

The Model of Intercultural Competencies for Teachers in the Philippines

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ABSTRACT

One of the many challenges that teachers encounter is teaching indigenous learners. This research is conducted for the purpose of providing a model framework for intercultural competencies for teachers in the Philippines. The qualitative method was employed using design and develop research, which served as the basis for the validation and verification of the Model of Intercultural Competencies for Teachers. The five (5) major components of intercultural competencies are Pagkamulat, or cultural awareness; Pakikipamuhay, or cultural immersion; Pagkamaalam, or cultural knowledge; Pagtuturo na may Pag-angkop sa Kaligiran ng mga Katutubo, or teaching as adaptation to the learning environment of the IP; and Pagsulong at Pagtaguyod ng Karapatan ng mga Katutubo Bilang Adbokasiya, or advancing and upholding the rights of Indigenous learners. It is hoped that the developed model can help in determining the teacher's readiness to handle and teach indigenous learners, which is developmental and progressive in nature.

Keywords: competencies, intercultural, teacher.

Introduction

In developing a Model of Intercultural Competencies, it is imperative to discuss the Philippine Professional Standards for Teachers. The reason is that the implementation of the K to 12 program of the Philippine government warrants an equivalent supportive system that focuses on teacher quality. The current changes also necessitate the rethinking of the current teacher standards in the country as per teacher-quality requirements which is The Philippine Professional Standards for Teachers, (Philippine National Research Center for Teacher Quality, 2016).

With the revised set of professional standards for teachers, it is expected that there will be an increased level of knowledge, practice and professional engagement. The seven domains specifically require the teachers to become effective 21st century teachers. One of the domains is about the establishment of learning environments that are responsive to learner diversity. It means respecting the learner's diverse characteristics and experiences as inputs to the planning and design of learning opportunities. The domain also encourages the celebration of diversity in the classroom and the need for teaching practices that are differentiated to encourage all learners to be successful citizens in a changing local and global environment.

The said domain 3 that pertains to diversity of learners consists of five strands namely; 1) Learners gender, needs, strengths, interest and experiences 2) Learners linguistic, cultural, socioeconomic and religious backgrounds, 3) Learners with disabilities, giftedness and talents 4)

Learners in difficult circumstances and 5) Learners from indigenous groups. The diversity of learner's domain emphasizes the role of teachers in establishing learning environments that are responsive to learner diversity. The said domain also gives importance to the teachers' knowledge and understanding of and respect for the learner's diverse characteristics and experiences as inputs to the planning and design of the learning opportunities. Two specific strands under domain three specifically caters to indigenous education. The learners linguistic, cultural, socio-economic and religious backgrounds and Learners from indigenous groups. Since this study is modelling intercultural competencies of teachers, the beginning teachers are expected to implement teaching strategies that are responsive to the learners, linguistic, cultural, socio-economic and religious backgrounds and demonstrate knowledge of teaching strategies that are inclusive of learners from indigenous groups.

Beginning teachers are expected to have gained the qualifications recognized for entry into the teaching profession. They should have a strong understanding of the subjects/areas in which they are trained in terms of content, knowledge and pedagogy. They also possess the requisite knowledge, skills and values that support the teaching and learning process. They manage learning programs and strategies that promote learning based on the learning needs of their students.

The developed Classroom Observation Tool Rubric by the Philippine National Research Center for Teacher Quality, Indicator 17, pertains to the adaptation and use of culturally appropriate learning strategies to address the needs of learners from indigenous groups. The nine features of practice indicate that the teacher must apply consistent effective strategies for learners from indigenous groups to encourage them to be successful citizens in changing local and global environment. This means providing opportunities for students to suggest ways in which instruction or lessons can be modified accordingly to their diverse backgrounds to advance learning and enhance self-confidence. Likewise, the students will enjoy learning relationships with others and feel they are competent enough.

