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Article

A Proposed Indigenous Peoples Teacher Education Curriculum Framework: Focused on Some Attributes of Beginning Teachers of Indigenous Peoples in the Philippines

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Abstract

The Philippine Normal University-North Luzon developed a responsive teacher training program for indigenous communities. This qualitative research identified nine key attributes for beginning teachers of indigenous peoples (IP) and proposed a curriculum framework. These attributes include understanding indigenous knowledge systems, cultural empathy, unity, respect, communication, character strength, adaptability, expertise in IP pedagogy, and cultural heritage knowledge. These are crucial for teacher education in a country that recognizes indigenous rights.

Despite existing programs, indigenous education in the Philippines still faces implementation challenges. Balancing modernity and cultural preservation should be determined by the indigenous communities themselves, considering the diverse needs of different ethnic groups. Additionally, involving culture bearers in the education system can help preserve IP culture.

Keywords

indigenous education, curriculum framework, sustainability, attributes of teacher of IP

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Introduction

One of the goals of the United Nations (UN) Sustainable Development Goals (SDG) 2030 is quality and relevant education for marginalized and indigenous peoples (IPs). It is believed that quality and relevant education could end poverty (Education for Sustainable Development: Sourcebook, 2012). In the Philippines, the IPs' rights to quality education are protected by the Philippine Indigenous Peoples' Rights Act (NCIP, 1997). This act provides a focus on access to basic and higher education. The Department of Education (DepEd), the implementing arm of the government for basic education, recognizes the importance of inclusive education for all, which is cognizant of the UN's policy of equality in education. Inclusivity, in this sense, acknowledges the existence of IPs, safeguards their well-being, and provides the necessary skills and knowledge for any challenge that may come. In addition, Department Order 62 (DepEd, 2011) provides guidance to basic education mentors for the proper implementation of culturally rooted and responsive education, such as localization and indigenization of materials and curriculum. In partnership with indigenous communities, the order encourages meaningful participation in the inclusion of the IP knowledge system in the curriculum. In fact, a partnership with the Australian government was formed for this purpose, namely the Philippines Response to Indigenous and Muslim Education (PRIME) (DepEd, 2011). In this program, there were select local communities assisted in putting up IP schools to revive IP students' appreciation of their own culture (Cornelio & de Castro, 2016). Moreover, this program enabled these schools to preserve the tangible and intangible culture by enhancing their curricular offerings.

In higher education, the Commission on Higher Education (CHED) also ordered an IP-responsive curriculum. Memorandum Order No. 2 (CHED CMO, 2019) encourages Higher Education Institutions (HEIs) to offer relevant indigenous studies and programs to help solve indigenous issues in the country, including poverty and human rights abuses. This order became the basis of some HEIs to implement programs beneficial to indigenous communities. Relative to this, some HEIs claim to have academic and service programs catering to the education needs of IPs. These include the establishment of the Pamulaan Center in Southern Philippines that provides appropriate training formation for IP students, children, and adult leaders to promote sustainable communities (Ramon Magsaysay Training Leadership Institute, 2016); the University of the Philippines through its service-learning activities (Arzadon, 2020); and the Lyceum of the Philippines University in the form of service program providing indigenous youths training in technology among others. However, Philippine programs such as these appear insufficient to address the specific education needs of Filipino IPs, especially the fact that the prevailing education system in the Philippines is strongly influenced by Western models.

Educating the IPs in a highly prototypical Western model may put off their own unique ways of living, traditions, and even creativity. As these learners go back to their own villages and perform the traditional chores in their communities, they can hardly find relevance in the education learned from school. At some point, the highly efficient indigenous skills and practices proven to have made their elders survive for generations are neglected and forgotten.

A number of studies conducted on the implementation of IPED programs provide feedback on IP education needs. For example, findings suggest that the actual recipients of the programs should have been exhaustively studied and

consulted before any IP-related program is offered. Research further suggests improvement of the curriculum (Villaplaza, 2021; Cornelio & De Castro, 2016). Another is the claim that teachers should have training on indigenous knowledge, skills, and attitudes.

This calls for a unique teacher education curriculum that caters to the training of beginning teachers.

