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IMPLEMENTATION OF SCHOOLS OF LIVING TRADITION CURRICULUM

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ABSTRACT

This study aimed to investigate the implementation of the Schools of Living Tradition (SLT) Curriculum in the district of San Miguel, Surigao del Sur. This study used a descriptive-evaluative research design.

Results showed that most teachers are females and are neophytes in the profession. There was no significant relationship between the profiles of respondent teachers and SLT curriculum in terms of sex. The indicators in ownership, emancipation, rooted in day to day reality and recognition have significant relationship to the profile of respondent teachers and the SLT curriculum in terms of ethnicity, while the indicators on cultural diversity, environmental sustainability and community-centered have no significant relationship to the implementation of SLT curriculum.

KEY WORDS: *Schools of Living Tradition (SLT) Curriculum, Indigenous Peoples Education*

INTRODUCTION

The curriculum of the Schools of Living Tradition (SLT) started as early as year 2000. The indigenous communities with community-based education programs have been consolidating their efforts to unify the implementation of their initiatives and to collectively approach the Department of Education (DepEd) with a cohesive voice following the key concerns that DepEd may address (DepEd Order 32,s.2015). Meanwhile, this study aims to investigate the implementation of the Schools of Living Tradition (SLT) curriculum in the District of San Miguel, Surigao del Sur.

According to Meneses (2003), the SLT curriculum envisions a system at par with mainstream education founded on the ways of life, traditions and culture of indigenous people as a stepping stone to promote sincere development of the communities. For the tribes, SLT curriculum transmits the wealth of tribal heritage through generations, while observing the ways learning and integrates a system of knowledge that will further enrich and strengthen learning experience. There are different views of authors on indigenous knowledge and living traditions. According to Chinn (2012)

knowledge is place-based. Although there may be common knowledge amongst indigenous people in different localities, there are features of IK that are peculiar to individual groups (Aikenhead and Michell, 2011). Language plays a crucial role in the transmission of indigenous knowledge, (Battiste, 2016). It has been observed by the researcher that there are prevailing factors affecting the operation of the curriculum of Schools of Living Tradition in San Miguel District, Surigao del Sur.

This study may serve as a basis to all the Indigenous People schools which are implementing the Schools of Living Tradition curriculum. It will also lead to the recognition of the IPED schools in the Philippine School system without sanitizing and compromising the framework of indigenous culture and living traditions. It also attempts to find possibilities of integrating indigenous knowledge and traditions into the curriculum of basic education.

THEORETICAL FRAMEWORK OF THE STUDY

This study is premised from the Socio-Cultural Theory of Lev Vygotsky which theorizes that higher mental processes are seen as an application of dialectical and historical materialism,

which views the phenomena as historical, and as being processes in motion and in change (LAU, 2012). This theory posits that mechanism of individual development change is rooted in society and culture (Vygotsky, 1978).

The theory as applied in this study holds that indigenous knowledge tends to assimilate as it interacts to those who have influence or dominate in the community/society. It evolves in a dramatic manner depending on its rootedness and the drive of the communities to preserve and live the traditions and culture.

Another theory that supports this study is the Critical Theory of Huffman (2010) which advances that indigenous children are provided with an inferior education so that the dominant group can maintain its position of power and continue to exploit ethnic minorities as sources of cheap labor. This perpetuates the condition of poverty and marginalization of indigenous communities. This view holds that children of any "race" or ethnic group who live in poverty are denied the health care, nutrition, home, literacy, environment, and other factors they need for school success.

Indigenous education in the Philippines is also grounded on the following legal bases: the present constitution, which was written in 1987, in article XIV Sec. 1 which states that the state shall protect and promote the right of all citizens to quality education at all levels, and shall take appropriate steps to make such education accessible to all.

Furthermore, Section 17 also that the state shall recognize, respect, and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It shall consider these rights in the formulation of national plans and policies.

The afore-cited constitutional provisions had fleshed out the recognition of the indigenous sector through Republic Act 8371, otherwise known as Indigenous People's Rights Act (IPRA) which lays down the legal framework for addressing indigenous people's poverty.

The IPRA law also serves as the basis for the establishment of indigenous schools. Section 28 of the IPRA Law states that the state shall, through the National Commission on Indigenous People (NCIP), provide a complete, adequate and integrated system of education relevant to the needs of the children and young people of ICC/IPs."

Section 30 of the IPRA Law Section 30 further states that the state shall provide equal access to various cultural opportunities to the ICCs/IPs through the educational system, public or cultural entities, scholarships, grants and other incentives prejudice to their right to establish and control their educational systems and institutions by providing education in their own language, in a manner appropriate to their cultural methods of teaching and learning.

CONCEPTUAL FRAMEWORK OF THE STUDY

According to Abijuela III (n.d.) the basic principles of SLT are: Ownership– SLT is an idea that originated from the indigenous people themselves, the concepts and the results of its implementation are therefore also owned by them. Important decisions are made by the SLT council of Elders, consisting of 15 elected members of different tribes nationwide. Emancipation – the SLT curriculum is about indigenous people defining, developing and implementing their own education, contest, inputs in curricula, lesson plans, and manuals from the indigenous people involved. Cultural diversity – while globalization brings along many positive consequences and possibilities, it also brings the danger of cultural homogenization. The SLT curriculum offers indigenous people a chance to revitalize their culture giving indigenous people the chance to contribute to society and suggest innovations based upon their perspectives. The cultural variety among indigenous communities offers indigenous people, from remote areas, to meet for an enriching inter-tribal interaction.

