

INDIGENOUS PEOPLES EDUCATION (IPED) IN TEACHING PUBLIC SECONDARY SCHOOL

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Abstract. The study determined the implementation of Indigenous Peoples Education (IPEd) program of public secondary school teachers of Alfonso Lista, school year 2024-2025. This study relied heavily on the descriptive-correlational quantitative method of research. Using an adapted questionnaire, 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 study was limited in the 6 public secondary schools of Alfonso Lista. The respondents of this study were the one hundred fifty-six (156) public secondary teachers. Majority of the respondents has teaching experience of 10 years and below, and attended 0 to 5 IPED trainings/seminars and workshop. Results revealed that the level of implementation of Indigenous Peoples Education (IPEd) in Alfonso Lista is satisfactory. Moreover, there is a significant relationship between the variables in the implementation of IPED program when grouped according to the profile of respondents. The findings further suggest that increased teaching experience and participation in IPEd-related trainings significantly enhance teachers' effectiveness in program implementation. It is therefore recommended that more opportunities for IPEd-specific professional development be provided to support teachers in deepening their understanding and delivery of culturally responsive instruction.

Keywords: *indigenous knowledge, Systems and Practices (IKSPs), Indigenous Peoples Education (IPED), Ifugao*

Introduction

The Philippines is a mosaic of diverse Indigenous Peoples (IPs), with unique cultural heritage, languages, and traditions interwoven throughout the country. Approximately 14-17 million Indigenous Peoples, constituting around 11-19% of the total population, reside in the Philippines, with the majority concentrated in Northern Luzon (33%, primarily in the Cordillera Administrative Region) and Mindanao (61%), alongside smaller groups in the Visayas (UN, 2007). Among these communities, the Ifugaos of the Cordillera region possess a rich history that reflects a deep connection to their ancestral lands and knowledge systems, which have been passed down through generations. This heritage is not merely a relic of the past but a living practice that continues to shape the identity, resilience, and worldview of the Ifugao people (Reyhner and Singh, 2014). The protection and perpetuation of this cultural heritage emphasize the critical role of education. Quality education is not only a fundamental human right as outlined in global agreements like the Universal Declaration of Human Rights (UN, 2007) and the Declaration on the Rights of Indigenous Peoples (UN, 2007), but it also serves as a means of preserving cultural identity. Yet, access to education that is culturally relevant remains uneven, especially among marginalized and Indigenous people. An estimated 476 million Indigenous Peoples make up about 6% of the global population, with 19% living in poverty. The disconnect between educational systems and Indigenous cultures often leads to a loss of cultural identity, as many IP communities find themselves

excluded from education that respects their heritage. This setting demonstrates a broader challenge. While education has the potential to uplift and empower, its misalignment with cultural contexts can deepen existing inequities.

This challenge is acutely felt in the Philippines, where the mainstream educational system has historically prioritized assimilation into broader national frameworks over the preservation of Indigenous knowledge and practices. Despite the rich diversity of the country's Indigenous cultures, their perspectives have often been sidelined, resulting in a system that inadequately addresses the unique needs of Indigenous learners. The 1987 Philippine Constitution, however, marks a turning point by explicitly recognizing the rights of Indigenous cultural communities, including their right to education that respects their cultural integrity. Further strengthening this mandate, the Indigenous Peoples Rights Act (IPRA) of 1997 established the right of IPs to manage their educational systems, emphasizing the need for schools to integrate Indigenous Knowledge Systems and Practices (IKSPs) and to employ their native languages as mediums of instruction. Building on these constitutional guarantees, the Department of Education (DepEd) introduced the Indigenous Peoples Education (IPed) Program, guided by DepEd Order No. 62, s. 2011, and DepEd Order No. 32, s. 2015. These orders aim to create a curriculum that is learner-center, inclusive, and culture-sensitive-values that are critical in addressing the diverse needs of Indigenous students. By emphasizing a rights-based approach, the IPed Program seeks to embed the principles of participation, inclusion, and empowerment into the educational process. The program is thus positioned not only as a vehicle for academic achievement but also as a means of sustaining and revitalizing Indigenous cultural practices.

