

# IMPLEMENTATION OF INDIGENOUS PEOPLES EDUCATION AND CHALLENGES ENCOUNTERED BY THE TEACHERS AND LEARNERS

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**Abstract** - This study aimed to explore the Implementation of the Indigenous Peoples Education (IPED) curriculum and the issues and challenges of IP learners and teachers across key domains, this study serves as a basis for a curriculum enhancement program. Mixed research methods were used with IPED teachers and IP learners as respondents. The survey on teachers' assessment of the implementation of the Indigenous Peoples Education (IPED) curriculum showed an overall rating of 3.09 ("Implemented") reflects an overall positive assessment. Interviews with the teachers revealed that the lack of orientation, unfamiliarity with Indigenous knowledge systems and practices (IKSPs), lack of community-school collaboration, inconsistent monitoring, and lack of localized materials hinder effective curriculum delivery. On the other hand, interviews with the IP learners revealed issues like; limited opportunities to experience ancestral domains, and the absence of indigenous knowledge experts, and indigenous materials. The study concludes that to fulfill IPED's curriculum objectives, DepEd must adopt the proposed Curriculum Enhancement Program proposing comprehensive teacher training, strengthen community-school collaboration, utilization of ancestral domain, consistent monitoring, and development of culturally contextualized resources. Addressing these gaps can enhance the implementation of the IPED curriculum, and the learning experiences for indigenous learners, providing support for their academic development and cultural identity. Recommendations focus on creating professional development programs for teachers, establishing collaborations with the community and Indigenous leaders, improving teachers' expertise in Indigenous knowledge, consistent monitoring and evaluation, and increasing resource allocation for materials and infrastructure that promote Indigenous culture and continue adherence to the IPED standards, contributing to an inclusive and culturally respectful educational environment for Indigenous communities in the Philippines.

**Keywords:** *Indigenous Peoples Education, Curriculum Implementation, Indigenous Knowledge Systems, Teacher Training, Community-School Collaboration*

## I. INTRODUCTION

The Philippines is home to diverse Indigenous Peoples and communities. According to the National Commission on Indigenous Peoples (NCIP, 2023), approximately 15.56 million households have been identified as Indigenous, highlighting the urgent need for

programs that promote their rights and welfare. Viswanath (2023) emphasizes the importance of student support services in creating a nurturing and inclusive educational environment. These services play a crucial role in helping students excel academically, fostering personal growth, ensuring equal access to education, promoting career readiness, providing specialized support, increasing student engagement and retention, and enhancing overall well-being.

To address these challenges and advance educational equity, it is essential to develop support services tailored to the specific needs of Indigenous learners. These may include culturally relevant curricula, language assistance, mentorship programs, and strong community engagement. Such an approach not only improves the educational experience for Indigenous students but also fosters a more inclusive and respectful learning environment for all, reinforcing the value of diversity in education and promoting a just and equitable society.

A 2019 UNESCO report underscores the significant challenges Indigenous communities face worldwide. Although they comprise only 5% of the global population, they account for 15% of the world's poor. A major concern is their limited access to quality education, coupled with inadequate educational resources and infrastructure, particularly in urban areas where culturally sensitive services are often lacking.

In response to these issues, the Department of Education (DepEd) introduced DepEd Order No. 32, s.2015: Embracing the Indigenous Peoples Education Curriculum Framework. This directive aligns with DepEd Order No. 62, s.2011, which adopts the National Indigenous Peoples Education (IPEd) Policy Framework, and DepEd Order No. 43, s.2013, which enforces the Implementing Rules and Regulations of Republic Act No. 10533 (also known as the Enhanced Basic Education Act of 2013). Together, these policies provide a framework for implementing Indigenous Peoples Education (IPEd) across the country. They recognize Indigenous Peoples' right to basic education and aim to enhance the K to 12 curriculum by integrating Indigenous learners' cultural and social backgrounds. Additionally, these policies emphasize the development of culture-based educational materials to ensure that Indigenous knowledge and traditions are preserved within the formal education system.

