



International Journal of Education, Literacies, and Curriculum Studies

ISSN: 3116-2991

<https://ijelcs.minduraresearch.com/journal/index>

Volume 2 Issue 1-2026

THE INDIGENOUS IDENTITY “TAYO” AMONG IP YOUTH: BASIS FOR LOCALIZED INSTRUCTIONAL MATERIAL IN TEACHING UNDERSTANDING CULTURE, SOCIETY, AND POLITICS

JESSIE J. TAMANI

*¹Teacher- II Salinugan Stand-Alone Senior High School Salinungan West, San Mateo, Isabela
jessie.tamani@deped.gov.ph

NILDA O. BABARAN, PhD

*² Professor- IIsabela State University- Main Campus San Fabian, Echague, Isabela
nilda.o.babaran@isu.edu.ph

Publication Date: 03/31/2026

ABSTRACT

This study aimed to explore the Indigenous Identity “Tayo” of IP youth in San Mateo, as a basis for developing localized instructional materials in teaching Understanding Culture, Society, and Politics (UCSP). The study used qualitative phenomenology research design to understand the lived experiences of IP youth in relation to their cultural practices, values, and identity formation, as well as how these are reflected in existing school instructional materials. Data were collected through interviews with six (6) indigenous youth participants. The responses were analyzed using thematic analysis, findings revealed six major themes such as cultural practices, core values, social influences, and gaps in instructional materials. It also indicates that while the “Tayo” identity remains deeply rooted among IP youth, it is continuously evolving in response to modern influences. Moreover, existing instructional materials were found to inadequately represent Indigenous identity, highlighting the need for culturally responsive and localized content. Based on these findings, the study proposes a conceptual framework to guide the development of instructional materials that integrate Indigenous perspectives into the UCSP curriculum. The study concludes that integrating the lived experiences and cultural realities of Indigenous youth into educational materials can enhance relevance, inclusivity, and cultural sensitivity in teaching. It is recommended that educators, curriculum developers, and policymakers should prioritize localization and Indigenous representation in instructional design.

Keywords: Indigenous identity, localization, IP youth, UCSP

Received: 01/2/2026

Revised: 2/2/2026

Accepted: 3/28/2026

Published: 3/31/2026



ISSN:3116-2991



I. INTRODUCTION

1. Introduction

Education is one of the person's fundamental human rights. It is a powerful tool for societal transformation that is undergoing dynamic changes globally. This is one of the reasons why different countries in the world have an educational system that would answer the need of their citizen. As articulated by contemporary scholars, education serves as a gateway for marginalized populations, facilitating social and economic upliftment and active community participation (Wang & Lee, 2021).

In this regard, in pursuit of accessible and quality education for all, governments and social groups have espoused the Education for All (EFA) policy. This international undertaking, driven by UNESCO's advocacy, aims to promote and ensure access to education and protect people's right to education, especially minorities whose access to a country's services is impeded. Recent studies validate the relevance of such undertakings and recognize education not only as a tool to enhance individual capabilities and skills but also as a resource designed to ensure a nation's survival and growth (Brown, 2022). This conjunction of globalization and education policy consists of the teachings of international human rights laws, such as the Universal Declaration of Human Rights and the UN Declaration on the Rights of Indigenous Peoples, which call for an inclusion of indigenous perspectives into the mainstream of education to preserve cultural identities (Cosentino, 2021).

Despite the context, not all are afforded "quality education". The best example would be of the minorities and Indigenous Peoples around the world. As stated by the World Bank (2022), 476 million Indigenous Peoples amount to 6% of the global population, and 19% are living in Thread impoverished conditions. However, one of the reasons why Indigenous Peoples are still in a marginalized and disadvantaged environment is because there is a lack of quality education. As stated by Klein (2023), "despite laudable global and regional efforts, current challenges remain, in particular for indigenous peoples (IPs) worldwide, because most educational systems are not equipped to meet their diverse needs, which leads to discrimination, erosion, and high drop out among Indigenous children."

In the Philippines, there are approximately 11.3 million Indigenous Peoples, or 11-12% of the total

population (Minority Rights Group, 2020), and the Indigenous Peoples are geographically bounded, wherein 33% come from Northern Luzon, 61% in Mindanao, while the rest are in the Visayas area (United Nations Development Program, 2013). The Philippines needs to promote the development of Indigenous Peoples, as the Philippine Constitution guarantees every citizen the right to education (Republic of the Philippines, 1987). It was also codified in the IPRA Law, or "The Indigenous Peoples' Rights Act of 1997," which sets out the different rights of IPs across all aspects of life (Republic of the Philippines, 1997). Because of this law, the National Commission on Indigenous Peoples (NCIP) was created, with the primary task of implementing various policies, plans, and programs to protect and promote the rights of every IP Community.

In response to the educational needs of IPs, the Department of Education (DepEd) has undertaken initiatives such as the Bureau of Alternative Learning System's (BALS) development of an IP Education Curriculum for the Alternative Learning System (ALS). This curriculum, developed in coordination with the NCIP, aims to meet the learning needs of IPs and ICCs, focusing on functional literacy and reflecting their core areas of concern, including family life, health, civic consciousness, economics, and the environment.