However, the translation of policy into practice is complex, and ensuring that the IPed Program reaches its full potential requires the commitment and collaboration of multiple stakeholders. The African proverb, "It takes a whole village to raise a child", captures the essence of this endeavour. DepEd officials, school administrators, teachers, local government units, community leaders, and even the parents play crucial roles in creating a learning environment that is truly reflective of Indigenous cultures. Such collaborative efforts are essential in ensuring that the curriculum mirrors the values, traditions, and aspirations of the Indigenous communities it serves, hence bridging the gap between standardized education and the lived experiences of Indigenous learners. In the context of Alfonso Lista, Ifugao, where the community's cultural identity is both a source of pride and a crucial foundation for learning, the implementation of the IPed Program brings unique challenges and opportunities. The struggle to balance standardized curricula with the cultural contexts of Ifugao learners often results in a disconnection between classroom instruction and the rich heritage of the students (Banes and Cruz, 2021). Addressing these challenges requires effective strategies, dedicated resources, and a genuine commitment to cultural inclusion. The aim of this study is to assess the efficacy of the Indigenous Peoples Education (IPed) Program in public secondary schools in Alfonso Lista, with a particular emphasis on the educational outcomes and cultural preservation of Ifugao students. It also aims to investigate the perspectives of a variety of stakeholders, such as DepEd officials, instructors, students, parents, and community leaders, in order to identify both the successes and the challenges associated with the program's implementation. This research endeavors to address critical voids in the literature regarding the local application and efficacy of the IPed Program by addressing these elements.

Although national-level policies such as the Indigenous Peoples Rights Act (IPRA) and the IPed Program establish frameworks for culturally inclusive education, there is a scarcity of research that assesses the practical application of these policies in particular Indigenous contexts. Particularly in Alfonso Lista, the distinctive educational and cultural requirements of the Ifugao community are not adequately investigated. The gap is in the comprehension of the local implementation dynamics of the IPed Program and the specific challenges encountered by stakeholders in the process of reconciling standardized curricula with the rich heritage of Ifugao learners. Also, the study examines the practical obstacles to the development of culturally responsive education and the absence of a comprehensive examination of the roles and contributions of stakeholders. The sustainability of incorporating Indigenous Knowledge Systems and Practices (IKSPs) into formal education is not adequately considered in the existing research, nor does it offer insights into how education can be improved to more accurately reflect the lived experiences and aspirations of Indigenous learners. The study endeavours to offer actionable recommendations for improving the implementation of the IPed Program in Alfonso Lista by utilizing this localized perspective. It aspires to contribute to the broader conversation regarding the significance of culturally embedded education by underscoring the necessity of collaborative endeavours among educators, policymakers, and Indigenous communities. This research aims to bridge the gap between policy intent and practical application by identifying effective strategies and fostering a deeper understanding of the relationship between education and cultural preservation. This will ensure that the educational system respects and sustains the cultural roots of the Ifugao people.

Materials and Methods

This study heavily relied on the descriptive-correlational method of research, which is quantitative in nature. This method involved data collection to test and analyze hypotheses or provide measurable answers to questions. According to Kumar (2014), a scenario, issue, or phenomenon can be methodically described using this approach. It can reflect views toward an issue, offer information, or describe a service or program in depth. Descriptive research aims to characterize, clarify, or validate hypotheses or goals pertaining to particular populations. The respondents of this study were the one hundred fifty-six (156) public secondary school teachers of Alfonso Lista. Total enumeration technique was used to determine the number of respondents. Total enumeration technique involves examining the entire population (*Table 1*). *Table 2* shows the frequency and percentage distribution of the respondents in terms of teaching experience. As pointed later, the teaching experience of the respondents' distribution are grouped according to the bracket 0-10 years, 11-20 years, 21-30 years, and 31 years and above. As gleaned in *Table 2*, teachers who taught for 0 to 10 years garnered the highest percentage with 59.0%, followed by 11-20 years with 30.1%, then 21-30 years with 9.0%. Lastly 31 years or more with 1.9%. *Table 3* presents that the respondents who attended 0-5 IPed trainings/seminars and workshop topped the list with 84.6%, followed by 6-10 IPED trainings/seminars and workshop with 15.4%. There were no teachers who attended 11 and above IPed trainings/seminars and workshop.

Table 1. *Distribution of respondents.*

School	Number of teachers
Namillagan National High School	18

Caragasan National High School	21
Potia National High School	27
Eastern Potia National High School	19
Pinto National High School	26
Sta. Maria National High School	45
Total	156

Table 2. Frequency and percentage distribution of the respondents according to teaching experience.

Teaching experience	Frequency (N)	Percentage (%)
0-10	92	59.0
11-20	47	30.1
21-30	14	9.0
31 above	3	1.9
Total	156	100.0

Table 3. Frequency and percentage distribution of the respondents according to IPED trainings/seminar and workshop.

