

The University of Ottawa Indigenous Peoples Education Curriculum Model: Basis in the Development of Indigenous Peoples Education Curriculum for PNU-North Luzon

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Abstract The study investigated and analyzed the Aboriginal Teacher Education Program (ATEP), Faculty of Education, University of Ottawa as basis in the development of indigenous peoples education curriculum for the Philippine Normal University-North Luzon, the indigenous peoples education hub. Data gathering procedure included document analysis, survey and interview. The respondents included the director, assistant director of teacher education, six faculty and one alumna of the University of Ottawa, Ontario, Canada. The conceptual framework is anchored on active, collaborative inquiry of reflective practice. The ATEP is both campus and community-based. A variety of assessment techniques were used in evaluating the program. The program reflects researches in teacher education and ethical standards of teaching profession of Ontario. ATEP courses have fewer contact hours than baccalaureate education program. Ontario College of Teachers certify ATEP graduates to teach in primary, junior to Grade 6. Moreover, graduates receive greater career opportunities nationally and abroad. Integration of indigenous knowledge and issues during instruction depends much on the professor. Other

universities in Canada are more grounded and focused on indigenous education and have better enrolment in aboriginal teacher education program than the University of Ottawa.

Keywords: Aboriginal Teacher Education Program, indigenous education, indigenous peoples, indigenous peoples education curriculum

Introduction

Education empowers people in all respects of life. The Philippine government adheres to the significant role of education as embodied in its 1987 Constitution. It envisions all citizens, even the marginalized and indigenous communities, to obtain quality education. Hence, *Education For All (EFA)* was launched in response to society's educational needs and demands.

Indigenous peoples, communities, and nations form the non-dominant sectors of society, determined to preserve, develop, and transmit to the young their ancestral territories and ethnic identity. They are characterized as small populations relative to the dominant culture of their country, possess their own language, cultural traditions, own land and territory, and have self-identity as indigenous (Cobo, 2004). Indigenous peoples can be helped preserve their ancestral domain and educate them on how they could sustain and develop further their culture while they engaged with the trends of mainstream.

Intently, indigenous education is education for indigenous people. It focuses on teaching formally and non-formally indigenous knowledge and content within their respective domains. Indigenous knowledge focuses on ways of knowing, seeing, and thinking, transmitted orally to future generations. Indigenous learning focuses on learning history,

culture, and values and increases awareness and appreciation of aboriginal peoples' experiences (May & Aikman, 2003).

Connectedly, the Philippines is multicultural that has many, diverse indigenous groups with rich and unique culture, learning system, and languages. Historically, the educational and cultural needs of indigenous communities have not been fully prioritized by the government. Through the enactment of Republic Act 8371, the indigenous peoples' rights act (IPRA) of 1997 supports the provision of 1987 Philippine Constitution that the State shall encourage non-formal, informal, and indigenous learning systems as well as self-learning, independent, and out-of-school study programs particularly those that respond to community needs. Apparently, the IPRA recognizes and promotes the rights of indigenous cultural communities/indigenous people within the framework of national unity and development; protects the rights to their ancestral domains; preserves and develops their culture, traditions, and institutions; guarantees enjoyment of human rights without discriminations; and assures maximum participation in education, health, and in other services responsive to needs and desires of ICCs/IPs. These initiatives have recognized and provided better opportunities to indigenous communities.

With the initiatives, collaboration, and support of the National Commission on Indigenous Peoples, and of the department of education (DepEd,) agencies, and stakeholders, the curriculum framework on indigenous peoples was adopted by virtue of department order no. 32, s. 2015. The framework guides schools and other education programs engage in indigenous communities in contextualizing and enhancing the K to 12 Curriculum anchored on peoples' educational and social settings for the attainment of quality education. Henceforth, better and richer educational opportunities and privileges are being provided to indigenous groups.

Similarly, Abayao (2014) supports the revisiting of curriculum for indigenous peoples' adjustment and survival locally and globally. She even claimed that indigenous cultures survive through learning system characterized as natural, functional, and meaningful connecting historical settings and traditions.

In the Canadian setting, during the *permanent forum* among countries concerned with protecting, educating, and enhancing lives of indigenous peoples, a representative from Canada claimed that their government tied up with other organizations on cultural policies to promote cultural diversity. The government even preserves, revitalizes, and promotes indigenous languages and cultures, is its national heritage. Also, it has established Friendship Centres on indigenous reserves, provided funding to assist urban youth, and instituted Young Canada Works for urban aboriginal youth.

Moreover, Canada has the Indigenous Education Network (IEN) composed of students, faculty, and community members that provides aboriginal and non-aboriginal students, alumni, faculty, and community members discussion and action on issues related to indigenous education and research. The organization supports members and others interested in indigenous education, advances education research on Indigenous issues, encourages the development of Indigenous curriculum, and collaborates with campus and community groups to strengthen initiatives (Aboriginal Advisory Council Meeting Minutes, 2014).

On another perspective but viewed as having bearing with the present study, the Australian government assists indigenous peoples overcome social and economic disadvantages through its Department of Foreign Affairs and Trade (DFAT) Indigenous Peoples Strategy in 2015. DFAT advances and promotes the wellbeing of indigenous

peoples in international community, delivers international programs that improve outcomes for indigenous peoples, encourages indigenous Australians to engage in and develop links in international community with financial support, and ensures an inclusive workplace culture across the department (Anderson, 2016). The initiative has significantly elevated indigenous peoples' lives.