Another SLT principle includes Environmental sustainability – indigenous world views are in many ways holistic. They have expressed their survival to be inherently connected to their natural environment not only on a material level, but also on a spiritual level. Indigenous communities' environment carries the soul of their ancestors, of their identity. The concept of ancestral domain and environmental sustainability urgently needed to safeguard this ancestral domain has a central place in the SLT curriculum. Community-centered – local representatives who are immersed in trainings like developing curriculum are the ones expected to eventually teach and sustain their respective community SLT School. Rooted in day-to-day reality – one reason for indigenous people to want to experience that what children learn in mainstream schools is often not relevant in their day to day lives. Handbooks, curriculum in mainstream education are westernized. Many indigenous children even became indifferent of their cultural background. The high dropout rate among indigenous students can be attributed to a school calendar that does not take into account the planting and harvesting season vital to many indigenous communities. SLT wants to develop a relevant curriculum to equip them with skills, knowledge and value to help contribute to society, and take pride in their indigenous identity, instead of being uncomfortable about it. SLT participants of ten express aversions to be called para teachers, or their education to be categorized as non-formal education. Through this, they want to express that indigenous education for their children, is not a form of additional education, just because it is different from mainstream education. Therefore, advocacy and lobbying with the government,

especially the Department of Education is an important point of attention.

To allay the fears of the indigenous peoples, DepEd Order No. 42 s. 2004 encourages flexibility of SLT curriculum for their areas (DepEd 2004; I); Curriculum – it should be flexible without undermining the balance between the attainment of the core learning competencies which every Filipino learner should master in the community and indigenous culture. Teachers – as much as possible, qualified teachers should teach the core subjects of the curriculum. However, in handling the concerns of the community, e.g. culture, tradition, songs, practices, para-teachers from the place or those who know the culture may be employed. They may not be holders of degrees in education but may be experienced or trained parents. School calendar – while cultural / tribal idiosyncrasies are to be observed, the required calendar days of the school year should be adhered to as much as possible.

From the foregoing theories, concepts, legal bases of indigenous knowledge and traditions of education, a construct is established that the Schools of Living Tradition (SLT) schools are avenues that would serve as capstone to preserve the Filipino culture, traditions and heritage of the country. These are vital in developmental endeavor of the community and the Philippine society in general. That through IK and living traditions of education, innovations, environmental, cultural preservation and the like is derived. This outlook is expected to be carried out through by the Department of Education (DepEd) whose task of providing access to education of its citizens is entrusted by the state to its care.

The framework of this study centers on the operation of the SLT curriculum in San Miguel, Surigao del Sur Philippines. Being a municipality situated in the hinterland of the province where indigenous communities claimed the vast lands as their ancestral domain, SLT curriculum exist in number and in years. DepEd has been collaborating with its intent to recognize their existence. Assistance and other measures to improve its operation are the agency's prime consideration. It also tries to explore how SLT curriculum should operate in the context of the lives of IPs that their knowledge and traditions are respected and preserved.

METHODOLOGY

The researcher used a descriptive-evaluative design in the study. According to Calderon and Gonzales as cited by Villegas, et.al (2014), a descriptive-evaluative survey technique is concerned if the researcher looks back to see what has been accomplished and, with a critical eye, evaluates the results whether they are satisfactory or not, with the end in view of making improvements. The idea of Calderon and Gonzales is appropriate in the current study for it assessed the implementation of the Curriculum of Schools of Living Tradition (SLT) in the IPed schools of San Miguel District, San Miguel, Surigao del Sur. It also included a secondary data on the scope and sequence of SLT Curriculum which is anchored on DedEd Order No. 32, Series of 2015. This enables the researcher to describe the extent of implementation of the SLT Curriculum in the IPed schools as mandated by the Department of Education in the schools where there are a number of native people and lumad communities are evident. It also used a secondary data on the scope and sequence of the Schools of Living Tradition (SLT) taken from DepEd Order No. 32, Series of 2015.

RESULTS AND DISCUSSIONS

Profile of the IPed Teachers

Implementing the SLT Curriculum

Shown in Table 2.1 is the profile of the teachers in the IPed schools implementing the SLT Curriculum as determined by their sex, gender, educational attainment, ethnic group, work experience, position/rank and relevant seminars/trainings attended as collected from the questionnaire given to them. To make the presentation logical, the researcher arranged the profiles of the teachers by indicator.

Sex. In Table 2.1, it is found out that in the IPed schools of San Miguel District implementing the SLT Curriculum, there are more female school teachers than male. It is counted that there are sixty two (62) female teachers equal to 73% while there are only twenty three (23) male teachers which is equivalent to 27%.

Table 1. Profile of the Respondents

INDICATORS	CATEGORIES	F	%	RANK
Sex	Male	23	27	2
	Female	62	73	1
Gender	Masculinity	23	27	2
	Femininity	62	73	1
Ethnicity	Manobo	52	61	1
	Cebuano	21	25	2
	Bisaya	11	13	3
	None	1	1	4
Work Experience	1-2 years	50	59	1
	3-4 years	26	31	2
	5-6 years	8	9	3
	Less than 1 year	1	1	4
Position/Rank	T1	56	66	1
	T2	11	13	2
	T3	3	4	4.5
	PTA Officer	7	8	3
	HT-1	3	4	4.5
	HT-2	2	2	6
	HT-3	1	1	8
	IP Leader	1	1	8
Relevant Seminars / Trainings Attended	Barangay Captain	1	1	8
	Number of Trainings	66	83	1
	ILP	6	8	2
	ADBS	3	4	3
	DTMGT	3	4	4.5
	TIC	2	3	4.5

This result only proves that females are still prevalent as school teachers due to the number of females who tend to pursue their master and doctorate degrees which is a requirement for teachers who want to be promoted into a higher rank in the Department of Education.

This data leads to an inference that more number of female were inclined to teach than male. Maybe because the old-aged norm that teaching is a woman’s role has not been changed as of this present age. Most of these teachers are new to the profession. Since they are young in service, almost all of them are occupying Teacher-I position. Thus, they are not yet immersed with IP culture and still needs training to improve their teaching competence.

