



LEVEL OF IMPLEMENTATION OF INDIGENOUS PEOPLES EDUCATION PROGRAM IN AGUSAN DEL SUR, PHILIPPINES

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Abstract

The study assessed and evaluated the level of implementation of IPed program in the selected elementary schools in the division of Agusan Del Sur, Philippines. Using descriptive-survey design, the researcher assessed the IPed program in the following parameters: pedagogy and methodology, indigenous knowledge systems and practices, curriculum and content, language of instruction, teacher training, materials, and assessment and evaluation. The researcher made use of purposive sampling to identify the number of respondents. Respondents were teachers, school head, IP elders and IP learners from eight schools implementing IPed program. Results showed that in terms of pedagogy and methodology and indigenous knowledge systems and practices got a “satisfactory” rating while curriculum content and planning, language of instruction, teacher training, materials, and assessment and evaluation got a “poor rating”. Therefore, the researcher recommended that the Department of Education must intensify the participation of stakeholders in the instructional materials design and development. Curriculum design and framework must come from the grassroots that reflects the community life of the IPs/ICCs. Also, it was recommended that teachers need to understand the IPed policy to help them align their methods of instruction to the cultural upbringings and indigenous learning systems of the IPs/ICCs.

Keywords: Indigenous Peoples Education, Curriculum, Indigenous People.

1. Introduction

The right to education is a universal right. It is needed to reach out to people from all walks of life all over the world. Exercising such right can open opportunities for the well-being of the people regardless of race, culture, or ethnic group. However, although education is a right for all people in the country, it is not always enjoyed by all groups of individuals. Among the groups of people deprived of quality education are the minorities and the indigenous peoples (IPs).

Indigenous peoples need to enjoy the right to education. They have to be given quality education the same as those experienced by the urban children not only because they need the knowledge and traits but more so because of the cultural histories and their interactions with the natural resources embedded in their group. United Nations Educational Scientific and Cultural Organization (UNESCO) Convention emphasizes that indigenous peoples have the right to high quality and culturally respectful education which is protected by the number of international human rights. On the other hand, Constantino (2016) pointed out, “Education is a human right that IP still do not benefit from”. Unless indigenous’ rights and identity are respected, ASEAN’s goal of development with equity, democracy, and respect for human rights can be achieved (AIPP, IWGIA, and FORUM-ASIA, 2010). Researchers describe the IPs are those living in far-

flung, hard to reach areas. They are considered as the most deprived, underprivileged people in terms of delivery of government and non-government basic services like that of quality education. In the Philippines, among these community groups are those residing in the highlands of Mindanao. They are collectively called the Lumads. One of the provinces being a home for these IPs/ICCs is Agusan Del Sur. It is a home for four indigenous peoples: Manobos, Higaonon, Talaandig, and Banwaon.

According to Abejuela (n.d.), the existence of the Republic Act 8371 or the Indigenous Peoples' Rights Act (IPRA) ordains the legal framework for addressing indigenous peoples' poverty. It aims at improving the economic status of the indigenous people of the country's "poorest of the poor" through legislation by correcting the historical errors that led to the systematic dispossession of and discrimination against the indigenous peoples. IPRA gives emphasis to the right to education among the IPs. IPRA serves as the legal basis for the education of IPs both formal and non-formal education. The formal sector comprises the three levels: elementary (K-Grade 6), secondary (Grade 7-Grade 12) and tertiary. Each school works towards the development of appropriate programs and projects related to the curricula with appropriate teaching materials and resources.

The Department of Education (DepEd), pursuant to Philippine Republic Act No. 10533 known as the Enhanced Basic Education Act of 2013, has given emphasis to indigenous education. Supporting this, DepEd issued the Order No. 62, series 2011 which presents the adoption of the National Indigenous Peoples Education (IPEd) Policy Framework for the regions which implement the IPEd Program. The program is a long-awaited dream of the IPs, the provision of a culture-sensitive curriculum that responds to their well-being. However, despite the efforts exerted to intensify the IPEd implementation in the DepEd schools for the realizations of IP aspirations, several problems and challenges are still experienced by administrators, teachers, parents, and even students. While there are laws and mandates from the DepEd in the adoption of IP education in the curriculum, it is relevant to evaluate the implementation of the IPEd in the present educational system.