The aforementioned still works with the study under investigation because the initiative is not limited to developing indigenous peoples within the national sphere. Instead, it runs larger in scope covering international concerns and issues to foster all-out development of aborigines.

The National Center for Teacher Education-North Luzon Campus, the Indigenous Peoples Education Hub, has its mandate to teach and capacitate IPs advocating their culture, languages, and beliefs for sustenance of their identity and entire transformation of their lives. Hence, the study was conceptualized purposely to investigate and analyze the University of Ottawa's IPed curriculum which could be used as a model in developing Indigenous Peoples Education program for the Philippine Normal University (PNU)-North Luzon.

Purposes of the Research

The study pursued the following inquiries:

1. What framework has been used by the University in developing curriculum for indigenous groups of Canada?
2. How is curriculum implemented, monitored, and evaluated?
3. What are the outcomes of curriculum implementation in terms of strengths, weaknesses, opportunities, and threats?

4. What recommendations can be proposed in developing an indigenous peoples education curriculum for PNU- North Luzon?

Literature Review

Indigenous Peoples Education

The Indigenous Peoples

They are a group of people who have continuously lived as organized community on communally bounded and defined territory, have occupied, possessed customs, traditions, and other distinctive cultural traits through resistance to political, social, and cultural inroads of colonization, and became historically differentiated from the majority of Filipinos (Republic Act No. 8371).

Likewise, indigenous peoples, known as first peoples, aboriginal peoples, native peoples, are ethnic groups who descended from and identified with original inhabitants of a region. They maintain traditions or other aspects of early culture associated with a given region. Indigenous communities, peoples, and nations have historical continuity with pre-invasion and pre-colonial societies that developed in their territories, distinct from other sectors of societies prevailing in those territories. They form non-dominant sectors of society, determined to preserve, develop, and transmit to future generations their ancestral territories and ethnic identity for continued existence as peoples, following their own cultural patterns, social institutions, and legal system. They are vulnerable to exploitation, marginalization, and oppression by nation states formed by politically dominant ethnic groups (Welker, 2016).

In Canada, the aboriginal groups include the First Nations, Metis, and Inuits. The First Nations are the aboriginal Canadians who are neither Inuit nor Métis. They

are a designated group, along with women, visible minorities, and people with physical or mental disabilities. The Inuits are used to be called Eskimos or eaters of raw meat. They are people of the Canadian Arctic. The Metis are an indigenous people of North America. They are all mixed-race people of First Nations and other ancestry particularly Europeans.

Indigenous Peoples Education in the Canadian Setting

The Canadian Constitution Act, 1982, section 35, defines aboriginal people as Indian, Métis, or Inuit. Aboriginal knowledge and heritage are rights protected under the Constitution, and aboriginal people should preserve their cultures, languages, customs, and knowledge.

In relation to the aforementioned, the Association of Canadian Deans of Education constituting of deans, directors, and chairs of education in Canadian universities and university-colleges launched its Accord on Indigenous Education on June 1, 2010. The Accord advances indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems in all Canadian learning setting. The goals include: respect and welcome learning environments, respect inclusive curricula, respond culturally to pedagogies, value and promote indigeneity in education, respond culturally to assessment, affirm and neutralize indigenous languages, indigenized education leadership, and respect indigenous research. ACDE enhances the profile and benefits of indigenous education within its member institutions and to the public largely (Archibald, 2010/Association of Canadian Deans of Education, 2010 & 2015).

Consequently, the member institutions of the Accord on Indigenous Education have concretized their respective programs, projects, and activities as evidence of their continued support to indigenous education as follows:

- 1) creation of web portal for sharing of course materials,

curricula, reading lists, websites, and other materials to ensure that aboriginal education is infused into education curricula; 2) establishment of Aboriginal centers that offer support as well as informal gathering spaces for Aboriginal students; 3) conduct of indigenous conferences in collaboration with indigenous communities; 4) offering of program specializing in indigenous education in the BEd; 5) holding of teaching practicum in an aboriginal community; 6) offering of a master's program in education aimed at the study and capture of endangered languages; 7) designing courses and programs specifically for aboriginal students and infusion of aboriginal content into existing courses and programs; 8) creation of a community-based Aboriginal Council which advises on institutional policies, procedures, practices, and programs to ensure they reflect and respect the interests and needs of aboriginal communities, an initiative in consultation with aboriginal scholars; 9) promotion of a stronger indigenous presence in post-secondary education; 10) integration of aboriginal and indigenous knowledges in graduate courses: aboriginal content is included in all core learning areas, and aboriginal content is included in their future classrooms. With these, teacher candidates are better prepared to teach aboriginal learners; 11) establishment of an Access Working Group that supports aboriginal students during the application process and throughout the programs; 12) offering opportunities for a career in Indigenous Teacher Education; and 13) meeting the needs of teaching indigenous material to both indigenous and non-indigenous students emphasizing on indigenous language skills and deep understanding of Native Canadian cultures (ACDE's Accord on Indigenous Education: Progress Report, 2011).

On another fruitful consideration, the Indigenous Education Infusion was implemented in which First Nation, Metis, and Inuit ways of knowing, traditions, and perspectives are intertwined into each of the required courses and

practice. The Infusion is centered on developing respectful relationships with aboriginal communities' partners and creates space for thoughtful construction of new pedagogy and understandings that respect the aborigines' cultures, traditions, perspectives, and ways of knowing (Vetter & Blimkie, 2011). A Graduate Certificate and Master's Degree in Indigenous Language Revitalization was also opened to develop experts with the language and academic skills to participate and lead language revitalization efforts in indigenous communities, and to develop scholars with expertise to support post-secondary instruction in language revitalization.