No. of IPED training/seminar and workshop attended	Frequency (N)	Percentage (%)
0-5	132	84.6
6-10	24	15.4
11-15	0	0
16 above	0	0
Total	156	100

The instrument used in this study was adopted from Villaplaza (2021). The questionnaire covers the implementation of IPed in terms of pedagogy and methodology, indigenous knowledge and systems (IKs), curriculum content and planning, languages of instruction, teacher training, materials, and assessment and evaluation. Moreover, the instrument was piloted with thirty (30) public secondary school teachers of Ubao National High School of Aguineldo, Ifugao. For reliability testing, yielding a highly reliable computed score of 0.973. A 5-point Likert scale was employed to assess the level of implementation of IKs in terms of pedagogy and methodology (4.21-5.0=outstanding; 3.41-4.20=very satisfactory; 2.61-3.40=satisfactory, 1.81-2.60=poor, 1.00-1.80=very poor), indigenous knowledge systems, curriculum content and planning, languages of instruction, teacher training, materials, and assessment and evaluation. This scale was adopted from Villaplaza (2021) in her study on the Level of Implementation of IPed program in Agusan Del Sur, Philippines. The statistical tool used in this study is Descriptive Quantitative Statistics to get the frequency count, weighted mean, percentage and interpretation that were used to describe the respondents' profile and the level of IPed implementation. The formula used in the computation of the gathered data were as follows (Eq. (1) and Eq. (2):

$$\text{Mean score} = \sum x / n \quad \text{Eq. (1)}$$

$$\text{Percentage} = \left(\frac{x}{n} \right) \times 100 \quad \text{Eq. (2)}$$

Where, $\sum x$ =total score, n =number of cases, x =mean score. To determine the frequency distribution of the respondents, frequency count and percentage were used. Furthermore, to determine the level of implementation of the IPed program in Alfonso Lista, mean and weighted mean were computed. Pearson r was used to compute the significant relationship between the variables in the implementation of IPed program when grouped according to the profile of respondents.

Results and Discussion

The level of implementation of Indigenous Peoples Education (IPED)

Table 4 illustrates the implementation of the IPED program concerning pedagogy and methodology. The table illustrates that the aspect of indigenous communities' situations forming the basis for their views, values, priorities, and aspirations achieved the highest weighted mean of 3.99. In contrast, the indicator concerning the consultation and involvement of indigenous community members, parents, and elders in determining what students should learn, want to learn, and the methods of instruction, received the lowest weighted mean of 3.43. Furthermore, all indicators of the IPED implementation program regarding pedagogy and methodology received a very satisfactory rating, with an overall mean of 3.74. This corresponds with DepEd's focus on contextualization, indigenization, and localization of the school curriculum, which entails customizing lessons, classroom and school activities, and instructional materials to offer learners genuine learning experiences. Giamellaro (2014) posits that contextualization enhances conceptual understanding by integrating measurable aspects of experience, thereby offering potential for advancing empirical insights into the influence of experience on learning. Lorbis (2019) study supports this notion, indicating that the teaching and learning process is enhanced through the Contextualized Teaching and Learning (CTL) Approach, which allows students to construct meaning by connecting content with their experiences. Domantay et al. (2017) demonstrated in their study "Contextualized and Localized Teaching as a Technique in Teaching Basic Statistics" that students who received both contextualized and localized teaching significantly outperformed their peers who were only exposed to contextualized teaching on empirical type tests.

Table 4. *Implementation of Indigenous Peoples Education (IPED) in terms of pedagogy and methodology.*

Indicators	Mean	Qualitative description
Education is seen as connected to all aspects of life, the well-being of learners.	3.73	Very Satisfactory
Education is seen as connected to the environment.	3.73	Very Satisfactory
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.	3.95	Very Satisfactory
The situation of indigenous communities is the starting point for developing the potential of learners.	3.99	Very Satisfactory
The situation of indigenous communities is the starting point for developing their own views, values, priorities, and aspirations	3.93	Very Satisfactory
Indigenous community members, parents, and elders are consulted and involved regarding what their students should, and want to, learn – and when and how- as basis for identifying pedagogical principles.	3.89	Very Satisfactory
Indigenous community members, parents, and elders are consulted and involved regarding what their students should, and want to, learn – and when and how- as basis for identifying teaching methods at the start of the program.	3.43	Very Satisfactory
Both formal and non-formal as well as modern teaching methods are used based on the study of traditional teaching methods at home.	3.67	Very Satisfactory
Both formal and non-formal as well as 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.	3.72	Very Satisfactory
Both formal and non-formal as well as 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.	3.67	Very Satisfactory
A co-operative, interactive and reflexive learning- teaching is promoted, based on all aspects of knowledge.	3.67	Very Satisfactory
A co-operative, interactive and reflexive learning- teaching is promoted, based on the experiences of learners.	3.51	Very Satisfactory
Overall Mean	3.74	Very Satisfactory