The formulation of a curriculum framework can start with the purpose of the institution, followed by the outcome of the learners. For Johns-Boast and Corrigan (2016), a curriculum definitional framework is a starting point in formulating a curriculum. Three important elements of the design identified are purpose, outcomes, and content. Once the purpose and outcomes are established, the contents could be worked on with the participation of various stakeholders (Ornstein & Hunkins, 2018), while society could become the source of knowledge (Doll in Ornstein and Hunkins, 2018; Offorma, 2016; Clements, 2007). Tyler recognizes that educational experiences are vital in the formulation of a framework for knowledge, skills, and values (Ornstein & Hunkins, 2018). Since indigenous education is rooted in the community, it should address local challenges; hence, the community should participate in the formulation (DepEd Order, 2011; Offorma, 2016; Clements, 2007). Student activities encouraging local responsiveness and allowing flexibility to meet the local needs reflective of the political and social context of the community (Ogude, Heather & Oosthuizen, 2017) could also be included.

Though the framework should come from the community, Chong and Cheah (2016) remarked that holistic planning is important where all aspects of the necessary components must be included, like learners' attributes that should be embedded in the curriculum and in teaching.

Delor (1996) identified four pillars of learning that provide the basic foundational basis of a curriculum: to know which equips the learner with the needed tools to perform cognitive tasks of the world, including its complexities; to do which equips the learner with the required skills necessary to effectively perform for economic survival; to be which seeks to achieve analytic and social skills for the individual to develop their potentials; and to live together whose ultimate aim is to let individuals live in peace and harmony by achieving the desired values and cultural understanding of groups and the society as a whole. Ornstein and Hunkins (2018) advocated that knowledge must be applicable to the real world. Spencer, too (in Ornstein & Hunkins, 2018), once posed the question, "What knowledge is of most worth?" referring to the knowledge that makes students succeed.

Today, the question is modified by Ornstein and Hunkins (2018) into the kind of knowledge that is most worthy in the age of digitization and globalization—two concepts embraced by IP communities. In addition, Clements (2007) and Stewart (1993) suggested that needs could be cooperatively planned and obtained through surveys, interviews, or inventories by both the organizational members and the lay community. The obtained data could be ranked; study groups employed to determine the feasibility of the plans, consult experts, and review relevant research. After an identified timetable of tryout, monitoring, and evaluation, the plan could be adopted in its entirety or significantly modified. This is very similar to the model laid down by UNESCO: 1) evidence gathering or pre-stage; 2) preparation to systematically start the process; and 3) development that involves a series of workshops, consultations, and forums.

Following this process is very important because it indicates that a curriculum is a product of research (Clements, 2007). A tailored curriculum framework designed to meet the educational needs of indigenous communities can yield profound benefits. Firstly, it plays a pivotal role in preserving cultural heritage. By integrating indigenous knowledge, skills, and values into the curriculum, this framework ensures that IP students not only acquire essential academic knowledge but also develop a profound appreciation for their own cultural heritage. This preservation of cultural identity is indispensable for the continuity of indigenous traditions and customs, preventing them from fading into obscurity over time. Secondly, an effective curriculum framework empowers indigenous students by equipping them with the knowledge and skills essential for success both within and beyond their communities. Education tailored to their unique needs bolsters their self-confidence and selfesteem, enabling them to confront the challenges of the modern world while maintaining a strong connection to their cultural roots. Empowered indigenous students are more likely to emerge as leaders and advocates for their communities, striving for the betterment of their people and contributing to sustainable development.

This paper proposes a curriculum framework to supplement the training and preparation of beginning teachers of IP communities. It identifies the knowledge, skills, and values that should equip the beginning teacher of IP deemed appropriate by stakeholders and characterizes the type of curriculum to be proposed. The rationale for the study is based on the urgent need to meet the unique educational needs of indigenous groups in the Philippines. Indigenous peoples (IPs) are unique and diverse groups with distinct languages, traditions, and ways of life that are strongly established in their ancestral territories. However, they frequently face major barriers to getting high-quality education that respects and protects their cultural heritage. The current educational system in the Philippines, influenced by Western models, unintentionally erodes IP students' cultural identity. This disparity between their education and their indigenous way of life can make it difficult for them to see the importance of their education in their daily lives within their communities.

