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Department of Education

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ADOPTING THE INDIGENOUS PEOPLES EDUCATION CURRICULUM FRAMEWORK

To: Undersecretaries
Assistant Secretaries
Bureau Directors
Directors of Services, Centers and Heads of Units
Regional Directors
Schools Division Superintendents
Heads, Public and Private Elementary and Secondary Schools
All Others Concerned

1. Pursuant to DepEd Order No. 62, s. 2011 entitled *Adopting the National Indigenous Peoples Education (IPEd) Policy Framework* and DepEd Order No. 43, s. 2013 entitled *Implementing Rules and Regulations of Republic Act No. 10533 Otherwise Known as the Enhanced Basic Education Act of 2013*, the Department of Education (DepEd) is adopting the enclosed **Indigenous Peoples Education Curriculum Framework**.
2. Recognizing the right of indigenous peoples to basic education that is culturally rooted and responsive, the IPEd Curriculum Framework seeks to provide guidance to schools and other education programs, both public and private, as they engage with indigenous communities in localizing, indigenizing, and enhancing the K to 12 Curriculum based on their respective educational and social contexts.
3. Fundamental to IPEd is establishing institutionalized partnership between indigenous communities and the respective schools/learning programs which serve them. This is to be pursued through sustainable community engagement which guarantees the meaningful participation of indigenous communities in the recognition of their Indigenous Knowledge Systems and Practices (IKSPs) and Indigenous Learning Systems (ILS) in the Basic Education Curriculum.
4. The continuous process of community engagement and refinement of the IPEd curriculum at the school community level actualizes the Department's commitment to the attainment of the abovementioned right of indigenous peoples to education. In this regard, for schools and learning programs serving indigenous learners, the aims of the K to 12 Program are realized through IPEd.
5. The IPEd Curriculum Framework was formulated based on inputs from a series of consultations conducted by the DepEd – Indigenous Peoples Education Office (IPsEO) with community elders, leaders, and implementers of community-based IPEd initiatives.
6. Immediate dissemination of and strict compliance with this Order is directed.

BR. ARMIN A. LUISTRO FSC
Secretary

Encl.:

As stated

References:

DepEd Order Nos.: (62, s. 2011 and 43, s. 2013)

To be indicated in the Perpetual Index
under the following subjects:

CURRICULUM
HUMAN RIGHTS EDUCATION
INDIGENOUS PEOPLES EDUCATION
POLICY
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0277/May 14/15, 2015

INDIGENOUS PEOPLES EDUCATION CURRICULUM FRAMEWORK

I. Historical Context and Process of Framework Formulation

Culturally rooted and responsive education has been and continues to be a major concern of indigenous peoples in the country. While gaining ground in the 1990s at the international level through the global movement for Education for All (EFA), which identified indigenous peoples as a group whose education needs have not been adequately responded to, this advocacy has been ongoing for more than three decades in the Philippines.

Since the early 2000s, indigenous communities with community-based education programs have been consolidating their efforts and experiences to inform the implementation of their initiatives and to collectively approach the Department of Education (DepEd) with a cohesive voice.¹ Through conferences and other fora, community-based implementers affirm that schooling has enabled indigenous learners to develop competencies needed in responding to the demands of the wider society. However, they have also consistently shared with DepEd the following key concerns that the Department should address:

- the need to respect and recognize Indigenous Knowledge Systems and Practices (IKSPs) in school and learning programs;
- the elimination of discrimination from peers and teachers because of the learner's cultural identity;

¹ Aside from the consultative workshops organized by the DepEd – Indigenous Peoples Education Office (IPsEO) for the formulation of this IPEd Curriculum Framework – namely, the two clusters of consultative workshops held on March 11-15, 2013 (Los Baños, Laguna) and March 19-22, 2013 (Davao City); and the national consultative workshop held on April 23-25, 2013 (Manila) – this policy document draws from the output of discussions of earlier civil society-led consultations, such as those organized by the Episcopal Commission on Indigenous Peoples (ECIP). The ECIP held regional consultations covering Luzon, Visayas, and Mindanao from 2004 to 2006, the outputs of which were consolidated at two National Conventions on IPEd held in 2006 and 2007. The conclusions of the forum “Developing a Culturally Appropriate Education System for Filipino Indigenous Peoples towards Sustainable Development” held at the University of the Philippines, Diliman on December 9-10, 2004 have likewise served as a reference.

The consultations organized by DepEd for the formulation of the National IPEd Policy Framework (adopted through DepEd Order No. 62, s. 2011) have also provided bases for the content of this IPEd Curriculum Framework. These consultations consist of the following: a) Conference Workshop on the Development of a National Policy Framework on IPEd, Tagaytay City (July 22-24, 2008); b) Regional Validation Workshop of the Draft National Policy Framework on IPEd (Luzon and Visayas), Baguio City (February 7-9, 2010); c) Regional Validation Workshop of the Draft National Policy Framework on IPEd (Mindanao), Davao City (February 15-17, 2010); and d) National Validation Workshop of the Draft National Policy Framework on IPEd, Tagaytay City (March 17-19, 2010).

- the need for teachers serving in indigenous communities to be adequately oriented and trained so that indigenous cultures are appreciated and indigenous cultural practices and values are not discriminated as “backward”, “inferior”, “invalid”, or “primitive”;
- the need to promote respect and due regard for the inherent meanings and purposes of indigenous cultural expressions – such as dances, chants, instruments, and attire, to name a few – so that these are not misused/misrepresented in school programs and learning-related activities;² and
- ensuring that learning programs promote among learners an affirmation and sense of indigenous cultural identity that sustain inter-generational relationships and cultural integrity in the community.

In summary, these concerns highlight the need for DepEd to systematically and comprehensively respond to the specific learning context of indigenous communities, in accordance to their educational vision and aspirations.

For the past two decades, the country has seen the rise of community-based education initiatives that have been designed and implemented to respond to the strong need for culturally appropriate education that will help indigenous learners complete basic education. While expressed and organized in a variety of ways, their common objectives are to provide an education that enables indigenous learners to be rooted in their indigenous identity, culture, and community while navigating through the demands of interacting with the wider Philippine society. In recent years, these efforts have collectively been called “IP Education.” These developments also encouraged initiatives within the Department but were mostly limited to the local level.

In response to this growing demand and as a result of successive dialogues and consultations in the past decade, the DepEd adopted the *National Indigenous Peoples Education Framework* (Department Order No. 62, s. 2011 or more popularly known as “DO62”). The said policy framework recognizes that access to basic education is an enabling right “for IPs to claim their other rights, exercise self-determination, and expand the choices available to them.” It seeks to promote an education that “removes barriers to their meaningful participation in the different levels and spheres of society and empowers them to exercise their rights and duties as Filipino citizens.” DO62 provides a basis for the ongoing dialogue of DepEd with indigenous communities in the furtherance of this right and the national implementation of the Department’s Indigenous Peoples Education (IPEd) Program.

One of the major concerns that emerged out of the recent dialogues between DepEd and indigenous communities is curriculum development, a fundamental component of education management. For all community-based implementers of IPEd, curriculum development is a key arena in and through which the

² This is directly addressed by DepEd Order No. 51, s. 2014 (Guidelines on the Conduct of Activities and Use of Materials Involving Aspects of Indigenous Peoples Culture).

community's aspirations and views regarding education are and can be articulated. Through effective curriculum design, IKSPs can be transmitted to indigenous learners as they learn both community-based competencies and other competencies needed in engaging the wider society. Indigenous learning systems (ILS) on the other hand, when tapped in the teaching-learning process of the curriculum, enrich the ways by which curriculum content is taught, allowing for the development of various learning styles of learners.

For DepEd, policy directives on curriculum development will be a helpful guide in actualizing the objectives of the IPEd Program, especially at the school-level. The recognition of IKSPs and ILS is not only in response to the right of indigenous learners to learn their own culture and learning systems, but also in enriching the Philippine education system.

It is in response to the need for guidance on curriculum development for IPEd that the IPEd Curriculum Framework was formulated.

Recognizing that previous efforts, both community-based and within the DepEd, have much to share in terms of experiences, insights, and learnings on curriculum development for IPEd, the formulation of the IPEd Curriculum Framework went through a consultative and participatory process, facilitated by the DepEd – Indigenous Peoples Education Office (IPsEO). Various IPEd schools and programs in different parts of the country were visited and in-depth discussions were conducted with the school/program heads, parents, elders, community leaders, teachers, and students. Their experiences and recommendations regarding the implementation of IPEd efforts were gathered and consolidated, and served as initial bases for a draft curriculum framework.

The draft IPEd Curriculum Framework underwent a series of consultations that culminated in a national validation process (2013) involving representatives from indigenous communities and support groups, including DepEd Regional and Division IPEd Focal Persons. Areas of collaboration and engagement to further strengthen IPEd initiatives were also identified.

II. Policy Context

The adoption of this IPEd Curriculum Framework is in pursuit of the National IPEd Policy Framework, which is anchored on the relevant provisions of the Philippine Constitution (1987) on encouraging indigenous learning systems (Article 14, Section 2.4) and recognizing, respecting, and protecting the rights of indigenous communities to preserve and develop their cultures, traditions, and institutions (Article 14, Section 17); and the *Indigenous Peoples Rights Act of 1997* (IPRA) (Republic Act No. 8371 [RA 8371]), which mandates the State to “provide equal access to various cultural opportunities to indigenous cultural communities/indigenous peoples through the educational system . . . 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” (Section 30). It is also consistent with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (2007), among other relevant international human rights laws and instruments, which stipulates that indigenous peoples “have the right to establish and control their educational systems and institutions” (Article 14.1) and that the State “shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language” (Article 14. 3).

The intent of the IPEd Curriculum Framework is aligned with the fundamental policy in the *Governance of Basic Education Act of 2001* (Republic Act No. 9155) that mandates DepEd to “ensure that the values, needs and aspirations of a school community are reflected in the program of education” and that “[s]chools and learning centers shall be empowered to make decisions on what is best for the learners they serve” (Section 2).

As a vital dimension of education, culture is recognized and highlighted in *The Enhanced Basic Education Act of 2013* (Republic Act No. 10533 [RA 10533]), which declares that the State shall “[m]ake education learner-oriented and responsive to the needs, cognitive and cultural capacity, the circumstances and diversity of learners, schools and communities through the appropriate languages of teaching and learning, including mother tongue as a learning resource” (Section 2(c)).

The Enhanced Basic Education Act (Section 5) further stipulates that the basic education curriculum shall be: learner-centered, inclusive, relevant, responsive, culture-sensitive, contextualized, and flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts. The use of “pedagogical approaches that are constructivist, inquiry-based, reflective, collaborative, integrative” is likewise mandated. These standards and principles guide the efforts of DepEd in maintaining a basic education system that is inclusive, equitable, and culture-based.

For indigenous communities, culture-based education would mean one that is grounded in the context of their community life, recognizes their IKSPs, and is inclusive of their cultural perspectives. These are foundational to the National IPEd Policy Framework which recognizes that understanding and appreciating culture is vital to the education of indigenous communities, and thus, the adoption of “appropriate basic education pedagogy, content, and assessment through the integration of Indigenous Knowledge Systems and Practices (IKSPs) in all learning areas and processes” (DO62, Section 15(b)). At present, the IPEd Program of DepEd is mandated to pursue action to realize the intent of the said policy framework, which provides guidance on the implementation of the K to 12 Basic Education Curriculum as appropriate in the context of indigenous communities. In this respect, for schools and learning programs in indigenous communities or with indigenous learners, “K to 12 is IPEd”, as guided by DO62.

The Implementing Rules and Regulations (IRR) of RA 10533 further specifies that IPEd is an integral part of the inclusiveness of the enhanced basic education. It is defined as a program that “supports education initiatives undertaken through formal, non-formal, and informal modalities with emphasis on any of, but not limited to, these key areas: Indigenous Knowledge Systems and Practices and community history; indigenous languages; Indigenous Learning System (ILS) and community life cycle-based curriculum and assessment; educational goals, aspirations, and competencies specific to the indigenous cultural community (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).

Within this policy context, the IPEd Curriculum Framework seeks to fulfill the mandate to implement an enhanced basic education curriculum, one that is culture-sensitive and responsive, specifically for schools with indigenous learners and in indigenous communities.

