

Indigenization of Curriculum in Vinzons District and Its Effects to the Learning Engagement of Dumagat Learners

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ABSTRACT

This part presents the summary of the objectives and contents of the study. It also summarizes the findings and conclusions formulated by the researcher based on the major research objectives. It also includes the recommendations formulated in the light of the findings and conclusions drawn.

INTRODUCTION

The indigenous education system has been facing global challenges and systemic inequities against the IP learners across the globe. The global educational challenges in IP education commonly encompass limited educational access, linguistic barriers and limited curriculum provisions and integration for indigenous knowledge systems and culturally-responsive instruction for IP learners. Global organizations like UNESCO and UNICEF have continue to figure out how colonial evolution and prevalence continue to put indigenous languages and cultures in marginalized status. This marginalization commonly leads to serious educational adversities such as high drop-out rate and increasing illiteracy rate and decline in learning achievements of ethnic group learners.

In response to the above cited challenges, global studies also stress the value culturally-relevant and community-based educational programs and services for IP learners. Functional and sustainable education models globally highlight the importance of incorporating indigenous knowledge system, culture and ways of life in the education curriculum towards fostering improvement in the educational outcomes of the IP learners. In fact, there are bilingual systems and intercultural educational programs in countries like New Zealand, Canada and Bolivia have demonstrated the positive implications of the active engagement of IP communities in defining and enriching the educational landscape and systems. Global bodies of research have been continuously highlighting the fact that recognizing the rights of IP learners in education is not only a matter of equality and social justice, but also as integral practices towards cultural enrichment and sustainable growth of communities.

In the national context, the Department of Education in the Philippines has demonstrated firm commitment to foster and uphold Indigenous People's Education through its functional and sustainable IPED Program. The IPED was founded in 2011 through the DepEd Order No. 62, the program promotes rights-based approach that values participation and inclusion in mainstream education of IP learners. This noble initiative seeks to offer culturally-sensitive and context-specific instruction by applying indigenous knowledge systems into the curriculum-based lessons, resource materials and programs for IP learners. The education department also sustains this program through the IPED Program Support Fund that provides financial and economic support to the educational efforts such as contextualization and indigenization of curriculum programs and the professional development trainings for IPED teachers.

Moreover, to address the issues and challenges on the education of the indigenous learners, the Department of Education embraces the demand for the indigenization of the curriculum for the benefit of the tribal groups. In view of indigenization of the curriculum, it is based on the endeavor to adopt the Indigenous People's Education Framework that aims to provide guidance to schools and other educational programs as they engage an interact with indigenous communities in contextualizing the curriculum based on their respective educational and social context. Indigenization of curriculum encompasses curriculum adjustment anchored on the efforts to define the culture of indigenous communities, their ancestral domains, worldview of the community and its indigenous

knowledge systems. It includes curricular provisions that value and respect the social and cultural identities of indigenous groups.

Relatively, the locale of this research which is the Division of Camarines Norte is currently sustaining its Indigenous People's Education Program for Dumagat learners. This is specifically in the Barangay Pinagtigasan, Vinzons where the Dumagat tribe dwells. Thus, the National Commission on the Indigenous Peoples has implemented diverse and functional programs to foster the economic development of Dumagat Tribe in Calaguas Island in Camarines Norte. Additionally, the Department of Trade and Industry also implemented practical training programs on livelihood and economic development of tribal communities. These programs and initiatives adhere to the provisions of Indigenous Peoples Rights Act of 1997 (RA 8371) which protects and upholds the rights of Ips to livelihood and economic growth and sustainability.

In view of these, this research was motivated by the need to analyze the extent of implementation of indigenization of curriculum for the Dumagat learners and to explore on the impacts of these educational initiatives to the learning engagement of the IP learners. With the growing promotion on inclusive and culturally-responsive education in Philippine schools, it was deemed essential in this study to analyze whether the incorporation of indigenous knowledge systems and practices practically and realistically resonates with the educational advantages and opportunities for the IP learners. Additionally, the study was guided by the motivation of determining and addressing the challenges encountered by the teachers in indigenizing curriculum contents and educational services as basis for constructive and functional interventions and support mechanisms for Dumagat learners.

LITERATURE REVIEW

This part of the study presents the gathered literature and studies related to the concepts of this current research. The literatures are topically arranged based on the variables of the study. Likewise, the related studies are sourced from both local and foreign researches, studies and sources.

Related Literature

This part of the study presents the comprehensive discussion of the researcher's obtained related literature and studies. Both literatures and studies are based on international and local settings.

The provision of the IPED-related trainings for teachers is guided by the goal and advocacy of ensuring that the teachers would be equipped by the proper and sufficient knowledge in teaching and serving the IP learners. As discussed by Pandi (2021), the IPED trainings also foster noble opportunities for educators in collaborative sharing of knowledge of the best practices in supporting IPED along the pedagogical, instructional and social areas and practices.

When talking about Indigenous People's Education (IPED), it is important to ponder on what lies behind the word educated. Ingle (2021) argued that most of the indigenous people have been made vulnerable to problems of educational scarcity and marginalization. However, many education professionals and experts commend and consider the indigenous people as one of the few population who have not caused serious damages against the earth. It does not mean that the ethnic group people in the country are totally ignorant, but it is because these IPs have a rich body of indigenous knowledge about ecology that they use and apply in protecting the nature and environment.

In addition, the country has been celebrating the Indigenous People's Month every October. This event is a constant reminder of the efforts and endeavor of the government and the Department of Education to ensure that the indigenous learners and communities have sufficient and relevant access to culturally-responsive education. However, Bernardo (2020) explained that despite of the number of laws recognizing the rights of indigenous people and communities, the fact remains that the access to educational services has been a serious challenge and difficulty for most of the indigenous people. This challenge calls on the serious need for the government and DepED to increase the schools established nearby the IP communities and the demand for hiring IP teachers and development of instructional materials and resources especially designed for IP learners.