Method

This research is a part of a larger piece of dissertation research on intercultural competencies of Dumagat teachers in the Philippines. Expertise and length of teaching the indigenous learner's representation was taken into consideration during the sampling of the teachers for the in-depth and focus group discussions. Following interview protocols such as demographic and general information about the teacher, the teachers educational background, in-service training experiences on Indigenous Education policy frameworks, community immersions, being IPED Schools focal persons were also accounted for. The experiences described by the beginning teachers were then validated and compared to the focus group discussion between the proficient teachers or IPed Focal persons. The qualitative data were then recorded, transcribed and analyzed in developing the model of intercultural competencies.

The study had two significant limitations. First the teachers interviewed were either beginning teachers or Non-IP teachers. This is to prove that based on their ethnicity and lacking training and community immersions, the teaching of IP learners became more difficult. Second, the research analysis was only based on the interviews and focus group discussions, hence

classroom observations will be an additional research method to fully give a bigger picture of the Intercultural experiences of teachers in mainstream schools.

In designing and developing the model the researcher took into consideration the Cultural Standards for the teachers and the three components of cultural competence. The central themes that were taken into consideration are 1.] Knowledge of the culture as a process and product. 2.] Indigenous life stories must be woven in such a way that it is connected to the nation and world. 3.] The value of Heritage 4.] Spirituality as expression of faith life, values and beliefs 5.] Knowledge of the indigenous ways of knowing, learning and thinking 6.] Indigenous people's education philosophy that land is life and sacred 7.] Ancestral domain as school of indigenous community and as a learning space and 8.] Indigenous books and knowledge storage systems, source are the community elders.

The Designed and Developed Model of Intercultural Competencies rests on the assumption that it is a developmental process dependent on the continuous acquisition of cultural knowledge, and advance stages of new and more skills and ongoing reflective self-evaluation of the teachers. Moule (2012) in her book discussed that an effective and culturally competent education starts with a set of unifying values, which she called assumptions on how to best educate diverse learners. Education therefore must be responsive to the cultural needs of the learners, and empowering on the part of the teacher. She summarized that such model of culturally competent system must; 1]. respect the unique, culturally defined needs of various student populations, 2] acknowledge culture as a predominant force in shaping behaviors, values, and institutions and that culture has an impact on education 3.] view natural systems (family, community, church, healers) as primary mechanisms of support for culturally diverse populations, 4.] recognize that the concepts of family, community, and the like are different for various cultures and even for subgroups within cultures, 5]. understand that culturally diverse students are usually best served by persons who are part of or in tune with their cultures 6.] educate students in the context of their minority status, which create unique educational issues for them, including issues related to self-esteem, identity formation, isolation, and assumptions about the role of schooling, 7.] recognize that the thought patterns of non-Western peoples, although different, are equally valid and influence how students view problems and solutions, respect cultural preferences that value process rather than product and harmony or balance within one's life rather than achievement 8.] recognize that taking the best of both worlds enhances the capacity of all 9.] recognize that culturally diverse people have to be at least bicultural, which in turn creates educational and psychological issues such as identity conflicts resulting from assimilation. and 11.] understand when values of diverse groups are in conflict with dominant society values. (Adapted from Cross, Bazron, Dennis, & Isaacs, 1989, pp. 22–24).

In designing the Model of Intercultural Competencies, the researcher reviewed all the Department orders in relation to the implementation of the Indigenous education in the Philippines. Consistent with the learning competencies of the IP Curriculum, Indigenous People's Rights Act (IPRA) or Republic Act (RA) No. 8371 and in response to Education for All campaign to provide quality basic education, (September 14, 2010 DO 101, s. 2010) the IP curriculum core areas of concerns are Family Life, Health, Sanitation and Nutrition, Civic Consciousness, Economic and Income and Environment.

Results and Discussion

In educating the Indigenous Learners, the following core competencies are reflected in the IP curriculum; 1.] Communication Skills which aim to develop the ability of the IP learners to access, critically process and effectively use available information in any media in order to function effectively as a member of the family, community, nation and the world. This also means active participation in community and economic development. 2.] Problem Solving and Critical Thinking which enables the IP learners to become aware of their own thinking, ability to make critical and informed decisions, to defend and evaluate ideas in order to solve problems. Enhancing an atmosphere of community and consensus-building, IP learners also enrich their personal social effectiveness and quality of lives.

