



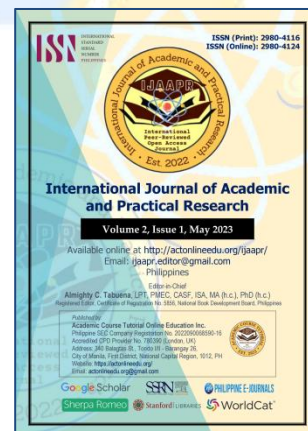
## Research Article

# Perspectives on Curriculum Contextualization and Localization as Integral to Promoting Indigenous Knowledge

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## Abstract

The purpose of this study is to promote indigenous knowledge by incorporating it holistically into IP education. To achieve this main goal, it is necessary to first evaluate the legislative regulations that underpin IP education. According to the constructivist viewpoint, the study investigated the significance of localization and contextualization in the context of developing indigenous knowledge. The paper argued that strengthening curriculum contextualization and localization through indigenization is critical for groups with cultural practices that differ from those of the majority of people in the same area. Teachers and school systems must ensure that the IP community is engaged in indigenization procedures so that the curriculum is accurate and authentic to the culture in consideration.

## Keywords

contextualization, indigenization, indigenous knowledge, IP education, localization

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## INTRODUCTION

### Background of the Study

One of the underlying social concerns among the indigenous people is their failure to complete their studies. Many Indigenous People learners dropped out of school due to the distance and accessibility of the schools, the remoteness of their community, poverty, the unaffordable cost of education among indigenous children, discrimination against indigenous children, and early marriage or early pregnancy (Natano, 2020).

As this concern arises, it is also important to note the significance of indigenous knowledge as an important factor in their pursuit of completing their education. The current education system is generic across learners, which oftentimes means the contents are not applicable to some Indigenous People communities. The relevance of the content to addressing the needs of learners affects their interest in pursuing their studies since they cannot relate to the lessons.

Aside from this concern, while the researcher was doing his fieldwork for a government-commissioned project in some areas of their province, he conducted a sharing session among the youth in the upland communities. From there, he observed that the IP youth do not have a "sense of pride" for being members of the IP community because they are less likely to be immersed in their own indigenous knowledge. Their lack of cultural engagement as IP members influences how they identify as Indigenous People to others.

Their IP identity is only based on their bloodline and not on how they practiced or observed their cultural practices. There is a threat that no one will pass on the culture of the IPs if no intervention is initiated. Because of their lack of cultural awareness, it is understandable that only a few of them show interest in the preservation of their own indigenous knowledge.

More than just providing them with basic literacy, it is essential to point out the need for the community to understand its roots. This understanding begins with appreciating their cultural background and their indigenous way of knowing and seeking things in their community.

Incorporating indigenous knowledge into the education of IPs is a response to UNESCO's target "to ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples, and children in vulnerable situations" (SDG #4). It is also relative to the Education 2030 Agenda, which states that "all age groups, especially adults, should have opportunities to learn and continue learning in all settings and at all levels of education."

According to UNESCO, "this knowledge [indigenous knowledge] is integral to a cultural complex that also encompasses language, systems of classification, resource use practices, social interactions, rituals, and spirituality. These unique ways of knowing are important facets of the world's cultural diversity and provide a foundation for locally appropriate sustainable development (UNESCO, n.d.)."

In this paper, the researcher argues that once the IPs are educated about their indigenous knowledge, it will give them the self-confidence to face others and be more reliant on their capacity as individual members of their IP community. And from this, the collective efforts toward self-improvement will result in a greater opportunity for the IP community to be well-established. This is where the "promotion of indigenous knowledge" among the IPs will take place as a response. In order to attain this, this paper is initiated to discuss the importance of designing lessons through localization and contextualization.

### Literature Review

#### *The Legal Mandates Supporting IP Education*

Educating the community about their indigenous knowledge is a way to prevent or at least lessen the adversities they are facing. One way of making them more engaged is through the integration of IK in the curriculum.

To "promote indigenous knowledge" in the educational system, it has to be supported by legal mandates.