Finally, a course, was implemented to address the learning and teaching needs of indigenous children, youth, and adults through understanding indigenous peoples' relationship with land, language, and community. Topics relate to who indigenous peoples are, diversity amongst indigenous peoples, ways to indigenize the learning and educational environment, and of the systems that impact service of teachers and learners. An Indigenous Education Summer Institute was also offered to secondary school students who like to learn more about indigenous education.

Indigenous Peoples Education in the Philippine Setting

Traditionally, indigenous education has not been given reasonable consideration and support by the government which marginalized further the indigenous peoples on education and other social benefits and opportunities. They are the poorest among the poor in the social milieu. Notwithstanding education gradually becoming accessible and democratized to them, education remains elusive and unresponsive to their situation. The indigenous peoples education is the response to empower, elevate their status and their presence to be better felt and remarkably noticed.

The Indigenous Peoples Education Curriculum Framework in the Philippines

The Indigenous Peoples' Rights Act (IPRA) of 1997 expresses indigenous peoples' protection to their ancestral domains; preservation, development, and protection of their culture and integrity; enjoyment of human rights; and maximum participation in the direction of education, health, and other services. The right to quality education is likewise ensured in the Act. It directs indigenous communities to see their significant role in the society, accept and adopt educational and cultural trends and development relevant to their present context.

Abayao (2014) claimed that Indigenous Peoples' Core Curriculum is concerned with cultural grounding of IP education in specific ancestral domains, and promotes cultural diversity in the educational system. The framework contextualizes education of IPs' vision for their communities as well as their individual and collective thought of existence affirming their vision for self-determination. A DepEd order (No. 32, s. 2015) seeks to guide schools and other education programs in their engagement with indigenous communities in contextualizing the K to 12 curriculum grounded on their educational, social, and cultural contexts.

The same order further articulates that for indigenous communities, the curriculum should include ancestral domain, community's worldview, and cultural institutions. The community's expression of spirituality and cultural identity are respected and strengthened. Mother Tongue-based Multilingual Education (MTBMLE) is an inclusion for regeneration and enrichment of Indigenous Knowledge Systems and Practices (IKSPs) and Indigenous Learning Systems (ILS) by using indigenous languages.

The teaching-learning processes of indigenous communities matched with DepEd's IPED curriculum which envisions education as generally enabling, ensuring, and enhancing, is a tool for continued vitality of indigenous peoples' ancestral domains and heritage (DepEd-Bureau of Alternative Learning System, 2006).

The curriculum meets learning needs of indigenous peoples. The commitment and participation of IP leaders and elders is sought in designing learning content, activities, materials, and assessment tools. In fact, DepEd ensures that standards and competencies appropriate to indigenous context are deliberated and adhered to for lively and meaningful curriculum delivery.

The Indigenous Peoples Curriculum in the Philippines

In response to Education For All (EFA) program, DepEd through the Bureau of Alternative Learning System (BALS) developed a curriculum designed to meet the learning needs and preferences of indigenous peoples and marginalized learners. The IP curriculum is implemented by the ALS group to IP learners.

The goal of the curriculum is to attain functional literacy. The learning competencies are drawn from ALS curriculum for elementary and secondary levels and the curriculum content is based on Indigenous People Rights Act (IPRA) or RA No. 8371.

The IP curriculum reflects the core areas of IPs' daily concerns. Luistro (2010) expressed that the curriculum focuses on family life touching the life span of IP from birth to death. It delineates the varying roles of family members and how these affect the individual and the whole ICC in their respective domains. It also deals on health, sanitation, and nutrition featuring indigenous practices, knowledge, and local beliefs on hygiene, health, and food. The core area discusses

common ailments and health issues confronting IPs brought by their unique geographical locations and situations. Civic consciousness highlights rich worldview of IPs from their life ways, identity, and history. It is full with their aspirations, needs, and sentiments as a people. Economics and income relates to IPs' forms of earning a living and caring for their communal source of life and livelihood while environment centers on IPs' communion with nature. It stresses their strong attachment to the environment.

The core learning competencies are reflected in the learning strands of IP curriculum. The communication skill strand, aims to develop the ability of IP learners to access, critically process, and effectively make use of available information in a variety of media to be able to: a) function effectively as a member of the family, community, nation and the world; and b) actively participate in community and economic development. The problem solving and critical thinking strand aims to mark IP learners be aware of their own thinking, make critical and informed decisions, defend their ideas, evaluate the ideas of others, and strive for new ways of solving problems. With the development of these skills, IP learners will be able to enhance their personal social effectiveness and improve the quality of their lives. The development of self and sense of community strand, helps IP learners acquire a positive sense of self and a sense of community that leads to the development of their potentials and enable them to live harmoniously together and with others. Practice of ecological sustainable economics helps IP learners achieve responsible well-being and ensures active participation in the economic life of the community. Its framework rests on the understanding that any human community's life and existence is anchored on the well-being of the ancestral domain on which the community depends. The last strand, expanding one's world view, provides an atmosphere for IP learners to appreciate and practice freely

their own culture and, at the same time, be equipped with basic competencies to face the challenges of a global community and the influx of change (Department of Education-Bureau of Alternative Learning System, 2006).