Teacher Training Institutions (TEIs) such as the Philippine Normal University North Luzon (PNUNL), designated by its Board of Regents as a hub for indigenous education, are in the position to address this need. The realization of this mandate necessitates a curricular offering that would cater to the education needs of prospective teachers of IP. A framework is then needed to prepare pre-service and even in-service teachers.

Method

This study described the process of crafting a curriculum for teachers of indigenous communities.

The crafting started when PNU North Luzon was designated as a hub for indigenous education. In a way, the process of developing the curriculum took a long period of time. It involved three steps: 1) planning, 2) designing, and 3) validation phases.

During the initial planning phase, the campus undertook the following steps: 1) gathered information about indigenous education by inviting resource speakers from the National Commission on Indigenous Peoples Regional Office; 2) initial Regional Roundtable Discussion for Hub Framework of PNUNL; 3) sending a faculty scholar to attend short term course at the University of

Edmonton and another scholar to conduct research at the University of Ottawa, both in Canada; 4) benchmarking visits several indigenous communities and institutions around the country; 5) conduct of faculty researches about indigenous education topics; 6) Roundtable Discussion for IP Curriculum Framework and 1st SWOT Analysis (Faculty and Stakeholders); and 7) SWOT/ PESTLE Analysis (Faculty).

During the design phase, the campus conducted a Workshop on writing the first draft of the curriculum framework and IPTED.

The validation phase consisted of 4 steps: 1) Critiquing of Course Content and CILO Initial Validation of the IPTED Curriculum; 2) Regional Validation of the IPTED Curriculum; 3) Initial Review of the Hub Framework of the IPTED curriculum; and 4) Return Communication for the Initial Expert Review of the IPTED Curriculum Proposal by UCMIMO (University Curriculum Materials and Instructional Materials Office)

Both Roundtable discussions (RTD) were attended by representatives from selected agencies and IP stakeholders: Regional offices 2 of CHED, DepEd; and the National Commission on Indigenous Peoples (NCIP) regional office,

Provincial School Board, media, members of the RIPENet (Rise for Indigenous Education Network), an organization with Advisory Board Members who are faculty coming from DepEd and select state universities with IP populations, and neighboring state universities with IP populations, ANAC IP Partylist, NEDA Region 02, Provincial DOST, and various IP Mandatory Representatives (IPMR) from various municipalities with IP residents. During each of the discussions, participants answered the question: What skills, knowledge, and values do you deem appropriate for a beginning teacher of an IP community? How do you characterize the curriculum? These questions revolved around the attributes of a beginning teacher. Answers were then discussed with the members of the group, synthesized, and presented to the assembly.

Eight (8) themes were formulated based on the discussions and were categorized into knowledge, skills, and values.

Results and Discussion

What knowledge, skills, and values (KSV) should equip the beginning teacher of IP as deemed appropriate by stakeholders?

Diagram 1: Attributes of a teacher of IP

The knowledge, skills, and values (KSV) of a beginning teacher of Indigenous Peoples identified by the stakeholders include: 1) Understanding of indigenous knowledge system, 2) Cultural empathy, 3) Sense of unity and cooperation, 4) Respectful, 5) Communicative, 6) Ability and strength of character, 7) Adaptable and open-minded, 8) Expert on IP pedagogy, and 9) Knowledgeable on cultural heritage. These attributes are further thematically categorized under the domains of knowledge, skills, and values.

On knowledge

Theme 1: A deep understanding of indigenous knowledge system on sustainability.

The stakeholders agreed that beginning teachers must have an understanding of the IP knowledge system that has kept their resources sustained through the ages. The depletion of the natural resources in the ancestral domains of the IPs caused great alarm to the stakeholders.

Neither the IPs nor those who are concerned about their welfare could help in the degradation of the natural environment where they obtain livelihood. Some of the representative statements are:

"Commercialization, environmental degradation, globalization, and even politics affected the way IPs live, but unfortunately, the IPs could hardly understand the interplay of these phenomena."

"The IPs are being employed as laborers to clear the forest (kangaroos) of the land that they should have possessed and protected, sometimes they themselves also abuse the natural resources that tomorrow, it may be gone forever."

