenous culture, history, heritage and spirituality which are the

foundations on which an integrated sense of identity is built (DepEd-IPsEO, 2014).

The epistemological racism theory developed by Bishop and Glynn (1999) posits that the model of change having been implemented to the Indigenous Peoples is racism embedded in the dominant culture which was historically proven to end as a failure since education is a solid agent of Western thought and discipline (Mika & Stewart, 2018). Bishop and Glynn (1999) further suggested that community language groups can address indigenous peoples' aspirations to maintain their own languages and cultures while at the same time being able to participate in the modern society.

The epistemological theory further explored how the power imbalances in traditional classroom relationships and investigates what might constitute the development and implementation of culturally relevant pedagogies within a context of cultural diversity and that classroom student-teacher relationships and interaction patterns be the focus not student underachievement (Bishop and Glynn, 1999). Yet Champagne (2008) postulates that indigenous peoples are emergent social forces in this contemporary world and even if they tend to disappear as social and political entities, they have reasserted their identities, social organization and cultural interests.

If examined closer, IPEd is recognizing the positive core or the life-giving forces (Cooperrider and Whitney), in this case, of Indigenous Peoples. It empowers people to break free from problems and develop methodologies to help them understand their strengths, analyze their options and plan effectively (Elliot, 1999.16). Cooperrider and Whitney (pp14-17) further expanded the collective imagination of the future empowered by hope, excitement, inspiration, caring, camaraderie, sense of urgent purpose, and joy in creating something together. It focuses on strengths, especially of the disadvantaged, that can be used to build a shared vision that is based on what is right rather than on what is wrong (Elliot, 1999), not on what was done wrong or what has to be stopped

but rather on affirming what is already well and nurturing them (Hammond, 2013).

The indigenous peoples positive core may well include what Champagne (2008) mentioned as their emphasis which are kinship relations, sharing of economic wealth, personal and group political autonomy, consensual political processes, and holistic interrelations among cosmic, political, cultural, economic and community realms.

Thus, in the context of the Indigenous Peoples of Mountain Province, as conjured from these philosophies, their history, culture, heritage, spirituality, and identity were distorted by education itself. So the entrance of IPED is a call for change to an appropriate and relevant education which is transformative, constructivist, empowering, nurturing and life-giving.

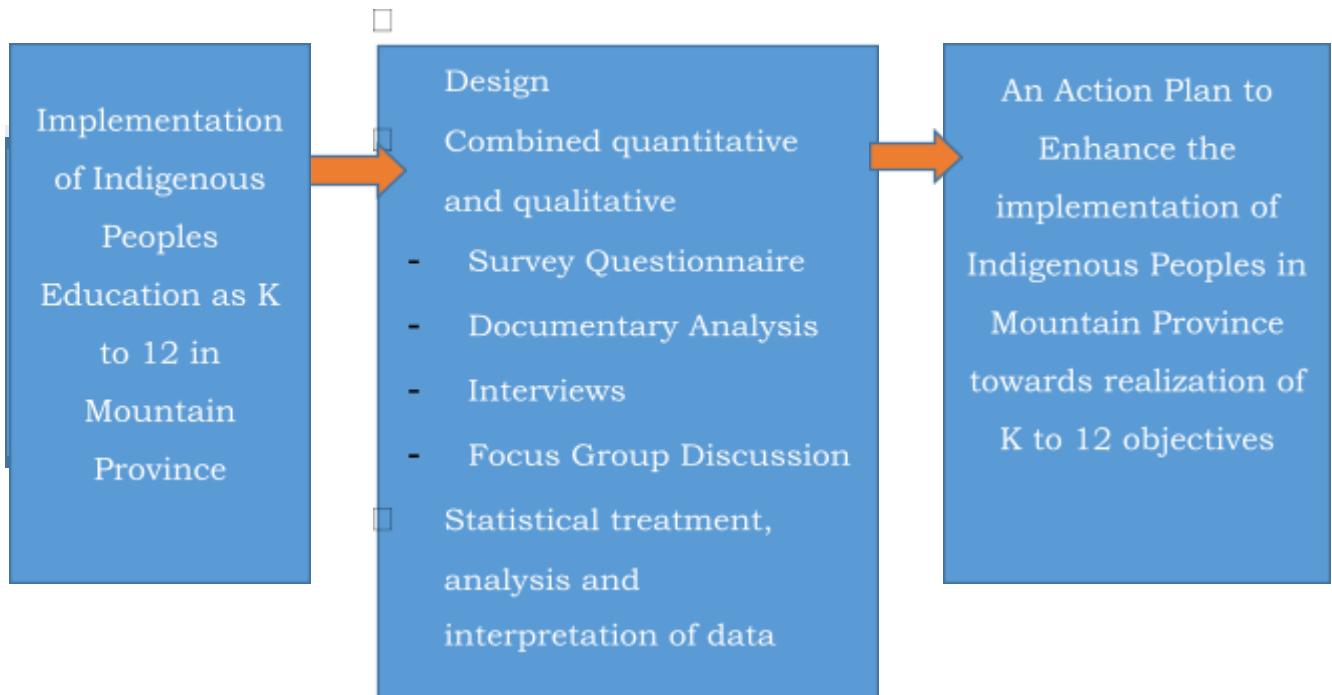
While IPED is introducing a complex change process which is participatory and collaborative, it calls for interventions which are logical, practical and specific. It further calls for a deep reflection on the positive core or life-giving forces of indigenous peoples.

These life-giving forces or positive core and the logical, practical and specific interventions will lead to new interpretation and construction of knowledge that builds an identity of an ancestral domain-rooted (historically, spiritually, culturally) but globally competent Indigenous Peoples.

Figure 5 shows the paradigm of the study, which details the flow of the interrelationships of the input, process and output.

The input contains the implementation of Indigenous Peoples Education as K to 12 in Mountain Province. The Process contains the Descriptive Research Design which is both quantitative and qualitative that uses a descriptive questionnaire survey method, documentary analysis, formal and informal interviews, workshops, focus group discussions. It also required statistical treatment and analysis and interpretation of data. And the Output is the enhanced implementation of Indigenous Peoples Education in Mountain Province towards realization of K to 12.

**Figure 5. Paradigm of the Study**



## Statement of the Problem

This study aimed to find answers to the question:

- 1.What is the status of implementation of IPED as K to 12 in the Schools Division of Mountain Province?
- 2.What is the impact of the implementation of IPED as K to 12?

## **Null Hypothesis**

The following null hypothesis was tested in this study:

There is no significant difference between the observations of the DepEd teaching and non-teaching employees and non-DepEd employee stakeholders along the status of implementation of IPED as K to 12 in Mountain Province.

## **Basic Assumptions**

The basic assumptions of the study are:

1. The implementation of IPED in Mountain Province is contextualized K to 12.
2. The implementation of IPED facilitates the realization of K to 12 in Mountain Province.

# **Chapter 2**

## **RESEARCH DESIGN AND METHODOLOGY**

This chapter presents the research design and methodology used in undertaking the study.

### **Research Design**

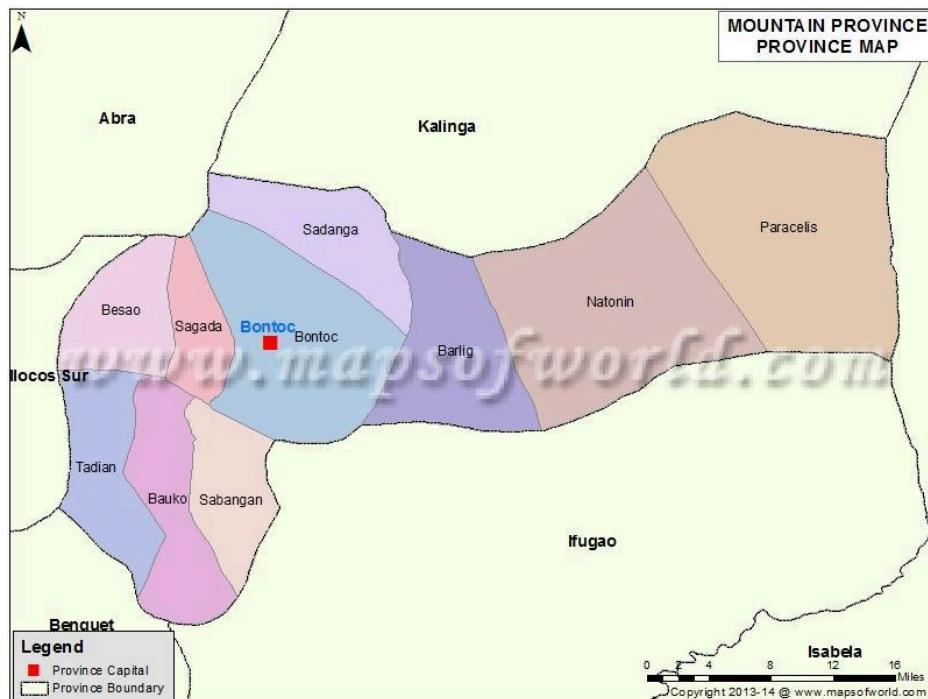
This study used both quantitative and qualitative research designs. Since IPED is a social interaction and studies the whole not only variables (Johnson, B. and Christensen, L., 2008), it made use of qualitative design to shed light on the complexity of human experiences or perceptions (University of Lancaster, 2016). However, to have generalizable results of all the schools in Mountain Province that can be applied in other populations (Johnson, B. and Christensen, L., 2008), it had to be quantitative too. The qualitative side of the research filled in the detailed understanding of events holistically in their proper context (University of Lancaster, 2016).

It is descriptive-normative wherein the researcher gathered needed data through the questionnaire survey, FGD and interview then critiqued and recommended ways for improvements (Reference.com, 2018). It first established that the lower-level, in this case schools and district program activities in Indigenous Peoples Education in Mountain Province logically led on to cause the higher-level outcomes (Doview, 2018), in this case the Schools Division of Mountain Province.

The researcher used a survey questionnaire along with guided interview and focus group discussions in gathering and validating data. The survey questionnaire was used to describe the status of implementation of IPED. The result of the quantitative aspect of the study triangulated the gathered qualitative data.

## **Locale and Population of the Study**

The study was conducted in Mountain Province covering its 10 municipalities composed of 12 districts with each municipality representing one district except for Tadian and Bauko which were divided into 2 educational districts each.



**Figure 6.** Political Map of Mountain Province (Source: [www.mapsofworld.com](http://www.mapsofworld.com))

Figure 6 shows the 10 municipalities of Mountain Province which is the locale of the study. Randomly selected DepEd teaching and non-teaching employees and non-DepEd employee school stakeholders in the different districts were subjected to answer the survey questionnaires and to join in the focus group discussions and interviews in this study with the actual number of participants from each municipality stated below.

**Table 1.** *Distribution of Respondents and Land Area Per Municipality in Mountain Province*

District	Land Area Per Municipality	% of Distribution	Survey Questionnaire	FGD & Interview	Total
Barlig	15,418	7.35	13	2	14
Bauko	14,443	6.88	48	13	53
Besao	10,780	5.14	17	26	43
Bontoc	37,259	17.76	41	10	46
Natonin	27,972	13.34	22	19	47
Paracelis	56,774	27.07	40	29	62
Sabangan	12,750	6.08	19	9	27
Sadanga	15,320	7.30	15	2	16
Sagada	8,332	3.97	16	20	33
Tadian	10695	5.10	47	9	64
Total	<b>209733</b>	<b>100%</b>	<b>266</b>	<b>139</b>	<b>405</b>

Table 1 shows the distribution of the respondents and the land area per municipality. Since bulk of the schools and DepEd personnel of Mountain Province are in the municipalities of Bauko, Bontoc, Tadian and Paracelis and the least are in the municipalities of Barlig and Sadanga, it follows that bulk of the respondents are found in Bauko, Bontoc, Tadian and Paracelis and the least in Barlig and Sadanga. The respondents in the survey questionnaires, the focus group discussion and the interviews are internal and external stakeholders. For the sake of this research only, learners and their parents were included in the non-DepEd employee stakeholders along with all others as the community people, LGU officials, alumni and only DepEd employees, teaching, non-teaching and school heads, were counted as internal stakeholders.

The research involved respondents selected through the use of purposive heterogeneous sampling to represent both internal and external stakeholders representing the different ethnic groups distributed across the ten municipalities of Mountain Province.

## **Data Gathering Instrument**

The researcher used a survey questionnaire and documentary analysis to gather data in answer to the quantitative part of the research while the qualitative part was gathered using structured interview guide augmented and validated by the use of focus group discussions with the responses arranged using the RE-AIM model of Glasgow, R.; Vogt,T.; and Boles, S.(1999), and again documentary analysis from reports and other documents in the Division Office.

The quantitative data gathered through the survey questionnaire were triangulated by the FGD and interview results. Further, primary data from school and/ or Division reports and secondary data taken from other sources and even newspaper clippings were meant to substantiate findings.

## **Data Gathering Procedure**

The researcher requested the endorsement of the Dean of the Graduate School for her to conduct the study upon the acceptance and approval of this research proposal. Afterwhich, she requested permission from the Schools Division Superintendent of Mountain Province for the conduct of the study.

The data were gathered from primary and secondary sources. Primary sources include respondents of the interview and focused-group discussion results, survey results from the different schools in Mountain Province and reports prepared by the schools. Secondary sources included newspaper clippings, articles and other publications.

The copies of the survey questionnaire were administered to DepEd teaching and non-teaching employees and to non-DepEd employee stakeholders of the different schools in Mountain Province. Purposively selected internal and external stakeholders, preferably those that were not already respondents in the survey, were interviewed or invited to join the Focused Group Discussions.

The researcher observed ethical standards and considerations when she conducted the interviews and focus group discussions with the respondents. Permission was sought to record their information, take their pictures, and include them as part of the output of this research. Due acknowledgment were also accorded.

This study employed ethical considerations as voluntary participation of the respondents in the interview and Focused Group Discussions. To make this possible, the researcher aimed to provide sufficient information about the purpose of the research and the importance of the respondents' full and voluntary participation, without exercise of any pressure, in the success of the study for further development and improvement of IPED implementation in Mountain Province.

The researcher protected the privacy and anonymity of the respondents if needed or requested and that she avoided the use of offensive, discriminatory or other unacceptable language in the formulation of the questionnaire, interview and FGD guides.

She also highly held it in her accountability to acknowledge her references and the works of other authors used in any part of the research using the APA format and that she observed the highest level of objectivity in the discussions, analysis and in the conduct of the research at any stage.

## **Treatment of Data**

The researcher tested the reliability of the researcher-prepared survey questionnaire among 15 DepEd teaching and non-teaching employees and 10 non-DepEd stakeholders randomly chosen from the different ethnic groups across the ten municipalities of the province. The reliability and validity of the instrument and how closely related the set of items are in the group was checked using Cronbach Alpha using the scale :

$\alpha \geq 0.9$ . Excellent

$0.9 > \alpha \geq 0.8$  Good

$0.8 > \alpha \geq 0.7$  Acceptable

$0.7 > \alpha \geq 0.6$  Questionable

$0.6 > \alpha \geq 0.5$  Poor

$0.5 > \alpha$  Unacceptable

With a computed result of .93, the reliability and validity of the survey questionnaire is excellent, thus, they were distributed to the respondents.

The research used the 5 point scale in analyzing the result of the survey using the legend below:

4.21 – 5.00	Very Much Implemented (VMI)
3.41 – 4.20	Much Implemented (MI)
2.61 – 3.40	Moderately Implemented (Mol)
1.81 – 2.60	Less Implemented (LI)
1.0 – 1.80	Not Implemented (NI)

The content validity of the questionnaire was established with the help of experts in the implementation of IPEd juxtaposed with K to 12 curriculum and objectives.

The impacts were analyzed using the RE-AIM Framework originally developed by Glasgow, Vogt and Boles that they used in Program Impact Evaluations as pointed out by Estabrooks (2018) in their RE-AIM website. RE-AIM stands for Reach (the target population), Effectiveness (or efficacy), Adoption (by the target staff, settings or institutions), Implementation (consistency, costs and adaptations made during delivery) and Maintenance (of intervention effects in individuals and settings over time).

The researcher organized, collated and tallied the results of the quantitative part of the study.

