

American Journal of Humanities and Social Sciences Research (AJHSSR)

e-ISSN :2378-703X

Volume-5, Issue-3, pp-113-120

www.ajhssr.com

Research Paper

Open Access

THE INTEGRATION OF INDIGENOUS PEOPLES (IPs) STUDIES/EDUCATION IN THE HIGHER EDUCATION INSTITUTION (HEI) CURRICULA: A LITERATURE REVIEW

Marie Fe D. de Guzman, Irish E. Eblacas & Grace R. Lasco

¹*President Ramon Magsaysay State University (PRMSU), Iba, Zambales, Philippines*

EXECUTIVE SUMMARY

This review focused on themes that have emerged on issues and discourses about Indigenous Peoples (IPs)/Indigenous Cultural Communities (ICCs) studies and education. It also reviewed and examined some of the international and national literatures on themes that facilitate the integration of IPs/ICCs Studies/Education in the relevant curricula in Higher Education Institutions (HEIs). It appears that the data collected revolves around four stand out in particular: the discussions of the concept and demographic status of IPs/ICCs; discussions on the integration of IP/ICC studies/education in the tertiary curricula; and contents and teaching strategies to facilitate the integration of IPs/ICCs studies/education in the higher education curricula.

The review provides the curriculum planners and school administrators the empirical evidence that can help effectively and efficiently implement the CHED Memorandum Order No. 02, Series of 2019 which officially mandated the offering of IPs/ICCs Studies/Education in the relevant higher education curricula for the primary purpose of addressing issues confronting the country's indigenous peoples' communities.

Perhaps the dominant theme to emerge from the current discourse was the need to recognize and value that the IPs and ICCs would benefit from a removed barriers for their meaningful participation of the different levels and spheres of society and empowers them to exercise their rights and duties as Filipino citizens. Further the realization that IPs/ICCs are valuable individuals/entities in the country that have vital contributions in the preservation of Filipino culture, heritage and economic growth. Finally, the endeavour is also towards helping students to develop awareness, appreciation, understanding and respect to IPs/ICCs. The review contributes to educators' knowledge of approaches and strategies, hereby complying with the CHED Memorandum Order No. 02, Series of 2019.

I. INTRODUCTION

Over the last twenty years, Indigenous Peoples' rights have been increasingly recognized through the adoption of international instruments and mechanisms, such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2007, the establishment of the United Nations Permanent Forum on Indigenous Issues (UNPFII), the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP), and the UN Special Rapporteur on the Rights of Indigenous Peoples (UNSR) (The World Bank, 2019). Locally, we have the 1997 Indigenous Peoples' Rights Act (IPRA). The UN Declaration on the Rights of Indigenous Peoples is a milestone in solidarity with indigenous peoples and the global community. It asserts the rights of indigenous and tribal peoples to choose to integrate or to maintain their cultural and political independence. Articles 8–10 recognize the cultures, traditions, and special circumstances of indigenous tribal peoples (United Nation Development Programme, 2019).

Indigenous Peoples includes communities, tribal groups and nations, who self-identify as indigenous to the territories they occupy, and whose organization is based fully or partially on their own customs, traditions and laws (The World Bank, 2019). The Baker's (2007) report, Toulouse's (2008, March) research monograph, and the report of the Canadian Council of Ministers of Education (2010), according to Wa-Mbaleka (2013) are works that promote integrating the indigenous knowledge and the academic knowledge in the classroom for the sake of promoting the empowerment and participation of indigenous people. Baker (2007) emphasized systematic and holistic inclusion of indigenous knowledge and values, mentorship programs, effective teacher training, and strong relationship between the school and the indigenous community. Toulouse (2008) argued

that, even with good intentions for the education of indigenous people, success may not be achieved without proper training of educators who teach indigenous knowledge and promote culturally responsive education.