Many indigenous Filipinos have experienced destruction of their homes and settlements; hence, they are forced to settle in areas where access to social and educational services is too difficult. Ranulfa (2020) stressed that this is one of the major causes of the poor access of the indigenous people to basic academic services. Moreover, in terms of IP education, the indigenous people belong to the population and sectors with the lowest literacy rate. Furthermore, the geographical factors also pose hurdles against their educational access as the remoteness of IP communities and settlements causes delays in the delivery of services including education.

Cosentino (2016) in her work “Indigenous People’s Education Have the Right to Quality Education, But So Far We’ve Failed Them” claimed that indigenous people make up around 5 percent of the global population. They account for almost 15 percent of the world’s most marginalized sector. The reason behind this marginalization is lack of quality education that align with the rights of indigenous people.

United Nations (2016). in its article “Indigenous People’s Right to Education” stated that the educational rights of indigenous people are protected by the UN Declaration on the Rights of Indigenous People. Article 14 declares that the right of indigenous people to establish and control their educational system in a manner that is appropriate and respectful towards their culture.

Minority Rights Group International (2010) in its report “ Minorities and Indigenous People cited that most of the out of school youth and children globally include those who belong to minority or indigenous community. These indigenous children are also made vulnerable to educational marginalization or deprivation. Thus, they need educational programs and services that are responsive to their specific needs.

Dolatre (2016) wrote “ Relevant Learning for Indigenous Filipinos” Retrieved from cited that indigenous Filipinos are among the several Filipinos who are suffering from destruction of homes, conquer of settlers in their ancestral domains and retreats to remote areas with poor access to basic social services. In view of education, indigenous people belong to those who have the lowest literacy rates. It is a huge challenge for different schools to cater to the educational needs of the indigenous students in remote areas.

Cornelio (2015) in his work “The State of Indigenous Education in the Philippines explains that there is a significant interplay between indigenous education and global citizenship in the Philippines. Philippines is one of the first countries in Asia to pass a law prioritizing the needs of indigenous people. In the year 1997, the Indigenous People’s Right Act was passed into law to offer IPs with better access to basic health and educational needs.

Somoroy (2015) in her article “Indigenous People’s Education described Philippines as a home to 110 indigenous people’s communities. There are more than 60 percent of indigenous people in Mindanao, 30 percent in Luzon and 10 percent in Visayas. The IP students belong to marginalized sectors who are prioritized in educational programs like distance learning education. Specifically, the Indigenized Alternative Learning System Curriculum is especially designed to cater to the needs of IPs by using the indigenous learning and teaching techniques.

Related Studies

This part of the study presents the researcher’s obtained foreign and local related studies:

Verdida, Macalisang & Malon (2024) explored on the lived experiences of IPED teachers in integrating the IPED curriculum. The study made use of transcendental phenomenological approach and gathered data from the selected IPED teachers in the Division of Misamis Occidental. The findings showed that the major challenge faced by the IPED teachers was related to heavy workload in teaching IP learners. It was also found that the major coping mechanism employed by the IPED teachers in these challenges were seeking assistance and collaboration to the IP community handlers or leaders.

Villaplaza (2021) examined the level of implementation of IPED program in the Division of Agusan del Sur.

The study made use of descriptive method of research. The results showed that the level of implementation of IPED curriculum was assessed as satisfactory in the division in terms of pedagogy and methodology and

indigenous knowledge system integration. However, the areas of implementation as to teacher trainings, learning materials and learning assessment were assessed as poor. These findings led to the recommendation of enhancing stakeholders' involvement and support in the indigenization of curriculum efforts and practices with community integration.

Ancheta & Casem (2024) sought to understand the implementation of IPED program in Santol, La Union, Philippines. The study employed the mixed method of research. The results showed that majority of the respondents highly agreed that understanding the nature and purpose of IPED implementation was crucial and useful in supporting the effectiveness of academic interventions offered to IP learners that match to their unique cultural and social needs and background.

Montaner (2020) aimed to support an educational system that is respectful and supportive to the education and rights of indigenous learners. The study assessed the implementation level of IPED program in Indigenous School of Bangkal, Abucay. The findings showed that the IPED implementation in the school locale was assessed as satisfactory in terms of content, pedagogy and assessment. The program was also assessed as functional in supporting the contextualization and indigenization of curriculum and designing classroom-based instruction adapted to the learning needs and cultural identities of IP learners.

Ao-wat & Ayang-ang (2024) delved on the roles and functions of IP leaders to the indigenization of curriculum programs for IP learners. The findings revealed that the major challenges encountered by the IP leaders were lack of awareness of their roles in IP communities and limited access to leadership trainings in support of the IPED. These challenges underscored the systemic barriers that hinder the IP leaders' maximum participation and support to the implementation of IPED program.

Chou (2010). in his study "Educating Urban Indigenous Students in Taiwan: Six Teachers' Perspectives examined the perspectives of teacher-respondents about the education of indigenous students. The findings revealed significant factors that hinder or impede the success levels of indigenous students in Taiwanese urban schools. The researcher concluded that there is a high need for the reformation of the curricular programs, instructional methods, practices and policies for indigenous students.

Dewar (2010) in his research "Non-Aboriginal Teachers' Perspectives on Teaching Native Students" revealed in its findings that majority of the respondents have minimal formal educational experience with indigenous people. Majority of the participants indicated informal educational and cultural interactions with the aboriginal people. The teacher-respondents admitted their scarce exposure or range of teaching experiences with the indigenous people.

Michie (2011). in his study "Working Across Cultures in Indigenous Science Education". Thesis. University of Waikato. examined the ability of western teachers to deal and work with indigenous students from Australia, New Zealand, Canada and USA. The researcher analyzed the identity learning as a way western teachers improve their knowledge and understanding of the cultural identities and needs of indigenous students. The results of the study showed that majority of the western teachers who successfully worked with cross-cultural settings valued the cultural identities of their indigenous students. This was attributed as the product of enhanced identity learning of teachers.