III. Key Concepts

The following key concepts are used in the IPEd Curriculum Framework:

- **Ancestral Domain (AD)** refers to “all areas generally belonging to ICCs/IPs comprising lands, inland waters, coastal areas, and natural resources therein, held under a claim of ownership, occupied or possessed by ICCs/IPs, themselves or through their ancestors, communally or individually since time immemorial, continuously to the present except when interrupted by war, force majeure or displacement by force, deceit, stealth or as a consequence of government projects or any other voluntary dealings entered into by government and private individuals/corporations, and which are necessary to ensure their economic, social and cultural welfare. It shall include ancestral land, forests, pasture, residential, agricultural, and other lands individually owned whether alienable and disposable or otherwise, hunting grounds, burial grounds, worship areas, bodies of water, mineral and other natural resources, and lands which may no longer be exclusively occupied by ICCs/IPs but from which they traditionally had access to for their subsistence and traditional activities, particularly the home ranges of ICCs/IPs who are still nomadic and/or shifting cultivators” (Section 3(a), RA 8371).

“Ancestral lands/domains shall include such concepts of territories which cover not only the physical environment but the total environment including the spiritual and cultural bonds to the areas which the ICCs/IPs possess, occupy and use and to which they have claims of ownership” (Section 4, RA 8371).

The Ancestral Domain, as defined, encompasses the spiritual and cultural bonds with the physical territory. It serves as the foundation of the indigenous peoples' knowledge systems and practices, as well as their spiritual relations. These spiritual and cultural bonds are manifested in the community's IKSPs and ILS which they continue to practice even when the community has moved to another geographical location for whatever reason.

- **Contextualization** refers to the educational process of relating the curriculum to a particular setting, situation or area of application to make the competencies relevant, meaningful, and useful to all learners.

The degree of contextualization may be described and distinguished into the following:

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 processes 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 standards and principles adhered to in the national curriculum.

In the context of IPEd, indigenization specifically refers to the process of interfacing the national formal education curriculum and Alternative Learning System (ALS) curriculum with IKSPs and ILS. This process includes, but is not limited to, the following:

- a) planning for and developing a curriculum based on the directions set by the indigenous community, reflective of the interface between the community's IKSPs and ILS with the national curriculum;
- b) highlighting the worldview and perspective of the community in the enhancement of the framework and curriculum design of subject areas and learning strands;
- c) recognizing and including the community's context and values in the content and performance standards, and competencies;
- d) recognizing and maximizing the IKSPs and its elements (e.g., technologies, practices) as prior knowledge and context which the subject areas, learning strands, competencies, and content of the national curriculum can build upon;
- e) enhancing the national curriculum in relation to the community life cycle while recognizing appropriate scope and sequence of competencies;

- f) inter-relating the competencies specified in the national curriculum with community competencies in enhancing the curriculum and the teaching-learning process;
- g) integrative teaching of subjects towards 21st century skills so that they relate to IKSPs and its elements (e.g., technologies, practices), and relevant to the learner's culture;
- h) recognizing and including the community's teaching-learning approaches and methods, and methods of assessment in the teaching-learning process;
- i) recognizing the community as the wider space, environment, and resource for learning;
- j) involving culture bearers and/or IKSP holders as co-facilitators in the teaching-learning process;
- k) incorporating the community's narratives of local and national history, and contemporary issues and concerns confronted by indigenous peoples;
- l) designing the senior high school curriculum to be responsive and suited to the needs, concerns, and aspirations of the community.

(Examples of localization and indigenization of the curriculum as defined are provided in the Annex.)

- **Indigenous Peoples/Indigenous Cultural Community (IP/ICC)** refers to “a group of people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, tradition and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and culture, became historically differentiated from the majority of Filipinos. IP/ICC shall likewise include peoples who are regarded as indigenous on account of their descent from the populations which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains” (Section 3(h), RA 8371).
- **Indigenous socio-cultural institutions** include the intellectual, spiritual, and social dimensions of a culture that are interlinked and practiced as one integral system. The intellectual dimension pertains to the promotion of important values for the common good and the transmission of accumulated knowledge to the younger generation; the spiritual dimension refers to the inherent web of relationships that promote the well-being of the whole ancestral domain as expressed in rituals, beliefs, and practices; the social

dimension refers to traditional practices, values, and principles that are important to indigenous communities for their collective survival, one example of which is the principle of collective work, cooperation, and mutual assistance among community members – this enables them to be more resilient as they collectively address their issues and define their coping mechanisms.

- **Indigenous Knowledge Systems and Practices (IKSPs)** are systems, institutions, mechanisms, and technologies comprising a unique body of knowledge evolved through time that embody patterns of relationships between and among peoples, their lands and resource environment (Section 6(f), National Commission on Indigenous Peoples Administrative Order No. 1, s. 2012, The Indigenous Knowledge Systems and Practices (IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012).
- **Indigenous Learning System (ILS)** refers to the ICC’s system of educating succeeding generations of youth into their community’s cultural system, including IKSPs. While labeled today as an informal modality of education, an ILS also has a curriculum, pedagogical approaches and teaching strategies, forms of assessment, and mechanisms for management of the learning process.
- **Culture bearers** are the recognized elders in the community and are acknowledged repositories of their peoples’ history, practices, beliefs, and knowledge systems having faithfully and truthfully practiced these as taught to them by their own elders. **IKSP holders**, on the other hand, are not limited to elders but include leaders and community members recognized for their expertise on particular IKSPs who are willing to facilitate the learning of IKSPs.
- **IPEd Curriculum** is identified broadly in the National IPed Policy Framework (DepEd Order No. 62, s. 2011) as appropriate basic education pedagogy, content and assessment through the integration of IKSPs in all learning areas and processes. It also covers the provision of adequate and culturally appropriate learning resources and environment.
- **Rights-based Approach (RBA)** is a development framework that highlights the recognition, promotion, and protection of rights as the basis for all development initiatives. It focuses on people empowerment through the introduction and use of the concept of rights as legal entitlements of the people and legal obligations of the government to its people. The National IPed Policy Framework subscribes to this approach. Hence, the IPed Program is undertaken because indigenous communities have the right to an education that is appropriate to their culture, aspirations, and needs.

Rights-holders, as defined in the RBA within the context of the IPed Program, refer to the indigenous peoples who possess rights which include the right to culturally appropriate and responsive education. As rights-holders, they have the responsibility to claim/exercise rights, defend their rights, hold the duty-bearer accountable, and respect the rights of others.

Duty-bearers, as defined in the RBA, are those with the obligation to protect, promote, and meet the rights of the citizenry. For the IPed Program, DepEd is the duty-bearer.

IV. Philosophy

The K to 12 Basic Education Curriculum centers on the learner, particularly on being and becoming a whole person equipped with 21st century skills for lifelong learning and leading a productive and full life. Recognizing the diversity of learners, the curriculum seeks to be inclusive. This is actualized through the implementation of programs that are meant to “address the physical, intellectual, psychosocial, and cultural needs of learners” (Section 8, IRR of RA 10533). The emphasis on the inclusiveness of enhanced basic education is linked to the understanding that responding to the physical, intellectual, psychosocial, and cultural needs of learners is fundamental to their being and becoming whole persons.

For indigenous learners, the cultural dimension is of primary importance in making their education meaningful and relevant. Culture is the collective expression of indigenous communities of their IKSPs passed on from one generation to another through their respective ILS. The ILS of the community has been the educational process and structure by which the teaching and learning of IKSPs have been developed, maintained, and enriched. IKSPs, on the other hand, is the body of knowledge developed and organized by the community across generations, and since this is at the core of their way of life, it is foundational to the community’s sense of collective and individual identity. In contemporary times, IKSPs are considered by indigenous communities as their collective prior knowledge before the introduction of the formal education system. IKSPs and ILS are therefore essential to the sense of personhood and development of indigenous learners.

The DepEd recognizes the central importance of IKSPs and ILS for indigenous learners. Their recognition in the basic education system has been institutionalized through the adoption of the National IPed Policy Framework, which states that 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” (Section 15(b)). This recognition and inclusion of IKSPs and ILS will pave the way for the “provision of universal and equitable access of all IPs to quality and relevant basic education services towards functional literacy for all” (Section 15(a)). At the national level, the recognition and inclusion of IKSPs, ILS, and the

history of indigenous communities in the curriculum will promote greater awareness and appreciation of indigenous peoples in the country and will hopefully contribute to the eradication of “all forms of discrimination against IPs in the entire Philippine education system” (Section 15(g)).

While indigenous communities reiterate the central importance of their IKSPs and ILS in the education of indigenous youth today, learning about and from other education systems is also deemed essential to be able to navigate the realities of contemporary times. Competencies outside the scope of IKSPs that will enable indigenous peoples, collectively and individually, to negotiate the issues and concerns they face, need to be learned for communities to chart their development path and actualize their right to self-determination. The needed interface between IKSPs and competencies in the national curriculum should be determined at the local level in the spirit of dialogue.

While specific education programs and interventions for indigenous learners may vary due to the local situation, the following have been shared by indigenous communities as important features of an education program or initiative to ensure that it is responsive to their aspirations and needs:

- rooted and contextualized in the ancestral domain;
- responsive to the collective aspirations of communities for self-determination, and the recognition, promotion, and protection of their rights;
- inclusive of the community’s worldview, history, spirituality, IKSPs, and language; and,
- affirms the primary role of the community’s IKSP holders and culture bearers in the teaching-learning process.

With the end goal of developing succeeding generations of indigenous peoples who will continue to assert their right to self-determination as they constructively engage the broader society, the education program or initiative should be designed to include the following purposes:

- nurture the sense of identity and sense of self of the indigenous learners leading to positive self-esteem and a sense of belonging to their cultural community and heritage;
- enable the indigenous learners to take on the responsibility of valuing, protecting, and developing their ancestral domain;
- prepare indigenous learners for their role as future elders, leaders, and IKSP holders of their communities; and,
- develop the competencies needed by indigenous learners to contribute to their community’s cultural integrity as they continue to interact with other cultures, peoples, and identities.

V. Key Dimensions of the Indigenous Peoples Education Curriculum Framework

A. Foundational Dynamics

Inherent to the IPED Curriculum Framework are foundational dynamics within which the elements of an IPED Curriculum need to be understood to be effectively implemented. This section discusses the foundational dynamics that need to permeate the implementation of an IPED Curriculum: community engagement and the interface of ILS and the national education system.

- 1) **Community Engagement.** The thrust of the enhanced basic education program to pursue culture-based education is anchored on DepEd's ongoing efforts to make basic education relevant and responsive to the needs and realities of the country's learners. Culture is a community dynamic – a community's way of life continuously evolving as generation after generation responds to challenges encountered, needs that arise, and aspirations articulated by the community. Thus, through its network of public schools, learning centers, education managers, and teachers, DepEd's efforts for its curriculum to be culture-based and contextualized will require interacting with this dynamic so that culture becomes one foundational basis for curriculum development and school/learning program management.

Giving due recognition to the cultural dimension becomes all the more fundamental for indigenous communities who have been clamoring for a culturally responsive education – one “that is responsive to their context, respects their identities, and promotes the value of their traditional knowledge, skills, and other aspect of their cultural heritage” (DO62, Section 3). The advocacy for such an education is premised on the recognition of the rights of indigenous peoples to practice, protect and promote their culture and to have an education that enables their “meaningful participation in the different levels and spheres of society and empowers them to exercise their rights and duties as Filipino citizens” (DO62, Section 3).

Since culture is an organic dynamic and continuously evolves, developing a culturally responsive education is necessarily an evolving process. It can only materialize through an institutionalized partnership and a continuing dialogue between DepEd and the community. In the case of indigenous communities, 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.

This dynamic of sustained partnership and dialogue on IPED between DepEd and indigenous communities is what is termed in the IPED Program as community engagement.

Community engagement is thus essential for IPEd to be truly sustainable, with the indigenous community sharing its IKSPs and ILS in the spirit of partnership and thereby enriching the curriculum's context, content, and form. Community engagement processes actualize the principles of school-based management (SBM) in the context of schools with indigenous learners. Through this, the curriculum becomes truly culture-based, culturally appropriate and responsive. Community engagement also ensures that the foundational principles of the IPEd Program (i.e., inclusion, participation, and empowerment) are upheld and safeguarded.