Table 5 illustrates the execution of the Indigenous Peoples Education Program (IPEd) concerning Indigenous Knowledge Systems (IKS). The table indicates that respondents prioritized the indicator related to the "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," achieving a weighted mean of 4.17. This suggests that indigenous communities consent to the teaching methods employed by educators to integrate Indigenous Knowledge Systems and Practices (IKSPs) into their curricula. In contrast, the metric for "Stories, diaries, textbooks, etc., produced by indigenous teachers" obtained the lowest weighted mean of 3.28. This indicates that although indigenous teachers have created indigenized instructional materials, these resources are inadequate for all learners in Alfonso Lista. All indicators received a rating of very satisfactory, resulting in an overall mean of 3.76. The respondents demonstrate adherence to the Department of Education's mandate for a culture-specific curriculum. The importance of integrating indigenous knowledge into educational curricula and ensuring the involvement of indigenous communities is acknowledged. The results demonstrate a collaboration between indigenous communities and educational institutions in the planning and integration of indigenous knowledge into programs, teaching methodologies, materials, and the curriculum. This indicates that any initiatives concerning indigenous knowledge, systems, and practices (IKSPs) undertaken by educators receive the consent of indigenous communities. Donato-Kinomis (2016) supports the integration of IKSPs into the curriculum in his study "IKSPs in the Teaching of Science Among Secondary Public Science Teachers in Baguio City," which found that identified IKSPs effectively enhance the teaching of various science subjects. Pawilen (2021) found that the integration of indigenous knowledge into the Philippine secondary science curriculum enhances the relevance and responsiveness of science to the needs and context of the population.

Table 5. *Implementation of Indigenous Peoples Education (IPEd) in terms of Indigenous Knowledge Systems (IKS).*

Indicators	Mean	Qualitative description
Respect for, and recognition of ownership of indigenous communities as holders of indigenous knowledge.	3.90	Very Satisfactory
Respect for, and recognition of ownership of indigenous communities as holders for their specific ways of generating and transmitting knowledge.	3.97	Very Satisfactory
Identification and incorporation of relevant local cultural knowledge with the participation of informed consent of indigenous communities and elders in the planning of programs.	3.96	Very Satisfactory
Identification and incorporation of relevant local cultural knowledge with the participation of informed consent of indigenous communities and elders in the selection of teaching methods.	4.17	Very Satisfactory
Identification and incorporation of relevant local cultural knowledge with the participation of informed consent of indigenous communities and elders in the design of curricula.	3.82	Very Satisfactory
Identification and incorporation of relevant local cultural knowledge with the participation of informed consent of indigenous communities and elders in the production of educational materials.	3.93	Very Satisfactory
Stories, diaries, textbook, etc., are produced by the indigenous teachers.	3.28	Satisfactory
Non-verbal educational materials are produced by indigenous teachers.	3.47	Very Satisfactory
The active participation of pupils and community members who serve to develop curriculum founded on indigenous people's cultural identity.	3.59	Very Satisfactory
The active participation of pupils and community members who serve to develop curriculum founded on indigenous people's cultural history.	3.54	Very Satisfactory
Overall Mean	3.76	Very Satisfactory

Table 6 illustrates the implementation of the Indigenous Peoples Education Program (IPEd) in terms of curriculum and planning. The overall mean of 3.43 suggests that the