Todds Philips. (2012) in his study "Cultural Factors Affecting Tertiary Education Access for Bunjalung Men". Thesis. Queensland University of Technology focused on the educational perspectives of the indigenous students and investigated the cultural factors that affect the access to education of the indigenous learners from the Bunjalung community in New South Wales. The researcher made use of the Indigenous methodological framework for research analysis. The results revealed that cultural factors like over emphasis on cultural identities and lack of willingness to embrace other cultural aspects outside the indigenous communities through tertiary education typically hinder the Bundjalung young men from having successful access to education.

Kitchen, Julian. (2013). in his study "Indigenizing Teacher Education: An Action Research Projects". Thesis. Brock University. focused on a new elective that caters to the indigenization of education for aboriginal people. The objective of this elective was to promote further understanding of indigenous people. The researcher made

use of Medicine Wheel in analyzing the findings. The research concluded the significance of visioning through indigenous methods as evident in the students' approach to using the Medicine Wheel in unit planning assignment.

Giovanni (2014) in her study "Indigenous People and Self-Determined Development: The Case of Community Enterprises in Chiapas" indicated in its findings that the existence of significant factors for the occurrence of community enterprises in indigenous context that have to be found in the indigenous cultural resources on which they are based. The study examined the reasons on why indigenous communities appear to be among the poorest and most marginalized groups in the society despite of the rich natural resources in their communities.

Evans, Christine (2014). in her study "Designing Higher Education Curriculum in Partnership with Aboriginal and Torres Strait Islander Stakeholders: A Study in Visual Arts Education". Thesis. University of Technology Sydney. was conducted in response to the under representation of research about the renewal processes of higher education curriculum that integrates the knowledge and ways of learning of the aboriginal and Torres Strait Island learners. The researcher applied the indigenist research design to analyze the perceptions of indigenous learners about the incorporation of their indigenous knowledge system to the curriculum renewal. The results of the study showed improvements in the curriculum contents in higher education and enhancement of the formulation and presentation of knowledge about the knowledge system of the aboriginal and Torres Strait Islander.

Stevens (2014) in her study "Knowing the Indigenous Leadership Journey: Indigenous People Need the Academic System as Much as the Academic System Needs Native People" explored on the ways on how to ensure effective learning environment for indigenous people through good leadership at all levels. The results of the study indicated the presence of educational policies recognizing indigenous people's education and academic rights.

Perkins (2015) in her study "A Comparative Analysis: Indigenous Students and Education Models in Canada and in the United States" aimed to compare and analyze the educational models in Canada and United States and determine how these models affect indigenous students. The findings showed immense educational problems among the indigenous students. These include low graduation rates, low achievement scores and low level of engagement in education among indigenous parents and students.

Wilson, Catherine Sarah. (2016). in her study "Cultural Learning for Aboriginal and Torres Strait Islander Children and Young People: Indigenous Knowledge and Perspectives in New South Wales School. Thesis. Southern Cross University. New South Wales attempted to analyze and understand the nature of cultural learning in six schools with indigenous students. This was undertaken by mapping the perspective of students about education specifically the Aboriginal and Torres Strait Islander students. The findings showed that cultural learning for these indigenous students vary from stereotypical, historical practices with limited current relevance to higher order learning and critical thinking.

Wa-Mbaleka (2011) in his study "Quality Education for Native Filipinos: A Phenomenological Case Study of Indigenous Learners" discussed the best programs of private schools in Mindanao to cater to the educational needs of indigenous students. The researcher sought to understand and recognize the factors that significantly contribute to the effective implementation of indigenous people's education in Mindanao. The results of the study concluded that in order to effectively implement indigenous people's education, a holistic approach of human and community development must be implemented.

Trinidad (2013) in her study "Learning to be Indigenous: Education and Social Change among the Manobo People in the Philippines" which described the intersection between politics and education and the practices relating to indigeneity of Manobo in the Philippines. The researcher analyzed how adults and children from indigenous communities are actively engaged in social processes which they used as avenues to express what kind of knowledge and learning are significant and valuable for them and their communities. The results of the study indicated that most of the indigenous participants viewed education as a way to transform and enhance their worth and value as individuals in the indigenous community.

Pawilen (2013). in his study "Integration of Indigenous Knowledge in the Science Curriculum in the Elementary

Schools in the Philippines explored on the strategies applied by teachers to integrate the knowledge systems of indigenous people in the elementary Science instruction and curriculum. The respondents of this study were the selected teachers and members of indigenous communities in the northern Philippines. The findings showed that several indigenous knowledge from aboriginal tribes and indigenous communities in the northern part of the country can be effectively integrated in the contents of elementary science curriculum and comprise the so-called indigenous Science.

Moralista (2014). in his study “ Alternative Learning Systems: Its Influence on the Intellectual Abilities of Indigenous People” applied the pre-test and post-test method to evaluate the effectiveness and effects of ALS education in the intellectual abilities of the indigenous people. The respondents of this study were the indigenous students in Barangay Matag-ob, Municipality of January, Province of Iloilo. The findings of the study showed that the intellectual abilities of the indigenous students in the specific subjects like Kabuhayan at Likas na Yaman and Kasanayang Pangkomunikasyon were rated as very high. Likewise, the intellectual abilities of the indigenous learners in subjects including Matematika at Agham and Pagpapalawak ng Pananaw was rated high.

Sicat (2016). in her research “ Performance in Basic Mathematics of Indigenous Students” analyzed the performance in basic Mathematics of the grade six Aeta pupils in Sta. Juliana Elementary School, Capas, Tarlac. The data were collected using teacher-made test in Mathematics. The results showed that the Aeta students were weakest in multiplication with a total of 50.95 percent and strongest in addition with 85.7 percent. The findings further revealed that addition was the most learned skill of the Aeta pupils who participated in the study.