Other Issues on Indigenous Peoples' Education

Countries prioritizing development of indigenous peoples discussed educational and cultural issues in a forum. The United Nations Scientific, Educational, and Cultural Organization (UNESCO) confirmed that millions of children are taught in languages they do not use or understand, participation in designing curricula was limited, and education failed from eliminating prejudice and discrimination of indigenous peoples.

A representative from Ainu Association of Hokkaido shared that Ainu children dropped out of school due to discrimination. This could be addressed by teaching Ainu culture and history to both Japanese and Ainu children. Ainu children are deprived of their indigenous background which hindered their identity with Ainu culture and history.

In Alaska, English language is more favored than indigenous languages which severed relations between indigenous youth and their ancestors and damaged self-esteem of people. Similarly, a representative of Asia Caucus said that indigenous cultures are severely threatened in his region, and mainstream education distorts indigenous history.

United, the participants recommended that indigenous languages be integrated into national curricula and urged United Nations agencies to design materials sensitive to indigenous peoples' cultural and educational needs. They also stressed that multilingual education be evident in all educational levels and indigenous peoples be trained so they could compete both nationally and internationally. Other issues dealt on preserving indigenous languages and sacred sites, recognizing traditional

lands and natural resources, protecting languages in national constitutions, and encouraging UNESCO to set up programs to recover indigenous culture. Finally, tangible heritage be regulated through an international convention for sustainable development (Permanent Forum on Indigenous Issues Second Session 15th & 16th Meetings).

In the Philippines, the Office on Education, Culture, and Health (OECH) has claimed that the educational system is inappropriate. It marginalized and exploited IPs. Hence, it embarked on the development of an IP core curriculum and indigenized the present educational system. These actions equipped IPs with life skills and values, protecting their ancestral domains and culture and advocating their rights and welfare as well (Abayao, 2014).

The Department of Education (DepEd) implemented the aforementioned initiative in coordination with educational institutions and organizations with workshops, fora, and consultation-meetings exploring and identifying content and newer pedagogical approaches. The efforts have shown clear and productive developments for IPs.

The literature reviewed generally dealt with concerns and issues on indigenous education. In both Canada and the Philippines, the initiatives are on revitalizing the curriculum to make it more relevant and comprehensive to indigenous peoples' context. The efforts run from designing courses and programs following the indigenous peoples context, creating web portal for greater access of materials and other resources on indigenous education, offering a course to prepare prospective teachers teach effectively indigenous learners, infusing indigenous content and studies in courses and program, establishing Aboriginal council to cater to aborigines' needs and interests, and conduct of conferences to treat problems and issues on indigenous education. Moreover, issues relate to protection to indigenous peoples'

ancestral domains, preservation, development, and protection of their culture and integrity, enjoyment of human rights, and maximum participation in the direction of education, health, and other services that promote and foster general well-being of IP's.

Conceptual Framework

The Aboriginal Teacher Education Program

Based on information from its website, the University of Ottawa, the research site, is a government, comprehensive, research-intensive university. It is the largest bilingual university in Canada and in the world with French and English as languages of instruction and in other related transactions. The university is home to thousands of students of different cultures, traditions, and languages. The university is a member of the U15, a group of research-intensive universities in Canada.

On further information from the website of the University, the University's Faculty of Education offers one of the most dynamic and innovative Teacher Education programs in Canada. It is the largest in Ontario that offers two-year teacher education programs in French and English. The teacher candidates are under competent professors with worldwide recognition as researchers.

In 1999, the Senate approved the Aboriginal Teacher Education Program (ATEP), known as Native Teacher Education Program. It provides teacher training to First Nations, Inuit, and Métis people. The program is in partnership with indigenous communities and consists of courses and work in schools, including 80 days of practice teaching. It is both campus and community-based. Courses are delivered through distance education during fall and winter and personally to sponsoring communities during

summer. Practice teaching is done in the home community of candidates and supervised following Faculty procedures. Candidates not employed in a classroom are required to do 60 hour of volunteer work in a classroom before practice teaching (*Accreditation Committee Decision/Ontario College of Teachers 2013*).

ATEP lasted for three years, from a 36-credit program to a 60-credit program consisting of nine sessions with courses, community service learning, and practice. Students who successfully complete the program are certified by Ontario College of Teachers to teach in primary/junior division or junior kindergarten to Grade 6. Program graduates who enter with an undergraduate degree from a recognized university receive bachelor of education. Successful candidates are recommended to the Ontario College of Teachers for certification and for the Ontario Certified Teacher designation. The Faculty hires Aboriginal instructors for all courses.

Figure 1 shows the framework of Aboriginal Teacher Education Program (ATEP).

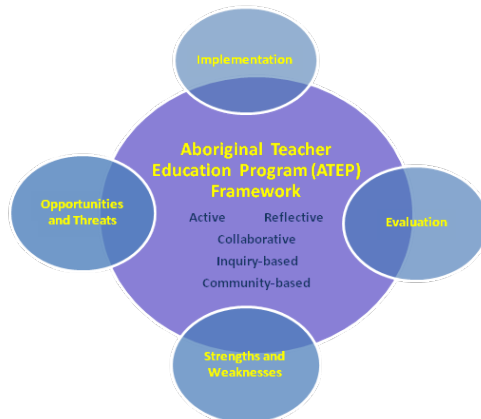


Figure 1. The Framework of Aboriginal Teacher Education Program (ATEP)

The study explored and analyzed the implementation, evaluation, strengths, weaknesses, opportunities, and threats of the program. Data gathered were used as basis in the development of the IPED curriculum for PNU-North Luzon, the Indigenous Peoples Education Hub.