If existing policies are followed, the indigenous peoples of the Philippines will be regarded as one of the state's priorities in terms of providing quality education. It is reflective of the conception of the IP Education Curriculum, which seeks to "guide schools and other education programs, both public and private, as they engage with indigenous communities in localizing, indigenizing, and enhancing the K-12 Curriculum based on their respective educational and social contexts" (DepEd Order No. 22, 2016).

Since the IPEd framework also promotes the importance of indigeneity among IPs, it is also relevant to note that the introduction of IPEd can help in the preservation of indigenous knowledge. However, Abayao (2011) argued that the curriculum being implemented is "not founded on an indigenous learning system or structure, delivering mixed messages under a structured development goal."

As a result, there remains a concern in terms of the extent to which IPEd is serving its purpose in preserving the culture of the IPs in general and indigenous knowledge in particular. Thus, the concerns regarding the implementation of the IPEd curriculum should be clearly and carefully addressed to determine the extent to which the existing policies are being mandated.



Based on the current legal requirements, the state regards or recognizes IK as being a part of IPEd. As a result, the government is taking a step forward in providing support to indigenous people as part of their initiative but is taking a step back in terms of actual implementation. These legal mandates recognizing IK based on IPEd are summarized as follows:

(a) DepEd Order No. 62, S. 11: Adopting the National Indigenous Peoples (IP) Education Policy Framework supports the "adoption of appropriate basic education pedagogy, content, and assessment through the integration of indigenous knowledge systems and practices (ISPs) in all learning areas and processes." As part of its implementation, DepEd acknowledges the importance of "mother-tongue-based education," "culture-responsive education for sustainable development," and "alternative modes of instructional delivery and assessment schemes to address the peculiar needs of IP learners."

(b) The "Enhanced Basic Education Act of 2013" (Republic Act No. 10533)'s Implementing Rules and Regulations (IRR) also regarded the "Indigenous Peoples (IP) Education Program" by emphasizing inclusive education that will address the "cultural needs of the learners" through "formal, non-formal, and informal modalities," with "Indigenous Knowledge Systems and Practices and community history" being one of its key areas.

(c) DepEd Order No. 32, s. 2015: "Adopting the Indigenous Peoples Education Curriculum Framework" emphasizes the importance of engaging the indigenous communities in "localizing, indigenizing, and enhancing the K–12 curriculum based on their respective educational and social contexts."

(d) 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" reveals how the government allotted a budget for the implementation of IPEd. The budget will provide opportunities for the realization of the concerns about improving the learning opportunities for the IP in preserving and practicing their IK.

These legal mandates implicate support for the education of the indigenous people in the Philippines. The country has good legal mandates in support of IP, yet what is necessary to be done is to strengthen the government agencies, particularly the education sector, in attaining the objective of the curriculum to achieve cultural preservation of the IPs along with the IP's preservation of their indigenous knowledge. According to King and Schielman (2004), others have mistakenly perceived that indigenous peoples want to have access to non-indigenous education. However, it can be taken into account that what the indigenous people also aspire to is an education that is appropriate to them linguistically and

culturally, while considering that they should not be excluded from a wider access to national education.

This is tantamount to making the IPs more engaged in their IK by nurturing their "sense of identity" and "sense of self" as indigenous people. Through this, it will lead the IPs to improve their self-esteem and feel that they belong to their cultural community, in particular, and their cultural heritage, in general.

### *Perspectives on the Localization and Contextualization of Curriculum*

The IPEd is practically framed only to respond to inclusive education among the indigenous people, as reflected in R.A. No. 10533, DepEd Order No. 62, S. 11, DepEd Order No. 32, s. 2015, and DepEd Order No. 22, s. 2016, but the outcome of its implementation is not observed among IPs, specifically as to how IK is preserved. Abayao (2011) regarded that the problem with the implementation of IPEd "employs a problematic construction of indigenous knowledge systems where it envisions the indigenous as 'historical present' and not in terms of its contemporaneity and relevance."

There are current trends in 'Education for All,' which focuses on decentralizing and diversifying educational delivery while being optimistic towards innovative approaches in intercultural bilingual education and the establishment of indigenous peoples' educational programs and institutions. These trends are directly influencing facets that offer different insights into indigenous knowledge.

