

Costumes of Bukidnun and Menuvu Indigenous Tribes Northern Mindanao, Philippines

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Introduction

Learning happens when one is able to link between the content and the context. The lesson must be related to the learners' interest and are familiar to them. This is what the Department is implementing nowadays and it's called contextualization. Contextualization can be done through designing lessons and activities that centers on the learner's field of interest and environment. Context should be considered when a teacher plans, designs and develop instructional learning activities. The present study attempts to explore the experiences of non-indigenous people's teachers in developing higaonon contextualized lesson plan. The higaonon context, which is not familiar by the developers may sound impossible for them to craft a lesson for higaonon learners.

Department Order 62, s. 2011 (DO62) entitled "Adopting the National Indigenous Peoples (IP) Education Policy Framework" emphasized its aim "to create an educational system that is inclusive and respectful of learners belonging to the minority groups". Secretary Luistro stressed out that DO62 recognizes the faults of the past. It is an invitation to learn with, not just teach in, indigenous communities that have always been on the sidelines (IPsEO, 2012). Indeed, the provision of these laws answered the pursuit in catering the needs of IP learners to a culturally responsive education. (Section 8.4 of the Implementing Rules and Regulations of the Enhanced basic Education Act of 2013, Republic Act No. 10533, Section 10.2 d.) The curriculum shall be contextualized and global, Section 10.2 h.) The curriculum shall be flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts. It is true that there is a need for every teacher to put high importance the execution of measures to preserve the culture and virtues that are treasured by the IPs. This can be done through an appropriate teaching methods of localization.

Indigenization is understood from the perspective of education that it is for all ethnic groups and not just for IP communities. (DEPED Order No. 62, s. 2011/DO62, DepEd recognizes that the goals of the IPED program can only be realized if it is implemented in partnership with Indigenous Cultural Communities (ICCs). Section 8.4 as defining element

of the IPEd program, community engagement is highlighted in the Implementing Rules and regulations (IRR) of the Enhanced Basic Education Act of 2013 (Republic Act No. 10533), which describes the IPEd program as one that “supports education initiatives undertaken through formal, nonformal, and informal modalities with emphasis on any of, but not limited to these key areas (Indigenous Knowledge Systems and Practices (IKSPs) and community history; indigenous language ; Indigenous Learning Systems (ILS) and community of life cycle-based curriculum and assessment; educational goals, aspiration and competencies specific to the (ICC); engagement of elders and other community members in the teaching-learning process, assessment and management of the initiative; recognition and continuing practice of the community’s ILS; and the rights and responsibilities of ICCs.

According to Ruel T. Bongancisco, contextualized teaching and learning is to know how the lesson to have impact to the students’ academic performance. It promotes positive learners’ engagement and improve learning skills among learners. In other words, a learner is the most important factor in the educative process. One must develop a lesson in which attracts the interest of the learner. Mazzeo, Rab, and Alssid (2003), described contextualization as instructional strategies developed to smoothly connect the learning of basic skills to career-related content through teaching and learning solely on real applications in a particular context. In the Higaonon community life cycle, Indigenous Knowledge Skills and Practices (IKSP) is being based. This relates to the upland rice farming career and lessons should be crafted based on this for the Higaonon learners. Moghaddas (2013) explained that contextualization is a profound learning which occurs by connecting the thoughts and principles within and across disciplines. In Higaonon Indigenous Cultural Community, this community life cycle is the basis for developing its contextualized lesson plan. On each phase, all subjects are based from this. This is within and across disciplines. Moghaddas has cited different sources of the elements of contextualization. The sources involve interdisciplinary teaching and learning in which varieties of instructional content are put together to cater the needs of the students. The experiences of the students outside from the school, students’ out-of-the-school experiences in the classroom; the cooperational and collaboration among teachers to determine authentic materials in teaching which applies teachers’ teamwork in distinguishing the real materials and activities to be included in the

lesson. In developing the higaonon contextualized lesson plan, presence of the “Datu” , community representatives or IPMR, interpreter and again validated by the “Datus” to ensure learning that is suited to the community life cycle and the need of the learners. According to the Center for Student, the PR Group, and Academic Senate for California (2009), a procedural scheme that uses life experiences is the basic layout in andragogical model. It is the life experiences of the higaonon children that is being interfaced to the DepEd competency to cater the need of the learners and so that learning will happen. Bongancisco (2016), student-focused learning that deals with putting the students in the center of the educative process; use of the clear learning strategies that emphasizes the simple instructional plans which suits students’ level of interest; and authentic assessment which tries to avoid the traditional paper-pencil evaluation.

The understanding and articulation of indigenous knowledge and wisdom by these Philippine indigenous educational initiatives also find similarity with the Indigenous Knowledge Systems and Practices (IKSPs) that bring to life the indigenous systems and practices and are continually enriched by the succeeding generations. Since the IKSPs are expressed collectively by indigenous communities through time as their way of life- what we today call culture – they become foundational and inherent to the wellbeing and sense of collective and personal identity of these communities. Education and culture are thus understood to be intrinsically intertwined, and are central to the life of the community. DO42, s.2004 (Permit to Operate Primary Schools for Indigenous Peoples and Cultural Communities) recognized the rights of indigenous communities to initiate and manage their own educational initiatives and specified flexibility in the criteria to be used in assessing such schools should they be interested to seek recognition from the DepEd as private schools.

With DO42, the school calendar could be adjusted according to the weather conditions of the locality, community resource persons were allowed to teach topics related to culture regardless of their academic background, and enhancements of the national school curriculum were allowed as long as the core learning competencies remained untouched.

Flexibility of the K to 12 curriculum allows for enhancement in relation to the diverse background of learners. DepEd Order No. 34, series 2017 Guidelines on the formulation of Consultative Advisory Bodies on Indigenous Peoples Education (IPED) Consistent with the national indigenous peoples education (IPED) policy framework

(DEPED Order No. 62, s. 2011/DO62, DepEd recognizes that the goals of the IPED program can only be realized if it is implemented in partnership with Indigenous Cultural Communities (ICCs). In the discourse that has developed since the issuance of DO 62, the means through which partnership is actualized in the IPED program is what is called “community engagement”- the “dynamic of sustained partnership and dialogue on IPed between DepEd and Indigenous Communities (DO32, page 11). As a defining element of the IPed program, community engagement is highlighted in the Implementing Rules and regulations (IRR) of the Enhanced Basic Education Act of 2013 (Republic Act No. 10533), which describes the IPED program as one that “supports education initiatives undertaken through formal, nonformal, and informal modalities with emphasis on any of, but not limited to these key areas (Indigenous Knowledge Systems and Practices (IKSPs) and community history; indigenous language ; Indigenous Learning Systems (ILS) and community of life cycle-based curriculum and assessment; educational goals, aspiration and competencies specific to the (ICC);engagement of elders and other community members in the teaching-learning process, assessment and management of the initiative; recognition and continuing practice of the community’s ILS; and the rights and responsibilities of ICCs (section 8.4). Community engagement as the dynamic of the sustained partnership and dialogue on IP between DepEd and ICCs. From an institutional perspective, it may be recalled the DepEd mission statement now explicitly includes “culture-based” as one of the key characteristics of basic education that every Filipino has the right to avail (DepEd Order No. 36 s. 2013). DepEd recognizes that as indigenous communities, culture-based education would mean one that is, grounded in the context on their community life, recognizes their IKSPs, and is inclusive of their cultural perspectives. (DO 32, p.4). DO 36 series 2013 “culture-based” as one of the key characteristics of Basic Education. Given this background, community engagement is therefore underpinned by a more nuanced appreciation of the cultural dimension, particularly in the context of IP communities. This calls for an institutional responses on the part of DepEd that goes beyond its usual configuration of program implementation and system of operations. As expounded in the IPED curriculum framework, “since culture is an organic dynamic and continuously evolves, developing a culturally responsive education is necessarily an evolving process. It can only be materialized through an institutionalized partnership and a continuing dialogue between DepEd and the community...this effort will also demand that DepEd learns to work with realities that are inherent to an indigenous community – the ancestral domain, customary governance structures,

IKSPs, and ILS (DO32, p.11) Since the inception of the IPED Program, establishing mechanisms to support a more institutionalized partnership and dialogue between DepEd and IP communities has been a priority. An IPED Framework discusses the indigenous community's cultural-historical context, contemporary situation of ILS and IKSPs, and an education situation analysis from the perspective of the community. The framework provides the basis for defining the specific direction, goals, and objectives of the IPED program for a specific locality, including the interface of ILS and IKSPs with the national education system.

The experience in IPED framework formulation and curriculum contextualization has resulted to specific local arrangements to sustain the dialogue and collaboration between the IP communities and DepEd field offices. In the division of Gingoog City, IP elders have decided to constitute a core group (e.g., a “council of elders for IPed”) that would engage DepEd on various program implementation concerns. Having such arrangements have so far proven to be beneficial to the accomplishment of what DepEd and the IP elders have set out to do in curriculum contextualization and addressing emerging program concerns. Drawing from this experience and in view of the growing demand to put in place formal mechanisms that would consistently and effectively support the partnership between DepEd and IP communities across the country, especially as curriculum contextualization efforts are scaled-up and intensified, the formulation of a consultative and Advisory Body in IPED (CAB. IPED) at the field level has been identified as a key measure.

This DepEd Order provides for the formation of consultative and Advisory Bodies on IPed at the regional, division and school levels in IPed-implementing regions. It gives general guidance to all concerned DepEd offices in facilitating the formation of CABs so that the appropriate institutional support may be provided, consistent with IPED policies and specific agreements between the concerned DepEd field office and the IP community representatives engaged in the implementation of IPed. The formation of CABs is not intended to limit in any way DepEd's engagement and dialogue with other self-governance and consultative bodies formed by IP communities that may already be existing or have yet to be established. The CABs is meant to provide an institutionalized mechanism to further support the interface of the national education system and the ILS and IKSPs, and IP customary governance practices, complementing other appropriate mechanisms and measures already in place or that may be adopted. Due to language barrier, non-IP teachers tend to be discouraged when assigned in the IP areas. After a rigid training in college or

universities to speak English, this deviated from the real-life situation when assigned in the areas which is far from what he was used to. Writers in higaonon contextualized lesson plan find it hard to make this because of the language. It is very difficult to make activities in the lesson because there is no reference materials to be used. In music, dances and songs are needed but they still have to compose their own and to be validated by the elders. Hard time to think of stories or events to be used in the lesson plan's activity is also a problem. Non- IP teachers who develop the higaonon contextualized lesson plan do not know the exact terms and appropriateness and usage. They also lack knowledge of customs and traditions of higaonon. Some others are struggling about the vocabularies and need experts in translating words. Redundancy of strategies is one of the problems encountered by the writers. Appropriate approach, methods and techniques are difficult to fit to the context. It became a challenge how to equally deliver both the culture of higaonon and the DepEd in one lesson without jeopardizing any of it.

This study is conducted through research with a purposeful interest to explore the Experiences of NON- Indigenous Peoples Teachers in Developing the Higaonon Contextualized Lesson Plan of Gingoog City Division. This will serve as sustainable means for the interest of non-IP teachers to gain knowledge and somehow acquire cultural preservation among teachers and writers. In developing the higaonon contextualized lesson plan, the experiences of Non- Indigenous Peoples Teachers who are developers on this lesson plans have not yet documented. This will serve as sustainable document for reference in crafting of Higaonon contextualized lesson plan.

Framework of the Study

The researcher believes that indigenous peoples deserve to be given an education that would enhance his life and the community. We need to think of the different ways that education is delivered. The philosophy of "Inclusion" recognition of diverse learners, responding to this diversity. It should be learner-centered. Inclusive education sustains the diversity of culture. In this study, Higaonon culture is being emphasized. DO 62 Policy Statement states: the department shall give due recognition to and promote the sustainability of indigenous learning system" and "adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and process. They interface the community life- cycle with the with the national competencies.

There are local facts and physical representations of culture as enumerated by Hoffman in her article on Culture Preservation and Protection. It includes cultural sites and artifacts, as well as intellectual property rights for culturally specific language and art.

Statement of the Problem

This study will explore the Experiences of the Non-Indigenous Peoples Teachers in Developing the Higaonon Contextualized Lesson Plan in the selected IP Schools of the Division of Gingoog City during the School Year 2019-2020.

Specifically, this study answered the following problems:

1. What are the experiences of Non-IP Teachers in writing the contextualized lesson plan in Higaonon?
2. What intervention plan can be designed to address the challenges encountered?

Significance of the Study

The result of this study would hopefully be of benefit to the following:

The *indigenous peoples pupils*, they may be given attention by providing curriculum that recognizes their cultural diversity so they can finish their schooling;

The *indigenous peoples parents*, that they will be more aware of the importance of education of their children and will be motivated to further look for ways that their children would be able to finish schooling;

The *indigenous people's teachers* that they may be able to make plans to improve the implementation system of the contextualized lesson plan and further guide the indigenous people's learners of the community-based education;

The *non-indigenous people's teachers* who will be teaching in the indigenous people's area that they will be acquainted with the indigenous people's education program;

The *school administrators* that they be able to monitor proper implementation of the program according to the guidelines and recommendations as to the improvement of the program; and

The *community* that it be aware of the responsibilities of the parents, neighbourhood and social institutions in the education of the children.