implementation of IPED in terms of curriculum and planning was deemed very satisfactory. The indicator "gradually integrate indigenous forms of knowledge" received the highest weighted mean of 3.66. This indicates that teachers are gradually integrating IKSPs into all learning areas. Conversely, the indicator "designed with the active involvement of indigenous communities" received the lowest weighted mean of 2.85 and was the only indicator rated as satisfactory by the respondents. This suggests that there is less participation from indigenous peoples in terms of curriculum content and planning. This could be attributed to the pandemic that lasted for two school years, during which face-to-face learning was prohibited. During this period, school activities, including IPED celebrations and other IPED-related activities, were also halted. Eduardo and Gabriel (2021) acknowledged the significant role of indigenous communities, stating that when properly "recognized" and given positive attention through holistic education, they could contribute significantly to national development. *Table 7* presents the implementation level of the indigenous education program concerning the language of instruction. The involvement of native speakers of indigenous languages as teachers yields the lowest weighted mean of 1.89. This suggests that respondents typically do not request native speakers' involvement in their classes due to their familiarity with the indigenous language of their region. The indicator related to "teaching and learning indigenous knowledge and curricula through the indigenous language and producing materials in indigenous languages" achieved the highest mean score of 3.87. The table indicates that the overall mean of 3.68 corresponds to a very satisfactory level of implementation. It is concluded that public secondary teachers in Alfonso Lista are exposed to indigenous languages or the vernacular dialects utilized by learners in the municipality. These findings align with Villaplaza (2021), asserted that language and culture are fundamental to all school activities, and their integration into the educational process should be regarded as essential rather than optional.

Table 6. *Implementation of Indigenous Education Program (IPED) in terms of curriculum content and planning.*

Indicators	Mean	Qualitative description
The curricula/ curriculum of the school are designed with the active involvement of indigenous communities.	2.85	Satisfactory
The curricula/ curriculum of the school gradually integrate indigenous form of knowledge.	3.66	Very Satisfactory
The curricula/ curriculum of the school gradually integrate indigenous ways of knowing.	3.48	Very Satisfactory
The curricula/ curriculum of the school are place-and culture-based.	3.51	Very Satisfactory
The curricula/ curriculum of the school include seasonal -environmental curricula.	3.46	Very Satisfactory
The curricula/ curriculum of the school include the use of local flora.	3.49	Very Satisfactory
The curricula/ curriculum of the school include the use of local fauna.	3.47	Very Satisfactory
The curricula/ curriculum of the school reflect the interrelation of subjects.	3.50	Very Satisfactory
The curricula/ curriculum of the school also promotes positive attitudes to indigenous languages to promote understanding, tolerance, and solidarity between different cultural groups.	3.46	Very Satisfactory
The curricula/ curriculum of the school also promotes positive attitudes to indigenous cultures among non-indigenous population, to promote understanding, tolerance, and solidarity between different cultural groups.	3.44	Very Satisfactory
Overall Mean	3.43	Very Satisfactory

Table 7. *Implementation of Indigenous Peoples Education (IPED) in terms of languages of instruction.*

Indicators	Mean	Qualitative description
Recognizing that language is not only a tool for communication and knowledge but also a fundamental element of cultural identity.	3.75	Very Satisfactory
Teaching and learning knowledge and curricula through indigenous language and produced materials in indigenous languages.	3.87	Very Satisfactory

Teaching and learning knowledge and curricula through the use of locally researched and produced material in indigenous languages.	3.65	Very Satisfactory
Teaching and learning of and through the mother tongue in early schooling and literacy instruction.	3.69	Very Satisfactory
Teaching and learning of and through the mother tongue moving on learning their languages in a culturally appropriate and gradual way, according to learners' capacity and needs.	3.69	Very Satisfactory
Involving native speakers of indigenous languages as teachers.	3.55	Very Satisfactory
Learning their languages as basis for cross-cultural understanding and tolerance.	3.58	Very Satisfactory
Overall Mean	3.68	Very Satisfactory

Table 8 illustrates the execution of the IPED program regarding teacher training. Subsequent analysis revealed that respect for indigenous concepts and values, which involves an interactive process with indigenous communities and students, achieved the highest weighted mean of 3.18. In contrast, the indicator related to training in language-training methodologies recorded the lowest weighted mean of 2.63. Additionally, all items related to teacher training received satisfactory ratings, with an overall mean score of 2.90. The majority of respondents participated in training seminars and workshops on IPED. This is elucidated by the guidelines on the Registry of Qualified Teachers (RQA) for educators, which allocate an equivalent point for IPED training. Consequently, before achieving permanency, it is essential for teachers to participate in IPED training. This is a consequence of the Department of Education's In-Service Training (INSET) program. INSET includes various activities and practices that engage teachers in enhancing their knowledge, refining their teaching skills, and increasing their job efficiency. Alilo (2020) indicated that teachers must engage in diverse training seminars and workshops to remain informed about contemporary strategies and methodologies in education, thereby aligning themselves with established teaching standards. An educator with enhanced teaching skills can effectively apply diverse instructional methods (Saira and Hafeez, 2021) and stimulate student interest in specific subjects (Giovazoliasa et al., 2019), thereby facilitating improved academic outcomes. Vermunt (2014) observed that high-quality teacher learning impacts student learning outcomes. Consequently, educators must acquire knowledge of cognitive and metacognitive learning processes to achieve learning outcomes, leading to altered beliefs regarding their practice or, ideally, modifications in behavior.