Adonis (2011) in her research “ The Community Development Concept of the Igorot People in Benguet” examined the concept of community development among the Igorot indigenous people in Benguet. It explored and analyzed the Igorots’ understanding of community is highly influenced by the combination of colonial and traditional values.

Licen (2012) in her study “ The Non-Formal Education and Migration of the Aeta, an Indigenous Tribe in the Philippines looked into the non-formal education of Aetas in the Philippines. The findings of the study revealed that the analysis of non-formal education attested to the integration of literacy education for the IPs in the community education and activities. The researcher concluded that Philippine educational system should promote active citizenship, empowerment and preservation of Aeta communities.

Guiab (2016). in her study “Learning Strategies of Indigenous People Students of Philippine Normal University” analyzed the learning motivation, orientation and strategies of the IP students in Philippine Normal University in northern Luzon. The findings revealed that the IP students were motivated by personal and external factors to pursue learning and education. Their learning strategies are more on step-by-step approaches or methods.

Valdez (2017) in her study “Improving the Education of the Dumagats: Designing and Developing a Specialized Curriculum” aimed to enhance the quality of education provided for the Dumagats in Norzagaray Bulacan. The researcher proposed the design and development of specialized indigenous curriculum for the Dumagats. The study also analyzed the educational practices of the Dumagats. The results showed that there are still several gaps and problems that need to be addressed by schools in order to effectively implement the specialized curriculum for the Dumagats.

Research Questions/Objectives

This study aimed to determine the effects of indigenization of curriculum in Vinzons District and its effects to the learning engagement of the Dumagat learners.

Specifically, it sought to answer the following questions:

1. To what extent do the schools in the Vinzons District implement the indigenization of curriculum for the Dumagat learners in terms of:

- a. instruction

- b. teaching strategies
 - c. medium of instruction
 - d. instructional materials?
2. To what extent does the indigenization of curriculum affect the learning engagement of the Dumagat learners?
3. Is there a significant relationship between the extent of implementation of indigenized curriculum for the Dumagat learners and its effects to the learning engagement of the IP learners?
4. What are the challenges encountered by the teachers along the indigenization of the curriculum for Dumagat learners?
5. Is there a significant difference between the challenges encountered in the indigenization of the curriculum and the extent of implementation of indigenized curriculum for Dumagat learners?
6. What recommendations can be proposed based on the results of the study?

METHODS

This study employed the use of mixed method of research, incorporating qualitative interviews or focus groups to capture the live experiences of IP learners and teachers more richly. This mixed quantitative-qualitative method was deemed suitable and applicable for this study that evolved on the exploration of the indigenization of curriculum for Dumagat learners, as it fostered for in-depth and comprehensive understanding of the salient trends and lived experiences of the participants. Specifically, the quantitative method was utilized in this study in the collection and acquisition of pertinent information as to the extent of implementation of indigenized curriculum and its effects to the learning engagement of Dumagat learners. Moreover, the quantitative approach through correlational method was also applied in this research in approaching the established relationship between the implementation level of Madrasah curriculum and the perceived impacts and implications of indigenized curriculum to the IP learners' educational engagements.

Diversely, the qualitative method that incorporate interviews and focus group discussions was utilized in this study to unveil information and valuable insights pertinent to the challenges encountered by the teachers during the indigenized curriculum implementation process and the contextual aspects that pose influence to both the educational engagement and curriculum adaptation and application. By incorporating both methods of research, the study can attain valid and reliable findings and implications, while giving voice to the practical and lived experiences and perceptions of the IP learners, thus, offering more comprehensive understanding of the educational system for IPs in an indigenized approach.

The respondents of this study were the selected 30 Dumagat learners enrolled in Vinzons District. Another group of respondents was composed of 30 selected grade school teachers who belong to this district. The pupil-respondents were the sources of data about the effects of the indigenization of curriculum. On the other hand, the teacher-respondents were the main sources of data about the strategies and practices implemented by the educators to indigenize the curriculum and the challenges encountered by the teachers in indigenizing the curriculum.

The 30 Dumagat learners who served as respondents of this study are selected through random sampling method. This means that they represented only a portion of the total population of Dumagat learners in Vinzons District. On the other hand, the 30 teacher-respondents were selected through purposive sampling method. This means that teacher-respondents were selected based on a common criterion including the experiences of handling Dumagat learners.

For the purpose of data gathering, the researcher made use of two key research instruments. These were the survey-questionnaires and interview-guide. Both of these research instruments were utilized to collect data about

the strategies and practices implemented by teachers to indigenize the curriculum, the response of the Dumagat pupils towards the indigenization of curriculum and the challenges encountered by the educators in indigenizing the curriculum for Dumagat pupils.

The integral data under the major research objectives of the study were also subjected to descriptive statistics and inferential statistics. Specifically, the descriptive statistics using percentage method and weighted mean were used to interpret and analyze the outcomes of the study on the extent of implementation of indigenized curriculum and its effects to the learning engagement to the Dumagat learners. These statistics helped to give a view of how broad and functional was the curriculum implementation in an indigenized approach and how it impacts the learners.

Diversely, the inferential statistics and correlational method played a critical and indispensable role in the analysis and interpretation of the correlation among the integral variables of the study. Inferential statistics was applied in determining the statistically significant difference between the challenges encountered in the indigenization of curriculum and the level of implementation of indigenized curriculum for the Dumagat learners. The inferential statistics integrated in the data analysis was specified through the application of the t-test. On the other hand, the Correlational method using the Pearson Correlation Coefficient was utilized to analyze the strength and direction of the relationship between the level of implementation of indigenization of curriculum and the perceived effects of indigenized curriculum to the education of Dumagat learners. By integrating these statistical methods, the research can move beyond the descriptive data to prove the hypothesis, determine patterns and understand evidence-based conclusions relative to indigenized curriculum and its implications to the learning achievements of IP learners.