Gender. Reflected in the table that sixty two (62) teachers have feminine gender and twenty three (23) teachers have masculine gender. This data is the same with the data on sex. This shows that the sixty two (62) female teachers have feminine gender and the twenty three male teachers have masculine gender.

Ethnic group. Table 1 portrays that there are fifty two (52) Teacher who claim to have a Manobo lineage and only one respondent doesn’t belong to Manobo, Cebuano and Bisaya ethnic groups. Manobo tribe comprised the big number of respondent compared to other ethnicity like Cebuano and “Bisaya” in the municipality. This is understandable since having a Manobo heritage is an edge in understanding and dealing with IP communities.

This data confirms with the study of Beavert 2010 as cited by Veraque (2014) which reiterated that place and culture-based language curriculum can be an important tool for language and life ways revitalization. A place-based educational approach grounds curriculum and lessons in students’ experiences in local events and places, and acknowledges that learning happens not only in formal educational settings but also outside of school in families and communities. This reinforces connections to one’s home, family, community and world. Included components can be cultural, historical, social, religious and/or economic relevance of specific locations or areas.

Work experience. It can be gleaned from the table that majority of the teachers have been teaching in the IPed schools for a period of 1-2 years. This is evidenced by fifty (50) of them equivalent to 59% and one (1) teacher has been teaching in the IPed schools in less than a year. This result indicates that most of the teachers in the IPed schools implementing the SLT Curriculum have insufficient experience as an educator. Furthermore, these teachers have not yet fully developed the skills and abilities which are needed to become effective molders of the children.

These results deviate with the statement of Renn (2007) as cited by Veraque (2014) when he said that school administrators and teachers should have enough acquisition of in-depth knowledge and understanding of international issues, an appreciation of and ability to learn and work with people from diverse linguistic and cultural backgrounds, proficiency in a foreign language, and skills to function productively in an interdependent world community.

Position/rank. Data in the table indicates that fifty six (56) of the teachers are Teacher 1 while eleven (11) of them are Teacher 2. There are seven (7) teachers working in the IPed schools who are PTA Officers, three (3) teachers are Head Teacher 1 and Teacher 3, respectively. There are two (2) teachers who are Head Teacher 2 and one (1) Head Teacher 3, IP leader and Barangay Captain, respectively.

It could be reflected from this table that many of the teachers belong to the lowest position which is Teacher 1. Only very few of them fall to the higher rank which is Head Teacher. This connotes that teachers are neophytes in teaching. This is relatable since the IPed program was extensively implemented through opening an School of Living Tradition (SLT) only three years ago and hiring of teachers did not start until then. Also younger generations of teachers are the ones who are willing to be assigned in the far-flung areas where these IP communities are situated. Being new in the profession, it follows that they still need more learning development interventions hence it was showed in the profile that most of them, a large number actually still had no trainings attended. They still need in-house trainings, workshops, seminars, and other forms of professional advancement to improve their teaching strategies.

It is shown in this table that 83% or (66) sixty-six teachers were not able to attend to relevant seminars and trainings on IPed . There were only six (6) ILP sor 8%, three (3) ADDBS and DTMG and two (2) TICs who have attended seminars and trainings relevant to IPed.

This result reveals that teachers lack relevant trainings and seminars on IPed which are very much needed in order to cater to the needs of the IP children which is teaching them based on their diverse linguistic and cultural backgrounds.

Table 2 Profile of the IPED Schools Implementing the SLT Curriculum

INDICATORS	CATEGORIES	F	%	RANK
No. of yrs. established	0-3	35	35	1
	4-6	28	33	2
	7-9	17	20	3
	10	5	6	4
No. of enrollees	10-20	36	42	1
	21-40	23	27	2
	41-60	16	19	3
	61-80	7	8	4
	81 above	3	4	5
No. of yrs. in teaching	2-3	37	44	1
	4-5	33	39	2
	6-8	11	13	3
	9 above	4	5	4
Cohort survival rate	10-25%	32	38	1
	26-46%	28	33	2
	41-55%	22	26	3
	56 above	3	4	4
Graduate rate	26-40%	33	39	1
	10-25%	26	31	2
	41-55%	22	26	3
	56% and above	4	5	4

Table 2 showed that the SLT schools in San Miguel, Surigao del Sur are relatively young. Most are established 3 years ago. Interestingly, most of these schools have few enrolment with only 10 to 20 enrollees per year. Notably, the survival rate is very low with only 10 to 25 %. This means that only up to 25% of student continues attending school until the end of school year. Learners in most SLT schools are struggling from education survival hence, co-hort

survival rate is low. However, teachers gave remediation to those who survived in order to help them complete schooling every year. These data implies there must be a problem with the program implementation because it failed to ignite interest in the indigenous youngsters. Of these signify other factors that kept these IPs from attending schools or maintained to attend school throughout the school year.