Delimitation of Study

The study is delimited to the Experiences of the Non-Indigenous Peoples Teachers in Developing the Higaonon Contextualized Lesson Plan assigned in the IP schools in the Division of Gingoog City. It limited to the investigation on the experiences of the non-indigenous people teachers in developing the higaonon contextualized lesson plan. The steps include the following: 1. Writing the subject matter in terms of a.) Community lifecycle, b.) Indigenous cultural communities, c.) Indigenous Knowledge Skills and Practices, (IKSPs) d.) Interfacing of the indigenous cultural communities and the DepEd competencies 2. Preparing activities in the lesson plan with respect to the community's life cycle in terms of a.) Working time b.) Format and procedure c.) learning materials availability d.) Choosing instructional model, strategies and method e.) ICT integration 3. Instructional materials in terms of a.) Quality of materials in production process b.) Instructional objectives, scope and sequence of materials c.) Interesting and rewarding activities d.) learners' capability in doing activities embedded in the instructional materials 4. Preparing class activities in terms of a.) Linking and applying various concepts and principles to everyday life situation b.) Conducting independent and cooperative learning c.) Conducting additional activities for application and remediation 5. Making assessment tools in terms of a.) Parts and purposes of formative assessment b.) Individual and cooperative formative assessment c.) Individual and collaborative assessment d.) grading computation and transmutation f.) Making rubrics for students' performance task g.) deciding learners' promotion and retention.

The respondents of the study were six teachers developing the higaonon contextualized lesson plan. A researcher made questions were used as tool in focused group discussion to gather the necessary data. There were only four of them who were able to participate of the focused group discussion because of the conflict of schedule for wedding.

Definition of Terms

The following terms are defined theoretically and/or operationally to establish a common basis of understanding of the study.

Localization refers to the process of relating learning content specified in the curriculum to local information and materials in the learners' community.

Indigenization – refers to the process of enhancing curriculum competencies, education resources, and teaching-learning process in relation to the bio-geographical, historical, and socio- cultural context of the learners' community. Indigenization may also involve the enhancement of the curriculum framework, curriculum design, and learning standards of subject areas, guided by the standard and principles adhered to the national curriculum.

Non-IP Teachers. Non-IP teachers as used in this study, are teachers who engaged in actual writeshop of the contextualized Lesson Plan who are not using the language in daily conversations and teaching practices and who do or do not know the language. These teachers may or may not be IP's themselves.

Intervention Plan. Intervention Plan is an organized alternative means to carry out the desired objectives. In this study, it is the plan designed to address challenges met by teachers in contextualizing the lesson plan in Higaanon.

Contextualization. As used in this study, a prerogative of the school's authorities to adopt its teaching procedure and practices to the community settings. It refers to the root of the curriculum and methods of learning in the local scenario.

Chapter 2

Review of Literature

This chapter presents the literature, legal bases, DepEd Orders, and compiled writings that have direct and an indirect contribution to the foregoing study. A thorough explanation and preliminary readings on numerous published articles that has considerable relevance to the study have been carried out and carefully noted. This chapter points out some earlier literature and published writings of prominent individuals whose concepts and elaborations made this research a meaningful one. These useful concepts and recommendations as presented by previous authors served as an author on what is believed to be of great importance in the present study. Contextualization allows the weaving together of the national competencies and community realities and knowledge so that learning is truly relevant and meaningful for learners. The IPED program provides guidance on the implementation of the k to 12 Basic Education. Curriculum are appropriate in the context of IP learner K to 12 is IPED guided by DO 62. We need to think of the different ways that education is delivered. The philosophy of “Inclusion” recognition of diverse learners, responding to this diversity. It should be learner-centered. Inclusive education sustains the diversity of culture.

The Department is implementing this by providing a curriculum that is grounded to the context of their community life. It recognizes their IKSPs as and is inclusive of the cultural perspectives. According to undersecretary, Dina S. Ocampo on her message: We are not creating a separate curriculum, rather we are enhancing the curriculum so that it is relevant to the learners. When we contextualize the curriculum in the IP context, if IPED is being implemented in schools or areas where there are IP learners, we are implementing the k to 12. DO 62 Policy Statement states: the department shall give due recognition to and promote the sustainability of “indigenous learning system” and “adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and process. In the division of Gingoog City, they created a core group and continuously have the dialogue and partnership with the community. They interface the community life- cycle with the national competencies. They weave together the national competencies and the learners’ community realities and knowledge leading to relevant and meaningful lessons. DO 32 series 2015 IPED Curriculum Framework

Community engagement as the dynamic of the sustained partnership and dialogue on IP between DepEd and ICCs.

Legal Bases of IPED Curriculum

The adoption of the Indigenous Peoples' education (IPED) across the curriculum is grounded on the provision of Article IV Section 2,4 of the 1987 Constitution. This is explained further in the Indigenous Peoples' Rights Act of 1997 (IPRA) which is mandate for the state to provide equal access to various cultural communities to Indigenous Cultural Communities/ indigenous peoples through the educational system, without prejudice to their right to establish an d control their educational system and institution by providing education to their own language, and a manner appropriate to their cultural methods of teaching and learning. This is supported by Article II, section 22 of the 1987 Philippine Constitution stated in Section 2, Chapter 1 of the Republic Act 8371, otherwise known as "The Indigenous Peoples' Rights Act (IPRA) of 1997". It emphasizes that the state recognizes and promote the right to the Indigenous Cultural Communities (ICCs) within the framework of the national unity and development. Section 30 of the IPRA Law, under cultural integrity, declares the provision on Educational Systems which points out that the state shall provide equal access to various culture to the ICCs/IPs through the educational system, public or private cultural entities, scholarship grants, and other incentives without prejudice to their right to establish and control their own educational systems and institutions.

Therefore, Education should be culturally based so that it could be responsive. It could be more functional if it is rooted in the culture. Comprehensive learning happens when Indigenous Peoples practices and experiences are used as grounds for the learning to attain. IP teachers feel accomplishments when learning is attained in comprehensive way. In this manner, responsive and functional learning is displayed as an ultimate meaning of localized teachings to be applied in the IP-learning environment. There are rapid transition when it comes to learning methods that ensures basic literacy for all. Their fundamental aim is to acquire basic education and literacy. Introduction of new sets of standard are made for the IP community's benefit. True and correct that there is a need for every teacher to put high importance the execution of measures to preserve the culture and virtues that are treasured by the IPs. This can be done through an appropriate teaching methods of localization. The implementing agency of the government, the Department of

Education crafted numbers of provisions concerning the aforementioned. It arrived to its possible initiatives to attain their natural mandate which is to serve the well-being and welfare of the succeeding generations through awareness of culture, traditions and heritage (DepEd Order No. 39 s. 2016).

Consequently, the above laws paved the way to the drafting of DepEd Order No. 62, which provide the appropriate basic education pedagogy. Content and assessment through the areas and processes. This in turn furnished the provision of guidelines to the implementation of the K to 12 Basic Education. Relative to this, DepEd Order No. 43, s. 2013 was implemented to establish guidelines in carrying out the Republic Act No. 10533, otherwise known as the Enhanced Basic Education Act of 2013. Through the succession of these aforementioned legal basis and department orders, DepEd Order No. 32, s. 2015 otherwise known as the Indigenous Peoples Education Curriculum Framework was fully established.

Researchers that examined effective ways of integrating cultural practices and values in the educational curriculum subjects remained unstable in terms of effectiveness and sustainability. In its broader scale, foreign literature in this regard mostly offer discussions on importance and the necessity of localized integration lessons. One of which is the study that stressed the importance of relevant pedagogy that applies cultural references that are designed to develop learners' identity thereby empower him academically, socially and politically (Wu,2011).

This statement is parallel to the legal views stated in the 2001 Republic Act No. 9155 also known as an act instituting a framework of Governance for Basic Education. For other purposes, cultural education reaffirmed it as an integral part of basic education. Furthermore, Mendez (2006) pointed out the importance of using students' heritage to uplift their performances in academics, as it relates to their own lives and experiences. (Alkateb,2013). On the other hand, highlighted the importance of culture and the totality of ones heritage in an informal educational setup as it fosters teamwork, attitudes and leadership, research and presentation skills.

Relative to this, the Philippine Cultural Education Program (PCEP) envisions a nation that is of culturally literate and empowered Filipinos, ensuring that culture is the core and foundation of education, governance, and sustainable development. It also seeks to develop among Filipinos a greater awareness, understanding, and appreciation of their culture and arts towards the evolution of consciousness that will improve the quality of lives. It was further

designed to make cultural education accessible to all sectors of Philippine society, particularly the IP youth, teachers, artists, cultural workers, official and employees of the government, members of media and civil society (NCCA, 2001).

Similar to these ideas, the effectiveness of teaching strategies to carry out this educational scheme proliferated on some books and literatures. Smith (2001) found out that in using heritage place and landscape analysis in teaching history is more effective as students clearly see their own histories as closely linked to the place. Another research also asserted the importance of drama on teaching method for this purpose (Simsek et. Al). in like manner, Kroma pointed out that science needs indigenous knowledge promotions. He asserted that in the developing countries, retention of concepts in science, Mathematics fail because of the disjunction of these courses to local knowledge.

Another new idea and creatively stated by Tan (2011) that dance in the light of cultural preservation, authenticity plays a vital role in such a way that what had been practiced and performed by the past ancestors should not be modified and changed. For the Bukidnon and Menuvu indigenous tribes, performed dances during activities as invited or as they celebrate their gathering which is the *kaamulan* depict the similarities of their cultural identities like their lifestyles, beliefs, traditions and practices that describe the backgrounds of each of these tribes. These are strategies that would help motivate learners understand and learned their culture because of the movements and expressions other than the beliefs and traditions they have as a practices.

DepEd Order No. 50 provided the details on the steps to implement stronger affirmative action to eradicate all forms of discrimination against the IP's in the entire Philippine educational system. The guidelines seek to promote among learners and the teaching and non-teaching staff cultural sensitivity, respect for cultural diversity, and deeper understanding of cultural expressions. Another study suggested that cultural heritage is not only to be integrated on subjects (Averill, 2002). Furthermore, it was also noted that cultural heritage is not only to be integrated in teaching Mathematics. Recent research findings, likewise that the process of integrating cultural heritage and basic education subject requires changes not only with the

curriculum but on attitudes and beliefs of both teachers and students who primarily compose the teaching learning atmosphere.

As evidently laid upon the foundations of the recent K to 12 curriculum, the time allotted for the social studies (Araling Panlipunan) subject is greatly reduced. Localization teaching in this particular subject could be greatly compromised considering that values of cultural preservation, nationalism, and the importance as well as the appreciation of social aspects are mainly covered in this subject areas. In a similar consideration that relates and adheres to the above findings, the researcher aims to assert that the programs stipulated in the localization teaching practices be extensively applied in the local education setup. The adherence to the localization teaching practices relative to the use of local materials for teaching purposes and the integration of the local community practices could be of great help to achieve these ends. Gingoog City Division is just part of the complex national educational system. The intention to include local cultural heritage into the streamline of knowledge must be given a certain degree of importance. Education is the last hope, the most powerful mechanism to keep and transmit, and must serve its part in the preservation of these cultural values through localization as means in classroom instructions. In the light of the above mentioned legal mandates and findings from numerous researchers, culture in its total sense in the hub of every social structure. Hence, the concern to ensure its preservation is among the government prerogatives at present. Laws have been promulgated to cater and be carried out by the two major departments responsible for this concern, the national commission for the culture and Arts (NCCA) and the Department of Education. (DEPED). Parallel to this advocacy is employed by other cause oriented groups and societies who performed and recognized the importance of their endeavour.

Chapter 3

Methodology

This chapter presents the research design, the participants of the study, research instrument, data gathering procedures, data analysis, and the treatment of the data employed in this study. Qualitative research design aided the processing of the data through which employing interview and documents of their conclusion and recommendations were drawn based on their occurrences.