"Traditional farming should also be taught to the young to understand the ecological balance of the land which is now affected by climate change."

The statements imply that most IPs are unaware of the knowledge treasured by their ancestors, especially those that could help solve problems on sustainability and resiliency. The participants further explained that sustainability and resiliency are concepts that IPs need to understand in school in relation to other forces and pressures of the environment and society. However, the sophistication of living and its effect on natural resources and well-being is beyond the learners' grasp. The inclusion of this knowledge in the curriculum offers the perceptive means to understand the world and its sophistication. It makes available a suitable underpinning for potential learning.

Theme 2: Indigenous knowledge of cultural heritage

The participants were all united in saying that cultural heritage should be learned in school, hence the need to preserve this.

Respondents remarked that digitization and globalization affected the intangible cultural heritage of IPs. It could be noted in their responses that the problem is keeping the cultural heritage intact while embracing the merits of globalization and digitization. Teaching cultural heritage is a way to preserve it. It also becomes a rewarding task if learners find relevance in what they are learning with that of the world they live. The failure of many institutions in educating the IPs is similar to the causes of failure in other countries, such as a lack of context and connection between schools and the community (Fiagoy, 2000; The United Nations Permanent Forum on Indigenous Issues, 2010).

> "The young generation is no longer interested in our culture. Instead, they are more interested in what is going on around the world, in fashion and owning a cellphone."
>
> "We are all affected by globalization and digitization; we have forgotten what is beautiful and rewarding culture coming from us because everywhere we go, we always look at what everyone in the world is doing."

When asked what to do with the presence of digitization and globalization, participants suggested that lessons should be contextualized and localized to teach the learners to value their cultural heritage. Since current education has been embellished by Western standards, the only notion where quality and relevant education could be secured is by attending a school with a focus on cultural heritage. This quality and relevant education was also offered in a nonformal way. According to one elder interviewed, the environment used to

be the context where learning takes place, and the availability of materials for the cultural heritage of the community is sufficient for giving lessons.

However, Diamante (2016) expressed concern about learners being ashamed of indigenous knowledge, especially those attending schools. This has led concerned stakeholders to reexamine the values provided by mainstream education. Findings revealed misrepresentation of IPs in history and statements like paganism degrades their well-being. Wa-Mbaleka (2013) suggested a holistic approach to education could make up for the lost cultural heritage and preserve the customs, traditions, and dialects of the IPs (WaMbaleka, 2013).

Theme 3. Knowledge and expertise in IP pedagogy

One of the issues raised during the discussions was that mainstream schools do not use their own pedagogy in teaching but adopt the methods of teaching used by the Western model. Issues like how IPs obtain knowledge were raised and became a point of discussion. Participants commented:

> "We also have our own way of learning things, but why do we always consult what is in the book, what is dictated by other cultures and races? They are different!"
>
> "How do you think are ways to learn?... the IP pedagogy... meron na ba? Di ba iba iba mag-isip at matuto ang mga IPs? (Is there existing IP pedagogy? Is it not that the IPs think and learn differently?)
>
> "Yes, there must be a research on IP pedagogy. In order to conduct this, we must know the nature of IPs."

Participants think that IP pedagogies should be documented since knowing the nature of learners is a time-tested principle of teaching. When the pre-service teacher is knowledgeable of the various pedagogies, s/he can easily determine the most appropriate instructional technology and customize the mode of delivery of the IP curriculum to indigenous learners. Diamante (2016) maintained that even before the introduction of the Western education system, early IPs had their own way of learning.

Through an IP curriculum, pre-service teachers can be prepared to transmit curriculum content to real-life experiences of the learners. Teaching competencies and acquaintance with the IP language/dialect, customs, traditions, and knowledge system of the community will enable the teacher to easily understand indigenous practices. This allows him/her to decide the best modes of instruction that may help IP learners transfer information learned in school to their own communities (Offorma, 2016).

On Values

Theme 4: Cultural empathy to understand the IP lifeways.

Cultural empathy emerged as one important concept to include in the curriculum. It places the teacher in the shoes of IPs. Respect for diversity, cultural sensitivity, empathy, respect for customs and traditions, reverence for the environment, receptiveness, commitment, appreciation, and being pro-life were some of the descriptive phrases enumerated by the stakeholders.