The salient ethical considerations and guidelines for this study were deemed crucial in implementing educational research centered on the education of Dumagat learners as they are deemed indispensable parts of the indigenous community with enriched cultural values, systems and experiences. The study ensured that the rights, dignity and cultural integrity of the participants were valued and protected. Specifically, these ethical standards included the need to obtain informed consent forms from the teacher-participants and from the community leaders and stakeholders who took part in this study to help them fully understand their rights as sources of data and the actual purposes and significance of this research. Furthermore, the study ensured strict protection of the identities and personal data of the participants. Additionally, the study ensured prevention of any harm or damage against the reputation and welfare of the Dumagat community. Finally, the ethical standards of the study were also reinforced by the collaborative monitoring and support of Barangay Council, LGU and other community stakeholders supporting the IP communities.

Ethically, the study also prioritized the participatory engagement with the Dumagat communities by addressing and considering their voices, knowledge systems and cultural heritage and values incorporated in the research procedures and systems. These ethical processes included seeking informed consent and conducting collaborative dialogue with the Dumagat community leaders as partners in data sources in this study. Moreover, the Dumagat community was also given assurance in relation to intellectual property rights in times when their indigenous knowledge and data on their cultural background were solicited and integrated in the research.

All the pertinent data required to support the objectives of the study were acquired through the implementation of two data gathering procedures. These were the administration of survey-questionnaires and conduct of interviews to a total of 30 Dumagat pupils and 30 elementary teachers in Vinzons District.

The survey-questionnaires formulated by the researcher were subjected to evaluation and validation of the division research committee. Likewise, it was subjected to pilot test or study wherein survey-questionnaires wherein it was first administered to 10 selected pupils and 10 teachers prior to the actual conduct of data gathering procedures of the study to determine the accessibility of expected data.

RESULTS

This chapter presents the discussion and analysis of the outcomes of the study in terms of the extent to which the schools in the Vinzons District implement the indigenization of curriculum for the Dumagat learners in terms

of instruction, teaching strategies, medium of instruction and instructional materials, the extent to which the indigenization of curriculum affect the learning engagement of the Dumagat learners, the challenges encountered by the teachers along the indigenization of the curriculum for Dumagat learners and the educational output can be developed based on the need to indigenize the curriculum for the Dumagat learners.

1. The Extent to which the Schools in the Vinzons District Implement the Indigenization of Curriculum for the Dumagat Learners in terms of Instruction, Teaching Strategies, Medium of Instruction and Instructional Materials

The core or highlight of the study was the identification of the instructional practices initiated by the teachers in Vinzons District in order to indigenize the curriculum especially designed for the Dumagat learners. The practices involved in curricular indigenization were viewed in terms of instruction, teaching strategies, medium of instruction and instructional materials.

Table 1 Indigenization of Instruction

Indicators Integrate...	Weighted Mean	Interpretation
cultural values and beliefs of Dumagat tribe in values and socially-oriented instruction.	4.16	Often
the mathematical practices of Dumagat tribe in numeracy instruction.	3.4	Sometimes
the linguistic practices of the Dumagat tribe in language instruction.	3.16	Sometimes
traditional methods of scientific learning of Dumagat tribe in science instruction.	3.56	Sometimes

Table 1.1 presents the data on the indigenization of instruction for Dumagat Tribe learners. It was found that majority of the teacher-respondents often indigenize the curriculum by way of integrating cultural values and beliefs of Dumagat tribe in values and socially-oriented instruction, with the highest obtained mean of 4.16, interpreted as often.

These findings imply that it is such a huge challenge to teach and educate indigenous learners considering that typically they belong to communities that do not embrace well the need for schooling and education. That is why when teaching and dealing with indigenous learners in school, one way to motivate them to be actively engaged in learning is to expose them to a kind of instruction that reflects their ways of life. It is highly important to provide them with instructional contents that mirror the culture, cultural values, beliefs, traditions and practices of indigenous communities; thus these indigenous learners would be motivated to learn in a familiar or localized setting or manner. Modifying instruction in such a way that cultural components of the indigenous communities and groups are included and intellectually incorporated in lessons and instructional activities could be a potential way to stimulate the learning interest and engagement of these indigenous learners. These are affirmed by the study of Bonito (2016) which delved on the localization of instruction as a move to make education and learning connected and life-relevant for the indigenous learners. The results of the study showed that majority of the teacher-respondents typically implement localization approach in teaching IP learners to help them cope well with instruction and demands of schooling.

Table 2 Indigenization of Teaching Strategies

Indicators I...	Weighted Mean	Interpretation
integrate localization process in teaching by relating the instruction to localized settings and materials that define or belong to Dumagat tribe.	3.7	Sometimes
apply contextualization process by way of utilizing inquiry approach and strategies that allow learners to relate instruction to the ways of life of the Dumagat tribe.	3.9	Sometimes

allow my learners field learning by way of having personal visits and interaction with Dumagat communities for instructional purposes.	3.43	Sometimes
apply instructional strategies and practices that are based on the socio-cultural and ethnographic theories of education to make teaching more relevant for the Dumagat tribe learners.	3.1	Sometimes

Table 2 indicates the data on the indigenization of teaching strategies of Dumagat Tribe learners. It was revealed that teachers sometimes apply contextualization process by way of utilizing inquiry approach and strategies that allow learners to relate instruction to the ways of life of the Dumagat tribe, with the highest mean of 3.9, interpreted as sometimes.