- 2) **Interface of Indigenous Learning Systems and the National Education System.** The resulting IPEd curriculum generated by the partnership and dialogue between DepEd and indigenous communities will necessarily have to be formulated at the community level, given the different cultures and contexts of ICCs in the country. This is also in line with the principles and standards of the K to 12 curriculum, which specify that the curriculum be contextualized, localized, and indigenized at the school-level based on the community's context.

Formulating the IPEd curriculum at the community level is premised on the process of interface between the ILS of the community and the national education system's curriculum. While curriculum development is strongly encouraged by DO62 to be the "integration of Indigenous Knowledge Systems and Practices (IKSPs) in all learning areas and processes", the scope of integration and indigenization will be determined by DepEd together with the community. Both parties will have to understand each other's systems and give direction to the process of interface necessary for an IPEd curriculum to be formulated.

For curriculum development, the points of interface are at two levels: the level of perspective and the level of policy.

The points of interface at the level of perspective are provided by the following:

- the recognition by both parties of the rights of indigenous communities to practice, promote, and develop their culture, IKSPs, and ILS. While each party may have a system of education, both parties uphold the right of indigenous communities to cultural integrity. Cultural integrity is upheld through interface manifested in the inclusion of IKSPs and ILS in the national education system;
- the recognition by both parties of the right of indigenous communities to participate in national development. Both DepEd and indigenous communities appreciate the role of indigenous peoples in nation-building, thus the need for culturally responsive education that will enable them to be active participants in the life of our nation.

These points of interface in terms of perspective provide the basis for developing an IPEd Curriculum.

At the level of policy, several provisions of the National IPEd Policy Framework provide the specific points of interface between the national education system and ILS, and give direction to the development of an IPEd curriculum:

- The principles of inclusion, participation, and empowerment highlight how the indigenous community's worldview, perspectives, ILS, and IKSPs are now recognized as part of the national education system;
- The policy statement on access to culturally responsive education highlights the cultural dimension that both the K to 12 curriculum and ILS give premium to;
- The policy statement on the integration of IKSPs in all learning areas and processes across grade levels, including the language/s of the indigenous community, describes how IKSPs substantiate and provide context to the K to 12 curriculum competencies; this is seen as contributing to the eradication of discrimination in the national education system;
- The policy statement on culturally appropriate learning resources and environment gives importance to the role of the community in developing learning resources and recognizes how the cultural wealth of the community can contribute to the body of learning resources of the national education system; the protection of the community's intellectual property rights is thus highlighted, giving premium to the process of consent-seeking; the community's ancestral domain is also understood to be a learning environment in itself from which learning resources can be generated;
- The policy statement on support for teachers in indigenous peoples areas and involvement of community members in the teaching-learning process recognizes that expertise can come not only from the teachers of DepEd but also from the ranks of the community itself, especially IKSP holders and culture bearers; and,
- The policy statement on appropriate institutional systems to support IPEd recognizes that all systems of DepEd, not just the curriculum, need to be responsive.

Guided by the above points of interface, which are summarized in the table below, an IPEd curriculum can contribute to revitalizing the community's practice and development of its collective cognition which, through the generations, has been instrumental in generating its IKSPs and collective wisdom.

**Points of Interface between
Indigenous Cultural Communities and DepEd on Curriculum Development**

Indigenous Cultural Communities Standpoint	Points of Interface	DepEd Standpoint
Indigenous Learning Systems	<p>Perspective interface:</p> <ul style="list-style-type: none"> • Recognition of the rights of indigenous peoples to their culture, IKSPs, and ILS • Recognition of the right of indigenous peoples to participate in national development 	Formal education/school system and Alternative Learning System
Indigenous Knowledge Systems and Practices	<p>Policy interface:</p> <p>DO62 as a policy framework for education</p> <ul style="list-style-type: none"> • Application of the rights-based approach • Policy statements of DO62 <ul style="list-style-type: none"> - Access to culturally responsive basic education - Appropriate pedagogy, content, and assessment through the integration of IKSPs in all learning areas and processes - Culturally appropriate learning resources and environment - Appropriate teachers and involvement of community members in the teaching-learning process - Appropriate institutional systems to support the IPEd curriculum - Eradication of discrimination 	Competencies specified in the curriculum
Consent-giving process		Government partnership with civil society/private sector

The specific expression at the school-community level of these points of interface in the IPEd Curriculum relies on the mechanisms for dialogue between DepEd and the indigenous community, thus the need for community engagement.

At the national level, the effort to interface has resulted in a nationally consolidated description of key aspects of the IPEd Curriculum which can guide community-based as well as institution-based IPEd initiatives. These are discussed in the succeeding section.

B. Key Elements of an Indigenous Peoples Education Curriculum

1) **Curriculum design, competencies, and content.** Interfacing the national curriculum with IKSPs and ILS, the design of a culturally appropriate and responsive curriculum has the following features:

- a) **Anchors the learning context on the ancestral domain, the community's worldview, and its indigenous cultural institutions.** The ancestral domain is one of the defining features of indigenous communities. It is valued not only as source of daily subsistence but also as manifestation of the intertwining of the community's cultural, social, and spiritual dimensions. In the face of displacements and migration, the sense of belongingness to one's ancestral domain, the deep understanding of the community's worldview, and the continuing practice of cultural institutions serve as sources of strength and resilience of communities.
- b) **Includes and respects the community's expression of spirituality as part of the curriculum's context.** Central to the worldview and culture of indigenous communities is a spirituality (i.e., expression of relationships in and with the spiritual realm) which is rooted in the ancestral domain and expressed in their way of life and relationships. Being integral to community life, the spiritual dimension in the learning and practice of IKSPs shall be included and respected.
- c) **Affirms and strengthens indigenous cultural identity.** The curriculum shall foster in indigenous learners a deep appreciation of their cultural identity by strengthening their relationship to their ancestry, community history, and way of life. Deeply cherished values of the community permeate the learning experience to anchor their sense of self and identity.
- d) **Revitalizes, regenerates, strengthens, and enriches IKSPs, ILS, and indigenous languages.** The curriculum shall recognize IKSPs as the collective prior knowledge of indigenous learners. IKSPs in the curriculum shall contribute to the ongoing transmission of the community's cultural wealth to indigenous learners and to their meaningful practice in contemporary times.

Guided by the community's reflections and educational aspirations, the curriculum shall facilitate and support the community's efforts to revitalize and regenerate IKSPs that have become dormant. Based on the community's suggestions, the curriculum shall contribute in strengthening and enriching IKSPs by incorporating new but culturally appropriate concepts and learning.

Indigenous ways of teaching and learning as expressed in the community's ILS shall be incorporated in the teaching-learning methods employed to foster competencies for both indigenous and school-based teaching-learning processes.

Continuous dialogue with the community shall guide the implementation of Mother Tongue-based Multilingual Education (MTB-MLE), sensitive to the community's aspirations for their local language in relation to the lingua franca and other languages.

- 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 peoples rights and welfare.** The curriculum shall highlight competencies that enable indigenous learners to participate in community affairs in the service of developing and protecting their ancestral domain, IKSPs, and self-governance mechanisms. Competencies needed to discern matters pertaining to community directions, cultural integrity, and cultural rights shall be given premium, enabling the community to exercise their right to self-determination as they interact with other cultures and the wider society,

These competencies shall promote lifelong learning and may include those which are inherent to the community's IKSPs and others developed outside the community but are relevant to their lives.

- 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.** As discussed with the community, new concepts and competencies shall be judiciously introduced, with the effort of linking new concepts and competencies to the life experience of the community. Continuing reflection with the community shall guide the selection of new concepts and competencies and their introduction to learners.

- 2) **Teaching methodologies and strategies.** A culturally appropriate and responsive curriculum employs teaching methodologies and strategies that strengthen, enrich, and complement the community's indigenous teaching-learning processes.

- a) The spiritual dimension of teaching and learning IKSPs shall be recognized and included in planning learning activities. The conduct of rituals related to particular IKSPs to be learned shall be the purview of the community, and shall be planned with community elders.

- b) Recognizing that the main transmitters of IKSPs are the culture bearers and IKSP holders who use appropriate methods and strategies in teaching these, they shall be active knowledge managers in the teaching-learning process. In the education process, the IKSP holders and culture bearers not only provide and validate information but also facilitate learning. Their active participation shall ensure that IKSPs are transmitted in their proper context and meaning, and in a manner appropriate to the kind of knowledge being taught. Content that are best implemented by and with the culture bearers and IKSP holders shall be the community's purview, and the learning process for content which are linked to community life and culture shall be designed in consultation with them.
 - c) Teaching methodologies and strategies inherent to the ILS of the community shall be given premium to ensure that the learning styles and processes that indigenous learners are already exposed to are cultivated and nurtured. The appropriate introduction and application of teaching methodologies and strategies coming from outside the community shall be discussed with the community.
- 3) **Learning space and environment.** A culturally appropriate and responsive curriculum recognizes that the ancestral domain where IKSPs are experienced, lived, and learned is the primary learning environment and learning space of indigenous learners.

The teaching-learning process shall be 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 learners the appreciation for and practice of lifelong learning while deepening their relationship with the ancestral domain. The guidance of the community shall be sought when designing learning activities that involve going to particular places in the ancestral domain to ensure that sacred places are not violated and cultural norms are observed while going and staying in the learning area.

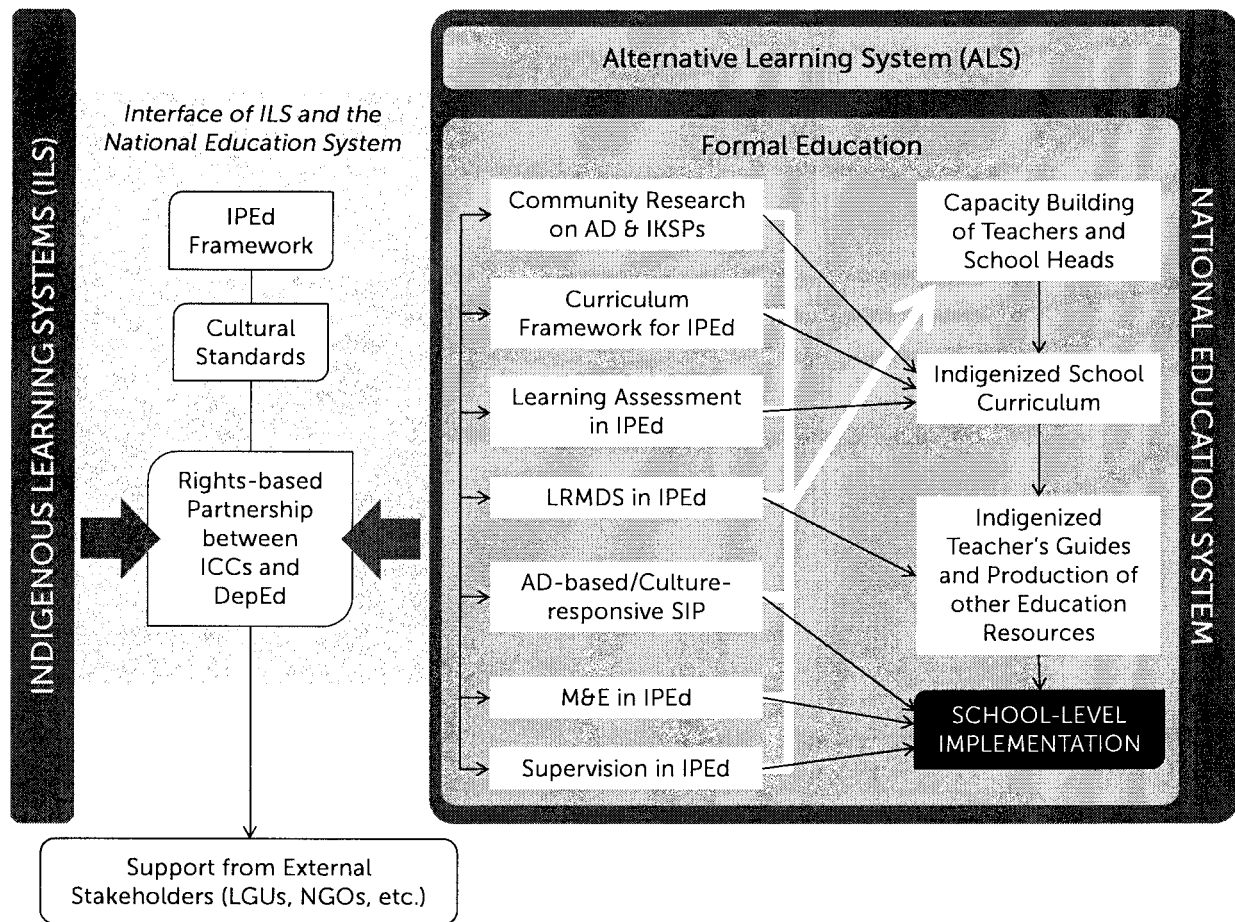
- 4) **Learning resources.** Instructional materials and other learning resources shall be developed and utilized in line with the described curriculum content and teaching-learning processes.
- a) Culturally generated learning resources are not limited to artifacts, stories, dances, songs, musical instruments and the like. The ancestral domain is, by itself, a source of a variety of learning resources as well.
 - b) The language used in instructional materials, especially for the primary years, which highlights the use of the mother tongue, shall be determined in dialogue with the community.