In the country, the CHED Memorandum Order No. 02, Series of 2019 was issued and promulgated. This is accordance with the pertinent provisions of Republic No. 7722, otherwise known as the “Higher Education Act of 1994”, the CHED approved the offering of Indigenous Peoples (IP) Studies/Education in the relevant higher education curricula for the primary purpose of addressing issues confronting the country’s IPs/ICCs such as poverty and human abuse as stipulated in Republic Act (RA) 10908 or “An Act Mandating the Integration of Filipino-Muslim and Indigenous Peoples’ History, Culture and Identity in the Study of Philippine History in both Basic and Higher Education,” which affirms IP rights to ancestral domains, self-governance and empowerment, social justice, human rights and rights to cultural identity. This memorandum order enjoined all public and private Higher Education Institutions (HEIs) to offer IP/ICC Studies/Education in their respective curricula and for the CHED Regional Offices to closely monitor its offering.

UN Development Programme (2019) reports that: ‘In the Philippines, IPs have been subject to historical discrimination and marginalization from political processes and economic benefit. They often face exclusion, loss of ancestral lands, displacement, pressures to and destruction of traditional ways of life and practices, and loss of identity and culture.’ There is a need to integrate because we are culturally diverse nation; in particular, our indigenous peoples have a wealth of knowledge that has sustained them for hundreds of years; these knowledge (indigenous knowledge systems) are encoded in their languages. In the quest to improve IPs/ICCs status/levels in Institutions of Higher Learning, it is imperative to consider the level of knowledge on IPs/ICCs studies and education and strategies for integration in different courses or subjects in the tertiary level. Putting in place a more relevant educational system will build a better society.

II. METHODOLOGY

Literature reviews play an important role as a foundation for all types of research. Literature review is an excellent way of synthesizing research findings (Snyder, 2019). According to Palmatier, et al. (2018), literature reviews if well conducted can serve as basis for knowledge development, provide new ideas, provide evidence and can create procedures for policy and practice. Wong, et al. (2013) stressed that the review seeks to identify and understand all potentially relevant research traditions that have implications for the studied topic. It can also help to provide an overview of areas in which the research is interdisciplinary and multidisciplinary.

This review specifically utilized semi-systematic review approach. According to Wong, et al. (2013), semi-systematic or narrative review approach is designed for themes and studied by various groups of researchers within diverse disciplines. Thesemi-systematic design review every single article that could be relevant to the topic of integration of indigenous peoples (IPs) studies/education in the higher education institution curricula. The article draws on information supplied by Commission on High Education (CHED) and Department of Education in the Philippines and material published nationally and internationally in which the contents continues to inform the discourses and discussions.

III. REVIEW OF THE LITERATURE

Indigenous Peoples (IPs)/ Indigenous Cultural Communities (ICCs)

Indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to others, and to the environment. According to United Nations Development Programme (2019): 1) There are an estimated 370-500 million indigenous people in the world, spread across 90 countries. They live in all geographic regions and represent 5,000 different cultures; 2) Indigenous People speak of the world’s 7,000 languages; 3) Indigenous People are more likely to be poor and vulnerable; 4) The life expectancy of Indigenous People is as much as 20 years lower than non-IPs; 5) Indigenous women are more likely to suffer discrimination and violence; 6) the world Indigenous Peoples’ games bring together athletes to celebrate indigenous traditions; 7) Indigenous peoples are inheritors and practitioners of unique cultures and ways of living; and 8) The UN Declaration on the Rights of Indigenous Peoples is a milestone in solidarity with indigenous peoples and the global community. The United Nations Development Programme (2010) estimated the number of indigenous people in the Philippines to 14-17 million that belong to about 111 ethnic groups, mainly located in two regions: the northern region of Luzon (with 33%) and the southern region of Mindanao (with about 61%). The United Nations Development Programme considers the indigenous people in the Philippines as some of ‘the poorest and most disadvantaged peoples’. The same trend is seen throughout the world (The United Nations Permanent Forum on Indigenous Issues, 2010). According to this entity, ‘indigenous peoples make up one-third of the world’s poorest and suffer alarming conditions in all countries’.

Indigenous Peoples are culturally distinct societies and communities. The land on which they live and the natural resources on which they depend are inextricably linked to their identities, cultures, livelihoods, as well as their physical and spiritual well-being (The World Bank, 2019). While Indigenous Peoples own, occupy, or use a quarter of the world’s surface area, they safeguard 80 percent of the world’s remaining biodiversity.