Methodology

Research Design

The study is qualitative using the case study method. The ATEP was explored and analyzed using SWOT analysis. Fraenkel (1994) affirmed that qualitative research investigates quality of relationships, activities, situations, or materials. Intensive document reviews, survey, and interview were done for a relevant indigenous peoples education program for PNU-North Luzon.

Sampling Procedure

Purposive sampling was employed. Six faculty were picked out as participants. The survey form was sent to the email address of faculty integrating indigenous studies across the Teacher Education Curriculum.

Participants

The participants included one alumna of the undergraduate program, a member of the First Nations herself, and six faculty members, director, and assistant director of the Teacher Education, University of Ottawa during school year 2015-2016. There were a total of nine participants.

Instrument

The present study investigated and analyzed the Aboriginal Teacher Education Program (ATEP); hence, the instrument was developed applying SWOT analysis. It was

submitted to the Director of the Teacher Education, then to the Dean of the Teacher Education, before it was finally emailed to six faculty participants integrating indigenous education in the curriculum.

Data Collection

The researcher met personally the Director of Teacher Education, University of Ottawa on March 11, 2016. She submitted the letter of intent, discussed her research, and showed him the instrument. The Director reviewed the instrument then forwarded it to the Dean of Education for approval of the study. After the dean's approval, the Director emailed the faculty-participants including the researcher informing them the purpose, nature of the study, data gathering procedure, and their participation as well. The director sent the questionnaire to the email addresses of six faculty integrating indigenous studies. Retrieval was 85%. The filled-out questionnaires were sent to the researcher also via electronic mail.

To corroborate the data from the survey, oral interviews were conducted with the Director of Teacher Education, Assistant Director, faculty, and one alumna of the undergraduate program. Other information related to questions in the study was gathered from the website of the Faculty of Education, University of Ottawa.

Data Analysis

Qualitative-case study was applied. It examined in depth purposive samples to better understand a phenomenon; hence, smaller but focused samples are more often used than large samples which may also be conducted by the same or related researchers or research centers (Braddock et al., 1995). It involves a deep understanding through multiple types of data sources. Case studies can be explanatory, exploratory, or describing an event.

Results and Discussion

The study intend to investigate and analyze the University of Ottawa's IPED curriculum which may inform the development of the National Center for Teacher Education's (NCTE's) IP education program. The foregoing discusses the significant results of the study.

The University of Ottawa Indigenous Peoples Education Experience

Framework

Based on the Accreditation Committee Decision (2013) Ontario College of Teachers and on interview data, the conceptual frameworks of both regular and Aboriginal Teacher Education Program (ATEP) are based on active, collaborative groups of inquiry that promotes reflective practice and supports teaching contexts in aboriginal communities and urban settings. Questioning, reflecting, revisiting, rethinking, re-examining, and taking actions on educational issues and practices are practiced. The Faculty of Education reflects its views as both teacher and learner in teaching and learning interactions. Teaching experiences and teaching- learning theories are continually shared. Students' learning is revisited through different and relevant evaluation procedures.

The program reflects the Ontario College of Teachers' ethical standards and standards of practice for the teaching profession. The Faculty demonstrates care, trust, respect, and integrity in the discharge of their functions. The standards of practice relate to commitment to students and student learning, leadership in learning communities, ongoing professional learning, professional knowledge, and professional practice.

From the foregoing, the framework's relevance and comprehensiveness encompassing and sustaining peoples' and societies' transitory and prevailing political, educational, economic, and social needs, preferences, and purposes can be seen. As a whole, the framework is grounded on sound philosophies, goals, and objectives of education.

Curriculum implementation, monitoring, and evaluation

The program utilizes both campus-based at the Faculty of Education and community-based at Anishnaabewgamig learning center, in Walpole Island First Nation. The Algonquin, the Anishinaabe, are the original inhabitants in the territory.

The courses are offered using face-to-face and online delivery. Political and professional organization are taught during fall via distance education. One practicum course is completed in first year during winter. The remaining face-to-face, distance courses, and practicum for 60 days in Ontario schools is completed in the second year. Students take courses via videoconference, online, or through Contact North. Additionally, candidates volunteer one day per week in each fall/winter sessions to complete a three-week alternative placement during winter of year 3. During winter of years 1 and 2, and in year 3, students do four-week and eight-week practicum placement in an Ontario school.

The twelve weeks of practice teaching are divided into three four-week blocks scheduled during the three-year program. Practice teaching is done in the home community of candidates, supervised following Faculty procedures (*Accreditation Committee Decision/Ontario College of Teachers 2013*).

Teacher candidates design instructional and assessment activities suitable to the grade level they teach.

Resources for indigenous theories on human development and learning are provided through readings, traditional teachings, and community input from Elders, their families, and native authors. Furthermore, students examine and debate current literature and analyze how these are applied in classrooms: issues of diversity, multicultural education, and assessment practices. They are encouraged to make connections among constructivism, social constructivism, and cognitive theory in discussions and assignments (*Accreditation Committee Decision/Ontario College of Teachers, 2013*).

Indigenous perspectives and issues are integrated in course syllabi and some content of curriculum and are evident and strengthened in students' projects, assignments, and other activities. The integration of indigenous perspectives during instruction highly depends upon the professor.