The mean of responses of the internal and external stakeholders in the survey questionnaires were compared and subjected to the t-test for independent samples. The formula is as follows (Subong, 2005):

$$t_{\text{comp}} = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sum x_1^2 + \sum x_2^2}{N_1 + N_2 - 2} \left[ \frac{1}{N_1} + \frac{1}{N_2} \right]}}$$

Where:

$\bar{X}_1$ =mean of responses of the internal stakeholders group

$\bar{X}_2$ =mean of responses of the external stakeholders group

$N_1$ =number of internal stakeholders

$N_2$ = number of external stakeholders

$\sum x_1^2$ =summation of the squared responses of the internal stakeholders

$\sum x_2^2$ =summation of the squared responses of external stakeholders

Decision on the Null Hypotheses of the study:

The result of the independent t-test was compared to the critical value at 5 percent level of significance. The null hypothesis was accepted since the computed p values were all more than the .05 critical value.

The qualitative part of the study was likewise organized and presented in appropriate tables to facilitate extensive discussion, analysis and interpretation of the findings.

The basic assumptions of the researcher were confirmed by the findings of the study that necessitate extensive discussions as to implications. The findings will guide and channel actions, plans and interventions toward improvement or enhancement of IPED implementation in DepEd-MP.

# Chapter 3

## RESULTS AND DISCUSSION

This chapter presents the discussions and analysis of the data gathered.

### **Status of implementation of IPED as K to 12 in Mountain Province**

DepEd Order 62, S. 2011 states seven (7) national policy statements for Indigenous Peoples Education. These statements are (a) ensure the provision of universal and equitable access of all IPs to quality and relevant basic education services towards functional literacy for all; (b) adopt appropriate basic education pedagogy, content, and assessment through the integration of Indigenous Knowledge Systems and Practices (IKSPs) in all learning areas and processes; (c) provide adequate and culturally-appropriate learning resources and environment to IP learners; (d) strengthen the hiring, deployment, and continuous development of teachers and learning facilitators in the implementation of its IP Education Program; (e ) establish and strengthen appropriate multi-level units within DepEd responsible for planning, implementing, and monitoring IP education interventions; (f) expand and strengthen institutional and civil society linkages to ensure proper coordination, knowledge-sharing, and sustainability of the IP Education Program; and (g) implement stronger affirmative action to eradicate all forms of discrimination against IPs in the entire Philippine educational system. (Deped, 2011)

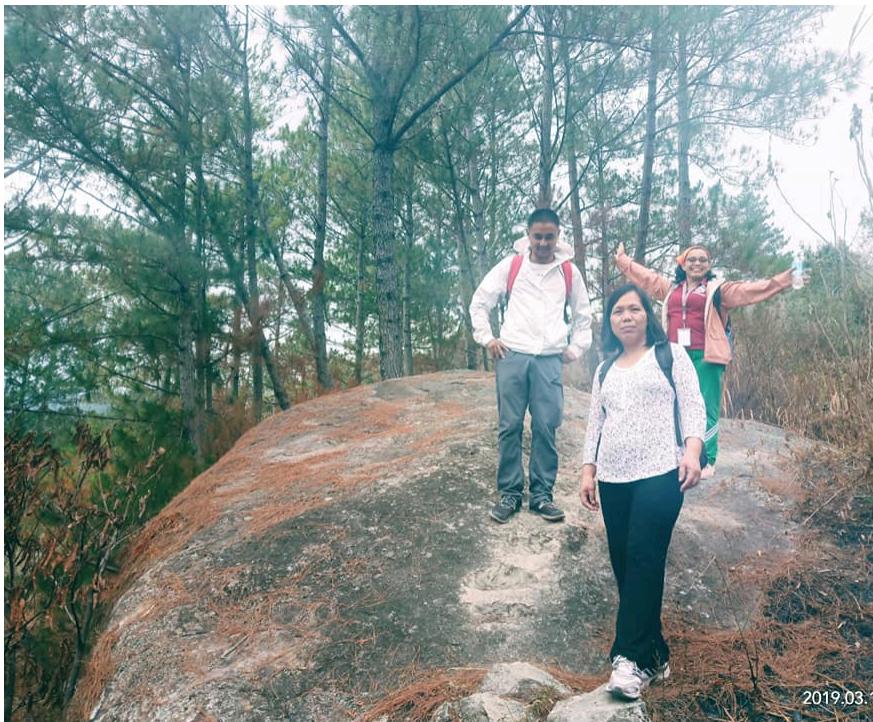
## **Access and Relevant Basic Education Towards Functional Literacy**



Access includes the show of support by visiting even the remotest schools which may even mean going barefooted. The joys and laughter as seen in the faces of these children cannot equal the soreness experienced when hiking. (Marallag PS, Paracelis)

Though the American education implemented during their era in the Cordilleras made sure not to alienate the students from their native cultures as a response to their realizations not to repeat the American Indian School experience (IGO, 2011, pp.99-100), still education is one of the main elements to miseducation as recognized and pronounced by then DepEd Secretary Bro. Armin Luistro in 2013 during the Cordillera Administrative Region Basic Education Congress. Access to basic education is not only providing the school but also ensuring relevant, meaningful culture-responsive basic education services through both the formal school system and alternative learning system (DepEd, 2011). The Schools Division of Mountain Province all in all caters to 265 public schools composed of 201 elementary and 64 secondary. It also oversees private schools - 10 elementary and 9 secondary, one is Xijen, a stand-alone Senior High School. DepEd-MP is contributing in the words of then President Benigno Aquino, "in making education the central strategy for

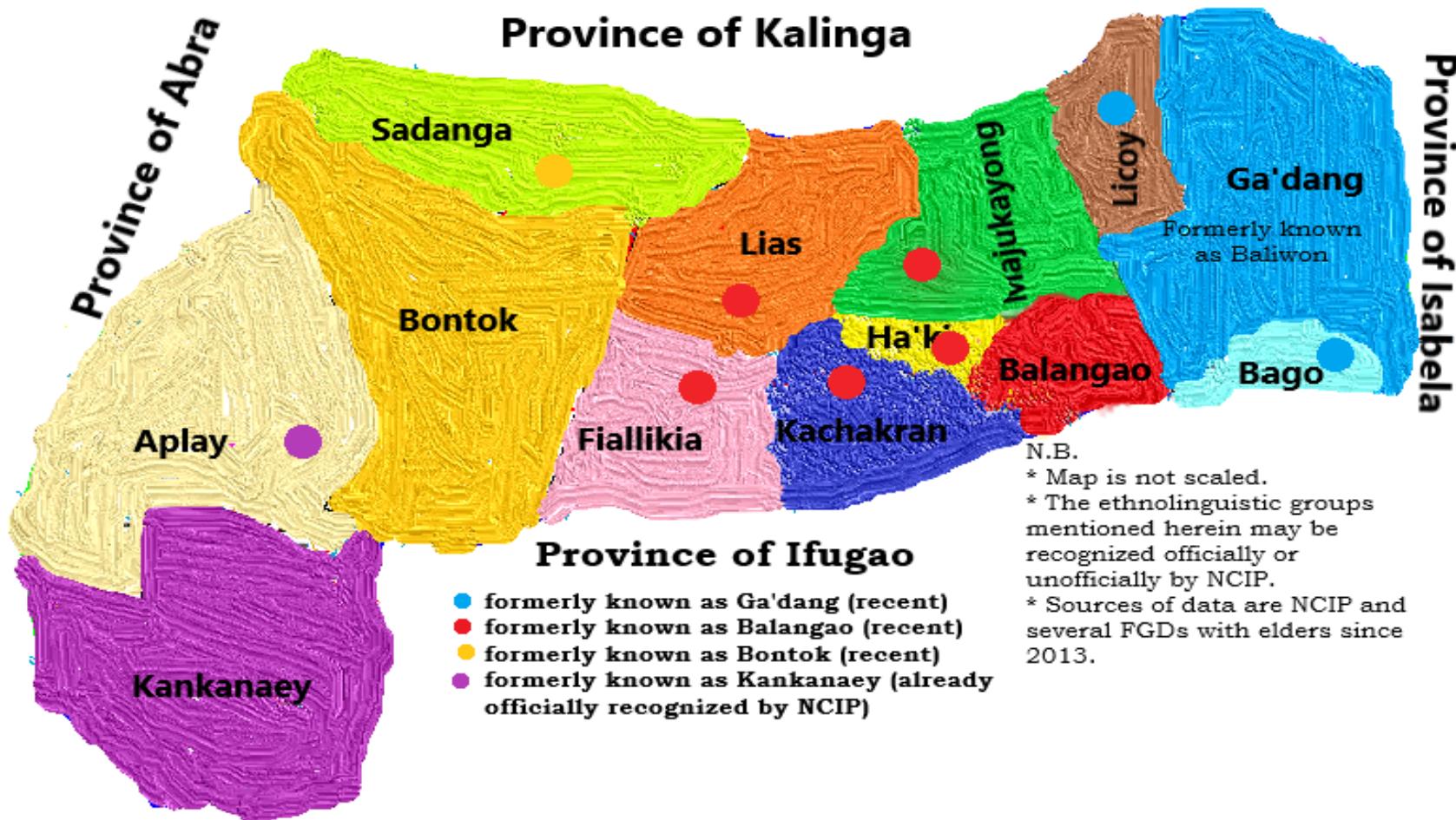
investing in our people, reducing poverty and building national competitiveness." (NEDA, 2010)



Visiting even the remotest areas, ensuring that quality and appropriate education is implemented is still the cry of IPEd as K to 12. Thus, the difficulty of the place should not hinder the SDO from ensuring such.

Figure 7 (below) is a map showing the location of schools in the whole Mountain Province. Though school-less barangays are present in the Municipality of Sagada, the smallest municipality in Mountain Province, the distance of the school-less barangay to the next barangay with a school is at a maximum 10 to 15 minutes walk. Thus, access is still being addressed in the formal as well as in the alternative learning system.

**Figure 7.** Map of Mountain Province Showing the Location of the Different Ethnolinguistic Groups



**Table 2.** Access and Relevant Basic Education Towards Functional Literacy

Number	Indicators	Mean			Interpretation
		Non-DepEd	DepEd	Average	
1.1	Established schools in far flung areas to cater to IP learners	4.32	4.41	4.37	VMI
1.2	Ensured that established schools are sustained	4.32	4.36	4.34	VMI
1.3	Ensured that learners of-age in the barangay are accounted and enrolled either in the formal school or in the Alternative Learning System	4.29	4.36	4.33	VMI
1.4	Taught own culture to learners inside and outside of the school compound	4.44	4.35	4.40	VMI
	Average	4.342	4.37	4.36	VMI

Yet, it is not only access that is being addressed with Indigenous Peoples Education but also relevance of the education being served. The efforts of the duty bearers and the whole community is to offer culture-responsive education addressing its needs. The review by DepEd key people and Council of Elders of

the current education system led to the educational needs analysis chapter of the Mountain Province Indigenous Peoples Education Framework that focused on the non-cultural sensitive and / or non-responsive elements, practices within the education system (DepEd-MP, 2015). These findings were slowly addressed by DepEd itself.

**Table 3.** *Comparison of Responses on Access and Relevant Basic Education Towards Functional Literacy.*

Group	Mean	t-value	p-value
DepEd Employees	3.501604	0.0076	0.99
Non-DepEd	3.4923074		

One cited example by DepEd-MP Engineer Domingo Jr. Banglo is that DepEd National Office now allows the construction of different designs of buildings aligned to the geographical terrains of the place. In the words of Mountain Province Schools Division Superintendent Sally B. Ullalim, “if our ancestors were able to build rice terraces which are in harmony with our geographical situation, then we should also be allowed to build high-rise buildings as we have very limited spaces and it is in harmony with our terrain.” Thus, breaking the “one size, fits all” scenario in the provision of needed school buildings is already an address to one of the cited non-responsive elements identified in 2015. This though could also be due to the fact that DepEd also provided an engineer item and a contractual architect for the Schools Division Office who

can do on-site inspection and check appropriateness of design as done by the Department of Public Works and Highways Bureau of Designs.

In 2015, the researcher who was the IPEd Coordinator then and Public Schools District Supervisor of Paracelis Jacinto Yassan, who followed as the next IPEd Coordinator, visited school-less sitios of the Municipality of Paracelis. This is in response to the call of the DepEd Indigenous Peoples Education Office (IPsEO) to find ways to address access to basic education of Indigenous Peoples. From the visit alone, seven schools were opened to cater to the indigenous peoples of the place who can hardly reach the already established schools without meeting several dangers along the way also notwithstanding walking or hiking long distances that may even take hours. And though these were schools established to address access, most especially for the Ga'dang and Licoy, these schools were not yet officially recognized to problems on the lot donations thus the site documents were left unprocessed. Thus, as per examination of the plans of the present IPEd Coordinator, assisting these schools to be officially recognized and be separated from their mother schools and not anymore be just extensions is his top priority.

## **Contextualization of Pedagogy, Content, Assessment and Language**

One of the MP-IPEd framework (DepEd, 2015) statements is that MP-IPEd encompasses three modes of education delivery which is through the formal (Kinder to Grade 12), Alternative Learning System (ALS) and the Ancestral Domain Education (ADEd). Thus, one of the indicators in the survey questionnaire is the teaching of culture inside and outside of the school compound since MP-IPEd recognizes that even teaching and learning that happens outside the school, within the ancestral domain is Indigenous Peoples Education.

Table 4 shows that Mother Tongue is Very Much Implemented (VMI) in schools, contextualization of the K to 12 curriculum, its pedagogy and teaching strategies and assessment and development of contextualized IMs/PDMs are only Much Implemented (MI). This is due to the fact, as admitted in FGDs with the teachers that while it is a mandate to contextualize some only did it when convenient.

**Table 4. Contextualization of Pedagogy, Content, Assessment and Language**

No	Indicators	Mean of Stakeholders			Interpretation
		Non-DepEd	DepEd	Average	
2.1	Mother Tongue is used as the medium of instruction in the early grades and gradually bridged with English and Filipino as they move on to	4.47	4.64	4.56	VMI

	Grade 3 and the higher grades				
2.2	Contextualized content of the K to 12 curriculum to suit the IPs context	4.14	4.11	4.13	MI
2.3	Contextualized pedagogy as teaching strategies to include the whole ancestral domain/ community as a classroom	4.13	4.01	4.07	MI
2.4	Contextualized assessment of learning	4.08	3.89	3.99	MI
2.5	Viewed or downloaded materials from the LRMDS portal	3.45	3.14	3.30	Mol
2.6	Visited or used materials from the Division or Regional LRMDS Center	3.27	2.91	3.09	Mol
2.7	Developed contextualized IMs/ PDMs	3.62	3.48	3.55	MI
	Average	<b>3.88</b>	<b>3.74</b>	<b>3.81</b>	MI

A 100% contextualization by all teachers cannot be guaranteed as shown by Table 4 and admitted by teacher FGD respondents. The use and access of the LRMDS though is admittedly only Moderately Implemented (Mol).

This finding corroborates the complaint of the LRMDS staff who admits that Mountain Province has the lowest records of LRMDS use in the Cordillera Administrative Region divisions.

In the study of Bakisan (2014) on the Teacher-Prepared Assessment Questions in Secondary Araling Panlipunan and its Effects to Indigenous Peoples Learners' Performance in the Division of Mountain Province, IP learners prefer being asked questions which are not merely on recall but which go beyond as that of understanding and transfer. She went on to recommend that teachers should continuously improve their way of asking questions and veer away from purely recall questions guided by the competencies and the expertise of the school heads and supervisors.

Further, as observed in the analyzed DLLs/DLPs, there are still prevalent misconceptions that have to be corrected or placed in proper perspectives. These include the perception that cultural practices and implements seem to be things of the past with words as, "Paano nagagawa/ naayos ng ating mga ninuno ang mga mabibigat na trabaho/ suliranin?" This particular question implies that the answer is something that is of the past though it is even actively being practiced until these days.

Other examples of practices that teachers use which may be improved is to use pictures of things in the ancestral domain when they can easily bring out the learners to see that particular picture just outside of the classroom. Other teachers also assume that simply translating Filipino or English terms in



This multigrade class in one of the far-flung areas in Bauko (Gotang) is not left behind in technology. The teacher bought her own laptop which she uses to enhance the teaching-learning process.