They hold vital ancestral knowledge and expertise on how to adapt, mitigate, and reduce climate and disaster risks (The World Bank, 2019). Much of the land occupied by Indigenous Peoples is under indigenous customary ownership, and yet many governments recognize only a fraction of this land as formally or legally belonging to Indigenous Peoples (The World Bank, 2019).

In February 2013, the Department of Education of the Republic of the Philippines, the Department that regulates K-12 education, addressed the nation with the goal of integrating the needs of indigenous people of the Philippines in the Millennium Development Goals (Rimando, 2013). The Education Secretary, Armin Luistro, was speaking in promoting the department's national program known as Basic Education Sector Reform Agenda. In preparing this new program for indigenous people, the Department of Education involved leaders of different indigenous groups and leaders of both government and non-government groups that work with the education of indigenous people around the nation (Rimando, 2013). According to this Department, this work was done with the purpose of promoting participation, inclusion, and empowerment of indigenous peoples.

With regard to education, the Indigenous Peoples in the Philippines are among those with the lowest literacy rates. It is a challenge to serve their needs in remote areas, and standard education programs fail to take into account their cultures, languages, and current realities (Regional Training on the Integration of Indigenous Peoples Studies/Education, 2019). In an attempt to respond to these challenges, the Department of Education in the Philippines has recently adopted the Indigenous Peoples Curriculum Education Framework (DepEd Order No. 32, s. 2015) as a guide for IP/ICC educators in developing "culturally appropriate and responsive" curricula, lesson plans, instructional materials, and teaching methods.

Indigenous peoples of countries such as Canada, the United States, Australia, and New Zealand share the experience of European colonization and subsequent marginalization. Across these countries, Indigenous peoples consistently demonstrate lower education attainment levels compared to the non-Indigenous population. Canadian statistical reports reveal the need to promote high-quality education programs and improve education completion levels for Aboriginal peoples (Government of Canada, 2015). This has alerted political leaders, school administrators, and teachers of the need to improve the education attainment levels of Indigenous peoples through various programs.

Indigenous Filipinos are among the many Indigenous Peoples (IPs) who have experienced devastating destruction of their homes, imposition of settlers in their ancestral domains, and retreats to areas far from basic social services (Regional Training on the Integration of Indigenous Peoples Studies/Education, 2019). The Department of Education of the Philippines stated that indigenous people in the Philippines remain some of the most 'vulnerable and marginalized' people in the nation (Rimando, 2013). Access to culture-responsive basic education was considered as the most critical of all the current disadvantages the Indigenous Peoples face in the Philippines (Regional Training on the Integration of Indigenous Peoples Studies/Education, 2019). Issues of indigenous people are complex. Indigenous people has been the focus of many countries in the effort of promoting equal rights, efforts in the improvement of the lives of indigenous people have not been successful.

Integration of IPs/ICCs Studies/Education in the Relevant Higher Education Curricula

Indigenous Peoples (IPs) education is unique in that it often takes approaches different from those used in traditional instruction (Himalin & de Guzman, 2019). The importance of highlighting indigenous knowledge, skills, practices, and values is acknowledged and incorporated. To effectively teach IPs learners, it is crucial to understand the world as perceived through their eyes. Connecting with and incorporating Indigenous perspectives in a deep and meaningful way in classrooms is central to the pedagogy of some teachers (Regional Training on the Integration of Indigenous Peoples Studies/Education, 2019).

The use of strategies can become more meaningful if and when educators' choose to see them as interconnected to ourselves, others and the world around them. Holistic and Indigenous views lend most naturally to empathy; seeing ourselves as integrated wholes, and not as separate from our peers or world are at the root of these approaches (Kulnieks, 2013). Holistic lens Indigenous peoples use in viewing their world and comments on their approaches in teaching: "the parts of nature have meaning only in terms of their interrelationships with the whole of nature" (Aikenhead & Mitchell, 2011). Ly (2014) stressed further that educators should begin to see teaching strategies as connected to, and part of a greater whole, they will experience a much more holistic understanding of themselves, their students and the world.