The abovementioned confirm the program's quality as it responds to both national and international standards and developments in education. The program is student-centered. Program delivery utilizes enabling or interactive approaches touching on students' critical and creative endowments to profit much from learning transactions. There are sensitivity and responsiveness to goals, issues, and practices of indigenous education, directing both implementer and clientele to obtain happy and meaningful teaching and learning experiences.

As regards monitoring and evaluation, teacher candidates are assessed through content and performance-based tests throughout the program. They receive prompt and immediate feedback for further motivation and improvement in their performance on writing lesson plans, reflections, assignments, etc. Course syllabi demonstrate different assessment strategies such as rubrics, exemplars, holistic grading, and conferences (*Accreditation Committee Decision/Ontario College of Teachers, 2013*).

Project-based tasks such as lesson plans, unit plans, essays, readings, and weekly reflections are administered. Finally, holistic rubrics that assess students' response work on projects along with criterion based referencing are employed.

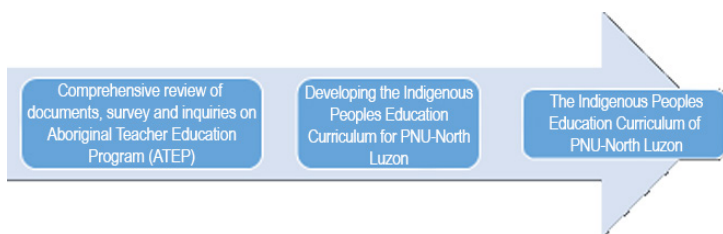
During the interview on the tools and processes used in evaluating the outcomes of curriculum implementation, it was disclosed that evaluation procedure is creative and comprehensive and is largely student, project-based. Professors have their own means of evaluation. They require students to write some essays and weekly reflections in relation to course readings. Students create lesson plans, unit plans, and series of 20 lessons together. Traditional assessments are also applied. The exams and projects are not necessarily indigenous or reflect indigenous knowledge and perspectives.

In consolidation, the program undergoes regular, comprehensive, and objective evaluation process. Alternative and authentic assessment tools and procedures evaluate students' learning, experiences, and appreciations. Students' multiple intelligences, abilities, values, and skills were comprehensively assessed and evaluated for furtherance of curriculum outcomes.

Curriculum Outcomes

The framework is all-inclusive, flexible, and relevant to students' lives and community's conditions, needs, and demands. It is grounded in contemporary research and scholarship on teacher education. Graduates demonstrate trust, care, respect, and integrity.

The diagram below shows the curriculum development process for indigenous peoples.



Utilizing the *Accreditation Committee Decision/Ontario College of Teachers (2013)* as basis, the ATEP is anchored on the Ontario curriculum. Researches of faculty on aboriginal education are incorporated in courses and assignments. Aboriginal perspectives are infused with families' and communities' work, and reflect indigenous content and application of the Ontario Ministry of Education's First Nation, Metis, and Inuit Education Policy Framework. Teacher candidates prepare and use appropriate materials to foster aboriginal students' use of their own voice.

The Faculty of Education is committed to continuous improvement and quality assurance through formal systemic review processes. Faculty members are experts in aboriginal education. The Teacher Education Program Council (TEPC) sets learning outcomes and expectations for teacher candidates.

ATEP also builds stronger relationships with indigenous communities, agencies, institutions, and other universities. The University has Aboriginal Research Center which caters to academics, social, and emotional needs of students.

The ATEP has the same required courses with Baccalaureate in Education; however, ATEP students receive fewer contact hours than students in the regular program. It is not clear if and how candidates meet course expectations and

requirements and cover same course content like students in the regular program.

The integration of aboriginal studies and perspectives during instruction depends much on the faculty. Students' *needs and interests on on-line and distance education is not much addressed properly*. Candidates are not much prepared to meet challenges in teaching aboriginal communities. (*Accreditation Committee Decision/Ontario College of Teachers 2013*).

The aforesaid facts show that ATEP is based on Ontario curriculum and research and tailored to indigenous peoples' situations, needs, and preferences. It aims for quality assurance. It fosters rich linkage and networking activities with communities and agencies and employs the non-traditional mode of delivering the curriculum. Further, it abides by UNESCO's four pillars of education: learning to know, learning to do, learning to be, and learning to live together.

Curricular Outcomes in terms of Opportunities

Based on the data of the Ontario College of Teachers and interview with a participant-alumna, the following are outcomes of curriculum implementation in terms of opportunities:

1. The Faculty of Education offers one of the most dynamic and innovative Teacher Education programs in Canada.
2. The Ontario College of Teachers certify successful graduates to teach in the primary/junior division to Grade 6.
3. Graduates have more opportunities as education officer, educational resource designer, and substitute teacher, training consultant, or administrators in Canada and abroad.

4. The Faculty of Education connects with teacher education program providers, parents, government, and other organizations on student learning.
5. The faculty participates in Knowledge Network for Applied Education Research in consultation with Ontario Ministry of Education.
6. Faculty members and staff serve in curriculum and advisory councils for the Ministry of Education.
7. Alumni present researches in national and international fora.
8. Graduates are accepted into the master and doctorate programs of other universities.
9. The curriculum offers the possibility of 'change education.'

Curricular Outcomes in Terms of Threats

From the interview conducted, it was gathered that integration of indigenous knowledge and issues during curriculum implementation is dependent on the faculty. Hence, it is assumed that the program of other universities is richer and more grounded on aboriginal studies. Also, other universities show better enrolment.