Research Design

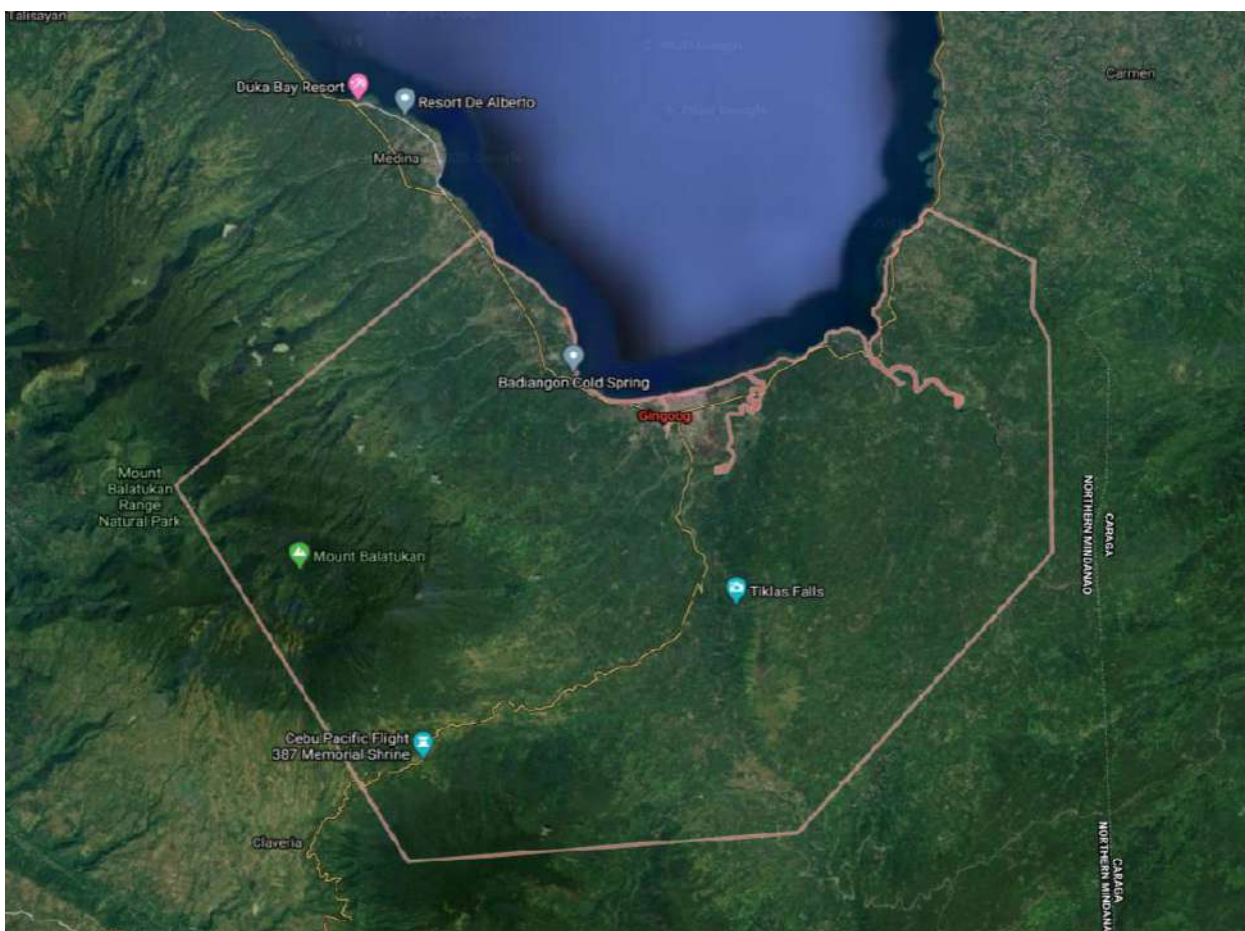
This study utilized the qualitative research using phenomenological method. Cortazi (1993) state that educators seek to bring teachers' voice to the forefront by empowering teachers to talk about their experiences. McEwan and Egan (1995) provided collection of stories about educators as teachers and curriculum developers. It is generating data which are flexible, emerging, emerging structure and evaluative criteria. The experiences of non-indigenous people's teachers in developing the higaonon contextualized curriculum is the process explored as the central phenomenon.

Locale of the Study

The city is located in the northeastern coast of Misamis Oriental, 122 kilometers east of Cagayan de Oro and 74 kilometers west to Butuan City. It is bounded to the east by the municipality of Magsaysay and the province of Agusan del Norte, to the south by Bukidnon; to the west by municipalities of Claveria and Medina, Misamis Oriental and to the North by Gingoog Bay. The total land area of Gingoog City is 769.88 square kilometers or 76,988 hectares.

Gingoog's land features is generally flat with sloping hills of intermediate heights surrounded by mountain ranges from Mt. Balatukan to Mt. Lumot and portion of Bukidnon province in the southeast and eastward to Agusan del Norte which practically insulates the city from the northeast monsoon and typhoons.

Gingoog is inhabited by people of different racial aggrupations. The original inhabitants, called Higaonons, were a branch of the Manobo tribe, spread throughout Misamis Oriental, Agusan del Norte and Sur, Bukidnon, and some parts of Iligan. Higaonons, also known as Banwaons in Agusan has intermarriages with several Manobo tribes from the neighbouring provinces of Davao, resulting in some marked differences in appearance even among their territorial grouping. Higaonons in Gingoog usually trace their ancestry to Apo Pabuloson from the plains of Tagoloan. However, some higaonon tribes go beyond Apo Pabuloson to Apo Entampil, the progenitor of the present Higaonons. Generally, the Higaonons have fewer numbers than the Dumagats or the lowlanders, most of them were now concentrated in the areas of Kalipay, Eureka, Sio-an and the neighbouring municipalities of Nasipit, Esperanza and Carmen in the Agusan provinces.



Participants of the Study

The participants were purposively chosen from the six identified schools having Non-Indigenous People Teachers developed the Higaonon contextualized lesson plan. The identified schools are the following: Eureka Elementary School, Sangalan Integrated School, Kalipay Central School, Kalipay Community Learning Center, Malibud Community Learning Center, and Fuctoso Rife Integrated School.

The six teacher participants are those who were developing the higaonon contextualized lesson plan. One is an illustrator, another one is a TWG (Technical Working Group) member, and four writers.

Research Instrument

Focus Group Discussion

The motive questions guided the FGD regarding the experiences of Non Indigenous People Teachers in developing the Higaonon contextualized lesson plan. This also assist the researcher to explore about the participants' "real life" experiences on developing the Higaonon contextualized lesson plan. During the FGD, the teachers were allowed to express themselves in vernacular and any language they are comfortable with.

Data Gathering Procedure

The researcher secured a letter of recommendation from the Dean of Graduate School of Bukidnon State University, addressed to the Schools Division Superintendent of Gingoog City that the researcher would conduct a study to the experiences of non-Indigenous People Teachers in developing the Higaonon contextualized lesson plan of the Division of Gingoog City. The Schools Division Superintendent then write a response letter to the Dean of graduate School interposing no objection to the researcher's endeavour subject for the compliance and submission of the following: 1. Research Instrument 2. Letter of Informed Consent for the Respondents 3. Attachment containing the description of the respondents and the participating school/s of the study 4. Signed and accomplished memorandum of Understanding (MOU) to furnish the Office the copy of the research findings, likewise; Ms.

Alocelja is required to provide the Division a copy of her thesis once approved and hardbound as it will become a ready reference for future thesis and dissertation writers.

The researcher did a courtesy call to the IPED Focal Person to seek permission to allow the researcher to conduct a study on the experiences of the Non-Indigenous People Teachers in developing his tribe's contextualized lesson plan. Upon the approval of the focal person, the researcher seek permission to the school heads of the six schools where the Non-IP teachers are assigned. Eureka Elementary School, Sangalan Integrated School, Kalipay Central School, Kalipay Community Learning Center, Malibud Community Learning Center and Fructoso Rife Integrated School. Each of them was given a letter along with the attachments required by the division.

After the permission from the school heads of the six identified schools, these individual teachers are given a letter inviting them to become participants of the study. The letter also informed them of the schedule of the Focus Group Discussion (FGD) and motive questions. Three days after the distribution of the letter was the schedule of the FGD session where the participants were asked to respond the questions made by the researcher and the researcher being the moderator of the FGD.

The researcher followed the standard procedure in conducting the FGD. It begins with an introduction of the researcher, the explanation of the purpose of the FGD, the gathering of the consent form from the participants, the establishments of rules of the FGD, the setting of roles of each participant, and the recording of the session.

Data Analysis

The following steps were followed by the researcher to have concise procedure in doing the qualitative data analysis model prepared by John Cresswell (2009)

1. The researcher spent extensive time reflecting on the single subject to interpret what is really said (FGD of non-indigenous people teachers in developing the higaanon contextualized lesson plan.
2. The researcher compares the data, extracted and coding important statement that pertains to the participants' experiencing in developing higaanon contextualized lesson plan.

3. The researcher listened to the discussion particularly while keeping hard copies the discussion transcript to examine when needed.
4. The researcher summarized and organized important statements relying on interpretation, intuition and personal judgment in analyzing the data.

Treatment of Data

The data gathered was presented in a phenomenological approach form. Qualitative description was used to present, interpret and analyze the data on the problems met by the non-indigenous people teachers in developing the higaonon contextualized lesson plan.



1. a.) **Writing the Subject Matter**

Theme 1 *Knowledge background and language barriers*

Teacher 1: *For me, I really had a bad experience because I don't know their community life cycle. You have to base from their community life cycle, example, in the first grading, "pangilamon phase", and every lesson should be based from that particular cycle. We are used in our DepEd competency that this is the only basis for our lesson formulation.*

Teacher 2: *It's not really bad, only struggling. We should have to study their (Higaonon) culture because we are called to be assigned there. It is a must to understand that we are not coming from that place, so we need to understand also their lifestyle. We need to study. The problem is the language.*

Teacher 3: *Number one reason is the language barrier. We cannot understand their conversation. Then some other words means different to them. We are confused.*

The theme on *Knowledge background and language barriers* is the output of the responses given by teachers, this is the common challenge that they met as teacher making a contextualized lesson plan. They find it very difficult because of few knowledge on the background of the Higa-unun culture. It is very difficult to absorb all the cultural knowledge because it is only taught through traditional knowledge where teachers are to listen and not to take note. According to Teacher 1 that he had a negative experience in writing the subject matter because he was used to write subject matter based

only from the Curriculum guide. In the IPED, a writer should consider the community life cycle in writing the subject matter. In the community life cycle

of the Higaonon, during this phase, task are limited in which, the non- IP developer of their contextualized lesson plan will really find a negative experience. On one hand, Teacher 2 said that it is not really a bad experience, only writers will struggle to a point that they feel they cannot do it. We need to learn from the Indigenous People's culture where we are assigned. According to Tan (2018) culture of Indigenous Cultural Communities are diminishing because of intermingling with other culture that even the background music of the presentations are no longer authentic. Moreover, Tan (2020) they wore costumes which they are not sure of colors, designs, cut and lines are of their identity, it is understood that every tribe have their own identity She stressed further that we need to learn specially the language that serves as barrier in everything. She is optimistic to learn the culture and willing to adopt their practices. While Teacher 3 point out the statement of teacher number 2 that it is really the language barrier. We cannot understand their language and some other words mean different to them. He said it is confusing. But Teacher 4 support teacher 2 and teacher 3's statement on the language barrier. We cannot even make our own language because this is their usual life situation.

1. b.) Indigenous Cultural Community's Practices

Theme 2 *Knowledge on ICC's practices*

Teacher 1: *Community practices like “pangapog” (prayer) is included because this is basic before starting any work for the day. We are no longer familiar with*

pangapog, right? And this has a great impact to the culture.

Teacher 2: *Pangapog, means prayer in our usual scenario. And based from my observation in the hinterland, this plays vital role in everyday activity. Very nice when everybody can do this.*

Teacher 3&4: *It’s difficult for us to start a subject matter considering its accuracy to the ceremonies. We have too much adjustment almost in all aspects because they have bylaws to follow. If you can ask sensitive things for the culture, they have this prerogative not to tell the whole thing when this is not yet ask permission from all the tribe chieftains through “dumalundong” ceremony.*

The theme on *knowledge of Cultural Community Practices (ICC’s)* as translated simply means that, as planners and writers of contextualized lesson plan is not easy because the demand of knowledge background on Indigenous Cultural community practices is high, they need to immersed and observe what are the practices of this tribe rather than only listening to the feedback and sharing of some oldies. The difficulties not on the writing of contextualized lesson plan but what they would be incorporating in the topics, activities and the making of materials with due respect to the community and not to bypass the protocol in dealing with teaching and learning process. A knowledge on beliefs of Higa-unun which is very important because it will really affect the presence and performance of learners when this occur during the semester, according to Teacher 1 said that “pangapog” is one of the community’s’ practices. Teachers are not used to this but it has a big impact

to the culture versus teaching realities. Based from interview this is done before doing any work, *Mangapug* is a ritual before going to the field early in the morning. This is to ask permission to “*budakan*”, *Sakab ha manginodu ha*

umuswag (abundancy), *Luhaan* (less production), *Papong* (attack of insects/animals), *limokon* (voice of alimocon) which means, the Head and member of family will die. Back if not well practice the farm will be left. Moreover, the Right facing east as believed, the pests will just passed by the farm.

