

Umayamnon Tribes' Awareness on their Right to Education: Basis for Intervention

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ABSTRACT

The Umayamnon tribe in Sitio Calacapan, Cabanglasan, Bukidnon shows signs that this tribal community is insecure about essential government services, especially education. These issues are visible in the Umayamnon Tribe in Sitio Calacapan, Philippines, where these tribal groups do not have equal access to primary Education. The purpose of this study is to improve the awareness of this tribal group on their rights to Education and to make this paper the basis of the Government's provision of educational establishments and facilities in the tribal community. This study used a Descriptive-quantitative research design to assess their awareness regarding their rights to Education accurately and applied purposive sampling. A survey form was employed to gather data. The findings state that the participants have 'fair awareness' of their right to Education as mandated in the IPRA Law 1997. Further, it was found that the Umayamnon Tribes' level of awareness showed a significant difference when the participants were grouped according to their highest level of educational attainment. Therefore, The Umayamnon Tribe in Sitio Calacapan is not well informed or knowledgeable of their rights and privileges as members of the IPs/ICCs vis-à-vis their Right to Education, and the Participants' level of Education influences their awareness of their right to Education. Further, this is an alarming message to the National Department of Education (DepEd), the National Commission on Indigenous People (NCIP), Indigenous People Mandatory Representatives (IMPRs), and the Local Government Units (LGUs) of the Philippines to further boost and provide more mechanisms for addressing this issue.

Keywords: *Indigenous people in the Philippines, IPRA Law of 1997, ICC/IP Educational Rights*

INTRODUCTION

Upon the initial survey of the researchers, there were no educational services by the government present in the community—specifically, no learning schools and other essential government services for the IPs/ICCs. In addition, the researchers also observed that many researchers from different universities have visited this tribal group, but until now, nothing has changed. Nothing has improved in the Sitio; the lives of the Umayamnon tribe have not been developed since. Also, the Umayamnon tribe in Sitio Calacapan does not know how to read and write. The IP members of sitio Calacapan, Brgy. Mandahikan, Cabanglasan, Bukidnon show a significant number of Indigenous Peoples (IPs) who are not fully aware of their right to Education, which highlights the need for intervention.

The United Nations estimates that Indigenous Peoples (IP) make up about 5% of the global population but are responsible for 15% of the world's poorest people. IP typically have less access to and a lower level of Education. In addition, their Education frequently lacks curricula and teaching techniques that acknowledge their communities' histories, cultures, pedagogies, local languages, and traditional knowledge (World Bank, 2019).

Every individual has the right to access Education. This study aims to increase the tribe's understanding of their right to Education and help them achieve.

their goals. It is essential to empower communities with knowledge and resources. This study would be a step towards achieving the level of awareness. The study aimed to assess the level of awareness of Indigenous Peoples

regarding their right to Education. The study aims to ensure that every member of our society has access to quality education, regardless of their background or ethnicity, and continue to raise awareness and advocate for the rights of Indigenous Peoples.

Equal access to Education for all is essential to raise awareness about the rights of Indigenous Peoples when it comes to Education. The IPRA recognizes the unique cultural and linguistic heritage of Indigenous Peoples and their right to an education that is relevant to their culture and way of life, which means that efforts should be made to provide Education that respects and incorporates Indigenous knowledge systems and practices. Furthermore, ensuring that Indigenous children have access to Education and are not discriminated against or excluded from schools is also essential. By promoting awareness of the IPRA and advocating for its implementation, the study helps to ensure that Indigenous Peoples have equal access to Education and the opportunity to thrive.

Problem statement

1. What is the Umayamnon Tribe's level of awareness in terms of the provisions under the IPRA Law of 1997:

1.1 Integrated System of Education;

1.2 Right to establish educational and learning system;

1.3 Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies;

2. Is there a significant difference in the Umayamnon Tribe's level of awareness when grouped according to;

2.1 Sex;

2.2 Age;

2.3 Educational Attainment?

3. What interventions could be proposed to improve the Umayamnon Tribes' level of awareness?

Research Gap

Previous IPs/ICCs educational rights studies have shown that poverty is the leading reason why many IP members have not attained any educational attainment. This study focuses on the question of 'what can the Government actually do to address this unending issue being encountered by the IPs/ICCs regarding their Education. This is why this study focuses mainly on the fact that the Philippines' Government lacks mechanisms to implement the provisions under the Indigenous People's Rights Law (IPRA Law) or RA 8371.

The article (Rimando, 2013) shows that the status of indigenous people in Education in the Philippines is a complex issue that requires attention and action. While there have been efforts to provide educational opportunities to Indigenous communities, significant barriers still prevent many Indigenous children from receiving a quality education. These barriers include the lack of access to schools and educational resources, cultural and linguistic differences not always accommodated by the education system, and discrimination and prejudice against indigenous peoples that can lead to exclusion and marginalization. To address these challenges and promote more significant equity and inclusion in Education, engaging with indigenous communities and leaders is essential to understanding their unique needs and perspectives and working collaboratively to develop strategies and policies that support their educational aspirations and goals.

Purpose of the study

The purpose of this study is that when the following questions are answered by the participants of the study and those being quantified, the findings and discussions are then submitted to the concerned offices (e.g., LGUs, DepED, NCIP, LGU, IMPRs, etc..) as the basis for their interventions in addressing the gaps found in that tribal community. Further, the purpose of this study, on the level of the researchers, is to help the members of the Umayamnon Tribe in the research locale to be given educational programs, such as the building of learning centers or schools (primary and secondary).

Research question/s:

(1) What is your level of awareness of the following rights:

1.1 Integrated system of Education (Section 28);

1.2 Right to establish educational and learning system (Section 30);

1.3 Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies (Section 34)?

LITERATURE REVIEW

Until now, the Indigenous People are still disadvantaged when it comes to availing equal access to Education. In the context of the present situation of the IPs' right to education, there are still gaps regarding the

Government's implementation of delivering basic educational services to remote areas of the country. For example, the Umaymnon tribe in Sitio Calacapan is far from accessing elementary and secondary education.