2. Study Objective

Generally, the main objective of the study was to assess and evaluate the level of implementation of IPEd program in the selected elementary schools in the division of Agusan Del Sur, Philippines. IPEd program in the following parameters: pedagogy and methodology, indigenous knowledge systems and practices, curriculum and content, language of instruction, teacher training, materials, and assessment and evaluation. Results of which would be used as a basis for providing intervention strategies and to fill in the gaps towards the successful implementation of the IPEd program in the province of Agusan Del Sur.

3. Study Methodology

The study made use of descriptive-survey method to assess the IPEd programs in eight IPEd implementing schools in two school divisions: Division of Agusan Del Sur and Division of Bayugan City. Using convenience sampling technique, the respondents of the study were identified. The respondents were classroom teachers, school head, IP elders and IP learners. Convenience sampling technique was used since the main goal was to evaluate the IPEd using descriptive statistics. The study made use of an adapted research questionnaire from King and Shielmann (2004) and DepEd Order Number 62, series 2015. Items were modified to suit to the needs of the present investigation. The questionnaires underwent validation by experts in the field. From DepEd-Regional Education Program Supervisor-IPED, DepEd-REPS-SBM, Division

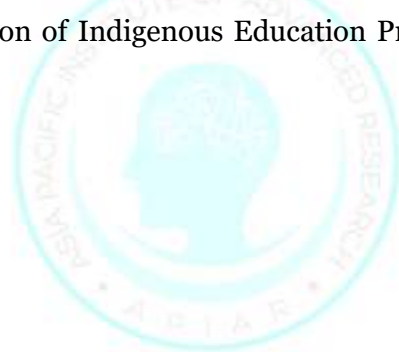
EPS- IPED of the divisions of Agusan del Sur and Bayugan City. Revisions were made from their suggestions.

For data collection, a letter of permission was sent to the concerned offices including DepEd Division Office, District Office, and Principal's office. Written permission was also sent to the NCIP Regional Director for her approval. It was then presented to the tribal chieftains of the barangays where the selected school located for their consent. A letter of permission was also sent to barangay captains for their information and approval. For data analysis, inferential statistics were not performed because of limitations and practical considerations of the research topic. The only descriptive statistics being used was means supported by the likert scale.

4. Results and Discussion

The following are the results of the study: Table 1 presents the implementation of indigenous education program in terms of Pedagogy and Methodology. Overall, the mean of 3.15 showed that the implementation of IPED in terms of pedagogy and methodology is satisfactory. This is in relation to the DepEd's thrust of contextualizing, indigenizing and localizing lessons and instructional materials e.g. stories, books, and the like to give the learners the opportunity of learning with first-hand experience. Baniwa (2006) relates an understanding of indigenous education with the understanding of the life cycle, which is marked by actions of communitarian learning. The basic teachings, which reverberate from this social co-existence, are moral, spiritual, and made of the collective action integrated with nature.

Table 1. Level of Implementation of Indigenous Education Program in terms of Pedagogy and Methodology



Pedagogy and Methodology	Mean	Verbal Description
1. Education is seen as connected to all aspects of life, the well-being of learners.	3.13	Satisfactory
2. Education is seen as connected to the environment.	3.34	Satisfactory
3. Education is seen where methods are used by parents to teach their children how to prepare food or keep house are incorporated in the school.	3.19	Satisfactory
4. The situation of indigenous communities is the starting point for developing the potential of learners.	3.13	Satisfactory
5. The situation of indigenous communities is the starting point for developing their own views, values, priorities, and aspirations.	3.22	Satisfactory
6. Indigenous community members, parents and elders are consulted and involved regarding what their students should, and want to, learn – and when and how – as a basis for identifying pedagogical principles.	3.25	Satisfactory
7. Indigenous community members, parents and elders are consulted and involved regarding what their pupils should learn – and when and how – as the basis for identifying teaching methods at the start of the program.	3.06	Satisfactory
8. Both formal and non-formal, as well as traditional and modern, teaching methods are used, based on the study of traditional teaching methods at home.	3.16	Satisfactory
9. Both formal and non-formal, as well as traditional and modern, teaching methods are used, based on the study of traditional teaching methods in the community like excursions, to learn about the cultural significance of places.	3.00	Satisfactory
10. Both formal and non-formal, as well as traditional and modern, teaching methods are used, based on the study of traditional teaching methods in participation in ceremonies with family members, to learn about rituals, associated songs, dances, astrological observations, etc.	3.06	Satisfactory
11. A co-operative, interactive and reflexive learning-teaching process is promoted, based on all aspects of knowledge.	3.19	Satisfactory
12. A co-operative, interactive and reflexive learning-teaching process is promoted, based on the experience of learners.	3.13	Satisfactory
Overall	3.15	Satisfactory