Evidently, these trends are responsive to the Dakar Framework for Action's six goals for 'Education for All,' which are as follows (World Education Forum, 2000): (a) comprehensive early childhood care and education; (b) free and compulsory primary education of good quality; (c) equitable access to appropriate learning and life skills programs; (d) the improvement of adult literacy; (e) the elimination of gender disparities; and (f) recognized and measurable learning outcomes.

The Dakar Framework for Action's six goals for "Education for All" are critical to indigenous education. According to King and Shielmann (2004), who summarized the key issues regarding indigenous education that have been highlighted above, some of the general goals of providing quality education for indigenous peoples can be described as follows:

(a) First, they mentioned that it remains a challenge to assure that indigenous peoples will achieve equal access and the opportunity to finish education as others would, especially when reaching higher education.

(b) Second, there is also a need to address how to strengthen the identities of the IPs as a foundation for upholding intercultural tolerance, peace, justice, and



understanding, as well as respect for the diversity of the IP's culture and their language.

(c) Third, in relation to the design of appropriate policies, programs, and curricula for IPs, it has to consider that it upholds recognizing, respecting, and integrating the IPs' history, cultural value, language, tradition, knowledge, and custom.

(d) Fourth, IPs should also be involved in the communities' decision-making if this concerns them the most. This should be done across the local, national, and even global communities to recognize that they are in the right place when deciding their own fate.

(e) Fifth, the partnership between the indigenous peoples and their communities should be strengthened, for this is also an important aspect of sustaining the programs and policies that involve the IPs.

(f) Sixth, there is also a need to recognize and strengthen the fact that the IPs have ownership over their knowledge systems as well as their education systems. Furthermore, they should be recognized for their potential contribution to the aforementioned systems by allowing and encouraging them to advance their culture and language while taking into account the need to provide quality education for IPs.

Considering all these, it boils down to the concept of this current paper: how important it is to make the IPs more aware of their own indigenous knowledge as an important factor in making them appreciate their own culture, heritage, and language. Alongside this appreciation is a recognition that they have their own knowledge system intended to be preserved and shared.

The IPs also have one of the lowest literacy rates (DepEd Order No. 32, s. 2015). Addressing their needs in remote locations is difficult, and typical education programs fail to take into consideration their cultures, languages, and present circumstances. To overcome these concerns, the Philippine Department of Education recently adopted the Indigenous Peoples Curriculum Education Framework (DepEd Order No. 32, s. 2015) as a guide for IP educators in continuing to develop "culturally appropriate and responsive" curricula, lesson plans, instructional materials, and teaching methods.

In the Philippines, as part of the continuing desire to make education universal and inclusive of all learners, the Department of Education (DepEd) has apportioned P100 million to support education capacity-building projects for Indigenous Peoples (IPS) (Thai News Service Group, 2013).

According to then-Education Secretary Armin A. Luistro, the Department of Education fund comes with guidelines for its allocation and utilization for the IPs Education (IPEd) program. This project is in line with their commitment to the attainment of the Education for All

(EFA) 2015 goals as well as the United Nations' Millennium Development Goals, now called Sustainable Development Goals, which we are obligated to meet by the participating nations, which include the Philippines (Thai News Service Group, 2013).

The launching of a Pakedlan, an indigenous space for bringing together with the Kankanaey people groups of Benguet, at the Baguio Teachers Camp, in which a ritual was conducted collectively with IP community members from Luzon, Visayas, and Mindanao to transpire IPEd improvements, is a component of the acknowledgement of responsibility to IPEd (Thai News Service Group, 2015).

Secretary Leonor Magtolis Briones worked to promote the Philippines' IP education after being appointed as the Department of Education's next secretary following Luistro. Sec. Briones asserted the Department of Education's (DepEd) pledge to reinforce the Indigenous Peoples Education (IPEd) Program through continuous consultations with IP leaders, elders, and community representatives at the 2017 National Indigenous Peoples Education Gathering on January 10 held in Davao City (Albawaba Report, 2018).