The issues with the IPRA implementation, according to Domingo and Manejar (2020), include the policy's slow grounding, the NCIP resource limitations, particularly in terms of funding and human resources, the IPs and ICCs limited comprehension of the law empowering provisions, the non-recognition of the policy by outside stakeholders and interest groups, policy overlaps and tenurial conflicts, and the weak process and anthropological documentation in the ancestral domain. Additionally, the IPs/ICCs only have a limited comprehension of. This has led to eight major theme problems, which this study whittled down from the original 14 to focus on, including weak self-determination, tenurial security, and the safeguarding of cultural integrity and human rights.

The authors Domingo and Manejar, in their discussion paper entitled "Review of Indigenous Policy and Institutional Grounding in 2020", have identified various issues that hinder the effective implementation of IPRA, such as slow policy grounding, resource limitations within the National Commission on Indigenous Peoples (NCIP), and the lack of recognition from external stakeholders.

These challenges have resulted in significant problems faced by the Indigenous peoples (IPs) and Indigenous cultural communities (ICCs), especially with regard to financial resources that would boost the implementation of the provisions of the IPRA Law. Partnerships with external stakeholders such as private companies and businesses are vital in generating financial resources to assist the provision of educational hubs in different marginalized sections in the Philippines.

In addition, the National Commission on Indigenous People (NCIP) lacks coordination and regular communication with the National Department of Education in the Philippines. This results in different gaps remaining unidentified and unaddressed due to less attention given to these relevant issues. The IPs are vulnerable to these gaps. Therefore, the NCIP must always coordinate, work, and correspond with DepED.

According to Bamba J. et al. (2021), a significant reason for the IPs' disadvantaged position is the absence of culture-responsive access to basic education. A National Indigenous Peoples Education Policy Framework was thus adopted by the Department of Education (DepEd) to complement the DSWD framework, which sought to encourage cooperation, shared responsibility, ongoing communication, involvement, and partnerships between the Government, IP communities, the civic society, and other education stakeholders.

One of the gaps identified when it comes to issues concerning the Education of the Indigenous People is that if there is Education provided to the IPs, it needs to be culturally oriented. This means that by some chance, the IPs cannot cope with the medium of instruction used in schools, which further makes the IP students erase their

own knowledge from their tribal practices. To address this issue, the Department of Education (DepEd) has adopted a National Indigenous Peoples Education Policy Framework to foster cooperation, shared responsibility, ongoing communication, involvement, and partnerships among the Government, IP communities, civic society, and other education stakeholders. This study seeks to bring concerns into focus on the awareness level of the Umayamnon tribes regarding their right to Education, providing valuable insights that can inform targeted interventions to improve educational opportunities for IP communities.

The Indigenous Peoples Education (IPed) Program, which follows the same Framework as the DSWD, responds to the right of Indigenous peoples (IP) to primary Education that is responsive to their context, respects their identities, and promotes the value of their indigenous knowledge, skills, and knowledge as well as other elements of their cultural heritage. This program used a "rights-based approach" that focuses on the importance of participation, inclusion, and empowerment principles. This shows that across different government institutions, the Indigenous Peoples' Framework was used to have flexible, demand-driven, and evidence-based programs (Bamba, 2021).

To expand, the rights-based approach in the provision of the Indigenous Peoples' rights when it comes to Education is that the IPs are always part of all development decision-making. This means that since it is the right of the IPs to be given equal access to Education, then it is their duty to be empowered, participate, and be included in all the developments. Therefore, in this case, the Umayamnon tribe in Sitio Calacapan should be included in the educational development programs conducted by the NCIP, DepED, LGUs, and other NGOs and GOs.

Bamba et al., 2021, the Indigenous Planning Framework has a wide range scope and uses a needs-based approach. The Framework was divided into five domains: Groundwork, Indigenous Capacity Building, Community Participation and Ownership, Mobilization, and Sustainability. The existing IP Framework suggested various methods and tools, such as stakeholder analysis. The study suggests the best and most effective practices and tools that can be used in order to have meaningful participation towards IPs. Focus group discussions, photo-voice, and commonplace books are uniquely designed for IPs so as to promote engagement while overcoming the language barriers in the community.

The limited knowledge of their right to Education and the availability of government services on Education intensified the alienating effect of the State's educational policy enshrined in the IPRA of 1997 (Freire, 2000).

There is no question that most of the IPs belong to the marginalized sectors of the country. This leads to limited knowledge with regard to their rights to Education, and not just Education but also other rights and privileges provided by the State. Let us also consider the most fundamental factor as to why these tribal communities are not likely to be given government services especially in Education. As per observation, IPs are residents in the

remotest area of the city. For example, the Umayamnon Tribe in Sitio Calacapan is rarely included in the surveys and interviews conducted by the Local government units, NCIP, and DepED because of their distance from the city.

By acknowledging the separating effect of the State's educational policy outlined in the IPRA of 1997, this research highlights the urgent need to bridge the gap in the awareness of the Umayamnon tribes on their right to Education regardless of distance and accessibility of the area. By surveying the locality, this study aims to pave the way for interventions that empower these indigenous communities, ensuring they have equal access to Education and government support.

Historically, discrimination and limited access to Education experienced by IPs in the country serve as the baseline of this study. By determining the awareness of the Umayamnon Tribes, the study seeks to contribute to understanding the challenges faced by IPs in accessing equal access education and provide a basis for potential interventions to the community. This research is crucial in addressing the inequalities and advocating for the right to Education for all, including marginalized communities like the Umayamnon Tribes. According to Eduardo and Gabriel 2021, Historical sources from the Philippines demonstrate how discrimination and a lack of educational opportunities have long plagued the country's IPs. This study provides valuable insights to develop interventions that promote inclusive (RA 11650) and equitable Education for all, ultimately striving for a more just and equal society.

The majority of IPs lack access to high-quality Education. The curricula of educational programs cannot meet the unique requirements of IPs/ICCs as they currently stand. The education system still assumes the universality of application, ignoring the distinctive nature of IP students' cultural orientation and social experiences, even though very few Indigenous students can succeed in educational methods that do not consider the uniqueness of Indigenous culture (Hare, 2010). It emphasizes the education system's failure to consider the unique cultural orientation and social experiences of IP students that hamper their academic success. By determining the awareness of the Umayamnon Tribes on their right to Education, this study provides the basis for intervention to improve the educational opportunities and outcomes for IPs.