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Table 2 presents the level of implementation of indigenous education program in terms of Indigenous Knowledge and Practices Systems (IKSP) where respect for, and recognition of ownership of indigenous communities as holders of indigenous knowledge has the highest mean of 3.34 which goes to show that it is satisfactorily implemented. This is indeed supported by the community elders that any initiative that relates to education which the teachers are doing inside the school are consented by them. IKSPs are local knowledge cultural practices, traditions developed over years of experimentation and are passed orally from generation to generation. The results indicated that the IPed implementing schools according to the perspectives of the respondents took into account the mandate of the DepEd that the curriculum is culture-specific and embodies the basic core ideas inclusive of the responsibility for indigenous ancestral domains, IP skills, knowledge in IP culture, love and pride in their culture and basic functional literacy skills. UNESCO (2003) defines “local and indigenous knowledge as cumulative and complex bodies of knowledge, know-how, practices, and representations that are maintained and developed by peoples with extended histories of connections with the natural environment. These cognitive systems are part of a complex that also includes language, cultural practices, rituals, and world view.

Table 2. Level of Implementation of Indigenous Education Program in terms of Indigenous Knowledge Systems

Indigenous Knowledge Systems	Mean	Verbal Description
1. Respect for, and recognition of ownership of indigenous communities as holders of indigenous knowledge.	3.34	Satisfactory
2. Respect for, and recognition of ownership of, indigenous communities as holders for their specific ways of generating and transmitting knowledge.	3.22	Satisfactory
3. Identification and incorporation of relevant local cultural knowledge with the participation and informed consent of indigenous communities and elders in the planning of programs.	3.16	Satisfactory
4. Identification and incorporation of relevant local cultural knowledge with the participation and informed consent of indigenous communities and elders in the selection of teaching methods.	3.03	Satisfactory
5. Identification and incorporation of relevant local cultural knowledge with the participation and informed consent of indigenous communities and elders in the design of curricula.	3.06	Satisfactory
6. Identification and incorporation of relevant local cultural knowledge with the participation and informed consent of indigenous communities and elders in the production of educational material.	3.09	Satisfactory
7. Stories, diaries, textbooks, etc., are produced by indigenous teachers.	2.91	Satisfactory
8. Non-verbal education materials are produced by indigenous teachers.	2.97	Satisfactory
9. The active participation of students and community members who serve to develop a curriculum founded on indigenous people's cultural identity.	2.84	Satisfactory
10. The active participation of students and community members who serve to develop a curriculum founded on indigenous people's cultural history.	2.75	Satisfactory
Overall	3.04	Satisfactory

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Table 3 shows an overall mean of 2.15 or described as poor in terms of the schools' curriculum content and planning that place emphasis on and are connected to indigenous culture, knowledge, and language. The indicator "include seasonal-environmental curricula" was rated the highest by the respondents with a mean of 2.41 while the indicator "include the use of the local of flora" with a mean of 1.92 which means a poor level of implementation in terms of curriculum and planning is concerned. It could be construed that the inclusion of local flora and fauna is not evident in the curriculum or the respondents were not familiar with the local flora and fauna since they were newly hired and new to the locality.

Table 3. Level of Implementation of Indigenous Education Program in terms of Curriculum Content and Planning.