This study seeks to identify the issues and challenges faced by Indigenous learners and teachers in implementing the IPED curriculum, as well as the support services provided by the government through DepEd. As stated in DepEd’s mission:

*“Administrators and staff, as stewards of the institution, ensure an enabling and supportive environment for effective learning to happen.”*

Furthermore, this research aims to propose recommendations for improving government support services for Indigenous learners by suggesting better policies and programs to the relevant agencies. The researcher found that only a few studies have been conducted on Indigenous Peoples Education (IPED) in the province of Kalinga, particularly concerning support services. One relevant study, “Roles of Indigenous Peoples Leaders in the Indigenization of Education: Basis for an Indigenous Peoples Education” (Basiwal-Aowat & Ayang-ang, 2024), focused on the role of IPED leaders in the indigenization of education and the challenges they face. However, it did not comprehensively examine the support services available to Indigenous learners.

To bridge this gap, this study explores whether sufficient support services are provided to Indigenous learners and identifies the issues and challenges encountered by both students and teachers in implementing the IPED program within the Schools Division of Tabuk City, Kalinga.

## II. METHODS

The researcher employed a multi-method approach, combining both quantitative and qualitative designs to provide a comprehensive understanding of the study. The quantitative component focused on collecting numerical data to describe the demographic profile of respondents and assess the extent to which support services for Indigenous Peoples (IP) learners have been implemented, providing measurable insights into the reach and effectiveness of these services. The qualitative component explored the real-life experiences, challenges, and concerns of teachers and learners in implementing the Indigenous Peoples Education (IPED) curriculum and accessing support services. Through interviews, observations, and thematic analysis, the study captured the perspectives of participants, offering a nuanced understanding of the practical realities of IPED implementation. By integrating these methods, the research balanced statistical findings with lived experiences, ensuring a well-rounded analysis. The study was conducted in the Eastern Tabuk District (ETD III) of the Schools Division of Tabuk City. Participants included Grade 5 learners and teachers, selected through simple random sampling based on age, ethnicity, knowledge of support services, and years of service. Data collection involved a structured questionnaire and interviews. The questionnaire gathered demographic information from teachers, including age, sex, ethnicity, and length of service, and assessed the extent of IPED curriculum implementation in accordance with DepEd Order No. 32, s. 2015, which outlines the Indigenous Peoples Education Curriculum Framework. The qualitative portion explored challenges encountered by teachers and learners, with video and voice recordings used (with consent) to ensure accurate representation of experiences. Ethical considerations included securing approval from the Schools Division Superintendent and school principals, obtaining written consent from participants, emphasizing voluntary participation, and maintaining strict confidentiality. Data were analyzed using descriptive statistics to summarize respondent profiles, inferential statistics (t-test and ANOVA) to examine differences in

support service implementation, and thematic analysis for qualitative responses to identify recurring challenges and patterns. A 4-point Likert scale was used to interpret quantitative results, ranging from “Not Implemented” (1.00–1.74) to “Fully Implemented” (3.25–4.00). This multi-method approach provided a thorough and ethical investigation into the implementation and effectiveness of IPED curriculum support services.

## III. RESULTS

Table 1. Profile of the IP Teachers

Profile	Frequency	Percentage
Sex		
Male	2	13.00
Female	13	87.00
Age		
25- 35	2	13.00
35- 45	9	60.00
46 and Above	4	27.00
Ethnicity		
Kalinga	12	80.00
Igorot	3	20.00
Years in Service		
1-10	9	60.00
11-20	3	20.00
21 and Above	3	20.00

Overall, the data provides valuable insights into the composition of the teaching workforce, highlighting the predominance of female educators, experienced teachers, and a strong representation of Kalinga ethnicity. The data shows that the majority of IP teachers are female (87%), indicating that women predominantly make up the teaching workforce in the area. This could suggest that teaching, particularly in Indigenous Peoples Education (IPED), is a profession more commonly pursued by women in the region. In terms of age, most teachers (60%) fall within the 35-45 age bracket, followed by those aged 46 and above (27%). Only a small percentage (13%) are within the younger 25-35 age group. This suggests that the teaching workforce is generally experienced, with fewer younger teachers entering the field. Ethnicity-wise, the majority of respondents (80%) identify as Kalinga, while a smaller portion (20%) are Igorot. This indicates a strong representation of Kalinga teachers in the schools surveyed, which may play a role in the cultural alignment and contextualization of IPED programs in the area.

