

**EMBEDDING CULTURE IN THE CLASSROOM: A PHENOMENOLOGICAL
INQUIRY INTO CULTURALLY RESPONSIVE STRATEGIES
OF ARLING PANLIPUNAN TEACHERS**

A Research Presented to
the College of Education
Misamis University
Ozamiz City

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Secondary Education
Major in Social Studies

by
RAYMART F. SABAYTON
ZAIZA VILLAROSA

May 2025

APPROVAL SHEET

This thesis entitled, **“INTEGRATING LOCAL: A QUALITATIVE STUDY ON HOW ARLING PANLIPUNAN TEACHERS EMBED CULTURES, HISTORY AND VALUES IN CLASSROOM INSTRUCTION”** prepared and submitted by **RAYMART F. SABAYTON AND ZAIZA VILLAROSA** in partial fulfillment of the requirements for the degree of Bachelor in Secondary Education major in Social Studies, has been examined and is recommended for acceptance and approval for Oral Examination.

DR. MHIE B. DANIEL
Adviser

Approved by the Thesis Committee on Oral Examination with a grade of ***passed***

GENELYN R. BALUYOS, EdD
Chairman

Accepted and approved in partial fulfillment of the requirements for the degree
Bachelor in Secondary Education major in Social Studies.

GENELYN R. BALUYOS, EdD
Dean, College of Education

ACKNOWLEDGMENT

We, the researchers, wholeheartedly extend our deepest gratitude to everyone who supported and contributed to the completion of this study.

A special and sincere thank you goes to our research advisor, Dr. Mhie B. Daniel, whose expert guidance, encouragement, and unwavering support inspired us and steered us in the right direction throughout every phase of this research. Her insightful feedback and steady mentorship have been instrumental in the realization of this work.

We also wish to express our appreciation to the Araling Panlipunan teachers who generously shared their time, stories, and perspectives. Your dedication to preserving culture, history, and values in education has been the foundation of this study and a profound source of inspiration.

To our families and loved ones, thank you for your patience, moral support, and belief in us, even during the most challenging times.

Above all, we give thanks to the Almighty God for His wisdom, strength, and grace that carried us through this journey.

Raymart & Zaiza

DEDICATION

To the Almighty God, whose boundless grace, wisdom, and guidance sustained us through every step of this journey.

To our beloved families, whose unwavering support, love, and understanding served as our foundation and constant source of strength.

To the dedicated Araling Panlipunan teachers who generously shared their time, insights, and lived experiences—your passion for embedding culture, history, and values into education is the heartbeat of this research.

And to all those who, in ways big or small, extended their help and encouragement—your kindness made this achievement possible.

Raymart & Zaiza

ABSTRACT

In an increasingly multicultural and diverse educational landscape, culturally responsive teaching has become vital in promoting inclusive and meaningful learning. This study explored how Araling Panlipunan teachers integrate local culture, history, and values into classroom instruction as part of culturally responsive teaching. Employing a transcendental phenomenological research design, the researchers focused on capturing the lived experiences of ten (10) purposively selected public secondary school teachers in Misamis Occidental. In-depth, semi-structured interviews served as the primary data collection method, allowing participants to share their perspectives with openness and reflection. Thematic analysis revealed four major themes: the use of localized strategies such as incorporating community history and folklore; the application of interactive and experiential methods like fieldwork and storytelling; the challenges posed by limited resources and institutional support; and the varying levels of student engagement influenced by their attitudes and exposure to local content. The study concludes that while teachers demonstrate initiative and creativity in embedding local identity into their lessons, the lack of materials and institutional backing hinders full implementation. To address these gaps, the study recommends that the Department of Education develop localized teaching guides, offer regular training, and strengthen school-community partnerships. It also suggests that teacher education programs include localization frameworks to better equip future educators for culturally relevant instruction.