These findings imply that just like the localization process, another integral way to help indigenous learners benefit from instruction and education in school is to expose them to the integration of contextualization process in the teaching-learning process. Contextualization is undertaken in such a way that the contents and meanings derived from instruction are connected to learners' prior knowledge and life-relevant experiences. In teaching indigenous learners, it is best to expose them to teaching-learning activities, tasks and processes that would allow them to learn in a familiar, realistic, practical and contextualized manner. Integrating instructional contents and concepts that are based on the context of the ways of life of the indigenous communities is also one potential way to contextualize instruction for IP learners. These are affirmed by the study of Mendez (2014) examined the effectiveness of contextualization in teaching the indigenous students in Paracale, Camarines Norte. The findings of the study showed that majority or 64 percent of the teacher-respondents strongly agreed that contextualization is one of the most effective ways to indigenize instruction and curriculum in teaching and educating indigenous learners.

Table 3 Indigenization of Medium of Instruction

Indicators I make use ...	Frequency	Weighted Mean	Interpretation
of Dumagat language in teaching.	125	4.16	Often
of other relevant native languages in teaching.	124	4.13	Often
of Filipino in teaching my indigenous students.	113	3.76	Sometimes

Table 3 presents the data on the indigenization of the medium of instruction for the Dumagat Tribe learners. The findings showed that majority of the teacher-respondents make use of the Dumagat language in teaching the indigenous learners, with the highest obtained mean of 4.16, interpreted as often.

Indigenization of curriculum and instruction for indigenous learners could be made more concrete, evident and effective when teachers integrate the application of a language to which the indigenous learners are highly familiar about. This is especially true with the use of mother tongue or local languages that are utilized by indigenous learners in their day to day living. Indigenization of medium of instruction not only benefits the comprehension of the indigenous learners but also provide them with salient opportunities to connect their learning to the cultural heritage of the community where they belong. When this connection is established through the use of mother tongue and local languages, it is certain that learning engagement among these indigenous learners would be raised. These are attested by the study of Villaluz (2015). investigated the impacts of implementing the MTB-MLE program and the use of mother tongue in the education of indigenous students in Camarines Sur. It was found in the results of the study that majority or 49 percent of the indigenous students who participated in this research were more motivated to engage in schooling when the use of mother tongue in the classroom was observed and practiced.

Table 4 Indigenization of Instructional Materials

Indicators I make use...	Weighted Mean	Interpretation
of leaves, twigs, branches and other natural materials found in the community to localize instruction for the Dumagat tribe learners.	2.86	Seldom

of handicrafts, art works and other products which belong to the Dumagat tribe in teaching.	2.86	Seldom
of instructional materials like work text and modules written in Dumagat language.	3.33	Sometimes
of instructional materials written in other native languages or mother tongue	2.5	Seldom

Table 4 shows the data on the indigenization of the instructional materials utilized in teaching the Dumagat Tribe learners. The results showed that the teachers sometimes make use of instructional materials like work text and modules written in Dumagat language, with the highest mean of 3.33, interpreted as sometimes.

Typically, public schools across the country face the challenges and problems regarding the scarcity of teaching-learning materials especially textbooks for the school-age children. These problems tend to be more evident in terms of educating the indigenous learners. When non-indigenous and urban students received insufficient textbooks, the higher level of scarcity is faced by the indigenous learners. This is because typically schools don't have access to instructional materials that are especially designed for IP learners. That is why to address this problem, there are several teachers nowadays who find motivation and interest in developing and producing teaching-learning materials and educational innovations especially designed for IP students. Teacher-made localized and contextualized materials are currently viewed as interventions to address the insufficiency of learning tools and resources for the indigenous learners. These are corroborated by the research conducted by Olpindo (2013) delved on the development and evaluation of context-based learners' worktext for indigenous high school students of Cagayan de Oro. The results of the study showed that the developed contextualized worktext for IP students was rated superior in its quality and was perceived to be a potential alternative learning tool for indigenous learners. The researcher also concluded that the indigenization of curriculum could be made more realistic when teachers are engaged into the development and utilization of contextualized learning materials for the indigenous learners.

2. The Extent to which the Indigenization of Curriculum Affect the Learning Engagement of the Dumagat Learners

In order to highlight the essentiality of the indigenization of curriculum, its effects to the educational engagement of the Dumagat learners were also analyzed.

Table 5 Effects of Indigenization of Curriculum to Dumagat Learners

Indicators	Weighted Mean	Interpretation
1. I appreciate my teachers' efforts to apply teaching strategies that integrate indigenous knowledge system.	3.50	Highly Agree
2. I think that my teachers' efforts to utilize teaching strategies to indigenize the instruction are insufficient.	3.65	Highly Agree
3. I am satisfied with my teacher's efforts to utilize instructional materials suitable for indigenous pupils like me.	3.50	Highly Agree
4. I am not satisfied with my teacher's efforts to utilize indigenous teaching-learning materials.	2.00	Disagree
5. I appreciate the academic programs of the school intended for indigenous learners.	3.70	Highly Agree
6. I am not satisfied with the academic programs of the school for indigenous learners.	1.20	Highly Disagree
7. I appreciate the extension activities and special events of the school for indigenous learners like me.	3.55	Highly Agree
8. I am not satisfied with the extension activities and special events of	1.10	Highly Disagree

the school for indigenous pupils like me.		
9. I appreciate my teachers' efforts to personally visit our indigenous community to study and identify what indigenous knowledge and learning system can be integrated in instruction.	4.00	Highly Agree
10. I feel that my teachers' efforts to study our culture and indigenous knowledge system is not enough.	1.55	Highly Agree

Table 5 shows the data on the effects of indigenization of curriculum to the learning engagement of the learners. It was found that majority of the Dumagat learners appreciated their teachers' efforts to personally visit our indigenous community to study and identify what indigenous knowledge and learning system can be integrated in instruction, with the highest mean of 4.00 or highly agree.

3. The Challenges Encountered by the Teachers in the Indigenization of the Curriculum

As the teachers pursue the implementation of the instructional practices towards the indigenization of the curriculum for Dumagat Tribe learners, it is inevitable that certain challenges and difficulties tend to arise. Thus, the researcher also included the identification of the problems and drawbacks faced by the teacher-respondents in their efforts to indigenize the educational and curricular services for these indigenous learners.