During the session, Sec. Briones emphasized specific educational challenges that appear to have a significant impact on IP learners and their respective communities, as well as the implementation of an education aimed at providing a better quality, inclusive, meaningful, and accessible primary education for all.

It can also be recalled that in 2014, the Congress proposed HB 4220, entitled "An Act recognizing and institutionalizing Indigenous Peoples' Educational System within the Philippine Educational System, establishing the guidelines for the accreditation, management, and evaluation of IP schools, appropriating the necessary funds, financial assistance, incentives, and support therefor, and for other purposes," authored by Hon. Teddy Brawner Baguilat (Lone District, Ifugao). The goal of the bill is to implement educational programs in the context of the country's indigenous peoples' (IPs) special needs, unique histories, knowledge systems and practices, spirituality, and value systems (Tubianosa, 2014).

As a partner stakeholder in IP protection, the government recognizes that most IP communities lack adequate access to social services. It cites the lack of access to culturally responsive basic education as a critical factor contributing to the IPs' disadvantaged situation. Several indigenous groups seem to have little capacity to deliver culturally significant education (DepEd Order No. 62). Thus, this lack of culture-based education presumably has an impact on how IK will flourish in one's community.



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## Theoretical Framework

Jerome Seymour Bruner's "Constructivist Theory," which states that "learning is an active process in which learners construct new ideas or concepts upon their current or past knowledge," served as the foundation for the concepts of localization and contextualization. Constructivism is the theory that states that rather than acquiring knowledge subconsciously, students construct an understanding of what they perceive from the lessons. Constructivism is the theory that states that rather than subconsciously acquiring knowledge, students construct an understanding of what they perceive from the lessons. This explains that learners are building their representations and integrating new knowledge into their pre-existing knowledge as they experience the world and reflect on those experiences, often called "schemas" (Jia, 2010).

Further, constructivism holds that there is no single objective reality and that all learners strive to clearly understand what they have acquired from the lessons. Alternatively, the learners construct meaning through their interactions with it (von Glasersfeld, 2008). Throughout this, it is clear that there are various ways of understanding knowledge. Whereas most societies prioritize certain types of knowledge over others, it is reasonable to assume that a certain value can be found in knowledge systems from various cultures (Jegede and Aikenhead, 1999).

The concept of constructivism is influential throughout the formal and informal learning sectors and results in a broader idea that ignites the curiosity of learners.

Based on the given concept of constructivism, it can be deduced that the integration of a localized and contextualized indigenous knowledge-based education has an impact on the cultural experience of indigenous people as learners in terms of how they construct their understandings and develop specific capabilities. In this IK-based education concept, the IP learners are being encouraged to explore an authentic idea to practice some skills and make discoveries for themselves.

Similar to this case, indigenous people learners can select and modify information, form hypotheses, and implement choices in what they do. The use of localization and contextualization in their learning experience allows the learner to explore beyond the knowledge provided.

Because of their experiences, spirituality, culture, beliefs, and histories, indigenous people view and understand the world and its realities differently from non-indigenous people. It is critical to learn about these realities and worldviews in order to provide the indigenous people with the best learning opportunities suitable for them. Battiste & Henderson (2000) state:

"Survival for indigenous people is more than a question of physical existence ... It is an issue of protecting, preserving, and enhancing Indigenous worldviews, knowledge systems, languages, and environments. It is a matter of sustaining spiritual links with ecosystems and communities."

The aforementioned theory acknowledges the significance of content and the fact that the nature of the disciplines influences how students learn them and how teachers can best teach them. Debates concerning the "best" teaching approaches remain, owing in large part to variations in teaching strategies and underlying ideas about the goals of education. There is a deeper understanding that diverse strategies are beneficial for different types of learning. It is most beneficial to consider these questions in terms of what type of learning is desired in what situations, and then consider which strategies might be most appropriate for those purposes.

## Statement of the Problem

This paper aimed to discuss the promotion of indigenous knowledge by integrating it holistically into IP education. To achieve this main objective, it is important to first review the legal mandates that support IP education. Based on the constructivist view, the paper will likewise explore the importance of localization and contextualization in the context of promoting indigenous knowledge.