- c) Cultural sensitivities and protocols (e.g., consent-seeking, validation) shall be observed in the development and use of instructional materials and other learning resources, with IKSP holders and culture bearers being consulted regularly for guidance.
 - d) Protocols in the development of learning resources that are to be published shall be discussed and agreed upon with the community to protect the community's intellectual property rights and in keeping with related ethical principles and practice.
- 5) **Classroom Assessment.** Assessment shall be done utilizing tools appropriate to the standards, competencies, skills, and concepts being covered. Their design and use shall address the needs and concerns of the community and shall be developed with their participation.
- a) Community-generated assessment processes that are part of the community's ILS shall be included in the range of assessment methods and tools that will be employed to assess learning. This may include the participation of community members in the assessment process.
 - b) The use of other assessment processes generated outside the community shall consider community values and culture before administration. These may be modified as needed given cultural considerations without sacrificing the objective and essence of the assessment process.
 - c) Assessment processes shall foster lifelong learning competencies that include preparation for community responsibilities through assessment tools and exercises that give premium to the application of higher order thinking skills and integrative understanding across subject areas, and the practice of competencies in actual community and family situations.

VI. Enabling Effective Curriculum Implementation

Effectively implementing a culture-based and culturally responsive curriculum requires processes and mechanisms to ensure that educational goals and objectives are attained. These processes and mechanisms shall adhere to the rights-based approach and the principles of inclusion, participation, and empowerment that guide the IPEd Program of DepEd.

General Schema of School-level Implementation of IPEd



Alignment of Elements in the Schema with the Policy Statements of the National IPEd Policy Framework (DepEd Order No. 62, s. 2011)

Element	Policy Statement
Community Research on AD and IKSPs	C
Curriculum Framework for IPEd	B
Learning Assessment in IPEd	B
Learning Resources Management and Development System (LRMDS) in IPEd	C
AD-based/Culture-responsive SIP	E
Monitoring and Evaluation in IPEd	E
Supervision in IPEd	A, B, C, G
Capacity Building of Teachers and School Heads	D
Indigenized School Curriculum	B
Indigenized Teacher's Guides and Production of other Education Resources	C
Support from External Stakeholders (LGUs, NGOs, etc.)	F

To this end, the following enabling mechanisms, processes, and interventions shall be pursued:

1) Mechanisms for dialogue and partnership with indigenous communities at the school and division levels shall be established.

a) Recognizing the right of indigenous communities to chart their development directions and to operationalize the principle of participation and empowerment, indigenous communities and DepEd through dialogue shall formulate an *IPEd Framework*. This framework basically discusses the indigenous community's cultural-historical context, contemporary situation of ILS and IKSPs, and analysis of their education situation. This framework becomes the basis for defining the specific directions, goals, and objectives of the IPEd Program for that specific locality, including the interface of ILS and IKSPs with the national education system. The information and directions generated by the process of framework formulation will inform education planning, curriculum indigenization, production of learning materials, capacity building of teachers, school heads, and culture bearers, and other initiatives related to IPEd implementation. Coordinative and structural implementation arrangements between DepEd and the indigenous communities are also identified in framework formulation.

The IPEd Framework shall serve as the agreement between DepEd and the indigenous communities on IPEd implementation and shall be the basis of both DepEd and the ICCs in engaging stakeholders and other groups who may want to support the IPEd Program. This agreement shall be formalized and institutionalized in a manner that is culturally appropriate for both parties.

b) Coordinated at the regional level and consolidated at the national level, cultural standards shall be formulated as appropriate. These shall serve as the bases for both DepEd and the indigenous communities in monitoring and assessing the cultural sensitivity and appropriateness of the various aspects of curriculum and program implementation.³

2) The appropriate personnel from the DepEd Regional and Division Offices shall be capacitated at the national level on curriculum indigenization and the production of indigenized education resources. Both these processes shall then be undertaken at the school-level with technical assistance from the Division Office, guided by the IPEd Framework formulated in the locality.

³ An example of cultural standards is DepEd Order No. 51, s. 2014 (Guidelines on the Conduct of Activities and Use of Materials Involving Aspects of Indigenous Peoples Culture).

- 3) Capacity building of teachers and school heads shall be undertaken and coordinated at the regional and division levels to ensure effective curriculum implementation. This may include community immersion for them to imbibe, understand, and appreciate the indigenous worldview, aspirations, ILS, and IKSPs. Curriculum implementation also requires their meaningful involvement in community life, in a manner that is appropriate, sensitive to, and respectful of community processes. Trainings shall complement immersion activities. These interventions shall be further complemented by affirmative actions responding to specific issues in the deployment of teachers and school heads and their professional growth and well-being.

IKSP holders, culture bearers, and other community members who will take part in the teaching-learning process shall also undergo capacity building so that they are properly oriented about their role and how they will collaborate with the teachers. The involvement of IKSP holders and culture bearers shall be institutionalized so that they and the community are able to calendar and prepare for their sessions, while the teaching and non-teaching personnel of the school/learning program are also guided in the processes needed to engage them.

- 4) Supervisors shall be capacitated and appropriate supervision tools shall be developed to ensure that IPEd curriculum implementation is monitored, and teachers and school heads are provided adequate technical support. IKSP holders and culture bearers who may take part in the supervision process shall also be properly oriented.
- 5) Culture-sensitive monitoring and evaluation processes shall be formulated as well as the necessary tools to track and provide feedback about overall curriculum implementation.
- 6) Linkages with groups involved in implementing IPEd in the locality shall be established. The implementation of an IPEd curriculum may benefit from the support of community-based IPEd implementers and other institutions and civil society organizations who have previous or ongoing IPEd initiatives in the locality. The kind of support to be provided shall be guided by the IPEd Framework, shall be non-prescriptive, and shall adhere to key community processes such as consultations, the conduct of which shall be anchored on the values and practices upheld by the community.
- 7) Additional policies and guidelines on the following concerns shall be issued as needed to ensure support for sustained and effective IPEd curriculum implementation:
 - school-based management (includes the participation of IKSP holders and culture bearers and other community members in the teaching-learning process and school management concerns)



- education planning, particularly the enhancement of the School Improvement Plan (SIP)
- conduct of activities and use of materials involving aspects of indigenous peoples culture
- learning assessment
- production of indigenized education resources
- implementation of MTB-MLE in indigenous communities
- supervision
- monitoring and evaluation

Annex

EXAMPLES OF LOCALIZATION AND INDIGENIZATION OF THE CURRICULUM


This Annex discusses general examples of localization and indigenization, and examples of indigenization in the context of IPEd.

In some discussions, specific parts of the subject area curriculum guides are cited with a corresponding example of how a part of the curriculum is enhanced.

Annotations related to the process of localization or indigenization are preceded by the symbol . Examples are preceded by the symbol  followed by *italicized* text.


I. Localization

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

 The process of localization focuses on the enhancement of curriculum content and is generally the same for all communities in the country.

Examples

1) Translating a story specified in the Teacher's Guide to the locality's language

 *Translating popular stories (e.g., Si Pagong at si Matsing) which may not have originated from the learner's community to the local language*

- 2) Using the stories of the learner's local community as a springboard to teach competencies in language subjects
- 3) Using local facts as examples for lessons
 - ☞ *Local plants as examples for competencies that require discussing plants*
 - ☞ *Local fauna for competencies that require discussing animals*
 - ☞ *Names of persons commonly used in the locality and local products when formulating problem solving statements*
 - ☞ *Local practices as examples of technologies discussed in class (e.g., basi-making for the technology on fermentation)*
- 4) Use of local resources as materials for instructional aids
 - ☞ *Local plant dye for paints*
 - ☞ *Parts of local plants (e.g., leaves, bark, fiber) to enhance posters and manipulatives; actual plants or animals as specimens*
 - ☞ *Soil, dry leaves, twigs or tree barks for art subjects*

II. Indigenization

Indigenization refers to the process of enhancing curriculum competencies, education resources, and teaching-learning processes 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 standards and principles adhered to in the national curriculum.

☞ The process of indigenization is to be undertaken nationwide in both the formal education system and Alternative Learning System (ALS) as a means of enhancing the various elements of the national curriculum to make it more relevant and responsive to the learners' contexts.

A. General Examples¹

1) Enhancing the curriculum design

a) Kindergarten

☞ More than half of the competencies of the Kindergarten curriculum are not quarter or week-specific to allow flexibility to enhance the design of the curriculum. These time-flexible competencies can be taught in relation to the annual or periodic livelihood activities of the community (in the example below, planting season), and in consonance with community knowledge and skills that children spontaneously learn during these activities. The scheduling of competencies will also be guided by the learning standards and the needed scope and sequence of competencies.

Community Activity	Examples of Learning Competencies to be Covered During the Quarter (Not in the order in which they are to be taught)	Code
Planting season (in the First Quarter)	Nakagagawa nang may kusa ☞ <i>Children's chores related to planting which can be demonstrated in the schoolyard can serve as starting point</i>	KAKPS-00-2
	Demonstrate movements using different body parts ☞ <i>Movements in farmwork can be the starting point of the discussion</i>	PNEKBS-Ic-3

¹ The examples of indigenization cited in this section may be applied in schools and communities in general, not specifically to indigenous communities only. Indigenization in the specific context of indigenous communities is discussed in the succeeding section.

<p>☝ This example is based on the assumption that the community where the school is located is agricultural and children assist in farm activities.</p>	<p>Name animals</p> <p>☞ <i>Learners can be asked to name the animals in the farm</i></p>	PNEKA-Ie-1
	<p>Talk about one's personal experiences/narrates events of the day</p> <p>☞ <i>This can be about the child's experience/s in joining the family in farmwork</i></p>	LLKOL-Ig-3
	<p>Name common objects/things in the environment</p> <p>☞ <i>Objects/things seen in the farm can be used as examples and in exercises</i></p>	LLKV-00-1
	<p>Count forward and backward from memory up to 10</p> <p>☞ <i>This could be related to counting seeds, family members, farm animals and other things/objects in the farm</i></p>	MKC-00-1
	<p>Use non-standard measuring tools such as feet, hand, piece of string, etc. to measure (size, length, capacity, mass)</p> <p>☞ <i>The community's measuring system can be used in exercises and discussions</i></p>	MKME-00-1
	<p>Observe sunrise and sunset to tell the time of the day</p> <p>☞ <i>The community's way of telling the time of the day can be the springboard of discussion</i></p>	PNEKE -00-3

☝ The listed competencies are just examples of competencies that can be related to the community activity and are not sequenced in the order in which these are to be taken up in class. Highlighted is the possibility of integrating the time-flexible competencies with the time-indicated competencies in the national curriculum guide in relation to the community activity. This is an example of enhancing the curriculum design itself, since the integration of competencies is being done in relation to the community context.

b) Grade 7 Subjects: Art, Music of the Philippines



Quarter	Focus of the Subject Areas	
	Art	Music (Music of the Philippines)
First	Arts and Crafts of Luzon	Music of Luzon (lowlands)
Second	Arts and Crafts of MIMAROPA and Visayas	Music of Cordillera, Mindoro, Palawan and Visayas
Third	Arts and Crafts of Mindanao	Music of Mindanao
Fourth	Festivals and Theatrical Forms	Philippine Festivals

☝ An enhancement of the curriculum design can be done by contextualizing the quarterly arrangement in relation to the region where the school is. The first quarter should be on Art or Music of the Region where the school is, followed by the other regions in the succeeding quarters. Only the fourth quarter remains as is. There is no disruption in scope and sequence in this enhancement since each quarter's scope and sequence is not dependent on the other quarters.