Keywords: Araling Panlipunan, Contextualization, Culturally Responsive Pedagogy, Creativity, Localization, Qualitative Study,

TABLE OF CONTENTS

	Page
TITLE	i
APPROVAL SHEET	ii
ACKNOWLEDGMENT	iii
DEDICATION	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF FIGURES	viii
 Chapter	
1 GENERAL INTRODUCTION	1
Theoretical Framework	3
Conceptual Framework	4
Schematic Diagram of the Study	8
Objectives of the Study	9
2 METHODS	
Research Design	10
Research Setting	10
Participants of the Study	11
Instruments	11
Data Collection	12
Ethical Considerations	12
Data Analysis	13
Reflexivity	13

3	RESULTS AND DISCUSSION				
	Contextualized and Localized Teaching	.	.	.	14
	Interactive and Experiential Approaches	.	.	.	18
	Limited Resources and Documentation.	.	.	.	21
	Student Engagement and Mindset	.	.	.	24
4	SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS				28
	REFERENCES	.	.	.	31
	APPENDICES				
	Appendix A. Interview Guide Questionnaire	.	.	.	33
	Appendix B. Informed Consent Form	.	.	.	35
	Appendix C. Letter of Approval	.	.	.	36
	Appendix D. Participants Responses	.	.	.	37
	CURRICULUM VITAE	.	.	.	50

LIST OF FIGURES

Figure		Page
1	Schematic Diagram of the Study	8

Chapter 1

INTRODUCTION

In recent years, the idea of culturally responsive teaching has gained growing importance in both academic discussions and classroom practice. Within the subject Araling Panlipunan (Social Studies), this approach plays a crucial role in shaping students' civic awareness, historical understanding, and cultural identity (Gregorio et al., 2024). The Philippines, being an archipelago rich in languages, traditions, and ethnic diversity, provides a natural setting for such an approach. By integrating local culture, history, and values into instruction, teachers can help students connect classroom learning with their own roots and strengthen their sense of national identity (Seludo & Murillo, 2023; Nataño, 2023). This pedagogical perspective recognizes that learners bring prior knowledge shaped by their cultural environments, which significantly influences how they understand new concepts. When these cultural contexts are integrated into instruction, learning becomes more meaningful and transformative. This idea is supported by culturally relevant pedagogy, which emphasizes that teaching should affirm students' identities while promoting academic success (Caingcoy et al., 2022). Furthermore, culturally responsive teaching helps bridge the gap between school knowledge and real-life experiences, making education more inclusive and equitable (Antoni, 2025).

The Department of Education (DepEd) has long emphasized this through its K to 12 Curriculum, which highlights contextualization and localization as essential strategies to make learning relevant and meaningful (Tamana & Pagaddut, 2024). However, despite these policies, many schools still exhibit inconsistent integration of local content into their

lessons (David, 2024). Teachers often face challenges such as a lack of localized materials, limited time due to a heavy curriculum load, and insufficient training in culturally grounded teaching strategies (Leviste et al., 2024; Tamana & Pagaddut, 2024). While many Araling Panlipunan teachers recognize the importance of incorporating indigenous knowledge and local narratives, they often struggle to balance these with standardized national content (Nuñez-Del Prado et al., 2025). As a result, students may develop only a fragmented understanding of how their community's story fits within the larger national narrative. This situation reflects a common gap between educational policy and classroom practice, where teachers are expected to innovate without sufficient institutional support. Effective implementation of such reforms requires continuous professional development, access to localized resources, and institutional support for contextualized teaching practices (Antoni, 2025). Without these, even well-designed policies may fail to achieve their intended outcomes.

Previous studies have shown that the inclusion of localized content in instruction enhances student participation, comprehension, and identity formation (Pangilinan, 2021; Rizvic et al., 2020; Mapacpac, 2023). When students encounter their language, community, and traditions in the classroom, learning becomes more engaging and relatable (Navalta, 2021; Lilang, 2024). In this way, Araling Panlipunan serves not just as a subject for learning facts, but as a venue for understanding how culture and history shape people's lives and contribute to nation-building (Awa-ao & Roperez, 2024). This idea aligns with the global call for inclusive and transformative education (Ajieh et al., 2024). Additionally, this perspective is anchored in sociocultural learning theory, which asserts that knowledge is constructed through interaction within a cultural context (Vygotsky, 1978; UNESCO,

2021). This means that students learn more effectively when instruction reflects their social realities and encourages active participation. As a result, culturally responsive teaching not only improves academic achievement but also strengthens learners' connection to their cultural heritage.