Data obtained from the study of Wa-Mbaleka (2013) by interviewing administrators, teachers, indigenous students, observing school settings and lesson presentation, and analyzing some instructional artifacts, helped understand the factors that contributed to the successful education of indigenous students and the importance that education is playing in their lives in general. This study will provide some guidelines that can be helpful in promoting effective education for indigenous Filipino learners. Toulouse (2008) found seven living principles from indigenous knowledge that must be included in the education of Indigenous peoples such as respect, love, bravery, wisdom, humility, honesty, and truth. These are all part of the systematic and holistic

inclusion of indigenous knowledge and values in the education of indigenous learners. Mentorship is the second theme.

Contents of IPs/ICCs Studies/Education for Integration in the Higher Education Curricula

The most extensive research into indigenous voice in education was conducted as part of the Dare to Lead Project, and briefly reported by Milgate & Giles-Brown (2013). Interviews with school staff, students and families at 675 schools throughout Australia revealed major instructional themes important to Aboriginal and Torres Strait Islander students and families in fostering learning. These included: 1) Cultural environment, especially the celebration of cultural identity; 2) Quality teachers and teaching, who collaborate and create personalised learning plans and develop good relationships with students and families; 3) Community engagement, especially efforts that encourage the participation of Elders and families in school life, 4) Health and well-being, predominantly the mitigation of racism; 5) Curriculum, the inclusion of Indigenous perspectives and a negotiated curriculum at the local level; and 6) School leadership, especially through actions that worked to include Aboriginal and Torres Strait Islander parents on school committees and overall school governance.

The IP studies/education contents appropriate for integration in colleges and universities courses in the Philippines include: 1) International Bindings to Protect, Promote the Rights of IPs; 2) Ancestral Domains; 3) Eco-Agriculture, d) Preservation of Traditional Culture (Arts, Dances, Language, Educational System, Health Practices, etc.); 4) Demographic Profile (World Demographic Profile and Geography of the IPs/ICCs); and 5) Culture of Indigenous Peoples of the World, in the Philippines, Regions and the Province (Political System and Governance, Economic System, Educational System, Health and Wellbeing, Environment, Resource Management System, Life Ways, Arts, Architecture, etc., Knowledge Systems and Practices) (CHED Memorandum Order No. 02, Series of 2019).

Indigenous communities are able to 'reclaim and revalue their languages and (traditions), and in so doing, improve the educational success of indigenous students,' thus ensuring their survival as a culture (The United Nations Permanent Forum on Indigenous Issues, 2010). The growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge through the processes of colonialism, globalization, and modernity (National Council for the Social Studies, 2018). Increasingly, there has been a global shift toward recognizing and understanding indigenous models of education as a viable and legitimate form of education (de Guzman & Eccle, 2019). There are many different educational systems throughout the world; some are more predominant and widely accepted.

Teaching Strategies for Integration IPs/ICCs Studies/Education

Indigenous according to Bell (2013) are metaphor, storytelling, dreaming, circularity, starting with self, role playing and expert groups. Most of these are very familiar to educators as they are pedagogies that are practiced on an ongoing basis in the classroom. Identifying them as Indigenous can and should assist educators to see how natural it is to make the appropriate connections to Aboriginal perspectives in their classroom. Perso (2017) draws attention to Indigenous Australians and the imperative for culturally competent teachers to adopt learner-centred and strength-based approaches, develop close affective relationships with students, use relevant and interesting content, use extensive scaffolding, situate learning in cultural contexts, teach to a variety of learning styles, use low risk questioning techniques and maintain high expectations of students. She suggests that culturally aware teachers address the problematic nature of the hegemonic practice of education and how they can operate within it for their students, not just academically but also socially, politically and culturally.

Methods used by successful teachers of Indigenous students according to Boon (2016) are: (1) increase wait time after asking questions or making requests; (2) provide opportunities for group work; (3) scaffold learning to encourage student participation, even in direct questioning; (4) provide opportunities for movement and flexibility; (5) use storytelling and implement activity based learning; (6) as indigenous students may not have value in work for work's sake tasks need to be enjoyable and be seen to be applicable in the context of their lives; (7) frame requests in a way that will engage students and do not rely on worksheets; and (8) teachers should avoid spotlighting students and must provide social support as the key pedagogy to develop self-direction.