Regarding years of service, a significant portion of the teachers (60%) have 1-10 years of experience, while 20% have 11-20 years and another 20% have 21 years or more. This distribution suggests a mix of newer and moderately experienced teachers, with a smaller group of highly seasoned educators. The dominance of teachers with 1-10 years of service may reflect ongoing recruitment efforts or career shifts among educators in IPED schools.

**Implementation of the IPED Curriculum**

Table 2. Assessment of the IP Teachers on the implementation of IPED Curriculum

Indicators	Mean	Description
<b>Key elements of IPED curriculum based on D.O No. 32, s. 2015: Adopting the IPED curriculum framework</b>		
<b>1. Curriculum design, competencies, and content</b>		
a) Anchors the learning context on the ancestral domain, the community’s worldview, and its indigenous cultural institutions.	2.93	Implemented
b) Includes and respects the community’s expression of spirituality as part of the curriculum’s context.	3.60	Fully implemented
c) Affirms and strengthens Indigenous cultural identity	3.20	Implemented
d) Revitalizes, regenerates, strengthens, and enriches Indigenous Knowledge System (IKPs), Indigenous Learning System ( ILS), and Indigenous languages	3.20	Implemented
e) Emphasizes competencies that are needed to support the development and protection of the ancestral domain, the vitality of their culture, and the advancement of Indigenous people's rights and welfare	3.00	Implemented
f) Supports the community’s efforts to discern new concepts that will contribute to the community’s cultural integrity while enabling meaningful relations with the broader society.	3.47	Fully implemented
<b>2. Teaching methodologies and strategies</b>		
a) The spiritual dimension of teaching and learning IKSPs is recognized and included in planning learning activities.	3.47	Fully implemented
b) The culture bearers and IKSP holders who use appropriate methods and strategies actively participate and facilitate teaching-learning.	2.73	Implemented
c) Teaching methodologies and strategies inherent to the ILS of the community are given premium to ensure that the learning styles and processes that Indigenous learners are	3.07	Implemented

already exposed to are cultivated and nurtured.		
<b>3. Learning space and environment</b>		
a) The teaching-learning process is designed to maximize the ancestral domain and the activities of the community as relevant venues and settings for learning in combination with classroom-based sessions, fostering among the learners the appreciation for and practice of lifelong learning while deepening their relationship with the ancestral domain.	2.73	Implemented
<b>4. Classroom assessment</b>		
a) Community-generated assessment processes that are part of the community’s ills are included in the range of assessment methods and tools employed to assess learning.	2.93	Implemented
b) The use of other assessment processes generated outside the community is considering community values and culture before administration.	2.73	Implemented
c) Assessment processes fostered lifelong learning competencies that include preparation for community responsibilities through assessment tools and exercises that give premium to applying higher-order thinking skills and integrative understanding across subject areas, and the practice of competencies in actual community and family situations.	3.13	Implemented
<b>Average</b>	<b>3.09</b>	<b>Implemented</b>

The overall rating of 3.09 ("Implemented") indicates a generally positive assessment of the IPED curriculum's implementation. This suggests that the key elements are being applied in practice; however, some areas require further strengthening to achieve full implementation. Notably, while some components, such as community expression of spirituality and community efforts toward cultural integrity, were rated as "Fully Implemented," other areas—particularly aspects of teaching methodologies, learning spaces, and assessment processes—scored slightly lower. This implies the need for additional support, refinement, or reinforcement to ensure a more consistent and comprehensive execution of the curriculum across all key elements.

Table 5. Significant Difference in the Assessment of the IP Teachers on the Implementation of the IPED curriculum when grouped according to profile.