In the Philippine setting, integrating local history and values promotes patriotism and critical thinking, allowing learners to view national issues through the lens of their own culture (Figuerola et al., 2023; Tamana & Pagaddut, 2024). However, the success of localized instruction often depends on the teacher's creativity, initiative, and ability to connect classroom content with community realities (Antoni, 2025; Tictic & Ducot, 2025). Hence, it is vital to explore the real experiences of Araling Panlipunan teachers who practice this integration and to understand how they overcome the challenges it entails. Teachers play a critical role as mediators of knowledge, transforming curriculum content into meaningful learning experiences. This aligns with the concept of teacher knowledge for effective instruction, which emphasizes that teachers must adapt subject matter using pedagogical strategies that fit learners' cultural and cognitive needs (Caingcoy et al., 2022; Mapacpac, 2023). Through this lens, teachers are not only implementers of the curriculum but also innovators who adapt instruction based on the needs of their students.

By examining these lived experiences, this study hopes to shed light on the everyday realities teachers face in promoting culturally grounded learning. Understanding their practices and challenges will help identify gaps in curriculum implementation, teacher training, and institutional support. This research also seeks to amplify the voices of teachers—those who play a vital role in preserving culture, nurturing identity, and making history meaningful to their students. Exploring these lived experiences is essential in

educational research, as it provides deeper insight into the complexities of teaching in diverse contexts. Qualitative approaches, in particular, allow researchers to capture the perspectives and realities of teachers in a more detailed and meaningful way (Creswell & Poth, 2021).

In doing so, this study contributes to the broader effort to decolonize education and make Philippine Araling Panlipunan instruction more inclusive, relevant, and culturally responsive. Decolonizing education involves challenging dominant narratives and integrating indigenous knowledge systems into the curriculum, ensuring that learning reflects the realities of Filipino learners (Smith, 2021). This process ensures that education becomes a tool for empowerment, enabling learners to critically engage with their history, culture, and society while fostering a strong sense of identity and national consciousness.

Theoretical Framework

This study is grounded in two complementary theories: Culturally Responsive Pedagogy by Gloria Ladson-Billings (1995) and Constructivist Learning Theory by Lev Vygotsky (1978).

Culturally Responsive Pedagogy (CRP) emphasizes the importance of affirming students' cultural backgrounds in effective teaching. It highlights that when teachers recognize and integrate students' cultural identities into instruction, they promote not only academic achievement but also self-worth and social awareness. According to Ladson-Billings (1995), culturally relevant teaching enables learners to achieve academic success while maintaining their cultural integrity and developing critical perspectives about

society. This approach challenges traditional teaching methods that often overlook the diverse cultural experiences of learners.

In addition, CRP recognizes that culture plays a central role in shaping how students think, learn, and interact. Gay (2018) further explains that culturally responsive teaching uses students' prior knowledge, cultural experiences, and frames of reference to make learning more effective. In this sense, culture becomes a meaningful entry point for instruction rather than a barrier to learning.

In the context of Araling Panlipunan, CRP encourages educators to use local culture, history, and values as meaningful tools for learning—making the subject more inclusive, relevant, and empowering. This study applies CRP as a lens to examine how teachers intentionally embed local stories, community values, and cultural identity into their lessons. It assumes that students learn more effectively when they see their own experiences reflected in the curriculum.

Furthermore, this theory supports the idea that localized teaching strengthens students' connection to their identity and community. By integrating indigenous knowledge and local narratives, teachers help learners understand national concepts through familiar cultural contexts, thereby making learning more meaningful and engaging.

Several studies support the effectiveness of culturally responsive teaching. Awa-ao and Roperez (2024) found that integrating indigenous and community-based knowledge into lessons enhances students' cultural pride and engagement. Navalta (2021) also

reported that the use of localized materials improves learners' motivation and cultural awareness. Additionally, Lilang (2024) emphasized that culturally relevant instruction helps students develop a stronger sense of identity and belonging.

International research also supports these findings. Gay (2018) and Ladson-Billings (1995) consistently demonstrate that culturally responsive teaching leads to improved academic performance and social awareness. These studies highlight the importance of integrating culture into instruction to create inclusive and meaningful learning environments.