The Learning Strands 3-5 focuses on the development of Self and a Sense of Community, Practice of Ecological Sustainable Economics and Expanding One's World View. These strands aim to acquire a positive sense of self and a sense of community among IP learners to help them develop their potentials and lead them to live harmoniously. The Practice of Ecological Sustainable Economics on the other hand will help the IP learners achieve responsible well-being and ensure active participation in economic and community life. As mentioned, the IP's community life and existence depends on the total well-being of the ancestral domains. The last strand of Expanding One's World View is attributed to the fact that learners also should be able to face the challenges brought by globalization. As members of the community, the IP learners will deepen their appreciation of their own culture at the same time become equipped with basic competencies needed in times of modernity and influx of change.

In designing the Model of Intercultural Competencies, the researcher reflected on the Indigenous Curriculum Framework and incorporated all the essential elements and dimensions. The researcher also incorporated the primary concerns of the Department of Education in addressing "the need to respect and recognize Indigenous Knowledge System and Practices in schools and learning programs and to eliminate discrimination from peers and teachers because of the indigenous cultural identity."

In relation to teaching, the IPed Framework reiterated the demand for teachers who are adequately oriented and trained. These are teachers who are appreciative of indigenous cultural practices and values. The teachers must also put high regard to the indigenous cultural expressions and expect not to discriminate learners and misuse and mispresent them in any school and learning related activities. In view of such concerns, the researcher will discuss first the "environment" in the Model of Intercultural Competencies in relation to the said Indigenous Curriculum Framework. Presented below (figure 1) is the Designed and Developed Model of Intercultural Competencies.

The Ancestral Domain as the Learning Space - Among the four features of the IPed Curriculum Framework is "rooted and contextualized in the ancestral domain." Specifically, in the curriculum design, competencies and content, everything is anchored on the ancestral domain, their worldview and indigenous cultural institutions. The ancestral domain therefore is not only the source of daily subsistence but the manifestation of the intertwined cultural, social and spiritual dimensions. The Learning space and environment of the indigenous learner therefore is the ancestral domain where the IKSP's are learned, experienced and lived. As the IPed curriculum emphasized, the totality of the teaching-learning process is designed to maximize the ancestral

domain and all the activities of the community. All relevant venues and settings inside the ancestral domain can be used for learning in combination with classroom-based sessions, which fosters learning and appreciation for life-long learning, and at the same time deepening the relationship with the ancestral domain. The ancestral domain covers all areas belonging to the ICC's/IP's comprising the lands, inland waters, coastal areas and natural resources. In the Model, the ancestral domain serves as the backdrop, which is the learning space and environment of the indigenous learners. As part of the learning core, the environment refers to the IP's close association with nature which highlights their strong attachment to the ancestral domain.

Figure 1.

5P's Model of intercultural competencies of teachers



Source: M. L. C. Arabit_Zapatos, 2019

The Indigenous Learner – The end goal of Indigenous education is to develop succeeding generations of indigenous peoples who can assert their right to self-determination as they engage with a bigger society. As mentioned above, the core learning areas includes the family life, where it discusses the life of an IP as a member of the family from birth to death. The learner's role in the family therefore affects his/her individuality and community life. Second is Health, Sanitation and Nutrition. Featuring the indigenous practices, knowledge and local beliefs on hygiene, health and food, and the interplay between the concept of self and the environment, this core area covers the common ailments and health issues confronting the IP's because of their given geographical locations and situations. The civic consciousness learning core underscores the rich worldview of the IP's i.e. life ways, identity and history. Heavily loaded with IP's aspirations, needs and sentiments, this core includes knowledge of RA No. 8371 or IPRA law which outlines their rights to ancestral domain and development among others. And as for Economics and Income, this core

included the system of community management of supply and demand, forms of earning and living and caring for their communal source of life and livelihood.

With all the learning cores mentioned, the indigenous learner is also expected to have a deeper sense of identity and sense of self, that will lead to a more positive self-esteem and sense of belonging to their cultural community and heritage. He or she is also expected to take on the responsibilities of valuing, protecting and developing their ancestral domain. In the Model, these educational purposes were depicted in the two indigenous learners, in the act of “planting seeds” together with their teacher who prepares them for their role as future elders, leaders, and IKSP holders of their communities.