Despite these efforts, challenges persist, particularly the lack of access to quality, culturally responsive education services for IPs. The establishment of the Enhanced Basic Education Act of 2013 (K to 12) marked a significant milestone in Philippine education, aiming to align with international standards and address the needs of IPs through inclusivity, cultural sensitivity, and curriculum flexibility (DepEd Order No. 62, S. 2011).

In education, Indigenous identity plays a vital role in developing students' knowledge and skills. It provides a broader understanding of cultural heritage and the preservation of customs and traditions over time. In the Philippines, where Indigenous people are honored and respected, many youths still find it difficult to balance their cultural heritage due to the advent of technology and modernization of education. The Indigenous Peoples' Rights Act (IPRA) of 1997 establishes the rights of Indigenous Peoples to practice their traditions and customs and to preserve them as part of their cultural heritage. Yet, schools do not have learning materials that could develop them culturally and be respected locally. This gap in the educational system requires further attention to develop learning materials for teaching Indigenous learners.



According to Reyes (2022), education should be provided using culturally responsive instructional strategies in environments that recognize and respect Indigenous cultures. Learning resources serve as key motivational aids for students (DepEd, 2023). However, many schools using the IPed curriculum have faced challenges. In particular, according to Villaplaza (2021), these challenges arise from the suboptimal implementation of the IPED program, particularly regarding the learning resources used. Conversely, Suazo and Montenegro (2018) argue that the resources are inadequate, which makes it challenging for teachers to use them with their learners. In addition, Cezer and Cakan (2022) highlight that learning resources are the central part of a learning session. The appropriateness and availability of these resources can promote student engagement in class, hence allowing students to connect the topic to their own concepts and experiences.

According to the official website of the Province of Isabela, about 7% of the population is Indigenous Peoples. San Mateo is a town where different Indigenous People exist and thrive. It is a home for youth who embody their ancestors' values and traditions. However, because of the existence of mainstream culture and globalization, many Indigenous youths experience cultural disconnection. Despite the encouragement of cultural preservation and the promotion of inclusive education, many schools still lack localized materials aligned with the Indigenous groups in their localities, as in San Mateo, Isabela, where Igorot, Ibanag, and Gaddang live. The resources used are general and do not capture local traditions. Despite existing literature on Indigenous identity and culturally responsive education, limited research has explored the 'Tayo' identity as a basis for developing localized instructional materials in UCSP." Addressing this gap would benefit teachers, learners, and the community by creating a responsive learning environment.

With this, the localization of materials reflecting different cultural practices, customs, and traditions can serve as a bridge, helping them understand and appreciate their culture while pursuing a formal education. This can also strengthen their sense of belonging and foster identity among all IP youths.

Statement of the Problem

The study examines the indigenous "Tayo" identity among Indigenous Peoples (IP) youth in San Mateo, Isabela, as a basis for developing localized

instructional materials in teaching *Understanding Culture, Society, and Politics*.

Specifically, it seeks to answer the following research questions:

1. What cultural practices and values express the indigenous Tayo identity among the youth of San Mateo, Isabela?
2. What factors influence the preservation and transformation of the indigenous Tayo identity among the youth of San Mateo, Isabela?
3. How is the indigenous Tayo identity of San Mateo youth presented in existing school instructional materials?
4. How do youth perceive this representation?
5. How can localized instructional materials be crafted to integrate the Tayo identity, cultural values, and practices of San Mateo youth?

METHODOLOGY

Research Design

This study employed a qualitative research design, specifically a phenomenological approach. Phenomenology aims to reveal the essence of a phenomenon by exploring it through the perspectives of those with firsthand experience, focusing on both the content and manner of those experiences (Reyes et al., 2025). This design was ideally suited to examining the indigenous Tayo identity among San Mateo youth, as it centers on lived experiences, subjective meanings, and essences related to cultural practices, values, influences on preservation or transformation, and perceptions of school instructional materials. These align directly with the exploratory "how" and "what" nature of the research questions, bridging personal narratives to practical outcomes for localized instructional materials

Respondents of the Study

The participants comprised six (6) learners who are members of Indigenous Peoples (IP) and enrolled in a Senior High School in San Mateo, Isabela. They were identified through the IP Coordinator of the Local Government Unit of San Mateo.



In addition, participants met the following criteria: First, Self-identifying as members of the indigenous group expressing Tayo identity, Second, able to articulate personal experiences of cultural practices and values Finally, familiar with existing school instructional materials used in their classes.

Research Instrument

This study used an interview questionnaire, consisting of two parts: the interview protocol and the interview form. Development and validation followed the four-stage process outlined by Teixeira et al. (2024).

Interview Protocol Development

This stage defined detailed procedures for participant contact, selected from the IP Coordinator's list. It included the following phases:

Pre-interview: Confirm availability; brief on study scope and objectives; schedule in a preferred quiet venue; explain purpose; secure recording consent; review and obtain signed informed consent (in duplicate).