Table 8. *Implementation of Indigenous Peoples Education (IPED) in terms of teacher training.*

Indicators	Mean	Qualitative description
The school has competent and qualified teachers who were familiar with indigenous culture as well as the national culture.	2.85	Satisfactory
The school has competent and qualified teachers who were familiar with languages culture as well as the national language.	2.97	Satisfactory
The school has competent and qualified teachers who were respectful to indigenous concept and values regarding education.	3.06	Satisfactory
The school has competent and qualified teachers who were respectful to indigenous concept and values who engage in an interactive process with indigenous communities and pupils.	3.18	Satisfactory
The school has competent and qualified teachers who were using and creating responsive and experiential teaching methods in cooperation and consultation with the indigenous community.	2.95	Satisfactory
The school has competent and qualified teachers who were using and creating responsive and experiential teaching materials in cooperation and consultation with the indigenous community.	2.79	Satisfactory
The school has competent and qualified teachers who were trained in bilingual teaching methods.	2.74	Satisfactory
The school has competent and qualified teachers who were trained in language-training methodologies.	2.63	Satisfactory
The school has competent and qualified teachers who were opened to continuous assessment of their work.	2.99	Satisfactory

The school has competent and qualified teachers who were trained in teacher-training programs organized in cooperation with indigenous peoples' organization and communities.	2.95	Satisfactory
The school has competent and qualified teachers who were selected in consultation with indigenous communities.	2.82	Satisfactory
Overall Men	2.90	Satisfactory

Table 9 illustrates the implementation of the Indigenous Peoples Education (IPeD) program with respect to the development and use of instructional materials. The overall mean of 2.85 indicates a satisfactory level of implementation, showing modest progress in integrating culturally appropriate resources into the teaching and learning process. The indicator concerning materials that promote an interactive learning-teaching process received the highest mean score of 2.93, suggesting that some effort has been made to enhance engagement through culturally relevant pedagogies. Meanwhile, the lowest-rated indicator, with a mean of 2.78, pertains to materials that provide accurate and fair representations of indigenous cultures and ways of life, reflecting an ongoing gap in both content quality and inclusivity. Although schools reportedly make use of Ilocano-language materials in line with the Mother Tongue-Based Multilingual Education (MTB-MLE) policy of the Department of Education, the findings suggest that broader integration of indigenous perspectives, particularly those developed with community participation and consent, remains limited. There is a clear need to further enhance the quality and variety of instructional materials grounded in indigenous knowledge systems and languages. Angelino and Matronillo (2020) recommended that school administration prioritize the use of indigenous instructional materials as a goal for teachers to achieve by the end of each quarter.

Table 9. Implementation of Indigenous Peoples Education (IPeD) in terms of materials.

Indicators	Mean	Qualitative description
The school makes use of and produces innovative and culturally adequate teaching material based on indigenous concepts, includes materials based on respect for cultural values and specific relationship with nature of indigenous communities.	2.42	Poor
The school makes use of and produces innovative and culturally adequate teaching material based on indigenous concepts, includes visual, sensual, and practical materials for non-verbal communication.	2.49	Poor
The school makes use of and produces innovative and culturally adequate teaching material based on indigenous concepts, includes material in indigenous languages and incorporating indigenous knowledge produced with the participation and consent of indigenous communities, teachers, and learners.	2.46	Poor
The school makes use of and produces innovative and culturally adequate teaching material based on indigenous concepts, includes material that promotes an interactive learning-teaching process.	2.84	Satisfactory
The school makes use of and produces innovative and culturally adequate teaching material based on indigenous concepts, includes material that provides an accurate picture and fair information on indigenous cultures and ways of life.	2.57	Poor
Overall Mean	2.56	Poor