The Teacher – The teacher in the Model is depicted as someone who helps the indigenous learner in “seeding the land.” In this context, the teacher is the one who develop the competencies needed by indigenous learners in order for them to contribute to their community’s cultural integrity. Since the teacher is the sole representative of the government in the community, the teacher brings the learners to the outside world, in which they can learn to interact continuously with other cultures, peoples and identities.

The teacher’s act of seeding and the indigenous learners motion of planting the seeds in watery part of the ancestral domain symbolizes that “indigenous education” meant nurturing the land. In this case, the teacher and the indigenous learner must both enrich their environment in order to achieve quality education. On the part of the teacher, he/she is the gardener that nourishes the learners mind in order for them to properly grow the seeds. The learner on the other hand has the duty to take good care of the seeds in order to grow, in this sense the ancestral domain where they have the duty to value and protect.

But like any other seedlings, in order for them to grow, you need to create the right environmental conditions. Growing a healthy plant or tree can be rewarding, but like what is described by the teachers in their experiences, it is both challenging and rewarding. The researcher will now discuss the 5P’s Model of Intercultural Competencies of Teachers.

The focus of the research is to design and develop a Model of Intercultural Competencies of the Teachers. While earlier the teacher is described as the gardener who nourishes the learners mind, in the Model, the teacher actually symbolizes the tree or plant.

Why is the teacher both the gardener and the same time the tree or the plant? The researcher believes that “a true educator cannot give what he/she doesn’t know or have.” In order to give, one must have the proper attitudes, skills, the awareness and knowledge. One cannot advocate for something if one is not rooted in the very condition of what he/she is upholding and protecting.

The reason why the plant or trees have long roots is to symbolize that the teacher in order to provide culturally responsive education, must be rooted enough so that he/she can survive the difficult environment. In this case, in the community of indigenous peoples. The water represents the indigenous view of its relevance to the community and the brown sand where it planted stand for the “harsh realities in ancestral domains.”

But despite the harsh realities, there is water. Meaning the seed can thrive if given the proper care and nourishment. Summarizing the relevance of water to indigenous peoples, (Jimenez, Cortobius, & Kjellen, 2014) Water is considered as a living and sentient being, having specific personalities and different powers. It is also a life-giving source and the blood and life-

stream of Mother Nature. In the ancestral domain which is the learning space and environment, the two are integrated as a whole, where according to the authors “Interconnectedness between the physical and spiritual well-being of humans and the water and land is strong, and therefore indigenous groups often carry a special responsibility to safeguard them.” Lastly, the proximity to the body of water implies “intimate connectedness of the individual and group identity.” In this case, the teacher and the learners.

And given the background, the researcher believes that given the proper trainings and orientation, any teacher can teach and live inside the indigenous community. Like the parable of mustard seeds in Matthew 13:32, “Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.”

The researcher used this metaphor to explain that in order to become Inter-culturally competent, the teacher needs to evolve from a beginning teacher to become a distinguished teacher of the indigenous learner. However, the researcher is cautious that not all teachers can attain the position.

First and foremost, the teacher needs to recognize that teaching in indigenous community means hardship and difficulty. As stated earlier, the teacher needs to be rooted first in the community in order to realize that despite the difficulty, it is a rewarding and fulfilling experience in the end. The researcher will now discuss the 5P’s Model of Intercultural Competencies.

Pagkamulat or Awareness is the competency that Pertains to the physical, mental, socio-cultural and emotional aspects of teaching in the context of Indigenous learners. In this stage, the teacher is expected to demonstrate cultural awareness so that he/she will be prepared physically, mentally, socio-culturally and emotionally. As described in question number two, cultural awareness is important to avoid discrimination and biases towards the indigenous learner. In the Model, Pagkamulat or Awareness is being represented by the stem, deeply rooted in the ground of the ancestral domain. The roots of the stem, including the root tips were nurtured. The water in this sense both represents the indigenous community and the Department of Education which nourishes the land, so the seed will grow.