Table 3 Extent of Implementation of SLT Curriculum in Terms of Ownership

INDICATORS	WM	ADJECTIVAL DESCRIPTION
There is enough information about the SLT Curriculum from the Department of Education (DepEd) about its implementation.	4.09	WI
Hired IPed teachers have prior knowledge/immersed about the cultural heritage, traditions and beliefs of Indigenous Peoples (IP).	3.86	WI
IPed teachers act as educational leaders/dutybearers in achieving the goals of Indigenous Peoples Education (IPed) Program.	3.92	WI
SLT Curriculum Implementation is aligned with the principles of right-based approach on inclusion.	3.84	WI
Culture-based/community-based teaching and learning materials are available for the SLT Curriculum.	3.89	WI
DepEd Office has sufficient/committed/immersed staff to work on the SLT Curriculum in their respective division.	4.04	WI
Involve/engage parents and indigenous peoples (IP) leaders to be part in the curriculum making/crafting of Division IPed Framework and Cultural Standards to instill the culture and traditions that promote indigenous cultural identity.	4.12	WI
DepEd personnel have extensive exposure/immersions with Indigenous Peoples(IP) communities prior to the implementation of the SLT Curriculum.	4.18	WI
Determine teachers', school administrators and community stakeholders' participation in performing their roles as implementers of the SLT Curriculum.	4.27	VMI
Gather perceptions on the implementation of SLT Curriculum to know its strengths and weaknesses to the learners, teachers, school heads, parents, and IP community leaders.	4.18	WI
AVERAGE WEIGHTED MEAN	4.04	WI

Legend: VWI = Very Well Implemented; WI = Well Implemented

Table 3 reveals that the indicator on determine teachers', school administrators and community stakeholders' participation in performing their roles as implementers of the SLT Curriculum got the highest rating of 4.27 which has an adjectival

rating of very well implemented and the rest of the This data tells that both the internal and external stakeholders are actively involved in the implementation of the SLT curriculum.

Table 4 Extent of Implementation of SLT Curriculum in Terms of Emancipation

INDICATORS	WM	ADJECTIVAL DESCRIPTION
Observation of the teaching competencies/skills of the teacher in the teaching-learning process	4.14	WI
Community-based assessment of learning outcomes of Indigenous Peoples (IP) learners	4.12	WI
Effectiveness of scheduling scheme and class programming based on IP community lifeways.	3.95	WI
Localized/indigenized and updated teaching materials for the Indigenous Peoples (IP) learners.	3.84	WI
Teachers employed are among the local people who speak the same language as the majority of the learners.	4.27	VMI
Availability of learning materials to LRMDS related to Indigenous Peoples (IP) education for teachers' references.	4.11	WI
Buildings or structure are culture-sensitive and based on indigenous architecture	4.24	VMI
The curriculum has enough DepEd hired teachers and IKSP experts or culture bearers to teach the Indigenous Peoples (IP) learners.	4.20	VMI
The curriculum promotes awareness of the relevance of Indigenous Peoples Education (IPEd) Program.	4.02	WI
Capacitate teachers to improve their teaching competence through training/seminars related to Indigenous Education (IPEd) program.	3.96	WI
AVERAGE WEIGHTED MEAN	4.08	WI

Legend: VMI = Very Well Implemented; WI = Well Implemented

On the extent of the SLT Curriculum in terms of emancipation, data shows that three among the ten (10) indicators have the adjectival rating of Very Well Implemented. Among these are the indicators on local people teachers employed are among the who speak the same language as the majority of the learners which obtained a weighted mean of 4.27, buildings or structure are culture-sensitive and based on indigenous architecture which got a weighted mean of 4.24 and culture bearers to teach the program has enough DepEd hired teachers and IKSP experts or the Indigenous People (IP) learners which obtained a weighted mean of 4.20. The rest of the indicators have the weighted mean of WI or Well Implemented which gave the average weighted mean of 4.08 or Well Implemented.

It could be gleaned from the results of the data that SLT Curriculum in the IPEd schools of San Miguel District needs to improve its operation particularly on the principle of emancipation

Extent of implementation in terms of emancipation is still lacking in some aspects. Three indicators have been very design and architecture of building which provides a local setting and number of teachers assigned to these areas. However, it still needs to work on the content of the curriculum.

Table 5 Extent of Implementation of SLT Curriculum in Terms of Cultural Diversity

INDICATORS	WM	ADJECTIVAL DESCRIPTION
Building or structures are culture-sensitive and based on indigenous architecture.	4.15	WI
Promote the culture, traditions and beliefs of the Indigenous Peoples (IP) learners to achieve Education for all (EFA)	4.02	WI
Encourage and involve different stakeholders of the community to take part in the program	3.89	WI
Promote community-based research program to improve and develop Indigenous Peoples (IP) Education program.	4.12	WI
It has culture-based activities for Indigenous Peoples (IP) learners	4.01	WI
It offers an opportunity to Indigenous Peoples (IP) learners to learn and be proud of their own identity, language, history and culture in the classroom.	4.05	WI
Produce learners with indigenous knowledge in their community to uplift their understanding about Indigenous Peoples (IP) learners.	3.87	WI
It includes culturally and linguistically relevant curriculum materials suited for Indigenous Peoples (IP) learners.	4.04	WI
It reflects the richness of cultural diversity and respects traditional system of learning.	4.00	WI
It promotes the values of Indigenous Peoples (IP) knowledge, skills, and other aspects of cultural heritage to the learners.	3.99	WI
AVERAGE WEIGHTED MEAN	4.01	WI

Legend: *VMI = Very Well Implemented; WI = Well Implemented*

Results revealed that the data on this table hit the average weighted mean of 4.01 which is equivalent to the adjectival rating of Well Implemented. The result is holds true to all the indicators in this table.

It could be reflected that there is a need to strengthen the SLT Curriculum so that it will reflect the richness of cultural diversity and respect the traditional systems of learning of the Manobo school children of San Miguel District.

