

# Indigenous Peoples' Rights Act of 1997: Students' awareness and their participation in community extension programs

Binagen, Juliekhari D. ✉

Divine Word College of San Jose, Philippines ([juliekharbinagen583@gmail.com](mailto:juliekharbinagen583@gmail.com))

Pilaro, Ashley Faye C.

Fernandez, Angelo Santino C.

Gaco, Ashley Jasmine Faith O.

Ysug, Jayrald J.

Jambaro, Danica Mae

Valdez, Erna Joy T.



ISSN: 2243-7770  
Online ISSN: 2243-7789

OPEN ACCESS

Received: 24 February 2026  
Available Online: 2 April 2026

Revised: 27 March 2026  
DOI: 10.5861/ijrsm.2026.26021

Accepted: 30 March 2026

## Abstract

This study was conducted to determine the level of awareness of senior high school students regarding the Indigenous Peoples' Rights Act of 1997 and to determine the relationship between their awareness and participation in community extension programs related to Indigenous Peoples. The researcher utilized a descriptive-correlational research design and a validated researcher-made questionnaire consisting of 25 items, which was distributed to 200 students. The findings revealed that the students have a high level of awareness of the Indigenous Peoples' Rights Act of 1997. Likewise, the extent of their participation in community extension programs was found to be high, particularly in donation, gift-giving, and outreach. Furthermore, the results showed a significant relationship between students' level of awareness and their participation in community extension programs. The findings show that increased awareness of Indigenous Peoples' rights may lead to greater student involvement in activities that support Indigenous peoples. Also, the findings indicate that students with higher levels of IPRA awareness tended to participate more in community extension programs through donations, gift-giving, and outreach activities in support of Indigenous Peoples. Thus, this study recommends that school administrators and community extension personnel may encourage students to participate in community extension programs, such as donation, gift-giving, outreach programs, or forums and seminars with indigenous peoples, by providing platforms and resources to plan and implement activities during school events, club meetings; facilitating partnerships with local Indigenous communities or NGOs to ensure valuable participation; offering mentorship, guidance, and feedback to ensure student initiatives are organized

effectively and are culturally respectful.

**Keywords:** community extension programs, Indigenous Peoples' Rights Act of 1997, student awareness, outreach programs, student involvement

## **Indigenous Peoples' Rights Act of 1997: Students' awareness and their participation in community extension programs**

### **1. Introduction**

The rights and participation of Indigenous Peoples (IPs) in governance in the Philippines are recognized through the Indigenous Peoples' Rights Act of 1997, which provides mechanisms to ensure that Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) are represented in decision-making processes. This is supported by the study of Villanueva et al. (2017), which discusses one such mechanism: the Indigenous Peoples Mandatory Representative (IPMR). The IPMR serves as the official representative of IP communities in local legislative councils and advocates for their interests and welfare. However, despite the presence of such institutional mechanisms, Indigenous Peoples (IPs) worldwide continue to be deeply marginalized in political, social, and economic spheres. As noted by Natividad et al. (2024), international frameworks promote Indigenous rights, yet many IPs remain underrepresented. They face limited access to services and struggle to preserve their culture. Throughout the Philippines, these global challenges are also evident, given that Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) comprise an underserved portion of the population.

In 1997, the Philippine government enacted Republic Act No. 8371, the Indigenous Peoples' Rights Act (IPRA). It was created to address historical injustices and institutional discrimination. The law formally recognized IPs' rights to ancestral domains, self-governance, cultural integrity, and social justice. Furthermore, the state was mandated to protect these rights. Inclusive programs within education, health, and development are intended to support these goals. As emphasized by Monfred & Martinez (2023), the IPRA gained international recognition for its detailed approach, as it positioned the Philippines as Asia's legislative leader in Indigenous rights protection. While the IPRA holds significant promise, its implementation remains a persistent challenge. This impact has been limited due to insufficient information dissemination, inadequate public education, and weak community-level engagement. As Eduardo & Gabriel (2021) noted, many Indigenous communities are unaware of their legal rights, thereby reducing their ability to assert claims and benefit from state protection. Consequently, the promise of IPRA has largely remained even two decades after its enactment.