Vygotsky's Constructivist Learning Theory explains that learners build knowledge best through interaction, collaboration, and guided experiences within their Zone of Proximal Development (ZPD). The ZPD refers to the difference between what learners can accomplish independently and what they can achieve with guidance from a teacher or more knowledgeable peer. According to Vygotsky (1978), learning is inherently social and is shaped by cultural and environmental factors.

This theory emphasizes that knowledge is actively constructed rather than passively received. Learners gain deeper understanding when they engage in meaningful activities, discussions, and real-life experiences. Bruner (1996) further supports this perspective by introducing the concept of scaffolding, where teachers provide structured support to help students achieve higher levels of understanding.

In this study, Vygotsky's Constructivist Learning Theory explains how students learn from culturally grounded teaching practices in Araling Panlipunan. When students engage with lessons connected to their personal and community experiences—such as

traditions, local heroes, or cultural practices—they construct a more profound and meaningful understanding.

This theory informs how teachers use social and experiential strategies—such as storytelling, dramatization, fieldwork, interviews, and community immersion—to facilitate learning. It also highlights the teacher’s role in guiding students through meaningful learning experiences, helping them connect local knowledge with broader historical and social concepts.

Research supports the effectiveness of constructivist approaches in education. Mapacpac (2023) and Pangilinan (2021) demonstrated that experiential learning activities—such as dramatization and storytelling—help students internalize historical and civic concepts. Rizvic et al. (2020) also found that interactive and collaborative learning improves students’ comprehension and retention.

Kolb (2015) further supports this through experiential learning theory, which emphasizes learning through experience and reflection. These studies confirm that students learn more effectively when they actively participate in meaningful and context-based learning activities.

Together, these two theories complement each other by emphasizing that learning becomes most powerful when it connects culture, community, and social interaction. Culturally Responsive Pedagogy provides the cultural foundation by ensuring that instruction reflects students’ identities and lived experiences, while Constructivist Learning Theory explains the psychological and social processes through which learners construct knowledge from those experiences.

In this study, CRP serves as the lens for exploring how Araling Panlipunan teachers integrate local culture into their lessons, while constructivism explains how students learn through interaction, collaboration, and experiential activities. These frameworks guided the development of interview questions and the analysis of findings, ensuring that the study captures both the process of teaching and the process of learning in culturally grounded education.

Conceptual Framework

This study is built on the idea that integrating local culture, history, and values into Araling Panlipunan promotes culturally responsive and meaningful learning. The conceptual framework focuses on four main themes that shape how teachers localize their instruction:

Contextualized and Localized Teaching

This involves aligning lessons with the learners' social and cultural realities. By incorporating community-based stories, local heroes, and indigenous knowledge, teachers help students relate national topics to their own experiences. As Garcia (2021) explains, this approach allows learners to see themselves reflected in the curriculum, making learning more personal and identity-affirming. In this way, localization transforms abstract concepts into concrete and relatable ideas that students can easily understand and appreciate.

Furthermore, contextualized teaching strengthens learners' sense of belonging and cultural identity by validating their lived experiences inside the classroom. When students recognize their community's history and traditions in their lessons, they become more

engaged and motivated to learn. This approach also supports culturally responsive pedagogy, as it ensures that instruction is relevant to students' backgrounds and promotes deeper understanding of both local and national contexts.

Interactive and Experiential Approaches

Activities such as storytelling, dramatization, fieldwork, and community immersion allow students to learn through experience. Experiential learning is a process in which knowledge is developed through active participation, reflection, and engagement with real-world contexts (Kolb, 2015; UNESCO, 2021). These approaches enable Araling Panlipunan to move beyond rote memorization and become a more meaningful and engaging subject. Through these strategies, learners take an active role in constructing their understanding rather than passively receiving information.

In addition, experiential approaches promote critical thinking, collaboration, and deeper conceptual understanding among students. When learners participate in real-life or simulated activities, they are able to connect historical and social concepts to lived experiences. This aligns with constructivist learning principles, which emphasize that knowledge is constructed through interaction, reflection, and social engagement (UNESCO, 2021). As a result, students are more likely to retain knowledge and apply it meaningfully in real-world situations.

