



Republic of the Philippines
Department of Education
Region VII, Central Visayas
DIVISION OF CITY SCHOOLS – TAGBILARAN CITY
City of Tagbilaran



September 25, 2018

DIVISION MEMORANDUM

No. JSX s., 2018

**ACCURATE RECORDING OF INDIGENOUS PEOPLE'S (IP) LEARNERS IN THE
LEARNERS INFORMATION SYSTEM (LIS) AND BASIC EDUCATION
INFORMATION SYSTEM (BEIS)**

TO: Schools Division Superintendents
Division Planning Officers
All Others Concerned

1. Pursuant to Regional Memorandum No. 0707, s. 2018, the Department of Education, through the Planning Service seeks to strengthen the accuracy of recording data on learners who are members of **Indigenous Peoples (IP) communities or IP Learners** in Learners Information System (LIS) and accordingly, in the learner's data consolidated in the *Basic Education Information System (BEIS)*. It has been noted that there continue to be misconceptions about the acronym "IP" and questions about IP learners that need to be clarified to ensure the accuracy of IP learner's data.
2. Kindly refer to the attached file for more details.
3. For the information and proper guidance of all concerned.


VIRGINIA C. ZAPANTA, Ed. D., CESO V
Schools Division Superintendent



Republic of the Philippines
Department of Education
REGION VII, CENTRAL VISAYAS

Policy, Planning and Research Division

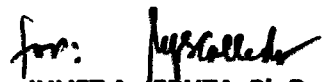
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REGIONAL MEMORANDUM
No. **0707** s. 2018

ACCURATE RECORDING OF INDIGENOUS PEOPLES' (IP) LEARNERS IN THE LEARNERS INFORMATION SYSTEM (LIS) AND BASIC EDUCATION INFORMATION SYSTEM (BEIS)

TO: Schools Division/City Superintendents

1. The Department of Education, through the Planning Service seeks to strengthen the accuracy of recording data on learners who are members of **Indigenous Peoples (IP) communities or IP Learners** in the *Learners Information System (LIS)* and consequently, in the learner's data consolidated in the *Basic Education Information System (BEIS)*. It has been noted that there continue to be misconceptions about the acronym "IP" and questions about IP learners that need to be clarified to ensure the accuracy of IP learner's data.
2. Relative to this, the following briefer regarding **Frequently Asked Questions in Recording Indigenous Peoples (IP) Learners** is being disseminated to provide guidance in answering the data fields in the LIS about IP learners and their ethnicity.
3. Field personnel involved in recording LIS data (**Planning Officers, IPED Program Focal Persons, School Heads, Class Advisers, and LIS Coordinators**) are strongly advised to study the briefer and disseminate it to ensure the accuracy of data gathered regarding IP learners.
4. For your guidance and immediate action.

for: 
JULIET A. JERUTA, Ph.D., CESO IV
Director IV *plg*

JA/STJ/MCD/RPT

FREQUENTLY ASKED QUESTIONS IN RECORDING WHO ARE INDIGENOUS PEOPLES (IP) LEARNERS

This document intends to provide guidance in noting down learners who are Indigenous Peoples (IPs) and belong to Indigenous Cultural Communities (ICCs) as needed for the Learners Information System (LIS) and the Basic Education Information System (BEIS).

According to the Indigenous Peoples Rights Act (IPRA) or Republic Act 8371, Indigenous Peoples (IPs)/Indigenous Cultural Communities (ICCs):

refer 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, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and cultures, became historically differentiated from the majority of the Filipinos. ICCs/IPs 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.

To properly apply this definition and respond to other queries, this document is being provided.

What is ethnicity?

Ethnicity refers to the learner's cultural background and roots largely based on ancestry (e.g., parents, grandparents) and shared cultural upbringing.

In the Philippine context, there are ethnicities or cultural communities that are considered IPs (e.g., Ayta, Ati, Ivatan, Kankanaey, Mandaya, Tboli) and there are ethnicities or cultural communities that are not considered IPs (e.g., Tagalog, Kapampangan, Ilocano, Cebuano, Surigaonon, Ilonggo).

Why is it important to be accurate regarding ethnicity data on IP learners?

Every child has the right to an identity and nationality. The correct recording of one's ethnicity is a fundamental aspect of a learner's identity. It has a bearing on program implementation and the design of the teaching-learning process because lessons can be developed in relation to the socio-cultural background of learners.

Is it DepEd who identifies who are IPs?