2) Enhancing the learning competencies

Science: Grade 4, Fourth Quarter


Content	Content Standards	Performance Standards	Learning Competency	Code
3. Weather 2.1 Components of weather 2.2 Weather instruments 2.3 Weather chart	Learners demonstrate understanding of ...	The learners should be able to ...	5. Use weather instruments to measure the different weather components	S4ES-IVe-5
			6. Record in a chart the weather conditions	S4ES-IVf-6
	Components of weather using simple instruments	Practice precautionary measures in planning activities	7. Make simple interpretations about the weather as recorded on the weather chart	S4ES-IVf-7
			8. Identify safety precautions during different weather conditions	S4ES-IVg-8

 Indigenization through enhancement of the learning competencies				
	(same)	(same)	 <i>Additional competencies for a fishing community:</i> <ul style="list-style-type: none"> • <i>Describe the key components of weather observed by fisherfolk</i> • <i>Identify what the weather indicators are for a night good for fishing and the indicators that warn against going out to sea</i> 	

B. Examples in the Context of IPEd

Indigenization in the context of IPEd specifically refers to the process of interfacing the national formal education curriculum and ALS curriculum with IKSPs and ILS. This process includes, but is not limited to, the following:

- a) planning for and developing a curriculum based on the directions set by the indigenous community, reflective of the interface between the community’s IKSPs and ILS with the national curriculum**

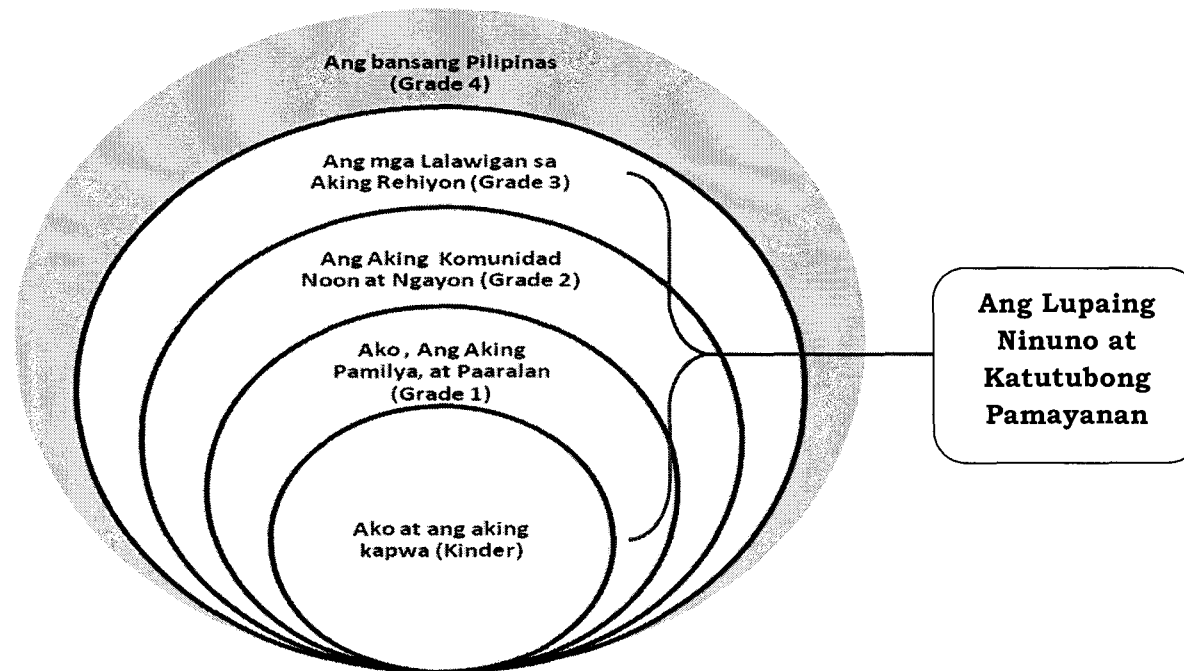
 Indigenous communities may plan and develop their own curriculum featuring a curriculum framework and design that is in accordance with the community’s perspective, worldview, and life cycle without disregarding the content, learning standards and competencies of the national curriculum.

b) highlighting the worldview and perspective of the community in the enhancement of the framework and curriculum design of subject areas and learning strands

1) Enhancement of the subject area framework

Araling Panlipunan: Kindergarten to Grade 3

☞ In Araling Panlipunan, the themes from Kindergarten to Grade 3 have been identified by several indigenous communities as key themes in understanding the Ancestral Domain. Thus, it is possible for the theme “Ang Lupaing Ninuno at Katutubong Pamayanan” to be a unifying theme from Kindergarten to Grade 3, with the Ancestral Domain as a key reference point in developing the competencies in these four levels.



2) Enhancement of the curriculum design of a subject area

Health: Grade 9, First Quarter, Community and Environmental Health

Content	Content Standard	Performance Standards	Learning Competency	Code
1. Concept of community and environmental health 2. Prevention and management of environmental health issues 3. Collective Action for the Environment	Demonstrates understanding of the principles in protecting the environment for community wellness	Consistently demonstrates healthful practices to protect the environment for community wellness	1. Defines community and environmental health	H9CE-Ia-8
			2. Describes a healthy community	H9CE-Ia-9
			3. Explains how a healthy environment positively impact the health of people and communities	H9CE-Ib-d-10
			4. Discusses the nature of environmental issues	H9CE-Ib-d-11
			5. Analyzes the effects of environmental issues on people's health	H9CE-Ib-d-12
			6. Suggests ways to prevent and manage environmental health issues	H9CE-Ie-f-13
			7. Participates in implementing an environmental project such as building and maintaining a school garden or conducting a war on waste campaign (depends on feasibility)	H9CE-Ig-h-14

☝ The above coverage for Grade 9 – Health can be discussed and designed with the indigenous community so that the Ancestral Domain's well-being serves as the underlying theme, with the community's perspectives on health and care for the environment as the context and content in developing the related competencies.

3) Enhancement of the course design of a core subject in Senior High School

Introduction to the Philosophy of the Human Person: Grade 12



Core Subject Description	Overall Standard for Grade 12
An initiation to the activity and process of philosophical reflection as a search for a synoptic vision of life. Topics to be discussed include the human experiences of embodiment, being in the world with others and the environment, freedom, intersubjectivity, sociality, being unto death.	The learner should be able to demonstrate a capacity for critical and analytical reflection from the perspective of a holistic and profound vision for life.

☝ If all the learners belong to the same indigenous cultural community (ICC), the subject area program including its framework can be designed based on the worldview, philosophy, and spirituality of the community itself. The experience of being human is mediated by culture, thus the topics are culture-laden; its concrete expressions are within a cultural matrix too. Redesigning the subject area program this way is an example of indigenization by modifying the subject framework itself.

☝ If the learners belong to different cultural backgrounds, the topics can be modified to include their respective culture's perspective. The enhancement of the design will mainly be in terms of content.

- c) recognizing and including the community's context and values in the content and performance standards, and competencies

Kindergarten – Pagpapaunlad sa Kakayahang Makipamuhay

Kaugnay na Batayan	Pamantayang Pangnilalaman	Pamantayan sa Pagganap	Pamantayan sa Pagkatuto	Code
Pakikisalamuha sa iba bilang kasapi ng pamilya (PPam), paaralan (Para) at komunidad (PKom)	Ang bata ay nagkakaroon ng pag-unawa sa ... Konsepto ng pamilya, paaralan at komunidad at naimumulat ang kamalayan sa mga sariling karanasan bilang kasapi nito	Ang bata ay nagpapamalas ng ... Pagmamalaki at kasiyahang makapagkuwento ng sariling karanasan bilang kabahagi ng pamilya, paaralan, at komunidad na kinabibilangan	5. Naipapakita ang pagmamahal sa mga kasapi ng mag-anak, sa nakatatanda sa pamamagitan ng: 5.1 Pagsunod nang maayos sa mga utos/kahilingan 5.2 Pagmamano/paghalik 5.3 Paggamit ng magagalang na pagbati/pananalita 5.4 Pagsasabi ng mga salitang may pagmamahal (I love you Papa/Mama) 5.5 Pagsasabi ng “Hindi ko po sinasadya,” “Salamat po,” “Walang anuman,” kung kinakailangan 5.6 Pakikinig sa mungkahi ng mga magulang at iba pang kaanak	KMKPPam-00-5
 Indigenization can be done by including the context and values of the community				
	(same)	(same)	 5.2 Ang pamamaraan ng pagpapakita ng pagmamahal at paggalang ay dapat ibatay sa sariling kultura (maaaring hindi sa pagmamano o paghalik)	

			<p>☞ 5.3 Ang pamamaraan ng paggamit ng magagalang na pagbati/pananalita ay dapat ibatay sa sariling kultura (maaaring hindi sa paggamit ng “po” at “opo”)</p> <p>☞ 5.4 Ang mga salitang nagpapakita ng pagmamahal ay dapat batay sa sariling kultura (Maaaring hindi “I love you” ang pananalita sa ibang kultura, at hindi Mama/Papa ang tawag sa mga magulang)</p> <p>☞ 5.5 Paggamit ng mga angkop na pananalita para sa pasasalamat, paghingi ng paumanhin, o pagbigay-respeto sa pasasalamat ng iba (maaaring may ibang paraan ng pagsabi sa mga ito)</p>	
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Science: Grade 3, Second Quarter

Content	Content Standards	Performance Standards	Learning Competency	Code
3. Living things 3.1 Plants	Learners demonstrate understanding of ... Characteristics of living and non-living things	The learners should be able to ... Illustrate the difference between living and non-living things	Compare living with non-living things	S3LT-IIe-f-11

☞ Indigenization by including the context and values of the community				
	☞ Characteristics of living and non-living things based on the community's perspective	☞ Illustrate the difference between living and non-living things based on the community's perspective	☞ Compare living with non-living things based on the community's perspective	
	☞ Characteristics of living and non-living things based on the perspective of Western science	☞ Illustrate the difference between living and non-living based on the perspective of Western science	☞ Compare living with non-living things based on the perspective of Western science	

Edukasyong Pantahanan at Pangkabuhayan: Grade 4, Information Communication and Technology (ICT) and Entrepreneurship

Nilalaman	Pamantayang Pangnilalaman	Pamantayan sa Pagganap	Pamantayan sa Pagkatuto	Code
1. Entrepreneurship	Ang mag-aaral ay ... Naipamamalas ang pang-unawa sa konsepto ng "entrepreneurship"	Ang mag-aaral ay ... Naipapaliwanag ang mga batayang konsepto ng pagnenegosyo	1.1 Naipapaliwanag ang kahulugan at kahalagahan ng "entrepreneurship"	EPP4IE-0a-1
			1.2 Natatalakay ang mga katangian ng isang entrepreneur	EPP4IE-0a-2

			1.3 Natutukoy ang mga naging matagumpay na entrepreneur sa pamayanan, bansa at sa ibang bansa	EPP4IE-0b-3
			1.4 Natatalakay ang iba't-ibang uri ng negosyo	EPP4IE-0b-4
 Indigenization by including the context and values of the community				
	(same)	(same)	 1.2 Nabibigyan ng diin ang mga pagpapahalaga sa kulturang kinabibilangan bilang gabay sa pagtukoy ng katangian ng entrepreneur  Natutukoy ang mga bagay sa pamayanan na hindi dapat pinagkakakitaan (dagdag na pamantayan sa pagkatuto)	

Art: Grade 4, First Quarter

Content	Content Standards	Performance Standards	Learning Competency	Code
I. Elements 1. Lines 2. Color 3. Shapes II. Principle: Repetition III. Process: Drawing	The learner ... Demonstrates understanding of lines, texture and shapes; and balance of size and repetition of motifs/patterns through drawing	The learner ... Practices variety of culture in the community by way of body attire, accessories, religious practices and lifestyle Creates a unique design of houses, and other household objects used by the cultural groups Writes a comparative description of houses and utensils used by selected cultural groups from different provinces	1. Appreciates the rich variety of cultural communities in the Philippines and their uniqueness	A4EL-Ia

☞ Indigenization through integration of the context and values of the community should consider the following:

Indigenous communities have expressed concern about the misuse by others of their artistic expressions. Since Grade 4 Art is about the artistic expressions of various cultural communities in the Philippines, including those of indigenous peoples, it is strongly suggested that the DepEd's Guidelines on the Conduct of Activities and Use of Materials Involving Aspects of Indigenous Peoples Culture (DepEd Order No. 51, s. 2014) be discussed with the learners to introduce cultural sensitivity in relation to the above competency.