The role of the Department of Education is crucial in preparing the teacher to become interculturally competent. Like in planting any seed, you need to know the plant you will grow. In this case the Department of Education must be aware also of the needs of the teachers assigned in indigenous communities so he/she will be totally prepared.

While cultural awareness is all about the teacher’s attitude towards the learner and his and her ability to be aware of his/her own biases, it must be remembered that in order for the seed to grow to have a stem, one needs to make sure that the lot/pot or container is big enough to accommodate the growing plant. The Department of Education must provide the necessary tools so that the teacher will be ready physically, mentally, socio-culturally and emotionally—aspects of teaching in the context of Indigenous learners.

In planting, in order for the seed to have a stem, the land must be nourished. Provided with the right amount of sunlight, (Department of Education) meaning trainings, orientations, acceptable remunerations, capacity building measures must be undertaken and coordinated to ensure effective IPed curriculum implementation. With trainings and orientation’ s it must be complemented by immersion activities.

Pakikipamuhay or Community Immersion represents the first node in the model. In the model, the first node already has branches or lateral shoots. This implied that living within the Ancestral Land, would actually deepen the teacher's experience to further understand the indigenous culture. Community immersion is important as part of capacity building for teachers. In order for them to imbibe, understand and appreciate the indigenous worldview, aspirations ILS and IKSPs, they need to have a meaningful involvement in community life, appropriately, sensitive to and respectful of community processes. So the key in this first node is proper orientation, so the plant will continue to grow. The first node therefore has branches because it is through the community immersion that the teacher will start to have leaves, or shoots in order for them to acquire the next intercultural competency which is Cultural Knowledge.

Pagkamaalam or Knowledgeable that pertains to the teaching knowledge related to language, culture, life and learning of indigenous learners. In the model this is the stem, which consists of nodes. Provided with enough space and sunlight, the plant must be provided with enough food and water in order to continuously grow. The teacher in this sense, must be knowledgeable enough in order to effectively teach the indigenous learners.

In the Department Order No. 50, s 2016, the Hiring Guidelines for Teacher 1 position in schools implementing Indigenous education emphasized that as an indicator in contextualization, the teacher must demonstrate knowledge and skills needed to make the teaching-learning process culturally appropriate to the learners. Cultural knowledge is important because as a skill, he/she is expected to cite examples of cultural practices that are appropriately related to topics and competencies in the national curriculum, and to relate the learner's prior knowledge from the community with the topics in related subject areas. The competency Knowledgeable is important because as stated, one cannot provide quality education if the teacher doesn't have mastery of the content knowledge.

To illustrate the idea in the Model, a metaphor is used. Acquiring teacher content knowledge is crucial in indigenous education. Just like in the model, the stem serves the primary purpose of supporting the leaves. The stem is the plant axis that bears the buds and shoots with leaves. The stem directs the water, minerals and food to the other parts of the plant. The stem also stores the food and at the same time produces its own food. The stem therefore directs the water and minerals to the leaves. Through photosynthesis the minerals are then converted into usable products and transported to other parts of the plant.

The stem therefore is the competency that represents the teacher's cultural knowledge or "pagkamaalam" and ability to transfer such knowledge to the indigenous learner. With cultural knowledge, the teacher will be more able to understand and relate to indigenous learners. The teacher's knowledge of the indigenous knowledge, systems and practices, indigenous learning systems and interfacing the lessons would benefit the indigenous learners. In the Model, the competency of Pagkamaalam or Being Knowledgeable that represents the first node signifies that if the teacher is inter-culturally competent, the indigenous learners will benefit more because they were able to gain the "minerals" that would make them more "usable" and productive members of the indigenous community.

Pagtuturo bilang Pag-angkop ng Kaligirang Pang-edukasyon ng mga katutubo or Teaching as Adaptation to the Learning environment of the IP is the second node in the model. The stems as mentioned earlier serves the purpose of transporting the nutrients to other parts of the plants. In

keeping the plants to continuously grow, is the need to water the plants only as often as needed. At the same time, the teacher to become inter-culturally competent must constantly “fertilize” himself/herself as a way of adapting to the learning environment of the indigenous people.