Educational institutions serve as a cornerstone for promoting awareness, civic responsibility, and cultural sensitivity. In this context, Divine Word College of San Jose (DWCSJ), a Catholic institution rooted in social mission, has conducted initiatives, specifically the Mangyan Education Center. Through this outreach program, the institution provides access to education for Indigenous people while cultivating intercultural understanding among students. Despite the encouragement provided by these programs, evidence on whether students' awareness of IPRA directly influences participation in community extension activities remains limited. This disconnect between students' awareness of the Indigenous Peoples' Rights Act of 1997 and its influence on participation in community extension highlights a critical gap in both research and practice. Moreover, no study has examined how students' awareness of the IPRA of 1997 may influence their participation in initiatives supporting Indigenous communities in the local context of DWCSJ.

This study aimed to fill that gap by determining how awareness of the Indigenous Peoples' Rights Act of 1997 influences participation in community extension programs among Senior High School students of DWCSJ. By determining this relationship, the study sought to contribute to improving civic education, developing culturally responsive programs, and promoting deeper student engagement in Indigenous advocacy.

**Statement of the Problem** - This study aimed to determine the level of awareness of Senior High School students on the Indigenous Peoples' Rights Act of 1997 and its relationship to their involvement in community extension programs and initiatives concerning Indigenous peoples. Specifically, the researchers sought to answer the following questions: (1) What is the level of awareness of senior high school students of Divine Word College

of San Jose regarding the Indigenous Peoples' Rights Act of 1997? (2) What is the extent of participation in community extension programs related to Indigenous Peoples, in terms of donation, gift-giving, and outreach programs? (3) Is there a significant relationship between students' level of awareness of the Indigenous Peoples' Rights Act of 1997 and their participation in the community extension programs of Divine Word College of San Jose?

**Significance of the Study** - The researcher believed that the study's outcome could bring significant benefits to several groups of individuals and sectors within the community. Primarily, students may benefit from this as it encourages them to reflect on their understanding and respect for the rights of Indigenous Peoples. It motivates them to actively participate in community extension programs that facilitate awareness and support for Indigenous communities. Furthermore, Indigenous communities can raise students' advocacy and awareness regarding benefits for Indigenous Peoples, which can help protect and promote their welfare and rights. In addition, educators can gain valuable insights into Indigenous rights, enabling them to help schools develop programs that encourage students to engage in community extension activities. Moreover, school administrators can use the findings to improve policies and initiatives that promote collaboration between the school and Indigenous communities. Similarly, the community may benefit from implementing the study to build strong relationships and partnerships between educational institutions and Indigenous groups, fostering support and growth. Finally, future researchers may find the study's results beneficial, as they can serve as a valuable reference. This study provides a basis for further research and offers ideas for students who aim to conduct a similar study.

**Scope and Delimitation of the Study** - This study aimed to determine the level of awareness of the Indigenous Peoples' Rights Act of 1997 among the Senior High School (SHS) students of the Divine Word College of San Jose and to examine its relationship to their involvement in community extension programs, with a focus on areas that concern Indigenous Peoples (IPs). The study covered Grade 11 and Grade 12 students enrolled in the 2025-2026 school year. The study assessed their knowledge of the Indigenous Peoples' Rights Act of 1997, their awareness of Indigenous peoples' rights, and whether that awareness motivated them to participate in a community extension program. The study was limited to Grade 11 and 12 students, thereby excluding insights from Junior High School students, college students, and faculty members, who may also have relevant perspectives.

## 2. Methodology

**Research Design** - This study employed a descriptive-correlational research design to determine the relationship between the level of awareness of the Indigenous Peoples' Rights Act (IPRA) of 1997 and participation in community extension activities among Senior High School students of Divine Word College of San Jose. The descriptive component assessed the level of awareness of the IPRA among the students, as well as the extent of their participation in community extension activities, specifically through donations, outreach programs, and gift-giving. Meanwhile, the correlational design was used to test whether students' awareness of the IPRA is significantly related to their level of participation in these community extension activities.

**Respondents of the Study** - The students of the Divine Word College of San Jose were the respondents of the study, especially the senior high school students enrolled in the 2025-2026 academic year. Those students were enrolled under the academic tracks of Humanities and Social Sciences (HUMSS), Accountancy and Business Management (ABM), and Science, Technology, Engineering, and Mathematics (STEM). These students were the respondents of the study because they consistently participated in community extension programs, such as donations, outreach, and gift-giving, to help the Indigenous Peoples (IPs) community. Their participation, activities, and understanding of the Indigenous Peoples Rights Act of 1997 (IPRA) provided relevant information that addressed the study's objectives. A sample size calculation was conducted using Raosoft's Sample Size Calculator with a 95% confidence level, a 5% margin of error, and a 50% population proportion. Of the total population of 412 Senior High School students, 200 respondents were the required sample size. The sample was proportionally allocated to Grade 11 and Grade 12 students to ensure fair representation of both academic levels.