Table 6 Challenges in the Indigenization of the Curriculum

Challenges	Weighted Mean	Interpretation
1. Lack of cooperation by the Dumagat learners	2.56	Seldom
2. Reluctance towards their studies of the Dumagat learners	2.23	Seldom
3. Absenteeism of the Dumagat learners	2.66	Seldom
4. Low enrollment rate of Dumagat learners	2.26	Seldom
5. Lack of instructional materials suitable for Dumagat learners	1.96	Seldom
6. Lack of instructional contents integrating indigenous knowledge system of the Dumagat learners	4.1	Often
7. High drop-out rate of Dumagat learners	2.26	Seldom
8. Lack of specific guidelines for the indigenization of curriculum	4.16	Often
9. Lack of specific programs implemented by school to formally indigenize the curriculum	4.3	Often
10. Lack of teacher-training programs for the educators in indigenizing the curriculum	4.06	Often

Table 6 indicates the data about the challenges encountered by the teachers in the indigenization of curriculum for the Dumagat Tribe learners. It was found that majority of the teacher-respondents encountered challenges in terms of lack of specific guidelines for the indigenization of curriculum for indigenous learners with the highest obtained mean of 4.16, interpreted as often.

These findings imply the reality that the Department of Education truly mandates the provision of the so-called "Education for All" which includes educating the indigenous learners. All schools across the different divisions and regions are highly mandated to accommodate indigenous learners as part of their enrollment. However, it is also a prevalent reality that teachers face the challenge in the indigenization of curriculum particularly in terms of lack of specificity in the guidelines, policies and programs in the educational services for the indigenous learners. There is still a limit in the legal provisions and mandates of the schools as to the promotion of the education of indigenous learners in this current education system. This typically results to the limited priorities of the school to promote school-based campaigns to foster the education of IP learners. These are affirmed in

the results of the study of Lee (2016) about the insufficiencies in the curricular indigenization efforts of the teachers in the Division of Catanduanes which showed that majority or 53 percent of the teacher-respondents claimed lack of comprehensive guidelines in the indigenization of curriculum by the DepED was the leading factor that cause limited efforts and initiatives among teachers to pursue the indigenization of instruction and other integral curricular aspects and components.

SUMMARY

The key respondents of the study were the selected 30 Dumagat Tribe learners and the 30 selected grade school teachers from Vinzons District elementary schools. The researcher employed the Descriptive method and utilized survey-questionnaires as the main research instruments. The pertinent data gathered were statistically treated using frequency count and weighted mean.

FINDINGS

The following are the significant findings of the study:

1. In terms of instruction, majority of the teacher-respondents often indigenize the curriculum by way of integrating cultural values and beliefs of Dumagat tribe in values and socially-oriented instruction, with the highest obtained mean of 4.16, interpreted as often. Meanwhile, in terms of teaching strategies, teachers sometimes apply contextualization process by way of utilizing inquiry approach and strategies that allow learners to relate instruction to the ways of life of the Dumagat tribe, with the highest mean of 3.9, interpreted as sometimes. On the other hand, in terms of medium of instruction, majority of the teacher-respondents make use of the Dumagat language in teaching the indigenous learners, with the highest obtained mean of 4.16, interpreted as often. In terms of instructional materials, teachers sometimes make use of instructional materials like work text and modules written in Dumagat language, with the highest mean of 3.33, interpreted as sometimes.
2. Majority of the Dumagat learners appreciated their teachers' efforts to personally visit our indigenous community to study and identify what indigenous knowledge and learning system can be integrated in instruction, with the highest mean of 4.00 or highly agree.
3. Majority of the teacher-respondents encountered challenges in terms of lack of specific guidelines for the indigenization of curriculum for indigenous learners with the highest obtained mean of 4.16, interpreted as often.

CONCLUSIONS

The study found that teachers primarily indigenize the curriculum for the IP learners by integrating the use of Dumagat language and incorporating indigenous knowledge system in curriculum-based instruction. This culturally-responsive practice not only fosters improvement to the functionality and inclusivity of education for the IP learners but also promotes stronger community involvement and support services for the indigenous knowledge system and cultural heritage. The utilization of localized learning contents and educational materials helps to bridge the gap between the conventional, formal education system and indigenous knowledge system, leading to enhanced educational outcomes and enriched ties and collaboration between the education sector and IP communities.

However, the study found that traced significant issues and challenges along the initiatives to indigenize the curriculum for IP learners such as lack of clear and specific guidelines and policies for the indigenization of curriculum. Absence of standardized guidelines and frameworks typically impel the teachers to depend on personal efforts and scarce educational resources that result to poor quality of implementation of indigenized curriculum programs and services. This underscores the demand for more comprehensive and sustainable institutional and organizational support and clearly-defined policies that guide the IPED teachers and school leaders in the effective integration of indigenous knowledge system and cultural values and concepts into the curriculum programs while securing adherence to the national educational objectives and advocacies especially

in the context of inclusive education.

RECOMMENDATIONS

Based from the findings and conclusions of the study, the researcher hereby recommends the following:

1. Teachers need to formulate and develop an educational assessment system or tool that would separately monitor the enrollment rate, attendance and over-all achievement rate of the indigenous learners and other pupils who belong to the marginalized sectors considering that they need special attention and academic interventions.
2. Teachers should formulate a specially-designed instructional system for Dumagat learners that would integrate and incorporate their indigenous knowledge into instruction, instructional practices and strategies and teaching-learning resources.
3. Schools should continue to enhance their educational initiatives and campaign to promote the education and schooling of Dumagat learners including advocacy program, community visits, information dissemination and outreach programs for the indigenous communities to motivate more IP parents and families to pursue the education of their children.
4. The Department of Education should set, formulate and initiate specific, formal and standard policies, guidelines, mandates and programs that would mainstream or institutionalize the indigenization of curriculum for the indigenous learners across countries throughout the country.
5. Teachers should be well-empowered as implementers of the indigenization of curriculum through offering them with comprehensive teacher-trainings and other academic programs and services that could boost educators' knowledge, competence and expertise as facilitators of curricular indigenization for indigenous learners.