Another is by Looking for signs, manifestations, symbols, through the moon’s phases, stars. It is their belief that *Pagtingal* (new moon) is a sign of good planting season, *Kaudtowan* (appearance of morning star), *Magkabugwas* (big star from east at dawn) , *Ananakaw* , *Mangaha ku mga atiyu ha bitu ku nag-amol* is a sign that no animals will destroy or eat the plants and *Pigsukuban* (small stars between the 2 big stars), *Mangapug* ; bring the following: 3 chickens at the field, *Bagnaw* (*tanglad, tubo, gabi*) para *palihi*, *Lampay* (*kalotan*) (*mamaon, kandila, galang, ulagdok, salumayag*), *Ulagdok* (wood in form of cross): 1. *Magdaga* (*saluron ang dugo sa kalotan, pahiran ang ulagdok*), 2. *Popud* means *salin sa binhi nga gipugas lung-agon*, *Mutindog ang lugas* is a bad omen, means the rice planted is with less harvest, *Muhigda ang lugas*, means abundance. On one hand, Teacher 2 said that “*pangapog*” is a prayer. Based from her knowledge, it is very important to have *pangapog* first before any task. It is very nice to have this kind of activity, Teachers 3 & 4, added. They find difficulty to start a subject matter. It may not be suited to

the practices as well. They have a lot of adjustments because of their procedures to follow. It needs understanding not to ask sensitive things anymore.

c.) IKSPS (Indigenous Knowledge Systems And Practices)

Theme 3 Lack of knowledge on Culture based games and skill development

Teacher 1: *IKSP (Indigenous Knowledge Systems and Practices) just like trapping, children already know how to perform it. This should be included in your activities. The problem is, we teacher do not know how to make it.*

Teacher 2: *That is why during the “ADAW KU SAYUDA” Cum BSP/GSP Jamborette and camporal the IKSPs are the one played for the district. That is more realistic and culture-based. The facilitators are the community experts. Your activities should be fit to their livelihood. It’s not all the time that they can trap rats. You then need to think of some other animals to be trapped. Everything is validated by the culture’s representative.*

Teacher 3: *Look, even insects have definite names and meaning to them. It connects to their skills. Children are fond of playing, they make fight the black ants and red ants. I thought spider is the only insects to be played like this. I think it’s venomous to play these insects.*

Teacher 4: *True. In the city, children play computers. For them, those things that they can see in their locality. There is a need for us to know this and consider this in the lesson planning.*

This theme lack of knowledge on culture-based games and skill development is felt by teachers who are writers of contextualized lesson plan. Activities should be barangay-based and should be localized for the students feel the importance of their presence and the significance of the culture where

they are living. The problem here is that, teachers who are writers don't have good background as to what are the games and activities of the community

that can be best integrated in the lesson plan and to make the teaching-learning activity be very effective and meaningful on the part of the learners. If they have the idea, they don't have the guidelines and procedure in playing so it will be integrated in the whole year plan of activities and within the day. Teacher 1 mentioned one of IKSP game which is the *Lit-ag* means a trap for birds, and rats. He further said that the children, especially grade I can now do this skill. The problem is that, the teachers don't know the procedure how to make this. On one hand, Teacher 2 stressed out one of the activities during *adaw ku sayuda daw Bigula*. The IKSPs activities were rendered. There were skills identified only for boys and separate for girls. For boys, the *lit-ag, sugok, ayam, lais, sapang, panlapi*. For girls, *salay, banig, kayambido, tagik*. The facilitators are the *laas* or elders and *datu & bae*. *Mga Gilay / Skills: 1. Pangibabasok (farming) 2. Palayag (getting honey). 3. Pamahandi (business) weaving of kamuyot, mat (tagik) , plate made of nito, kayambido, basket, alawa, bukag, buo, salay making, sulam, pagburda, panahi (hand stitching) .4. Bulalakaw (fishing); sapang, biglo, adang. 5. Tumanod (hunting), lit-ag, lais, ayam, sugok. (trapping) 6. Pangluyaw, panday (carpentry)*. The activities integrated in the lesson plan as part of the teaching-learning activity should be suited to the community livelihood and practices. Sometimes, stories on failure to trap rats means a challenge to the writer what are other activity other than rat trapping can be integrated in the plan as part of food haunting.

Teacher are not to make own story just to put everything what they have in mind, it needs validation from the *datu*, *bae* and community representatives.

Teacher 3, however, happily mentioned the importance of ants and insects.

He doesn't expect that these small beings have sense to the locality where he is teaching. The dragonfly, ants and the like connects to the skills of the pupils. In this manner, they may know how to defend from fighting by merely looking at the ants fighting. The act of insects according them shows the value on bravery and techniques as warriors and fighter of life.

Moreover, Teacher 4 states the difference of the leisure time of children in the urban and in the Indigenous Peoples area. She mentioned computer and the indigenized materials. She made it a point to really learn on this and consider this specially in lesson planning. According to Ruel T. Bongancisco (2016) explains that in teaching, the teacher must place the target skill in authentic situation to the learners. In this study, developers need to familiarize these unique indigenous skills systems and practices to be authentic.

1.d.) Interfacing of the Indigenous Cultural Communities and the Deped Competencies

Theme 4 Interpretation of Culture and Practices of ICCS Vs Time

Teacher 1: *Interfacing is quite confusing. You still have to base from the ICC (Indigenous Cultural Community's practices. The arrangements should estimate not to bully them.*

Teacher 2: *But this problem has been resolved. There is the (TWG) Technical Working Group who were chosen to be in the core group to assist us; the IP teachers and the presence of Datu and IP elders. They can relate because this is their culture and practices followed. There is the presence of Hon. Estoriano Mandahinog (provincial IPMR), Datu Francisco Siaman, Datu Dario Sin-ingan Sr. etc. they are all coming from north 3 district. They have full support of the IPEd.*

Teacher 3: *Yes, because I am additional developer, I just illustrate stories or instructional materials in the activities in the lesson plan. Appearance of animals in Higaonon differs from the urban or rural areas. What we are used to do and find in the youtube is different from what they want to show to the learners as instructional aid.*

Teacher 4: *The language is very difficult. Even if there are IP teachers and datus, time is not enough to finish the interfacing.*

The theme on interpretation of culture and practices of ICCs vs time: describes the situation as presented by each teacher participant on writing the subject matter interfacing of the indigenous cultural communities and the DepEd competencies, this is very crucial because this need a thorough study as to what ways, methods and strategies will a teacher to apply so to aligned with the required competencies. It needs more time especially on the description and interpretation of traditions and beliefs as practice by the community in order to be included in the lesson plan and the whole year plans of activities. Teachers who are writers of contextualized lesson find this as a challenge because when delivery of lesson is at the top most of activity, writers doesn't have enough knowledge in interpreting the culture and practices, the meaning and it's significance to the tribe which further challenged by the time

of mastering all the lesson with interpretations. Teachers think they only have few time in mastering and learning the meaning of the practices. They are not aware of what the beliefs and practices because they are not part of the tribe.

Teacher 1 finds it confusing in interfacing the Indigenous Cultural Community's practices to the DepEd competencies. The arrangement should be consider if it does not bully or touch the cultural standards. While Teacher 2, on one hand, mentioned the solution of the confusion mentioned by teacher 1. She explained that this was solved because there had TWG (Technical Working Group) who were chosen to be as Core Group. They are willing to explain the practices, its importance, its impact to the culture and how to sustain the preservation of culture. She mentioned the presence of Hon. Datu Estoriano Mandahinog, Datu Francisco Siaman, Datu Dario Sin-ingan, Jr. they are all supportive in this program. In addition, Teacher 3, an illustrator, and an added participant in developing contextualized higaonon lesson plan. He experience to have been corrected by the validator for the image of a pig. The illustrator is used to draw a white haired pig, pink in color and a pleasant appearance. In this IPEd program, the image of the pig should have the ("*bangkil*"/*tango*) that indicates wild boar. The color should be black. While Teacher 4 is also confused due to language barrier. The presence of the *Datus* and the community representatives would not support the importance of time which is not enough in interfacing the competencies.

1. **a.)** *Preparing Activities With Respect To The Community's Life Cycle and time*

Theme: 5 Time vs learning and mastering activities

Teacher 1: It is a head breaking like pangilamon phase, I am not sure how long they will stay in the farm to that phase. It's hard to relate the activities as exact as the time allotted to the subject. You have to make stories on visitation to the farm. After that, you still have to let the translator translate it. The translator is so busy to translate all of these things.

Teacher 2: The working time cannot be fixed as it is in the competencies and time allotment. Even the MTB, it differs I every locality. Here in the IP (Higaonon), it's hard to fix the working time because we did not really experience the actual visitation to the farm and the things they will do there.

Teacher 3: I keep myself busy by using my cellular phone. I search for a solution on-line but I cannot find any technology to be used to make your work faster.

Teacher 4: I just drink coffee to find relief of my confusion. After drinking coffee, go to the comfort room to have relaxation.

The theme on *TIME vs learning and mastering* is to enhance the skills and learning of teachers on ideas presented by the elders regarding the culture and practices of the community common challenge that writers met as teacher making a contextualized lesson plan. They find it very difficult because of few knowledge on the background of the Higaonon community. Teacher participants do not have enough knowledge on how long they will stay in the farm so that this can be realistic as part of the lesson activities to be inputted in their developed lesson plan. The time in mastering the language and practices negate the time allotted per lesson and topic. The time doesn't

fit to the learning and mastering activities. Non- Indigenous Peoples teachers as they describe preparing activities in the lesson plan with respect to the community's life cycle in working time is presented here. Teacher 1 said that this causes him headache. He mentioned the *Pangilamon* phase in the

community life cycle. He is not sure how long these people will stay in the farm. He finds it hard to relate the activities as exact as the time allotted to the subject. He has to make stories regarding the family's visitation in the farm. After that, it will still to be translated. On one hand, Teacher 2 states that working time cannot be fixed. She compares it with the MTB, which uses Cebuano, she looks at the Higaunon as different setting. She is trying to interpret inclusive education for these people.

On the other hand, Teacher 3 is trying to make research on the youtube so that he may help situation by using his cell phone. He is then hopeless how to make their work faster. Added by Teacher 4 is trying to hide her confusion by drinking coffee and self-retouch. In the formulation of the lesson plan, it should be SMART (Specific, Measurable, Attainable, Reliable and Time-bounded). The non- indigenous people's teachers who developed the contextualized Higaonon lesson plan, really find it so hard to be SMART in the formulating lesson when it comes to context.

2.b.) Format and Procedure

Theme : Checker, Checking and Standards

Teacher 1: In the format, we are not familiar with 4 A's but this is the one applied. I get mad because the one that is being

introduced was not the one followed. I was already in the peak of my writing that this happened that what we did was stopped and replaced with 4 A's.

Teacher 2: The problem was we have already made numbers of lesson plans with all our motivation in so doing. While we are on the peak of our mind-set, here comes a non-IP checker who is protested of our work that she interchanged the activities and that made us very frustrated. This is because of re-orientation; the one who

is properly oriented had transferred to another school and the replacement is again oriented that made the checking topsy-turvy.

Teacher 3: When that happened, we were happy because we had time to relax because the lesson plans are still in the checker. Some other writer have finished 4 lesson plans but pending in the hands of the checker.

Teacher 4: I was too fast at first. I submitted 5 lesson plans but still pending.

The theme in terms of format and procedure; the checker, checking and standard do not conform to each other. The common responses of the teachers came out that there is a checker who is not a Higa-unun and do not have enough knowledge on the cultural standard and procedure that these teachers are previously oriented. The checker's standard and the guide lesson plan previously introduced was no longer followed. At this point, the writers, even the IP teachers who are integrating and using the cultural standards feels upset. The mindset of the writers are affected. They expect of a smooth flow of the writeshop but because of this, the time has wasted.

According to Teacher 1, he is not familiar with 4 A's. He is a little bit irritated because this format was not introduced as guide for the writers to follow. The following are the procedure introduced to be followed. Identify the

objectives following the competencies needed for the domain development and enhancement of skills. Task analysis and interpretations were done to lessen the burden of both involved in the teaching learning activity. The breakdown of the objective into smaller tasks and sequencing these tasks from easy to difficult, making sure that the identified objective should be indigenized based

on the table of community competencies and the national competencies. Another is to know the subject matter which in this section the topic is written with context, references, background information, materials and the values/focus.

To help facilitate the teaching, the following steps are followed making the presentation systematic and easy: The procedure having the presentation that provide two or more activities to engage the learner in the discussion and activities on the concepts/skills/competencies to be learned. Discussion and analysis where the teacher uses the process of inquiry into the results of the activities and the learners report what they did in the activity. This is followed by generalization which it can be a question or two that would elicit the concept. Respond and answers are the concept learned by the pupils based on the activities done. Next to it is the application with the purpose to check learners' understanding of the lesson, an activity is given where knowledge/skills will be applied. The most important part is the evaluation and/or assessment in which evaluation takes place every day with every lesson (daily lesson plan) also, evaluation tells if the learners have achieved the lesson's objectives and will illustrate/show the expected behavior

moreover, it does not have to be a pen and pencil test. (e.g., *observation, oral self-rating, checklist rubrics, etc.*) And this is a daily evaluation which should be based on the objectives of the lesson. To enhance the learning of the students, an assignment is done to Reinforces the learning or prepares/motivates learners for the next lesson.