The study focuses on the shortcomings of the existing education system in meeting the needs of IP students and emphasizes the importance of recognizing and incorporating their cultural orientation and social experiences into the educational Framework. Through increased awareness and targeted interventions, it is hoped that the right to Education for Umayamnon Tribes and other Indigenous communities can be effectively realized, leading to improved educational opportunities and outcomes for IP students.

Eduardo & Gabriel (2021) noted that the mindset of the indigenous people (IPs), who believe there is no use in challenging the old system that they are used to since it is a vicious, never-ending loop, is a barrier to the right to

Education in addition to poverty. The concept of colonialism is quietly embedded in Filipino culture, national consciousness, and identity, which unwittingly privileges and disregards the diverse cultural orientations of IPs. Culturally sensitive instruction is promoted as vital to enhancing students' academic performance, frequently referred to as a member of the world's marginalized, diverse, or minority groups.

Although studies have shown that the government lacks mechanisms in terms of providing educational services to the IP communities, some researchers said that it is on behalf of the IPs that they cannot access Education. The study stated that the IPs think that due to poverty, they can no longer access Education. In fact, the IPs are less likely to participate in government services because the government cannot determine their specific needs.

International studies have shown that the Indigenous People are the most vulnerable to educational insecurity. With rights to Education being most marginalized communities, these are not being implemented well. There are a lot of government services and programs that are not extensive in nature. This means that the government's implementation mechanisms do not reach most remote areas or marginalized communities anywhere in the country.

The Department of Education of the Philippines stated that indigenous people in the Philippines remain some of the nation's most "vulnerable and marginalized" people (Rimando, 2013). While this miserable condition of indigenous people has been the focus of many countries in promoting equal rights, efforts to improve the lives of indigenous people have not been successful. Issues of indigenous people are complex. In this paper, only the educational awareness of the Umayamnon tribe is considered. Many institutions have failed to educate indigenous people.

The Dumagats' understanding of their entitlement to Education becomes the object of a liberating consciousness transition Reire (2000). Something that the educational system does system ought to evolve into complete consciousness as the topic of educational experiences. The scant information on their access to government services and their right to education services related to Education increased the effect of alienation of the State's IPRA-recognized educational policy of 1997.

Several interviews revealed that the accessibility of an education facility close to the respondents' homes was the main reason why most of the respondents reached the primary level. For those who chose to enroll in high school, the distance to the closest secondary school facility was greater than 5 to 8 kilometers, or they may take a transportation vehicle (Eduardo & Gabriel, 2021).

A study by Eduardo and Gabriel (2021) on the Indigenous peoples and the right to Education clearly stated that Despite not having the chance to enroll in colleges or universities, some Dumagats were able to attend nearby secondary schools. The Dumagats hardly ever complete their tertiary Education because of poverty, access issues, a lack of knowledge, and the government agencies' tokenism.

Theoretical Framework of the study

The study by Mandela (2017) shows strong support for IP members' access to equal Education. According to Mandela, the right to Education is internationally and globally recognized to bring about changes in the world and among individuals. Indigenous Education educates the inner self through enlivenment and illumination from one's own being and learning key relationships. Therefore, the foundations for Tribal/Indigenous Education naturally rest upon increasing awareness and development of innate human potential Cajete (1994).

Furthermore, According to the Expert Mechanism on the Rights of Indigenous Peoples. Education that is well-resourced, culturally sensitive, respectful of heritage, and encompasses human rights, community, and individual development constitutes quality education for Indigenous Peoples. Therefore, delivering alternative learning services of learning centers to the Indigenous People Communities is vital in capacitating a well-versed diversity of Education through empowering the knowledge of the system of the IP communities and promoting their traditions, cultures, and even practices.

The United Nations Declaration on the Rights of Indigenous Peoples Act SC 2021, c. 14, recognizes, in particular, the right of Indigenous families and communities to retain shared responsibility for the upbringing, training, Education, and well-being of their children, which is consistent with the rights of the child. Developing an Indigenous theoretical framework contributes to the development of Indigenous research methodologies (Love, 2019). Moreover, it also advances Indigenous epistemology in organizational research. Therefore, the model has been developed in the context of higher education; the authors anticipate that the newly proposed Framework, Indigenous Institutional Theory, may be employed by Indigenous Peoples when investigating the Indigenous experience across a wide range of organizational fields, nationally and internationally (Kovach, 2009).

Summary

The section on IP-related studies sheds light on the obstacles encountered in the implementation of the Indigenous Peoples' Rights Act of 1997. These challenges encompass delays in policy implementation, resource limitations, and negative depictions of IPs in educational materials. Additionally, it explores the Basic Education-Continuation Learning Plan as a potential solution for addressing the educational difficulties faced by IP learners in both the short and long term.

The issues surrounding IPRA implementation involve slow policy establishment, constraints in resources, limited understanding of the law among IPs, lack of recognition from external stakeholders, policy overlaps, and insufficient documentation in ancestral domains. The study primarily focuses on critical problems such as inadequate self-determination, tenure security, and the preservation of cultural integrity and human rights.

Eduardo and Gabriel's research highlights the disadvantages experienced by IPs in pursuing higher Education, including language barriers and the absence of

culturally relevant entrance examinations. It underscores the discrimination and limited access to Education that IPs face in the Philippines.

Moreover, the chapter explores the legal foundations for IP education, encompassing the Indigenous Peoples' Rights Act, the United Nations Declaration on the Rights of Indigenous Peoples, and the relevant provisions of Philippine social justice and human rights laws about education.

Furthermore, it presents the experiences of IP communities, including instances of discrimination, financial difficulties, and the perspectives of IPs regarding the education system. The integration of indigenous knowledge into the science curriculum is highlighted as a means of making science education more meaningful and pertinent to IPs.

In conclusion, the previously presented related studies provide a comprehensive review of relevant literature, encompassing the challenges faced, legal frameworks, practices, and experiences of IP communities in the field of education.