> "A teacher in IP community needs to live with the people and deal with them constantly. A teacher needs to accept their [IPs] ways of living and thinking."

A teacher of the IP community must have the ability to put him/herself in the shoes of learners, especially those of different backgrounds, to understand their feelings and thoughts in the context of their own life experiences, culture, values, and perceptions. Dodge (2016) suggested that practicing and learning cultural empathy leads to improved intercultural relationships. The teacher must understand that empathy does not equal sympathy but an understanding of the reasons why other people think, act, and feel the way they do.

As educators teach the IPs, they do not have to change their ways. Instead, the values to be taught in schools are those aspirations of the community, nations, or race.

Theme 5: A sense of unity and cooperation

The descriptive phrases used by the participants in RTD for this value include Bayanihan, cooperation, unity, oneness, support, public pronouncement, commitment, responsibility, care, team spirit, collaboration, accountability, and commitment. The Filipino spirit of "Bayanihan" was mentioned as a good trait of the Filipinos (IPs included). One NCIP worker narrated how the early Filipinos showed cooperation in their communities when they could not do their difficult work alone.

> "I wish there is bayanihan, cooperation, and unity at work, especially in the community. During the early times, neighbors help and care for one another: neighbors are there to help during planting season, the building of houses, and other community projects.
>
> "Yes, this Filipino and indigenous trait has been cherished for a long time."
>
> It was agreed by the group that the "Bayanihan" spirit is still observed by the people but not with the same intensity as before. A teacher who is part of an IP community (i.e., Ifugao) shared that the people in their village would come to help in the preparation of weddings. This was affirmed by another participant.
>
> "Weddings are such big events in our place that neighbors would come to help because weddings are a community affair; you have to feed the entire village or town."

Theme 6: Respectful to elders and leaders

Showing respect to elders and leaders is one of the most prized Filipino values usually shown by the young ones. Participants also shared that leaders in the IP community think that respect is shown by obedience and loyalty to them as head of the group. Conformity and obedience to the standards set by persons in authority constitute another form of respect. This prized value traces its roots in primitive times when the youth were put into very difficult initiation rites as preparation for adulthood. Making them obey the elders without question is a sign of reverence and submission to authority and a part of society's training. In addition, showing respect has always been part of the Filipino traits admired by employers. Saito (2010) identified respect for elders as one of the favorable Filipino traits in hiring employees.

They also mentioned the way Filipinos talk to and take good care of elders as a sign of respect. In indigenous villages, elders are consulted for decisions on matters of prime importance because they believe in their accumulated wisdom. According to Saito, seeing that Filipinos accord respect to the elderly is enough indication that they are preferred as workers in social services units.

> "Malagip ko pay lang dayta nga galad mi nu tiempo ti paskua ket mapan kami idiay balay ti apong mi tapnu agmano" (I still remember that custom during Christmas time where we go to my grandparents' house to kiss their hands).

On Skills

The skills prioritized by the stakeholders are life skills, adaptability, communication skills, leadership, cultural competence, contextualization/indigenization, leadership, and creativity. Life skills are important in resolving conflicts and inconveniences. Its importance is proven by its inclusion in the Philippine Professional Standards for Teachers (PPST) (DepEd, 2017).

Theme 7: Communication skills to establish relationships, transfer information, and convey meaning.

Many of the stakeholders enumerated these traits of the beginning teacher: communication, ability to relate with others, making others comfortable with words used, and ability to give lectures. One of the greatest assets endowed to mankind is the ability to socialize and mingle. A new teacher in the IP community should learn how to establish good relationships and communicate with the villagers. The participants claimed that the beginning teacher should understand the language used in the community.

> "If the children and the teacher do not speak the same language, there can be no communication."

> "Teachers need to understand also the language of the community."

By speaking the language of the community, the learners are constantly reminded of the importance of their local dialect. On the issue of language for instruction, many scholars have cited Constantino (Mulder, 2013), who discussed that the most pressing problem confronting the education system of the Philippines is the use of language. He insisted that no language could be more at home than the native language of the learner.