Picture above shows Public Schools District Supervisor Eufemia Balao scrutinizing the content of the displayed IMs (left) and Secondary School Principal Juan Pisilen (right) explaining how and why they were able to establish their own IPEd Learning Center. To Mr. Pisilen, the establishment of the IPEd Learning Center is also a move to address appropriateness and quality basic education.

the vernacular is contextualizing which may be true but the English / Filipino terms are already being popularly used so basically there is no need to translate since the learners are already in secondary like using panagbutos, panagkandidato and panagkristiyano when learners already know the words election, candidacy and

conversion to Christianity. This was also prevalently observed in TLE-Beauty Care where the teacher translated Beauty Care words into local terms. Further, some teachers use the EASE Modules yet there was no mention of them being updated. The EASE modules were designed aligned to the old curriculum – the Basic Education Curriculum and not the K to 12.

**Table 5.** Comparison of Responses of DepEd and Non-DepEd Employees on Contextualization of Pedagogy, Content, Assessment and Language

Group	Mean	t-Value	p-Value
DepEd Employees	3.282844	-1.133	0.289
	3.880691		

Table 5 also negates that there is a significant difference between the responses of the DepEd employees with the non-DepEd employees. Both groups, those within and outside DepEd, perceive the same in the contextualization practices of DepEd-Mountain Province.

**Figure 8.** Level of Contextualization of Analyzed DLLs/ DLPs

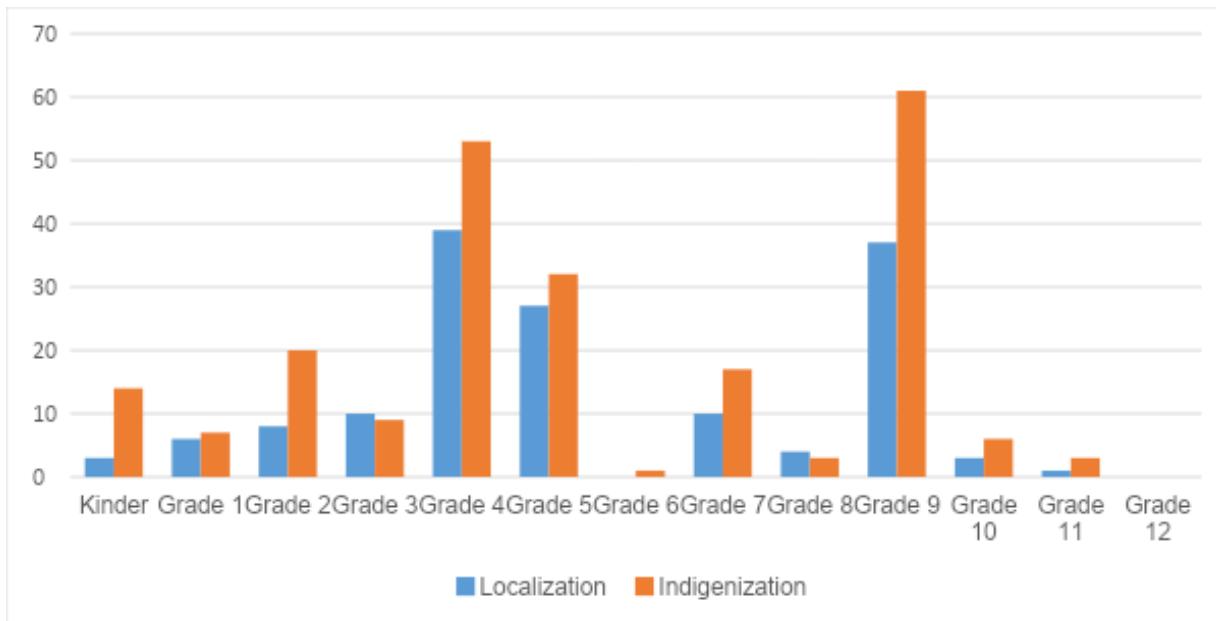


Figure 8 shows that of the 374 randomly selected Daily Lesson Logs (DLLs) and/ or Daily Lesson Plans (DLPs) submitted by the field schools in the Division Office and analyzed by the researcher, 60 percent of the DLLs/ DLPs are indigenized and only 40 percent are localized. Localization and indigenization are the depth of contextualization with localization as superficial and indigenization as a deeper way of contextualizing (DepEd, 2015). Most of the analyzed DLLs/DLPs are that of Grade 4, 5 and 9 as these are the grades which were required to be submitted this school year but it did not exclude other grades not to submit thus, there are submissions for Grade 6 and Grade 11 but nobody attempted to submit for Grade 12. It can be seen though that it is only in Grade 3 that localization dominated the contextualization done by the teachers as shown by their DLLs/DLPs.

**Figure 9.** Analyzed DLLs/DLPs Per Subject Area

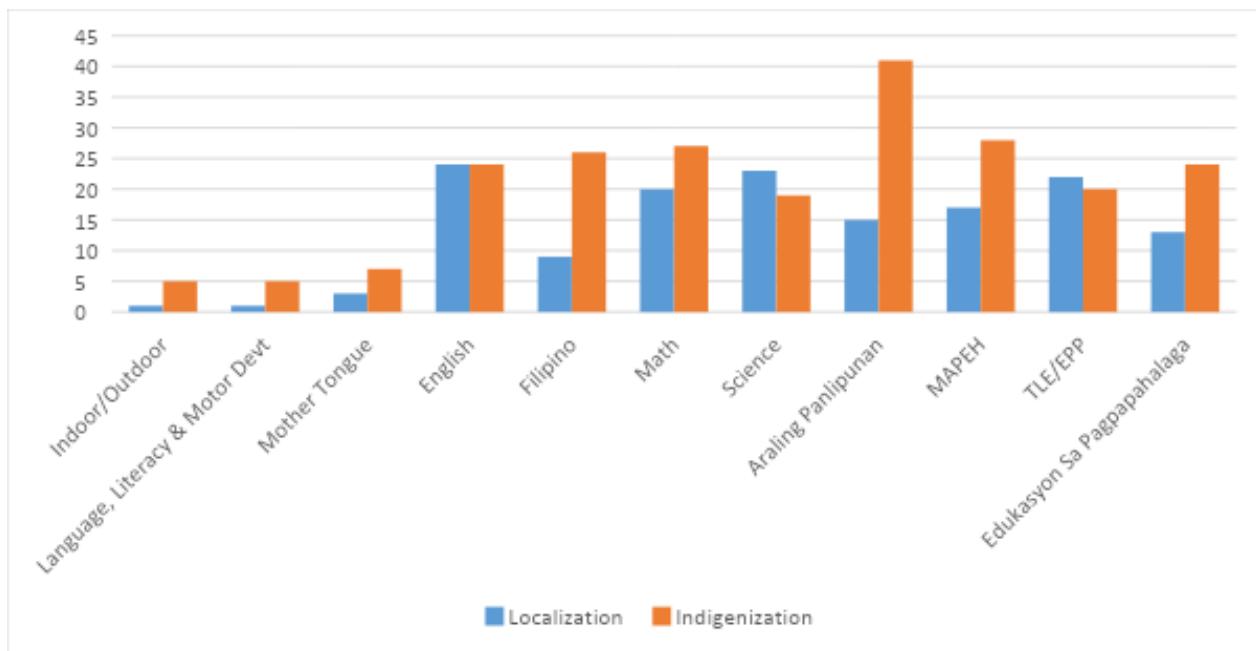


Figure 9 further classified the 374 analyzed DLLs/ DLPs per subject area. Indoor/ Outdoor and Language, Literacy and Motor Development are subjects in Kindergarten. Mother Tongue is a language of instruction from Kinder to Grade 3 but also a subject in Grade 1 to Grade 3. Except for Science and TLE, all the submitted DLLs/ DLPs per subject area are dominantly indigenized, not only localized. TLE is composed of so many specializations that although in Bread and Pastry and in Cooking, the DLLs/DLPs submitted show that teachers do indigenize, there are some specializations that can only do localization for the very nature of the subject itself like in Beauty Care. While indigenization was more evident in Science in the other grade levels, it is not so in Grade 3 as the contextualization shown is more of using indigenous concepts as examples but did not delve deeper.

## **Culturally Appropriate Learning Resources, PDM And Environment For IP Learners**

Further, when these 374 randomly selected DLLs/ DLPs were examined, the researcher also found it a necessity to check what indigenous aspects teachers are using in contextualization, thus explains Table 6.

It is then evident in Table 6 that most teachers have seen that to contextualize mean to make learning relevant (DepEd, 2015), thus they use examples that learners can truly relate with like in one DLL, it was observed that the teacher taught effects of vices to health by looking into the vices in the community and the results it brought about.

Community values such as *inayan*, *ob-obfo*, *binnadang*, *ayyew*, *supon* are just some of the community values which are very much used in contextualization (see figure 10 below). As one interviewed elder, a retired teacher, said, “It is proper that we teach our learners the good values which keep our people whole.”

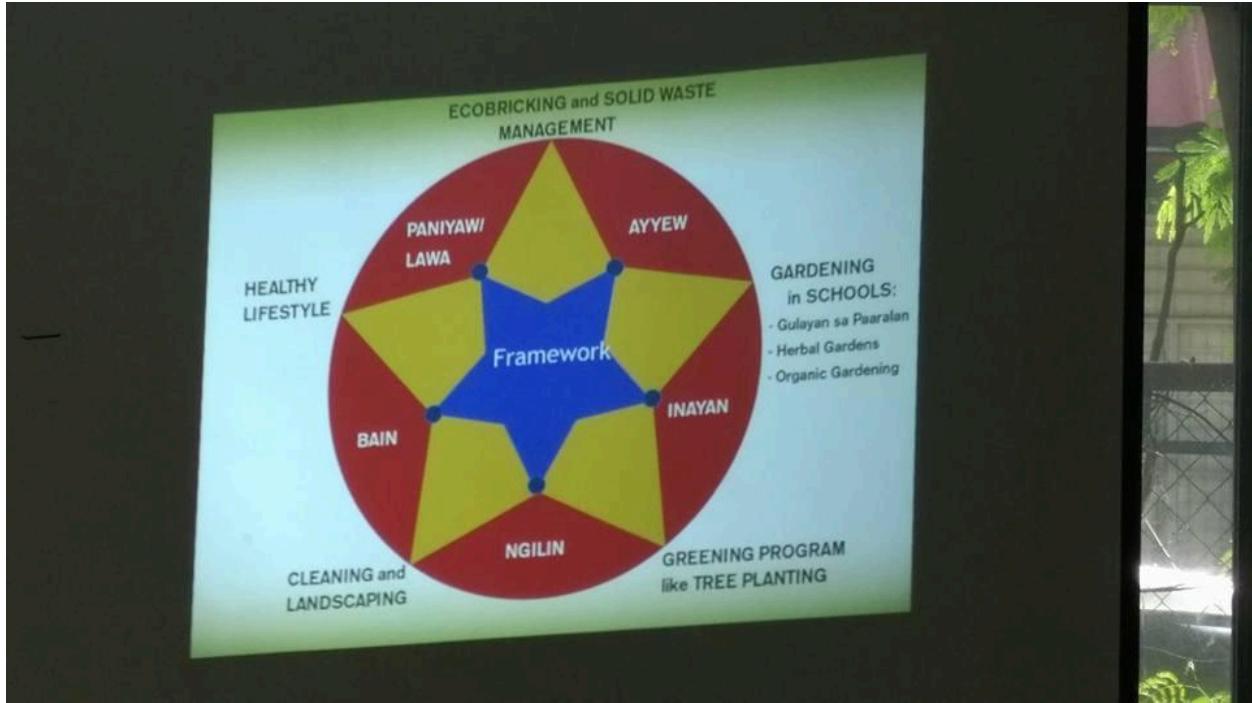


Figure 10: A framework of Igorot values from a presentation on ecobricks by the author.

**Table 6.** *Indigenous Aspects Used By Teachers in Contextualization*

Indigenous Aspects Used to Contextualize	Frequency
Local situations as examples	52
Community Values	32
Ancestral Domain	30
Local Products/ Plants/ Animals/ Menu/ Ingredients	30
Community Practices / Activities even DRRM practices	26
Understanding and use of IKSPs	26
Community Calendar	25
Local Literature	24

Actual Experience	19
Local Songs/ Chants/ Music/ Musical Instruments	18
Native/ Local Names/ Terms	14
Indigenous Counting and Measurements	12
Indigenous Implements/ tools	12
History/ Community Past Experiences	12
Use of/ understanding Local Philosophies / World View	11
IP Life Cycle/ Cultural Heritage	10
Local Dances and Games	8
Application of theories in real situations	8
Use of Ceremonies/ Festivals	6
Study and use of local arts and designs	6
Research on IKSPs/ History/ Community Life and Implements	3
Use of Elders as Resource Speakers	2
Use of IPEd Learning Centers	2
local heroes	1
Genealogy	1

The ancestral domain (30) itself is used as a real life visual aid in different ways such as promoting its tourist spots, making it the setting of a play, studying its geographical features, mapping etc. The use of local products, menu, ingredients, plants and animals (30) in the lesson itself supports the use of the ancestral domain as these are found within.

Community practices (26), including local DRRM practices, which are relevant to the lessons were also used to contextualize the K to 12 content. The

community calendar (25), that mostly follows the agricultural calendar of activities, was also used in different ways in the different subject areas. Local literature (24) legends, fables, elegies, plays are all used in the different subject areas. Thus, literature is not only used in the languages but even as a scaffolding of learning in the different subject areas like using an elegy, locally known as *baya-o* by the Aplay as a scaffold in teaching a value in Edukasyon sa Pagpapahalaga.

While research was only seen in three (3) DLLs/ DLPs, it is becoming a popular strategy of teachers as cited by Mr. Cayyog, a Ga'dang elder, "*Idi ket awan ti interesado iti kultura mi nga Ga'dang ngem tadta ket ado ti umayen nga eskwela, uray pay to teachers. Uray pay parents ket umay da. Ado dan ti interesado. Daytoy ti talaga nakitak nga pagsayaatana ti IPEd. Naging interesado dan, han kasla idi.*" (Before there was no one interested in the Ga'dang culture but now, many became interested and are coming to ask and which I see as one of the contributions of IPEd.) Though the use of elders as resource speakers (2) and use of IPEd Learning Centers (2) was only seen in two DLLs/ DLPs, it is clear that teachers are seeing themselves doing the critical role as facilitators of learning who are to provide the necessary scaffolding and teaching of skills and instruct their students in particular skills to achieve desired outcomes (Tout, 2006). Though local heroes and genealogy were only seen in one (1) DLL/ DLP each, the seed of consciousness of digging deeper into what the community has has already been planted in the hearts of teachers in the Schools Division of Mountain Province.

**Table 7.** Preparation and use of culturally appropriate learning resources, including PDM and environment to IP learners.

No.	Indicator	Mean			Interpretation
		Non-DepEd	DepEd	Average	
.1	Prepared / helped in the preparation of culturally appropriate learning resources and / or Professional Development Materials (PDM)	3.86	3.58	3.72	MI
.2	Use of cultural implements and native attires the right way	4.32	4.26	4.29	VMI
.3	Ensured that cultural implements and native attires are used properly or in the correct context	4.38	4.3	4.34	VMI
.4	Used cultural implements and native attires as learning resources in different ways as the establishment of a mini-museum/ IPED learning resource center	4	3.86	3.93	MI
.5	Developed and submitted contextualized IMs/ PDMs for quality assurance and uploading in the LRMDS	3.52	3.24	3.38	MI
.6	Conducted research on or related to Indigenous Peoples Education	3.25	2.57	2.91	Mol
	Average	3.89	3.64	3.76	MI

Table 7 shows the responses of respondents on the Preparation of Culturally-Appropriate Learning Materials, Including Professional Development Materials (PDMs) and Environment for IP Learners. Obviously, the findings as shown in Table 7 collaborates with the findings from the documents analyzed, particularly the DLLs/DLPs as shown in Table 6. The use of cultural

implements and native attires the right way is Very Much Implemented (VMI) and in the randomly selected 374 analyzed DLLs/DLPs, there are 12 which mentioned the use of cultural implements/ native attires but others also mentioned the study and use of indigenous arts and design (6) which are usually found in cultural implements and native attires. But it is not only the implements and attires per se that are being taught but their appropriate use which is also Very Much Implemented (VMI) as seen in Table 7.

The conduct of research is still Moderately Implemented (MoI) but as mentioned earlier, this strategy has already started to become popular. The preparation or development of culturally appropriate IMs and use of cultural aspects as learning resources in itself is Much Implemented (MI) as corroborated by findings shown in Table 4.