This lesson plan guide was introduced to be followed by all teachers concerned, while the writer are doing the mastery of the guide given, with the additional strategy introduced to follow; the 4A's. The activities were interchanged by the checker making the writers confused as to whom to follow. On one hand, teacher 2 sees the problem on the many lesson plans written. But here comes a checker who is not a Higa-unun but meticulous when it comes to writing. Many of the lesson plans are pending because or re-orientation. Moreover, teachers who were oriented are transferred to other schools. In this, the teacher replacement will undergo the re-orientation. It is so hard to note that we expect of smooth flow of our work but it became a problem when passing the standards. Teacher 3 commended that during this time, they had no work. They will wait on the approval from the checker to have it validated first. While teacher 4, her mind was fully opened. He was about to finish five lesson plans in a hope that this work is done. Only to find out that it is still pending. Based from teacher 2's statement, it is better to assigned a Higaunon teacher to check; to be validated by the datu and IP elders than to give the task to the checker who is in position but not familiar with the context. Context should not be taken for granted and should be

considered when a teacher plans, designs and develops instructional learning activities. Because of this confusion met by the writers, their mind set are affected.

2. c.) Availability of Localized Learning Materials

Theme: Lack of drawing skills

Teacher 1 "It was a right decision that the writers will no longer draw the pictures needed in the activities of the lesson plan. It's the illustrators who will draw and the writer will only describe what to illustrate or what the picture should look like."

Teacher 2 "Yes. At first we spent quite a long hours making our complete lesson plan especially if drawing is not our forte. Very wise decision that only the illustrators will draw because the flow of the writeshop became faster."

Teacher 3 "As we find our things to be illustrated became thick in file, number of illustrators were added. Even if they are added in number but the things to be illustrated also increase. But this was still okay."

Teacher 4 "it was easier for me to write faster because I am no longer the one to illustrate. The illustrators are very good in this job. They just have fun while doing this."

This theme *Lack of Drawing skills* presented in *preparing activities in the lesson plan with respect to the community life cycle (CLC)* is teachers who are writers of the Higaunon contextualized lesson plan in aspects when activities need drawings for enhancement and strengthen the learnings of students. Activities should be authentic as translated by the developers. It is difficult to localize activities when one lack the skills in drawing. Activities should be localized so for the student feel the importance of their presence and the significance of the culture where they are living. Teachers are challenged aesthetically so as to how to localize activities of the community that can be best integrated in the lesson plan through drawings and to make the teaching-learning activity be very effective and meaningful on the part of the learners.

According to Teacher 1, he feels okay in relation to the availability of materials. He can just continue working on his lesson plans and order to the illustrator what to illustrate and it is more attractive and presentable than the one that is drawn by the non-gifted in drawing who made the lesson plans. On one hand, teacher 2 affirm to the idea of teacher 1 that writeshop is now smooth in flow after the decision of just passing to the illustrators what to draw and continue writing on another objectives. They may just describe what to draw by the illustrators and the illustrators will be the one to think and analyze what to draw or illustrate.

Teacher 3, who is an illustrator, doesn't find any problem on their duties. He admits that there had numbers of things to be illustrated. There are big books and drawing in every lesson plans. But he says it's still okay.

When somebody is doing on his forte, he can find ways on how to deal with the situation in order to make the work done. While teacher 4 feels at ease with this that she's now able to write lesson plans. She even admired the work of the illustrators. According to Ruel Bongancisco (2016) of Philippine Normal University, materials should be within the concern and within the

context of the students to foster higher performance in reading comprehension.

2.d.) **Choosing Instructional Model Strategy and Method**

Theme : *Strategy and Approach Based From IKSP*

Teacher 1: "The instructional model is based on the representation of the ICC and IKSP. The strategy is also based from the community life cycle because this your subject matter. Their community standard should be followed."

Teacher 2: "It should be based on the culture. Children can relate when you teach them on what is available in the locality. We also used Higaonon names and characters found in our stories so that they will be motivated."

Teacher 3: "our decoration should be higaonon-inspired. They love their color especially red."

Teacher 4: "In this way, children can really learn. There is no more reason of not going to school anymore."

On *Strategy and Approach Based from IKSP* in terms of *Choosing Instructional Model Strategy and Method* is that teacher participants are using these following strategies and approaches. These are the Teaching-learning strategies in preparing activities in the lesson plan with respect to the community life cycle (CLC) such as : 1. Cooperative Learning Activity 2.

Language Experience Approach (LEA) 3. Show and Tell 4. Think-Pair-Share. During the pre-activities, 1. Singing of song on pangilamon. 2. Motivation using show and tell. In the Developmental Activities, 1. *Paglalahad, kwentuhan*; we use language experience approach (LEA) 2. *Talakayan*; generalization evaluation, matching picture with name. According to Teacher 1 that the instruction should be based on the representation of the Indigenous

Cultural Communities and Indigenous Knowledge Skills and Practices. The strategies are also based from the community life cycle. On one hand, Teacher 2 emphasizes culture as the main basis. Children can learn when instructions are based from the community's activities. She also stressed out to use Higaunon characters in the stories so that they can relate very well. While Teacher 3 supports the answers of teachers 2 & 3. He added that the classroom decorations should be Higaunon inspired, it means, ethnic decoration is most attractive to the children. Red color is being emphasized to be most liked by Higaunon pupils. Teacher 4 has another support answer. She said that in this way, children can learn. If they can learn there is no more reason of not going to school. *Mga Gilay / Skills* follows the *Pangibabasok / farming; Palayag/ getting honey; Pamahandi/ business; weaving of kamuyot, mat, tagik, plate made of nito, kayambido, basket, alawa, bukag, buo, salay making, pagburda, panahi ; Bulalakaw/ fishing; sapang, biglo, adang; Tumanod/ hunting, trapping, lit-ag, lais, ayam, sugok and the pangluyaw/ panday*

Contextual learning theory by which learning happens when one is able to link between the content of the context. In other words, the lesson must be related to the learners' interest and are familiar to them. With these skills, there are rules to follow in making all these skills depending on the phase/grading period that the teacher plans for his lesson. It should be based from these practices.

2.e.) ICT Integration

Theme: *Electricity and Lack of Skills in Making Localized Video*

- Teacher 1 *“The usual ICT integration is power point. There is no problem because we have soft copy of what we did. Electricity is the only problem.”*
- Teacher 2 *“There is solar, we can use that in the mountain. The video is hard to produce because we are not allowed to copy from everywhere. Therefore, we need to make video on the Higaunon culture to emphasize originality.”*
- Teacher 3 *“Yes, it is. Even if we can see videos in the youtube, cannot be accepted because there is a need of Higaunon culture and the place should be Gingoog.”*
- Teacher 4 *“The video should be done in the farm. This is to ensure reality and familiarity to the children. This can be more meaningful to the learners when they know the characters.”*

The theme on *Electricity and lack of skills in making Localized video* is the output of the responses given by teachers, this is the common challenge that they met as teacher making a contextualized lesson plan. They find it very difficult because they still have to go to the farm, observing the activities and making videos on it. It is a big challenge on asking permission to the community and make a video on their way of living. The community may not

accept your reasons why you do such things. Some others will be suspicious of what you will do with their culture after taking picture or video on it. Another challenge in line with this is that if they are on the phase of the community life cycle other than the pangilamon phase in the first grading period. As they go through the other phases, like *tibunglay* (second grading), *tilagon* (third grading), *tibagtu* (fourth grading), it needs actual phase to develop a lesson and integrate such activities in the teaching-learning process. If you develop first through fourth grading lesson, it will be materialized over a year of genuine dedication and love of your work. Every grading period should fall on its appropriate phase so that the pictures and videos will fit to the lesson to address the thirst of the children for an inclusive education. Teacher 1 finds no problem in using PowerPoint as the usual integration as instructional aid. Electrical power, however, is mentioned to be fundamental problem. On one hand, teacher 2 gives the solution to the problem mentioned by teacher one. Solar is the answer. She sees the problem in videos. Everything should have its originality and not copied from any other tribe as we can see in the YouTube. Teacher 3 supports to teacher 2's

mentioned problem. The higaonon tribe and Gingoog should be the place of origin. Teacher 4 supports the topic talked by teacher 1 to 3. She suggested to have video in the farm. If the one displayed in the video is their *apo or amay*, they can easily recognize what the character of the video is trying to portray. The Indigenous Peoples Rights Act (IPRA) of 1997 (Republic Act No. 8371), which emanated from the constitutional provision on the recognition and protection of the rights of Indigenous Cultural Communities/IP. (Article 11,

Sec.2), mandate the state to “provide equal access to various cultural opportunities to the Indigenous Cultural Communities/ Indigenous peoples through the educational system, public or cultural entities, scholarship grants and other incentives without 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” and that “(i) indigenous children/ youth shall have the right to all levels and forms of education of the state” (Sec. 30, Chapter VI).

***Instructional Materials In Terms Of a.) Quality of Materials in
Production Process***

Theme: *Provision of BIG BOOK for All IP Schools*

- Teacher 1* *Every teacher should be given the big book so that it would be easy for them to use. Unlike in the MTB that we are the one to have the stories be enlarged.*
- Teacher 2* *Not only MTB, but all the subjects. There is this what so called teachers' initiative. But you know, have you noticed that all materials are IP inspired; otherwise, children will not be interested.*
- Teacher 3* *We can initiate because that is our duty. But it would be better if the materials are coming from the developer to the user in order to have a uniform reproduction.*
- Teacher 4* *Yes, because their culture and practices is sensitive. It is a must that the original material which is validated should be distributed to the different IP schools to avoid confusion of the teachers and lead to deliver different meaning.*

The theme on Provision of *BIG BOOK FOR ALL IP SCHOOLS* is a call to the higher office on the Big Book which should be given to all schools who are handling IP learners. This Big Book help the teachers on what are the things to be done in teaching and learning activities. This is to avoid misinterpretation of the culture. This theme in terms of instructional materials in terms of quality of materials in production process, the result came out that big books should be provided for all IP schools so that the original context which is validated by the community will be the ones to be

used in the IP schools for clarity. According to teacher 1 raise that every IP school be provided with the big books. This is for the teacher to have easy use. On one hand, teacher 2 stated that if possible, all subjects that have stories be provided with big books. Although there is this ‘teachers’ initiative’, but the emphasis of culture cannot be displayed by the non-higaonon teachers. This lead to the students’ discouragement in going to school.

Teacher 3 has quite same idea with teacher 2. He admitted that we, teachers in the field can initiate what we need to make the lesson productive to students. But he gave value on the developers’ originality in making the materials. Teacher 4 agree with the teachers 1, 2, and 3. She supported her reasons with the culture’s practices. Its better have the validated materials be

reproduced and be used by all schools to have uniformity of the materials. The more initiatives applied, the meaning is no longer delivered very well. Enhanced Basic Education Act of 2013 (RA10533), Sec. 5 (h.) flexible enough to allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts. The production and development of locally produced teaching materials shall be encouraged and approval of these materials shall devolve to the regional and division education units.

b.) Instructional Objectives, Scope and Sequence of the Materials

Theme: PRACTICES *vs* as instructional MATERIALS

Teacher 1 *“In instructional objectives, scope and sequence of the materials, we need to be familiar with the three*

- kinds of bolo such as badi, utak and pitaiy because these materials are needed in the farm.*“
- Teacher 2 *“The sequence of using the three kinds of bolo; first is the badi because they are going to cut trees and big grass. Pitaiy and utak will fallow. “*
- Teacher 3 *“Oh, yes. Because the badi is sharper than the utak and pitaiy.”*
- Teacher 4 *“No, they are done on cutting small trees and big grass. The phase is pangilamon, I think its has no sequence of which of the three is to be the first to use; as long as it belongs to the phase, they can freely use whichever of the three is available”*

The theme in terms of PRACTICES *vs as instructional MATERIALS* as translated simply means to them that, as planners and writers of contextualized lesson plan seem very difficult because they don't have knowledge on Indigenous Cultural community practices. They need to immerse and observe what are the practices of this tribe rather than only listening to the feedback and sharing of some oldies. This theme in terms of *Instructional Objectives, Scope and Sequence of the Materials* are difficult for the teacher participants to identify because they lack knowledge on community practices as regard to the sequence of the materials. The accurate objectives and scope cannot be fully delivered by the teachers who are writers of the contextualized lesson plan because they do not belong to the tribe. The exact information cannot be integrated in the development of the lesson plan because the developer have only a very limited knowledge on the community practices.

