



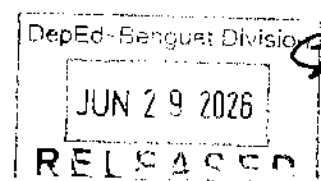
Republic of the Philippines
Department of Education
Cordillera Administrative Region
Schools Division of Benguet

25 June 2026

DIVISION MEMORANDUM
No. 241 s. 2026

**PILOT IMPLEMENTATION OF CURRICULUM INDIGENIZATION BASED
ON THE CULTURAL LEARNING STANDARDS**

To: OIC-Assistant Schools Division Superintendent
Chief Education Supervisors
Public Schools District Supervisors/District In-Charge
School Heads of Identified Schools
All Others Concerned



1. Pursuant to DepEd Order 32, s. 2015 adopting the Indigenous Peoples Education (IPEd) Curriculum Framework, the Schools Division of Benguet has implemented the contextualization of the curriculum through localization and has conducted various engagements with elders and stakeholders toward indigenization with the collective aim of making the curriculum relevant, meaningful and useful for learners and indigenous peoples' communities.
2. In line with Regional Memorandum No. 866, s. 2025, which provides guidelines for the utilization of the crafted Regional Cultural Learning Standards, SDO Benguet through the Curriculum Implementation Division (CID) conducted a three-day workshop on the Formulation of the Benguet Indigenized Curriculum last May 11-13, 2026.
3. As an offshoot of the said workshop, the process of indigenization based on the cultural learning standards provided clarity on the IPEd direction while initial outputs on indigenized curriculum were formulated.
4. Contextualized learning materials, which included local history and literature, were also prepared in previous years but these materials had not yet been fully embedded in appropriate lessons of the different learning areas.
5. To ensure a meaningful and successful implementation in the long term, pilot schools in the 14 districts were identified for the implementation of curriculum indigenization, preferably for Grade 3 in the elementary and Grade 11 in the secondary schools or including other grade levels, if feasible. The workshop outputs along with the formulated cultural learning standards shall be utilized as references for this start-up implementation.



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6. The following are identified as pilot implementing schools:

1. Topdac ES, Atok 2. Bakun Central School 3. Ampusongan NHS 4. Daclan ES, Bokod 5. Lengaoan-Wakin IS, Buguias 6. Binga ES, Itogon I 7. Alejo Pacalso Memorial NHS 8. Fianza ES, Itogon II 9. Manganese IS, Itogon II 10. Bio Modol ES, Kabayan	11. Kabayan Barrio ES, Kabayan 12. Tadayan ES, Kapangan 13. Kibungan CS, Kibungan 14. Madaymen NHS, Kibungan 15. Bahong ES, La Trinidad 16. Cabiten NHS, Mankayan 17. Guinaoang NHS, Mankayan 18. Palali ES, Sablan 19. Tuba Central School, Tuba 20. Luisa Becka ES, Tublay
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7. The guidelines for the implementation of curriculum indigenization and the Cultural Learning Standards are found in Enclosures 1 and 2.
8. Immediate dissemination of this memorandum is desired.

CARMEL P. MERIS
OIC-Schools Division Superintendent

Encl: As stated
References:

DepEd Order 62, s. 2011
DepEd Order 32, s. 2015
Regional Memorandum 866, s. 2025

/CID/AMD/mmm



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GUIDELINES ON THE PILOT IMPLEMENTATION OF CURRICULUM INDIGENIZATION BASED ON THE CULTURAL LEARNING STANDARDS

I. Rationale

Like in other schools divisions in the Cordillera, all the public schools in Benguet are considered IPed-implementing schools. Since 2011, DepEd institutionalized the Indigenous Peoples Education (IPed) program through DepEd Order 62, s. 2011 as a response to ensuring a right-based and culture-responsive education.

With the enactment of Republic Act 10533, otherwise known as the Enhanced Basic Education Act of 2013, the intentions of DO 62 s. 2011 were officially embraced with the provisions that the K-12 curriculum must be contextualized, culture-sensitive, and culture-responsive. In view of this provision, IPed was seen as the implementation of the K to 12 Curriculum in schools belonging to IP communities, provided curriculum contextualization embraces the relevant Indigenous Knowledge Systems and Practices (IKSPs).

Along with the implementation of the then Mother Tongue Based-Multi-Lingual Education (MTB-MLE), SDO Benguet embarked on a series of consultations with elders resulting into the crafting of the Division IPed Curriculum Framework in 2014. The document soon became an important guide for the localization and indigenization of the curriculum in the division.