It is the right of the IP learners and the IP communities to identify and declare who is an IP, while it is the obligation of DepEd to record it accurately in relation to its education mandate. DepEd personnel should not decide on who are to be considered IP learners even if based on data of other agencies. The data of other agencies shall be considered only as a secondary reference; the main source of information is the learner and the community to which the learner belongs to.

Does IP mean indigent person/pupil/people?

No, IP stands for Indigenous Peoples, not indigent persons. Indigent is related to the economic status of a person whereas Indigenous Peoples is related to the cultural dimension of a person. It is possible that an IP is indigent, but not all IPs are indigent, in the same way that not all indigent are IPs.

Are 4Ps beneficiaries IPs?

Not all 4Ps beneficiaries are IPs and it is also possible that there are IPs who are not 4Ps beneficiaries. Please do not use the 4Ps list as a primary basis for the identification of IPs.

While DSWD does have a Modified Conditional Cash Transfer (MCCT) Program specific for IPs, the list of these beneficiaries should not be used as the main reference in determining the ethnicity or IP identity of learners.

Can language be used as a reliable basis for determining if the learner is an IP?

No, it is possible for an IP learner not to speak the language of the IP community one belongs to due to circumstances (e.g. grew up in an area where the language of their IP community is not spoken). Not speaking the community's language does not mean the IP learner is not an IP anymore. (e.g., an Ayta learner raised in Manila may not anymore be fluent in the language of the community but the community considers the child as an Ayta and a member of their community).

Who are Indigenous Peoples (IPs) in the Philippine context?

IPs/ICCs in the Philippines are cultural communities that have, in varying degrees, maintained until today their way of life, their customary governance systems, their Indigenous Knowledge Systems and Practices (IKSPs), and even spiritual traditions which have been practiced and passed on from one generation to another since the pre-Hispanic times. They also remember, as a community, the specific geographical area in the country which has been the home of their community since time immemorial.

There are more than 100 cultural communities in the country that are considered IPs/ICCs. The term IPs can be used to refer to a person (e.g., the IP learner) or to the cultural community as a whole (e.g., the Ayta in Zambales are IPs). It can also be used as a general term when pertaining to a group of people who are of various IP ethnicities.

At the community level, there are various terms encountered that pertain to IP groups in particular regions. In Mindanao, the term *lumad* has been popularized as a general term for cultural communities that are considered IPs. Please take note, *lumad* is not the name of the group or ethnicity. The ethnicity is the specific name of the group (e.g. Tagakaulo, Blaan). In Filipino-speaking areas, the term *katutubo* is the equivalent of *lumad*. Again, *katutubo* is not the ethnicity.

In the Northern Luzon, a general term being used is Igorot. Again, Igorot is not the ethnicity, the ethnicity is Tawali, Kankanaey, Isnag, to name a few. In Mindoro island, the general term is Mangyan, the specific name of the group needs to be asked (e.g., Hanunuo, Buhid, Iraya).

How can we ascertain the IP identity of a learner?

Before ascertaining if there are IP learners in the school or class, it will be useful to know if there are cases of bullying or discrimination against IPs in the school or wider community. If there are such cases, it is possible that some learners including their parents, will hesitate to reveal their ethnic identity (e.g., identifying as Ilocano or Bisaya instead of their own cultural group). In such cases, determining ethnicity will have to be done in a sensitive manner.

Whatever the situation, it is useful to seek out the assistance of recognized community elders or leaders in the process of ascertaining who of the learners are IPs. As stated in the definition in IPRA, a person may identify to being an IP (self-ascription) but it has to be checked with the community itself (ascription by others) since being an IP means having parents and other relatives in that particular cultural group.

Learners will not be familiar with the term "IP" but will most likely be familiar with the specific ethnicity or name of the IP cultural community in their area.

If one of the parents of the learner is an IP and the other is not, is the child an IP?

Yes, the learner is considered an IP. For as long as the learner has IP ancestry on either side of his/her parentage, the learner is considered an IP.

If the learner does not know that s/he is an IP, what do we do?

Please discuss with the parents and recognized elders or leaders of the community the learner belongs to.

If the learner denies being an IP but community knowledge affirms that the learner is an IP, will the learner be recorded as an IP?

Yes, the learner will be recorded as an IP. However, it will be necessary to undertake certain steps to assure the learner that there is nothing to fear in revealing his/her ethnic identity.

If the learner belongs to an IP group as ascertained by parents and/or the community the learner belongs to but the learner does not know the community's language and cultural practices, will the learner be recorded as an IP?

Yes, the learner will be recorded as an IP.

For further inquiries, please coordinate with your Division or Regional IP Education Focal Person. You may also communicate with the IP Education Office (IPsEO) at (02)633-7212 and ipseo@deped.gov.ph.