Teacher 1 said that the one developing the lesson should have the knowledge of the materials to be used. Since this is inclusive education and based from the community life cycle of the upland rice planting, we need to be familiar with the actual materials used in the farm. On one hand, Teacher 2 states the sequence of using the three kind of bolo used by the higaonon during pangilamon phase. She said that the first to be used is badi. It is for cutting grass and small trees. After that, it's up to them which one is next to be used, the pitiaiy or utak, depending of the availability. Teacher 3 agreed and supports the answer of teacher 2. He stressed out the sharpness of badi and its capability in cutting the grasses and small trees than the *pitiaiy* and *utak*. Teacher 4, however, opposes the ideas of teacher 2 and 3. Cutting trees and grasses are done. This is the second phase of the cycle. What the farmers are doing in this phase is weeding. She said that whichever among the three bolos are to be used as long as it belongs to the phase. Contextualization is the realization of K to 12 curriculum. Flexibility of the K to 12 curriculum allows for enhancement in relation to the diverse background of learners. The indigenization of the materials used during pangilamon phase should be familiarized by the learners and even use them in the actual pangilamon situation. D.O. 51, s.2014 Guidelines on the Conduct of Activities and Use of Materials Involving Aspects of Indigenous Peoples Culture states that the process should be clearly and accurately communicated to the community whose cultural expression is to be shared and adhere to the standards and other stipulations of the community.

2. a. Preparing Class Activities.

Theme: Apply methodology and approaches integrating concepts and principles on everyday life situation, conducting independent and cooperative learning, conducting application and remediation

Teacher 1 “We are hesitant to give activities because they have different concept from us. The concept of “urgency”, ‘agad-agad’ in Tagalog, it’s a big NO to mention this word especially to the grade I pupil. This will lead to emotional destruction. “

Teacher 2 “What I did, I listed words to be translated by our working student. As we arrived in the cottage, we then have informal conversation interview about their livelihood, everyday activity of the family. This will link

Teacher 3 to what age a child can go to the farm; touches life cycle and the activities can be done by every child. With this, you can discover that a two-year-old child can already be trained to bring galloon for fetching water. A three-year-old can already be trained to get firewood because there are small sticks used as firewood. “

Teacher 4 “We will just respect to the culture and their beliefs. Just like the word “agad-agad” I understand that Higaunon children should not be exposed in mentioning. This is their dialect that needs understanding by us, which means different to them. This can contribute blasphemy to their practices and values of the child. It is just like in us, that we are trained not to swear or say bad words. The only thing in us, it seems no longer strictly imposed.

In fact, we can even hear bad word from teachers themselves but should not be done. For them, it is really a tradition of not to mention bad words, especially children. It is even a tradition not to mention the real name of your parents; this is just like that you are not respecting them.”

“The logic is when you are the older among the siblings, you deserve much respect and you know more things than your younger siblings and you are responsible. If you are the youngest, however, you are the apple of the family’s eyes. That is why when older sibling will not behave well, we can easily hear somebody saying “this older sibling has modeled bad things to his younger siblings!”



This theme in terms of instructional materials in terms of methodology and approaches (integration of concepts and principles to) a. everyday life situation, b. conducting independent and cooperative learning, c. conducting application and d. remediation 1. Cooperative Learning Activity 2. Language Experience Approach (LEA) 3. Show and Tell 4. Think-Pair-Share. During the pre-activities, 1. *Pagsasanay. Dito ay aawit patungkol sa pangilamon.* 2. *Pagganyak*, we will use show and tell. In the Developmental Activities, 1. *Paglalahad, kwentuhan*; we use language experience approach (LEA) 2. *Talakayan*; generalization evaluation, matching picture with name.

According to teacher 1, he is hesitant to give activities. This might give emotional destruction. According to him, he had made a phrase in Filipino subject mentioning the word “*agad*”. For Higaonon language, *agad* means having sexual intercourse. This should not be found in an inclusive education whose context mean awkward to the community’s. On one hand, teacher 2 listed words to be translated by the working student. As they went home after class, they had informal conversation with their working student and acquire learning from the context of the community. While teacher 3 is emphasizing the value of discipline. Higaonons are more disciplined when it comes to speaking, considering that not all of the listeners can understand their language. They are more aware of what to say in dealing with strangers. this is one of the reasons why teachers assigned in the IP area may tend not to transfer to the rural or urban area because of peace of mind the community stakeholders treat them. However, teacher 4 mentioned another values of the culture that is still practiced until today and good to observe this respect they have to each family members.

3.b.) Interesting and Rewarding Activities

Theme: *Instructional MATERIALS AND REWARDS ARE REALISTIC and locally made*

Teacher 1: *Interesting activities for children are those which they can relate with. For example, pangilamon phase, children who are going to the farm bringing things that they are using there.*

Teacher 2: *The clothes of their parents and siblings should be the attire of the characters. It may now depend on the phases that we, developer are making.*

Teacher 3: *They will become interested when actual and usual happenings in their community will be given to every lesson so that they will participate.*

Teacher 4: *The reward for the active participants should be the things that they treasure. Instead of giving stars for the behavioral check we may use “salay” or “galang”.*

This theme Instructional *MATERIALS AND REWARDS ARE REALISTIC and locally made* is another challenge that is felt by teachers who are writers of contextualized lesson plan. *Interesting And Rewarding Activities* in relation to the locality's activities cannot be difficult to incorporate in the crafting of the lesson plan teachers do not have enough skills on making salay and galang as rewards for the good performances of the children in the classroom setting. It's very difficult to make these materials because this still be asked permission to the community. Teacher's participants who are writers of the contextualized lesson plan hesitated to write these materials in the lesson plan they are making because these are yet to be validated and should be properly made, considering the availability of these materials in all IP schools.

Further present the teachers description of instructional materials in terms of interesting and rewarding activities. Teacher 1 said that in order to have an interesting and rewarding activities, she states that we should give activities that is found in the community depending on the phase. In this way, children are interested to perform the provided activities. Teacher 2 said that the clothes used by the family in going to the farm are the ones that should be used to attract attention of the children.

Teacher 3 agreed the statements of teachers 1 and 2. He supported his answer that children can really answer despite his shame because he knows the usual happening in his community. Teacher 4 suggested the reward to be given to students rendered good performance in school by giving

“salay” or “galang” instead of stars. Stars are quite far from reality because it’s not easy to get the star and this doesn’t mean any exemplary performance to them if they can have this because the stars indicates some omen for them. The United Nations Declaration on the Rights of Indigenous Peoples (2007), among other international human rights laws, contains specific provisions on IP rights to education. Art. 14 on the declaration stipulates that IPs “have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate e to their cultural methods of teaching and learning” (14.1) indigenous individual, particularly children, have the right to all levels and forms of education of the state without discrimination” (14.2).

3. c.) Learners’ Capability in Doing Activities Embedded In the Instructional Materials

4.

Theme: *LEARNERS KNOWLEDGE OF CULTURE 100 participation*

The responses of the teachers in terms of Learners’ *Capability in Doing Activities Embedded in the Instructional Materials*; the theme came out as *LEARNERS KNOWLEDGE OF CULTURE 100 participation*: this theme describes the situation as presented by each teacher participant on the instructional materials.

Teacher 1: *Children are really capable of doing the activities given to them because in the inclusive education, learners’ community practices and activities are being displayed which linked to the lesson’s objectives. They can really understand.*

Teacher 2: *When there is one will participate, some others will follow. They will even race for the activities. If the teacher is not*

quite keen to his learners' behaviour, there might have conflict among them in doing the activity.

Teacher 3: Children are really capable of doing the task because they can easily learn. They will then show their talents.

Teacher 4: I agree, the children are able to perform activities according to each stage of growth. For example a grade I learner who is 6 years old is able to bring bolo and the like with respect to safety in bringing this tool/ weapon. You cannot really say that this cannot be done by this child because he has no exposure other than the community's.

Teacher who are writer of contextualized lesson find this as another challenge because when delivery of lesson is at the top most of activity, teachers, doesn't have enough knowledge in the ability of the IP learners, what they can do at their age level. They are not aware of what are the dos and don'ts of these age and gender because they are not part of the tribe. Frame 13, presents the descriptions of teachers on instructional materials in terms of learners' capability in doing activities embedded According to Teacher 1 that children can do the activities embedded for them because of its exposure to such activities. They can even perform it very well than the teachers do. Teacher 2 supports the statement of teacher 1. If there is somebody who participates the activity, some other children will then follow. They may even race for it. If the teacher is inattentive to his class, this may even cause noise and trouble another support coming from teacher 3. He said that children easily learn, so, there is no reason of not participating in the activities. They may even be more excited for the activities. Teacher 4 agreed with all the statements. She added that different stages has its own capability of doing something. She state as an example of a grade I child who is a 6 years old. In the community life cycle, this age is now able to bring the bolo to the farm.

There is no reason that the 6 years old child cannot do this because he doesn't have any exposure than that. DO 62 Policy statement b: the department shall "give due recognition to and promote the sustainability of indigenous learning systems" and "adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes".

3.e.) Instructional Materials Delivery

Theme: *ACCURACY OF translation as INDIGENIZED INSTRUCTION*

Teacher 1: *In the instructional delivery, the teacher must know the activities in the farm. Learners' confusion may arise when instructions are not properly delivered. That is why during our writeshop, every instruction made by us, should be consulted to the datu to ensure accuracy of instructions. Instructions are sensitive. Just like what I did, I made a phrase in Filipino that mentioned the word "agad-agad". It means different from them. This should not be mentioned specially in the classroom.*

Teacher 2: *Yes, datus play great success in our writeshop. Imagine, we were too many to ask questions to them; which is, even us almost don't how to formulate it, but they know how to discern us.*

Teacher 3: *The very nice thing, there were IP teachers who can help us. Even those mentioned insects found in the community, IP teachers know the higaonon terms of those insects. During their childhood, they were able to portray two things; being an IP learner and DepEd students; the other way of education. It's a good thing that they are not deviated from the culture and practices to embrace the other way of education.*

Teacher 4: *Yes, I am asking the core group of whatever clarifications I need to have my writing accurate. They know it all. They were going back to their hometown after study that made them connected to the culture. These teachers are good. They know how to look back to where they belong.*

The theme on *ACCURACY OF translation as INDIGENIZED INSTRUCTION* is the output of the responses given by teachers, this is the common challenge that they met as teacher making a contextualized lesson plan. They find it very difficult they do not know the accuracy and usage of the higaonon language. *Instructional Materials Delivery* is very difficult because every community has its own inflection and delivery of the language even if they belong in one tribe. It is very difficult to absorb all the cultural knowledge because it is only taught through traditional knowledge where we the teacher are to listen and not to take note.

Further presents the descriptions of teacher on material instruction delivery, Teacher 1 says that in the instructional delivery, the one making this know what is going on the farm in every phase. This is to avoid mistake in the delivery of instruction. That is why during the writeshop everything has to be consulted to the Datu for assurance of the delivery. He stated further that he is a Filipino subject writer. He make a paragraph for the children to read. He unintentionally mentioned in the paragraph the word “agad-agad”. This means to them having sexual contact. This cannot be taught to children and they do not even allow their children to mention this thing. Teacher 2 cherish how important the presence of the Datus for the success of the writeshop. It’s not easy to entertain teachers asking questions which are not even formulated very well. Because of their special ability, they were able to discern what we really meant.

Moreover, Teacher 3 appreciated the presence of numbers of IP teachers that help them in making these things. Even the insects found in the community,

they know its name and impact to the culture. He appreciated those who are successful teachers who learned in two ways; the DepEd education and their own culture. Teacher 4 agreed the statement of teacher 3. She was fond of asking questions to the core group because they know how it is being explained to them. These teachers also are those who know how to value their culture where they come from. The answer is DepEd Order No. 42, s. 2004 (Permit to Operate Primary Schools for Indigenous Peoples and Cultural Communities”) and DepEd Order No. 101, s. 2010. The DepEd intends to build on these existing policies and further strengthen the policy environment that would enable its offices and units, especially those in the frontline of service-delivery, to effectively address realities on the ground.

4.a.) Preparing Class Activities In Terms Of Linking and Applying Various Concepts and Principles to Everyday Life Situation.

Theme: *Class activities localized based from TRADITIONS*

Teacher 1: *We are hesitant to give activities because they have different concept from us. The concept of “urgency”, ‘agad-agad’ in Tagalog, it’s a big NO to mention this word especially to the grade I pupil. This will lead to emotional destruction.*

Teacher 2: *What I did, I listed words to be translated by our working student. As we arrived in the cottage, we then have informal conversation interview about their livelihood, everyday activity of the family. This will link to what age a child can go to the farm; touches life cycle and the activities can be done by every child. With this, you can discover that a two-year-old child can already be trained to bring galloon for fetching water. A three-year-old can already be trained to get firewood because there are small sticks used as firewood.*

Teacher 3: *We will just respect to the culture and their beliefs. Just like the word “agad-agad” I understand that Higaonon children should not be exposed in mentioning. This is their dialect that needs understanding by us, which means different*

to them. This can contribute blasphemy to their practices and values of the child. It is just like in us, that we are trained not to swear or say bad words. The only thing in us, it seems no longer strictly imposed. In fact, we can even hear bad word from teachers themselves but should not be done. For them, it is really a tradition of not to mention bad words, especially children. It is even a tradition not to mention the real name of your parents; this is just like that you are not respecting them.

Teacher 4: Yes, talking of respect, even couples do not call each other's name. They look for some other "exclusive signs" to show endearment.