## METHODS

### Research Design

This paper is a pure qualitative research design. Qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. (Denzin & Lincoln, 2011, p.3)

### Sample and Sampling Technique

A total of eight teachers were identified in the study using the purposive sampling technique. The participants in this research paper are public school teachers who are handling indigenous people's learners and have been in the service for at least a year.

### Research Instrument

The thesis research instrument was an interview guide that underwent content validation. Expert panel feedback was used to revise and improve the questions for relevance, clarity, and comprehensiveness. The process enhanced the rigor and credibility of the interview guide, ensuring it aligned with the research objectives.



## Data Gathering Procedure

In conducting the study, the researcher contacted his former students who were previously assigned to a school with a majority of learners from the Indigenous Peoples (IP) community. With their assistance, other schools that also catered to IP learners were identified. After obtaining permission from the teachers of these schools, the researcher conducted interviews to gather relevant data for the study.

During the interviews, follow-up questions were utilized to delve deeper into the participants' responses, aiming to elicit their complete knowledge and experiences related to the research topic. This approach allowed for a more comprehensive understanding of the participants' perspectives and insights.

Considering the geographical locations of the schools, online methods were employed, such as email and Messenger, to verify the accuracy of the responses provided by the participants. This helped to ensure the reliability of the data collected despite the physical distance between the researcher and the participants.

## Data Analysis

Thematic analysis was utilized in analyzing the findings obtained from the research participants. The narratives were audio-recorded and transcribed verbatim by the researcher. The narratives were coded in the original language, following the stages advanced by Creswell (2007) and Van Manen (1990). These stages include a holistic approach, organization into meaning units or blocks, and creating main themes and sub-themes.

## Ethical Considerations

As part of the data gathering protocol, the researcher first sought consent from the research participants. The consent is a mechanism to assure that the participants understand the purpose of participating in the research study and decide on their answers to the questions deliberately (Mack et al., 2005). He used two forms of consent: written and oral consent. For written consent, the research participants received a letter asking them if they could take part in the conduct of the study. Along with the letter, I personally talked with the participants regarding the research to further discuss the purpose of the study and to provide assurance that the confidentiality of the data obtained was strictly adhered to.

## RESULTS

### Importance of Localization and Contextualization

The following are the themes that emerged from the qualitative data:

### *Avoiding Confusion*

The teachers interviewed emphasize the importance of localization and contextualization in their teaching approach to ensure that IP learners can understand and relate to the lessons being taught. According to them, the unfamiliar objects, images, and terminologies present in the learning materials confused the majority of their students.

One teacher mentioned that they apply localization and contextualization by using examples from the students' community, which helps the learners relate to the lessons better. The IPEd teacher shared:

"Yes po, ina-apply po namin ang localization and contextualization sa mga IP learners namin sa pamamagitan ng pagtuturo sa kanila yung mga ibinigay namin na halimbawa ay yung mga nakikita nila sa loob ng kanilang community para sila ay makarelate at mas lalo nila maintindihan kung ano ung itinuturo namin." [Translation: Yes, we utilized localization and contextualization for our IP learners by using examples that are found in their community so that they could really understand our lessons.]

This approach recognizes the unique cultural background and experiences of IP learners and acknowledges the importance of incorporating their local knowledge and perspectives into the educational content. By using familiar examples, the teachers aim to avoid confusion and enhance the students' understanding of the lessons.

Another teacher highlighted that most of their students have limited exposure outside of their community, which affects their comprehension of the lessons. He said:

"Sobrang importante po ang localization and contextualization sa mga IP learners. Kasi karamihan sa kanila hindi naman nakakaalis or nakakapunta ng ibang lugar, as in, wala talaga silang idea about sa nangyayari sa ibang lugar." [Translation: Localization and contextualization are very important since most of the students have never left or reached places other than where they are currently situated. They do not have an idea of what is happening outside of their community.]

This indicates that the students' lack of experience and knowledge about the outside world can be a barrier to their learning. In this case, localization and contextualization become even more critical to bridge the gap and help the students grasp the content by relating it to their immediate environment and experiences.

