

EDUCATIONAL APPROACHES FOR INDIGENOUS GROUPS OF STUDENTS

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The right to education is internationally and globally recognized for its ability to effect change in the world and among individuals. It is an entitlement not only of those who can pay for a good education but of everyone, regardless of language or religious doctrine, skin color, condition of birth or ethnic background, and regardless of viewpoints, political preferences, or economic situation. UNESCO sponsored the Convention Against Discrimination in Education in December 1960 to eliminate and prevent unequal treatment in education.

The right of IPs/Indigenous Cultural Communities (ICCs) to education is also supported and guarded in the Philippines. Many laws, statutory provisions, and policies have been enacted to make education available to vulnerable communities such as IPs. This shows that the Philippines is concerned about the welfare of its marginalized communities and is developing policies to address them, particularly with the right to quality education.

Education leads to improved health, economic growth, a sustainable environment, and democratic societies. Indigenous peoples frequently live in remote areas and rely on their ancestral lands and natural resources for survival. Their cultural identity, religious rituals, and governance systems are all intertwined with their cultural heritage and connection with the ecosystems in which they live.

To achieve the best educational results for IP students, schools must provide teaching-learning programs that address the following academic concerns: (a)

educational practices that are sensitive to Indigenous knowledge, procedures, and customs; (b) valuing of Indigenous teachings; (c) restructuring of educational quality; and (d) considering teachers' culture, curriculum, and teaching strategies that conflict with students' home culture.

In the Philippines, teachers are usually urged and advised to be innovative in their teaching techniques to connect with IPs/ICCs and relate to the demands of indigenous students. This action considers providing ICCs/IPs with equal opportunities for various cultural experiences. Opportunities must be made available through educational methodologies. This includes scholarship grants, the right to use their language, and culturally appropriate methods.

To assist in meeting educational challenges, curriculum developers, education departments, teachers, and other stakeholders must commit to developing quality curricula that are inclusive and culturally responsive, foster the lessening of discrimination and inequality, and are available in local languages, particularly for indigenous groups of people and ethnic minorities. Changes must encourage innovative educational approaches that best align indigenous peoples' cultural practices by employing the language of instruction that students and their families use and fully comprehend, as well as acknowledge that using indigenous languages not only strengthens cultural diversity and intercultural dialogue but also enhances attainment of quality education for all.

Every learning institution must plan to increase access to innovative classroom learning, improve educational quality, and support educational governance systems that largely provide for the unique needs of indigenous students, parents, and communities. Education policies and systems have historically and currently been used to systemically include indigenous people and assimilate them into larger society by undermining their ability to practice and transmit their culture, languages, and identity

for equal learning opportunities. Indigenous peoples' cultural annihilation is frequently linked to efforts to place them on their lands, territories, and natural resources.

THREE SUGGESTIONS FOR CREATING A RESPONSIVE LITERACY PROGRAM FOR INDIGENOUS LEARNERS

1. Promoting Cultural Understanding

It will be difficult to effectively teach Indigenous learners without knowledge of and understanding of Indigenous cultures. Teachers must devote themselves to learning about Indigenous culture, history, and concerns regularly. Encourage elderly people in the community to join the school program by having an open-door policy. Establish an inclusive education system that values the uniqueness of all learners. To learn more about each unique culture, ask volunteers to communicate knowledge about their cultural rituals, lineage differences, and linguistic practices. The more teachers who have them, the more optimistic and productive their teaching methods will be, as well as the more trust they will develop with their students.

2. Establishing Teaching-Learning Process Using Meaningful Content

Indigenous students may perceive learning differently than non-Indigenous students. Fortunately, literacy programs can be as artistic as the teachers want them to be. To learn what inspires learners, ask them about their academic objectives. This information could be useful throughout the language course when the learner is feeling frustrated or defeated.

Inquiring about students' interests can help teachers guide them in selecting appropriate reading material. Encourage students to document and share their personal histories or family tree histories. Storytelling circles help to promote speaking skills, which are an important part of Indigenous culture. Ensure that each learner is at ease enough to share; if they are not, they are free to leave.

3. Promoting Respect with the Indigenous Culture and Tradition of Students

To strengthen their sense of identity, they integrate Indigenous stories and progress, as well as culturally relevant lessons. An Indigenous workshop or demonstration on Indigenous creations, music, or storytelling is one example. Following the event, empower learners to develop their reading skills by having them research a subject or vocabulary associated with the topic gained. Volunteering with Indigenous culture-related community projects is another means of improving literacy skills while also contributing to society.

References:

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