According to Guido (2017), culturally-responsive teaching strategies are; (1) Active learning strategies empower, engage, and stimulate your students as they put them at the center of the learning process; (2) experiential learning activities aim to develop knowledge and skills through direct, first-hand experience; (3) Project-based learning involves an open-ended approach that sees students work alone or collectively to work on an engaging, intricate curriculum-related questions or challenges; (4) Inquiry-based learning is broken down into four categories, all of which emphasize student questions, ideas and analyses; (5) Adaptive learning focuses on changing — or “adapting” — content for each student on an individual basis, especially with the help of technology.

Active Learning Strategies. The cooperative work is an active learning strategy frequently help facilitate in the integration of Indigenous peoples (IPs) studies/education in the tertiary curricula to achieve the dual goals of academic achievement and skills development. The use of cooperative learning groups in instruction is based on the principle of constructivism, with particular attention to the contribution that social interaction can make (Bransford, Brown & Cocking, 1999 as cited in Davidson & Major, 2014). Cooperative learning has attracted strong advocates among faculty looking for alternatives to traditional teaching methods. Laguador (2014) and de Guzman (2016) found that the most preferred student-centered strategy by the faculty-respondents was Cooperative Learning (CL). The study of Deliquiña, & de Guzman (2017) revealed that the teacher-respondents strongly agreed that pupils benefit from cooperative learning activities in Social Studies mainly through positive interdependence. Other Active Learning Strategies by Raudys (2018) appropriate for facilitate the integration of IP studies/education to colleges and universities include: (1) Reciprocal questioning, (2) Three step interviews, (3) The pause procedure, (4) The muddiest point technique, (5) The devil's advocate approach, (6) Peer teaching activities (7) Game-based learning platforms, and (8) Rotating chair group discussions.

Experiential Learning Activities. The concept of experiential learning was first explored by John Dewey and Jean Piaget, among others. It was made popular by education theorist David A. Kolb, who, along with Ron Fry, developed the experiential learning theory, which is based on the idea that learning is a process whereby knowledge is created through transformation of experience (Himalin & de Guzman, 2020). The utilization of experiential learning activities such as team building activities, management role-playing and community surveys can also help teachers in the tertiary level to help facilitate IPs studies/education integration and teaching. Experiential learning strategies frequently help facilitate the integration of Indigenous Peoples (IPs) Studies/Education in the curricula (Kraft & Kielsmeier, 1995 as cited in de Guzman & Ecle, 2019). Experiential education is a philosophical orientation toward teaching and learning that values and encourages linkages between concrete educative activities and abstract lessons to maximize learning (Lloyd, Lewthwaite, Osborne & Boon, 2015). Experiential learning combines direct experience that is meaningful to the student with guided reflection and analysis. It is a challenging, active, student-centered process (O'Grady, Mooney Simmie & Kennedy, 2013). It is a generally accepted truth in experiential education that one must always combine action with reflection in order to have a full human experience.

Project-Based Learning (PBL). The utilization of Project-Based Learning such as the making of Bulletin Board Display, Exhibits on IPs/ICCs culture, Conduct of Debate, Historical Simulations and different kinds of Portfolio were approved by the teacher respondents in the study of Himalin & de Guzman (2020) that can effectively help the integration and the teaching Indigenous Peoples (IPs) Studies/Education in the tertiary level. Project-based learning (PBL) has a lot of potential to enhance 21st century skills and engage students in real-world tasks (Kokotsaki, Menzies & Wiggins, 2016). Earlier research shows that teachers' understanding of the criteria for effective PBL plays an essential role in how teachers implement PBL, thereby also affecting students' content understanding and developing skills. Kokotsaki, Menzies & Wiggins (2016) describe PBL as a comprehensive approach to classroom teaching and learning that is designed to engage students in the investigation of real-world problems. In the study of Catacutan & de Guzman (2017), it was revealed that the teachers agreed that students can develop skills and competencies such as team work/collaboration, increased motivation and increased self-esteem and self-discipline in a Social Studies classroom utilizing the Problem Based Learning (PBL) approach.