Table 6 Extent of Implementation of SLT Curriculum in Terms of Environmental Sustainability

INDICATORS	WM	ADJECTIVAL DESCRIPTION
Enough materials textbooks, references with IP community-based/ancestral domain-based content.	4.09	WI
Used localized, contextualized and indigenized teaching learning resources	4.16	WI
Indigenous materials are used as teaching aids when suited to the topics.	4.12	WI
Community leaders serve as human resources/materials when necessary.	4.08	WI
Integration of Indigenous Knowledge Systems and Practices (IKSP) to the curriculum	4.18	WI
Participation/involvement of IKSP experts for the validation of IMs, LRs and Lesson Plans.	4.00	WI
Teachers hired have prior knowledge about the cultural heritage, traditions, and beliefs of his/her learners,	4.22	VMI
Cultural awareness training for teachers are designed and delivered by the Indigenous Peoples (IP) leaders within the community.	4.09	WI
Learners are introduced to the world view of their own ancestors.	4.01	WI
The school has crafted an Ancestral Domain-based School Improvement Plan (SIP).	4.13	WI
AVERAGE WEIGHTED MEAN	4.11	WI

Legend: *VMI = Very Well Implemented; WI = Well Implemented*

Data on this table shows that the indicator on teachers have prior knowledge about the cultural heritage, traditions, and beliefs of his/her learners got the highest weighted mean of 4.22. The rest of the indicators in the table obtained the adjectival description of Well Implemented.

It could be gleaned from the table that there is an ample room to improve the implementation of

the SLT Curriculums since the average weighted mean is only 4.11 which is equivalent to Well Implemented. Apparently, it could be reflected that the concept of ancestral domain and environmental sustainability is urgently needed to safeguard the ancestral domain of the IPEd schools in San Miguel District.

Table 7 Extent of Implementation of SLT Curriculum in Terms of Community-Centered

INDICATORS	WM	ADJECTIVAL DESCRIPTION
Parents and community work together for the benefits of all learners in their education.	3.94	WI
Parents are involved in the education of their children.	3.82	WI
Communities accept responsibility for the education and well-being of the learners.	4.07	WI
Parents and communities are involved in the schools' activities.	4.07	WI
Indigenous Peoples (IP) leaders were given a chance to teach the Indigenous Knowledge Systems and Practices (IKSP) of their community to indigenous Peoples (IP) learners as the need arises.	4.26	VWI
Parents support learning at home by helping their children in their project assignment, Indigenous Knowledge and practices (IKSP) and Indigenous Learning System (ILS).	3.98	WI
Utilization of community resources (human and materials) in SLT curriculum.	4.06	WI
Parents and community are given seminars about SLT curriculum and their roles in its implementation.	4.02	WI
Creation of Community Advisory Council in school to provide stronger relationship between schools and the communities.	4.01	WI
Indigenous People (IP) leaders form association to assist with the Implementation of SLT curriculum.	4.34	WI
AVERAGE WEIGHTED MEAN	4.06	WI

Legend: VWI = Very Well Implemented; WI = Well Implemented

Table 7 shows that the indicator on Indigenous Peoples (IP) leaders were given a chance to teach the Indigenous Knowledge Systems and Practices (IKSP) of their community to Indigenous People (IP) learners as the need arises got the highest weighted mean of 4.36 with an adjectival rating of Very Well Implemented. The remaining nine (9) indicators have an average weighted mean of Well Implemented.

It could be deduced that the Community Advisory Council of the IPEd schools should strengthen their ties with the teachers in the SLT Curriculum in order to attain a stronger relationship between the schools and the communities.

Table 8 Extent of Implementation of SLT Curriculum in Terms of Rooted in Day to Day Reality

INDICATORS	WM	ADJECTIVAL DESCRIPTION
Teachers employed are among the local people who speak the same languages as the majority of the learners.	4.12	WI
There are localized/indignities and updated teaching materials for the Indigenous Peoples (IP) learners.	3.86	WI
There is an effective scheme and class programming based on IP community life ways.	4.16	WI
There are availability of learning materials to LRMDs related to Indigenous People (IP) education for teacher’s references.	4.19	WI
It offers quality culture-based and responsive education which meets the needs of the Indigenous Peoples (IP) learners.	4.22	VMI
There is an actualization of the purpose in the classroom for the benefits of all learners.	4.29	VMI
It meets the specific local needs of the Indigenous Peoples (IP) learners and implemented in a meaningful way.	4.34	VMI
It mirrors the community situation and enables learners to deal with the challenge the community faces and its worldview.	4.34	VMI
There is an integration of indigenous Knowledge system and Practices (IKSP) to the curriculum.	4.20	WI
Teachers fully understand their roles in making the Indigenous Peoples (IP) learners achieve their full potential in the education process.	3.75	WI
AVERAGE WEIGHTED MEAN	4.15	WI

Legend: VMI = Very Well Implemented; WI = Well Implemented

Results in table 8 that the two indicators which are it meets the specific local needs of the Indigenous Peoples (IP) learners and implemented in a meaningful way and it mirrors the community situation and enables learners to deal with the challenge that the community faces and its world view got equal weighted mean of 4.34 which is equivalent to an adjectival description of Very Well Implemented. The lowest weighted mean of 3.75 falls on the indicator which is teachers fully understand their roles in making the Indigenous Peoples

(IP) learners achieve their full potential in the education process.

Data reveals that the average weighted mean of 4.15 has an adjectival rating of Well Implemented. This implies that administrators, teachers and external stakeholders should work hand in hand to plan improvements on this aspect in the SLT Curriculum.

Table 9 Extent of Implementation of SLT Curriculum in Terms of Recognition

INDICATORS	WM	ADJECTIVAL DESCRIPTION
The program is aligned with the vision, mission, goals, and objective of the Department of Education pertaining to Indigenous Peoples (IP) program.	3.69	WI
IPEd teachers fully understand their roles in making the Indigenous Peoples (IP) learners who achieve their full potentials in the education process.	4.06	WI
Learners can relate to the topic discussed by the IPEd teachers.	4.14	WI
Learners can easily understand the topic especially when it talks about their own culture.	4.11	WI
IPEd learners are proud of their own heritage, traditions and culture identity.	4.19	WI
IPEd Learners are exposed to different materials related to their culture.	4.16	WI
IPEd Learners used their own language in the classroom.	4.16	WI
IPEd Learners participate actively during class discussion.	3.81	WI
IPEd Learners can relate to the teaching materials used by the IPEd teachers in the classroom.	4.21	VMI
There is integration of Indigenous Knowledge System values to IPEdlearners in the teaching-learning process.	4.19	WI
AVERAGE WEIGHTED MEAN	4.07	WI

Legend: VMI = Very Well Implemented; WI = Well Implemented

Table 9 shows the extent of implementation of the SLT curriculum in terms of recognition. Results show that the average weighted mean is only 4.07 or Well Implemented with the indicator on IPEd learners can relate to the teaching materials used by the IPEd teachers in the classroom being the highest weighted mean of 4.21 and the indicator on the program is aligned with the vision, mission, goals and objectives of the DepEd pertaining to Indigenous Peoples (IP) program got the lowest weighted mean of 3.69.