The development of culturally appropriate and correct instructional materials have been besetting the Department for the longest time already. In fact, as cited in one article by Elicay (2018), one textbook that was meant for Grade 4 students contained over 775 errors ranging from conceptual, pedagogical, logical and grammatical errors to errors having to do with simple drawings and illustrations. These are what the Department meant to correct with the putting up of the Learning Resources Management and Development System (LRMDS) but which accordingly is not being maximized by teachers.

**Table 8.** Comparison of DepEd Employees and Non-DepEd Responses on Preparation and use of culturally appropriate learning resources, including PDM and environment to IP learners

Group	Mean	t-value	p-value
DepEd Employees	3.128342	-0.26	0.7939
Non-DepEd	3.340659		

Table 8 though shows that at 5% level of significance, there is no significant difference of the responses of the DepEd employees with that of the Non-DepEd stakeholders which means that the perception of both groups on the preparation and use of culturally appropriate learning resources, including PDM and environment to IP learners, are almost the same.

## **Hiring, Deployment and Continuous Development of Teachers and Learning Facilitators**

For Calendar Year 2018 alone, based on the submitted MPSDO IPED Accomplishment Report CY 2018, 110 newly hired teachers were distributed as follows as shown in Table 9.

**Table 9.** 2018 Newly Hired Teachers in each ICC

<b>Indigenous Cultural Communities</b>	<b>Number of Teachers Hired</b>
1. Kankanaey	34
2. Aplay	15
3. Bontok	8
4. Fiallikia	4
5. Lias	2
6. Ga'dang	22
7. Sadanga	7
8. Majukayong	4
9. Balangao	10
10. Ha'ki	
Total	

Table 10 shows that the use of DepEd Order 50, S. 2016 on the Hiring Guidelines for Teacher I position in Schools Implementing IPED Effective School Year 2016-2017 is Very Much Implemented (VMI). However, the deployment of newly hired teachers is only Much Implemented (MI) as the deployment in the secondary is based more on needed specializations or majors. Further, according to the current Schools Division Superintendent,

Sally B. Ullalim, while she is finding ways to deploy all teachers in their own ICCs, there are some other factors that have to be well-taken into account such as excess teachers of the district, majors requests for transfer and others.

The continuous conduct or updating on IPED which is also Much Implemented (MI) is done on different levels at the Division, District and Schools. Thus, SDS Sally B. Ullalim, CESO V herself called all schools to strengthen their School Learning Action Cells (SLAC) and tackle concerns such as that of the implementation of Indigenous Peoples Education.

**Table 10.** *Hiring, deployment and Continuous Development of : Teachers and Learning Facilitators*

No	Indicators	Mean			Interpretation
		Non-DepEd	DepEd	Average	
.1	Teachers are hired using DO 50, S. 2016 as hiring guidelines	4.44	4.44	4.44	VMI
.2	Newly hired teachers especially of K-Grade III are deployed in their own IndigenousCultural Communities	3.92	3.89	3.91	MI
.3	Teachers, including learning facilitators, are trained and/or continuously updated on IPED	4.13	3.9	4.02	MI
	Average	4.16	4.08	4.12	

Yet, again at 5 percent level of significance, there is no significant difference between and among the responses of the different respondents as shown in Table 11 which means that the answers of the DepEd employees is very much corroborated by the non-DepEd employee stakeholders.

**Table 11.** *Comparison of Responses on Hiring, Deployment and Continuous Development of Teachers and Learning Facilitators*

Group	Mean	t-value	p-value
DepEd Employees	4.078431	2.13	0.73
Non-DepEd	4.164835		

## **Strengthening Appropriate Multi-Level Units Within DepEd Responsible for Planning, Implementing, and Monitoring IPEd**

**Table 12.** *Strengthening Appropriate Multi-Level Units Within DepEd Responsible for Planning, Implementing, and Monitoring IPEd*

o.	Indicators	Mean			Interpretation
		Non-DepEd	DepEd	Average	
.1	All SDO functional divisions and units, districts and schools are involved in IPEd activities	4.38	4.33	4.355	VMI
.2	All Education Program supervisors and PSDS In-Charge of the District are actively involved in planning, implementing and monitoring of IPEd activities	4.41	4.24	4.325	VMI
.3	School and District IPEd coordinators are continuously involved in IP-related activities inside and outside the school compound	4.37	4.25	4.31	VMI
	Average	4.39	4.27	4.33	VMI

Table 12. shows that all DepEd units including the districts and schools, supervisors and District IPEd coordinators are actively involved in IPEd activities with a Very Much Implemented (VMI) scale. Thus, IPEd in a way helped strengthen the multi-level units within DepEd responsible for planning, implementing and monitoring IPEd. However, there are no other implemented

indicators that the DepEd employees and the non-DepEd stakeholders have done thus the Not Implemented (NI) on others.

**Table 13.** *Comparison of Responses on Strengthening appropriate multi-level units within DepEd responsible for planning, implementing, and monitoring IPEd*

Group	Mean	t-value	p-value
DepEd Employees	3.229947	-0.044	0.966
Non-DepEd	3.296703		

Table 13, at a 5% level of significance, shows that there is no significant difference between the responses of the DepEd employees and the Non-DepEd employee stakeholders. In other words, how the insiders (DepEd employees) work for IPEd is also felt and seen by the non-DepEd stakeholders.

## **Involve ment, Awareness and Understanding of Internal and External Stakeholders**

**Table 14.** *Involve ment, awareness and understanding of internal and external stakeholders*

o.	Indicator	Mean			Interpretation
		Non-DepEd	DepEd	Average	
.1	All teachers and other internal stakeholders are aware, understand and are involved in IPED	4.42	4.27	4.35	VMI
.2	Parents are involved in IPED activities	4.21	4.19	4.20	VMI
.3	Other members of the community are involved in IPED activities	4.25	4.18	4.22	VMI
.4	Other government agencies are involved in IPED	4.12	3.98	4.05	MI
.5	Other Non-Government agencies are involved in IPED	4.05	3.89	3.97	MI
	Average	4.21	4.10	4.16	MI

The awareness and involvement in IPED of teachers and other internal stakeholders, parents and other community members are high as seen in Table 14 with Very Much Implemented (VMI). But, there is a need to still get other government agencies and non-government agencies to be involved in IPED since theirs is only Much Implemented (MI) for it may already be high but there is still room for improvement.

Again, at 5% level of significance, the responses of DepEd employees compared with the non-DepEd are not significantly different as seen on Table 15.

**Table 15.** Comparison of Responses on Involvement, awareness and understanding of internal and external stakeholders

Group	Mean	t-value	p-value
DepEd Employees	3.435129	-0.08	0.93
Non-DepEd	3.520146		

## Employment of Affirmative Actions To Eradicate Discrimination

**Table 16.** *Employment of affirmative actions to eradicate discrimination*

O.	Indicator	Mean			Interpretation
		Non-DepEd	DepEd	Average	
.1	School accepts all enrollees with no discrimination	4.81	4.89	4.85	VMI
.2	School openly condemns bullying and other forms of IP discrimination	4.58	4.75	4.665	VMI
.3	School is free from bullying and other forms of IP discrimination	4.3	4.62	4.46	VMI
	Average	4.56	4.75	4.66	VMI

Table 16 shows that DepEd-MP actively employs affirmative actions in eradicating discrimination. Though there is no analyzed DLL/DLP that have shown an active tackling of teachers on eradicating discrimination, their tackling of cultural aspects and making the students understand what they as IPs have to build the learners' pride in their own identity. However, elimination of discrimination according to interviewees and FGD respondents is one of the more known effects of the implementation of IPED as corroborated in Table 23.

**Table 17.** *Comparison of Responses on Employment of Affirmative Actions to Eradicate Discrimination*

Group	Mean	t-value	p-value
DepEd Employees	3.585556	0.18	0.86
Non-DepEd	3.29305		

Both the DepEd and non-DepEd stakeholders perceived the same as their responses are not significantly different at 5% level of significance as shown in Table 17.

As the Haudenosaunee, or the Six Nations Iroquis Confederacy started for the world in May 1979 as cited by Arrien (1992), "...right minded human beings seek to promote above all else the life of all things. . . peace is not merely the absence of war, but the constant effort to maintain harmonious existence between peoples, from individual to individual and between humans and other beings of this planet." Taking it into context, the DepEd-MP teachers have actively been promoting affirmative actions to eradicate discrimination by opening the awareness of the learners to the beauty of their own and in the process have implanted the very concept that they are as good as others.

Real elimination of discrimination will only happen when social relations between members of the Igorots (and all IP groups for that matter) and the lowlander majority will have unconditional acceptance of the Igorot on the basis of respect, equality and common humanity. However, as long as there is a supercilious attitude by the lowlander majority as they continue to carry the widespread indelible image in lowland society of the Igorots as subaltern "others" then the social relations of the two groups will only be superficial and fraught with skepticism, suspicion and tension and will be distant and instrumental, rather than based on genuine feelings of liking and friendship between equal human beings. (Igorot Global Organization, 2011)

## **Impact of Indigenous Peoples Education**

As one interviewed elder, Jaime Dogao admitted, “real impact (of IPED) is still to be felt since it takes time to internalize and practice. It is not a matter of knowing but of doing but it has to start with knowing.” This realization was further emphasized by another interviewee, an NGO IPED coordinator who said that, “IPED is a process and will take some time before (its) real impact will be seen.”

However, even with more or less only eight years of implementation, there are effects which may more or less be known as impacts gathered through interviews and focus group discussions which will be discussed here following RE-AIM (Reach, Effectiveness, Adoption, Implementation and Maintenance) model of Glasgow, R.; Vogt,T.; and Boles, S.(1999).

## **Reach of Indigenous Peoples Education in Mountain Province**

In the eBEIS filled-up by the schools in SY 2017-2018, 188 or 71.49% of the schools in Mountain Province have 100% IP enrolment; 72 or 27.37% have 80-99% and only 3 or 1.14% have 49% and below IP enrolment. It is therefore, but right and proper that all schools implement Indigenous Peoples Education. Thus, 98.85 percent of all the schools are dominated by IP learners and only three (3) schools are dominated by non-IPs (Division Planning Report, 2019).

Since Mountain Province is home to Indigenous Peoples, the DepEd personnel in all schools of Mountain Province are either 100 percent composed of IPs or are dominated by IPs except again for not more than three (3) schools.

As stated in the MP-IPED Framework (DepEd-MP, 2015), the Mountain Province National Commission on Indigenous Peoples, there are five (5) tribal groupings in Mountain Province which are Aplay, Kankanaey, Bontok, Balangao and Baliwon. However, assertion of others who are encompassed by the Balangao and Baliwon tribes resulted in more groupings. Further, the Baliwon ethnolinguistic groups are refusing to be called such as this was a name ascribed to them by others, which accordingly means foreigner or stranger.

Self-ascription, growing community identity reflections and self-determination assertions led to the Baliwon claiming to be called Ga'dang; the people of Lias, Barlig as Lias, people of Kadaclan, Barlig as Kachakran, people of the rest of Barlig as Fialikia; people of Maduccayan and Saliok Natonin as

Majukayong, people of Puya-ao, Tonglayan and Pudo, Natonin as Ha'ki; people of Bunot, Paracelis as Licoy. (DepEd-MP, 2015) The people of Barlig and Natonin were all known as Balangao before. Moreover, the people of Sadanga

were also known as Bontok, however, in one gathering of elders facilitated by DepEd in 2014, the elders declared that they should assert that they are Sadanga, not Bontok. Thus, it is not surprising to find more and more people from Sadanga claiming to be Sadanga not Bontok anymore.

**Table 18.** *Number of Schools Per Municipality Per Barangay*

Municipality	Barangay	Public Schools Per Municipality			School-less Barangay		
		Elem	JHS	SHS	Elem	JHS	SHS
Barlig	11	10	4	1	3	7	10
Bauko	22	40	12	3	0	10	19
Besao	14	16	5	2	2	9	12
Bontoc	16	19	6	1	1	10	15
Natonin	11	14	4	1	0	7	10
Paracelis	9	34	9	5	0	0	4
Sabangan	15	19	4	2	2	11	13
Sadanga	8	8	4	1	0	4	7
Sagada	19	14	5	2	5	14	17
Tadian	19	27	6	4	0	9	15

These assertions are Appreciative Inquiry (AI) in action as AI usually starts with seeking answers for unconditional positive questions that fundamentally ends to them being constructively unified as a whole people (Cooperrider and Whitney, 1998). The coming together of these peoples as one is the result of

seeking their own life-giving forces as a community and affirming the culture that is already nurturing and making them whole (Hammond, 2013).

Table 18 shows, as per report of the Division Planning Officer on Mountain Province Quick Facts (2019) that Mountain Province is composed of 144 barangays with 201 elementary schools, 59 Junior High Schools and 22 Senior High Schools. While data provided show more number of schools than barangays, there are 11 barangays with no school at all. These barangays are Fiangtin and Macalana in Barlig; Besao West in Besao; Caluttit in Bontoc; Pingad and Poblacion in Sabangan; and Demang, Dagdag, Pide, Madongo and Tetep-an Norte in Sagada. Looking closely though, these school-less barangays are very near the school in the nearby barangay that the school can easily be reached in 15 minutes or less walk. Pingad and Camatagan of Sabangan were once one barangay but was subdivided in April 7, 1972 with all schools located in Camatagan and when Losad was separated from Poblacion in February 23, 1971, the schools were already built in Losad. (Bialdo, 2014).

Sagada, which has five (5) school-less barangays, is the smallest municipality of Mountain Province and one can easily walk from one barangay to the other. Thus, the people of Sagada did not see it urgent to establish another school where a nearby school is already located. Further, is the realization that establishing a school in the nearby barangay will greatly decrease the enrolment in the nearby school. There are also barangays with more than one school and some with complete elementary to Senior High School.

In a report of training in 2015, all schools have teachers trained in Indigenous Peoples Education and Contextualization even before DepEd Order 32, S. 2015 on Contextualization was issued. Only about 10 percent of the teachers and school heads at that time were untrained.

**Table 19.** *Alternative Learning System Duty Bearers*

District	DALC	Mobile	Facilitators	Total	Mapped Learners	Enrolled Learners
Barlig	1	2	0	3	1534	207
Bauko 1	1	4	0	5	2428	272
Bauko 2	1	2	1	4	4670	220
Besao	1	3	0	4	480	175
Bontoc	1	4	0	5	1814	282
Natonin	1	3	7	11	1588	243
Paracelis	1	5	0	6	7648	250
Sabangan	0	2	1	3	1918	108
Sadanga	1	2	0	3	1500	158
Sagada	1	3	2	6	2872	296
Tadian 1	1	3	0	4	796	212
Tadian 2	1	1	0	2	3672	78
Total	11					

\*Facilitators are being paid by the Municipal Local Government Unit of Natonin

As presented, there may be barangays that are yet with no schools in Mountain Province but there are also barangays with more than one school. This situation does not hamper them from accessing education from public schools since the location of schools are just a walk away from the learners.

The provision of 14 ALS teacher items filled up this School Year 2018-2019 resulted in more areas being covered.

ALS facilitators are contractual teachers being paid by DepEd except for the seven (7) being paid by the Municipal Local Government Unit of Natonin.

They are taken to augment the needed teachers to serve in districts with more ALS enrollees and potential enrollees. As seen in Table 19, only 2501 are enrolled from the mapped potential ALS learner of 30920. Paracelis being one

of the widest municipalities and having the most potential learners has the most number of ALS duty bearers. Sagada, on the other hand, while it is true that it is the smallest municipality, also caters to many out-of-school youths. This, as explained by the Education Program Specialist in ALS in-charge of Sagada, Ligaya Taud, is accordingly due to the town's tourism potential thus it is the hub of businesses that attracted learners usually from other places as Visayas, Mindanao, Tagaytay, Region 2.