Curriculum Content and Planning	Mean	Verbal Description
1. are designed with the active involvement of indigenous communities.	2.31	Poor
2. gradually integrate indigenous and Western forms of knowledge	2.13	Poor
3. gradually integrate indigenous and Western ways of knowing.	2.14	Poor
4. are place- and culture-based.	2.02	Poor
5. include seasonal-environmental curricula.	2.41	Poor
6. include the use of local flora	1.92	Poor
7. include the use of local fauna.	1.98	Poor
8. reflect the interrelation of subjects.	2.34	Poor
9. also promote positive attitudes to indigenous languages to promote understanding, tolerance and solidarity between different cultural groups.	2.20	Poor
10. also promote positive attitudes to indigenous cultures among the non-indigenous population, to promote understanding, tolerance and solidarity between different cultural groups.	2.01	Poor
Overall	2.15	Poor

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Table 4 shows the level of implementation of indigenous education program in terms of language of instruction. It can be seen that recognizing the language is not only a tool for communication and knowledge but also a fundamental element of cultural identity receives the lowest mean of 1.89. The highest mean is indicator teaching and learning indigenous knowledge and curricula through indigenous language and produced material in indigenous languages with a mean of 2.32. The table further presents that all indicators have a mean ranging from 1.51 to 2.50 which fall within a poor level of implementation. Supporting this, The Educator (2016), an online magazine based in Australia, revealed that improving language skills can have profound academic and social benefits for children, both in early childhood and later in life. As cited by Kavanagh (2006) language and culture are at the heart of everything a school does, and their inclusion in the education process must be seen as a requirement, not an option.

Table 4. Level of Implementation of Indigenous Education Program in terms of Language of Instruction

Languages of Instruction	Mean	Verbal Description
1. Recognizing that language is not only a tool for communication and knowledge but also a fundamental element of cultural identity.	1.89	Poor
2. Teaching and learning indigenous knowledge and curricula through indigenous language and produced material in indigenous languages.	2.32	Poor
3. Teaching and learning indigenous knowledge and curricula through the use of locally researched and produced material in indigenous languages.	2.12	Poor
4. Teaching and learning of and through the mother tongue in early schooling and literacy instruction.	1.90	Poor
5. Teaching and learning of and through the mother tongue moving on to learning other languages in a culturally appropriate and gradual way, according to learners' capacities and needs.	2.28	Poor
6. Involving native speakers of indigenous languages as teachers.	2.14	Poor
7. Learning other languages as a basis for cross-cultural understanding and tolerance	2.18	Poor
Overall	2.12	Poor

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Table 5 presents that all items describing teacher's training were rated poor. The highest and the lowest means of 2.42 and 2.01, respectively, exposed that the implementation of the IPED program in terms of teachers' training is poor. This is supported by Vermunt (2014), high-quality teacher learning influences student-learning outcomes as a result. Teachers must learn cognitive and metacognitive learning processes in order to meet learning outcomes in the form of changed beliefs about their practice or, even better, change in behavior. Also, Meneses (2003) contends that the quality of teachers is an important factor to consider in evaluating the pupils' survival in school. Teachers whose personality is persistent, preserving, reliable, tolerant, determined and enthusiastic can contribute significantly to the academic performance of pupils.

Table 5. Level of Implementation of Indigenous Education Program in terms of Teacher Training

Teacher Training	Mean	Verbal Description
The school has competent and qualified teachers who are:		
1. familiar with indigenous culture as well as the national culture.	2.22	Poor
2. familiar with indigenous language as well as the national language.	2.36	Poor
3. respectful to indigenous concepts and values regarding education.	2.16	Poor
4. respectful to indigenous concepts and values who engage in an interactive process with indigenous communities and students.	2.42	Poor
5. using and creating responsive and experiential teaching methods in cooperation and consultation with the indigenous community.	2.01	Poor
6. using and creating responsive and experiential teaching materials in cooperation and consultation with the indigenous community.	2.06	Poor
7. trained in bilingual teaching methods.	2.29	Poor
8. trained in language-training methodologies.	2.16	Poor
9. open to continuous assessment of their work.	2.06	Poor
10. open to continuous assessment of their teaching practices.	2.03	Poor
11. trained in teacher-training programs organized in cooperation with indigenous peoples' organizations and communities.	2.20	Poor
12. trained in teacher-training facilities organized in cooperation with indigenous peoples' organizations and communities.	2.18	Poor
13. selected in consultation with indigenous communities.	2.24	Poor
Overall	2.18	Poor