During interview: Follow the guide with probes for elaboration; note nonverbal cues.

Post-interview: Offer transcript review; thank participant; confirm additional insights.

Ad Hoc Construction

The initial interview guide was developed through a comprehensive literature review on indigenous identity, youth cultural practices, phenomenological studies, and educational representations in the Philippine context. It was structured into three core thematic areas—cultural practices and values expressing Tayo identity, factors influencing preservation or transformation, and representations in school instructional materials—using open-ended questions. Questions were framed objectively in plain, accessible language; sequenced logically to avoid bias and promote depth; and incorporated ethical prompts for participant comfort.

Data Collection

Interviews were conducted in a conducive environment following ethical protocols, including informed consent and confidentiality.

Data Analysis

Interview data were transcribed and analyzed using NVivo. Qualitative content analysis was employed, following stages of data organization, coding, categorization, and thematic interpretation. Codes and themes were derived inductively from the data.

Trustworthiness of the Study

Trustworthiness was established through credibility, dependability, and confirmability to ensure the rigor of the qualitative findings. To ensure credibility, member checking was used to allow respondents to verify that their responses were correct. Trustworthiness was achieved through a complete record of research practices to ensure dependability, while the audit trail ensured confirmability by demonstrating that interpretations were based on data.

RESULTS AND DISCUSSION

Cultural Practices and Values Expressing the “Tayo” Identity

The findings indicate that Indigenous youth in San Mateo, Isabela express their “Tayo” identity primarily through active participation in cultural practices, including festivals, religious observances, and school-based traditions. Participants consistently identified events such as the Bambanti and Balatong festivals, fiestas, and Holy Week as meaningful expressions of collective identity. Engagement in these activities—such as festival dances and cultural celebrations—was described as a way of demonstrating belonging and solidarity within the community. School-based practices, including the use of traditional attire during Buwan ng Wika, further reinforce identity expression in formal educational settings.

These findings suggest that cultural practices function as shared spaces where identity is performed, transmitted, and sustained. This supports the argument of James A. Banks (2019), who emphasized that participation in cultural activities strengthens communal identity and social cohesion. Similarly, communal rituals and celebrations have been recognized as central to Filipino identity formation, reflecting shared values and collective memory.

Beyond practices, core values such as respect, unity, and cooperation emerged as fundamental components of the “Tayo” identity. Participants emphasized respect for elders



and other cultures, the importance of unity in achieving common goals, and cooperation as a defining characteristic of community life. These values are not static but are practiced in ways that reflect contemporary contexts, aligning with findings that younger generations reinterpret traditional values through empathy and mutual understanding rather than rigid adherence.

Cultural engagement was also found to shape interpersonal behavior and strengthen social relationships. Participants described how involvement in cultural practices enhances communication, mutual respect, and social bonds within the community. This supports the notion that cultural participation contributes to the development of social capital, reinforcing trust, reciprocity, and collective identity.

Overall, the findings demonstrate that cultural practices and values are central to the formation and expression of the “Tayo” identity, serving as mechanisms for sustaining heritage while fostering social cohesion among Indigenous youth.

Factors Influencing the Preservation and Transformation of Identity

The study identified family, community, and elders as primary agents in preserving Indigenous identity. Participants emphasized that cultural knowledge and values are transmitted through everyday interactions within these social structures. Elders, in particular, were recognized as key bearers of tradition, playing a crucial role in guiding younger generations. These findings are consistent with perspectives that highlight kinship systems and community networks as foundational to cultural continuity.

However, the findings also reveal significant challenges to identity preservation, particularly in the context of modernization. Participants reported declining interest in traditional practices, the influence of global popular culture, and reduced opportunities for communal engagement. These factors contribute to a sense of cultural disconnection, supporting earlier observations that globalization and modernization can weaken Indigenous cultural continuity.

At the same time, technology emerged as a dual force shaping identity. While some participants viewed social media and digital exposure as contributing to

reduced participation in traditional practices, others highlighted its potential to promote cultural awareness, facilitate communication, and strengthen social ties. This duality suggests that identity is not simply eroding but transforming, as youth navigate both traditional and modern influences.

These findings reflect a dynamic and evolving understanding of identity, wherein preservation and transformation coexist. Rather than viewing change as purely negative, the results indicate the emergence of hybrid forms of identity characterized by inclusivity, adaptability, and openness. This aligns with contemporary perspectives that conceptualize identity as fluid and socially constructed in response to changing environments.

Representation of “Tayo” Identity in Instructional Materials

The findings reveal that the representation of Indigenous identity in school instructional materials is limited and inconsistent. While participants acknowledged the presence of cultural elements in school activities—such as group work, cultural showcases, and community service these were described as experiential rather than systematically integrated into the curriculum. Textbooks and formal lessons were perceived as lacking sufficient representation of Indigenous perspectives.