But, as Jaime Dogao, one elder interviewee pointed out in his words:

*". . . tapnu talaga tuloy-tuloy (nan IPED), importante nan active involvement di elders. Tay nan elders nan dapat umuna ay maalarma ay kedeng matmatey nan kultura tako. Nan pay es ongong-a, maamuan da na kultura na dat nu masiken et ikawit na ulay into umayana. Adi ipay nan ongong-a nu mengraduate da et educated da tet-ewa, baken da lang schooled, tay ammu da et nan values of ayyew, kawwan, inayan, relationship with others, other than him/herself, dapay service-oriented da gedan. Ulay kuma ya nan service-oriented people of the ili ay egay nalpas oskila na et maconsider da gedan ay educated ta baken et kedeng nan ningaladwit. Ya, masapol nenenemnemen tako ay nan IPED et am-in ikkan tako sin ili isunga ulay baken id oskilaan et wada gedan IPED. Biyang am-in di umili di whether amam-a, inin-a yam-in ay naetngan. "*

### **Translation:**

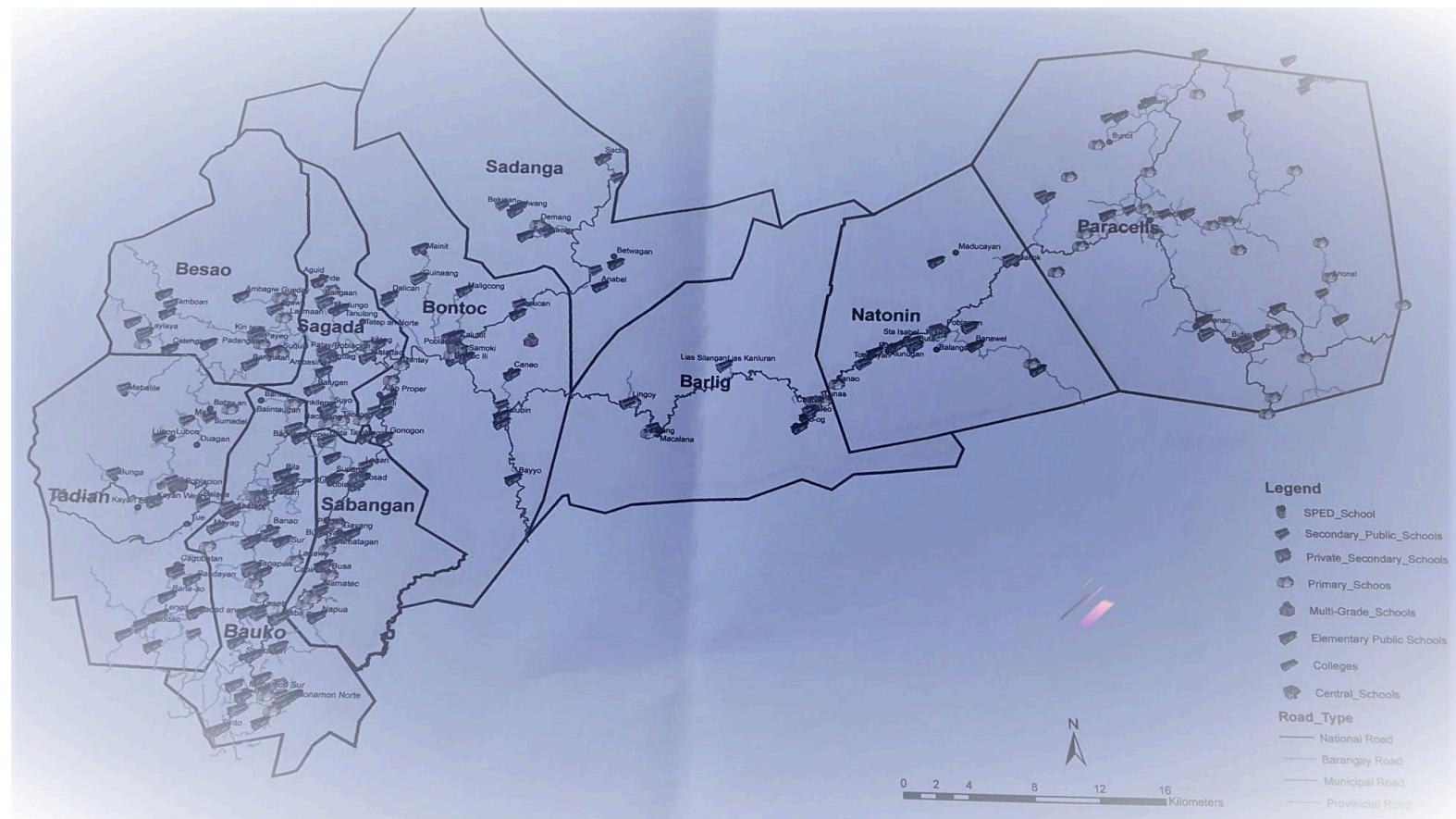
*"So for IPED to really continue, the involvement of the elders is very important. The elders should be the first people to be alarmed that the indigenous culture is dying, while the children should come to know their culture so that when they grow up, they can bring it with them*

*wherever they go. With that, they will not only be graduates but will truly be educated not only schooled because they will know the values of ayyew, kawwan, inayan, relationship with others other than him/herself and they will be service-oriented. I also hope that even people who are truly service-oriented who have not graduated should also be recognized as educated so that not only those who graduated formal education shall be known as such. And, we should also remember that IPED covers all that we do in the ili, not only in schools. IPED is the responsibility of all members of the community whether elders or all adults.”*

In short, IPED is done in the whole ancestral domain not only in the schools as learners are being taught knowledge, practices and skills in their roles and responsibilities, values and beliefs, socio-economic and political life rooted in the actual community life and experiences of the people. (Alangui, 2014)

The principles of participation, inclusiveness and empowerment being applied in MP-IPED (DepEd-MP, 2014) placed the hearts of the teachers to.

**Figure 10 . Location of Schools in Mountain Province**



serve all even the non-IPs who are coming to Sagada for work purposes especially through the Alternative Learning System. And, as per Ancestral Domain Education, everybody, even non-IPs, becomes a learner in the community of the indigenous peoples.



One FGD with most school heads was done just after the SBM Regional Summit conducted at the Benguet Gymnasium, thus participants are the more or less 40 delegation members from Mountain Province.

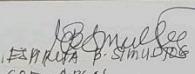
**Table 20.** *Observed Changes in the Community Due to IPEd*

Observed Changes	Frequency	Percentage
Community Industry	1	11%
Improved Cultural Shows	3	33%
Respect or Recognition of Elders	5	56%
Total		100%

While only one group of FGD respondents identified their weaving industry, it was a realization that accordingly came up when they established the Namatec Elementary School IPEd Learning Center. One of the realizations that accordingly cropped up while they were fixing the material culture on display

was the fact that the community lost their own traditional weaving. This accordingly inspired them to ask for assistance and training until they were able to put up a community weaving industry.

 DAILY LESSON LOG PLAN	School Teacher	Data National High School		Grade Level
				Learning Area
Pesta	MONDAY	TUESDAY	WEDNESDAY	Quarter
	October 2, 2017	October 3, 2017	October 4, 2017	October 5, 2017
<b>I. LAYUNIN</b>				
A. Pamantayang Pangnilalaman	•Naipamamalas ng mag-aaral ang pag-inawa sa mga kaisipang Asyano, pilosopiya at relihiyon na nagbigay-daan sa paghubog Asya at sa pagbuo ng pagkakakilanlang Asyano .			
B. Pamantayang Pagganap	•Ang mag-aaral ay kritikal na nakapagusuri sa mga kaisipang Asyano pilosopiya at relihiyon na nagbigay-daan sa paghubog ng sinaunang kabarkadaan ng Asyano .			
C. Pamantayang Pagkatuto(L)	•Napahahalagahan ang mga bagay at kaisipang pinagbatayan (sinocentrism, divine origin, devajara) sa pagkilala sa sinaunang kabibhasana (A)			
Interviced Competence	•Nabutikoy ang mga kaisipang naging batayan ng mga laga-Dala sa kanilang sinaunang pamumuhay halimbawa sa panahon ng pag-simula			
<b>II. NILALAMAN</b>				
Paksa	<b>YUNIT 2: MGA SINA-UNANG KABIBHASNAH AT PAMUMUHAY SA ASYA</b>			
Topiko:	Aralin 3:Mga bagay at kaisipang pinagbatayan/gumabay(sinocentrism, divine origin, devajara) sa pagkilala sa			
Sub-Topiko	Kahulugan ng kaisipan	Sinocentrism o Mandato ng Langit ng China	Banal na Pinagmulan ni Japan at Korea	
<b>III. KAGAMITANG PANTURO</b>				
A. Sanggunian				
B. Batayang-aklat	176-178	80-81		
B.Iba pang kagamitan				

A.Balik-aral/o pagsisimula ng bagong aralin	•Balik-aral sa natalakay sa nakaraang araw	•Pangungulekta ng takdang-aralin at pagbasa sa mga ilan.	•Balik-aral sa kaisipang sinocentrismo,
B.Alamin	•Buo-salita •Ano ang kahulugan ng salitang kaisipan	•Pangungulekta ng takdang-aralin at pagbasa sa mga ilan.	•Maja-Suri Saang relihiyon ng Asya matatagpuan ang China ? Magbigay ng pagkakilanlang tungkol sa hinsa
C.Paglinang/Paunlarin	•Pagbibigay ng mga halimbawa ng kaisipan sa pamayanang gabay sa kasalukuyan.	A.Magbasa ai Matuto B.Pagtalangkas ng aralin	•King papijulin ka ng bansang populutan, alin ang iyong papijulin/Bakt •Paglabag ng mga kaalaman tungkol sa bansang Japan at Korea, Maglusa at matuto •Pagtakay sa pagtagmulan ng bansang Korea at Japan.
D.Pagtalapat	•Ano ang kahalagahan ng mga kaisipan sa ating pang-araw-araw na pamumuhay sa kasalukuyan? •May naitutulong kaya ang mga ito?		•Sa ating buhay, a gagawin sakaling iyong paniniwala?
E. Paglalhat			•Sa mga Tsino,paano nakatulong ang kanilang kaisipan sa pagbuo ng kanilang kabibhasna?
F.Pagtataya		*	•Ano ang kahalagahan ng Sinocentrismo sa mga Tsino?
J.Takdang-aralin	•Magsaliksik ng tig-lilimang kaisipan sa pamagatang pagtalonong sa mga matatanda sa ating lugar na hanggang sa kasalukuyan ay gabay natin sa ating pamumuhay sa panahon ng pagpupuna ng limhi.		•Sa ating buhay, a gagawin sakaling iyong paniniwala? •Venn Diagram-pagtahimlang Japan at Korea
<b>V. MGA TALA</b>			
Inihanda ni:	SOFIA C. LONGAO Guro ng Araling Panlipunan	VALIDATED BY:	 Florence C. Nocutan FAPRITA P. SINULOG COE - APCL

A sample of a lesson plan in Araling

Panlipunan by a

teacher of Data

National High School,

Sabangan that showed

contextualization of

the content. It also

shows that elders

were able to check the

appropriateness of the

context thus, their

signatures at the end

of the lesson plan.

DepEd is always a participant in barangay, municipal and provincial festivals. As observed by some FGD respondents and interviewees, the quality of cultural shows were raised which could accordingly be attributed to the invigorated

willingness of learners to learn cultural music, songs and dances correctly; the volunteerism of the community to teach and the observance of DepEd Order 51, S. 2014 on the Guidelines of the Conduct of Activities and Use of Materials Involving Aspects of Indigenous Peoples Culture (DepEd, 2014). DepEd may have been the first one to push for a guideline to this effect but DepEd employees who are aware of it in a way helped to discuss it with the community thus, influenced the conduct, especially the appropriateness of cultural aspects in cultural shows.

One interviewee pointed out that as an IPEd coordinator of a Non-Government Organization, she had conducted several fora with different communities. One unforgettable point made by an elder is the fact that they have lost confidence in the professionals and that they silently blinded themselves and acted mute observing how the young and the professionals are bastardizing their own culture. This accordingly is a better option than being shamed if they talk as the younger generations would point out that what they know is not at all applicable nowadays. This, according to Suzuki (1997,p.208) is because we no longer trust our innate common sense of the wisdom of our elders.

However, with IPEd, there is an observed gradual return of the respect and regard for elderly as they are rightfully recognized in the community either as a source of wisdom; a living library or a competent skilled craftsman. On the other hand, elders started to regain their confidence in their own skills and wisdom especially when the teachers came to them for the IKSPs that they have and practice.

IPEd then, in its own way, was able to work itself not only in the formal school system, the Alternative Learning System but also in the Ancestral Domain, impacting not only on the lives of learners but even on the lives of all stakeholders of the *ili*, including that of the elders.



Above are displays in the IPED Learning Center of Catengan Elementary School taken when the researcher visited the school in March. The established IPED Learning Centers of schools were usually done with the help of external stakeholders.

## **Effectiveness of IPd as K To 12**

RA 10533 known as the K to 12 Law (2013) posits that the basic education curriculum standards and principles to be learner-centered, inclusive and developmentally appropriate; relevant, responsive and research-based; culture-sensitive; contextualized and global; use pedagogical approaches that constructivist, inquiry-based, reflective, collaborative and integrative; adhere to the principles and framework of Mother Tongue-Based Multilingual Education starting from where the learners are and from what they already knew proceeding from the known to the unknown; use spiral progression approach to ensure mastery of knowledge and skills after each level; and shall be flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts.



Bonding with the elders, retired educators, the pillars of Namatec ES in the establishment of its IPed Learning Resource Center. They were also included as FGD respondents of the researchers

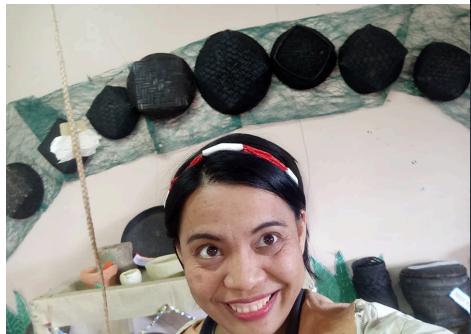
Inadvertently, this move by the DepEd, supported some of the mandates of the National Commission on Indigenous Peoples (NCIP) as spelled out in RA 8371 to collaborate with education institutions to develop the curricula and appropriate teaching materials and resources (Section 8.a) and include IPs resistance to colonization in the academic curricula in the context of IPs assertion and defense of their freedom, independence and territorial integrity and culture (Section 8.f).

The relevance of education has long been an issue in the academic world. The beginning of the miseducation of Filipinos, including Igorots, was clearly seen in the history of the start of public education in the Philippines as relayed by Chaokas (2009) in her book Mountain Province: Its Past and Present. Public education was established on January 21, 1901 through the passing of the Philippine Commission Act Number 74 under the American Regime. And, though then President William McKinley ordered that the vernacular be used to

teach the Filipinos, the Taft Commission made English as the common medium of communication primarily to address the need of firms for English speaking people. Though the Taft Commission be also credited for putting emphasis, aside from the English Language, to industrial training which later on founded the establishment of agricultural technical vocational schools.

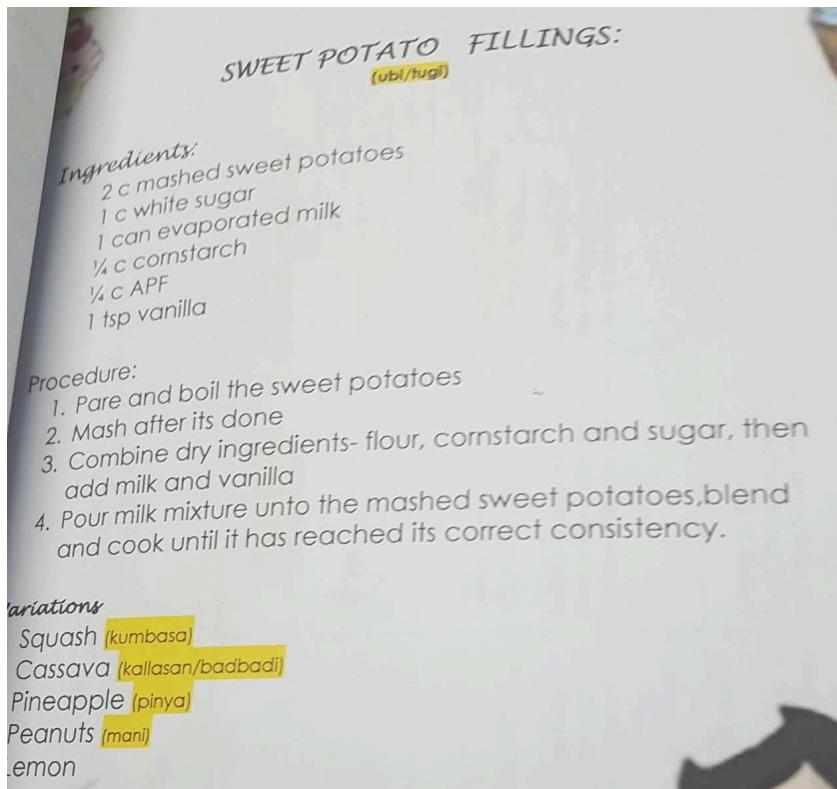
Constantino (1975) pointed out that the use of the American textbooks in the early days of public education made Filipinos learn not only a new language but a new culture as well. Education then de-Filipinized the youth, taught them to look up to American heroes, to regard American culture as superior to theirs and American society as the model for excellence for Philippine society as the model for excellence for Philippine Society while distorting and ignoring their own. It brought a distortion of their sense of values especially their own culture (Chaokas, 2009, p. 115).