Table 10 illustrates the application of the IPeD regarding assessment and evaluation. The overall mean of 3.16 indicates a satisfactory assessment and evaluation of the IPeD Program in Alfonso Lista. This verifies the quarterly School Monitoring and Evaluation (SMEA) conducted by the institution. SMEA confirms the execution in the assessment and evaluation of the programs. The indicator related to teaching methods and practices, specifically regarding cultural responsiveness and effectiveness in fostering student growth in relation to the national curriculum, achieved the highest mean score of 3.33 through self-assessment. Teaching methods and practices received the lowest mean response of 2.91, reflecting their effectiveness in utilizing diverse instructional strategies and providing multiple learning opportunities for students, as well as their

proficiency in local or national languages and cultural knowledge, based on self-assessment. This indicates that respondents are imparting indigenous knowledge to their students; however, there remains a need to enhance instructional strategies and offer diverse learning opportunities. Nakata (2007), as referenced by Villaplaza (2021), underscores the importance of creating curricula and assessments that align with the experiences and abilities of indigenous students. The establishment of the IPED Learning Resource Center in schools and the inclusion of pupils in IPED-related competitions or celebrations are likely to enhance learners' exposure to their own culture and to other cultures. The participation in the Ammung of Alfonso Lista and Gotad in Ifugao serves as a pertinent example. Ammung serves as the town fiesta for the municipality of Alfonso Lista, whereas Gotad ad Ifugao represents the cultural festival of the province of Ifugao.

Table 10. *Implementation of Indigenous Peoples Education (IPED) in terms of assessment and evaluation.*

Indicators	Mean	Qualitative description
Learning outcomes (in terms of students' cultural knowledge, practical skills, and understanding and their ability to use these in different contexts) through observation and practical assessment, linking pupils' performance at home with that in schools, standardized and home-based test, where and when appropriate.	3.17	Satisfactory
Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth vis-à-vis the national curriculum) through self-assessment.	3.33	Satisfactory
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.	3.18	Satisfactory
Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth vis-à-vis the national curriculum) through observation reviewed by elders and parents.	3.22	Satisfactory
Teaching methods and practices (in terms of cultural responsiveness and effectiveness in promoting student growth vis-à-vis the national curriculum) through interviewing pupils.	3.15	Satisfactory
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.	3.15	Satisfactory
Teaching methods and practices (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for pupils as well as their competence in regard local or national languages and their cultural knowledge) through self-assessment.	2.97	Satisfactory
Teaching methods and practices (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for pupils as well as their competence in regard local or national languages and their cultural knowledge) through participatory research by the teachers themselves.	3.19	Satisfactory
Teaching methods and practices (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for pupils as well as their competence in regard local or national languages and their cultural knowledge) through involvement of indigenous communities in selecting, advising and assessing teachers.	3.24	Satisfactory
Teaching methods and practices (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for pupils as well as their competence in regard local or national languages and their cultural knowledge) through the provision of opportunities for teachers to expand their cultural knowledge.	3.19	Satisfactory
Teaching methods and practices (in terms of their ability to utilize different instruction strategies and to provide multiple learning opportunities for pupils as well as their competence in regard local or national languages and their cultural knowledge) through the provision of opportunities for teachers to expand their pedagogical skills.	3.17	Satisfactory
Curriculum (in term 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.	3.24	Satisfactory
Materials (in terms of their accuracy and appropriateness in relation to the local cultural context and natural environment) through establishing a review committee in creation and review of textbooks and other curriculum materials.	3.07	Satisfactory
Materials (in terms of their accuracy and appropriateness in relation to the local	3.14	Satisfactory

cultural context and natural environment) using multiple levels and perspectives in the creation and review of textbooks and other curriculum materials.		
Program as a whole (in terms of incorporation of indigenous culture and language) through meetings.	3.07	Satisfactory
Program as a whole (in terms of incorporation of indigenous culture and language) through committees.	3.05	Satisfactory
Program as a whole (in terms of incorporation of indigenous culture and language) through informal events to plan, review, and redefine programs.	3.19	Satisfactory
Overall Mean	3.16	Satisfactory

Table 11 shows a summary of the implementation of the IPed program across all parameters. As gleaned from the table, IPed implementation in terms of pedagogy and methodology, indigenous knowledge systems, curriculum content and planning, and languages of instruction was very satisfactory. This indicates that IPed is predominantly evident in how teachers perceive and adhere to the integration of IKS in their lessons, classroom and school activities, in how the school curriculum is planned and designed with the participation of indigenous peoples, and in the languages of instruction, which includes the mode of communication used by teachers. The implementation of the IPed program in terms of teacher training, assessment, and evaluation was rated satisfactory by the respondents. This implies that trainings were provided for teachers, making them knowledgeable about the IKSPs in their respective areas of responsibility. Lastly, IPed in terms of materials was rated poor by the respondents. This suggests that there are insufficient indigenized teaching/instructional materials available in the district, including materials written or designed in indigenous languages and reading materials about IKSPs. Teaching/instructional materials encompass print, audiovisual, and electronic interactive resources.