The competencies under *Teaching as Adaptation to the Learning environment of the IP*, corresponds to the pedagogical skills of the teacher. Plus, the fact that such competency is heavily dependent on the teachers’ competency of being Knowledgeable. As stated in the IPED curriculum, one of the concerns is “ensuring that learning programs promote among learners an affirmation and sense of indigenous cultural identity that sustain inter-generational relationships and cultural integrity in the community.” This underlines the need for a more systematic and comprehensive response to the specific learning context of indigenous learners.

Since the IPED curriculum emphasizes the competencies needed to support the development and protection of the ancestral domains, the vitality of the IP culture, and advancement of IP rights and welfare, the teacher must be able to emphasize the learning competencies in his/her pedagogy. Both competencies actually reinforce one another, being knowledgeable allows the teacher to become more adaptive to the learning environment of the IP’s.

The competency “Teaching as an Adaptation to the Learning Environment of the IP’s means applying culturally appropriate teaching methodologies and strategies. The participants believe that by employing culturally appropriate pedagogy, they will be able to address the concerns of the IPED to strengthen, enrich and complement the community’s teaching learning process.

Since teaching methodologies and strategies that are essential to the ILS are given priorities, the learning styles of the indigenous learners must be cultivated and nurtured by the teacher. The teacher applying teaching methodologies and strategies must therefore be cautious that whenever he/she introduces new learning processes, a consultation must be done with the community.

In teaching the indigenous learner, the learning resources must be in line with the prescribed curriculum content and teaching learning processes. This is what the competency is requiring for all the IP teachers in mainstream schools or even in IP schools. As mentioned, the ancestral domain in itself is a source of learning materials as presented in the model. Furthermore, the teacher is expected to observe cultural sensitivities and protocols especially in the development and use of instructional materials, which means protecting the community’s intellectual property rights in relation to ethical principles and practice.

As part of teaching, the teacher must design and use assessment tools appropriate to the standards, competencies, skills and concepts covered both by the K-12 curriculum and IPED curriculum. This is how the competency differs because as part of adaptation to the learning environment of the indigenous community, the so-called community-generated process include the participation of community members. If and when the teacher uses other assessment tools, the teacher must consider the community values and culture before administering the process. Likewise, the assessment processes must include lifelong learning competencies which include preparing the indigenous learner for community responsibilities.

Going back to the Model of Intercultural Competencies of Teachers, competencies number three and four which represents the first and second node is like “the use of tricks in order for the

plant to thrive.” To give a simple illustration, this could mean the “Enabling Effective Curriculum Implementation” in the IPed Curriculum Framework. From time to time, there is a need to check plants to keep “pests” for example and fertilize if needed.

The researcher believes that in order for the teacher to reach level four and five of the Intercultural Competencies Model, there must be some form of enabling mechanisms, processes, interventions and support from the Department of Education. As a matter of fact, there are mechanisms for dialogue and partnership with indigenous communities at the school and division levels, capacity building measures both for teachers and school heads, monitoring and evaluation of IPed and even establishing support linkages from stake holders. However, I believe that while levels one-four is attainable, the Department of Education with the help of Teacher Education Institutions, must continue to feed the plants in order for the teachers to fully become InterCulturally Competent teacher for indigenous learners.

Pagsulong at Pagtaguyod ng Karapatan ng Katutubo Bilang Adbokasiya or Advancing and Upholding the Rights of Indigenous People as the last competency is the most difficult to attain. The researcher believes that not all teachers of indigenous learner can reach this level or as stated in the Cultural Standards for teachers to become “Distinguished Teacher” of IP learners.

In the Model, the competency Advancing and Upholding the Rights of the Indigenous People is the last node. Just like the plant, the plant will thrive and possibly grow into a tree if the plant will be given proper nutrition and continuously been checked for pests. This is very crucial if applied in the teaching profession. The teacher must not lose his/her drive in teaching the indigenous learners. At this stage of his/her teaching career, five years or more he/she must be in the stage where he/she would love to stay in the indigenous community. The stage where he/she decided to be permanently assigned in the indigenous community.