This implies that there's a need of a concerted effort on the part of the administrators, teachers and the tribal leaders to concretize in the SLT curriculum that the IPEd should not be categorized as non-formal education and IPEd teachers are not para teachers. Therefore, advocacy and lobbying with the government, especially in the DepEd is the important point of attention.

Table 10 Problems Encountered in the Implementation of the SLT Curriculum

INDICATORS	WM	ADJECTIVAL DESCRIPTION
IPEd schools are situated far from the learner’s home.	3.55	MPP
IPEd causes additional burden to the teachers since they need to contextualize, localize and indigenize the topics to be discussed in order for the learners to understand the lesson.	3.76	MPP
Lack of materials, textbooks, references with Indigenous Peoples (IP) context.	3.66	MPP
IPEd teachers have no expertise in an indigenous content of the topics to be discussed.	3.80	MPP
Parents and Indigenous Peoples (IP) leaders are passive in the education of their learners.	3.32	PP
Teachers treat their Indigenous Peoples (IP) learners differently and with prejudice.	3.35	PP
Teachers have derogatory/discriminatory remarks towards Indigenous Peoples (IP) learners.	3.38	PP
Lack of cooperation and supervision from the DepEd personnel.	3.55	MPP
The SLT curriculum lacks support from the government officials.	3.21	PP
The SLT curriculum lacks budget.	3.69	MPP
The IPEd teachers are not culture sensitive.	3.95	MPP
Peace and order situation affects the implementation of SLT curriculum.	3.52	MPP
Calamities/disaster affects the area.	3.56	MPP
Tribal conflicts in terms of who will represent in the IPEd program.	3.58	MPP
Liquidation reports utilization are not community-based.	3.64	MPP
AVERAGE WEIGHTED MEAN	3.57	MPP

Legend: MPP = More Prevailing Problem; PP = Prevailing Problem

Table 10 portrays the problems encountered in the implementation of the SLT Curriculum in the DepEd schools of San Miguel District. Among the most prevailing factors are the following: the IPEd teachers are not culture sensitive, IPEd teachers have no expertise in indigenous content of the topics to be discussed, and IPEd causes additional burden to the teachers since they need to contextualize, localize and indigenize the topics to be discussed in order for the learners to understand the lesson. The indicator on

the IPEd teachers are not sensitive got the weighted mean of 3.95 which could be deduced that this is due to the lack of teaching materials, textbooks and references which contains indigenous people’s context. The indicator on the teachers have no expertise in an indigenous content of the topics to be discussed obtained a weighted mean of 3.80 which implies that since the IPEd teachers are neophytes, they lack the ability in teaching their students. They need to undergo massive and relevant trainings on

indigenous education. The indicator on SLT curriculum causes additional burden to the teachers since they need to contextualize, localize and indigenize the topics to be discussed in order for the learners to understand the lesson had a weighted mean of 3.76 implies that again teachers lack relevant trainings on IPEd since they are new in the teaching

profession. This is supported by the data on table 2.1 which shows that fifty (50) IPEd teachers were hired 1-2 years ago.

Table 11 Significant Relationship between the Profiles of the Respondent Teachers and SLT Curriculum in terms of Sex

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	-0.16	0.602	Accept Ho	**
Emancipation	10	9	-0.45	0.602	Accept Ho	**
Cultural Diversity	10	9	-0.08	0.602	Accept Ho	**
Environmental Sustainability	10	9	-0.70	0.602	Accept Ho	**
Community Centered	10	9	-0.51	0.602	Accept Ho	**
Rooted in Day to Day Reality	10	9	-0.003	0.602	Accept Ho	**
Recognition	10	9	-0.39	0.602	Accept Ho	**

As presented in the table, all null hypotheses on the indicators under investigation were accepted since all computed values are lesser than the critical values at 5% level of significance. These signify that all criteria under sex profile of the respondents did not

correlate with the implementation of the Schools of Living Tradition (SLT) Curriculum. This implies further that the SLT curriculum could independently exist without being affected with the indicated measures

Table 12 Significant Relationship between the Profile of the Respondent Teachers and SLT Curriculum in terms of Ethnicity

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	0.71	0.602	Reject Ho	*
Emancipation	10	9	0.68	0.602	Reject Ho	*
Cultural Diversity	10	9	0.36	0.602	Accept Ho	**
Environmental Sustainability	10	9	0.42	0.602	Accept Ho	**
Community Centered	10	9	0.53	0.602	Accept Ho	**
Rooted in Day to Day Reality	10	9	0.85	0.602	Reject Ho	*
Recognition	10	9	0.88	0.602	Reject Ho	*

Legend: * Significant, ** Not Significant

Table 12 presents that among the indicators, three of which showed no significant relationship. Thus, accepted the null hypotheses since the computed r were lesser than the critical value at 5% level of significance. However, the other four indicators have shown significant relationships. Thus, rejecting the null hypotheses since the computed r is greater than the critical value at 5% level of significance. Thus, from the profile of the respondents in terms of ethnicity, the identified indicators revealed varied results.