Art and Music: Grade 7

☞ Again, DepEd's Guidelines on the Conduct of Activities and Use of Materials Involving Aspects of Indigenous Peoples Culture (DepEd Order No. 51, s. 2014), may be discussed at the start of the school year since the focus of Grade 7 Art and Music is the artistic expressions of various cultural communities in the Philippines.

- d) recognizing and maximizing the community's IKSPs and its elements (e.g., technologies, practices) as prior knowledge and context which the subject areas, learning strands, competencies, and content of the national curriculum can build upon

Mother Tongue: Grade 1

☞ Among the Hanunuo and Buhid of Mindoro, and the Pala'wan and Tagbanua of Palawan, Mother Tongue-based Multilingual Education (MTB-MLE) may involve learning to read and write in their own script first before learning the Roman script.

☞ Example: Hanunuo Mangyan Syllabic Script

MANGYAN SYLLABIC SCRIPT					
∩	∩̄	∩̄	ᳵ	ᳶ	᳷
a	e/i	o/u	Na	Ne/i	No/u
7	7̄	7̄	᳸	᳹	ᳺ
Ba	Be/i	Bo/u	Nga	Nge/i	Ngo/u
ϕ	ϕ̄	ϕ̄	᳼	᳽	᳾
Ka	Ke/i	Ko/u	Pa	Pe/i	Po/u
∩̄	∩̄̄	∩̄̄	᳼	᳽	᳾
Da	De/i	Do/u	Ra	Re/i	Ro/u
∩̄	∩̄̄	∩̄̄	᳼	᳽	᳾
Ga	Ge/i	Go/u	Sa	Se/i	So/u
∩̄	∩̄̄	∩̄̄	᳼	᳽	᳾
Ha	He/i	Ho/u	Ta	Te/i	To/u
∩̄	∩̄̄	∩̄̄	᳼	᳽	᳾
La	Le/i	Lo/u	Wa	We/i	Wo/u
᳼	᳽	᳾	᳼	᳽	᳾
Ma	Me/i	Mo/u	Ya	Ye/i	Yo/u

Use this symbol) to cut-off the vowel "a"
 Example: MANGYAN = Ma-nga-ya-na = ᳼᳸᳼ᳵ)

Courtesy of Mangyan Heritage Center

Edukasyon sa Pagpapakatao: Grade 4 onwards

☞ From Grade 4 onwards, the curriculum becomes more explicit in introducing concepts related to the development of conscience, ethics, morals, values, and virtues. In a school with indigenous learners coming from the same indigenous community, it is possible to enhance the curriculum such that the reference point in manifesting the competencies is the community's worldview, philosophy, and spirituality, which will include the community's own articulation of conscience, ethics, morals, values and virtues.

Edukasyong Pantahanan at Pangkabuhayan: Grade 5, Agriculture

Nilalaman	Pamantayang Pangnilalaman	Pamantayan sa Pagganap	Pamantayan sa Pagkatuto	Code
1. Pagtatanim ng halamang gulay	Ang mag-aaral ay ... Naipamamalas ang pang-unawa sa panimulang kaalaman at kasanayan sa pagtatanim ng gulay at ang maitutulong nito sa pag-unlad ng pamumuhay	Ang mag-aaral ay ... Naisasagawa nang maayos ang pagtatanim, pag-aani, at pagsasapamilihan ng gulay sa masistemang paraan	1.1 Natatalakay ang pakinabang sa pagtatanim ng halamang gulay sa sarili, pamilya, at pamayanan	EPP5AG-0a-1
			1.2 Nakapagsasagawa ng survey upang malaman ang mga halamang gulay na maaaring itanim	EPP5AG-0a-2
			1.3 Naipakikita ang mga pamamaraan sa pagtatanim ng gulay	EPP5AG-0b-3
			1.4 Nakagagawa ng abonong organiko	EPP5AG-0b-4

			1.5 Naisasagawa ang masistemang pangangalaga ng tanim ng mga gulay	EPP5AG-0c-5
			1.6 Naisasagawa ang masistemang pagsugpo ng peste at kulisap ng mga halaman	EPP5AG-0c-6
			1.7 Naipapakita ang masistemang pag-aani ng tanim	EPP5AG-0d-7
<p>☞ Indigenization by recognizing and maximizing the community's IKSPs as prior knowledge and context which the subject areas, competencies, and content of the national curriculum can build upon</p>				
	(same)	(same)	<p>☞ 1.1 ituro ang pamantayang ito na nagsisimula sa kaalaman ng mag-aaral mula sa pamayanan tungkol sa pakinabang sa pagtatanim</p> <p>☞ 1.3 unahin ang pagtatalakay sa mga kaalaman ng pamayanan tungkol sa mga pamamaraan ng pagtatanim, bago ang mga dagdag pang kaalaman</p>	

			<p>☞ 1.4 unahin ang pagtalakay sa mga kaalaman ng pamayanan tungkol sa paggawa ng patabang organiko bago ang mga dagdag pang pamamaraan</p> <p>☞ 1.5 unahin ang pagtalakay sa mga kaalaman ng pamayanan tungkol sa pangangalaga ng tanim bago ang mga dagdag pang pamamaraan</p> <p>☞ 1.6 unahin ang pagtalakay sa mga kaalaman ng pamayanan tungkol sa pagsugpo ng peste bago ang mga dagdag pang pamamaraan</p> <p>☞ 1.7 unahin ang pagtalakay sa mga kaalaman ng pamayanan tungkol sa pag-aani bago ang mga dagdag pang pamamaraan</p>	
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Introduction to World Religions and Belief Systems: Grade 12

Core Subject Description: The course explores the main tenets and practices of major world religions: Judaism, Christianity, Islam, Hinduism, Theravada Buddhism, Mahayana Buddhism, Confucianism, Taoism and Shintoism. It aims to help learners understand the historical contexts of nine religions, appreciate their uniqueness and similarities and promote mutual understanding among believers of different faiths. They are expected to demonstrate understanding and appreciation of one's faith and that of others.

☞ In a class with indigenous learners, indigenous spiritual traditions² should be included. This will provide the learners an understanding of the origins, evolution, and continuing practices of their own spiritual tradition and its relationship with other religions and belief systems.

Additional Examples of Enhanced Learning Competencies from Various Subject Areas


Below is a list of competencies from various subject areas that can be related to the community's IKSPs, practices and/or technologies as prior knowledge and context which the competencies can build upon.

Learning Competency	Code	Community Context
Math: Grade 2, Third Quarter <ul style="list-style-type: none">Constructs squares, rectangles, triangles, circles, half-circles, and quarter circles using cut-outs and square grids	M2GE-IIIg-6	<ul style="list-style-type: none">☞ <i>Making small pens for animals (rectangles)</i>☞ <i>House-building (square, rectangle and triangle)</i>☞ <i>Cutting in half circular fruits (circle and half-circle)</i>

² This is also referred to in various literature as "Tribal Religion," "Primal Religion," or "Indigenous Belief Systems (IBS)."

Learning Competency	Code	Community Context
<p>Music: Grade 4, Third Quarter</p> <ul style="list-style-type: none"> Classifies the various musical instruments as: string, woodwind, brass wind, percussion 	<p>MU4TB-IIIh-h-4</p>	<p><i>☞ Indigenous communities have musical instruments that fall under these categories. These can be used as the first examples to be classified before discussing other instruments that were introduced to the community or are found in other cultural communities.</i></p>
<p>Health: Grade 4, Third Quarter</p> <ul style="list-style-type: none"> Describes uses of medicines Describes ways on how medicines are misused and abused Describes the potential dangers associated with medicine misuse and abuse Describes the proper use of medicines 	<p>H4S-IIIa-1 H4S-IIIc-d-3 H4S-IIIe-e-4 H4S-IIIg-g-5</p>	<p><i>☞ Some indigenous communities still actively use herbal medicines based on their IKSPs. The learning of these competencies can build upon their IKSPs as prior knowledge which the learners know about and can share with the class.</i></p>
<p>Math: Grade 5, Second Quarter</p> <ul style="list-style-type: none"> Expresses ratio using either the colon or fraction 	<p>M5NS-IIh-123</p>	<p><i>☞ Carrying of products using a balance pole</i></p>
<p>Horticulture: Grade 7/8</p> <p>LO2. Interpret irrigation plans and designs</p>	<p>TLE-AFHC7/ 8ID-0g-2</p>	<p><i>☞ Indigenous communities have their own irrigation systems and the principles and designs of these systems can be used as a starting point or motivation in discussing the topic.</i></p>

Learning Competency	Code	Community Context
<p>Araling Panlipunan: Grade 9, First Quarter</p> <ul style="list-style-type: none"> Nailalapat ang kahulugan ng ekonomiks sa pang-araw-araw na pamumuhay bilang isang mag-aaral, at kasapi ng pamilya at lipunan 	AP9MKE-Ia-1	<p>☞ <i>Ang mga katutubong pamayanan ay may sariling pananaw sa ekonomiya. Ito ay maaaring talakayin bago ang mga konsepto ng kakapusan, "supply and demand," at iba pang kaugnay na mga konsepto.</i></p>
<p>Health: Grade 10, First Quarter</p> <ul style="list-style-type: none"> Explains the different kinds of complementary and alternative health care modalities 	H10CH-Id-25	<p>☞ <i>Some indigenous communities still maintain their health knowledge systems. This is an example of a modality of alternative health care that can be discussed prior to other modalities.</i></p>
<p>Horticulture: Grade 10</p> <p>LO1. Maintain growth of vegetables</p> <p>1.4 Determine control measures on specific pests and diseases</p>	TLE-AFHC10PV-IVa-j-1	<p>☞ <i>Indigenous knowledge and practices about pest management can be used as starting points in discussing the topic.</i></p>
<p>Core Subject: Earth and Life Sciences, Grade 11/12</p> <ul style="list-style-type: none"> Using hazard maps, identify areas prone to hazards brought about by earthquakes, volcanic eruptions and landslides 	S11/12ES-If-31	<p>☞ <i>Some indigenous communities have stories about natural calamities and hazards that have occurred decades or even a century back, and areas in the community prone to hazards. This information can be used as prior knowledge for this competency.</i></p>

Learning Competency	Code	Community Context
<p>Core Subject: Disaster Readiness and Risk Reduction, Grade 11/12</p> <ul style="list-style-type: none"> Identify areas/locations exposed to hazards that may lead to disasters 	<p>DRR11/12-Ia-b-5</p>	<p> <i>Some indigenous communities have stories about natural calamities and hazards that have occurred decades or even a century back, and areas in the community prone to hazards. This information can be used as prior knowledge for this competency.</i></p>

e) enhancing the national curriculum in relation to the community life cycle while recognizing appropriate scope and sequence of competencies

Below is a sample of a curriculum enhancement initiated by the DepEd Division of Apayao in the Cordillera Administrative Region for Isnag learners. The table³ below shows several Isnag community activities for the month of June; these activities revolve around their IKSPs. The chart links the competencies of the subject areas with these community activities and serves as a guide for the teacher in planning lessons. By linking competencies in the national curriculum with community activities, the learners go through the teaching-learning process that is a continuing spiral between the community with its IKSPs and the school. The linking process also mutually enhances the learning competencies and the community's IKSPs.

³ This table is based on the collaborative work of the following schools in Apayao: Cagandung Primary School (Luna), Upper Swan Primary School (Pudtol), Mataguisi Elementary School (Pudtol), Pedro Bunot Central School (Calanasan), Butao Elementary School (Calanasan), Namaltugan Elementary School (Calanasan), Binuan Elementary School (Kabugao), and Cabetayan Elementary School (Kabugao).