A review by the elders in 2019, however, uncovered limitations of the document. For one, the document stressed more on the indigenous beliefs and practices such as rituals, which only few elders are familiar with and may not be relevant in the context of the present situation. The supposed IP knowledge and values were overlooked. This realization later inspired the formulation of the Benguet Cultural Learning Standards (CLS), containing the important IP knowledge and values which are still relevant at present.

Aligned with the crafted Regional CLS of the DepEd-Cordillera Administrative Region (CAR) as per Regional Memorandum 866. S. 2025, the Benguet CLS revolves around the core values related spirituality, reverence, stewardship, wisdom, equity, and equality which remain relevant at present. Grounded on earth-based or land-based philosophy and worldviews, these IP core values were the driving force toward sustainability long before the United Nations popularized the concept of sustainable development and later formulating so-called Sustainable Development Goals.

Aside from the formulation of the CLS, other recent initiatives of SDO Benguet related to IPed include the establishment of functional and sustainable heritage centers in schools called *Tawid* Centers. As part of the school learning resource center, the Tawid Centers provide opportunities for teachers to enrich their contextualized lessons by enabling learners to master learning competencies as they articulate these in the context of their communities. Moreover,

SDO Benguet embarked on the collections of local literature and history as important references for localization and indigenization of lessons.

The pilot implementation of curriculum indigenization based on the CLS is therefore seen as a significant step to help the Benguet teachers and learners sustain and nurture their identity. Along with the goal of producing holistically developed Filipinos with 21st century skills, education in Benguet must also be contributory to producing a generation who are *nanemneman* or *nadnunan*. *Nanemneman* in Kankanaey or *nadnunan* in Ibaloy, Kalanguya and Karao means that our learners should be endowed with the wisdom of their past and embrace the land-based values related to spirituality, stewardship, reverence, equity, and equality.

II. Definition of Terms

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.

Core Values are the major cultural values that influence and shape the behavior of the indigenous peoples in Benguet. These refer to the indigenous values of *Inayan* of the Kankanaey, *Sintil* of the Ibaloy, *Gayyo* of the Kalanguya, and *Uljon* of the Karao IPs which are all related to spirituality, stewardship, reverence, equity/fairness/equality and wisdom as described in Regional Memorandum 866, s. 2025.

Cultural learning standards refer to the important teachings, values, and norms of the indigenous peoples' communities which are considered relevant, meaningful, and useful for the present generation as they revitalize their cultural identity.

Indigenous Knowledge Systems and Practices (IKSPs) encompass the collective wisdom, innovations, and beliefs of Indigenous communities, developed through long-term interactions with their environment. These systems are deeply rooted in cultural traditions and are transmitted through generations via oral traditions, rituals, and social practices. They include a holistic understanding of the natural world, emphasizing sustainability and the responsible stewardship of resources

Learning resources encompass a wide range of materials and tools used to facilitate education and enhance the learning experience. These can include textbooks, digital content, multimedia, and interactive platforms. Indigenous learning resources, specifically, are materials that incorporate Indigenous knowledge, perspectives, and methods. These resources often emphasize the importance of land, community, and cultural practices, and can include oral

traditions, stories, ceremonies, and land-based education. They aim to provide culturally relevant education that respects and integrates Indigenous ways of knowing and learning

III. Scope and Coverage

This memorandum shall cover the identified pilot implementing schools and other would-be identified additional implementing schools in the Schools Division of Benguet.

The guidelines shall provide direction on the preparation of appropriate lessons embedding aspects of culture, local history, heritage, and indigenous knowledge systems and practices (IKSPs).

IV. Implementation Guidelines

A. Mechanisms for Institutionalizing the Cultural Learning Standards

- 1) Pilot implementing schools shall prioritize creating a learning space that is not only physically safe and conducive to learning but also deeply respectful of Indigenous culture and traditions. This includes incorporating traditional design elements, utilizing culturally appropriate colors and symbols in the learning environment. The goal is to create a learning environment that is not only functional but also celebrates and affirms the unique cultural identity of the Benguet indigenous peoples. This includes improving the functionality and sustainability of the school *Tawid* (heritage) Center.
- 2) School heads and teachers shall collaborate with concerned elders and the community for their commitment to support IPed. As such, a functional Council of Elders shall be organized in the school to complement school-based management.
- 3) The school heads and teachers shall continuously collaborate through Learning Action Cell (LAC) sessions to cultivate and nurture their culturally responsive outlook and perspectives. LAC sessions may focus on the following:
 - a) Mapping of learning competencies in the different learning areas that are appropriate for embedding aspects of IKSPs, culture, history, and heritage; and
 - b) Sharing of contextualized lessons and other learning resources.