Theme 8: Ability and strength of character to introduce and initiate community developments.

Another important attribute of a beginning teacher of IP communities is the "ability and strength of character to introduce and initiate community developments." Strength of character, adaptability, resiliency, ability to deal with challenges, life skills, response to change, fitness, power to influence, innovativeness, inventiveness, standards, teacher quality, and creativeness were some of the characteristics mentioned by the participants. The strength of character is positive. It is the trait-like capacity of a person to think, feel, and behave at all times, tested in times of crises and difficulties. A teacher who is adaptable could easily adjust to any circumstance or situation. The teacher as initiator of projects in the community cannot be underscored, for they are good models in the community because of their reputation and training. The stakeholders claimed that a teacher, because of their power to influence, could become an instrument to create change in the community through modeling to the learners and creating projects and innovations.

> "Nu ibaga ni mestra nga aramiden tayo daytoy, sumurot kami amin ta ammu mi nga addaan isuna ti kabaelan nga mangirugi ti proyekto." (If a teacher says we will do this, we will all obey because we know the teacher has the capability to initiate projects.")

> "Teachers have the capacity to initiate change."

The qualities of adaptability and resilience are ingredients of success in community projects acquired by student-workers from their teachers. The advent of globalization and internationalization has put education to cater to different types of races and cultures. Interest in this phenomenon requires skillful pre-service teachers' preparation to become globally ready (PPST). The abovementioned skills can mold the pre-service teacher to face global demands; hence, the teacher is expected to provide an environment supportive of IP learning and to advance in cognitive, social, and moral development aspects.

Theme 9: Adaptability and open-mindedness to change.
Among the concepts enumerated by stakeholders under this theme are adaptability, open-mindedness, translating lessons, and flexibility.

Although open-mindedness could also become a cherished value, this could be a skill that a teacher must possess.

Adaptability means the ability to change one's ideas and preconceptions. Openmindedness is the ability to accept the views and opinions of others different from one's own. Merryfield (2012) declared its importance in the decisionmaking of students, such as contextual factors that shape the way people think and live.

> "The beginning teacher should adopt a practical way of thinking, one that is adaptable and open-minded to change.
>
> S/he should be one who can easily connect with any situational change."
>
> "The good ways of life of the IPs should not be exchanged with modernity; instead, the teacher needs flexibility such as the ability to contextualize and, in possible instances, indigenize."

This issue of adaptability and open-mindedness was greatly affirmed by Diamante (2016), showing IP learners' interest in learning the mainstream competencies in addition to their own cultural competencies. They believe that this is to prepare them with confidence for the bigger world where the realities of the times exist.

Based on the KSV, what characteristics of the curriculum framework could be proposed?

Capitalizing on the KSV as the basis of the curriculum framework, the curriculum framework to be proposed should bear the following characteristics: 1) Promote awareness of IP culture/s; 2) Allow for an authentic experience of

IP culture through immersion; 3) Familiarize students with values, beliefs and practices surrounding IP's life cycles; 4) Develop in students cultural empathy (seeing what the IPs see; understanding their feelings); 5) Equip the students the knowledge to use culture-appropriate teaching methodology; 6) Enable/equip the IPs to sustainably develop their ancestral domain using their indigenous knowledge system and practices (IKSP); and 7) Engage students in advocacy initiatives that promote the well-being and aspirations of the IPs.

Side by side with the KSV, program outcomes were also identified:

- A culture bearer and worker is a knowledgeable teacher-practitioner of indigenous culture determined to promote the cause of IPED with pride and dignity. As a promoter of culture, the teacher must possess appropriate values, knowledge, and skills.
- A language mediator is a knowledgeable teacher equipped with language tools able to create appropriate language learning experiences, thereby leading the learners toward meaningful community experiences.
- An innovator for sustainable development is a teacher equipped with cultural empathy, cultural literacy, and deep respect for indigenous ways of life while introducing innovations in the community. S/He must be able to appreciate the culture, instill advocacy, master/learn the local language, and immerse through authentic experiential learning. S/He is determined to preserve, nurture, and enrich the ancestral domain through research-based, contextualized, and localized teaching practices.
- An adaptive learner is able to withstand the challenges of existing environmental and cultural conditions and is able to optimize and innovate available resources in the immediate environment. S/He can adapt technology appropriate for diverse contexts and conditions.
- A culture advocate is a teacher with a strong conviction to uphold the protection of the dignity and rights of the IPs.
- An ethno-pedagogy practitioner is a teacher who practices indigenous methodologies/approaches through contextualized and localized instruction in diverse contexts.