**Research Instrument** - The primary research instrument for this study was a researcher-made questionnaire designed to gather data on senior high school students' awareness of the Indigenous Peoples' Rights Act (IPRA) of 1997 and their participation in community extension activities. The questionnaire was divided into two sections, and it was composed of twenty-five (25) questions. The items in this section were constructed using a four-point Likert scale, allowing respondents to indicate their degree of agreement or knowledge. The first section determined the awareness of the IPRA. This section focused on determining the respondents' level of awareness, understanding, and attitudes toward the Indigenous Peoples' Rights Act of 1997. It includes statements designed to measure students' familiarity with the provisions of the IPRA, their understanding of the rights guaranteed to Indigenous Peoples, and their perception of the IPRA's importance in promoting equality and cultural preservation. The second section aimed to determine the extent of students' participation in community extension activities related to Indigenous Peoples. It included items that measure the frequency of donations, level of involvement in outreach programs, and participation in gift-giving or volunteer initiatives organized by the school or other organizations. The purpose of this section was to determine how actively students engaged in community extension programs that supported or involved Indigenous communities. The research questionnaires underwent expert validation by three specialists in the field of research and education. Each indicator was determined to ensure transparency, relevance, and appropriateness to address the study's objectives.

**Data Gathering Procedure** - A formal request letter was submitted to the senior high school coordinator and the school principal of Divine Word College of San Jose to ask for approval to conduct the study. The researchers prepared a researcher-made questionnaire. Once approved, the validated survey questionnaires were distributed personally to the selected senior high school students. To uphold ethical standards, the researchers began by clarifying the purpose of the study, guaranteeing the confidentiality of responses, and emphasizing that participation was voluntary. To ensure the accuracy of the results, the researchers closely monitored the method and addressed any questions or concerns from participants. After allowing sufficient time for the survey questionnaires to be completed, they were collected and reviewed to ensure they were filled out completely. It took 3 days to complete the data-gathering procedure. The gathered data was then organized and encoded for analysis.

**Statistical Treatment of the Data** - The weighted mean was utilized to determine the level of students' awareness of the Indigenous Peoples' Rights Act of 1997 (IPRA) and the extent of their participation in community extension programs. Moreover, Pearson's R Moment Correlation Coefficient was used to test the relationship between the two main variables: students' awareness of IPRA and their participation in community extension activities. This inferential statistical tool measured the degree and direction of the relationship between independent and dependent variables.

**Ethical Considerations** - This study adhered to the ethical standards and the general principles of research ethics. Before obtaining consent, researchers ensured that respondents were informed of the study's objectives, procedures, and confidentiality standards. To ensure the respondents' understanding and right to decline at any time without consequence, a letter of informed consent was provided. As researchers upheld ethical standards, all data collected was handled with strict confidentiality and used solely for academic purposes. Personal information was never revealed, and all responses were securely accumulated and accessible only to the researchers. Under the supervision of the research adviser, the researchers also ensured cultural sensitivity and respect, especially when talking about topics related to Indigenous Peoples' rights and community participation. Approval from the school administration and relevant authorities was obtained before data collection to ensure compliance with institutional ethical guidelines.

### 3. Results and Discussions

Table 1 presents the level of awareness of Senior High School students on the Indigenous Peoples' Rights Act of 1997. Regarding awareness of the Indigenous Peoples' Rights Act (IPRA) among Senior High School students, the results indicated a high level of awareness, as evidenced by a composite mean of 3.36, which was classified as high. The highest weighted mean from among the 10 indicators was obtained by Indicator 5. This indicator stated

that "I believe students should be educated about IPRA and Indigenous Peoples' rights," with a weighted mean of 3.57, which was determined as high. This evidence indicated that students strongly recognized the important role of education in promoting awareness and understanding of Indigenous Peoples' rights. This result aligned with the study of Norberte (2024), which showed that students' awareness and perceptions of the IPRA were strongly improved through the effective implementation of Indigenous Peoples Education (IPEd) and school responsiveness. This finding supported the high results of indicators associated with the significance of IPRA, social responsibility, and the function of education and institutions in nurturing Indigenous Peoples' rights.