B. The Process for Curriculum Indigenization

- 1) Review the core values of Spirituality, Stewardship, Reverence, Wisdom, and Equity/Equality/Fairness as found in Regional Memorandum 866, s. 2025. Consider the context in Benguet and its specific application. Relate these with the cultural values of *inayan*, *sintil*, *gayyo*, and *uljon*.
- 2) Review the Regional Cultural Learning Standards along each of the core values of Spirituality, Stewardship, Reverence, Wisdom, and Equity/Equality/Fairness.

- 3) Identify community practices, activities, and norms which are related to each core cultural value.
- 4) Formulate the community competencies or shared expectations for the learners of the K to 12 Program.
- 5) Map the learning competencies in the different learning areas by which these community competencies could be embedded.
- 6) Prepare contextualized lesson plans as applicable in appropriate lessons of a particular learning area.

As applicable for pilot implementation, schools shall only implement processes numbered 5 and 6 because steps numbered 1-4 were initially accomplished after the formulation of the Cultural Learning Standards.

C. Support and Technical Assistance

The Curriculum Implementation Division (CID) through the IPed Focal Person, other Education Program Supervisors, Public Schools District Supervisors/District In-Charge, and concerned District IPed Focal Persons shall provide continuous technical assistance to ensure the successful pilot implementation of the program.

D. Utilization of Contextualized Learning Materials

Implementing schools shall utilize available local learning resources such as local stories, local and school history, heritage materials, and among others to contextualize their lessons even through localization. The following specific materials are strongly recommended as references for the contextualization of appropriate lessons:

- 1) People's History of Benguet
- 2) Encyclopedia of Benguet Indigenous Knowledge
- 3) Compilation of Local Literature
- 4) Municipal and School History

V. Monitoring and Evaluation

The Division Monitoring and Evaluation Committee, in coordination with the Curriculum Implementation Division (CID), shall conduct periodic monitoring and evaluation of the pilot implementation. Documentation of best practices and lessons learned shall serve as inputs for the subsequent division-wide implementation of curriculum indigenization.

VI. Effectivity

This memorandum shall take effect immediately upon issuance.

THE BENGUET CULTURAL LEARNING STANDARDS AND THE TENTATIVE INDIGENIZED CURRICULUM

I. Background

The crafted Regional Cultural Learning Standards as embodied in Regional Memorandum 866, s. 2025 was a product of collaborative endeavor among elders and educators from the eight (8) Schools Divisions of the Cordillera Administrative Region (CAR). Guided by the time-tested earth-based philosophy and worldviews of the region's indigenous peoples, the Regional CLS consolidated the similarities and diversities of the cultural values of the different Cordilleran IP groups into five core values: SPIRITUALITY, STEWARDSHIP, WISDOM, REVERENCE, and EQUITY/EQUALITY/ FAIRNESS.

For context and emphasis, these thematic and regional core values are specifically manifested in the cultural values of the Benguet Indigenous Peoples – the *Ibaloy*, *Kankanaey*, *Kalanguya* and *Karao*. While an analysis of the culture situation in the Cordillera shows that Benguet appears to be the most assimilated due to colonization and integration to the mainstream society since the American occupation, today's Benguet generation still maintained certain aspects of their indigeneity like their local languages, sense of being a community, and a growing interest of asserting their inherent rights to their ancestral domain. In fact, Benguet is the only province in the country where all its municipalities were awarded with Certificates of Ancestral Domain Title (CADT). Each Benguet town has its medium to long-term Ancestral Domain Sustainable Management Plan which also supports the implementation of Indigenous Peoples Education (IPed).

And through the IPed program, culture bearers and educators agree on one common goal: the need to revitalize the Benguet identity. In a series of workshops, Benguet educators and elders wanted the younger generations to be *nanemnemam* or *nadnunan*. *Nanemnemam* in Kankanaey or *nadnunan* in Ibaloy, Kalanguya and Karao means that our learners should be endowed with the wisdom of their past and embrace the land-based values and perspectives related to *INAYAN* of the *Kankanaey*, *SINTIL* of the *Ibaloy*, *GAYYO* of the *Kalanguya*, and *Uljon* of *Karao* IPs. These cultural values are found to be equally related to the core values of spirituality, stewardship, reverence, and equity and equality as described in the Regional Cultural Learning Standards.