Community Activities (June) ⁴	Subject Areas and Learning Competencies for the Month of June							
	Math	Health	Araling Panlipunan	Edukasyon sa Pagpapakatao	Mother Tongue	Music	Physical Education	Art
<p>Dawdawat refers to household activities and includes weaving, embroidery, bead-making, preparation of herbal medicines, preparation of tobacco, blacksmithing, bag-making, trap-making, wine-making, and hunting.</p> <p>Agbablat is the weeding of the ricefield.</p> <p>Magdadangay is the spontaneous creation of melody to narrate information about the life of a person and the story/origin of a place.</p>	<p>Visualizes and represents numbers from 0 to 100 using a variety of materials (M1NS-Ia-1.1)</p> <p>Counts the number of objects in a given set by ones and tens (M1NS-Ib-2.1)</p> <p>Identifies the number that is one more or one less from a given number (M1NS-Ib-3)</p>	<p>Distinguishes healthful from less healthful food (H1N-Ia-b-1)</p> <p>Tells the consequences of eating less healthful foods (H1N-Ic-d-2)</p>	<p>Nasasabi ang batayang impormasyon tungkol sa sarili: pangalan, magulang, kaarawan, edad, tirahan, paaralan, iba pang pagkakakilanlan at mga katangian bilang Pilipino (AP1NAT-Ia-1)</p> <p>Nailalarawan ang pisikal na katangian sa pamamagitan ng iba't-ibang malikhaing pamamaraan (AP1NAT-Ia-2)</p>	<p>Nakikilala ang sariling gusto, interes, potensyal, kahinaan, damdamin/emosyon (EsP1PKP-Ia-b-1)</p> <p>Naisasakilos ang sariling kakayahan sa iba't-ibang pamamaraan (EsP1PKP-Ib-c-2)</p> <p>Nakapag-lalarawan ng iba't-ibang gawain na maaring makasama o makabuti sa kalusugan (EsP1PKP-Id-3)</p>	<p>Talks about oneself and one's personal experiences (MT1OL-Ia-i-1.1)</p> <p>Uses appropriate expressions orally to introduce:</p> <p>a. Oneself b. Family c. Friends d. Others (MT1GA-Ia-e-1.1)</p> <p>Uses vocabulary referring to people, animals, objects, musical instruments, environment (MT1VCD-Ia-i-1.1)</p>	<p>Identifies the difference between sound and silence accurately (MU1RH-Ia-1)</p> <p>Relates images to sound and silence within a rhythmic pattern (MU1RH-Ib-2)</p> <p>Performs echo clapping (MU1RH-Ib-3)</p>	<p>Describes the different parts of the body and their movements through enjoyable physical activities (PE1BM-Ia-b-1)</p> <p>Creates shapes by using different body parts (PE1BM-Ic-d-2)</p>	<p>Tells that art is all around and is created by different people (A1EL-Ia)</p> <p>Distinguishes and identifies the different kinds of drawings (A1EL-Ib-1)</p> <p>Observes and sees the details in a person's face/body in a view, to be able to show its shape and texture (A1EL-Ib-2)</p>

⁴ Apayao Council of Elders for Indigenous Peoples Education. 2014. A Sourcebook of Apayao Lifeways and Worldview.

Community Activities (June) ⁴	Subject Areas and Learning Competencies for the Month of June							
	Math	Health	Araling Panlipunan	Edukasyon sa Pagpapakatao	Mother Tongue	Music	Physical Education	Art
	Composes and decomposes a given number (e.g., 5 is 5 and 0, 4 and 1, 3 and 2, 2 and 3, 1 and 4, 0 and 5) (M1NS-Ic-4)		<p>Nasasabi ang sariling pagkakakilanlan sa iba't-ibang pamamaraan (AP1NAT-Ib-3)</p> <p>Nailalarawan ang pansariling pangangailangan: pagkain, kasuotan at iba pa at mithiin para sa Pilipinas (AP1NAT-Ib-4)</p> <p>Natatalakay ang mga pansariling kagustuhan tulad ng: paboritong kapatid, pagkain, kulay, damit, laruan, at iba pa at lugar sa Pilipinas na gustong makita sa malikhaing pamamaraan (AP1NAT-Ic-5)</p>		<p>Reads Grade 1 level words, phrases, and sentences with appropriate speed and accuracy (MT1F-Ic-IVa-i-1.1)</p> <p>Uses the terms referring to conventions of print (MT1BPK-Ia-c-1.1)</p> <p>Browse books read to them (MT1ATR-Ia-i-2.1)</p>	Maintains a steady beat when chanting, walking, tapping, clapping, and playing musical instruments (MU1RH-Ic-4)		<p>Identifies different lines, shapes, texture used by artists in drawing (A1EL-Ic)</p> <p>Uses different drawing tools or materials—pencil, crayons, piece of charcoal, a stick on different papers, <i>sinamay</i>, leaves, tree bark and other local materials to create his drawing (A1EL-Id)</p>

f) **inter-relating the competencies specified in the national curriculum with community competencies in enhancing the curriculum and the teaching-learning process**

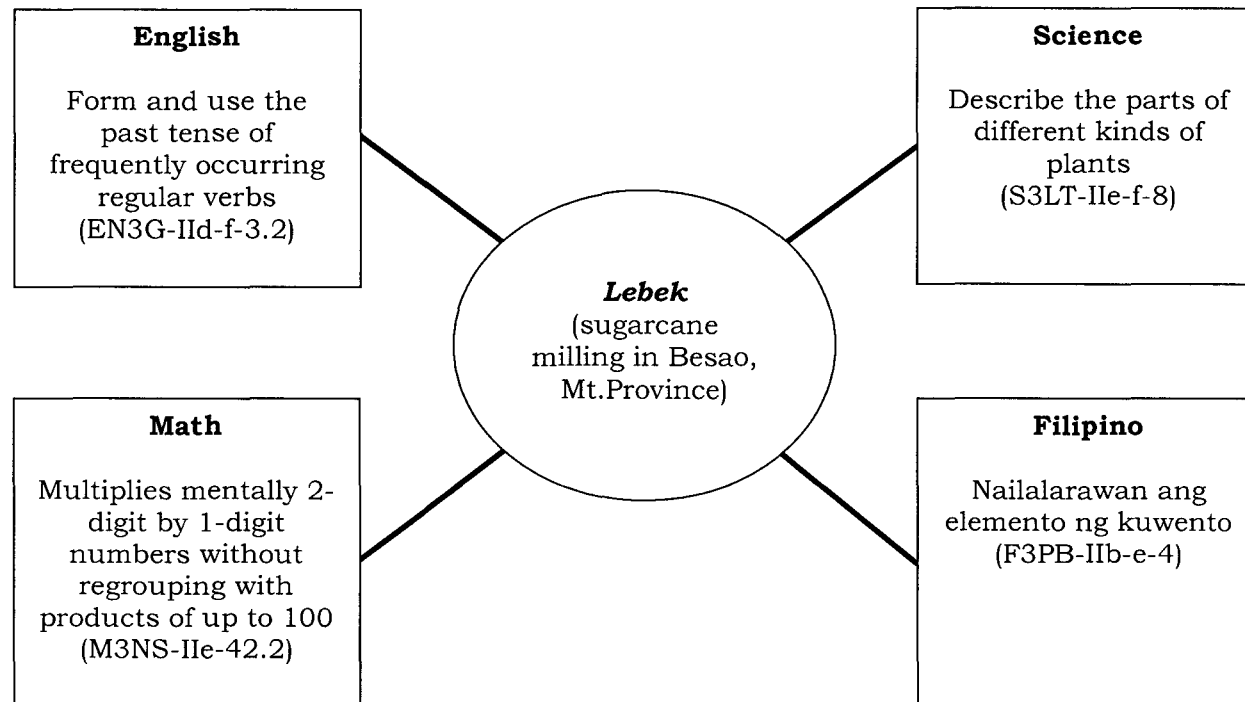
Below are examples of competencies in the national curriculum that have counterpart competencies in some indigenous communities. In such cases, the existing practice of the community competency can be the manifestation or illustration of the competency in the national curriculum itself.

Learning Competency (National Curriculum)	Code	Community Competency
<p>Art: Grade 1, First Quarter</p> <p>Uses his creativity to create paints from nature and found materials, and brushes from twigs, cloth and other materials</p>	A1PL-IIif	☞ <i>Creates paints from the berries, roots, and leaves of selected plants, and brushes from materials found in the community</i>
<p>Math: Grade 1, First Quarter</p> <p>Counts the number of objects in a given set by ones and tens</p>	M1NS-Ib-2.1	☞ <i>Counts seeds using the mother tongue</i>
<p>Araling Panlipunan: Grade 1, Second Quarter</p> <p>Nakikilala ang “family tree” at ang gamit nito sa pag-aaral ng pinagmulang lahi ng pamilya</p>	AP1PAM-IIc-7	☞ <i>Naipaliliwanag ang mga ugnayan sa mga ka- angkan batay sa pamamaraan ng pamayanan sa pagtutukoy ng “family tree” o palaangkanan (genealogy)</i>

Learning Competency (National Curriculum)	Code	Community Competency
<p>Math: Grade 1, Fourth Quarter</p> <p>Tells the days in a week; months in a year in the right order</p>	M1ME-Iva-1	<p>☞ <i>Recites the days in a week and/or the months in a year using the indigenous community's calendar</i></p>
<p>Math: Grade 1, Fourth Quarter</p> <p>Estimates and measures length using non-standard units of linear measurement</p> <p>Estimates and measures mass using non-standard units of mass measure</p>	<p>M1ME-IVd-20</p> <p>M1ME-IVe-21</p>	<p>☞ <i>Measures the distance between seedlings using the community's system of measurement of length</i></p> <p>☞ <i>Measures the mass of seeds using the community's system of measurement of mass</i></p>
<p>Edukasyon sa Pagpapakatao: Grade 2, Fourth Quarter</p> <p>Nakapagdarasal nang may pagpapasalamat sa mga biyayang tinanggap, tinatanggap at tatanggapin mula sa Diyos</p>	EsP2PD-Iva-d-5	<p>☞ <i>Nakikiisa sa mga ritwal na nagaganap sa pamayanan; naisasagawa ang mga tungkulin ng isang batang nakikiisa sa ritwal</i></p>
<p>Art: Grade 4, Fourth Quarter</p> <p>Creates a small mat using colored <i>buri</i> strips or any material that can be woven, showing different designs: squares, checks, zigzags, and stripes</p>	A4PR-IVf	<p>☞ <i>Weaves mats, cloth, etc. using local materials</i></p>

g) integrative teaching of subjects towards 21st century skills so that they relate to IKSPs and its elements (e.g., technologies, practices), and relevant to the learner's culture

Grade 3, Second Quarter



☞ In the above example, *lebek*, a community activity in Besao, Mt. Province, serves as the integrating theme across the four subjects, thereby enhancing the learner's interrelated understanding and application of the competencies in relation to the community's way of life. The thematic approach facilitates the learning of 21st century skills, and in the above example, learning and innovation skills are highlighted.

- h) recognizing and including the community's teaching-learning approaches and methods, and methods of assessment in the teaching-learning process

Physical Education: Grade 4, Third Quarter

Content	Content Standards	Performance Standards	Learning Competency	Code
Assessment of physical activities and physical fitness Folk (Liki/Ba-Ingles), indigenous, ethnic, traditional and creative dances Note: Dances available in the area can be selected.	The learner ... demonstrates understanding of participation and assessment of physical activity and physical fitness	The learner ... participates and assesses performance in physical activities. assesses physical fitness	26. explains the nature/background of the dance	PE4GS-IIIb-1
			27. describes the skills involved in the dance	PE4GS-IIIb-2
			28. observes safety precautions	PE4GS-IIIb-h-3
			29. executes the different skills involved in the dance	PE4GS-IIIc-h-4

☞ Indigenous communities have specific ways or processes of teaching dance that may be different from the way dances of other communities are taught. The process of teaching the dance is inherent to learning the dance effectively. Thus, the teaching-learning approach and method as practiced in the community in teaching the dance should be adopted. Consequently, the community's process of learning assessment should also be used.