Limited Resources and Documentation

Despite their dedication, many teachers struggle with the lack of localized materials and references. The scarcity of contextualized instructional resources often forces teachers to rely on oral accounts or personal efforts to gather community-based content (UNESCO,

2021). Without institutional support and adequate training, localization efforts remain inconsistent and heavily dependent on individual initiative. This challenge highlights a significant gap between policy expectations and classroom realities

Moreover, the lack of accessible and well-documented local resources limits the sustainability of culturally responsive teaching practices. Teachers may find it difficult to continuously produce quality localized materials without proper guidance and institutional backing. Recent studies emphasize that sustained implementation of contextualized instruction requires structured support systems, including teacher training, resource development, and collaboration with local communities (OECD, 2020; UNESCO, 2021). This situation underscores the need for stronger institutional mechanisms to ensure that localization efforts are effectively implemented and maintained.

Student Engagement and Mindset

Students' attitudes toward local content greatly influence the success of localized teaching. Some learners find community-based lessons engaging, while others view them as less important than global topics. Llenares and Arcangel (2021) suggest that teachers need to cultivate cultural pride by showing students how local history and values relate to their own lives and identities. When students develop a positive mindset toward local content, they are more likely to participate actively in class discussions and activities.

Additionally, fostering student engagement requires teachers to use strategies that make learning relevant and meaningful. By connecting lessons to students' everyday experiences, teachers can shift learners' perceptions and encourage appreciation for their cultural heritage. This not only enhances academic engagement but also helps students

develop a stronger sense of identity and responsibility as members of their community and the nation.

This framework shows that integrating culture into teaching *Araling Panlipunan* is both a pedagogical and a cultural process. It depends on teachers' creativity, available resources, and student receptiveness. When these elements align, *Araling Panlipunan* becomes not just a study of history but a bridge that connects learners to their cultural roots and civic identity.

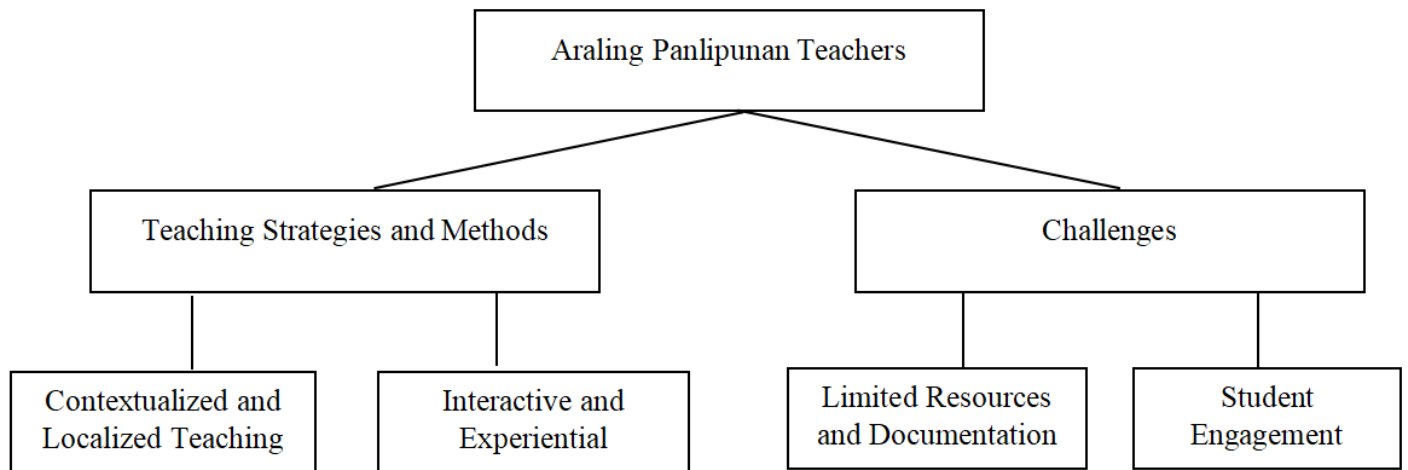


Figure 1. Schematic Diagram of the Study

Objectives of the Study

This study aims to explore how Araling Panlipunan teachers integrate local culture, history, and values into their classroom instruction in support of culturally responsive teaching. Grounded in Culturally Responsive Pedagogy and Constructivist Learning Theory, the study investigates teachers' instructional practices and experiences in implementing localized content. Specifically, it sought to answer the following questions:

1. What teaching strategies and methods do Araling Panlipunan teachers use to integrate local culture, history, and values into their classroom instruction?
2. What challenges and constraints do teachers face in implementing localized and culturally relevant approaches in Araling Panlipunan?