Inayan is both a worldview and a moral compass which ensured sustainability, peace, and harmony among the Kankanaey IPs for generations because of the belief that one's action will always have reactions. Owing to a deep reverence to a Supreme Being and unseen beings guarding the ancestral domain, the IPs ought to do good and not to harm other people or abuse the use of resources. To do otherwise would result to a curse and painful consequences.

Sintil refers to the value of caring and sharing among the *Ibaloy* IPs. With a deep personal sense of concern for others also called *semek*, especially relatives and members of the community, the Ibaloy IPs embody a culture of sharing and caring.

Gayyo is the highest among the hierarchy of values among the Kalanguya IPs. Demonstrated in both words in action, the value of *gayyo* nurtures every Kalanguya to prioritize the common good and ensure harmonious relationship among members of the community.

Uljon refers to the worldview of the Karao IPs that values their relationship with the Supreme Being, family, and fellow members of the community. They have a strong sense of a community spirit, believing that strong relationship and collaboration are they keys for a harmonious and peaceful community.

II. Relevant Benguet Indigenous Worldviews as Basis of Cultural Learning Standards

Spirituality

1. There exists a Supreme Being (Diyos/*Kabunian*//*Adi Kaila*) who created everything.
2. Everything on Earth is spirited and interrelated.
3. The fear of the Supreme Being (Diyos/*Kabunian*/*Adi kaila*) set one's spiritual and moral compass (*Inayan*).

Stewardship

4. Everyone is a mere steward of God's creation.
5. One's cultural identity is rooted in the ancestral domain (Being *te-eng*, *kapakdean*).
6. Wellness is an outcome of love and care for oneself, family, and environment (*sintil*).
7. Resources, including time, effort, food, money, are deeply valued (*ayyew/kasifa*).
8. Sustainable agricultural practices in the community ensure food security while preserving the ancestral domain.
9. Disaster preparedness is complemented by being observant of natural signs and occurrences.
10. Be content with what you have (*taan, uya*).
11. Land and other natural resources are meant for the common good of all generations.

Wisdom

12. Skills, knowledge, and wisdom are gained from experiences.
13. Relevant customary laws and practices (*tungtongan/pantutongtong*) are crucial for maintaining peace, unity and harmony in the family and community.
14. Traditional dances, music and arts are part of cultural identity (*yayaw, sadong/sarong*)
15. Time-tested traditional beliefs, norms, and practices are full of life's lessons.
16. Important values and age-old wisdom could be transmitted to the younger generations through storytelling, riddles, puzzles, and the like (*dad-at, baddiw, day-eng*)
17. Acts of goodness, gratitude, obedience, and humility bring blessings.
18. Age-old wisdom, knowledge and values are transmitted when the younger generation properly listens to elders.

Equity/Equality/Fairness

19. Unity and peace prevail because of a culture of caring and sharing by each member of the family and the community (*sintil/semek, uljon, gayyo*).

20. Conflicts and disagreements cannot be avoided, and the role of a peacemaker or conciliator is important (*tongtong/pankakalian*).
21. People ought to be resourceful and help each other (*adduyon/alluyon/ubbo*).
22. The love of work gives one a sense of responsibility and accountability (*sedo, masdo*).
23. Every member of the community is valued (*watwat, sagaok*).
24. Community justice is restorative rather than punitive (*tongtong*).

Reverence

25. Parents and elders are highly respected.
26. Doing harm to others and abusing nature will have a serious consequence (*Paniyew/Pijew/Lawa*).
27. Being God-fearing ensures blessings and long life (*Inayan, egyat si adi Kaila*).

III. Tentative Community Learning Competencies

A. Spirituality

1. Shows sincere faith/belief in a Supreme Being/Divine Creator.
2. Recognizes, respects, and appreciates human beings and nature as interrelated/interconnected entities endowed with spirit by the Supreme Being/God.
3. Demonstrates respect for all creations of God/Supreme Being.
4. Engages in worthwhile spiritual activities.
5. Respects sacred places and the religious beliefs of others.
6. Demonstrates curiosity and willingness to learn about other ways to express spiritual life.

B. Stewardship

1. Demonstrates deep understanding and respect that humanity is part of the ancestral domain (land and nature) where both mutually exist, share, and sustain growth and life.
2. Protects/safeguards land and resources with the principle of commonality.
3. Engages in practices that promote sustainability and protection of natural resources.
4. Gives importance to disaster preparedness by being observant of natural signs and occurrences.
5. Develops a sense of awareness and responsibility on how the land and resources would sustain life today and in the future.