**Table 1***Mean Level of Awareness of Senior High School Students on the Indigenous Peoples' Rights Act of 1997*

Awareness of Senior High School Students on the Indigenous Peoples' Rights Act of 1997	Weighted Mean	Verbal Description
I am aware that the Indigenous Peoples' Rights Act of 1997 exists as a law in the Philippines.	3.27	High
I know that IPRA seeks to protect the rights of Indigenous Peoples.	3.27	High
I have learned about IPRA from school subjects and discussions.	3.03	Moderate High
I believe IPRA is important for promoting equality and justice for Indigenous Peoples.	3.45	High
I believe students should be educated about IPRA and indigenous peoples' rights.	3.57	High
I am aware that the Indigenous Peoples' Rights Act of 1997 was enacted to address historical injustices experienced by Indigenous Peoples.	3.32	High
I am aware that government agencies are responsible for implementing the Indigenous Peoples' Rights Act of 1997	3.24	Moderate High
I am aware that schools and educational institutions play a role in promoting awareness of the Indigenous Peoples' Rights Act of 1997.	3.37	High
I believe that awareness of IPRA helps reduce discrimination against Indigenous Peoples.	3.45	High
I believe that understanding the Indigenous Peoples' Rights Act of 1997 helps students become more socially responsible citizens.	3.50	High
<b>Composite Mean</b>	<b>3.36</b>	<b>High</b>

Legend: 3.25-4.00 High; 2.50-3.24 Moderate High; 1.75-2.49 Moderate Low; 1.00-1.74 Low

On the other hand, the lowest weighted mean was obtained by Indicator 3, which stated that "I have learned about IPRA from school subjects and discussions," with a weighted mean of 3.03, which is determined as Moderate High. The lowest weighted mean indicated that, while students possessed a level of awareness of the IPRA, their awareness of the topic in classroom discussions appeared limited. Similarly, the lowest weighted mean shown in Indicator 3 is related to the findings of Juanday (2025), who pointed out that there is an average to moderate level of awareness and appreciation among senior high school students towards Indigenous people and culture, which revealed that not all aspects of Indigenous education were fairly emphasized in schools. Likewise, Buenafllor et al. (2023) noted that educational policies, instructional, and socio-economic challenges existed, but despite their presence, they still limited students' understanding and insight into Indigenous rights. Therefore, Table 1 revealed that Senior High School students possessed a high level of awareness of the Indigenous Peoples' Rights Act. However, the results also indicated that specific aspects, particularly exposure to IPRA through school discussions and awareness of the important role of government agencies, fell within a Moderate to High level of awareness.

Table 2 reveals that senior high school students showed a high level of participation in community extension activities related to Indigenous Peoples, particularly in donations, as indicated by a composite mean of 3.43, classified as high. This implies that the respondents actively participated in donation initiatives that supported Indigenous communities. Among the indicators, Indicator 5, which stated, "I believe that educating the public about Indigenous Peoples will encourage more donations," recorded the highest weighted mean of 3.57, which was classified as high. The high level of participation is supported by Bamba et al. (2021), who argued that donation initiatives are essential for maintaining educational and social support for Indigenous communities. This participation advocated the importance of donation as a form of community participation. The study of Capacia et al. (2023) highlighted that one of the essential forms of participation was donations and sponsorships, specifically at the Mangyan Education Center (MEC). This study provided evidence to support educational programs that empowered Indigenous students. Conversely, Indicator 2, which expresses that "I participate in donation drives organized by the school or student organizations," obtained the lowest weighted mean of 3.28, which was still

interpreted as high. This indicated that while students did participate in donation programs, their involvement in formally organized donation drives was less frequent than their personal attitudes and willingness to give. However, the comparatively lower weighted mean of participation in donation initiatives agreed with research identifying systemic barriers that restrict students from donating to Indigenous causes. McEwen et al. (2023) found that, despite some individuals' motivation to advocate for Indigenous initiatives, many potential donors were constrained or reserved, highlighting attitudinal and structural barriers that reduced actual giving. This explained why some indicators, although rated highly, fell under lower-weighted means. Furthermore, it showed that Senior High School students had a high extent of participation in donation-related community extension programs for Indigenous Peoples. This indicated that students were actively involved in initiatives to support Indigenous communities.