This gap highlights a disconnect between students lived experiences and the content of formal education. While school-based activities promote inclusivity and cultural awareness, the absence of consistent representation in instructional materials limits the depth of cultural understanding. This supports arguments that Indigenous identities are often marginalized in mainstream educational systems, where they are treated as supplementary rather than integral to learning.

Participants also noted variability in how educators address Indigenous identity, with some teachers actively encouraging cultural expression and others providing minimal engagement. This inconsistency underscores the role of teacher agency in shaping culturally responsive pedagogy.

Importantly, participants expressed a strong desire for greater integration of local culture in instructional materials. Recommendations included incorporating community-based examples, expanding culturally relevant



activities, and embedding Indigenous perspectives into lessons. These insights reinforce the need for curriculum contextualization to ensure that education reflects the cultural realities of learners.

CONCLUSION

This study examined the Indigenous “Tayo” identity among youth in San Mateo, Isabela and its implications for the development of localized instructional materials in teaching Understanding Culture, Society, and Politics (UCSP). The findings reveal that the “Tayo” identity remains deeply rooted in cultural practices such as festivals, religious traditions, and school-based activities, as well as in core values including respect, unity, and cooperation. These elements collectively sustain social cohesion and reinforce a shared sense of belonging among Indigenous youth. At the same time, elders continue to serve as primary agents of cultural transmission, external influences such as modernization, globalization, and technology contribute to the transformation of identity. Rather than indicating cultural loss alone, these influences reflect the emergence of adaptive and hybrid identities characterized by inclusivity and openness. Despite the richness of Indigenous identity in lived experiences, the findings reveal a significant gap in its representation within formal educational materials. Indigenous perspectives are often confined to occasional activities rather than systematically integrated into the curriculum. This disconnect limits the potential of education to fully reflect and support the cultural realities of learners. Overall, the study affirms that the integration of Indigenous identity into instructional materials is essential for promoting culturally responsive education. By grounding learning in the lived experiences of students, education can become more meaningful, inclusive, and socially relevant.

RECOMMENDATIONS

In light of the findings, the following recommendations are proposed:

Based on the findings of this study, the following are recommended.

1. Teachers may co-create localized UCSP modules incorporating San Mateo-specific festivals like Balatong and Bambanti, respect for elders, and bayanihan activities, using youth quotes and elder

testimonies to ensure consistent cultural integration across lessons.

2. School Administrators should organize regular teacher training on cultural agency and IKS mapping, partnering with local IP communities to pilot the proposed framework cycle.
3. DepEd Regional/Division Offices should mandate and fund for localized instructional materials development under RA 10533, requiring annual audits of indigenous.

References

- Aguirre, J., Martinez, A., & Sanchez, L. (2019). The impact of localized educational materials on student engagement in rural schools. *Journal of Educational Research*, 45(2), 123–135. <https://doi.org/10.1016/j.jedures.2019.01.005>.
- Alipsa, J., Prahallad, M., & Ashok, D. (2025). Attitude of secondary school students towards social science. *Asian Journal of Education and Social Studies*, 51(6), 1333–1340. <https://doi.org/10.9734/ajess/2025/v51i62078>.
- Aringo, J. M., & Diego, E. (2021). Impact of online technology on the life of the Aeta native in the northern Philippines. *International Journal of Business, Management & Social Research*, 11(1), 577–584. https://www.journalbinet.com/uploads/2/1/0/0/21005390/61.11.01.2021_impact_of_online_technology_on_the_life_of_the_aeta_native_i
- Asuncion, R. E. L., & Follero, M. J. C. (2024). Implementation of national indigenous people (IP) education policy framework and the level of practice of indigenous knowledge system practices (IKPS) in the CALABARZON region: Basis for innovative IPED curriculum model. *Ignatian International Journal for Multidisciplinary Research*, 2(1), 391–420.
- Baker, J., & Shulman, H. (2021). Differentiated instruction and its impact on student academic achievement in elementary schools. *Journal of Curriculum and Instruction*, 15(2), 44–58. <https://doi.org/10.1007/s11423-021-09819-4>.
- Baker, J., & Thomas, R. (2021). The flipped classroom and its effect on students' ability to apply learned concepts in high school science. *Journal of Educational Technology & Society*, 24(2), 71–84. <https://doi.org/10.2307/26923247>.
- Balangue, H. (2023). Experiences of teachers in indigenous cultural preservation. *International Journal of Progressive Research in Engineering Management and Science*.