The researcher together with her companions enjoy learning from the various displays at Namatec IPED Learning Resource Center. In this picture, she not only watched and read write-ups but was allowed to sit on the old time rocking chair that was donated to the center while her companions looked on. Below, she playfully put on the displayed head ornament at Mabaay NHS IPED Learning Center.



Alangui (2014) deliberately pointed out that unless the education system acknowledges the fact that the indigenous worldview is different from the dominant worldviews, then the educational system will continue to reinforce the discontinuities caused by a school curriculum that may not be consistent with the realities of life in the indigenous communities since the school's alienation from the culture of the indigenous student has caused a fragmenting effect because of the student's exposure to a worldview that is different from

his own. The birth of wisdom and the beginning of hope according to Suzuki (1997,p.208), starts from recognizing and accepting and admitting ignorance or in confessing our inability to control the forces of nature or even to grasp the cosmic forces that shape our lives, with humility.



Sample of an  
indigenized recipe  
passed by a teacher  
done in Grade 9 TLE.  
This was an  
attachment of her  
prepared Daily Lesson  
Plan (DLP).



This Wheel of Values which portrays indigenous values as theme of the month was taken at Ankileng NHS when the researcher visited the school. These contain indigenous thoughts, philosophies, world views that are to be given emphasis every month.

Though few of the interviewees and gathered FGD respondents mentioned impacts or effects on curriculum, still there were some that mentioned those that were placed in Table 21.

FGD respondents at Namatec, Sabangan are mostly composed of elders who are retired from DepEd active service.



Interestingly, the gathered responses during the FGDs and interviews on impacts of IPED included the following as shown in Table 21.

**Table 21.** Areas of Learning with Observed Improvement Due to IPED

Areas of Learning with Observed Improvements	Frequency	Percentage
Language, especially in Mother Tongue	4	33%
Improved Performance Indicators and Mastery of Competencies	3	25%
Improved Learning Performance	5	42%
Total		100%

Accordingly, Mother Tongue contributed to the local language which one teacher-FGD respondent jokingly mentioned as a language we have taken for granted but which she realized as a language we also need to learn. Learning the Mother Tongue, after learners are motivated to search for its synonyms and meanings, contributes to learners' fluency in speaking it, thus will, according to them, contribute to its continuity. Further, this supports the rights of children and youth in the use of IP language as a medium of instruction in early childhood and primary education educational levels (RA 8371, 1998, Section 7.e)

It was also observed, according to the respondents, that comprehension in Mother Tongue is high and that the children can easily relate to what is being taught since what is being taught is highly relevant to them. These results improve learning performance as learners easily comprehend and understand the lessons which they then apply.

Sadly, many still don't appreciate Mother Tongue as the colonial education succeeded in its ulterior motive of developing, through language, a monoculture which is contrary to nature's diversity (Suzuki, 1997).



FGD with the different elders from Paracelis, Mountain Province and teachers was done at Paracelis National High School.

The Mother Tongue as a medium of instruction and as a subject is undergoing the same process as described by Chaokas (2009, p.116) on the introduction of Filipino in the last two decades of the 20<sup>th</sup> Century as "...but then teachers with inadequate background in Filipino devoted much of their time not only in reading their lessons, but in translating Filipino and on the fact that it was time consuming for both the teachers and the learners." She even mentioned that many students could hardly understand lessons in Filipino especially in the far-flung areas of the province. Admittedly, she wrote that while the use of Filipino as a medium of instruction has been accepted as an avenue to develop love of country or the spirit of nationalism among the youth, its practicality remains to be proven in the light of established realities." Yet, "although people are wonderfully diverse in skin color and facial and other physical features, the most significant differences between groups of human beings are not biological but cultural and linguistics" (Suzuki, 1997, p. 137). In Suzuki's book, The Sacred Balance he cited that diversity confers resilience, adaptability and the capacity for regenerations and therefore very much against monoculture.

It has to be understood though that while the American soldiers aboard the US Transport Thomas who arrived in the island on August 23, 1901 and later became teachers, principals and supervisors (Chaokas, 2009), came with good intentions, but not yet realized then, the education they brought was the start of the miseducation of the Filipinos, including the Igorots.

One FGD teacher-respondent observed improved performance indicators since when lessons are contextualized, learners see relevance of what is taught and with that it is easier for them to master the competencies. Conclusion of several researches conducted in Mountain Province as shown by the Senior Education Program Specialist (SEPS) for Research and Planning, John Libongan, indicated an improvement in the performance of the learners when the teachers used contextualized learning materials.

As gleaned in Table 21, the implementation of Indigenous Peoples Education in Mountain Province was able to affect not only the learners but admittedly even the DepEd employees and even the elders who had to revisit and see their own identity and who they are as a peoples including their culture in another perspective.

**Table 22.** *Observed Changes Attributed to IPED on the IPs of MP*

Observed Changes Attributed to IPED	Frequency	Percentage
Development of pride in own identity and in what they have	23	44%
Increase in awareness, appreciation, understanding and practice	27	52%
Restrengthening of cultural values as the binnadang	2	4%
Total		100%

As related by several interviewees, IPED made a hundred flowers bloom on the learners who became more interested in knowing their own culture and approaching elders as living sources for their research; for the parents who

also began asking from the elders to help their children as they realized that they themselves have almost forgotten their own; for the teachers who had to do formal and informal researches to be able to deliver quality and relevant basic education; for the school heads who have to find ways of implementing IPED. Yet, even elders admitted that the constant queries of the learners and other younger people made them realize that their own identity and culture must be revisited and seen in a new and higher perspective.

In the words of Felipa A. Bosoen, a community elder of Namatec, Sabangan, “We should be proud of the gifts of the culture *nga nabangunan tayo karkaro dagidiay values*” (that we have seen especially the values). This was seconded by Maxima Olucan, also an elder of Namatec, Sabangan who said, “My mind was opened that our culture should really penetrate all the people of the community from the old to the young. We should really go deeper. We should develop and reach out to the talents of each one to be taught to the children by the adults. We should bring out the importance of our culture and our values so that the children will see and realize that we are not ashamed of our own identity and that our children will not forget them, too.” These words spell out their responsibility as elders to start within themselves so that they can relay it to the others.

The results of the interviews and FGDs brought out realizations from different walks of life as that: indigenous practices are not equivalent to paganism; IP languages are also important as others; students show understanding of community activities; children become more receptive that they can easily learn indigenous musical instruments; cultural practices are valuable and ought to be revived. These are but some of the many realizations that brought about the observed changes attributed to IPED (Table 21). Even binnadang which is more or less equivalent to bayanihan was observed to have a boost as one observed and in his words, after becoming so individualistic, people are now resorting again to binnadang. In a way, IPED is radically contributing to the revival of the IPs world view (Alangui, 2014).

Admittedly with IPEd not separated from K to 12, the competencies of teachers to contextualize, prepare instructional materials and research were emphasized and developed. It could be surmised that the increased development of competencies of duty-bearers on doing research and documentations encouraged the development of the elders' confidence and later their self-esteem as they realize their importance in communities which nearly lost them in silence.

**Table 23.** *Observed Developed Competencies Due to IPEd*

Developed Competencies	Frequency	Percentage
Contextualization, preparation of IMs of teachers, Practice of culture	8	28%
Source of Knowledge / Living Library	5	17%
Skills of Learners	4	14%
Research Competencies	4	14%
Values especially on Respect	8	28%
<b>Total</b>		100%

Teachers as well as learners willingly learned different aspects of the culture side-by-side with the community elders as teachers. All these contributed to the development of each other's competencies.

Respect and regard for each ones' background, identity and culture slowly surfaced. This led to regard each one's own skill, knowledge and cultural heritage and other differences as something positive. Acceptance of diversity was developed. Learning their own culture and identity made the learners more appreciative of others. Realizations led them to regard their differences with a

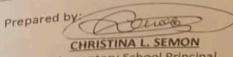
better perspective. Respect developed from appreciating differences would lead according to Osteen (2004, p.93) to each one learning from each other which could best be regarded as a life skill needed at these times.

### **Adoption of IPED as K To 12**

The pronouncement of IPED as K to 12 may still be vague to some but for DepEd-Mountain Province and the whole province as a whole, it has already instilled in itself the recognition. Provincial Ordinance No. 291 dated February 1, 2018 was signed by the Sangguniang Panlalawigan. It is entitled “An Ordinance Adopting the Contextualization Process in the Teaching of Indigenous Knowledge Systems and Practices (IKSPs) in Mountain Province and Creating the Provincial Council on Culture and the Arts and Amending For the Purpose Provincial Ordinance No. 7, S. 1998 of the Sangguniang Panlalawigan.”

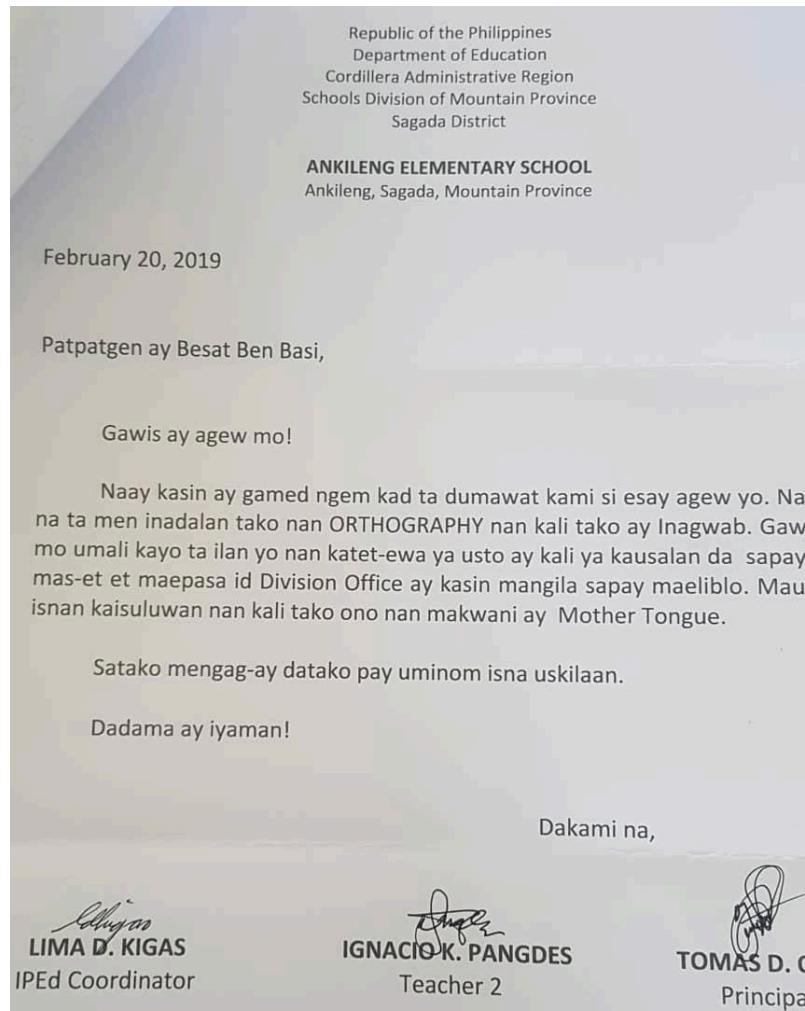
This was a document seen in Catengan ES under the leadership of ESP Christina L. Semon. Similar protocols of operation were seen in other schools in Mountain Province denoting that schools are practicing IPED.

CATENGAN IPED FRAMEWORK AND PROTOCOLS OF OPERATION		
CATENGAN IPED FRAMEWORK	MANIFESTATION	STRATEGIES
INCLUSIVE, PARTICIPATIVE AND EMPOWERING	Involvement of stakeholders/partners in all planning activities	-Linkages (symposium) -Advocacy supervision leadership/capability building
Clear and common understanding of the key documents that are fundamental basis of IPED (Do62, RA 8371, AD)	Advocacy -Documentation	Orientation Training Workshop
Founded on local ancestral domain and tribes and their way of life or IKSPs.	-Practice of Dap-ay system -Strengthened cultural values theatre arts and performing groups	Regular conduct of rites rituals Organization of cultural/theatre performance
Fundamental picture of the AD in an earlier time in history and today	Documentation -Publication	-Interviews -Recording
Understanding the dynamics of change, AD understanding of development and its impact	Documentation -Enculturation	Culture development programs and activities -(Participation to cultural)
Ancestral Domain based	Self Governance	Interviews
There shall be a council of elders in the school that shall be formed to help in IPED implementation	IPED Organization/ Council of Elders	Information and dissemination of IPED
There shall be IPED learning resource center in the school where pupils and others research	Putting up of IPED Learning Resource Center	Advocacy Consultation

Prepared by   
**CHRISTINA L. SEMON**  
 Elementary School Principal

The United Nations Declaration on the Rights of Indigenous Peoples of 2007 provides that indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages in a manner appropriate to their cultural methods of teaching and learning and the Local Government (RA 7160) are granted power to enact laws for the general welfare of its people including the preservation and enrichment of culture.

This is a sample letter of internal stakeholders to elders and other external stakeholders to help in the validation of the orthography. While the internal stakeholders pointed out the importance of the activity, the letter glaringly shows that the internal stakeholders recognize the importance of the external stakeholders especially in relation to the community calendar – a show of mutual respect and understanding.

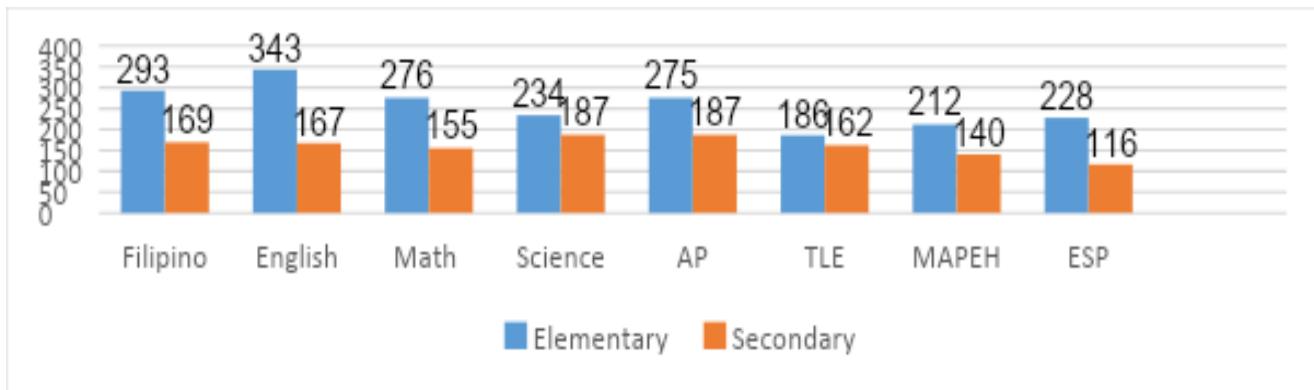


With these, the Local Government of Mountain Province enacted the Provincial Ordinance 291 with the aim to preserve and pass on to generations through incorporation in the curriculum and instruction in all educational institutions in Mountain Province its diverse rich cultural heritage and traditions (Sangguniang Panlalawigan, 2018).