### *Achieving a More Meaningful Experience*

It can be noted from the shared insights of the IP teachers that localization and contextualization can foster meaningful learning among the learners. It will help them make sense of the lessons they learned from the topics.

This is evident in the narratives of one of the IPEd teachers, who mentioned that using examples from the students' community is crucial to helping the learners remember the topics being taught. She said:



"Kaya hanggat maaari yong mga halimbawa talaga na ibigay namin about sa topic ay makikita talaga nila sa kanila community para tumatak talaga sa kanila kung ano yong topic na aming itinuturo. Mas mabisa ang pagtuturo pag nakikita at nahahawakan nila yong mga bagay na itituro sa kanila. [Translation: It is for this reason that, as much as possible, the examples to be given to them should be those that are found in their community so that they can remember the topics we taught them. Teaching will become more effective if the learners can see and touch the objects found in the lesson.]

This approach allows the learners to see and touch the objects or concepts within their own community, making the lessons more tangible and relatable. This indicates that achieving meaningful experiences for IP learners involves connecting the educational content with their immediate environment, which can enhance their understanding and retention of the lessons.

Similarly, one of our volunteer teachers shared "Yes, I'm applying localization and contextualization when handling IPs," which reflects the recognition and application of this teaching approach in their educational practice. The teacher further emphasizes the importance of localization and contextualization in making the learning experiences of IP learners more meaningful, relevant, and easy to understand, as she stated:

"Localization and contextualization are very important to our learners; they are a way of making their learning experiences more meaningful, relevant, and easy to understand."

The teacher's statement underscores the importance of the said teaching approach in making the learning experiences of IP learners more meaningful, relevant, and easy to understand. This approach recognizes the unique cultural perspectives and knowledge of IP learners and emphasizes the need for culturally responsive teaching practices in IPEd to create meaningful educational experiences for them.

### Indigenizing Lessons Through Localization and Contextualization

The following are the themes that emerged from the qualitative data:

#### *Using Available Materials in the Community*

The qualitative data suggests that teachers are incorporating localized and contextualized approaches in their instruction by utilizing objects, animals, places, or events that are readily found within the community. One shared:

"Halimbawa po yung topic namin ay tungkol sa prutas, yung mga halimbawa na ibigay namin ay yong meron lang sa kanilang community tulad ng bayabas, mangga at santol." [Translation: For example, if the topic is fruits, the examples that we are giving them are those that are in their community, like guavas, mangos, and santol.]

Furthermore, the data indicates that teachers are using localized examples even when teaching subjects like mathematics. A teacher shared:

"As a math teacher, I would use objects or things when discussing mathematical principles by citing plants and vegetables that are common in their community as examples."

The teachers also acknowledge the need for Indigenous Peoples (IP) learners to learn about things beyond their immediate community. According to one of the IPEd teachers:

"Tsaka na lang namin itinuturo yung ibang uri ng prutas pag naintindihan na nila yong topic or nakuha na nila yong ibig naming sabihin para magkaroon din sila ng idea na may ganun palng prutas sa ibang lugar." [Translation: Then we will discuss other kinds of fruits once they have already understood the concept of the topics so that they can also have ideas of other fruits from other places.]

The data suggests that teachers are actively incorporating community-based materials and resources into their instruction to ensure that the content is relevant and relatable for IP learners. They recognize the importance of using familiar examples from the local community while also acknowledging the need to broaden the learners' understanding of concepts beyond their immediate environment.

#### *Relating to Culture and Community Practices*

Localization and contextualization help their learners to make the lesson easier to understand. This also allows them to overcome their shame about their cultural background.

A teacher shared:

"I use their culture and tradition as an example in our activities and assessments. For example, when they are giving examples of sentences describing their environment, cultures, and traditions."

A MAPEH teacher explained:

"While discussing health-related topics, like goiter, which is common to their community, we had a discussion about fish because it is a source of iodine that can prevent goiter."

These two examples of localizing and contextualizing topics brought out a sharing of indigenous knowledge among the IPs in the community. It helps them be more interested in the lessons because most of them are farmers, and they rely on their farm yields as sources of income. She added:

"They even shared that they have a system of catching fish in the river where they are using a piece of cloth called "katsa" to get the small fish. "Even though sometimes they get off topic, we still allow them to share what they know."