Recommendations for Philippine IP Education

Based on the analysis, recommendations for Philippine IP education presented below are structured according to the following aspects: implementation, evaluation, strengths and weaknesses, opportunities and threats, indicators of theories subscribed to by the Philippine education system.

Philippine IP Education

Implementation	<p>Generally, the proposed IP education curriculum is relevant and useful to its clientele. It purports to alleviate IPs in all aspects of their life. Curriculum experiences and opportunities may be acquired, applied, and consolidated following interactive, collaborative approaches and procedures. Instruction may be delivered in campus and in the community. The curriculum is personally brought to the domains of indigenous learners. Indirect strategies such as project-based, problem-based, research, and modular instruction may dominate curriculum delivery. Direct methods in the forms of lecture, demonstration, and class discussion may also be used to complement the enabling teaching procedures. Content runs from peculiar and personal familiarities of students extending towards the unfamiliar, more abstract, and complex content and tasks. These range from family, community, nation, and world focused on cultural, traditional practices and perspectives about family, language, security, religion, health, occupation, and other relevant issues and developments in indigenous peoples education. The essential skills, reading, writing, mathematics, and computer literacy could not be overlooked in the curriculum. Heavy project-, problem-, and research-based lessons would be the core. Curriculum implementation would be largely community-based.</p>
Evaluation	<p>Effectiveness of curriculum implementation would be assessed through authentic and non-authentic evaluation techniques. Students' understandings, appreciations, and creativity would be evaluated through written activities, projects, and written examinations. Students would write essays, reaction papers, reflections, lesson plans, and compositions,</p>

and do projects and portfolios. Additionally, drawing, painting, role playing, simulation, public speaking, and other processes would be done for a relevant, comprehensive, and objective evaluation. Evaluation is a continuing and collaborative activity of all significant others and stakeholders. Evaluation outcomes would be delivered, analyzed, and interpreted by teachers then to be cascaded to school managers, students, parents, elders, and leaders. Necessary, appropriate, and immediate actions would be planned and implemented based on the results of the evaluation.

Strengths and Weaknesses

The indigenous peoples education curriculum would be grounded on sound philosophies, goals, and objectives of education. Curriculum planning, implementing, and evaluating revolve around the realities and situations surrounding the learner's motives, preferences, capacities, and weaknesses, and include society's demands and conditions as well. Education initiatives and efforts revolve around the learner, capacitating him/her in all aspects of his/her development. Mode of implementation follows emerging, state-of-the-art strategies and techniques. Curriculum would be responsive to society's continuing demands and changes and are largely researched-based. Teachers would engage in personal and/or collaborative researches on indigenous peoples education. The findings would be incorporated in the curriculum for its further enrichment.

Sufficient budget is indispensable to implement the curriculum successfully. With financial restrictions, sustenance of implementation and other processes would be impossible. Likewise, there would not be enough equipped, committed, and qualified persons to implement the program. Lack and

	<p>shortage of curriculum materials, books, and other resources, and reasonable cooperation and support from government and private institutions are seen as limitations too.</p>
Opportunities and Threats	<p>Graduates of IP education would have greater chances of employment in their own places and in government and private agencies. They would be granted scholarship grants to further their educational qualifications for them to become more equipped, capable, and confident with competencies, values, and attitudes on IP education. Graduates would also serve as lecturers and resource speakers on IPEd. Finally, graduates would link and collaborate with education people and indigenous peoples to do researches relating to IPEd and same would be disseminated through fora, conferences, seminars, and in publications.</p> <p>As to threats, the preservice education would not suffice all the learner's and the IP community's expectations, needs, and requirements. It could be expressed that the IP education of other ASEAN countries is better and more grounded on IPs' perspectives than that of the Philippines.</p>
Indicators of the following theories:	<p>As universal consolidation, the constructivist and social learning approaches would be applied. Students would engage themselves actively in the learning process. They would collaborate with others to learn. Students would curiously and exploratively define and create problems, gather data, consolidate data to analyze and interpret, and finally seek solutions in forms of conclusions, generalizations, principles, and theories. A stronger social support system would be advanced. Lessons and tasks would be largely researched-based to stimulate critical thinking among students. Students would discuss</p>
Active-reflective	
Collaborative	
Inquiry-based	
Community-based	

and debate to share their understanding and evaluation on certain issues and perspectives. Responsibility for one's own learning would be encouraged. Teaching would be innovative and flexible. Hence, higher level thinking skills, student's retention, self-esteem, oral communication skills, social interaction skills would be promoted and enhanced.

In community-based instruction, students would develop age-appropriate skills for functioning outside the school environment. Students would be prepared for successful transition to adulthood after graduation, would be helped to live independently and enhance their quality of life. Likewise, students would be able to acquire appropriate behaviors for work and community settings, independence and mobility, and the ability to generalize skills and knowledge to new situations. Parents and caregivers would also increase in commitment, communication, cooperation, and participation in planning, programming, and skills identification. Educational staff would increase in their creativity, commitment, communication, and motivation. Communities would increase awareness of the potential of individuals with disabilities and school/private sector partnerships. (<http://www.unr.edu/ndsip/tipsheets/combasedinstruction.pdf>.)