Profile	p- value	Interpretation
Sex	0.38	Not Significant
Age	0.83	Not Significant
Ethnicity	0.90	Not Significant
Years in Service	0.17	Not Significant

The findings indicate no significant differences in the assessment of the IPED curriculum implementation across teacher profiles, as shown by p-values greater than the standard 0.05 significance level. This suggests that teachers, regardless of sex, age, ethnicity, or years in service, share a consistent perception of how the curriculum is implemented. The uniformity in responses may indicate a well-established implementation process that is equally experienced across different demographic groups. It also reflects a shared understanding and alignment among IP teachers regarding the curriculum's goals, challenges, and effectiveness. However, while statistical differences are not evident, qualitative insights may still reveal nuanced experiences that could further enrich the evaluation of the curriculum.

### Issues and Challenges of IP Learners and Teachers on the Implementation of the IPED Curriculum and Support Services

#### A. Issues and Challenges on the Implementation of IPED Curriculum

The IP teachers revealed that they encountered five (5) major issues and challenges in terms of the implementation of the IPED curriculum. Here as follows: knowledge of curriculum design, indigenizing the lesson, indigenized learning resources, subject matter expertise, and monitoring and evaluation

#### Theme 1. Lack of orientation of the IPED curriculum design

Teachers emphasized that they faced difficulties and confusion in implementing the IPED curriculum because there was no proper orientation provided to them. Here are the responses:

T2: *The IPED curriculum was discussed only with the IPED coordinator not to all the teachers.*

T4: *The IPED coordinator should be interviewed because we are not properly oriented about the IPED curriculum.*

T5: *only the overview of the IPED curriculum was discussed with us.*

#### Theme 2. Inadequate knowledge in indigenizing the lesson

Teachers pointed out an issue with indigenizing the lesson. Under the IPED curriculum framework presented in D.O No. 32, s. 2015 stated that IKPs, ILS, and Indigenous languages should be anchored with the learning context to produce indigenized lessons to strengthen and affirm Indigenous cultural identity. Teachers are having difficulty integrating IKSPs in all learning areas and processes,

creating contextualized, localized, and indigenized lessons. Here are some of the responses:

T15: *We are having difficulties in formulating indigenized, contextualized, and localized lessons for our learners.*

T1: *We only use the competencies under the MELCs provided by the DepEd without integrating IKSPs, and ILS because we are not properly oriented on how to interface the National competency and Indigenous knowledge.*

#### Theme 3. Lack of indigenized learning resources

Teachers also emphasize the lack of resources in terms of teaching indigenous knowledge. The teachers cannot demonstrate to the learners because they don't have available indigenous materials. Here are the responses:

T12: *We are having difficulty in teaching Indigenous knowledge because we don't have available Indigenous resources (musical instruments, books, materials, etc.)*

T8: *it's really hard to teach if we cannot show a sample to the learners, they don't understand what we are referring to*

T16: *even if we show pictures of the indigenous materials, the learners are having difficulties in understanding the lesson, it's still better if we can present a sample*

#### Theme 4. Lack of subject matter expertise

Teachers reported that they faced challenges in indigenizing their lessons because they are not experts in IKSPs and ILS. Some of the responses are as follows:

T3: *how can we effectively teach IKSPs and ILS to our learners? We are not even an expert about indigenous knowledge?*

T9: *I belong to the IP but I grew up in the city, I am not familiar with the indigenous way of life, and this makes me struggle to teach and integrate IKs in my lesson.*

T10: *A representative or an expert of indigenous knowledge should be the one to teach the learners because I am not familiar with IKs, but they are.*

#### Theme 5: inconsistent monitoring and evaluation of IPED curriculum implementation

According to Indeed Editorial Team (2024), monitoring and evaluation is a continuous process of collecting, analyzing, and assessing data to determine the extent to which a subject achieves its goals. However, some teachers claimed that there is no consistency when it comes to monitoring, evaluation, and giving feedback. Aside from no proper orientation, their superiors only conduct monitoring, observation, and giving feedback on schedule and sometimes they only conduct towards the end of the quarter. Some of the responses are as follows:

T7: *We are having difficulties in mastering how to craft indigenized lessons because aside from lack of orientation, our superiors only conduct observation on a given schedule. They are inconsistent.*

T6: *Our superiors rarely provide us technical assistance on the IPED curriculum that's why we are having difficulties*

T14: *If only we have consistent feedback and monitoring, we may master crafting indigenized lesson plans.*

T15: *We need to be fully trained and oriented about the IPED curriculum.*

## B. Issues and Challenges on Learners' Support Services

The IP learners revealed that they encountered three (3) major issues and challenges in terms of the support services which are as follows: learning space and environment, community and school partnership, and learning resources

### Theme 1. Limited opportunities to experience the ancestral domain

The teaching-learning process did not maximize the ancestral domain because the IP learners are confined within their classroom with minimal lessons about Indigenous Knowledge Systems (IKSPs), and Indigenous Learning Systems (ILS). This practice may disregard the instructions of the IPED curriculum to support the IP learners in revitalizing, regenerating, strengthening, and enriching the IKSPs, and ILS. Responses from the pupil-respondents are as follows:

P3: *Saan kami met rumrumwar idiy classroom nga aglesson. (We don't go outside the classroom to have our lesson)*

P1: *Saan mi pay napadasan nga agadal iti ancestral domain (We never experienced having our lesson in any ancestral domain)*

P6: *any aba iti ancestral domain, haan mi ammu dayta sir? (What is ancestral domain, we don't know about it)*

### Theme 2. Lack of involvement of IP community resource persons and experts

According to the IP learners, no one from the community is coming to their classroom to discuss indigenous knowledge and practices, this means that the school is not actively partnering with the community. Here are some of their responses:

P2: *awan met mapmapan agisuro kanyami kadagiti indigenous nga kanta, tadek, ken instrument ni teacher mi lang (no one from the community is coming into our class to teach us Indigenous songs, dance, and instruments only our teachers)*

P5: *ni coach mi lang sir ti agisursuro kanyami nu adda sumaliyan mi nga contest iti pattong, dang-dang ay, ken tadek nu adda fiesta ken program (only our coach who is teaching us on how to play the gong, dance "tadek" a traditional dance, sing native air during community fiesta and programs)*

P7: *haan mi pay napadas nga adda napan nagisuro kanyami panggep kadagiti indigenous (We never experienced that someone came into our classroom to teach us about Indigenous activities)*

### Theme3. Inadequate localized learning resources

IP learners express that there are inadequate indigenous instruments and localized learning resources present in their classrooms. Here are some of their responses:

P8: *English ken Filipino books laeng dagiti ususaren mi nga pagbasaan nga ited dagiti teachers mi (The books we are using to read are only written in English and Filipino)*

P4: *manmanu lang iti indigenous instruments dituy classroom mi sir (there are inadequate Indigenous musical instruments present in our classroom sir)*

P1: *awan mabasbasa mi nga books nga naisurat iti Ilocano wennu kalinga (we don't read localized books written in Ilocano or kalinga)*

## IV. DISCUSSION

The survey results indicate that the IPED curriculum has been successfully implemented in many aspects, but there are still areas that need improvement, particularly in integrating Indigenous Knowledge Systems and Practices (IKSP) and Indigenous Learning Systems (ILS). A key gap lies in the active participation of cultural experts and the utilization of ancestral domains as spaces for learning and assessment. Wallerstein et al. (2019) emphasize that strong academic-community collaboration plays a vital role in preserving cultural identity and ensuring equity in education. In this light, the Department of Education (DepEd) should work more closely with Indigenous communities, particularly with IKSP holders, to ensure that their knowledge and teaching methods are meaningfully incorporated into the curriculum. Strengthening these partnerships can create a more culturally responsive learning environment for Indigenous learners. Additionally, Krishnamurthy et al. (2020) highlight the importance of community participation in heritage management and cultural practices. This aligns with Olson's (2018) argument that addressing students' educational needs effectively requires collaboration between schools and the broader community. By fostering deeper engagement with Indigenous leaders and cultural experts, the IPED curriculum can become more immersive, ensuring that Indigenous learners receive an education that is not only academically enriching but also deeply rooted in their cultural heritage.