International Journal of Education, Literacies, and Curriculum Studies

ISSN: 3116-2991

<https://ijelcs.minduraresearch.com/journal/index>

Volume 2 Issue 1-2026

- <https://www.ijprems.com/ijprems-paper/keeping-the-culture-alive-experiences-of-teachers-in-indigenous-cultural-preservation>
- Balay-as, C. I. C., Pelila, J. R. O., & Busbus, S. O. (2023). Boosts and setbacks of implementing indigenous Filipino games: Perspectives from curriculum's stakeholders. *International Journal of Physical Education, Fitness and Sports*, 12(3), 48–58. <https://doi.org/10.54392/ijpefs2335>.
- Banks, J. A., & Banks, C. A. M. (Eds.). (2019). *Multicultural education: Issues and perspectives* (9th ed.). Wiley.
- Bernard, T., Dercon, S., Orkin, K., & Taffesse, A. S. (2019). Parental aspirations for children's education: Is there a "girl effect"? Experimental evidence from rural Ethiopia. *AEA Papers and Proceedings*, 109, 127–132. <https://doi.org/10.1257/pandp.20191072>.
- Bernardo, A. B. I. (2004). McKinley's questionable bequest: Over 100 years of English in Philippine education. *World Englishes*, 23(1), 17–31. <https://doi.org/10.1111/j.1467-971X.2004.00332.x>.
- Buenaflor, N., Adiaton, J., Ancheta, G., Balading, J., Bravo, A., & Tus, J. (2023). The lived experiences and challenges faced by Indigenous high school students amidst the new normal of education. *Psychology and Education: A Multidisciplinary Journal*, 7(3), 160–165. <https://doi.org/10.5281/zenodo.7652948>.
- Capuli, R. N. A., Manga, A. Y. L., & Samaniego, I. A. S. (2025). *Pakikisama and respect in a modern context: An exploratory study on the perceptions of Gen Zs in Los Baños, Laguna* [Capstone]. University of the Philippines Los Baños. <https://www.ukdr.uplb.edu.ph/etd-capstone/171>
- Cardoso, A. P., Ferreira, M., Abrantes, J. L., Seabra, C., & Costa, C. (2011). Personal and pedagogical interaction factors as determinants of academic achievement. *Procedia - Social and Behavioral Sciences*, 29, 1596–1605. <https://doi.org/10.1016/j.sbspro.2011.11.402>.
- Chua, Y., & Lim, C. (2020). Localized science textbooks and academic performance in elementary education: A case study from Singapore. *International Journal of Science Education*, 42(7), 1123–1138. <https://doi.org/10.1080/09500693.2020.1758580>.
- Creswell, J. W., & Plano Clark, V. L. (2017). *Designing and conducting mixed methods research* (3rd ed.). SAGE Publications.
- Creswell, J. W., & Poth, C. N. (2017). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Learning Policy Institute.
- Department of Education. (2011). *DO 103, s. 2011: Creation of Indigenous Peoples Education Office (IPsEO)*. https://www.deped.gov.ph/wp-content/uploads/2011/12/DO_s2011_103.pdf.
- Department of Education. (2015). *DO 32, s. 2015: Adopting the Indigenous Peoples Education Curriculum Framework*. https://www.deped.gov.ph/wp-content/uploads/2015/07/DO_s2015_32.pdf.
- DepEd. (2016). *DepEd Order No. 22, s. 2016: Implementing guidelines on the allocation and utilization of the Indigenous Peoples Education (IPED) Program Support Fund for Fiscal Year 2016*.
- Dunlosky, J., Rawson, K. A., Marsh, E. J., Nathan, M. J., & Willingham, D. T. (2013). Improving students' learning with effective learning techniques: Promising directions from cognitive and educational psychology. *Psychological Science in the Public Interest*, 14(1), 4–58.
- EduPij. (2025). The role of schools in facilitating traditional festivals to preserve cultural heritage: A study in West Sulawesi Province of Indonesia. *Educational Process: International Journal*, 16, Article e2025249. <https://doi.org/10.22521/edupij.2025.16.249>
- England, B. J., Brigati, J. R., Schussler, E. E., & Chen, M. M. (2019). Student anxiety and perception of difficulty impact performance and persistence in introductory biology courses. *CBE—Life Sciences Education*, 18(2), Article 21. <https://doi.org/10.1187/cbe.17-12-0284>.
- Evangelista, M. M., Pimentel, E. V., Sager, S. D. P., & Zamora, F. G. (2015). Influence of mobile phones on an indigenous community in Bamban, Tarlac, Philippines. *LPU Laguna Journal of Arts and Sciences*. <https://lpulaguna.edu.ph/wp-content/uploads/2016/08/10.INFLUENCE-OF-MOBILE-PHONES-ON-AN-INDIGENOUS-COMMUNITY-IN-BAMBAN-TARLAC-PH>
- Fabro, K. A. (2023, March 6). Indigenous youths keep ancient forestry traditions alive in the Philippines. *Mongabay*. <https://news.mongabay.com/2023/03/indigenous-youths-keep-ancient-forestry-traditions-alive-in-the-philippines/>
- Garcia, M., & Rivera, J. (2021). The role of localized educational materials in fostering student engagement in rural elementary schools in the Philippines. *Journal of Educational Research and Practice*, 11(3), 203–218. <https://doi.org/10.1080/15235882.2021.1887241>.
- Garin, C., & others. (2017). Contextualized and localized teaching as a technique in teaching basic statistics. *Asia Pacific Journal of Education, Arts and Sciences*, 4(1). <http://apjeas.apjmr.com/wp-content/uploads/2017/05/APJEAS-2017-4.1.2.08.pdf>.