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Similar to the results in Table 5, there is also a poor implementation of the IPED program in terms of materials used. This is evidenced by low means in all items exposed in Table 6. Both the highest and lowest means show an evidently poor manifestation of the corresponding items. Bearing the mean of 2.13, respondents perceived that there is a poor usage of materials that are translated in indigenous languages and incorporating indigenous knowledge produced with the participation and consent of indigenous communities, teachers, and learners. This is true to newly hired teachers where in most cases, they depend on what is provided by the Department. Consequently, they said low means resulted in an overall mean of 2.25 suggesting that instructional materials must be improved along with the implementation of the IPED program. AusAID (2012), through indigenization or localization, linked educational projects to basic education for students to easily adapt to the program and formal education. For example, reading and supplementary materials have been translated to cater to the youth. Teachers have also been trained to create curriculum as well as to prepare learning materials. Purchase of school facilities and supplies (including audio-visual and laboratory equipment) has certainly supplemented student learning.

Table 6. Level of Implementation of Indigenous Education Program in terms of. Materials

Materials		
	Mean	Verbal Description
The school makes use of and produces innovative and culturally adequate teaching material based on indigenous and Western educational concepts, including:		
1. material based on respect for the cultural values and specific relationship with nature of indigenous communities.	2.32	Poor
2. visual, sensual and practical materials for non-verbal communication.	2.22	Poor
3. material in indigenous languages and incorporating indigenous knowledge produced with the participation and consent of indigenous communities, teachers and learners.	2.13	Poor
4. material that promotes an interactive learning – teaching process.	2.41	Poor
5. material that provides an accurate picture and fair information on indigenous cultures and ways of life.	2.17	Poor
Overall	2.25	Poor

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

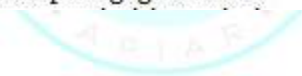
Table 7 displays the level of implementation of the Indigenous Education program in terms of assessment and evaluation. The highest mean of 3.25 suggests that there is a satisfactory assessment and evaluation of learning outcomes in terms of students' cultural knowledge, practical skills, and understanding and their ability to use these in different contexts. This is done through observation, practical assessment, linking students' performance at home with that in schools, standardized and non-based tests, when and where appropriate. Although bearing the lowest mean response of 2.91, still it manifests that program as a whole (in terms of the incorporation of indigenous culture and language): through committees are assessed evidently. Nakata (2007) emphasizes the necessity to develop curriculum and evaluation which accommodate the experiences and capacities of Indigenous pupils. This confirms the School Monitoring and Evaluation (SMEA) conducted by the school every quarter confirms the high level of implementation in the assessment and evaluation of the programs.

Table 7. Implementation of Indigenous Education Program in terms of Assessment and Evaluation

Assessment and Evaluation	Mean	Verbal Description
1. Learning outcomes (in terms of students' cultural knowledge, practical skills and understanding and their ability to use these in different contexts): through observation, practical assessment, linking students' performance at home with that in schools, standardized and norm-based tests, when and where appropriate.	3.25	Satisfactory
2. Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth, vis-à-vis the national curriculum): through self-assessment.	3.00	Satisfactory
3. Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth, vis-à-vis the national curriculum): through participatory research by educators.	2.94	Satisfactory
4. Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth, vis-à-vis the national curriculum): through observation and review by elders and parents.	3.00	Satisfactory
5. Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth, vis-à-vis the national curriculum): through observation and review by elders and parents.	2.94	Satisfactory

curriculum): through observation and review by parents

6. Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth, vis-à-vis the national curriculum): through interviewing students	3.09	Satisfactory
7. Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth, vis-à-vis the national curriculum): through comparing their learning activities in school.	3.13	Satisfactory
8. Teachers' performance (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for students, as well as their competence in regard local and national languages, and their cultural knowledge): through self-assessment.	3.09	Satisfactory
9. Teachers' performance (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for students, as well as their competence in regard local and national languages, and their cultural knowledge): through participatory research by teachers themselves.	3.03	Satisfactory
10. Teachers' performance (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for students, as well as their competence in regard local and national languages, and their cultural knowledge): through the involvement of indigenous communities in selecting, advising and assessing teachers.	2.94	Satisfactory
11. Teachers' performance (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for students, as well as their competence in regard local and national languages, and their cultural knowledge): through the provision of opportunities for teachers to expand their cultural knowledge.	3.06	Satisfactory
12. Teachers' performance (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for students, as well as their competence in regard local and national languages, and their cultural knowledge): through the provision of opportunities for teachers to expand their pedagogical skills.	3.16	Satisfactory