METHODOLOGY

Research Design

In this study, the researchers used a descriptive-quantitative research design using a survey questionnaire to assess the level of awareness of the Umayamnon Tribe in Sitio Calacapan, Barangay Mandahican, Cabanglasan, and Bukidnon on their right to quality education. Descriptive-quantitative research refers to the research questions, study design, and data analysis conducted on that topic. In addition, it is a method that collects quantifiable information for statistical analysis of the population sample.

Date Gathering Procedure & Technique

The researcher assesses the level of awareness of the Umayamnon Tribe of Sitio Calacapan, Barangay Mandahican, Cabanglasan, Bukidnon on their rights to access to quality education. The participants of the study are 114, aged 18 to 60. The participants of the study were identified using purposive sampling. Purposive sampling is a selective technique in which the researchers rely on their judgment when choosing the Umayamnon tribe to participate in the study.

Through a survey questionnaire (*Researcher-made*), the researchers surveyed the respondents' level of awareness of their right to Education. To represent the whole population sample, the study participants are those who are naturally born residents of the site and are aged 18 to 60 years old. The researchers used Slovin's formula to determine the number of participants in the study. With the estimated population of 160 residents (*According to the Datu-tribal chieftain*) in the sitio aged 18 years old to 60 years old, the researchers came up with a 114 sample size that is surveyed with a 5% margin of error and 95% confidence level.

The researchers then conducted the survey house to house and for those who were available and willing to take part in the survey. The respondents are not forced to participate. The researchers strictly observed research

ethics, and the survey questionnaires were translated into their local dialect.

The researchers used a checking survey questionnaire since the research aimed to determine the respondents' level of awareness of their right to education (e.g., 1-5 Likert scale). This is to numerically examine the respondent's level of awareness, whether they have very high awareness (5), high awareness (4), fair awareness (3), low awareness (2), deficient awareness with regard to their right to Education according to the IPRA Law of 1997 or RA 8371.

The questionnaire included the respondents' socio-economic profiles, names (optional), ages (required), and highest levels of educational attainment (required). The researchers then followed the central questions of the survey to be rated by the respondents based on their level of awareness. First, Chapter 5: Social Justice and Human Rights, SECTION 28: Integrated System of Education. Second, Chapter 6: Cultural Integrity, SECTION 30: Right to establish educational and learning system. Third, Chapter 6: Cultural Integrity, and SECTION 34: Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies.

The articles of these sections of the IPRA Law are revised into a first-person point of view so that the respondents can understand the questions.

Statement of Hypotheses

• *Null hypothesis*

H01: There is no significant difference between the respondent's awareness of their right to Education when grouped according to age.

H02: There is no significant difference between respondents' awareness of their right to Education when grouped according to sex.

H03: There is no significant difference between the respondent's awareness of their right to Education when grouped according to educational attainment.

• *Alternative Hypothesis*

Ha1: There is a significant difference between the respondent's awareness of their right to Education when grouped according to age.

Ha2: There is a significant difference between the respondent's awareness of their right to Education when grouped according to sex.

Ha3: There is a significant difference between the respondent's awareness of their right to Education when grouped according to educational attainment.

Methods to draw conclusions

The data gathered from the study were treated with statistical tools such as mean and standard deviation in assessing the level of awareness of the Umayamnon Tribe on their right to Education in Problem 1. For Problem 2, the researchers used a t-test to see if there was a significant difference between the participants' age, sex, and highest level of educational attainment and their awareness of their right to Education. Finally, the analysis results in Problems 1 and 2 are used to provide intervention plans.

RESULTS AND DISCUSSION

The study aimed to assess the Umayamnon tribes' awareness of their Right to Education based on the Mandates of the IPRA Law of 1997. The data gathered are based on the survey from the study participants, the Umayamnon tribe in Sitio Calacapan, Cabanglasan, Malaybalay City Bukidnon. The figure presents the results of the gathered data using mean and standard deviation.

(1) Umayamnon tribes' awareness of their right to Education based on the mandates of the IPRA law; Sections 28, 30, and 34.

The IP's/ICC's rights to Education as mandated by the IPRA Law, specifically, the Integrated system of Education, the right to establish educational and learning system, and the right to indigenous knowledge systems and practices and to develop own sciences and technologies are where the questions anchored from to assess the level of awareness of the Umayamnon Tribes with regards to these specific rights. These rights are the gateway for the IPs/ICCs to be granted access to Education and other educational services programs. Further, these specified sections from the IPRA Law are also the access road of the IPs/ICCs, especially the Umayamnon tribe in Sitio Calacapan, to be given equal access to an inclusive and quality education provided by the National Government of the Philippines.

Figure 1. Awareness of the Umayamnon of the IPRA Law of 1997

Item	IP Rights to Education	Mean	Standard deviation	QD
1	Integrated System of Education	2.68	1.360	Fair Awareness
2	Right to Establish Educational and Learning System	3.33	0.832	Fair Awareness
3	Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies	3.71	0.796	High Awareness
OVERALL		3.24	0.775	Fair Awareness
Legend:	4.33-5.00	Very High Awareness	1.67-2.33	Low Awareness
	3.66-4.32	High Awareness	1.00-1.66	Very Low Awareness
	2.34-3.65	Fair Awareness		

Figure 1 presents the Umayamnon Tribe's awareness of their right to Education according to the IPRA law. For the first question, section 28: An Integrated System of Education, the result has a 2.68 mean, with a standard deviation of 1.360, and has a qualitative interpretation of fair awareness. The second question, Section 30: Right to Establish Educational and Learning System, has a mean result of 3.33 with a standard deviation of 0.832 and has a qualitative interpretation of fair awareness. Lastly, the third question, Section 34: Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies, has a 3.71 mean with a standard deviation of 0.796 and a qualitative interpretation of high awareness.

For the first question, the respondents have Fair awareness concerning their right to the Integrated System of Education (Section 28). However, this means that the respondents need clarification about their right to have a complete, integrated, and adequate education system.

Further, this means that the NCIP or the National Commission on Indigenous People are sometimes present in their community to deliver essential educational services, but only sometimes.