Inquiry-Based Learning. The Inquiry Method of learning is a valid and compelling alternative to the more traditional classroom methodology utilized in the past. In order to fully grasp topics, concepts and knowledge on IPs, learners must experience inquiry directly to gain a deep understanding of its characteristics. Aside from building skills to help students reach a high level of thinking, inquiry based activities can help make learning rewarding, building initiative and self-direction, working in almost any classroom. According to Guido (2017), inquiry-based learning can deliver other benefits to students and teachers which include reinforcing curriculum content, promoting a deeper understanding of content, and offering differentiated instruction. The goal is to build investigation and critical-thinking skills. Moreover, according to Guido (2017), inquiry learning teaches the learners to respect one's own interest and the interest of others. Papp (2016) stressed that learners in inquiry method are guided to inquire or generate relevant questions and to come up with the appropriate answers through critical thinking. Successful students' inquirers can therefore be productive lifelong mind seekers.

Integrative Approach in Teaching. Integrative learning is a powerful tool for integrating the curriculum and eliminating isolated and reductionist nature of teaching and learning of Indigenous Peoples (IPs) studies/education. According to The National Council for Teachers of English (NCTE 1995) as cited in Pedagogy in Action (2019), educational experiences using integrative approach in teaching are more authentic and of greater value to students when the curricula reflects real life and multi-faceted rather than being compartmentalized. Braund, Bennett, Hampden-Thompson & Main (2013) revealed that numerous studies of

integrative learning report benefits for students as increased retention, and utilize critical thinking to real-life problems, increased metacognition, and improved engagement. For Okoro&Okoro (2016), thematic instruction is integrative in nature and an interdisciplinary approach where many areas of the curriculum are connected together and integrated within a theme. The study of Robert, Hilliard, &Calixte, (2018) reported that the students gained new perspectives they had not realized before and demonstrated the ability to think critically about complex subjects. For de Guzman &Ecle (2019), the interdisciplinary instruction fosters the acquisition of foundational knowledge, promotes integration of ideas from multiple disciplines all of which advance a student's understanding of how to learn.

IV. CONCLUSIONS

The review shows themes that further the understanding of the reason and importance of integration of Indigenous Peoples (IPs)/Indigenous Cultural Community (ICCs)Studies/Education and measures of integration in Higher Education Institution (HEI) curricula. The discussions provide the curriculum planners and school administrators the empirical evidence that could help effectively and efficiently implement the CHED Memorandum Order No. 02, Series of 2019 which officially mandated the offering of IPs/ICCsstudies/education in the relevant higher education curricula for the primary purpose of addressing issues confronting the country's indigenous peoples' communities.

The most common themes in the contemporary discourse of integration in higher education institution curricula of IP/ICC studies/education include discussions of the concept and demographic status of IPs/ICCs; Integration of IPs/ICCS studies/education in the tertiary curricula; and contents and teaching strategies to facilitate the integration of IPs/ICCs studies/education in the higher education curricula.

While the review indicates that all of these areas are crucial to an informed debate and discussion about integration of Indigenous Peoples studies/education to tertiary curricula, there is one prevailing issue that supports much of the discussions, the need to recognize and value that the IPs/ICCs would benefit from a removed barriers for their meaningful participation of the different levels and spheres of society and empowers them to exercise their rights and duties as Filipino citizens. Moreover, allows the whole community to discern new concepts that will contribute to the community's cultural integrity while building new relations with the broader society. Further the realization that IPs/ICCs are valuable individuals/entities in the country that have vital contributions in the preservation of Filipino culture, heritage and economic growth.

Finally, the endeavor is also towards helping students to develop awareness, appreciation, understanding and respect to IPs/ICCs. The review enables educators to have a clear and comprehensive clarification of approaches and strategies, hereby complying with the CHED Memorandum Order No. 02, Series of 2019. The review can also be a spring-board from which similar areas of study could be looked into. It will stimulate research interests into the implementation of CHED Memorandum Order No. 02, Series of 2019, impact of teaching strategies for integration and sustaining a culturally responsive education.