The absence of significant differences in the implementation of the IPED curriculum across sex, age, ethnicity, and years in service suggests a shared perspective among teachers, regardless of their background. This consistency indicates that the challenges and areas for improvement in the curriculum are universally recognized, reinforcing the need for collective action in addressing them. By focusing on these common concerns, efforts to enhance the IPED curriculum can be more targeted and effective. Strengthening culturally responsive teaching strategies, increasing community involvement, and refining assessment methods can further support Indigenous students' educational experiences while preserving and promoting their cultural heritage. Ensuring that all teachers, regardless of their profile, are equipped with the necessary resources and training will help create a more inclusive and impactful learning environment for Indigenous learners.

The result of the interview with the IP teachers revealed that they encountered five (5) major issues and challenges in terms of the implementation of the IPED curriculum. These are the following: (1) lack of orientation, (2) inadequate knowledge in indigenizing the lesson, (3) lack of indigenized learning resources, (4) lack of subject matter expertise, and (5) inconsistent monitoring and evaluation. The lack of orientation of teachers in the implementation of the IPED curriculum may result in a more serious problem. First, teachers may struggle to develop appropriate assessments aligned with the curriculum. Second, ineffective instruction and student learning may result in poor student outcomes, wasted time and resources, and ineffective instructions. Third, teachers having no proper orientation may face frustration and stress when they feel overwhelmed because they lack a clear understanding of the curriculum and its expectations, it may also lead to reduced job satisfaction. Fourth, teachers may interpret the curriculum differently, leading to inconsistent and inappropriate teaching methods. In the article published by the University of Baguio (2024) orientation programs aimed to equip student teachers with the pedagogical knowledge and instructional strategies needed to foster active learning and achieve educational objectives. Mishra (2021) highlights the impact of orientation programs on teachers' performance, she found out that an orientation program is a kind of training conducted for the development of teachers. Therefore, DepEd should ensure proper orientation programs are provided to the teachers before the implementation of policies and guidelines like the IPED curriculum.

Another significant challenge is teachers' difficulty in merging national competencies with Indigenous Knowledge Systems and Practices (IKSPs) and the Indigenous Learning System (ILS). Without proper training, teachers may struggle to create culturally responsive lessons, limiting the IPED program's effectiveness in preserving and transmitting Indigenous knowledge. Mallari (2024) underscores the importance of continuous teacher development, as it enhances educators' skills in lesson planning and implementation. To address this gap, teachers should be provided with regular training, workshops, and seminars on crafting contextualized lessons that effectively integrate Indigenous knowledge with national standards.

Teachers' interviews also revealed the lack of Indigenous learning materials available for teachers to use inside the classroom. Without authentic materials, learners may not fully understand the use of Indigenous materials and practices. This may also decrease learners' engagement because they can't see actual indigenous materials. Many teachers admitted that they are not experts in Indigenous Knowledge (IK), which affects their confidence in teaching certain subjects. The fear of not effectively delivering lessons in accordance with the IPED curriculum can cause anxiety, stress, and low motivation among teachers. Murtaza et al. (2023) emphasized that students' academic success is directly linked to teachers' subject matter expertise. To address this issue, teachers should receive adequate training and exposure to Indigenous knowledge through mentorship programs, collaboration with IKSP holders, and immersive learning experiences. This will empower them to deliver lessons more effectively and confidently.

Lastly, another major concern raised by teachers is the inconsistent monitoring and support from higher education authorities. Without regular feedback and guidance, teachers may struggle to refine their skills in crafting indigenized lessons.

Vellez & Demberel (2024) highlight that consistent monitoring and evaluation allow for early identification of challenges, enabling adaptive management strategies. To ensure successful implementation, DepEd should establish a structured system for monitoring and evaluating teachers. Regular classroom observations, feedback sessions, and technical assistance should be provided to help educators navigate the challenges of the IPED curriculum.