The framework puts the beginning teacher at the center of the education process, equipped with the necessary attributes to make him a disciplinegrounded and responsive educator in the area of indigenous education. This curriculum also aims to provide training for sustainable development, which is often the emphasized catchword by stakeholders.

Conclusion and Recommendation

This study proposed the desired attributes of a beginning teacher of IP communities in the Philippines. It also affirmed the role of education in the preservation of IP's rich cultural heritage by offering an education that is relevant and inclusive. Patronizing local knowledge could be easily imbibed to IP learners using a relevant curriculum. This study also confirmed the lack of this in Philippine teacher preparation programs, which may contribute to the non-preservation of IP's rich cultural heritage. The one-size-fits-all, all-western model of education encourages Western modes of thinking that may alienate IP culture. Knowledge could be taught with values as its context.

What defines a man are his values in life that later determine his choices and define his behavior. After careful selection of values to be taught in schools, it also solves the issue of selecting school purposes or aims. Since not all values are acquired through enculturation, some could be taught in schools, like the aspirations of the community, nation, or race. They help unite society and keep it bound as one.

Laying the foundations of a curriculum framework for beginning teacher preparation could mark a milestone in the history of indigenous teacher education in the Philippines. The desired outcome specifies the knowledge, values, and skills that would eventually draw the contents to be learned. The output includes the voices of the users who uncovered a number of issues that have not been noticed in the past, that is, how to prepare prospective teachers in addressing IP education. A culturally responsive teacher education curriculum could help sustain the indigenous people's knowledge system,

values, and skills. Any curriculum reform starts with the end goal of what the learners will reflect on, realize, fulfill, and share with the community. Not all knowledge, skills, and values are as important as the others, but those desired ought to become the foundational basis of the curriculum identified by no other than the IPs themselves, reflective of their hopes and aspirations and clearly showing that society is the source of a curriculum.

It is surprising to note, though, that the IPs and stakeholders have not raised the issue of how to properly address the innovations and information that may affect the preservation of their cultural heritage viz-a-viz technology. The idea of global citizenship education may hamper this aim.

The implication of this failure is to consider that knowledge comes in many forms and methods because there are many ways of learning and acquiring knowledge based on indigenous perspectives.

Studies claim that long before the introduction of the Western education system, there have been ways to transmit knowledge. To fully address the need to provide appropriate and relevant education, it is the responsibility of the school to discover a pedagogy of teaching that is appropriate for indigenous Filipinos.

Limitations of this study

The researchers are part of the institution that conceptualized the curriculum framework for beginning teachers of IP communities. Their philosophical viewpoints, institutional affiliation, and the purpose of the institution might have, in a way, affected the degree of their influence on the variables being studied.

Another limitation is the question of Filipino identity that has been raised after the introduction of colonial education. The Filipino has been influenced by Western standards of education and may have embellished the true Filipino and indigenous identities. Though the proposed framework encourages diversity, this study failed to identify a clear demarcation line between tradition and modernity. Examples may include concepts on old farming versus technology, the oratory, and narrative traditions versus virtual presentations of knowledge; old ways of doing community work, including community gatherings and preparing foods involving the whole community helping and establishing camaraderie versus hiring modern equipment with fewer manpower to do the job instead. These are only a few traditions that need to be addressed and may affect specific knowledge and skills to embrace when faced with modernization and globalization.

Ways Forward

The actual implementation of any program always carries birth pains. Customs and traditions of IPs abound, but they are confined in the hands of culture bearers and those who are passionate about preserving culture. The trainers of beginning teachers will be challenged to involve culture bearers who might become part of the education system to help preserve IP culture.

Ethical Considerations

All participants in this research were aware that outputs in the RTDs, Focused Group Discussions, and Interviews will become part of a research report. Nobody was harmed or put in bias in the conduct of this research.

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