REFERENCES

- [1] Aikenhead, G., &Michell, H. (2011). Indigenous ways of living in nature. Bridging cultures: Indigenous and scientific ways of knowing nature. Pearson Education, 72-98.
- [2] Baker, C. (2007). Aboriginal Student Achievement and Positive Learning Outcomes in Canadian Schools: Promising Practices. In Saskatchewan Ministry of Education (Ed.), *Diverse Educational Systems and Learning*. Calgary, Canada: University of Saskatchewan.
- [3] Bell, N. (2013). Indigenous Pedagogies. Deepening Knowledge Project at OISE. Trent University.
- [4] Braund, M., Bennett, J., Hampden-Thompson, G., & Main, G. (2013). Teaching approach and success in A-level Biology. Department of Education, University of York.
- [5] Canadian Council on Learning (2013). What factors facilitate aboriginal post-secondary success? Retrieved on February 2, 2013 from http://www.aved.gov.bc.ca/ccl_question_scans/documents/6-Aboriginal_Post-Secondary_Success.pdf
- [6] Catacutan, R. A. & de Guzman, M. F. D. (2017). The Project- Based Learning (PBL) Approach in Secondary Social Studies Instruction at Zone 2, Division of Zambales, Philippines. *International Journal of Scientific & Engineering Research* Volume 8, Issue 11, November-2017
- [7] CHED Memorandum Order No. 02, Series of 2019. Indigenous Peoples (IP) Studies/Education in the relevant higher education curricula.
- [8] Davidson, N., & Major, C. H. (2014). Boundary crossing: Cooperative learning, collaborative learning, and problem-based learning. *Journal on Excellence in College Teaching*, 25 (3&4), 7-55.
- [9] de Guzman, M.F.D. (2013). *Approaches and Techniques in Social Studies – Workbook*. College of Teacher Education, Ramon Magsaysay Technological University, Iba, Zambales.

- [10] de Guzman, M.F.D. &Ecle, R. (2019). The Social Studies Curriculum Standards in Junior Secondary Schools; Input to Quality Instruction and Students' Civic Competence. *International Journal of Computer Engineering in Research Trends*. Volume-6, Issue-2, 2019 Regular Edition.
- [11] Deliquiña, E. A & De Guzman, M. F. D. (2017). Benefits of Cooperative Learning in Elementary Social Studies, Division of Zambales, Philippines. *TEXTROAD Journals -Journal of Social Sciences and Humanity Studies*, Vol. 3, No. 6. December 2017
- [12] DepEd Order No. 32, s. 2015. The Indigenous Peoples Curriculum Education Framework.
- [13] Himalin, H.D & de Guzman, M.F.D. (2020). Strategies and Practices of Higher Education Institutions (HEIS) on the Integration of Indigenous Peoples Studies/Education in the Curricula. Graduate School, President Ramon Magsaysay State University, Iba, Zambales
- [14] Government of Canada. (2015). Canada's Economic Action Plan. Retrieved from <http://actionplan.gc.ca/en/initiative/first-nations-education-act>.
- [15] Guido, M. (2017). Culturally-Responsive Teaching Strategies. September 14, 2017. <https://www.prodigygame.com/blog/culturally-responsive-teaching/>
- [16] Kokotsaki, D., Menzies, V., & Wiggins, A. (2016). Project-based learning: A review of the literature. *Improving Schools*, 19(3), 267–277. <https://doi.org/10.1177/1365480216659733> Mentzer
- [17] Kulnieks, A. (2013). *Contemporary studies in environmental and indigenous pedagogies a curricula of stories and place*. Rotterdam: SensePublishers.
- [18] Laguador, J. M. (2014). Cooperative Learning Approach in an Outcomes-Based Environment. *Lyceum of the Philippines University – Batangas. International Journal of Social Sciences, Arts and Humanities*. Vol. 2, No., 2, 2014. ISSN 23113782.
- [19] Lloyd, N. J., Lewthwaite, B. E., Osborne, B., & Boon, H. J. (2015). Effective Teaching Practices for Aboriginal and Torres Strait Islander Students: A Review of the Literature. *Australian Journal of Teacher Education*, 40(11). <http://dx.doi.org/10.14221/ajte.2015v40n11.1>.
- [20] Milgate, G. & Giles-Browne, B. (2013). *Creating an Effective School for Aboriginal and Torres Strait Islander Students*. Camberwell: ACER. Retrieved from http://research.acer.edu.au/indigenous_education/32
- [21] National Council for the Social Studies (2018). *Toward Responsibility: Social Studies Education that Respects and Affirms Indigenous Peoples and Nations*. A Position Statement of National Council for the Social Studies. Approved March 2018. <https://www.socialstudies.org/positions/indigenous-peoples-and-nations>
- [22] O'Grady, A., Mooney Simmie, G., & Kennedy, T. (2013). Why change to active learning? Pre-service and in-service science teachers' perceptions. *European Journal of Teacher Education*, 37, 35–50.
- [23] Okoro, C.O. &Okoro, C.U. (2016). Teachers' Understanding and Use of Thematic Approach in Teaching and Learning of Social Studies in Rivers State. *European Centre for Research Training and Development UK. International Journal of Education, Learning and Development* Vol.4, No.3, pp.64-69, April 2016.
- [24] Olsen, B., & Sexton, D. (2009). Threat rigidity, school reform, and how teachers view their work inside current educational policy contexts. *American Educational Research Journal*, 46, 9-44. doi:10.3102/0002831208320573
- [25] Palmatier, R. W., Houston, M. B., &Hulland, J. (2018). Review articles: Purpose, process, andstructure. *Journal of the Academy of Marketing Science*, 46, 1–5. <https://doi.org/10.1007/s11747-017-0563-4>
- [26] *Pedagogy in Action* (2019). *Why Teach with an Interdisciplinary Approach?* <https://serc.carleton.edu/sp/library/interdisciplinary/why.html>.
- [27] Perso, T.F. (2017). *Cultural Responsiveness and School Education: With particular focus on Australia's First Peoples;A Review & Synthesis of the Literature*. Darwin: Menzies School of Health Research, Centre for Child Development and Education.
- [28] *Regional Training on the Integration of Indigenous Peoples (IP) Studies/Education in the Relevant Higher Education Curricula (CHED Memorandum Order No. 02, Series of 2019)*. NEUST-Sumacab Campus, Cabanatuan City, Nueva Ecija. August 1 & 2, 2019.
- [29] Rimando, A. J. (2013) DepEd adopts education framework for Phl Indigenous Peoples, Philstar. Retrieved on February 2, 2013 from <http://www.philstar.com/educationand-home/2013/02/28/914062/deped-adopts-education-framework-phlindigenous-peoples>
- [30] Raudys, J. (2018). *Experiential Learning Activities to Engage Students*. March 15, 2018. <https://www.prodigygame.com/blog/experiential-learning-activities/>
- [31] Roberts, G., Hilliard, C. &Calixte, C. (2018). *High School Student Reactions to an Interdisciplinary Teaching Method in Agricultural Education*. *Sociology* Published 2018. DOI:10.9741/2578-2118.1039