This could be deduced that the indicators on ownership, emancipation, rooted in day to day reality and recognition have significant relationship to the implementation of the SLT curriculum. On the other hand, the indicators on cultural diversity, environmental sustainability and community-centered have no significant relationship to the implementation of the SLT curriculum.

Table 13 Significant Relationship between the Profile of the Respondent Teachers and SLT Curriculum in terms of Work Experience

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	-0.52	0.602	Accept Ho	**
Emancipation	10	9	0.11	0.602	Accept Ho	**
Cultural Diversity	10	9	-0.12	0.602	Accept Ho	**
Environmental Sustainability	10	9	-0.42	0.602	Accept Ho	**
Community Centered	10	9	-0.08	0.602	Accept Ho	**
Rooted in Day to Day Reality	10	9	0.29	0.602	Accept Ho	**
Recognition	10	9	0.40	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

As revealed in the table, all null hypotheses on the indicators under study were accepted since all computed values are lesser than the critical values at 5% level of significance. This shows that all criteria under work experience of the respondents did not

correlate with the implementation of the SLT curriculum. This implies further that the SLT curriculum could independently exist without being affected with the identified measures.

Table 14 Significant Relationship between the Profile of the Respondent Teachers and SLT Curriculum in terms of Position and Rank

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	-0.23	0.602	Accept Ho	**
Emancipation	10	9	-0.42	0.602	Accept Ho	**
Cultural Diversity	10	9	-0.02	0.602	Accept Ho	**
Environmental Sustainability	10	9	-0.07	0.602	Accept Ho	**
Community Centered	10	9	-0.24	0.602	Accept Ho	**
Rooted in Day to Day Reality	10	9	-0.15	0.602	Accept Ho	**
Recognition	10	9	-0.47	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

Table 14 presents that all null hypotheses on the indicators of the study were accepted since all computed values are lesser than the critical values at 5% level of significance. This implies that all criteria under work experience of the respondents did not correlate with the implementation of the SLT

curriculum. This implies further that the SLT curriculum could independently exist without being affected with the identified measures.

Table 15 Significant Relationship between the Profile of the Schools and SLT Curriculum in terms of Number of Years Established

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	0.11	0.602	Accept Ho	**
Emancipation	10	9	-0.17	0.602	Accept Ho	**
Cultural Diversity	10	9	-0.18	0.602	Accept Ho	**
Environmental Sustainability	10	9	0.03	0.602	Accept Ho	**
Community Centered	10	9	0.65	0.602	Reject Ho	*
Rooted in Day to Day Reality	10	9	0.63	0.602	Reject Ho	*
Recognition	10	9	0.42	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

Table 15 indicated that among the indicators, five of which showed no significant relationship. Thus, accepted the null hypotheses since the computed r were less than the critical value at 5% level of significance. However, the other two indicators have shown significant relationship. Thus, rejecting the null hypotheses since the computed r are greater than the critical value at 5% level of significance. Thus, from the profile of the respondents in terms of number of years established, the identified indicators revealed varied results. It could be gleaned from the table that the indicators on ownership, emancipation, cultural diversity, environmental sustainability and recognition showed no relationship to the implementation of the SLT curriculum.

On the other hand, the indicators on community-centered and rooted in day to day reality yielded significance to the implementation of the SLT curriculum while the indicators on ownership, emancipation, environmental sustainability and recognition yielded no significant relationship to the implementation of the SLT curriculum.

Table 16 Significant Relationship between the Profile of the Schools and SLT Curriculum in terms of Number of Enrollees

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	-0.43	0.602	Accept Ho	**
Emancipation	10	9	0.20	0.602	Accept Ho	**
Cultural Diversity	10	9	-0.08	0.602	Accept Ho	**
Environmental Sustainability	10	9	-0.14	0.602	Accept Ho	**
Community Centered	10	9	0.15	0.602	Reject Ho	**
Rooted in Day to Day Reality	10	9	-0.094	0.602	Accept Ho	**
Recognition	10	9	0.35	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

Data on Table 16 shows that the indicator on community-centered displayed a significant relationship. Thus rejecting the null hypotheses since the computed r were greater than the critical value at 5% level of significance.

On the other hand, the other six indicators showed no significant relationship; thus, accepted the null hypotheses since the computed r value were less than the critical value at 5% level of significance. Thus, from the profile of the from the table that the indicators on ownership, emancipation, cultural diversity, environmental sustainability and

recognition showed no relationship to the implementation of the SLT curriculum.

On the other hand, the indicators on community-centered and rooted in day to day reality yielded significance to the implementation of the SLT curriculum while the indicators on ownership, emancipation, environmental sustainability and recognition yielded no significant relationship to the implementation of the SLT curriculum.

Table 17 Significant Relationship between the Profile of the Schools and SLT Curriculum in terms of Number of Years in Teaching

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	-0.17	0.602	Accept Ho	**
Emancipation	10	9	-0.32	0.602	Accept Ho	**
Cultural Diversity	10	9	-0.26	0.602	Accept Ho	**
Environmental Sustainability	10	9	0.26	0.602	Accept Ho	**
Community Centered	10	9	0.78	0.602	Reject Ho	*
Rooted in Day to Day Reality	10	9	0.41	0.602	Accept Ho	**
Recognition	10	9	-0.25	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

Data on Table 17 shows that the indicator on community-centered showed significant relationship thus, rejecting the null hypotheses since the computed r were greater that the critical value at 5% level of significance. On the other hand, the other six indicators showed no significant relationship thus, accepted the null hypotheses since the computed r were less than the

critical value at 5% level of significance. Thus, from the profile of the schools in terms of number of enrollees, the identified indicators revealed varied results. This implies that the indicator on ownership, emancipation, cultural diversity, environmental sustainability and recognition showed no significant relationship to the implementation of the SLT curriculum.