Table 11. Summary of implementation of Indigenous Peoples Education (IPed).

Indicators	Mean	Qualitative description
Implementation of IPed in terms of pedagogy and methodology.	3.74	Very Satisfactory
Implementation of IPed in terms of indigenous knowledge systems.	3.76	Very Satisfactory
Implementation of IPed in terms of curriculum content and planning.	3.43	Very Satisfactory
Implementation of IPed in terms of languages of instruction.	3.68	Very Satisfactory
Implementation of IPed in terms of teacher training.	2.90	Satisfactory
Implementation of IPed in terms of assessment and evaluation.	3.16	Satisfactory
Implementation of IPed in terms of materials.	2.56	Poor
Overall Mean	3.32	Satisfactory

Indigenous People Education (IPED) when grouped according to the profile of residents

The results presented in *Table 12* indicate a significant relationship between the profile of respondents-specifically teaching experience and the number of IPED trainings, seminars, or workshops attended-and the level of implementation of the Indigenous Peoples Education (IPed) program. The Pearson correlation coefficient for teaching experience is $r=.865$, with a significance value of 0.000, indicating a very strong positive correlation. This suggests that as teachers gain more years of teaching experience, their level of IPed implementation tends to increase significantly. This means that there is a medium positive correlation between the implementation of IPED and the respondents' teaching experience. Supporting this, Irvine (2019) indicated that the relationship between total years of experience and teacher effectiveness is complex, nuanced, and nonlinear. Similarly, the number of IPed trainings, seminars, or workshops attended shows a Pearson correlation of $r=.909$, with a p-value of 0.009, also reflecting a very strong and statistically significant positive relationship. This implies that teachers who have attended more IPed-related capacity-building activities

demonstrate a higher level of implementation of the IPed program. According to Ulla (2018), training is a valuable practice for teachers to enhance their teaching skills. This is supported by the study of Hafeez (2021), which indicated that students' academic achievements and interests increased before and after the training of the teachers taught by lecture, discussion, inquiry, and demonstration teaching methods.

Table 12. Result of significant relationship between the variables in the implementation of Indigenous Peoples Education (IPed) when grouped according to the profile of respondents.

Category		Teaching experience	No. of IPed trainings/seminar or workshop attender
Implementtion of IPed	Pearson correlation	.865***	.909***
	Sig. (2-tailed)	0.000	0.009

Conclusion

The study's findings indicate that the implementation of the Indigenous Peoples Education (IPed) program in public secondary schools in Alfonso Lista is largely satisfactory across most parameters. However, a significant gap was identified in the domain of instructional materials, indicating the necessity for educators to create and employ supplementary validated resources based on indigenous concepts to enhance the program's effectiveness. The study indicated a positive correlation between the extent of IPed implementation and the teachers' profile, specifically their years of teaching experience and the quantity of IPed-related trainings, seminars, or workshops attended. This suggests that increased professional experience and ongoing capacity building through IPed-focused development programs enhance teachers' effectiveness and impact in program implementation. Therefore, ongoing support for professional development and the creation of contextualized resources is crucial for achieving the objectives of IPed within the municipality. This study presents several recommendations aimed at improving the implementation of the Indigenous Peoples Education (IPed) program in Alfonso Lista. Teachers are advised to employ diverse strategies for incorporating Indigenous Knowledge, Systems, and Practices (IKSPs) into their instructional methods. Methods such as the encounter approach, results-based approach, and exhibition or exposition are recommended to enhance engagement and cultural relevance in learning. Secondly, it is essential to offer teachers increased opportunities to participate in IPed-related training, seminars, and workshops. These professional development activities will enhance their comprehension of the distinct culture, practices, and traditions of the communities they serve. Furthermore, the ongoing acquisition of techniques and strategies for the effective delivery of IKSPs is essential. Educators must possess the ability to adapt their lesson plans to indigenous contexts and create validated instructional materials that align with these contexts, thereby ensuring that education is inclusive, responsive, and meaningful for Indigenous learners.

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Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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