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QUESTIONNAIRE FOR THE TEACHERS

The researcher is currently conducting a study about the effectiveness of indigenization of curriculum for Dumagat tribe learners.

Therefore, the researcher is requesting for your participation and involvement in this study particularly in answering the survey-questionnaires. Your answers or responses to the questions will serve as valid sources of data for this study. Your time, effort and participation in this study will be greatly appreciated. Rest assured that your responses will be held with great confidentiality.

Thank you very much.

The Researcher

I- THE EXTENT TO WHICH THE TEACHERS IN VINZONS DISTRICT IMPLEMENT THE INDIGENIZATION OF CURRICULUM FOR DUMAGAT LEARNERS

Directions: Being one of the faculty members under the Vinzons District, how do you contribute efforts to indigenize the curriculum for your indigenous pupils who belong to the Dumagat tribe? Kindly indicate your answer by checking on the column that corresponds to your answer. Follow the indicated scale below:

5-Always

4-Often

3-Sometimes

2-Seldom

1-Never

Instruction

Indicators	5	4	3	2	1
I integrate cultural values and beliefs of Dumagat tribe in values and social-oriented instruction.					
I integrate the ethnomathematical practices of Dumagat tribe in numeracy instruction.					
I integrate the ethnolinguistic practices of the Dumagat tribe in language instruction.					
I integrate traditional methods of scientific learning of Dumagat tribe in science instruction.					

Teaching Strategies

Indicators	5	4	3	2	1
I integrate localization process in teaching by relating the instruction to localized settings and materials that define or belong to Dumagat tribe.					
I apply contextualization process by way of utilizing inquiry approach and strategies that allow learners to relate instruction to the ways of life of the Dumagat tribe.					
I allow my learners field learning by way of having personal visits and interaction with Dumagat communities for instructional purposes.					
I apply instructional strategies and practices that are based on the socio-cultural and ethnographic theories of education to make teaching more relevant for the Dumagat tribe learners.					

Medium of Instruction

Indicators	5	4	3	2	1
I make use of Dumagat language in teaching .					
I make use of other relevant Visayan languages in teaching.					
I make use of Filipino in teaching my indigenous pupils.					

Instructional Materials

Indicators	5	4	3	2	1
I make use of leaves, twigs, branches and other natural materials found in the community to localize instruction for the Dumagat tribe learners.					

I make use of handicrafts, art works and other products which belong to the Dumagat tribe in teaching.					
I make use of instructional materials like work text and modules written in Dumagat language.					
I make use of instructional materials written in other native languages or mother tongue					

II- CHALLENGES ENCOUNTERED BY THE TEACHERS IN INDIGENIZING THE CURRICULUM FOR DUMAGAT LEARNERS

Directions: What challenges, hindrances or problems that you personally encounter in indigenizing the curriculum for your Dumagat Tribe learners? Kindly indicate your answer by checking on the column of your selected response. Follow the indicated scale below.

5-Always

4-Often

3-Sometimes

2-Seldom

1-Never

Challenges	5	4	3	2	1
1. Lack of cooperation by the Dumagat pupils					
2. Reluctance towards their studies of the Dumagat pupils					
3. Absenteeism of the Dumagat pupils					
4. Low enrollment rate of Dumagat pupils					
5. Lack of instructional materials suitable for Dumagat pupils					
6. Lack of instructional contents integrating indigenous knowledge system of the Dumagat tribe					
7. High drop-out rate of Dumagat pupils					
8. Lack of specific guidelines for the indigenization of curriculum					
9. Lack of specific programs implemented by school to formally indigenize the curriculum					
10. Lack of teacher-training programs for the educators in indigenizing the curriculum					

QUESTIONNAIRE FOR THE PUPILS

The researcher is currently conducting a study about the effectiveness of indigenization of curriculum for Dumagat tribe learners.

Therefore, the researcher is requesting for your participation and involvement in this study particularly in answering the survey-questionnaires. Your answers or responses to the questions will serve as valid sources of data for this study. Your time, effort and participation in this study will be greatly appreciated. Rest assured that your responses will be held with great confidentiality.

Thank you very much.

The Researcher

THE EXTENT TO WHICH THE INDIGENIZATION OF CURRICULUM AFFECT THE LEARNING ENGAGEMENT OF DUMAGAT LEARNERS

Directions: What do you think or feel towards the efforts of your teachers and school to indigenize the curriculum for your educational benefit? Kindly check the column of your selected response. Follow the indicated scale below.

5-Always

4-Often

3-Sometimes

2-Seldom

1-Never

Indicators	5	4	3	2	1
1. I appreciate my teachers' efforts to apply teaching strategies that integrate indigenous knowledge system.					
2. I think that my teachers' efforts to utilize teaching strategies to indigenize the instruction are insufficient.					
3. I am satisfied with my teacher's efforts to utilize instructional materials suitable for indigenous pupils like me.					
4. I am not satisfied with my teacher's efforts to utilize indigenous teaching-learning materials.					
5. I appreciate the academic programs of the school intended for indigenous learners.					
6. I am not satisfied with the academic programs of the school for indigenous learners.					
7. I appreciate the extension activities and special events of the school for indigenous learners like me.					
8. I am not satisfied with the extension activities and special events of the school for indigenous pupils like me.					
9. I appreciate my teachers' efforts to personally visit our indigenous community to study and identify what indigenous knowledge and learning system can be integrated in instruction.					
10. I feel that my teachers' efforts to study our culture and indigenous knowledge system is not enough.					