The IPEd teacher shared that he even asks his students to wear their native clothes in the class, especially if there are visitors in their school, for them to feel proud of their own culture. He shared:

"May pagkakataon po na pinapasuot ko sila ng katutubong damit nila, yung kulay pula. Lalo na po kapag may bisita kami sa school para maipakita nila yung kanilang damit at yung sayaw po nila."



Ginagawa ko po ito habang bata pa sila para po makita nila kung anong kultura meron sila, at para maging proud sila sa kanilang sarili na sila ay katutubo." [Translation: In some instances, I asked them to wear their native clothes, the color red. Especially when we have our visitors at school so that they can showcase their native attire and their native dance. It is important that at their young age they will learn to appreciate their own culture and have a sense of pride as indigenous people.]

## DISCUSSION

The need to localize and contextualize the teaching and learning of the indigenous peoples is a relevant approach to contributing to the preservation of the IP's indigenous knowledge.

The technique of relating learning topics prescribed in the curriculum to local knowledge and resources from the learner's community is known as "localization of instructional materials." The instructional topic should be relevant to what the pupils see or experience in their surroundings. Lessons become more relevant and valuable to students when they are localized. Teachers should make use of any resources or equipment that are available in the community, especially if the specified materials are not accessible. This would also necessitate the teacher's inventiveness in terms of improvisation and how they may integrate lessons into local contexts. Localization is a method of bringing the lesson closer to what the students will encounter on a daily basis.

Contextualization refers to the process of combining curricular material with instructional practices that are relevant to learners, in which students develop the meaning of the lessons based on their experiences. Individual differences among the learners necessitate that teachers continually address individual disparities in class preparation and implementation. Teachers recognize and respond to opportunities to connect classroom teaching and learning to the experiences, interests, and goals of the larger school community and other essential stakeholders. As a result of numerous teaching styles that incorporate hands-on and collaborative learning, learning becomes more meaningful (Kalchik, 2010).

Localization and contextualization are important principles in Indigenous Peoples' Education (IPEd) that aim to achieve more meaningful learning experiences for learners. By adapting educational content to the local culture, context, and experiences of the learners, teachers can create a more relevant, relatable, and understandable curriculum. This approach recognizes the unique cultural perspectives and knowledge of Indigenous learners and seeks to connect the educational content with their lives and experiences. By incorporating examples, materials, and references from the learners' community or immediate environment, localization and contextualization can enhance engagement, motivation, and retention of knowledge, ultimately leading to better learning outcomes. Culturally

responsive teaching practices, such as localization and contextualization, are essential in IPEd to ensure that the educational content is meaningful and relevant to the learners and to create a more effective and impactful learning environment.

Simply put, the relevance of localization and contextualization is that their application helps the learners understand the lesson easily. However, it also provides opportunities for the integration of indigenous knowledge.

According to the responses of the teachers who participated in the study, IP education is distinct because it frequently employs approaches that differ from those employed in traditional methods of teaching. It is important for IP educators to pay close attention to indigenous knowledge by recognizing and embracing skills, practices, and values.

The Angiskul ma Bangka (AmB), also known as "Classes in Bancas," is one example of an innovative initiative that assists indigenous young learners in gaining access to high-quality, culturally appropriate education. They research the culture of their adopted community in order to put their students at ease during the project's execution. The AmB program began in 2014 with the goal of serving left-homeless indigenous Bajau children in Zamboanga City and is being implemented by the Cartwheel Foundation, Inc. (CFI). The goal of this NGO is to advocate for IP education with its implementing partners, the Ateneo de Zamboanga University's Center for Community Extension Services (ADZU-CCES), and with its funding partners, TELUS International Philippines, Inc., Karapatan sa Malikhaing Paraan Innovative Human Rights Initiative (KaSaMa), the Spanish Agency for International Development Cooperation (AECID), and Sun Life Financial Philippines Foundation, Inc. (Dolatre, 2016).