The limited knowledge of their right to Education and the availability of government services on Education intensified the alienating effect of the State's educational policy enshrined in the IPRA of 1997 (Freire, 2000).

For the second question, the respondents have a Fair Awareness of their right to Establish an Educational and Learning System (Section 30). This means that the respondents need more clarification about their awareness of their right to create their own learning system and establish their own Education.

The Umayamnon tribe in Sitio Calacapan has 'fair awareness' concerning their right to establish an educational and learning system. This is because the Umayamnon tribes in this situation are rarely visited by state officials and any government programs and services regarding informing them of their rights to education. The Sitio also does not have any learning centers or formal educational establishments. As a result, the Umayamnon tribe has less opportunity to educate themselves regarding their educational privileges and rights.

IPs are mostly deprived of access to quality education. The current curriculum of education programs needs to be revised to address the special needs of the IPs/ICCs. Despite the reality that very few Indigenous students can do well in the education methods that do not consider the uniqueness of Indigenous culture, the system of Education still assumes the universality of application, disregarding the distinctive nature of IP students' cultural orientation and social experiences (Hare, 2010).

The third question is the highest mean with a Qualitative interpretation of 'High-Level Awareness,' Section 34 or the Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies. The Umayamnon Tribe in Sition Calacapan is well-informed about protecting their knowledge systems and practices. Further, they are also knowledgeable or highly aware that they have the right to develop their own sciences and technologies. In addition, the Umayamnon Tribe in Sitio Calacapan will likely preserve their traditions, practices, and innovations.

Indigenous knowledge systems and practices (IKSPs) are crucial to sustainable development. Despite centuries of experimentation, they are declining at an increasing rate due to consistent integration brought on by young people's lack of interest in these practices. This underlines the relevance of using credible evidence to demonstrate the importance of environmental protection and cultural preservation. Studies linking indigenous traditions and knowledge to academic curricula are also essential for their conservation. We must maintain sight of the significance of indigenous knowledge and traditions as we prepare for a constantly changing world (Donato-Kinomis, 2016).

Secondly, the lowest mean with a qualitative interpretation of 'fair awareness' is question number 1, section 28, or Integrated System of Education. This means

there is a gap between the Umayamnon tribe's awareness of their right to Education. This means that the Department of Education lacks a mechanism for educating this tribal community on their rights to Education according to the IPRA Law. Further, the DepED does not offer educational establishments and facilities in their community that would extensively allow this tribal community to realize their right to an adequate, complete, and integrated system of Education as opined in IPRA Law of 1997.

The issues with the IPRA implementation, according to Domingo and Manejar (2020), include the policy's slow grounding, the NCIP resource limitations, particularly in terms of funding and human resources, the IPs and ICCs limited comprehension of the law empowering provisions, the non-recognition of the policy by outside stakeholders and interest groups, policy overlaps and tenurial conflicts, and the weak process and anthropological documentation in the ancestral domain.

Additionally, the IPs/ICCs only have limited comprehension, which has led to eight major theme problems, which this study whittled down from the original 14 to focus on, including weak self-determination, tenurial security, and safeguarding cultural integrity and human rights.

Overall, the Umayamnon Tribe's awareness of their right to Education is that they have 'fair awareness' with a mean of 3.24. This means that this tribal group located in Sitio Calacapan, the most remote area of Cabanglasan, Bukidnon, does not have enough Education regarding their right to equal access to Education. Further, this means that this tribal group lacks the presence of educational services from the government in their locality. In addition, the National Government, down to the local Government, lacks mechanisms to provide access to Education to these tribal groups as mandated by the IPRA Law of 1997.

The Philippine historical accounts show that Indigenous Peoples (IPs) in the Philippines have long been suffering from discrimination and lack of access to Education (Eduardo & Gabriel, 2021)

Compared to other populations, Indigenous Peoples typically have less access to and a lower level of Education. Their Education frequently lacks curricula and teaching techniques that acknowledge their communities' histories, cultures, pedagogies, local languages, and traditional knowledge (World Bank, 2019). The United Nations estimates that Indigenous Peoples make up about 5% of the global population but are responsible for 15% of the world's poorest people. They come from 5,000 distinct cultural backgrounds and are fluent in most of the world's 7,000 languages. These are in danger of going extinct in 40% of cases, endangering the civilizations and knowledge systems they belong to (World Bank, 2019).

(2) *Test of Significance of the Umaymnon tribes' awareness of their right to Education when grouped according to:*

- *Sex*

The following figure presents the frequency count and percentages of the respondents according to sex: male and female. The result shows that there are a total of 59 or 52% male participants who answered the survey forms in

Sitio Calacapan, Cabanglasan, Bukidnon. The Result also shows that 55 or 48% of the participants in the study are female Umayamnon tribe members—an overall total of 114 participants.

Figure 2. Result findings of the sex group frequency count and percentage

Sex	Frequency	Percentage
Male	59	52%
Female	55	48%
Overall Total	114	100%

As shown in the figure above, more males willingly participated during the researchers' survey in Sitio Calacapan. The importance of including the socio-economic profile in research studies, especially in the ethnographic field, is that the study provides data regarding the specific numbers regarding the IPs/ICCs' awareness of certain laws, programs, and policies that benefit them.

Leaving no one behind, the top agenda of the United Nations Sustainable Development Goals stresses the need to combat all forms of exclusion and inequalities relating to access to education and learning processes. All girls' and boys', with all indicators disaggregated by sex. 'By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations' (United Nations, 2015).

According to the IPRA Law of 1997, the State shall guarantee that members of the ICCs/IPs, regardless of sex, shall equally enjoy the full measure of human rights and freedoms without distinction or discrimination. In all aspects of developing IPs/ICCs, the government shall provide them with adequate services and programs prioritizing their top service insecurities, such as delivering educational services in the tribal community of Umayamnon in Sitio Calacapan.

The following figure presents a comparison of the Umayamnon tribes' awareness of IPRA based on sex. This part presents whether there is a difference between the awareness of the Umayamnon tribe on their right to Education if it is based on their sexual orientation, e.g., male and female. Further, this is to determine which is most aware of their right, either male or female. Furthermore, this test would greatly impact the development of interventions for this study with regard to which sex has the lowest level of awareness and what the proposed interventions to mitigate the difference are.