Figure 11 shows that contextualization which is a must in the implementation of IPED and / as K to 12 is already an accepted responsibility of teachers as evidenced by the submitted Daily Lesson Logs/ Daily Lesson Plans. The most number of submitted DLLs/ DLPs in the elementary is in English with 343 followed by Filipino with 293, Araling Panlipunan with 275, and the subject

with the least number of submitted DLL/DLP is TLE with only 186. Meanwhile, in the secondary, the most number of submitted DLLs/ DLPs are in Araling Panlipunan and Science both with 187 each followed by TLE with 186 and the least is in EsP with 116. While it is true that the total submitted DLLs/DLPs have a total of 3330, many teachers have not yet submitted, thus, this calls for further improvement.

**Figure 11.** Submitted DLLs/ DLPs in the Different Subject Areas



Source: MPSDO IPED Accomplishment Report CY 2018

People in Mountain Province already have realizations which they voiced out during the interviews and FGDs. One realization by Jaime Dogao, an Indigenous Peoples Mandatory Representative who is also an active Council of Elder is, “*With IPED, the child is given the chance to reflect on cultural values and identity. It is giving the chance for IP children to reflect on their own identity. Thus, it raised their awareness and chance for them to know. With knowing, they will learn how to live life holistically with their identity and pride.*” This particular statement by an elder voiced out the role of education which is to open the child’s awareness on his/her identity and implant pride in his/her own identity.

In an interview with Khad Layag, the Chief Education Supervisor of the Curriculum and Implementation Division of DepEd-MP, “*IPED may be a program in the national level but it is not a program in Mountain Province, it is K*

*to 12 itself contextualized to the IPs but this understanding has cooled off.*" His realization is double edged knowing that while IPEd is K to 12, this understanding has not been promoted lately even while teachers are being encouraged to contextualize.

But, this is fully supported by some elders like those in Besao with his words, "*Mayat nan IPEd tay nay pabal-en nan gobyerno nan kultura tako.* (IPEd is good since the government is bringing out our culture)." Another elder in Natonin, Henry For-og, who is also the Barangay Captain of Poblacion voiced out that with our culture in building houses, "*uray awan maala idiay factory ket mabalin gayam makaaramid tao iti balay* (even without buying factory prepared products, people can make houses)." Such are the richness of the culture of Mountain Province.

On the putting up of IPEd Learning Centers in schools, the Namatec Elementary School elders realized that the IPEd Learning Center, which they have built as through collecting artifacts and implements from the community, is a way of promoting culture and education to all, not only for the children but also to all community members including visitors. One striking realization from another elder, a retired Principal, from the same school is the reality that they themselves have forgotten or did not know many of their implements as *dulang*, *akgo* and *giyag*. Reflecting further, one of the elders pointed out that the indigenous artifacts and implements displayed in their IPEd Learning Center are practical and sustainable unlike plastics which are destroying the environment.

In Mountain Province, as taken from the FGDs and interviews, while it is true that its original culture is fading, it still has three characteristics which make it ideal for IPEd implementation. First, it still has lots of live IKSPs, or that much of the culture is still in practice. Secondly, there are still many living libraries, the elders which can be living sources. And, third, the Ancestral Domain is in itself a very wide school with the community people like the elders as teachers.

Everything that happens in the community, consciously or unconsciously, is a teaching-learning process.

## **Implementation of IPEd as K To 12**

The K to 12 curriculum is meant to be contextualized and made relevant and learner-centered (RA 10533, Sec 5). Such supports some of the mandates of the NCIP as spelled out in RA 8371 to establish, maintain and support a complete, adequate and integrated system of education relevant to the needs of the ICCs/ IPs particularly their children and young people (Section 6.a) and to develop and implement school curricula for all levels relevant to the IPs/ ICCs using their language, learning systems, histories and culture without compromising quality of education and building the indigenous children's capacity to compete for higher education (Section 6.b).

Thus, teachers are mandated to contextualize and school heads are to push for contextualization. In Mountain Province, contextualization was done as shown in Table 23 and corroborated by the analyzed DLLs/DLPs.

To make basic education culturally-rooted, responsive and relevant, Table 24 shows how internal and external stakeholders in Mountain Province are currently doing Indigenous Peoples Education as taken from the different respondents during the FGDs, and interviews conducted by the researcher. To present and better understand this, the researcher analyzed these vis-à-vis the ten (10) MP-IPEd Framework (DepEd, 2015) which are:

**Table 24.** Current Ways of Doing IPED in Mountain Province Vis-à-vis MP-IPED Framework

Ways of Practicing IPED as Identified By Respondents	Frequency	Percentage	Framework Number
Contextualization of the curriculum	151	58%	1, 2, 3, 5, 6, 7, 8, 9, 10
Continuous Improvement and Development	2	1%	1, 2, 8, 9, 10
School and Community Partnerships	21	8%	2, 4, 5, 7, 8, 9, 10
Involvement of Elders	27	10%	2, 4, 5, 7, 8, 9, 10
Respect and / or recognition of the different ethnolinguistic groups	3	1%	3, 10
Preparation of AD-based SIP	1	0%	3, 4, 5, 7, 8, 9, 10
Utilizing the Ancestral Domain	7	3%	3, 4, 7, 10
Conduct of Researches	8	3%	1, 2, 4, 5, 6, 8, 9, 10
Establishment of IPED Learning Centers	18	7%	1, 2, 4, 5, 6, 8, 9, 10
Conduct of Contests and other IP-related Celebrations or Relating Celebrations/ festivals to IPED	11	4%	1, 2, 4, 5, 6, 8, 9, 10
Localization of Policies	5	2%	3, 4, 5, 7, 8, 9, 10
Quality-assurance of learning materials	8	3%	1, 3, 4, 5, 7, 8, 9, 10
Total		100%	-

(1) MP-IPED is contextualized K to 12

(2) MP-IPED is participative, inclusive and empowering (PIE)

- (3) *MP-IPEd is founded on the clear and common understanding of the key documents and elements that are fundamental basis of IPEd (RA 10533, DO 62, RA 8371)*
- (4) *MP-IPEd is ancestral domain-based with the ancestral domain as the unit of planning*
- (5) *MP-IPEd puts emphasis on the functional picture of the AD before and today*
- (6) *MP-IPEd gives significance to the understanding of the dynamics of change, AD understanding of development and its impact*
- (7) *MP-IPEd encompasses three modes of education delivery which is through the formal (K to G12). Alternative Learning System (ALS) and the Ancestral Domain Education (ADEd).*
- (8) *MP-IPEd is rights-based with the IPs as the rights bearer and DepEd and the community as the duty-bearer.*
- (9) *MP-IPEd is a partnership of DepEd and IPs themselves.*
- (10) *MP-IPEd is part of the assertion of the MPs of Mountain Province for self-determination*

As can be seen in Table 24, the stakeholders of Mountain Province had been actualizing the Framework consciously and even more unconsciously based on the responses of the respondents. All the current ways of doing IPEd as stated in Table 22 either exercise, contribute or lead to the assertion of self-determination of the indigenous peoples of Mountain Province. Self-determination, as defined by Dictionary.com (2019) is the freedom to live as one chooses or to act or decide without outside influence or wishes of any other nation, especially by people of a territory or former colony.

In RA 8371 (1997), self-determination is defined as the recognition and exercise of the four bundles of rights which are right to ancestral domain, right to self-governance and empowerment, right to cultural integrity and right to social justice and human rights. The right to cultural integrity includes the right to establish and control educational and learning systems; recognition of

cultural diversity; right to name, identity and history; right to protection of indigenous knowledge systems and practice; and right to science and technology (RA 8371 IRR, 1998.Sec 3) and these are being exercised consciously or unconsciously in the above-named ways (Table 22) of doing Indigenous Peoples Education in Mountain Province.

Contextualization makes learning relevant without compromising quality education (RA 8371, Section 6.b) and even NCIP was mandated to ensure the production of indigenous education literature about the indigenous culture in order to facilitate efforts at integrating such subject matter into the IP curriculum (RA 8371 IRR, 1998.Section 7.a). The contextualization efforts of the different schools in Mountain Province are already geared into what the proponents of RA 8371 dreamed.

As shown in the table, the first thing that respondents mentioned on how they do IPED is contextualization in different forms and depth as localization and indigenization (DepEd, 2015). Contextualization (151), in the terms of the respondents are integration of culture, inclusion of cultural aspects. It may be in the formal teaching-learning process or in other school and community activities.

The study by the American Society for Engineering Education (2018), reveals the three (3) principles of contextualization which are prior knowledge or activating learners' prior knowledge and promote more effective problem solving; promoting conceptual change or motivating students with a concept's relevance to improve learning; and promoting metacognition helping students to reflect on their learning to bridge ideas from a familiar concrete context of an abstract concept so they can recognize their own relationship to these concepts. These are the very reasons why contextualization is a call of IPED as K to 12.

As the Igorot Global Organization (2011) observed and explained, common concerns of the IPs today are discrimination due to their being considered

“others” which can be traced to the Igorot experience on how they came to be so and how they have been demeaned as less than human beings in current Philippine society (p.96). This when analyzed deeply was first brought about by the resistance to and frustration of the Spanish colonial aims towards them in their countless punitive expeditions but which the Igorots passively and at other times violently resisted to secure their cultural and political independence (p. 96-97). These then should be the center of corrections in present day education not to continue the discrimination that has bound the IPs since colonial times.

In a report submitted by the Senior Education Program Specialist (SEPS) on Research and Planning, of the 140 researches approved to be conducted from January 2017 to December 2018, only 24 or 17.14% of these researches support IPED implementation. Studying it closer, 18 of these 24 researches or 75% are on testing the effectiveness of contextualized instructional materials in the teaching learning process. Meanwhile, the other 25% dealt with deeper understanding of indigenous implements as al-o/ a-o and indigenous learning system as the dap-ay, enhancing contextualization skills of teachers and Ancestral Domain stories during World War II. Thus, the mention of improving research to improve IPED is a reality but the research must not only be focused on the effectiveness of contextualized instructional materials but also in studying other aspects of Indigenous Peoples Education.

It is also an observation that even researches of learners are starting to be geared towards gaining knowledge in support to IPED as these three qualitative submitted researches by Senior High School Students which are (1) The Gusi of Sagada: Kinds, Origins and Present Use by students of Saint Mary’s School; (2) The Cultural Significance of Etag to the People of Sumadel by students of Tadian School of Arts and Trades; and (3) Muhon: A Meaningful Indigenous Landmarks in Banguihan, Besao, Mountain Province and Its Integration Points

in the Senior High School Social Sciences Curriculum by students of Besao National High School.

For 2018 and 2019 alone, 15 researches were done on contextualization with the English subject dominating the research dealing mostly on reading comprehension. However, though tested effectively, contextualization as pointed out by the SEPS on Research and Planning were mostly on the use of existing local literatures and translation of existing local literatures, limiting the competencies to reading comprehension. While Araling Panlipunan studies deal more on realistic experiences of learners, thus more depth.

Glaring though that while there are researches on contextualization, these are all related to content but no research was done on assessment which in the words of John Libongan, the SEPS for Research and Planning “shows a disconnect in the pedagogical process in the classroom instruction,” resulting to the research failure of addressing the number of failures in the different subject area.

## **Challenges of Present IPED Implementation**

**Table 25.** 4 Ps That Challenge IPED Implementation in Mountain Province

IPED Challenges in 4 Ps	Frequency	Percentage
Purpose of IPED	7	13%
Processes in Implementing IPED	17	31%
Praxis of IPED Implementation	23	42%
Perspectives of Duty Bearers	8	15%
Total	55	100%

The researcher categorized the challenges that are besetting the implementation of Indigenous Peoples Education in Mountain Province based

on the responses of her respondents using 4Ps – Purpose, Processes, Praxis, Perspectives.

## **Praxis of IPED Implementation**

Praxis according to the Merriam-Webster dictionary is the practical application of a theory or the customary practice or conduct. In the implementation of Indigenous Peoples Education, respondents and interviewees, cited different praxis which challenged it.

One glaring reality is the commitment of the duty bearers to make things happen. As one interviewee mentioned, there are already so many trainings done in contextualization but most of those who attended have not openly practiced contextualization yet. Others have set targets as a school or in their Individual Performance Commitment but which they have not met. While other teachers admitted to having enhanced their skills in different aspects like in ICT as they contextualized learning materials, other teachers have used the lack of skills needed in ICT and research as a reason not to try to contextualize.

While the national office downloads IPED funds to the Division Offices, and sometimes the Division Offices, shares it to fund District IPED Activities as was glimpsed from an IPED Report prepared by the IPED Coordinator, Howard Poking. However, these funds were used to fund workshops at the District level and it did not particularly address school needs in IPED implementation. Thus, it became a practice at the school level for teachers and the school heads to use the MOOE, find willing financial supporters or fund IPED activities or activities from their own pockets.

Lack of funds are compounded by the lack or limited knowledge that results in distorted perspectives and non-full acceptance and questionable attitude of teachers, school heads and other stakeholders. In the words of Antonio Cayyog,

one elder interviewee, some teachers see IPED as a burden thus are not sold to it *ken han da ipapati* (they don't give their all).

Admittedly, IPED praxis are developed depending not only on the teachers but more on the leadership in the school and the community. As a group of teachers admitted, "We tried because our school head is so persistent." But, as some respondents said, there is still a problem with the integrity of sources, in research, since accounts are usually passed from generations to generations and usually the mind cannot remember all so there are different if not conflicting versions. Further, one important support to IPED praxis is the alignment of the school calendar to the community calendar which obviously is not that consciously aligned.

## **Processes in Implementing IPED**

Challenges to processes on the other hand include the use of appropriate strategies in the teaching and learning, rebuilding of relationships between and among generations and the ancestral domain, and in the conduct of contextualization and validation of prepared instructional materials.

In the teaching-learning processes, the appropriateness of strategies employed in teaching the young their own culture and identity should really be considered. Respondents though encouraged that the young should really be involved in community activities for authentic learning to happen. This call is corroborated by the analyzed DLLs/ DLPs as it was seen that teachers use actual experiences in the AD to make learning happen as seen in Table 6.

The IPED activities involving elders and the community is challenging since as some respondents and interviewees cited, the young lost their confidence on the elders and the elders lost their confidence on the young, like the professionals. Thus, making them work together may entail rebuilding their

relationships first as a generation, in between generations and with the ancestral domain itself.

Preparation of contextualized instructional materials are really challenges which the stakeholders have to face due to their lack of skills, time constraints, integrity of sources, availability of elders, to name a few.

## **Purpose of IPEd Implementation**

So strong are the words of Lown and Chazov (1986) as cited by Suzuki (1997) that could well be the purpose of IPEd with, “We must convince each generation that they are transient passengers on the planet earth. It does not belong to them. They are not free to doom generations yet unborn. They are not at liberty to erase humanity’s past nor dim its future (p.13)” for in such “an interdependent universe human beings hold enormous responsibility; each individual is accountable, and every action has repercussions that reverberate far beyond the moment (p.12).”

In the experience of the Mangyan, and most IPs, experiences of underdevelopment and injustices resulting from a history of minoritization and marginalization left them to battle with poverty, illiteracy, poor health conditions, exploitation, discrimination and environmental degradation, and even the constant encroachment of lowlanders into their ancestral land. Mangyan leaders then realized that education is the key that will open the doors of development for them and for future generations. To them and to all IPs, it is not just education but an education that is appropriate and relevant to their own concerns as a people. (IPsEO, 2014, p. 5) Thus, Indigenous Peoples Education, an education rooted in their own life and culture.

Assimilation, according to Tulio (2008), is the learning and acceptance by one group of the beliefs and values of another group so that they gradually become virtually indistinguishable. This is what happened to some if not most of the

people of Mountain Province that they can hardly distinguish what makes the present education, without IPED, wrong.

Fermin (2004) in his earlier quest to know about the St. Louis Fair exhibition of the Igorots wrote, “. . . I asked friends, relatives and other Filipinos if they knew about the Filipino tribes exhibited in St. Louis. They all answered in the negative. I understood their ignorance because events like that are rarely taken up in Philippine history classes. I also found out that nothing has been written about the 1904 World’s Fair, or any other world’s fair for that matter from a Filipino point of view. Nothing has been recorded, in print or otherwise, to enable anyone to hear the voices of the nameless and powerless Filipino natives put on display. Nothing exists to remind Filipinos of this ignoble event and learn from it. That ignorance, stemming from the complete absence of anything written about the Filipino experience on that exposition . . .”