The responses of the teachers in terms of preparing class activities in terms of linking and applying various concepts and principles to everyday life situation; the theme came out as *Class activities localized based from TRADITIONS*: this theme describes the situation as presented by each teacher participant on preparing class activities in terms of linking and applying various concepts and principles to everyday life situation, accordingly, Teacher who are writers of contextualized lesson find this as another challenge because when preparing class activities in terms of linking and applying various concepts and principles in everyday life situation, teachers don't have enough knowledge in interpreting the tradition, what are the meaning, what is the significant to the tribe and is challenged by meaning and interpretation of words. In Higaonon, the word "agad" means having sexual intercourse. Since this word has different meaning to the community, the developers of the contextualized lesson plan who do not belong to the tribe really challenged on this. They are not aware of what the traditions and practices are because they are not part of the tribe.

Frame 15, presents descriptions of teachers in preparing class activities in terms of linking and applying various concepts and principles to everyday life situation. Teacher 1 is hesitant to give activity because of the concept. He mentioned the concept of urgency that he uses the Tagalog term “agad-agad” that means to the higaonon differently. It leads to emotional destruction. On one hand, Teacher 2 relates to the group what she did in order to avoid misconception of words. She listed common words and let their working student translate the words so that she will learn. After school, she talked to their working student about their livelihood, daily activities, and the community life cycle. With this, she was amazed that a two year old child can already be trained to fetch water. A three year old is able to provide firewood.

While Teacher 3 urge the group to just have respect. The mentioned word has no bad meaning to us, non-IPs, but to the IPs, especially those who still stand for their culture, they really preserve their beliefs. Teacher 4 supported the idea of teacher 3 in terms of the word “respect”. She explained further the way of giving respect of couple to each other. They do not call each other’s name, they make other way of calling each other as way of endearment. The United Nations Declaration on the Rights Indigenous Peoples (2007), among other international human rights laws, contains specific provision on Indigenous Peoples right to education. Art 14.3 the state “shall, in conjunction with Indigenous Peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside communities, to have access, when possible, to an education in their own culture and provided their own language.

4.b.) **Conducting Independent and Cooperative Learning**

Theme: *Lack of Knowledge of beliefs and Integration of beliefs in the*

PLAN

Teacher 1: *The independent learning, it is when they help in the farm. That will be interfaced with the DepEd competency and yes, it can be done by the children corresponding their age. The collaborative is when they are helping one another in the farm.*

Teacher 2: *Yeah, but this is it; the older sibling will be the first to expose on the work. It's not only because he is the first born but it is his duty to nurture his younger siblings. In the same way, the younger siblings are really respectful to their older siblings.*

Teacher 3: *You mean, in every activities in developing this curriculum this thing should be considered, so that their practices will just continue and not touched.*

Teacher 4: *The logic is when you are the older among the siblings, you deserve much respect and you know more things than your younger siblings and you are responsible. If you are the youngest, however, he is the apple of the family's eyes. That is why when older sibling will not behave well, we can easily hear somebody saying "this older sibling has modelled bad things to his younger siblings!"*

The responses of the teachers in terms of preparing class activities in terms of Conducting Independent And Cooperative Learning; the theme came out as Lack of Knowledge of beliefs and Integration of beliefs in the plan : this theme describes the situation as presented by each teacher participant on preparing class activities in terms of conducting independent and cooperative learning, accordingly, Teacher who are writers of contextualized lesson find this as a challenge because when preparing class activities in terms of independent and cooperative learning, teachers don't

have enough knowledge in interpreting the beliefs, what are the meaning, what is the significant to the tribe and is challenged integrating beliefs in the plan. They are not aware of what the traditions and practices are because they are not part of the tribe.

Furthermore, Preparing Class Activities In Terms of Conducting Independent and Cooperative Learning. Descriptions shows that, Teacher 1 did not find any difficulty in conducting independent and cooperative learning because there had an orientation on how to interface the ICC with the DepEd competencies. He further said that the way they helped in the farm in which shown in the community life cycle. In the cooperative, the way they helped each other and respect each other in the farm taking into account the practices. Teacher 2 agreed the statement of teacher 1. She just explained how the oldest sibling played important rule in the family. It is not only because they are the ones who were born first, but because they are playing major rule to model and teach their younger siblings to the work and the tradition itself. The younger siblings, on the other hand, show due respect to their older siblings. While, Teacher 3 make it a point to consider the values mentioned by teacher 2 in order that teachers may be going to a right tract. Teacher 4 made a concluding statement as a logic. She said that if you are the oldest sibling, you know more than your younger siblings. You are also expected to be more responsible than your younger siblings. If you are a youngest sibling, you are the apple of the eye of the family. This is an inclusive education in which considers the diversity of cultures. DO 62 Policy

Statement b: the department shall give due recognition and to promote the sustainability of indigenous learning systems” and “adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes”.

4.c.) **Conducting Additional Activities for Application and Remediation**

Theme: *Lack of knowledge on METHODOLOGY AND STRATEGIES BASED FROM LOCAL SETTING*

Teacher 1: *The additional activities, in my own opinion, this can be used in differentiated instructions for the fast learners and for their additional individual activities. You, teacher can then test identify who among the advanced is the exceptional. In the remediation, the instruction became lower or the application itself will be given to the slow learner for them to grasp the lesson in second time.*

Teacher 2: *That's it. Even me, I am doing the same thing. But I am giving this on the weekly test. This is when the child applied what he has learned in the lesson.*

Teacher 3: *I used field trip. A trip going to the farm. The ancestral domain which our training ground is so huge. Maybe the child cannot answer right away because home sick. They are at ease to with their family and at the same time, they are proud to their family and neighbors that they have with them their teacher.*

Teacher 4: *That can also build rapport with the community. You, teacher can also learn because you can ask the parents on the cultures and practices.*

This theme *Lack of knowledge on METHODOLOGY AND STRATEGIES BASED FROM LOCAL SETTING* is another challenges that is felt by teachers who are writers of contextualized lesson plan. Activities should be barangay-based and should be localized so for the student feel the importance of their presence and the significance of the culture where they are living. Teachers don't have good back ground as to what are the *Additional Activities to be*

conducted for Application and Remediation activities of the community that can be best integrated in the lesson plan and to make the teaching-learning activity be very effective and meaningful on the part of the learners.

Frame 17 presents the descriptions of teachers on preparing class activities in terms of teacher conducting additional activities for application and remediation. Teachers 1 made a clear explanation on the additional activities for differentiated instructions. This is very useful especially for fast learners that you can identify who really among them is exceptional. In remediation, the instruction is low level or use the application as review. And, Teacher 2 shows affirmation to teacher 1 one's idea. She only emphasized that this activity is done in the weekly test. She also applied field trip. A trip going to the farm. Because their ancestral domain is so huge. It is our training ground. It is better for children to be trained in their own place to avoid homesickness. Children then are proud going with their teacher in their farm. Teacher 3, however, did not make any comment because he is an illustrator. While Teacher 4 salute to teacher 2's ideas because this can build rapport to the community. This, also can help teachers learn in the many ways. DO 62 Policy Statement b: the department shall give due recognition and to promote the sustainability of indigenous learning systems" and "adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes". The curriculum developers of Higaunon contextualized lesson plan are enhancing the competencies through the rights-based approach. The learners' right to learn in their own field. They are more trained in their ancestral domain that serve as their training ground.

5.a.) **Assessment and Evaluation.**

Theme: *apply formative assessment (individual and cooperative formative assessment, individual and collaborative formative assessment, Summative evaluation, computation and transmutation of ratings and rubrics for students' performance task*

Teacher 1 *“Cultural practices should be considered in rating the learners. Like tilagon phase in their community life cycle, in this cycle, there is a cultural practice that all family members should be there as they enjoy the harvest. The tilagon phase is almost two months, therefore you cannot fail the learner just because of the reason that he was not able to take a periodical exam. They should be given assignments that relate to the tilagon phase both in individual and in group.”*

Teacher 2 *“Computation of grades is the same as in the K to 12 of the DepEd. It is in the context that they have their own culture and practices.”*

Teacher 3 *“The rubrics are the same as it is. It is just like in our DepEd curriculum that we are the one making rubrics for learners' performance depending on the objective.”*

Teacher 4 *“My strategy in the deciding the learners' promotion and retention is a face to face confrontation with the parents. I will ask parents opinion on their children's performance in school. In some cases, parents will explain situations of the child which needs teacher's understanding and let the child go to another grade. Some other parents, however, do not want their children go to another grade and choose to stay in the same grade level for enhancement. There are some cases that when we fail a child just because he was not able to meet our standard will become their lifetime distress. This is the reason why I met the parents. This can also build rapport.”*

The theme on *Use of Realistic and Practical Evaluation* is the output of the responses given by teachers who are writers of the

contextualized lesson plan. They find it very difficult to use solely the DepEd as the only evaluation standard. Making assessment tools in terms of parts and purpose of summative assessment. This theme, in making assessment tools in terms of parts and purpose of summative assessment, the common responses of the teachers is that, are using realistic and practical evaluation. According to Teacher 1, there is no difference between the K to 12 and the Higaonon contextualized lesson plan. She says that the biggest percentage is the performance. Its purpose is to test the ability of the learners if they gained something from the lesson. On one hand, Teacher 2 agree with teacher one's statement that the K to 12 is what we are following. She explained further that the learners can really grasp the lesson because it is based on their community's practices and competences. While Teacher 3 pictures out that if this would be the basis for assessment, all children will be promoted. This is because they are always applying the lesson to their actual skills. Children can really learn. And Teacher 4 says that this is the answer to address illiteracy among higaonon children. They will choose to go to the farm with their family, especially during *Tilagon*. This is most awaited time among higaonon because this is harvest time. Their ceremonies in harvesting and *pangapog* before starting to harvest should be witnessed by all the family members. (Family means the whole family tree including grandchildren and bilas). Student-focused learning that deals with putting the students in the center of the educative process; use of the clear learning strategies that emphasis the simple instructional and authentic assessment which tries to avoid

the traditional paper-pencil evaluation. This is supported with DO 62 Policy Statement b: the department shall give due recognition and to promote the sustainability of indigenous learning systems” and “ adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes”.

5.b.) Making Assessment Tools In Terms Of Parts and Purposes Of Summative Assessment

Theme: *Use of REALISTIC AND PRACTICAL EVALUATION*

Teacher 1: *It is just like the DepEd that focused on the performance. Performance has the highest percentage. The purpose is to assess the learners' capability in doing the tasks.*

Teacher 2: *Yes, because K to 12 is what we are following today. In addition, children can understand very well because their own livelihood is being based.*

Teacher 3: *You know, if this will be the basis for assessment, no children will fail. They are always practicing their own livelihood for survival. They become master to this task and even perform it very well.*

Teacher 4: *Using this kind of curriculum the Higaonon children's need will be addressed. They will choose to go to the farm, especially tilagon phase because this is during harvest time. It is a must that all family members, including the grand children will be present before starting the ceremony for harvest.*

The theme in terms of *Use of REALISTIC AND PRACTICAL EVALUATION* as translated simply means to them that, as planners and writers of contextualized lesson plan seem very difficult because their advanced training will no longer be applicable in the learner's achievement as assessment tools.

The writers found it very difficult to make assessment tools that needs practical evaluation because of lack of knowledge of basic community skill to where the assessment is to be based. The teachers do not have the required knowledge as assessor of the upland rice planting and the evaluation is based form that indigenized community life cycle. Teacher 1 meant that there is no difference between the K to 12 and the Higaonon contextualized lesson plan. She says that the biggest percentage is the performance. Its purpose is to test the ability of the learners if they gained something from the lesson. Teacher 2 agree with teacher one's statement that the K to 12 is what we are following. She explained further that the learners can really grasp the lesson because it is based on their community's practices and competences. Teacher 3 pictures out that if this would be the basis for assessment, all children will be promoted. This is because they are always applying the lesson to their actual skills. Children can really learn. Teacher 4 says that this is the answer to address illiteracy among higaonon children. They will choose to go to the farm with their family, especially during Tilagon. This is most awaited time among higaonon because this is harvest time. Their ceremonies in harvesting ang pangapog before starting to harvest should be witnessed by all the family members. (Family means the whole family tree including grandchildren and bilas). Student-focused learning that deals with putting the students in the center of the educative process; use of the clear learning strategies that emphasises the simple instructional and authentic assessment which tries to avoid the traditional paper-pencil evaluation. This is supported with DO 62 Policy Statement b: the department shall give due recognition and to promote the sustainability of indigenous learning systems" and " adopt appropriate

basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes”.