International Journal of Education, Literacies, and Curriculum Studies

ISSN: 3116-2991

<https://ijelcs.minduraresearch.com/journal/index>

Volume 2 Issue 1-2026

- George, A. A. (2021). Social and cultural influences and their implications for sustainable tourism: A case study of Trinidad & Tobago's tourism and the growth of the LGBTQ traveler segment. *Journal of Sustainable Tourism and Entrepreneurship*, 2(3), 147–157.
- Gonzalez, M., & Pérez, R. (2020). Project-based learning and its effect on students' ability to apply learned concepts in secondary schools. *Educational Research Review*, 33(1), 121–134. <https://doi.org/10.1016/j.edurev.2020.100370>.
- Hamari, J., Shernoff, D. J., Rowe, E., Coller, B., Asbell-Clarke, J., & Edwards, T. (2016). Challenging games help students learn: An empirical study on engagement, flow, and immersion in game-based learning. *Computers in Human Behavior*, 54, 170–179. <https://doi.org/10.1016/j.chb.2015.07.045>.
- Hattie, J. (2008). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Routledge.
- Hattie, J. (2012). *Visible learning for teachers: Maximizing impact on learning*. Routledge.
- Jang, S., & Kim, M. (2020). Active learning strategies and their impact on student understanding in elementary schools in South Korea. *Asia Pacific Journal of Education*, 40(3), 389–402. <https://doi.org/10.1080/02188791.2020.1747382>.
- Johnson, P., & Smith, L. (2021). The impact of gamification on student engagement and participation in elementary classrooms. *Canadian Journal of Education Technology*, 37(2), 210–224. <https://doi.org/10.1080/10720453.2021.1895327>.
- Jones, R., Wang, Z., & Li, S. (2020). A meta-analysis of the effectiveness of localized educational materials in primary and secondary education. *Educational Research Review*, 14(1), 34–49. <https://doi.org/10.1016/j.edurev.2019.01.002>.
- Kamayo family, kinship, and cultural practices overview. (2025). *Filipino sa Piling Larangan document*. Our Lady of Fatima University. <https://www.studocu.com/ph/document/our-lady-of-fatima-university/filipino-sa-piling-larangan/kamayo-family-kinship-and-cultural>
- Khazani, O., & Mowlaie, B. (2017). How do updated localized materials affect students' study level and perceptions in a discipline-specific English course? *Journal of Language and Translation*. http://tlt.azad.ac.ir/article_536653.html.
- Kim, S., & Chang, D. (2023). Parental involvement and its relationship with academic achievement in South Korean high schools. *International Journal of Educational Research*, 113, Article 102323. <https://doi.org/10.1016/j.ijer.2023.102323>.
- Lamb, A. J., & Weiner, J. M. (2018). Institutional factors in iPad rollout, adoption, and implementation: Isomorphism and the case of the Los Angeles Unified School District's iPad initiative. *International Journal of Education in Mathematics, Science and Technology*, 6(2), 136–154. <https://doi.org/10.18404/ijemst.380200>.
- Lando, A., & Doria, J. (2005). Social capital in the Philippines. *Philippine Sociological Review*, 53, 119–156. [https://pssc.org.ph/wp-content/pssc-archives/Philippine%20Sociological%20Review/2005/PSR%202005%20\(Full\).pdf](https://pssc.org.ph/wp-content/pssc-archives/Philippine%20Sociological%20Review/2005/PSR%202005%20(Full).pdf)
- Lee, J., & Wang, Y. (2020). Inquiry-based learning and student interest in science: A study in Chinese elementary classrooms. *Journal of Science Education and Technology*, 29(3), 456–467. <https://doi.org/10.1007/s10956-020-09845-5>.
- López-Angulo, J., de la Cruz, M., Chacón-Labela, J., Illuminati, A., Matesanz, S., Pescador, D. S., Pías, B., Sánchez, A. M., & Escudero, A. (2020). The role of root community attributes in predicting soil fungal and bacterial community patterns. *The New Phytologist*, 228(3), 1070–1082. <https://doi.org/10.1111/nph.16754>.
- Mahabadi, S. (2013). The role of localized materials in learning of FFL students. *Journal of Languages and Culture*. <https://academicjournals.org/journal/JLC/article-abstract/415224320>.
- McCarty, T. L., Romero-Little, M. E., Warhol, L., & Zepeda, O. (2009). Indigenous youth as language policy makers. *Journal of Language, Identity, and Education*, 8(5), 291–306. <https://doi.org/10.1080/15348450903305111>.
- Moghaddas, B. (2013). The effect of contextualization on the Iranian EFL learners' performance in reading tasks. *International Journal of Educational Science and Research*, 3(2), 11–20. <https://www.researchgate.net/publication/236665438>.
- Morales, J., Martinez, F., & Gonzalez, A. (2021). Technology-driven learning tools and their impact on student interest in mathematics. *Latin American Journal of Educational Technology*, 18(4), 233–249. <https://doi.org/10.18280/latij.180415>.
- Morales, M. P. E. (2017). Exploring indigenous game-based physics activities in pre-service physics teachers' conceptual change and transformation of epistemic beliefs. *Eurasia Journal of Mathematics, Science and Technology Education*, 13(5), 1377–1409. <https://doi.org/10.12973/eurasia.2017.00676a>.
- Nambiar, P., & Anis, M. (2021). Impact of localized teaching resources on learning outcomes: A review. *Journal of Educational Technology*, 13(3), 45–62.
- Nicolas-Glodo, K. M. (2024). *First Nations education and inclusion in the Philippines: A study of textbooks* [Doctoral dissertation, Victoria University]. Victoria University