The results of interviews with the IP learners revealed that they encountered three (3) major issues and challenges in terms of the implementation of the IPED curriculum. These are the following: (1) limited exposure to the ancestral domain, (2) lack of indigenous knowledge experts teaching them, and (3) inadequate learning resources. that the ancestral domain is not maximized in teaching-learning. Failure to expose IP learners to their ancestral domain may weaken their appreciation and practice of the IKPs and ILS, as discussed by YPMAN (2019) Indigenous education is important for preserving and passing locally specific knowledge systems. Under the IPED curriculum key elements, in order for the curriculum to be culturally appropriate and responsive, it must recognize the ancestral domain as the primary learning environment and learning space of IP learners as relevant venues and settings for learning in combination with classroom-based sessions, to foster appreciation and practice of IP way of life. This is aligned with the study of Rivaz et. al (2023) who suggested that the learning-by-doing method demonstrated its effectiveness in providing improvement to the students. In his study, Kiess (2022), emphasized the positive outcome of learning by doing or active engagement of learners to promote active participation and appreciation of their identity, along with the study of Niiranen (2019) also suggested that learning takes place when learners have first-hand experience of the lessons. Teachers must ensure that the ancestral domains are maximized to let the students experience and appreciate the IP way of life, this also promotes cultural identity among learners.

Learners' responses also showed that instead of someone expert in Indigenous knowledge from the community teaching them, their teachers or coaches are the ones teaching them, this situation may lead to misinterpretation and misrepresentation of cultural practices undermining the Indigenous identities and worldviews which may result in a loss of cultural authenticity. In his study, Karasik (2020) highlights that community-school partnership promotes a lot of benefits to the learners. Epstein (2019) said that the community as a whole needs to collaborate with educational institutions to support learners' education and development. Educational institutions like DepEd should collaborate with the IP community, inviting experts in IKSPs and ILS to teach the IP learners to promote effective learning and cultural identity. Sepanik (2021) schools can use partnerships with outside organizations and communities to provide additional services to the learners. Learners' responses also signify that there are indeed inadequate localized learning materials available inside the classroom. This may significantly hinder the educational experience of IP learners. The study of Kapur (2019) suggests the importance of a model in creating teaching materials in the school. In connection, teachers need to have authentic localized learning materials to create their teaching materials. Dynamic Language (2024) the use of localized materials helps to provide engaging, relevant, and culture-oriented teaching methods. According to the Open University (2024), teaching materials come in various forms, all designed to facilitate learning, enhance lessons, and empower teachers to convey concepts effectively. Therefore, inadequate localized learning materials may lead to several negative consequences. Firstly, IP learners may struggle to understand and engage in the learning process since they cannot personally see the instruments or materials. Secondly, the lack of

culturally relevant learning resources may diminish the IP learners' sense of identity and belonging. Finally, this may lead to irrelevant discussions due to a lack of a sample. The school and community should collaborate to produce localized learning materials to foster learners' support services by creating authentic teaching methods and promoting cultural identity among IP learners.

The issues and challenges of having no available learning materials may lead to the erosion of cultural identity because, without access to authentic materials, students may struggle to connect with their cultural heritage and identity. Furthermore, limited learning materials may limit the opportunities for authentic assessment of student learning. Kapur (2022) found that insufficient teaching methods and materials impede the advancement of student learning and the broader educational system.

## V. CONCLUSION AND RECOMMENDATIONS

The Indigenous Peoples Education (IPED) curriculum has made progress in some areas, but there are still gaps that need to be addressed to make it fully inclusive and culturally relevant for Indigenous learners. Teachers face several challenges, such as limited training, a lack of resources, insufficient subject matter expertise, weak community-school partnerships, and inconsistent monitoring—all of which affect the program's effectiveness. Meanwhile, students struggle with limited access to ancestral domains, a lack of learning materials, and the absence of Indigenous knowledge experts in the classroom. This study highlights the urgent need for stronger collaboration between schools and Indigenous communities, as well as additional support for teachers to help them deliver meaningful and culturally responsive education. By enhancing the curriculum, we can address these challenges and create a learning environment that not only meets the needs of Indigenous learners but also honors and preserves their rich cultural heritage.

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