Figure 3. Comparison of the Umayamnon Tribes Awareness of IPRA Law of 1997 according to Sex

SEX	MEAN	S.D.	<i>t</i>	<i>p</i>
Male	3.26	0.759	0.317	0.752
Female	3.21	0.799		

3 compares the Umayamnon Tribes' awareness of their right to Education according to IPRA Law and sex. The overall mean of the Males is 3.26, with a standard deviation of 0.759. Meanwhile, the Female respondents have a mean of 3.26 with a standard deviation of 0.799. Both do not signify a wide distribution of means.

Figure 3 compares the Umayamnon Tribes' awareness of the IPRA Law of 1997 regarding sex. The result shows no significant difference ($p > 0.05$) in the Umayamnon Tribes' level of awareness when grouped by sex. Reject alternative hypothesis 1 (H_{a2}), and accept null hypothesis 2 (H_{02}).

The result shows that the sex group, regardless of sex, the respondents have similar levels of awareness with regard to their right to Education as mandated by the IPRA law of 1997.

• Age

Figure 5 presents the age group frequency count and percentage results. It can be seen in the figure presented below that 56, or 49%, of the participants of the study are aged 18-25 years old. At the same time, only 10 or 9% of the study participants are 34-41 years old. Other participants comprise 23 or 20% of the study's total sample population and are 26-33 years old, while 42-60-year-olds comprise only 25% of the total participants of the study.

Figure 4. Result findings of the age group frequency count and percentage

Age	Frequency	Percentage
18-25	56	49%
26-33	23	20%
34-41	10	9%
42-60	25	22%
Overall Total	114	100%

The age group is essential in studying the IPs/ICCs in terms of their rights to Education. This is because the Government, especially the DepED, NCIP, and DSWD, would have data regarding what strategies, programs, and policy developments should be provided for people in this particular age bracket. Further, this also helped the study's intervention plan in proposing development interventions specific to the age group.

These areas have an issue with the absence of school infrastructure, which makes it challenging to deliver Education effectively. Ages 6 to 11 appear to be the only group considerably impacted by trouble getting to school (Philippine Statistics Authority, 2017 annual poverty indicators survey).

Most Maori people in New Zealand are under 25 years old, have lower literacy rates than the general population, and have significant unemployment rates. Economic dependence, unemployment, and a lack of awareness of indigenous rights pose unique threats to indigenous youth, who represent the future of indigenous peoples. In the case of Africa, indigenous youth are frequently the subject of violence, prejudice, kidnapping by hostile organizations, and juvenile military recruiting. (TeWaka Pu Whenua Trust/ Kaumatua of Taumarunui, 2003:1).

The following figure compares the Umayamnon tribes' awareness of the IPRA Law of 1997 when grouped according to age. This is significant to the study because the interventions need to be specific when giving recommendations to the concerned offices. Further, this would also help the DepEd, DSWD, and other offices of the Government when providing educational services to the sitio of Calacapan, Bukidnon.

The age bracket is between 7 years, as this would largely impact the socio-economic development within the jurisdiction of the sitio. Furthermore, this would help the NCIP identify what age level they should strategize to be given with development programs, especially regarding education as mandated in the IPRA Law.

Figure 5. Comparison of the Umayamnon Tribes Awareness of IPRA Law of 1997 according to Age

AGE	MEAN	S.D.	<i>f</i>	<i>p</i>
18-25	3.21	0.802	0.545	0.653
26-33	3.27	0.878		
34-41	3.01	0.714		
42-60	3.36	0.644		

Figure 5 presents the Umayamnon tribes' awareness of their right to Education according to IPRA Law when grouped according to age. For ages 18-25, it has a total mean of 3.21 with a standard deviation of 0.802. For ages 26-33, it has a total mean of 3.27 with a standard deviation of 0.878. For ages 34-41, it has a mean of 3.01 with a standard deviation of 0.714. Finally, for ages 42-60, it has a mean of 3.36 with a standard deviation of 0.644.

Figure 5 compares the Umayamnon Tribes' awareness of the IPRA Law of 1997 regarding age. The result shows no significant difference ($p > 0.05$) in the Umayamnon Tribes' level of awareness when grouped by age. Reject alternative hypothesis 1 (H_{a1}) and accept the null hypothesis (H_{01}).

Based on the result, regardless of age, the respondents have similar awareness of their right to Education.

It is stipulated in the Education Act of 1982, in section 3 or the declaration of Basic Policy (B), that The State shall promote the right of every individual to relevant quality education, regardless of sex, age, creed, socio-economic status, physical and mental conditions, racial or ethnic origin, political or other affiliation. Therefore, the state shall promote and maintain equality of access to education and all its citizens' enjoyment of its benefits.

Although the state may be in strict compliance in terms of the delivery of Education regardless of sex, this does not define the whole of the IP community. Given the result, the Umayamnon Tribe in Sitio Calacapan may have equal awareness of the right to Education regardless of sex, but further discussion of results shows they have limited knowledge with regard to their educational rights.

• Educational Attainment

The following figure presents the result findings of the educational attainment group under SOP 2. This figure presents the frequency count and percentage of the participant's highest level of educational attainment. 50% of the study participants have an elementary-level educational background. While only 1% attended TVL programs and 2% were bachelor's degree level. While the others, high school, cover 17% of the total participants of the study, 12% are senior high school, and 18% do not have any educational attainment.

Figure 6. Result findings of the educational attainment group frequency count and percentage

The result shows an alarming meaning for the

Educational attainment	Frequency	Percentage
Elementary	57	50%
Didn't attend school	21	18%
High School	19	17%
Senior High School	14	12%
Bachelor's Degree	2	2%
TVL	1	1%
Total:	114	100%

researchers because, among the 114 participants of the study, 50% were elementary attendees only. Moreover, 18% of the participants did not attend school, and only 2% had college degrees. This means that the Umayamnon tribe in Sitio Calacapan rarely attends school due to the government's unavailability of these services and programs. This highlights the need for intervention in the situation.