International Journal of Education, Literacies, and Curriculum Studies

ISSN: 3116-2991

<https://ijelcs.minduraresearch.com/journal/index>

Volume 2 Issue 1-2026

- Institutional Repository. <https://vuir.vu.edu.au/49235/>
- Ochinang, J., & Edaño, L. (2025). Participation in Talakudong Festival: Analysis of students' physical health, cultural appreciation, and learning experiences. *Aloysian Interdisciplinary Journal of Social Sciences, Education, and Allied Fields*, 1(5), 306–317. <https://doi.org/10.5281/zenodo.15522863>
- Ochoa, M., & Rodriguez, A. (2021). Addressing learner diversity in multilingual classrooms: Strategies and outcomes. *Educational Studies*, 57(4), 487–504.
- OECD. (2020). *Tackling coronavirus (COVID-19): Contributing to a global effort*. <https://www.oecd.org/coronavirus/policy-responses/government-support-and-the-covid-19-pandemic-cb8ca170/#section-d1e21>.
- Pagulayan, R. (n.d.). *The marginalization of the Philippine indigene*. University of Notre Dame Anthropology. https://anthropology.nd.edu/assets/435487/pagulayanricardo_1_.pdf
- Palis, F. (2021). *Filipino cultural performances as educational tools*.
- Pamatmat, J. A. V., & Griño, V. F. (2025). Participation in Talakudong Festival: Analysis of students' physical activity experiences. *Aloysian Journal of Arts and Sciences*, 1(1), 1–15. <https://journals.aloysianpublications.com/index.php/articles/article/download/124/74/234>
- Park, S., & Lee, Y. (2020). The role of localized educational materials in student participation in South Korean elementary schools. *Asia Pacific Journal of Education*, 40(3), 334–348. <https://doi.org/10.1080/02188791.2020.1741058>.
- Patel, A. (2022). Localized digital tools for learning in urban Indian schools: Enhancing literacy and numeracy outcomes. *Asian Journal of Education and Learning*, 6(2), 215–229. <https://doi.org/10.1177/24541224221007963>.
- Patel, R., & Mehta, S. (2021). Peer collaboration in project-based learning: A case study of Indian elementary classrooms. *International Journal of Educational Research*, 127, Article 101702. <https://doi.org/10.1016/j.ijer.2021.101702>.
- Pecson, R. (2014, June). *Localization and contextualization in teaching K-12 social studies*. Teaching for a Living. <https://ryanramoletepecson.blogspot.com/2014/06/localization-and-contextualizationin.html>.
- Prananto, K., Cahyadi, S., Lubis, F. Y., et al. (2025). Perceived teacher support and student engagement among higher education students – A systematic literature review. *BMC Psychology*, 13, Article 112. <https://doi.org/10.1186/s40359-025-02412-w>.
- Rebhi, M., Ben Aissa, M., Tannoubi, A., Saidane, M., Guelmami, N., Puce, L., Chen, W., Chalghaf, N., Azaiez, F., Zghibi, M., & Bragazzi, N. L. (2023). Reliability and validity of the Arabic version of the Game Experience Questionnaire: Pilot questionnaire study. *JMIR Formative Research*, 7, Article e42584. <https://doi.org/10.2196/42584>.
- Republic Act No. 8371, § 1 (1997). https://lawphil.net/statutes/repacts/ra1997/ra_8371_1997.html.
- Reyes, A. (2020). *Reflection and cultural heritage in indigenous festival participation*.
- Reyes, N. A., & Shotton, H. (2018). *Bringing visibility to the needs and interests of Indigenous students: Implications for research, policy, and practice*. ASHE-NITE Paper Series.
- Rohrer, D., & Taylor, K. (2020). The spacing effect in learning: A critical review. *Cognitive Science Review*, 15(3), 35–50.
- Ruin, M. F., Tamban, V. E., & Bandoy, M. M. (2024). Laro ng lahi through the lens of junior high school students: A phenomenological inquiry. *Humanities, Society and Community*, 2(1). <https://doi.org/10.31098/hsc.v2i1.2656>.
- Şahin, M. D., & Öztürk, G. (2019). Mixed method research: Theoretical foundations, designs and its use in educational research. *International Journal of Contemporary Educational Research*, 6(2), 301–310. <https://doi.org/10.33200/ijcer.574002>.
- Sahlberg, P. (2021). Does the pandemic help us make education more equitable? *Educational Research for Policy and Practice*, 20(1), 11–18. <https://doi.org/10.1007/s10671-020-09284-4>.
- Salazar, Z. A. (2018). *Globalization and cultural homogenization in indigenous communities*.
- Sari, N. P., & others. (2023). The role of schools in facilitating traditional festivals to preserve cultural heritage. *Education Journal*, 7(3), 45–56. <https://files.eric.ed.gov/fulltext/EJ1483195.pdf>
- Scorsolini-Comin, F. (2020). *Técnicas de entrevista: Método, planejamento e aplicações*. Vetor Editora.
- Siegler, R. S., Fancsali, C., & Lonn, A. (2021). Adaptive teaching and its effect on standardized test performance. *Educational Psychology Review*, 33(1), 109–127.
- Simply Psychology. (n.d.). *Cultural-historical activity theory*. <https://www.simplypsychology.org/cultural-historical-activity-theory.html>
- Smith, D., & Tan, K. (2020). Localized versus standard curriculum materials: A comparative study of student performance and engagement in primary schools. *Journal of Curriculum Studies*, 52(3), 215–