C. Wisdom

1. Demonstrates knowledge of oneself and engagements in one's culture.
2. Develops a deep love for learning and continuous improvement of oneself.
3. Analyzes and evaluates moral dilemmas and reflects on the impact of their decisions on individuals and the community.
4. Engages in activities that value the wisdom of forebears and elders.
5. Articulates the humble beginnings and important heritage of their community.
6. Investigates and innovates indigenous knowledge (Project RISE)

D. Equity and Equality

1. Respects community consensus in decision-making.
2. Demonstrates an understanding of civic responsibility by identifying and exemplifying the characteristics of law-abiding citizens.
3. Demonstrates deeds for the common good of the community.
4. Believes that social justice is reconciliatory and restorative.
5. Gives importance to the culture of caring and sharing in the community.

E. Reverence

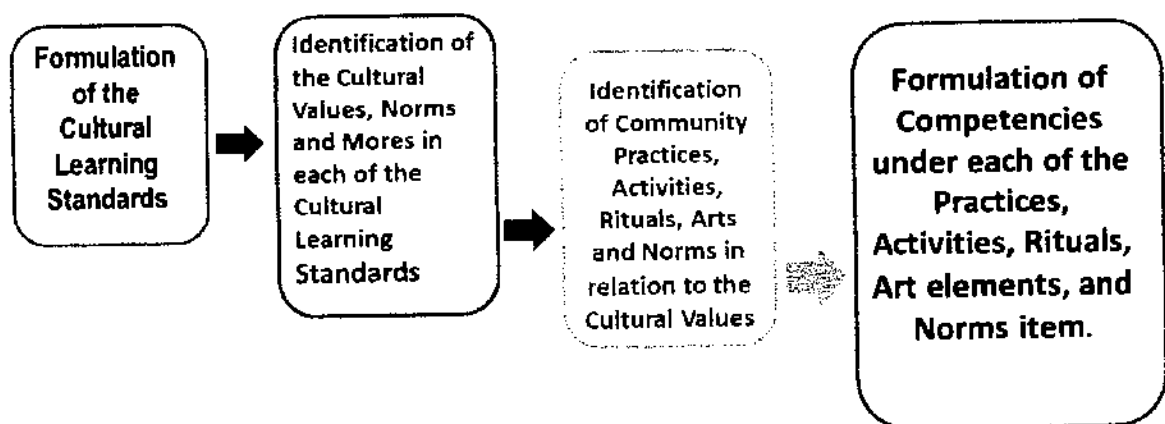
1. Internalizes honor and respect for the advice and counseling of elders and parents.
2. Shows empathy and good interrelationship with people and all community members regardless of gender, interest, traditions, and beliefs.
3. Demonstrates care and positive interrelationship with family, neighborhood, associates, and visitors.
4. Recognizes and respects people from different economic, social, and cultural backgrounds.
5. Develops strong connections with their cultural roots.

IV. Interface with the Revised K to 10 Curriculum and the Strengthened Senior High School Curriculum

The formulation of the tentative Benguet Indigenized Curriculum underwent the process as illustrated below based on the lecture paper of Belmer F. Yano, IPEd Consultant, presented in 2025:

Process for Curriculum Indigenization

Indigenous Peoples Education Program Development



As a crucial step, pilot implementing schools can interface the IP community competencies into the K to 10 Revised Curriculum and the Strengthened Senior High School (SSHS) Curriculum through the following steps:

- 1) Map and identify learning competencies from the different learning areas and grade levels found in the DepEd Curriculum Guides, which the IP community competencies could be embedded/interfaced.
- 2) Specify related content and context.
- 3) Design appropriate lessons guided by the instructional design framework (IDF) pursuant to DepEd Order No. 16, s. 2026 and reiterated by Division Memorandum No. 214, s. 2026.
- 4) Design indigenized lesson plan. The learning contexts may influence the appropriate learning space/environment, teaching-learning process, and assessment
- 5) Reflect on the teaching experience, which may be the focus of Learning Action Cell (LAC) sessions among teachers and school instructional leaders.

References:

- 1) *Regional Memorandum No. 866, s. 2025*
- 2) *Nationally Consolidated Outline for Cultural Learning Standards as major output during the National Convergence of IPed Elders on December 1518, 2025, held in Luna, Apayao.*
- 3) *Workshop Outputs during the Division Workshop on the Formulation of the Benguet Indigenized Curriculum, May 11-13, 2026.*
- 4) *Outputs of three series of Division Workshops on the Formulation of the Benguet Cultural Learning Standards in 2024 and 2025.*