Table 18 Significant Relationship between the Profile of the Schools and SLT Curriculum in terms of Cohort Survival Rate

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	-0.29	0.602	Accept Ho	**
Emancipation	10	9	-0.27	0.602	Accept Ho	**
Cultural Diversity	10	9	0.19	0.602	Accept Ho	**
Environmental Sustainability	10	9	0.26	0.602	Accept Ho	**
Community Centered	10	9	0.48	0.602	Accept Ho	**
Rooted in Day to Day Reality	10	9	0.56	0.602	Accept Ho	**
Recognition	10	9	-0.52	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

As presented in the table 18, all null hypotheses in the indicators under investigation were accepted since all computed values are lesser that the critical values at 5% level of significance. These signify that all criteria under cohort survival rate did not correlate with the implementation of the SLT curriculum. force, most of them are females, this leads to an inference that more number of female

This implies further that the SLT curriculum could exist independently without being affected with the identified measures.

Table 19 Significant Relationship between the Profile of the Schools and SLT Curriculum in terms of Graduation Rate

Indicators	N	DF	Correlation		Conclusion	Decision
			Computed r @ 5%	Critical Value		
Ownership	10	9	0.39	0.602	Accept Ho	**
Emancipation	10	9	0.43	0.602	Accept Ho	**
Cultural Diversity	10	9	0.15	0.602	Accept Ho	**
Environmental Sustainability	10	9	-0.44	0.602	Accept Ho	**
Community Centered	10	9	0.55	0.602	Accept Ho	**
Rooted in Day to Day Reality	10	9	0.22	0.602	Accept Ho	**
Recognition	10	9	-0.21	0.602	Accept Ho	**

Legend: * Significant, ** Not Significant

As presented in the table 20, all null hypotheses on the indicators under investigation were accepted since all computed values are lesser than the critical values at 5% level of significance. These signify that all criteria under graduation rate did not correlate with the implementation of the SLT curriculum.

This implies further that the SLT curriculum could exist independently without being affected with the identified measures.

CONCLUSIONS

The program implementation is evident and has been implemented well in some aspect. It can be observed that among the teaching force, most of them are females, this leads to an inference that more number of female

This implies further that the SLT curriculum could exist independently without being affected with the identified measures where inclined to teach than male. Most of the teachers are new to the position. Since they are young in service almost all of them are occupying Teacher I position, thus they are not yet immersed in IP culture and still needs training to improve their teaching competence. Despite the schools being in operation for 3 or more years already, there have only been minimal number of enrollees and to sustain them to remain in school is a challenge. There has been a significant percentage of dropouts. The scheduling scheme and class programming is not very well suited to the IPs life ways. Hence, the primary reason of drop outs. The SLT curriculum has been implemented since year 2000 but is not yet fully recognized by the DepEd. The establishment of these schools is aligned with several statutes that protect the basic rights of indigenous peoples. Internal and External stakeholders' roles have been clearly determined and all have been actively contributing and doing their part as implementers of the program. The employment of teachers who speak their tongue, the design and architecture of building which provides a

local setting and the enough number of teachers assigned to these areas have so far been the very well implemented indicators in terms of emancipation. In terms of determining the curriculum whether it is rooted in day to day reality, the data showed that the curriculum has meet the local needs of the IPs and that it mirrors the community situation.

Conversely, there are the factors which the program can still be improved on. One of them is the improvement of curriculum. Localized or indigenized teaching materials needs to be worked on as this is one of the aspect of implementation in terms of emancipation that got the lowest mean. The curriculum does not very well reflect the richness of cultural diversity and does not necessary show respect to the traditional systems of learning of these IPs. Safeguarding of ancestral domain and environmental sustainability is not very well reflected in the curriculum. Thus, the need of a more holistic approach in the development of the curriculum considering all of the elements that reflects their territorial rights and cultural heritage. Another factor is the capacitating of teachers, the indicator about teachers having fully understood about their roles in making IP learners achieved their full potential in the education process appears to be very low in the gathered survey. This correlates to the deficiency in knowledge and skills among teachers. The engagement of community is among the factors which also need to be looked into. Although IP leaders were given the chance to teach Indigenous knowledge and systems and practices (IKSP), it is observed that there is still less participation among the parents and community in the education of their children. As expected, the problems encountered by the implementers of the program reflect the deficiencies or the factors that need to be improved. These problems need to be addressed so that the program's intention and purpose can be achieved and will make a difference in the lives of the IP communities who are the very recipient of this program.

RECOMMENDATIONS

- a. It is encouraged that learning development interventions in terms of relevant trainings and culture immersion for teachers may be intensified.
- b. The recalibration of curriculum is also recommended. The new curriculum shall be localized, it shall be flexible enough wherein class programming considers the unique life ways of IPs. It shall be holistic, wherein safeguarding of ancestral domain and environmental sustainability is a primary concern and it shall reflect the rich cultural diversity of the indigenous people.
- c. This curriculum shall be supported by an improved teaching materials and textbooks that are indigenized for the consumption of the learners.
- d. While the government is offering free education through SLT Curriculum, this shall be coupled with a livelihood package for parents so that these children will not be dragged into force labor to support their families, instead of attending school on a daily basis.
- e. There shall be a regular networking with parents and elders. There shall be a venue wherein these parents are oriented and encourage of their roles in the education of their children. Engage the community's support by involving them (parents and community) to school activities.
- f. There shall be enough recognition and support from authorities specially from the Department of Education. That this schools or curriculum shall not be viewed as an alternative learning and that the implementers are properly recognized and compensated accordingly.
- g. The infrastructure component of this program shall be activated as well. The road networks going to the mountains shall also be addressed.
- h. Issues on safety of teachers and administrators while they are in the hinterlands shall be at the top of priority of the government.

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