- [32] Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines *Journal of Business Research*. 102 (2019) 333-339. file:///C:/Users/user/Downloads/1-s2.0-S0148296319304564-main.pdf
- [33] The United Nations Permanent Forum on Indigenous Issues (2010). *State of the World's Indigenous Peoples*. New York, NY: The United Nation Permanent Forum on Indigenous Issues.
- [34] The World Bank (2019). *Indigenous Peoples*. IBRD-IDA. Last Updated: Apr 02, 2019. <https://www.worldbank.org/en/topic/indigenouspeoples>.
- [35] Toulouse, P. R. (2008). March Integrating aboriginal teaching and values into the classroom. What Works? *Research into Practice*, 1-4. Retrieved on February 2, 2013 Retrieved from <http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/Toulouse.pdf>
- [36] United Nations Development Programme (2010). *Indigenous peoples in the Philippines*. Fast Facts Lagom. Retrieved on February 2, 2013 from <http://www.undp.org.ph/Downloads/fastFacts/fosteringDemocraticGovernance/2010/fastFacts6 - Indigenous Peoples in the Philippines rev 1.5.pdf>
- [37] United Nations Development Programme (2019). *10 Things to Know About Indigenous Peoples*. <https://stories.undp.org/10-things-we-all-should-know-about-indigenous-people>
- [38] Wa-Mbaleka, S. (2013). Quality Education for Native Filipinos: A Phenomenological Case Study of Indigenous Learners. Vol. 6 March 2013 *International Peer Reviewed Journal*.
- [39] Wong, G., Greenhalgh, T., Westhorp, G., Buckingham, J., & Pawson, R. (2013). RAMESES publication standards: Meta-narrative reviews. *BMC Medicine*, 11, 20. <https://doi.org/10.1186/1741-7015-11-20>.