Health: Grade 8, First and Second Quarters





Content	Learning Competency	Code
First Quarter		
A. Gender and Human Sexuality (Correlate with Values Education; coordinate with Guidance Counselor)	1. identifies basic terms in sexuality (sex, sexuality, gender, etc.)	H8FH-Ia-16
	2. discusses sexuality as an important component of one's personality	H8FH-Ia-17
	3. explains the dimensions of human sexuality	H8FH-Ia-18
	4. analyzes the factors that affect one's attitudes and practices related to sexuality and sexual behaviors	H8FH-Ib-19
	5. assesses personal health attitudes that may influence sexual behavior	H8FH-Ic-d-20
	6. relates the importance of sexuality to family health	H8FH-Ic-d-21
B. Teenage Concerns <ul style="list-style-type: none"> • Identity crisis • Sexual identity and Sexual behaviors • Pre-marital sex, teenage pregnancies, and abortion 	7. identifies the different issues/concerns of teenagers (i.e., identity crisis) and the need for support and understanding of the family	H8FH-Ie-g-22
C. Development of decision-skills in managing sexuality related issues	8. applies decision-making skills in managing sexuality-related issues	H8FH-Ih-23
Second Quarter		
A. Dating, courtship, and marriage	9. defines basic terms (dating, courtship, marriage)	H8FH-IIa-24
	10. explains the importance of courtship and dating in choosing a lifelong partner	H8FH-IIa-25

B. Maternal Health concerns 1. Pre-pregnancy (blighted ovary, ectopic pregnancy, polycystic ovary, myoma) 2. During pregnancy (pre-eclampsia, placenta previa, gestational, diabetes) 3. Post pregnancy (post-partum disorder, sepsis)	40. identifies marital practices and setup across cultures	H8FH-IIa-26
	11. analyzes behaviors that promote healthy relationship in marriage and family life	H8FH-IIa-27
	12. describes the factors that contribute to a successful marriage	H8FH-IIb-28
	13. discusses various maternal health concerns (pre-during-post pregnancy)	H8FH-IIc-d-29
	14. discusses pregnancy-related concerns	H8FH-IIc-d-30
	15. explains the importance of maternal nutrition during pregnancy	H8FH-IIe-f-31



☞ Indigenous communities have IKSPs related to human growth and development and some continue to maintain these until today. In schools with indigenous learners, the teaching-learning approach and methods, and methods of assessment being applied by the community in initiating their youth into adolescence and adulthood are to be employed to teach the above content and its corresponding competencies in a culturally appropriate manner.

i) recognizing the community as the wider space, environment, and resource for learning



Kindergarten – Oral Language

Content Standards	Performance Standards	Learning Competency	Code
The child demonstrates understanding of ...	The child shall be able to ...	3. Talk about one's personal experiences/narrates events of the day	LLKOL-Ia-3
Increasing his/her conversation skills	Confidently speaks and expresses his/her feelings and ideas in words that fit together in thought	4. Talk about details of a picture	LLKOL-Id-4
		5. Talk about things using various appropriate descriptive words	LLKOL-00-5
 Indigenization by recognizing the community as the wider space, environment, and resource for learning			
(same)	(same)	 3. Story to be narrated may include activities undertaken with and /or within the community	
		 4. Learners may be asked to go out of the schoolroom or outside of the school premises, stay in a particular spot to look at a scenery, and the discussion will be about what they see.	
		 5. What will be talked about can be in relation to what they see in no. 4	

Kindergarten – Life Science: Animals

Content Standards	Performance Standards	Learning Competency	Code
The child demonstrates understanding of ... Scientific knowledge about animals	The child shall be able to ... Communicate about scientific concepts about animals and how they benefit us	1. Name animals	PNEKA-Ie-1
		2. Describe and differentiate animals based on their characteristics	PNEKA-IIIh-2
		3. Examine observable characteristics of animals using multisensory abilities	PNEKA-IIIi-3
		4. Group animals according to certain characteristics	PNEKA-IIIi-4
		5. Identify needs of animals and ways to care for them	PNEKA-IIIg-5
		6. Describe how animals grow and change	PNEKA-IIIg-6
		7. Identify and describe how animals can be useful	PNEKA-IIIg-7
 Indigenization by recognizing the community as the wider space, environment, and resource for learning			
(same)	(same)	 <i>For the above competencies, animals in the immediate environment and those endemic to the place can be used as examples in the discussion</i>	

Science: Grade 3, Third Quarter

Content	Content Standards	Performance Standards	Learning Competency	Code
2. Energy: Light, sound 2.1 Heat and Electricity	The learners demonstrate understanding of ... Sources and uses of light, sound, heat and electricity	The learners should be able to ... Apply the knowledge of the sources and uses of light, sound, heat and electricity	4. describe sources of light and sound, heat and electricity; and	S3FE-IIIg-h-4
			5. enumerate uses of light, sound, heat and electricity	S3FE-IIIi-j-3
 Indigenization by recognizing the community as the wider space, environment, and resource for learning				
			 <i>The class can be held in an area near the school where sources of light, sound, heat and electricity can be observed</i>	

j) involving culture bearers and/or IKSP holders as co-facilitators in the teaching-learning process

Health: Grade 8, First and Second Quarters

* related to an earlier discussion in item (h) regarding the use of the community's teaching-learning approach and methods of assessment

☞ IKSP holders or culture-bearers may be invited as resource persons and co-facilitators for the classes that will take up the community's practices in guiding their youth through adolescence and adulthood. Their presence will ensure that the needed content is adequately covered, and the appropriate teaching-learning approach and methods of assessment are effectively applied for these competencies. Additional knowledge – such as modern family planning methods (H8FH-Ig-h-41) – is also properly introduced in consultation with the community. These factors should also be considered in **Edukasyong Pantahanan at Pangkabuhayan (Grade 5)** and **Personal Development (Core Subject in Grade 11/12)** described in the succeeding tables below.

Edukasyong Pantahanan at Pangkabuhayan: Grade 5, Home Economics

Content	Learning Competency	Code
1. Tungkulin sa sarili	1.1. nagagampanan ang tungkulin sa sarili sa panahon ng pagdadalaga o pagbibinata	EPP5HE-0a-1
	1.2. naipaliliwanag ang mga pagbabagong pisikal na nagaganap sa sarili sa panahon ng pagdadalaga at pagbibinata 1.2.1. natutukoy ang mga pag-babagong pisikal sa sarili tulad ng pagkakaroon ng tagiyawat, pagtubo ng buhok sa iba't ibang bahagi ng katawan, at labis na pagpapawis 1.2.2. natatalakay ang mga paraang dapat isagawa sa panahon ng pagbabagong pisikal (paliligo at paglilinis ng katawan)	EPP5HE-0b-2
	1.3. naipakikita ang kamalayan sa pang-unawa sa pagbabago ng sarili at sa pag-iwas sa panunukso	EPP5HE-0b-3
	1.4. naipaliliwanag kung paano maiiwasan ang panunukso dahil sa mga pagbabagong pisikal	EPP5HE-0b-4

Personal Development: Grade 11/12

Content	Content Standards	Performance Standards
Quarter I - Unit 1: Self-Development (20 hours)		
1. Knowing Oneself Understanding oneself during middle and late adolescence	The learners demonstrate an understanding of ... himself/herself during middle and late adolescence	The learners shall be able to ... conduct self-exploration and simple disclosure
2. Developing the Whole Person	the various aspects of holistic development: physiological, cognitive, psychological, spiritual, and social development	illustrate the connections between thoughts, feelings, and behaviors in a person's holistic development
3. Developmental Stages in Middle and Late Adolescence	the skills and tasks appropriate for middle and late adolescence, and preparatory to early adulthood	make a list of ways to become responsible adolescents prepared for adult life
4. The Challenges of Middle and Late Adolescence	the developmental changes in middle and late adolescence, and expectations of and from adolescents	clarify and manage the demands of the teen years (middle and late adolescence)
Quarter II - Unit 3: Building and Maintaining Relationships (20 hours)		
5. Personal Relationships	the dynamics of attraction, love, and commitment	appraise one's present relationships and make plans for building responsible future relationships
6. Social Relationships in Middle and Late Adolescence	the concepts about social influence, group leadership and followership	identify the different roles of leaders and followers in society
7. Family Structures and Legacies	the impact of one's family on his/her personal development during middle and late adolescence	identify the firm and gentle sides of family care that affect a person's development during middle and late adolescence

Physical Education: Grade 4, Third Quarter

* related to an earlier discussion in item (h) regarding the use of the community's teaching-learning approach and methods of assessment

☞ IKSP holders or culture-bearers are to be invited as resource persons and co-facilitators in teaching the dance/s. Their presence will ensure that the needed content is adequately covered, and the appropriate teaching-learning approach and methods of assessment are effectively applied for these competencies.

Health: Grade 7, First Quarter

Content	Learning Competency	Code
A. Holistic health	The learner ...	
	1. discusses the concept of holistic health	H7GD-Ia-12
	2. explains the dimensions of holistic health (physical, mental/intellectual, emotional, social, and moral-spiritual)	H7GD-Ib-13
	3. analyzes the interplay among the health dimensions in developing holistic health	H7GD-Ib-14
B. Stages of growth and development (infancy to old age)	4. practices health habits to achieve holistic health	H7GD-Ic-15
	5. describes developmental milestones as one grows	H7GD-Id-e-16
C. Changes in the health dimensions during adolescence	6. recognizes that changes in different health dimensions are normal during adolescence	H7GD-Id-e-17

Content	Learning Competency	Code
	7. describes changes in different aspects of growth that happen to boys and girls during adolescence	H7GD-Id-e-18
	8. recognizes that changes in different dimensions are normal during adolescence	H7GD-If-h-19
	9. explains that the pattern of change during adolescence is similar but the pace of growth and development is unique for each adolescent	H7GD-If-h-20
D. Management of health concerns during adolescence	10. identifies health concerns during adolescence	H7GD-Ii-j-21

☞ Indigenous knowledge and practices on health can be the starting point of the discussion. A knowledgeable elder may be invited as a resource person so that the discussion on adolescence will be from the appropriate cultural orientation.

k) incorporating the community's narratives of local and national history, and contemporary issues and concerns confronted by indigenous peoples

Araling Panlipunan: Grades 5 and 6

☞ Ang Araling Panlipunan sa Baitang 5 at 6 ay tumatalakay sa kasaysayan ng ating bansa mula sa sinauna hanggang sa kasalukuyang panahon. Sa bawat mahahalagang yugto ng nilalaman, dapat kasama ang sitwasyon ng mga katutubong pamayanan at kung paano sila tumugon at kumilos dahil sa at bilang tugon sa mga pangyayari sa kasaysayan. Ang mga sumusunod ay ilang halimbawa ng maaaring idagdag na pamantayan sa pagkatuto:

- ☞ *Maisalaysay ang pinagmulan ng mundo batay sa sariling pananaw at salaysay ng katutubong pamayanan*
- ☞ *Maisalaysay kung ano ang situwasyon at nangyari sa sariling pamayanan noong pananakop ng mga Kastila, kasama na ang mga pagkilos na ginawa ng pamayanan noong mga panahon na iyon*
- ☞ *Maisalaysay ang naging papel ng katutubong pamayanan noong panahon ng himagsikan laban sa mga Kastila*
- ☞ *Maisalaysay kung ano ang situwasyon at nangyari sa sariling pamayanan noong pananakop ng mga Amerikano at Hapon, kasama na ang mga pagkilos na ginawa ng pamayanan noong mga panahong iyon*
- ☞ *Matalakay ang “asimilasyon” bilang pananaw, ang pagtukoy sa mga katutubo bilang “cultural minority” at ang naging epekto nito sa mga katutubong pamayanan*
- ☞ *Matalakay ang mga mahalagang yugto ng pagtataguyod ng karapatan ng mga katutubo*
- ☞ *Isama ang mga isyung pangkultura sa pamantayan sa pagkatuto AP6TDK-IVe-f-6 (Nasusuri ang mga kontemporaryong isyu)*

1) designing the senior high school curriculum to be responsive and suited to the needs and concerns of the community

- ☞ An example of a culture-based senior high school (SHS) program is one being developed at the Tboli Senior High School in Lake Sebu, South Cotabato.⁵ This SHS program is geared towards the sustainable management of the indigenous community’s resources, local expertise, and cultural heritage in the context of current local, national, and global realities, with due recognition of the indigenous peoples’ right to cultural integrity and self-determination.

⁵ This effort is being pursued by DepEd in collaboration with Ateneo de Davao University. The Tboli SHS Program will commence implementation in SY 2015-2016.

In partnership with community elders and other education stakeholders, a culture-based SHS curriculum has been designed following the Technical–Vocational Livelihood track, focusing on Sustainable Community Resource Management (with two options, Agriculture and Ecotourism). Responsive to the specific context of the Tboli community where the school is situated, the program intends to develop graduates who are capable of developing and managing their own resources thereby creating sustainable livelihood and development opportunities for their community. They will be equipped with entrepreneurial and management skills to prepare them for small-scale business ventures or communal cooperative management. The graduates of the program will have the option to seek livelihood and employment opportunities in the areas of agriculture or ecotourism, or proceed to higher education.