During the survey phase of the study, the researchers encountered a number of participants who could not read the indications found in the survey form, even if it was written in their own native language. Some of the participants are scared to hold a pen because they are afraid that they'd be put in shame because they don't know how to use it. This is an apparent struggle for the Government of the Philippines to give these communities, specifically the Umayamnon tribe, in sitio Calacapan educational services, e.g., provision of schools and other learning facilities.

According to the United Nations, Despite the multiple international instruments that proclaim universal rights to Education, indigenous peoples do not entirely enjoy these rights, and an education gap between indigenous peoples and the rest of the population remains critical worldwide. In the situation of the Umayamnon tribe in Sitio Calacapan, some participants said that they know these rights but do not feel and see them. This simply means that there have been a lot of proclamations on the rights of the IPs/ICCs on Education, but there is no proper implementation that would realize these rights of the IPs/ICCs.

Several interviews revealed that the accessibility of an education facility close to the respondents' homes was the main reason most respondents reached the primary level. For those who chose to enroll in high school, the distance to the closest secondary school facility was more significant than 5 to 8 kilometers, or they may take a vehicle (Eduardo & Gabriel, 2021).

A study by Eduardo and Gabriel (2021) on the Indigenous peoples and the right to education clearly stated that Despite not having the chance to enroll in colleges or universities, some Dumagats were able to attend nearby secondary schools. The Dumagats hardly ever complete their tertiary Education because of poverty, access issues, a lack of knowledge, and the government agencies' tokenism.

The next figure presents the test of significant differences in the Umayamnon tribes' awareness of the IPRA Law of 1997 when grouped according to educational

attainment. This highlights the result of the study as to what highest educational attainment in Sitio Calacapan has the highest level of awareness vis-à-vis their right to Education. The significance of this socio-economic profile is to give the interventions of this study with supplemental statistics, especially to the DepEd, regarding what participants with educational attainment they would provide and focus on giving educational services and programs.

Henceforth, the importance of testing the significant difference in the Umayamnon Trine's awareness of their right to Education according to their educational attainment is to give us further assessment regarding the factors affecting the delivery of educational services to the IP/ICC Community.

Figure 7. Comparison of the Umayamnon Tribes Awareness of IPRA Law of 1997 according to Educational Attainment

EDUCATIONAL ATTAINMENT	MEAN	S.D.	<i>f</i>	<i>p</i>
Senior High School	3.75	0.636	3.758	0.007*
Junior High School	3.56	0.803		
Did not Attend School	3.10	0.718		
Elementary	3.06	0.756		
College Degree	2.87	0.165		

Figure 7 presents the Umayamnon Tribes' awareness of their right to Education as mandated by the IPRA law of 1997 when grouped according to the level of awareness. For the respondents whose highest education attainment is elementary, it has a mean of 3.06 with a standard deviation of 0.756. The junior high school has a mean of 3.56 with a standard deviation of 0.803. The senior high school has a mean of 3.75 with a standard deviation. Moreover, for those who can attend college or have bachelor's degrees, it has a total mean of 2.87 with a standard deviation of 0.165. Lastly, for those unable to attend school, it has a mean of 3.10 with a standard deviation of 0.718.

Figure 7 compares the Umayamnon Tribes' awareness of the IPRA Law of 1997 regarding educational attainment. The result shows a significant difference ($p < 0.05$) in the Umayamnon Tribes' level of awareness when grouped by educational attainment. Reject null hypothesis 3 (H03), and accept alternative hypothesis 3 (Ha3).

Based on the result, those who can attend school until senior high school level are knowledgeable or highly aware of their right to Education as mandated by the IPRA law. During the survey, when the researchers asked the participants about their highest educational attainment, they said they could attend senior high school because they applied as working students in the City of Malaybalay.

Education, however, while viewed as an "enabling right," appears to be a privilege rather than a right for most Indigenous Cultural Communities/ Indigenous Peoples (ICCs/IPs) who remain among the most vulnerable and marginalized members of the citizenry (International Labor Organization, 2007). Due to the marginality of the IPs/ICCs, some can attend formal education because they are scholarship grantees or working students in the city. However, this does not guarantee that since there are IP

students who are granted scholarship programs, they represent the whole of the IP community. It is minimal, although there are some benefits to it.

Based on the overall result of the study, the Umayamnon tribes in Sitio Calacapan still need more development interventions to level up their awareness of their right to education. There is no significant difference in terms of their awareness of their right to Education when grouped according to sex and age. This means the LGU and the NCIP may or may not focus on this part in giving the interventions to the Sitio.

Meanwhile, in terms of their level of awareness compared to their level of Education, the Umayamnon Tribes require interventions from the NCIP and the LGU. The concerned offices should provide and improve their mechanism for improving the Umayamnon tribe's level of awareness. The concerned offices (LGUs, NCIP, etc....) may provide educational programs in the sitio just like the provision of learning hubs, e.g., educational facilities and establishments.

In terms of their awareness of their right to Education as mandated in the IPRA Law, the Umayamnon tribe are unsure, or their knowledge is insufficient. Therefore, the NCIP and the LGU of Cabanglasan, in coordination with DepED, may further look into the situation of the Umayamnon tribe, primarily since this tribal community is located in the most remote area of the Municipality of Cabanglasan. Therefore, the concerned offices may conduct interviews, surveys, and any other

making them sensitive to customer requests in various services their distinctive localities (Eduardo & Gabriel, 2021). However, Eduardo's research (2017) demonstrated that the mechanism to promote IPs is aware of the 1997 IPRA framework.

IP education is a global and international issue in range. IPs typically need access to high-quality resources and education. The present education program curriculum cannot meet the unique needs of the IPs/ICCs. Despite the reality that very few Indigenous students can do well in the educational techniques that do not consider Indigenous cultures' distinctiveness, the educational system maintains the supposition of universality of application, ignoring the different cultural approaches and backgrounds of IP students' social interactions.

The simple fact that there is no nearby accessible education facility for ICCs and the critical requirement for teachers who can connect Indigenous language identifies the inadequate execution of a constitutional provision for intellectual property in terms of Education (Eduardo & Gabriel, 2021).