13. Curriculum (in terms of content, priorities, timing and the interrelation of subjects, based on national as well as cultural standards): through continuous review and redefinition by all educational actors.	3.00	Satisfactory
14. Materials (in terms of their accuracy and appropriateness, in relation to the local cultural context and natural environment): through establishing of review committees in the creation and review of textbooks and other curriculum materials.	3.03	Satisfactory
15. Materials (in terms of their accuracy and appropriateness, in relation to the local cultural context and natural environment): using multiple levels and perspectives in the creation and review of textbooks and other curriculum materials.	3.03	Satisfactory
16. Programs as a whole (in terms of the incorporation of indigenous culture and language): through meetings.	3.00	Satisfactory
17. Programs as a whole (in terms of the incorporation of indigenous culture and language): through committees.	2.91	Satisfactory
18. Programs as a whole (in terms of the incorporation of indigenous culture and language): through informal events to plan, review and redefine programs.	3.06	Satisfactory
Overall	3.04	Satisfactory

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

Table 8. Summary of Ratings

Parameters	Overall Ratings	Verbal Description
1. Pedagogy and Methodology	3.15	Satisfactory
2. Indigenous Knowledge System and Practices	3.04	Satisfactory
3. Curriculum Content and Planning	2.15	Poor
4. Language of Instruction.	2.12	Poor
5. Teacher Training	2.18	Poor
6. Materials	2.25	Poor
7. Assessment and Evaluation	3.04	Poor

Note: Means falling within the intervals 1.00-1.50: Very Poor, 1.51-2.50: Poor, 2.51-3.50: Satisfactory, 3.51-4.50: Very Satisfactory, 4.51-5.00: Outstanding

5. Conclusions

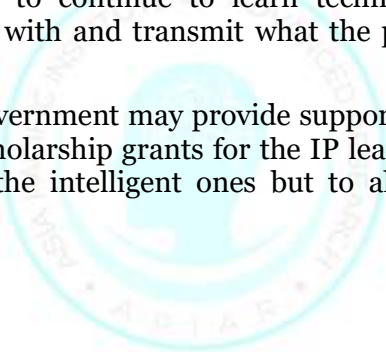
Based on the findings, the following conclusions were drawn:

The implementation of IPed in the school divisions of Agusan del Sur and Bayugan City still need more planning and coordination among internal and external stakeholders. The usual "birth pains" are still there and are felt by the school heads and teachers at the implementing schools; thus, the pupils and their parents are still adjusting in their objectives of IPed. Much work is still to be done although the schools are trying their best to achieve the purpose of the program. Consistent consultation with DepEd Regional coordinators, Division coordinators, NCIP Regional coordinators, Community elders shall be done to improve the current implementation of IPed and that objectives and goals can be achieved.

6. Recommendations

Based on the conclusions drawn, the following recommendations are offered for consideration:

1. There is a need for the DepEd to further intensify the participation of stakeholders who are experts in the language used in the community as part of the team to develop the teaching materials translated into mother tongue of the IPs.
2. Curriculum design must come from the grassroots since the DepEd has provided information regarding the needs of IP learners and of what are being practiced in the school with consultation from the community elders. DepEd also needs to provide training on drafting or designing an appropriate IP curriculum, on the use of the community's mother tongue to facilitate learning.
3. Teachers, who are competent in the language used in the community, must be assigned to teach Grade 1 to Grade 3. School Heads need to closely supervise, monitor, and evaluate the areas of the IPed implementation. School heads are also encouraged to seek support from other agencies or NGOs regarding the relevant programs for indigenous peoples.
4. Teachers must fully understand the IPed curriculum so that they will be able to align their methods of instruction with the dominant language in the community. Teachers need to understand the culture, practices, and traditions of the community they are assigned to. They need to continue to learn techniques and strategies on how to effectively communicate with and transmit what the pupils should learn in school and outside the school.
5. Other agencies of the government may provide support systems of the DepEd programs and projects. Provide scholarship grants for the IP learners to support their daily needs in school not only for the intelligent ones but to all IP learners regardless of their academic performances.



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