5.c.) Individual and Collaborative Formative Assessment

Theme: *community based analysis, abstraction and application*

Teacher 1: *This the evaluation in every lesson. It will be easy for us to use the contextualized lesson plan we made. All of the activities there will be for the individual and collaborative.*

Teacher 2: *Yeah, because grouping; after that there are activities to perform in every group. Even if the older sibling is the is obliged to teach the younger siblings but in the groupings they can portray as older siblings even if they are younger or youngest.*

Teacher 3: *The activities will be one to be analysed, abstracted and applied. There is no reason that children cannot answer the application because they have this earlier.*

Teacher 4: *They can still experience rules in all family members. Whether they are older or youngest they can still learn.*

This theme lack of *community based analysis, abstraction and application* knowledge on culture-based games and skill development presented the writing the subject matter in terms of IKSPS (Indigenous Knowledge Systems and Practices) is another challenges that is felt by teachers who are writers of contextualized lesson plan. *Individual and Collaborative Formative Assessment* activities should be barangay-based and should be localized so for the student feel the importance of their presence and the significance of the culture where they are living. Teachers don't have good back ground as to what practices and beliefs of the community that can

be best integrated in the lesson plan and can be a basis in assessment in order to make the be very effective and meaningful on the part of the learners.

Furthermore, presents the making assessment tools in terms of individual and collaborative formative assessment. Teacher 1 explains that individual and collaborative formative assessment are those parts of the lesson plan under “Evaluation”. We did not find any difficulty which activity to give because it is well prepared. All are for individual and collaborative. On one hand, Teacher 2 supports the explanation of teacher 1. She says, grouping in the activity, there is collaboration. Even if only the older sibling is obliged to teach their younger siblings but in grouping, younger siblings may choose to be the older. Teacher 3 made the answers of teacher 1 and 2. The activity in the lesson plan will be the one to be analyzed, abstracted and to be applied. Therefore, there is no reason that they cannot answer in the individual application because they have already done this from grouping. Teacher 4 said that these children can still experience roles in every family members through dramatization or whatever strategy the teacher is using. This is backed up with DO 62 Policy Statement b: the department shall give due recognition and to promote the sustainability of indigenous learning systems” and “ adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes”.

5.d.) Individual and Collaborative Summative Assessment

Theme: *Tilagon, culturally based evaluation*

Teacher 1: *Cultural practices should be considered in individual and collaborative assessments like tilagon phase in their community life cycle, in this cycle, there is a cultural practice that all family members should be there as they enjoy the harvest.*

Teacher 2: *the tilagon phase is almost two months, therefore you cannot fail the learner just because of the reason that he was not able to take a periodical exam. They should be given assignments that relate to the tilagon phase both in individual and in group.*

Teacher 3: *It is not really because of their absences from the class because of their life cycle and community practices that their performance will be then be affected. The tool that we gave to them will be addressed because they will all be gathered together including the immigrants.*

Teacher 4: *It will be more at ease for them to follow cultural standard that is inherent for them than going to school that sometimes causes the behavior away from what is inherent for the tribe to preserve. It will serve as their assignment in relation to the phase of the community life cycle.*

The responses of the teachers in terms of *making assessment tools in terms of Individual and Collaborative Summative Assessment*, the theme came out as *culturally based evaluation*. This theme describes the situation as presented by each teacher participant on making assessment tools. Teacher who are writers of contextualized lesson find this as another challenge because the community do not have a reference or orthography of this as criteria for culturally based evaluation. During Tilagon phase; harvest time is second grading period in the DepEd educational system. Their tradition obliged the whole family to be in the farm before starting the pangapog and starting harvest until finish. The writers felt difficult to evaluate learning on this situation because individual children have separate farm. Teachers do not have references to base this evaluation because the knowledge transmitted by the elders are transmitted only through storytelling and

anointing of the chieftains. Frame 20 presents the teacher's descriptions in making assessment tools in terms of individual and collaborative summative assessment. Teacher 1 says that in the individual and collaborative summative assessment, cultural practices should be considered. She cites example on the Tilagon phase of the community life cycle. This time, the cultural practices brings about family bonding. All family members should be in the farm before testing the harvest. There is the special prayer to be made during this phase Teacher 2 raise up an issue that this phase covers about 1 month of staying to their farm. These children can't just be failed because of not attending the exam. . She said that they should be given assignment that relates to the activities both individual and in group. Teacher 3 said that children's absences during phase will affect their performance. The tool that we give to them is being addressed because they will gather all as family even the siblings or relative coming from other places. Teacher 4 says that children are at ease when they can follow their cultural practices. She added that activity they rendered in group in the farm will serve as their assignment. this is inconsonance to the DO 62 Policy Statement b: the department shall give due recognition and to promote the sustainability of indigenous learning systems" and " adopt appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes".

5.e.) Grading Computation And Transmutation

Theme: *Absences vs pity vs income for family*

Teacher 1: *Computation of grades is the same as in the K to 12 of the DepEd. It is in the context that they have their own culture and practices.*

Teacher 2: *In my actual experience, before the existence of this writeshop, I compute grades based from what I see that they are doing. An intelligent pupil who was absent for one month to help the family processing the abaka plant for trade. My heart almost break upon discovering his true situation. Should you fail him when he can answer in the actual?*

Teacher 3: *What a reality it is, they are trained to help the family especially when they turn twelve years old and above. That is why there are only very few of them could continue to study because of this. It's so hard for them to really continue studying considering the above scenario. It's in their hand the culture lies and their good future lies on their critical thinking what to prioritize.*

Teacher 4: *This is the best answer to that problem, the Indigenous peoples Education Curriculum to have an inclusive education for them. They cannot contradict with their culture, and they will even become more enhanced to it.*

The theme on Absences *vs pity vs income for family* is the output of the responses given by teachers, this is the common answers came out as teacher-writers of contextualized lesson plan. In terms of *Grading Computation and Transmutation*, paper-pencil output doesn't have the big emphasis as a basis for passing. Here, the actual learning of the students in terms of the core skills and practical manual works and experience play vital role in acquiring grades.

Furthermore, the theme presents the teacher's descriptions in making assessment tools in terms of grading computation and transmutation. Teacher 1 said that the grading computation and transmutation is the same with the K to 12. This is because the context is their own culture and practices. On one hand, teacher 2 shares her experience as a teacher when the contextualization writeshop was not yet conducted. She said that

“hangad-langit” is her system of computing the actual grades of her learners. She had a big heart for them. An intelligent learner who is absent for one month, (in the K to 12, three consecutive absences means alarming) helping the family. Would you fail him or retain him of his absences that this child can learn when present. Or on the Principle of Indigenization states that this refers to the process of enhancing curriculum competencies, education resources, and teaching-learning process in relation to bio-geographical, historical, and socio-cultural context of the learner’s community. Indigenization may also involve the enhancement of curriculum framework, curriculum design, and learning standard of subject areas, guided by the standard and principles adhered to the national curriculum. DepEd Order No. 32, s. 2015- Adopting the Indigenous Peoples Education Curriculum Framework, says for indigenous communities, culture-based education would mean that is grounded in the context of their community life, recognizes their Indigenous Knowledge Systems and Practices, and is inclusive for their cultural perspectives.

Teacher 3 relates the experience. He agreed teacher 2’s statement. It is their training that when children reached 12 years old, they mentor them how to deal with the family life situation. Needs deeper understanding. That is why there are only very few of them are able to continue to study and become professionals. At the same time, they are to think which of the two to follow: the preserved culture or the dream to follow. Teacher 4 sees the solution to the emotional topic. This IPED program is the answer of that hardship the higaonon people used to experience. This cannot disobey the culture but they are enhanced. The Philippine Constitution (1997) stipulates

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” (Article XIV, Sec.1) the state is further mandated to encourage indigenous learning systems (Article XIV, Sec. 2.4) and to “recognize, respect, and protect the rights of indigenous cultural communities to preserve and develop their culture, traditions and institutions” (Article XIV, Sec. 17)

5.f.) Making Rubrics For Learners’ Performance Task

Theme: *No problem-Depend based*

Teacher 1: *The rubrics are the same as it is. It is just like in our DepEd curriculum that we are the one making rubrics for learners’ performance depending on the objective.*

Teacher 2: *Yes, its remains as is.*

Teacher 3: *Yeah because we are making that one.*

Teacher 4: *we the one making it and it is suited to the topic.*

The responses given by teachers on, *making Rubrics for Learners’ Performance Task*, this is the common answers given by the teacher participants. There is no problem in this category of making assessment. This is the same to the K to 12 that they are the ones to make rubrics, depending on the particular lesson you want to address.

Moreover, presents the description of teacher in making assessment tools in terms of making rubrics for learners’ performance task. Teachers 1, 2, 3 & 4 sounds have the same answers that making rubrics for learners’ performance in the IPED is the same format with the K to 12 curriculums. All

of them have the same understanding. Principle of Indigenization states that this refers to the process of enhancing curriculum competencies, education resources, and teaching-learning process in relation to bio-geographical, historical, and socio-cultural context of the learner's community. Indigenization may also involve the enhancement of curriculum framework, curriculum design, and learning standard of subject areas, guided by the standard and principles adhered to the national curriculum. DepEd Order No. 32, s. 2015- Adopting the Indigenous Peoples Education Curriculum Framework, says for indigenous communities, culture-based education would mean that is grounded in the context of their community life, recognizes their Indigenous Knowledge Systems and Practices, and is inclusive for their cultural perspectives.



Chapter 5

Summary, Findings, Generalization and Recommendations

The researcher presents the summary. Significant features were being presented as findings. Then, recommendations are given for the indigenous peoples pupils, indigenous peoples parents, indigenous peoples teachers, non-indigenous peoples teachers, school administrators and other researchers who wanted to conduct studies similar or a little bit similar with this research.

Summary

This research sought to explore the experiences of non-indigenous peoples teachers in developing the higaonon contextualized lesson plan. This study used the qualitative research method through a focus group discussion. The curriculum developer participants shared their experiences on the on making the lesson plan that is separate from what is in the DepEd competency. There were five areas with sub-topics as to the formulation of the lesson plan that guided in the conduct of this study. The questions were answered by the revelations of the sources with some related literature and related studies, related laws, and direct experiences of the participants.

The steps include the following: 1. Writing the subject matter in terms of a.) community lifecycle, teachers had bad experience due to the interfacing of community life cycle and language barrier. b.) indigenous cultural

communities, non IP teachers find it hard to adjust with the community practices to be included in the lesson. c.) Indigenous Knowledge Skills and Practices, (IKSPs) the developers appreciate the IP skills inclusively introduced by the implementers the participation of the community leaders and experts for each skill. and d.) interfacing of the indigenous cultural communities and the DepEd competencies, realized through the initiative of the technical working group who served as core group assigned in every learning area.

2. Preparing activities in the lesson plan with respect to the community's life cycle in terms of a.) working time , the writers find it hard to fix time because of the indefinite distance

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of the farm and the time allocated for the visitation. b.) format and procedure, here, the writers did not feel comfortable because of a meticulous checker. c.) learning materials

availability, there had a systematic way of utilizing the talents of the illustrator that made the instructional materials available for the lesson. d.) choosing instructional model, strategies and method, it should be based on the ICCs and IKSPs. In this manner, children can find it very familiar to them and relate his previous knowledge to what the lesson is all about. e.) ICT integration, the use of powerpoint is mentioned. The video should be in the locality of Gingoog and should be Higaonon-inspired.

3. Instructional materials in terms of a.) quality of materials in production process, the big books should be distributed to all IP schools having the IP learners to ensure correctness of what is to be displayed. b.) instructional objectives, scope and sequence of materials, as long as the materials belong to the phase, there is no sequence to follow. c.) interesting and rewarding activities, those that are familiar to children. d.) learners' capability in doing activities embedded in the instructional materials, children, based on their community life stages, can do the activities embedded in the lesson.

4. Preparing class activities in terms of a.) linking and applying various concepts and principles to everyday life situation, teachers himself should know the work on the farm. b.) conducting independent and cooperative learning, non-IP teachers are hesitant to give activities so it might give different meaning for them. c.) conducting additional activities for application and remediation, developers should not be using activities that are far from the children's daily activities.

5. Making assessment tools in terms of a.) parts and purposes of formative assessment, can be used as differentiated instruction. b.) individual and cooperative formative assessment, the highest rating is the performance. c.) individual and collaborative assessment, all activities, however may be used for individual and collaborative assessment. d.) grading computation and transmutation, indigenous cultural communities is one most important basis in transmuting grades. f.) making rubrics for students' performance task, it would be teacher/ developer will give the same rubrics as to the DepEd. g.) deciding learners' promotion and retention, learners' performance is more important than the usual attendance.

Generalizations

The following generalizations are drawn from the findings of the study:

1. Non-Indigenous Peoples teachers are able to develop the Higaonon contextualized lesson plan despite of bad experiences due to language barrier.
2. The experiences of non-indigenous peoples teachers in developing the Higaonon contextualized lesson plan imply that there are issues/concerns in the implementation process that need to be revised
3. The teaching profession is indeed a noble profession.

Recommendations

Based on the findings and generalization made, the following recommendations are offered for consideration:

1. It is suggested that in the implementation of the Indigenous Peoples Education through its community and DepEd representatives should review the process of identifying the would-be checker of the lesson plan so the inclusiveness of the culture, tradition and rights be properly preserved.
2. It is also suggested that the welfare of the teachers involved in the program be considered especially their remunerations.
3. It is recommended that the IPed will continue with revisions especially in identifying secretariat.

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