Studies have shown a real lack of mechanism by the state actors, various educational programs, and institutions, e.g., DepED and NCIP, when providing accessible educational facilities in these IP communities.

(See next page for the intervention plan)

Figure 8. Intervention Plan

Areas for Improvement	Gaps Identified	Specific gaps/ issues identified	Proposed Intervention	Activity	Agency/ Office Involved	Expected Outcome
Awareness of the IPs/ICCs on their rights to education ((Sec. 28 & 30, IPRA Law))	Low level of awareness of the Umayamnon tribe on their right to education (IPRA Law/R.A. 8371)	The Umayamnon has fair awareness on the mandates of the IPRA Law; Sections; 28 and 30	Delivery of educational services to the Sitio to elevate their awareness on their rights to education	Session, forums, information disseminations, seminars, and symposiums thru General Assemblies (Sec. 14 (a), NCIP AO 001, s. 2009))	NCIP, DepED, IMPR's, LGU of Cabanglasan	Improved awareness of the Indigenous Community in Sitio Calacapan thru capacity building (NCIP AO. 001, s. 20019)
Educational services in the Umayamnon Tribe no sitio Calacapan (Sec. 28 & 30, IPRA Law)	Lacking educational services in the Sitio of the Umayamnon In Cabanglasan	Lacking of Government mechanism in the implementation of the Rights of IPs as	Delivery of any form of educational services in the sitio through outreach programs or	Provision of special academic programs in the Sitio for Indigenous Peoples that would increase	NCIP, DepED, LGU.	Availability of educational services in the sitio. The rights of the Umayamnon

interventions that would define and describe the situation of this tribal community. Moreover, these offices may provide concrete programs that would realize the educational rights of this tribal community.

The Indigenous Peoples' Rights Act (IPRA) of 1978 aims to achieve these Act passed in 1997. It also acknowledges the obligations of the State to maintain the distinctive cultural expression's continued ensuring the full participation of IPs and ICCs in the actions and projects aimed at improving one's health, Education, and others,

		mandated in the IPRA Law	special programs by the NCIP, DepEd, NGO's and others.	their knowledge and that would realize the mandates of the IPRA Law		tribe is realized.
	Availability of educational establishments and facilities in the Umayamnon tribe community in Sitio Calacapan, Cabanglasan, Bukidnon.	No learning schools found in the Sitio. They only have 1 day care centre which was donated by the private Korean NGO (According to the <i>Datu</i>)	Provision of learning schools in the sitio e.g. elementary school	Construction of school building/s and provision of assigned educators or teachers in the sitio	NCIP, DepEd, LCE, LSB, LGU, DBM	The children in the sitio are already going to school
Educational attainment of the members of the Umayamnon tribe in sitio Calacapan	Low number of participants with educational background	The Umayamnon tribe in sitio Calacapan are Mostly under elementary, high school attenders only and a number of those who	Revisiting of the IRR of the RA. 8371 or the IPRA Law with regards to its mandates regarding the	Review, amend, and strengthen the implementation of the IPRA law to decrease the number of uneducated IP members	House of the Senate, IPMRs, NCIP, DepEd,	Decreased number of Umayamnon tribe members who didn't attend school or continued schooling

		didn't attend school, (see matrix 3) and that they have difficulties in reading and writing.	educational rights of the Umayamnon Tribe in Sitio Calacapan.			
Demographic profile including educational background monitoring of the Umayamnon tribal community in the sitio of Calacapan, Cabanglasan, Bukidnon	No data available as to the number/ percentage of the Umayamnon tribe with regards to their educational background records	The DSWD or the NCIP didn't conduct any survey in the sitio	Consensus of the demographic profile of the Umayamnon tribe as to their educational level	Constant surveys must be conducted by the DepEd, NCIP, LGU, DSWD and other concerned offices	NCIP, LGU, DSWD, DepEd	There is already data's available regarding the educational status qou of the members of the Umayamnon tribe in Sitio Calacapan



CONCLUSION AND RECOMMENDATIONS

Conclusions

Based on the results and findings of the study, the researchers have the following conclusion/s:

1. The Umayamnon Tribe in Sitio Calacapan are not well informed or knowledgeable of their rights and privileges as members of the Indigenous Cultural Communities or Indigenous Peoples vis-à-vis their right to Education as mandated in the Indigenous People Rights Act of 1997 or Republic Act 8371 Sections 28, 30 and, 34.

2. There is a significant difference between the respondents' awareness of their right to Education and educational attainment. Further, this indicates that the Umayamnon tribe in Sitio Calacapan influences their awareness based on their highest level of educational attainment.

Recommendations

The following are the recommendations of the researchers based on the conclusions of the study:

First, to the Local Government Unit of Cabanglasan. Ensure that every time there is a floating national-level survey, Sitio Calacapan residents are included or that the remote areas under the jurisdiction of the Municipality are all reached.

Second, to the National Commission on Indigenous People. Propose and provide mechanisms to ensure inclusivity among all indigenous groups when providing educational services to these communities that would significantly develop their awareness of their right to Education. Always cooperate and communicate with the National Department of Education (DepEd) and Local Government Units. Further, fill in the accountability gaps to secure the ICC's/IP's availability of educational services to their communities further.

Third, to the Philippine Department of Education (DepEd). Ensure that the rights of the ICC/IPs regarding Education have an implementing mechanism that would catalyze its implementation, especially in the rural and remote areas that primarily reside with Indigenous Peoples'. Always cooperate and communicate with the National Commission on Indigenous People because they have the expertise and data when it comes to the vulnerable IPs.

Fourth, to Bukidnon's Indigenous Peoples' Mandatory Representatives (IPMRs). Utilize this study as a supplementary document in proposing development interventions for the Umayamnon Tribe in Sitio Calacapan concerning educational services in their community.

Lastly, to the other concerned government agencies, organizations, and non-governmental organizations, extend and provide educational services to the relevant communities, especially those residing with indigenous people, as this would significantly advance their awareness of their right to Education. Further, this would help the national Government capacitate these communities and develop their learning gaps.

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