While the primary goal of teaching is to provide appropriate and effective instruction to students, indigenizing the lessons can be likened to hitting two birds with one stone. First is achieving the goal of teaching the lesson effectively to the students, and second is achieving the purpose of providing indigenous knowledge to the students.

The examples given provided us with an idea of the relevance of localizing and contextualizing the topics for the IP learners to relate to in the lessons. Although it can add additional work for teachers because they have to modify the learning standards according to the contexts in which they are teaching, the teacher's guide should be modified following the standards set by the curriculum. The learning materials and activities should be planned according to the modifications made by the teacher as prescribed in the learning competencies of the curriculum while considering localization and contextualization.







As educators, to teach effectively, we must be reminded that it is crucial to understand the world as perceived through the eyes of the IP learner. Only when connections are made between the new information being presented and the IP's known way of life can learning be relevant and have life-long value. Even as changes through education are intended for their community's good, all efforts must respect their identity as IPs. In this sense, simply letting them realize their role in the conservation of their culture and traditions by integrating them into the lessons will allow them to showcase or introduce their culture to others.

The teacher's role is to provide pupils with information and skills that will assist them in achieving the needed competencies. The instructor must organize the class so that it is easy to comprehend since the students may link their experiences through exercises and experiments.

According to Laylo (2019), employing localized materials in instruction (IM) will increase the IM developer's inventiveness while decreasing the IM's cost. On the other hand, employing contextualized and indigenous IM will help learners grasp the idea being taught, especially if some terminology is unfamiliar to them.

It can be argued as well that it is possible to ensure the quality of education, meet the requirements of students, and improve the fundamental training of educational programs through contextualization. It is supported by Nuqui (2017), who explained that the learning competencies are easily learned because the settings are culturally anchored and responsive since they relate to the location where the learning content being studied is known and connected to the learner. More so, Mouraz (2013) further elucidated that curricular contextualization improves the linking of theory and practice by assisting the students in associating the educational goals with their knowledge and everyday experiences.

Learning will be more efficient and meaningful for learners if new knowledge is integrated with the local experiences they are familiar with. Localization and contextualization of the curriculum are critical components of the K–12 curriculum. The teacher's guide and learner materials may be tailored to the specific settings of a certain learning environment.

The emerging themes of localization and contextualization emphasize that this approach can lead to more effective and engaging learning experiences, and it underscores the need for culturally responsive teaching practices in IPEd to create meaningful educational experiences for IP learners.

## CONCLUSION AND RECOMMENDATIONS

Deepening curriculum contextualization and localization through indigenization is essential for communities that have cultural practices that are different from the majority of people in the same locality. Providing spaces for unique cultures in the K–12 Basic Education Program is a key strategy for student inclusion and ensuring the relevance of education processes for all learners. Openness is the key to nurturing a dynamic where teachers and students learn from each other. Respect for the dignity of each community member is manifested throughout their entire culture. Education programs for such communities bear good fruit when they are facilitated rather than forced. All key players need to recognize the abundance of both human and natural resources in the community, as education harnesses the many strengths that have been theirs all along.

Teachers and school systems must make sure that members of the community participate in indigenization processes so that the curriculum will be accurate and faithful to the culture in consideration.

We do not need to educate the IP community on their indigenous knowledge because they already have it. What is necessary is to make them more engaged in their IK by nurturing their sense of identity and sense of self as indigenous people. Through this, it will lead to positive self-esteem and a sense of belonging to their cultural community and heritage.

If the "sense of self" of the IPs is undermined, the education sector can intervene by strengthening and developing the competencies needed by indigenous learners through the inclusion of IK by localizing and contextualizing the lessons. Through a defined "sense of self," the IPs will contribute to their community's cultural integrity as they continue to interact with other cultures, peoples, and identities.

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<b>Ethics Statement</b>	The author/s hereby declare that research/publication ethics and citing principles have been considered in all the stages of the study. The author/s take full responsibility for the content of the paper in case of dispute.
<b>Originality and Plagiarism Assessment</b>	The manuscript has a similarity assessment of less than 20% in accordance with the publication ethics in terms of originality and plagiarism and the plagiarism policy of the journal.
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