**Table 2**  
*Mean Level of Participation in Community Extension Programs Related to Indigenous People in terms of Donation, Gift-giving, and Outreach Program*

Indicators (Donation)	Weighted Mean	Verbal Descriptions
I have donated financial goods or other forms of support to programs that benefit Indigenous communities.	3.34	High
I participate in donation drives organized by the school or student organizations.	3.28	High
I am willing to continue donating to support Indigenous Peoples in the future.	3.45	High
I believe donations can make a positive impact on the lives of Indigenous People.	3.52	High
Educating the public about Indigenous People will encourage more donations.	3.57	High
Composite Mean	3.43	High
Indicators (Gift-giving)		
I have participated in gift-giving activities for Indigenous communities.	3.28	High
I see gift-giving as a meaningful way of supporting Indigenous Peoples.	3.22	Moderate High
I am motivated to join future gift-giving events for Indigenous communities.	3.42	High
I am willing to give gifts to Indigenous People if I have the resources.	3.17	Moderate High
I will encourage others to participate in gift-giving activities for Indigenous People.	3.41	High
Composite Mean	3.30	High
Indicators (Outreach Programs)		
I am willing to provide funding or resources for outreach programs that support Indigenous People.	3.31	High
I actively participate in our school's community extension activities.	3.47	High
I believe outreach programs help strengthen my awareness of Indigenous Peoples	3.35	High
I have joined outreach programs for Indigenous communities.	3.51	High
I consider outreach programs to be important in promoting equality and social justice for Indigenous Peoples	3.47	High
Composite Mean	3.42	High
<b>OVERALL MEAN</b>	<b>3.38</b>	<b>High</b>

Legend: 3.25-4.00 High; 2.50-3.24 Moderate High; 1.75-2.49 Moderate Low; 1.00-1.74 Low

Regarding gift-giving, the results indicated that respondents had a high level of participation in community extension activities related to Indigenous Peoples, as evidenced by a composite mean of 3.30, which was classified as high. This suggests that students commonly participated in gift-giving activities and recognized their importance as a means of supporting Indigenous communities. Among the indicators, indicator 3, which stated, "I am motivated to join future gift-giving events for Indigenous communities," recorded the highest weighted mean of 3.42 and was interpreted as high. These results suggested that students were highly motivated to continue participating in gift-giving activities for Indigenous Peoples. The high level of participation in gift-giving is supported by Lanoue (2023), who emphasized that advocating for Indigenous Peoples through gift-giving has traditionally been prominent in Indigenous communities, reflecting consideration, mutuality, and shared support. Across the Philippines, gift-giving has also been integrated into community extension initiatives to enhance social engagement and cultural awareness. Project PEARLS (2019) embodied this practice by conducting Christmas season gift-giving initiatives in Capas, Tarlac, benefiting Indigenous tribes and strengthening community connections.

In contrast, Indicator 4, which expressed "I am willing to give gifts to Indigenous People if I have the resources," had the lowest weighted mean of 3.17, classified as Moderate High. This indicated that despite the

willingness to participate in gift-giving, their level of participation may have been influenced by the availability of personal resources. Although gift-giving initiatives were often viewed as positive expressions of support for marginalized groups, participation was not always consistent with individuals' intentions. White et al. (2023) explained this gap using the Theory of Planned Behavior, noting that favorable attitudes toward charitable giving did not automatically translate into participation. Their systematic review and meta-analysis revealed that factors such as perceived behavioral control, social norms, and situational constraints significantly affected individuals' participation in giving initiatives. This suggests that even when people were willing to support causes such as Indigenous Peoples, their participation in gift-giving initiatives could have been hindered by limited resources, a lack of available opportunities, or weak social encouragement. Therefore, the extent of students' participation in community extension activities related to Indigenous Peoples, particularly gift-giving, was great. The implications indicated strong motivation among students to participate in the gift-giving program, although resource-related factors may moderately influence the extent of their participation. In terms of outreach programs, the findings revealed a High level of participation, as evidenced by the composite mean of 3.42, which was determined as High. Among the indicators, Indicator 4, which stated, "I have joined outreach programs for Indigenous communities," obtained the highest weighted mean of 3.51, which is considered high. This illustrated that students had experience and participated in outreach programs. The high level of participation observed in this study was supported by Aldave et al. (2025), who noted that outreach programs, such as the Mangyan Education Center of Divine Word College of San Jose, provided students with significant opportunities to engage in community extension activities. Similarly, Capacia et al. (2023) emphasized that the root of students' consistent participation lay in sustainable outreach programs, even amid hindrances arising from changing educational contexts.