The researcher at this point will describe the last node in two ways. One is the teacher, who for three years was able to advance and uphold the rights of the IP’s in the context of a “Proficient teacher.” This Proficient teacher is the one described above in the Cultural Standards for Teachers. This is also the teacher who was able to support the “community’s efforts to discern new concepts that contributed to the cultural integrity and established meaningful relations with the broader society.” He/she is the teacher who was able to introduce concepts and competencies that relates to life experiences of the community, and provides the learner to reflect on their situation. However, he/she is the teacher who was not able to protect/handle his/her own pests.

The word “weeds” is used to described the emotional, economic and physical unreadiness of the teacher to be assigned permanently in schools inside the ancestral domain. As described by some participants, most of the time, the teacher only lasts for three years and after three years the teacher will ask for a relocation and transfer of school, where he/she can be assigned permanently. The IPSEO director admitted that this is one of the main problems in the implementation of the IPed Curriculum. The need to look for willing teachers to be assigned permanently in far flung areas, and the necessity to train more and more teachers every three years.

The “weeds” therefore represents the unwillingness to become a teacher who will help in Advancing and Upholding the Rights of the IP’s. As mentioned in question number two, this competency meant having an advocacy for Indigenous Peoples, and promoting culturally responsive education and critical pedagogy. If the teacher decided to transfer and be assigned to

other schools, just like in the Model, the plant may not be able to grow fully into a tree. It simply means the teacher chooses to stop serving the indigenous community.

The reason the researcher used the metaphor of the plant in the Model of Inter-culturally Competencies of Teachers is to suggest that in developing one's inter-culturally competencies and to become culturally responsive educator, the teacher needs all the necessary care, support, nutrition, sunlight just like the plant. The Model of Intercultural Competencies, is progressive and developmental in nature, and it is a long, difficult journey.

In the Model of Intercultural Competencies, the researcher started in the basic level of Cultural Awareness. Byram in Will Baker (Baker, 2012) discussed that such Cultural Awareness can lead to a higher level which is Intercultural Awareness. As mentioned, the designed and developed Model of Intercultural Competencies of the Teachers is developmental in nature. Developmental Models as discussed in the SAGE Handbook of Intercultural Competence, meant that competence evolves over time, either, individually, relationally or both. Developmental models also rest on the idea that relationships are able of becoming more competent through ongoing interaction that results to a greater co-orientation, learning and amalgamation of respective cultural perspectives.

The Intercultural Maturity Model of King and Baxter Magolda (2005) and Developmental Intercultural Competence Model of Janet Bennett, (1986) emphasized that "over time interactants progress from relatively ethnocentric understandings of other cultures to a more ethnorelative comprehension and appreciation." While Bennett's stages of intercultural sensitivity suggest that "The underlying assumption of the model is that as one's experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increases"

Such cultural awareness in the researcher's Model will be deepened once the teacher becomes engaged in cultural immersion which is the first node in the Model of Intercultural Competencies. Cultural Immersion as discussed by the participants is very important in enhancing the Intercultural Competencies of Teachers. Cultural immersion can be successful if the teacher is willing to live and adapt to life ways of the indigenous people. However, one may be able to live yet doesn't have cultural humility which the author believes is crucial in order for the teacher to progress/develop in terms of his/her Intercultural Competencies.

With cultural immersion and increasing one's cultural knowledge, the teacher's intercultural competencies also enhance his/her teaching skills. As discussed, the last competency is the most challenging because it meant the teachers need to facilitate in reforming the educational systems so that it becomes more culturally responsive to the needs of the indigenous learners. "As the direct link between the institution and the students, teachers are in a pivotal position to facilitate change. In the same manner that by competency number 5 of Upholding and Advancing the rights of the IP's and their education it meant that teachers become advocates of the rights of the indigenous peoples and communities.

Conclusion

The Developed Model of Intercultural Competencies for Teachers is developmental and progressive in nature. This means that the teacher may or may not evolve from at least competent to highly competent intercultural teacher. The developed intercultural competencies model can

help in determining the teachers' readiness to teach and handle indigenous learners. While the Intercultural Competencies can be used to assess the self, the teaching profession and the pedagogical skills, it is not a guarantee that teachers will stay and choose to teach in indigenous communities.

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