Overall, the curriculum is anchored on sound philosophies, goals, principles and trends in indigenous education. The curriculum will be implemented using both campus- and community-based which are equally effective and relevant for IPs. Authentic assessments will dominate evaluation of learning outcomes which comprehensively and objectively measure students' learning. Both the ATEP and regular program will have the same number of courses, but

the former will receive fewer course contact hours. Fewer course contact hours for IP education may cause shortage from completing required number of hours and non-mastery of competencies in each course. *ATEP is limited to aboriginal students which the present study recommends for consistency, flexibility, and relevance.* Graduates will demonstrate professional ethics and standards. The philosophy, mission, and objectives of the program should be present in syllabi, applied, and fully emphasized during instruction and in students' projects and activities. Faculty researches will carry relevance to curriculum and indigenous communities. Findings may be incorporated in revisiting and reengineering the curriculum for its relevance to IP communities. Courses and assignments will incorporate research in aboriginal education. Linkage and networking activities with indigenous communities and agencies will be evident. These will produce tighter and stronger relations and support for IPEd. Graduates will receive greater teaching and management opportunities nationally and internationally. Presently, sincere support system and valuing IPs to alleviate their lives is the interest of the government. Integration of indigenous issues and knowledge in the curriculum relies heavily upon the professor. It is encouraged that teachers become more resilient in integrating useful and appropriate knowledge and perceptions about IPEd during instruction. A center will cater to aboriginal students' needs. Emotionally, this will make IPs achieve security, confidence, and acceptance and feel loved by school people and community which promotes self-esteem.

Recommendations for Philippine Indigenous Peoples Education

The indigenous peoples education is limited to aborigines for consistency, flexibility, and appropriateness. Gathering of data should have been more comprehensive should the opportunity to observe classes have been done. The framework of the curriculum may be grounded on constructivism and social cognitivism. Students collaborate with people, tools, equipment, materials, and nature for elaborative learning. Natural and active learning are the keys to acquire concrete and relevant learning opportunities resting on constructivism, inquiry, integrated, spiral, moral development, project-based, problem-based, modular instruction, and research as framework. Collectively, this encompasses and cuts across learners' learning styles, purposes, interests, needs, traits, abilities, and capacities. The curriculum goals, objectives, content, methodology, and evaluation techniques should be indigenized addressing holistically indigenous peoples' existing lives, context, preferences, and problems. Varied, high quality assessment tools and techniques may evaluate effectiveness of curriculum implementation. Issues on ancestral domain, culture, language, practices, and other perspectives on indigenous education should be evident in curriculum materials, students' projects, and activities, and during instruction. Avenues for linkage and community extension programs, projects, and activities should be advocated utilizing elders', leaders' and other indigenous peoples' wisdom, experiences, and learning for an all-embracing active academic engagement. Curriculum delivery would be both school-based and community-based. Practice teaching may be done in the territorial domains of IP's. Establishment of Indigenous Peoples Research Center to cater to students' intellectual, emotional, social, and moral needs may also be deliberated on.

It is recommended that after 3-5 years of implementation, a research on the impact of IP education in the country and its relevance to school management be conducted. Also, materials development for IPs and attitudes of stakeholders on IP education curriculum would be interesting and relevant studies to be done.

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B. Structure of courses, Aboriginal Teacher Education Program (ATEP), University of Ottawa

Foundations	Methods	Professional Inquiry and Practicum						
At-a-Glance Chart								
University of Ottawa Aboriginal Teacher Education Program (ATEP)								
3 Year Aboriginal Teacher Education Program, Primary/Junior								
July (On-Site)	PED 3141: Curriculum Planning, Assessment, and Evaluation Part I	3	July (On-Site)	PED 4141: Curriculum Planning, Assessment, and Evaluation Part II	3	July (On-Site)	PED 4142: Learning Theories And Practices in Inclusive Classrooms Part II	3
	PED 1140 Education in the Primary/Junior Division – Language	3		PED 1148 Education in the Primary/Junior Division – Health & Physical Education	3		PED 1149 Education in the Primary/Junior Division – Social Studies	3
	PED 1158 Education in the Primary Junior Division - Mathematics	3	PED 1146 Education in the Primary/Junior Division – Native Language	3	PED 2140 Education in the Primary/Junior Division – Arts	3		
			PED 1159 Education in the Primary/Junior Division – Science & Technology	3				

Fall (Distance)	PED 3142: Learning Theories and Practices in Inclusive Classrooms Part I	3	Fall (Distance)	PED 3102: Schooling and Society	3	PED 3123 Political and Professional Organization in Aboriginal Education	3
	PED 1142 Professional inquiry in practice Part 1 + 1 day/week in school (Community Service Learning)			PED 1143 Professional inquiry in practice Part 2 + 1 day/week in school (Community Service Learning)		PED 1144 Professional inquiry in practice Part 3 + 1 day/week in school (Community Service Learning)	
Winter (Distance)	PED 1142 Professional inquiry in practice Part 1 (Continued) + 1 day/week in school (Community Service Learning)	3	Winter (Distance)	PED 1143 Professional inquiry in practice Part 2 (Continued) + 1 day/week in school (Community Service Learning)	3	PED 1144 Professional inquiry in practice Part 3 (Continued) + alternate educational placement (Community Service Learning)	3
	PED 2130 Practicum – 4 weeks	3		PED 3130 Practicum – 4 weeks	3	PED 3230 Practicum – 8 weeks	6
Sub-total credits		18	Sub-total credits	21		Sub-total credits	
Total Credits Over Three Years : 60							