On the other hand, Indicator 1, which asked "I am willing to donate money or resources for outreach programs supporting Indigenous People," had the lowest weighted mean of 3.31, although it was still considered high. This indicated that while students were willing to participate in outreach programs, actual contribution of financial or material resources may be affected by personal resources and availability. Despite the recognized value of outreach programs for Indigenous Peoples, Snelgrove et al. (2014) noted that, even with outreach and solidarity initiatives with Indigenous communities, engagement and participation appeared limited due to cultural distance and a lack of understanding of Indigenous realities. As a result, the extent of Senior High School students' participation in community extension activities, particularly outreach programs, was high. Students showed involvement and participation, particularly in outreach activities, although resource-based participation was comparatively lower but still positive.

**Table 3**  
*Correlation Coefficients and p-values for Hypothesis Testing*

Paths	Correlation Coefficient	Effect Size	Critical Value	t-value	p-value	Interpretation
Students' Level of Awareness → Participation in Community Extension Programs	1.365	0.390	1.994	17.515	0.000	Significant

p-value < 0.05 Significant

Table 3 presents the relationship between students' level of awareness of the Indigenous Peoples' Rights Act (IPRA) and their extent of participation in community extension programs. The results indicated a strong positive correlation, as evidenced by an effect size ( $r^2$ ) of 0.390, implying that their level of awareness of IPRA can explain 39% of the variation in students' participation. Furthermore, the computed t-value (7.515) was greater than the critical value (1.994), and the p-value (0.000) was lower than the 0.05 level of significance. This confirmed that the relationship between awareness and participation is statistically significant. Thus, the null hypothesis is rejected. Students with greater awareness of IPRA tended to participate more in community extension programs related to Indigenous Peoples. The significant relationship determined in this study was supported by Celio et al. (2017), who discovered that students' awareness and understanding of social issues significantly influenced their participation in community service and extension activities. Their study emphasized that knowledgeable students were more likely to translate knowledge into active community participation. Similarly, Bowman et al. (2017)



reported that students' moral and social awareness was positively connected with sustained involvement in community and service-oriented programs. Their findings pointed out that awareness fostered responsibility that motivated long-term participation.

In addition, Yorio and Ye (2018) demonstrated that, in service-learning, awareness can be increased and positively strengthened. This affected students' civic, social, and participatory behaviors. At the same time, this strengthened the belief that awareness catalyzed meaningful participation in community extension programs. Therefore, the implications revealed a strong, statistically significant relationship between students' level of awareness of IPRA and their level of participation in community extension activities. Students' awareness significantly influenced their participation in community extension programs, explaining 39% of participation and confirming that increased knowledge of Indigenous rights was a positive factor in promoting active participation in programs that supported Indigenous Peoples.

#### 4. Conclusions

Based on the findings, the following conclusions were drawn. The results showed that Senior High School students at Divine Word College of San Jose had a high level of awareness of the Indigenous Peoples' Rights Act of 1997. The study showed that, in community extension programs related to Indigenous peoples, students actively participated in donation activities and believed that donations could positively improve the lives of Indigenous peoples. In terms of gift-giving, students demonstrated motivation to participate in gift-giving activities for Indigenous peoples. In terms of outreach programs, students actively joined programs implemented and organized by the school. The findings revealed a significant relationship between students' level of awareness of the Indigenous Peoples' Rights Act of 1997 and their participation in community extension programs related to Indigenous Peoples.

**Recommendations** - Based on the study's significant findings and conclusions, the following recommendation was presented: School administrators may support the integration of Indigenous Peoples' rights into school programs and activities by providing platforms and resources for teachers and students to organize discussions, class projects, advocacy campaigns, and awareness activities. They may also recognize student participation in these initiatives through awards, certificates, or announcements, and coordinate with local Indigenous communities or NGOs to offer meaningful opportunities for engagement. Teachers may integrate discussions and learning activities regarding the Indigenous Peoples' Rights Act (IPRA) and Indigenous Peoples' rights into existing school programs and lessons. This can include using Values Education or core values lessons to discuss integrity, service, and competence; incorporating current events or social issues related to Indigenous peoples; guiding students in class projects or advocacy campaigns, such as posters and presentations; or organizing short talks and awareness programs. School administrators and community extension programs may encourage students to participate in community extension programs, such as donation, gift-giving, outreach programs, or forums and seminars with Indigenous Peoples, by providing platforms and resources to plan and implement activities during school events and club meetings; facilitating partnerships with local Indigenous communities or NGOs to ensure valuable participation; and offering mentorship, guidance, and feedback to ensure student initiatives are organized effectively and are culturally respectful. Lastly, future researchers may conduct similar studies with larger populations or across different educational institutions to validate and expand this study's findings. Future researchers who intend to conduct similar studies may explore other factors that influence students' participation in community extension programs related to Indigenous peoples.

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