Assimilation, ignorance, deliberate cover-up and the non-acceptance of Filipinos of the fact that the foreigners, especially Americans, have not meant all good things for them, even in education (Scott, 1985). These, coupled with the continued errors in textbooks as cited by Go (2019) in his article with his words, “The damage they inflict is pernicious, profound and permanent. They lead to the miseducation of Filipino schoolchildren which in turn affects, in a most negative way, their chances of enrolling in good or better schools, or landing good jobs when they graduate.”

One interviewee, Florence Daguitan, voiced out that IPED should have a clear and higher purpose than that of the usual formal education. Like it should be used to decolonize learners as traditional education was used to colonize. Another interviewee brought out that IPED should be used to check what happened in the past and start correctly.

In a report submitted by Ankileng National High School in 2017 on their celebration of Indigenous Peoples Month celebration, Joshua Maxicon, vice-president of the Cultural Arts Troupe of the school who gave the welcome

remarks recognized the importance of IPED with his words, “gawis tay wada nan IPED isnan DepEd et masuluan nan ooskila isnan maibagay isnan nasiknan ay kaugalian o kultura (having IPED in DepEd is good since the learners will be taught appropriately).”

The purpose of IPED, while it had been implemented for more or less eight (8) years already seems to have not taken its root well. The words of some respondents of “preserving” culture and that Mother Tongue made learning English more difficult already marred the very purpose of IPED. To some of them IPED is but “opening the awareness of the learners.”

In the FGDs, the researcher was able to note that some of the respondents missed important points of IPED implementation as spelled out in the vision of Mountain Province as a people proud in the integrity of their ancestral domain and self-determination, open to cultural plurality, living in a caring and progressive community (DepEd-MP, 2015).

Since people empowerment and community leadership are some of the other purposes of IPED, then it has to be designed from the beginning to start from where the people are (IPsEO, 2014). For, in the words of Suzuki (1997), culture has evolved with lightning speed thus there is no need to go through all the same learning curves of every generation. Yet, behind all these lightning cultural changes are the ancestral experiences stored up in the instinctive reactions of organic matter, and in the functions of the body there is incorporated a living knowledge, almost universal in scope (Neumann, 1954). This as defined by Treffert (2019) is called genetic memory, a programmed memory with a vast amount of innate skills and knowledge. Carl Jung, as cited by Treffert, called this “collective unconscious” defined as broader concepts of inherited traits, intuitions and collective wisdom of the past.

## Perspective of Duty Bearers

Further, some interviewees cited that the teachers missed seeing culture on a higher and better perspective and to affirm, recognize the need, appreciate and teach their own identity as people. This could also be because the society and DepEd as an organization had been problem-focused in their organizational development that made duty bearers more skilled in looking for gaps and problems and magnifying these to make them bigger than they were before (Hammond, 2013). Some IPEd duty bearers failed to see that IPEd in itself is a practice of Appreciative Inquiry (AI) as described by Cooperrider and Whitney (1998) as the coevolutionary search for the best in people (and culture), their organizations (the society), and the relevant world around them (ancestral domain).

Some teachers had been more focused on the problems they meet in contextualizing the curriculum, as mentioned by Antonio Cayyog, one of the interviewees, that they failed to see how this sacrifice of theirs can bring out what AI terms as the positive change core which fundamentally builds a constructive union between a whole people and the massive entirety of what people talk about as past and present capacities: achievements, assets, unexplored potentials, innovations, strengths, elevated thoughts, opportunities, benchmarks, high point moments, lived values, traditions, strategic competencies, stories, expressions of wisdom, insights into the deeper corporate spirit or soul – and visions of valued and possible futures (Cooperrider and Whitney, 1998 as cited by Angway, 2018). It is according to Hammond (2013) approaches that focuses on life-giving forces of an organization, in this case of peoples, and affirming what is already well and nurturing them. It is as the Schools Division Superintendent Sally B. Ullalim, mentioned in one of her speeches, “How can you effect change in others, if you have not yet changed within?” Thus, the first one to be convinced that IPEd is meant to make education better in the province should be the duty bearers themselves, the frontliner – the teachers.

But the perspective of an individual is also very much affected by the perspectives of the duty bearers, which was developed within them through the years and was affected by their own knowledge, level of awareness and involvement and personal motivations. As explained in the Karrass website (2012), “Our personal motivations, concerns and ambitions also condition our responses to and acceptance of whatever is offered or set forth.”

**Figure 12.** IPED Implementation in Mountain Province



As mentioned by the FGD respondents and interviewees, individualism which is depicted in words as “Wasdin mang-ilas an-ak na (each should be responsible for his own child).” This is a change in perspective and practice from the child rearing practices as discussed by Alangui (2014) as a collective responsibility especially in the purok to which the child belongs. Alangui also pointed out that although the family has the primary responsibility of disciplining a child, there is a general view that the community has as much a right to help the child develop into a responsible adult and this is openly acknowledged by his parent-interviewee that rearing her children and teaching them about life is shared with the members of the purok as a community responsibility. Since schools failed to affirm the communalism being shared in the community, it faded and in its place is the shifting of the focus from the community to one’s own self. Other mentioned factors that affected IPED perspectives included economy, mass media, modernization, religion and even traditional education.

Figure 12 shows that the implementation of IPED in Mountain Province is done in the formal K to Grade 12, the Alternative Learning System and the Ancestral Domain Education which is done in so many ways as contextualization of the curriculum but its growth is restricted by the challenges (4Ps) pressing its growth in all sides. Truly, as Albert Einstein said, “We cannot solve our problems with the same thinking as when we created them.” Thus, for IPED to really flourish, there is a need to start changing the mindset of the very people who are implementing it.

## **Maintenance or Sustainability of IPED As K To 12**

While it is true that IPED has slowly taken its roots, it still has to dig deeper and be more anchored so storms of any kind cannot uproot it. The efforts of one can save the remains of the rich Igorot heritage before it reaches the tragedy Edward Curtis wrote to his friend Geroge Bird Grinnel on his passion to document the Indians of North America with “The Indians of North America are vanishing. There won’t be anything left of them and it’s a tragedy – a national tragedy . . . I think that I can do something about it.” (Touchie,2010) Thus, the accountability of being able to do something should not only fall on the shoulders of one but on the shoulders of all DepEd and the IP community elders and members (DepEd-MP, 2015).

Table 26 reveals the identified ways of improving the current state of IPED in Mountain Province which were voiced out by the FGD respondents and interviewees. While IPED has accordingly improved partnership and involvement of the elders and the community, there is still a cry for more involvement. In Belmer Yano’s (IPsEO community engagement coordinator) words, “bringing the community in the school and the school in the community.”

As seen in Table 26 there are still things to be strengthened or improved in the implementation of IPED as it is already existing, like monitoring and evaluation (4%), role of duty bearers (12%), school IPED implementation (4%),

**Table 26.** Identified Ways of Improving IPED Implementation in Mountain Province

Identified Ways of Improving IPED Implementation	Frequency	Percentage
Preparation of AD-based SIP	3	2%
Conduct of Researches and Improvement of Documentation	20	13%
Use of Technology for IPED	6	4%
Improving Perspectives on and/ or Refocusing IPED Efforts	22	14%
Continuous Development and Improvement of all Stakeholders	10	6%
Improving School IPED implementation	7	4%
Improving participation and involvement of all Stakeholders and Building of Community Partnerships for IPED Implementation	27	17%
Downloading of Funds for IPED at the School level	8	5%
Setting the Proper Mindset of Duty Bearers	8	5%
Use of Appropriate Methods and Strategies	7	4%
Establishment of Structures and Support Systems Other Than Curriculum	8	5%
Ensured Sustainable Application of Learning	6	4%
Strengthened Role of Duty Bearers (Elders and DepEd)	9	12%
Strengthened Monitoring and Evaluation	6	4%
Total		100%

Perspectives or refocusing IPED efforts (14%) and setting proper mindset of duty bearers(5%). There are also others which still have wanting actions such as research and documentation (13%), continuous development and improvement (6%), technology for IPED (4%), structures and support systems (5%), use of appropriate methods and strategies (4%). There are also suggested

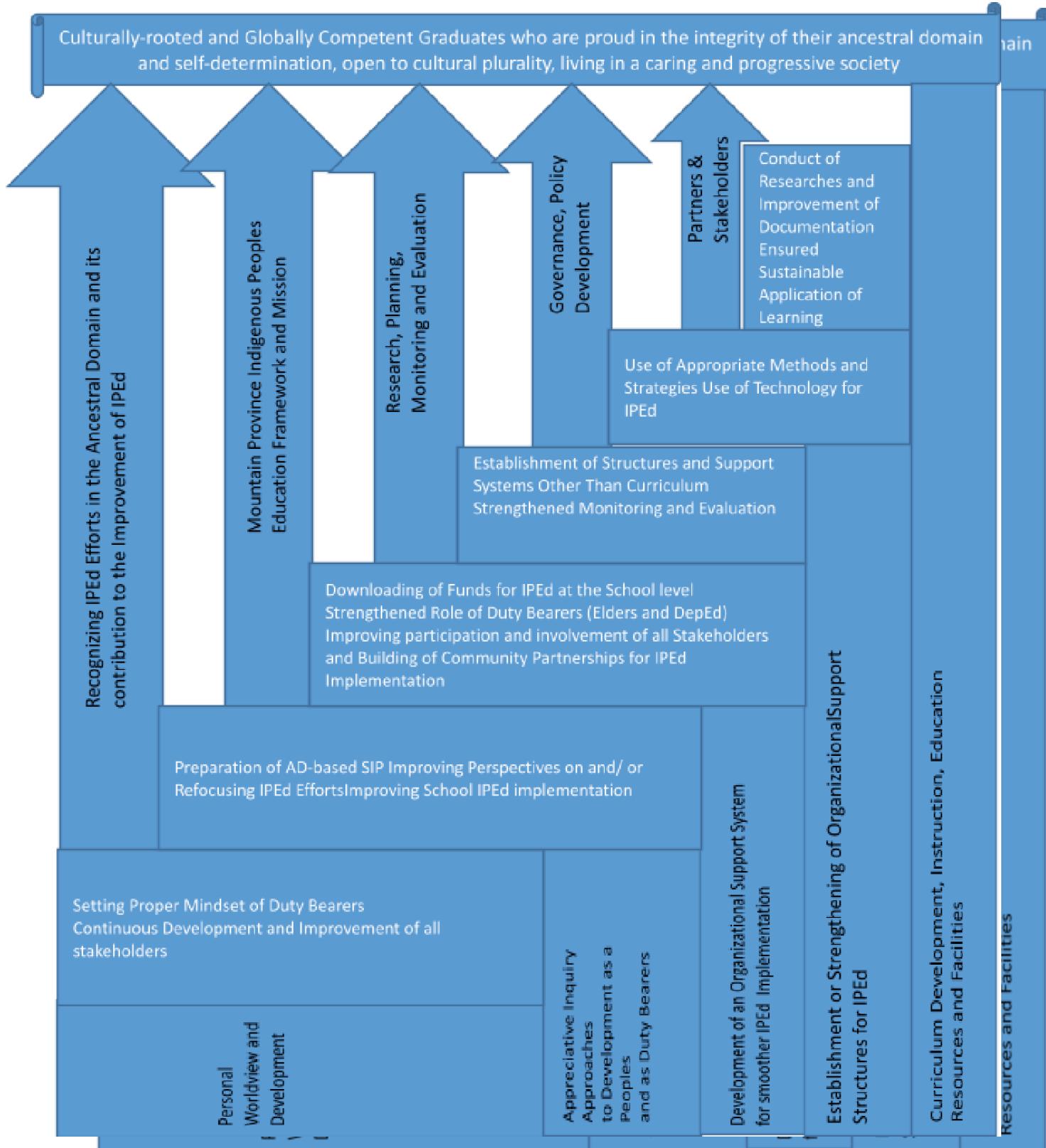
actions which may be radical in a way such as directly downloading IPEd funds to schools (5%) and ensuring sustainable application for learning (4%) which does not only entail school-wide action but includes actions from higher offices and/ or whole community efforts.



Yet, all efforts on IPEd will not work if these front liners – teachers, school heads and elders will not give their best efforts to make it happen. Kudos to them for their continuous dedication to service.

Figure 13 shows the Steps in Improving IPEd Implementation in Mountain Province as taken from respondents. These were arranged in a progressive manner supported by strategies which still need to be reviewed and/ or strengthened as shown by the pillars on the right side. The arrows on the left side, on the other hand, are established support systems and guidelines which may still need to be strengthened in some areas to arrive to the MP-IPEd vision of culturally-rooted and globally competent graduates who are proud in the integrity of their ancestral domain and self-determination, open to cultural plurality, living in a caring and progressive society. The steps represent the identified ways forward founded on the ancestral domain; RA 10533; DepEd Order 62, S. 2011; and the aim to deliver inclusive, quality, relevant, culturally-rooted and liberating education for all.

**Figure 13.** Steps in Improving IPEd Implementation in Mountain Province



IPEd as K to 12 has consciously and unconsciously penetrated DepEd-Mountain Province. The search for an appropriate implementation of K to 12 along with access and relevance; contextualization; use of culturally appropriate learning resources; hiring, deployment and continuous development; strengthening of appropriate multi-level units and employment of affirmative actions to eradicate discrimination has led to the strengthening of the implementation of Indigenous Peoples Education. Thus, K to 12 when done in accordance to its guiding principles of relevance, contextualized, learner-centered, spiral will lead, in the case of Mountain Province, to Indigenous Peoples Education. K to 12 then in the context of the IPs of Mountain Province is Indigenous Peoples Education.

Thus, the basic assumptions of this study were found to be true and correct since this study found out that the implementation of IPEd in Mountain Province is contextualized K to 12. It also proved that the implementation of IPEd facilitated the realization of K to 12 in Mountain Province. Thus, the intensified implementation of IPEd will result in an intensified K to 12 implementation.

IPEd has not only changed implementation of basic education in the schools but also in the whole ancestral domain. It has not only affected the consciousness and acts of the DepEd employees but all. It has stirred even the elders and all other stakeholders to reflect and work to make it better. IPEd to some is a panacea to the current problematic state of education which has an ulterior motive of checking the wrongs of the current education system.

In the wisdom of the Paracelis IPMR, IPEd is not only meant for DepEd to implement but for all to work on, especially the Indigenous Peoples Mandatory Representatives (IPMR) to tackle and include in their agenda.

## **Philosophical Implications**

In the end, the implementation of Indigenous Peoples Education is founded on constructivism as it supports an active contextualized process of constructing knowledge as it delves deep into the positive core of one's being as indigenous peoples as posited in appreciative inquiry. It is also espousing progressivism by being learner centered and with reconstructionism emphasizes on creating a better society through social reforms that starts at the thoughts developed from the experiences of learners in the schools as espoused by pragmatism. This active involvement of learners also develops in them the ability to make the right decisions democratically as emphasized by humanism.

IPED is transformative learning in itself as it changes lives of the people of Mountain Province who had faced disorienting dilemmas or experiences in the past with regards to their own identity. Thus, its strategies are making learning transformative, an ontological turn, as it fulfills the theory of change as both a process and a product.

# Chapter 4

## CONCLUSIONS AND RECOMMENDATIONS

From this research, the following conclusions and recommendations are derived.

### Conclusions

1. IPED, which is implemented in three modes of delivery as the formal ALS and the Ancestral Domain Education (ADEd) in Mountain Province, has not only changed the implementation of basic education in schools but also in the whole ancestral domain.
2. IPED has consciously and unconsciously penetrated and facilitated education in Mountain Province in the formal as contextualized K to 12, in the Alternative Learning System and in the whole Ancestral Domain itself.

### Recommendations

1. For IPED to be in its best yet, it must involve in all aspects the full commitment of all internal and external stakeholders of education in the different Government Agencies, Non-Government Organizations, Civic Society Organizations, Local Government Units including the Indigenous Peoples Mandatory Representatives (IPMRs) and the whole community people as the elders.

2. IPED must be implemented in accordance to the guiding principles of K to 12 which are relevance and responsiveness, cultural sensitivity, contextualized and global, learner-centered, research-based, developmentally and pedagogically-appropriate, applying known to the unknown, spiral progression and the MP-IPED framework of participation, inclusivity, empowerment, rights-based, founded on the clear and common understanding of the key and fundamental documents and elements. If these be so then MP will be able to attain its IPED vision of a people proud in the integrity of their own identity and self-determination, open to cultural plurality, living in a caring, self-sustained and progressive community, promoting AD-based IKSPs for the well-being of the ancestral domain.