230. <https://doi.org/10.1080/00220272.2019.1682059> . Snively, G., & Williams, W. A. L. (2016). *Knowing home: Braiding Indigenous science with Western science, Book 1*. University of Victoria.
- Solano, S. O., Jose, C. D., San Jose, A., & Concepción, E. M. G. R. (2020). Hearing English music and songs enhances listening skills. *International Journal of Economics and Social Sciences*, 2(2).
- Stroud, L., Green, E., & Cronje, J. (2020). A revision process that bridges qualitative and quantitative assessment. *Psychology*, 11(3), 436–444. <https://doi.org/10.4236/psych.2020.113029> .
- Sun, J. C.-Y., & Wu, Y.-T. (2016). Analysis of learning achievement and teacher–student interactions in flipped and conventional classrooms. *The International Review of Research in Open and Distributed Learning*, 17(1). <https://doi.org/10.19173/irrodl.v17i1.2116> .
- Tallo, J. (2025). K-pop culture and its influence on student lifestyles: A socio-cultural analysis. *International Journal of Research and Innovation in Social Science*. <https://rsisinternational.org/journals/ijriss/articles/k-pop-culture-and-its-influence-on-student-lifestyles>
- Tanucan, J. C. M. (2023). The difficulties of teaching traditional Filipino games online. *International Journal of Learning, Teaching and Educational Research*, 22(3), 108–127. <https://doi.org/10.26803/ijlter.22.3.7> .
- Teixeira, E., Silva, C., & Vicente, A. (2024). Development and validation of an interview guide for examining the effects of sports careers on the quality of life of retired Portuguese football players. *Frontiers in Psychology*, 15, Article 1374784. <https://doi.org/10.3389/fpsyg.2024.1374784> .
- Thompson, L., Zhang, R., & Reed, D. (2023). Digital learning platforms and their impact on student understanding of lesson content in Canadian elementary schools. *Computers & Education*, 197, Article 104347. <https://doi.org/10.1016/j.compedu.2023.104347> .
- Thurairasu, V. (2022). Gamification-based learning as the future of language learning: An overview. *European Journal of Humanities and Social Sciences*, 2(6). <https://doi.org/10.24018/ejsocial.2022.2.6.353> .
- Timkang, J. M. (2023). *Filipino values among Surigaonon youth in view of Florentino Hornedo's philosophy*. <https://pdfs.semanticscholar.org/598a/d94faae27a026b58638dc392d2fbbb0e5111.pdf>
- Tomlinson, C. A., Brighton, C., Hertberg, H., Callahan, C. M., Moon, T. R., Brimijoin, K., Conover, L. A., & Reynolds, T. (2003). Differentiating instruction in response to student readiness, interest, and learning profile in academically diverse classrooms: A review of literature. *Journal for the Education of the Gifted*, 27(2/3), 119–145. <https://doi.org/10.1177/016235320302700203>
- Torres, J., & Figueroa, M. (2022). Cooperative learning strategies and active participation in Puerto Rican elementary classrooms. *Journal of Education and Learning*, 13(1), 87–98. <https://doi.org/10.5539/jel.v13n1p87> .
- Torres, R., & Mercado, J. (2019). Localization of learning materials: Practices and impacts in Southeast Asia. *Asian Journal of Educational Development*, 8(1), 12–29.
- Tsethlikai, M., Sarche, M., Barnes, J., & Fitzgerald, H. (2020). *Addressing inequities in education: Considerations for American Indian and Alaska Native children and youth in the era of COVID-19*. Society for Research in Child Development. <https://www.srcd.org/research/addressing-inequities-education-considerations-american-indian-and-alaska-native-children> .
- UNICEF. (2020). *UNICEF call to action: Indigenous communities and the right to education in times of COVID-19*. <https://www.unicef.org/lac/media/14566/file/UNICEF%20Call%20to%20Action.pdf> .
- Victor, L., & Yano, B. (2016). *Actualizing the inclusion of indigenous peoples' rights in education: A policy initiative in the Philippines*.