Chapter 2

METHODOLOGY

Research Design

This study used a transcendental phenomenological research design, rooted in the philosophy of Edmund Husserl. This approach seeks to explore and describe the essence of a shared experience—in this case, how *Araling Panlipunan* teachers integrate local culture, history, and values into their classroom instruction. Unlike other qualitative designs, transcendental phenomenology requires the researchers to set aside personal assumptions, prior knowledge, and biases through a process known as *epoche*. This allows the focus to remain entirely on the participants' lived experiences and perceptions.

Through this lens, the study aimed to uncover how teachers experience and interpret the process of localizing their instruction. The goal was to describe the heart of their experience—how they give meaning to culturally responsive teaching in their professional practice. To achieve this, the researchers conducted in-depth, semi-structured interviews with participants and analyzed their narratives using systematic steps, including coding, horizontalization, and thematic clustering. These processes helped identify recurring themes and capture the shared essence of culturally responsive teaching as experienced by *Araling Panlipunan* educators in the Philippine context.

Research Setting

The study was carried out in selected public and private secondary schools across Misamis Occidental, a province known for its rich cultural heritage and diverse historical background. These schools implement the K to 12 Curriculum, which encourages localization and contextualization in lesson delivery (DepEd Order No. 32, s. 2015). The chosen setting provided meaningful context for this study, reflecting a range of socio-cultural realities—urban and rural, resource-rich and resource-limited—allowing the researchers to better understand how teachers localize instruction under different circumstances.

Participants of the Study

Ten (10) *Araling Panlipunan* teachers from various junior and senior high schools in Misamis Occidental participated in the study. Purposive sampling was used to identify teachers with at least 3 years of experience who were actively implementing localized or contextualized instruction in their classes. The participants represented a range of teaching positions—from Teacher I to Master Teacher II—and taught in both rural and urban schools. This diversity provided a richer understanding of how localization is practiced in different educational contexts.

To ensure confidentiality, each participant was assigned a pseudonym, coded P1-P10 throughout data collection, analysis, and reporting.

Instruments

The primary research tool used in this study was a semi-structured interview guide developed by the researchers. It was designed to explore teachers' lived experiences and practices in embedding local culture, history, and values in their lessons. The guide

included open-ended questions grouped into three main sections: Opening question to establish rapport and gain a general background. Core questions to explore strategies, challenges, and experiences in localization. Exit question to gather reflections and recommendations from the participants.

To ensure validity and reliability, the interview guide was reviewed by three experts in the fields of *Araling Panlipunan* education and qualitative research. The researchers also allowed follow-up questions during the interviews to encourage deeper reflection and richer responses.

Data Collection

Before conducting the study, the researchers obtained approval from the College of Education Dean and the BSEd Social Studies program chairperson at Misamis University. After securing the necessary permissions, consent forms were distributed to all participants to ensure voluntary participation and ethical compliance.

Interviews were conducted face-to-face with participants in a convenient, private setting. With their permission, conversations were audio-recorded to ensure data accuracy. All recordings and transcripts were treated with strict confidentiality and stored securely. After data collection, the interviews were transcribed verbatim, coded, and organized for analysis. The researchers used HyperRESEARCH software to assist with coding responses, identifying themes, and interpreting data in line with the study's objectives.

Ethical Considerations

Ethical standards were observed throughout the research process. Each participant was informed of the study's purpose, the voluntary nature of participation, and their right to withdraw at any time without consequence.

Anonymity was protected by using participant codes (P1–P10) instead of names. All audio files, transcripts, and documents were kept confidential and used solely for academic purposes.

Data Analysis

The data were analyzed using thematic analysis following Braun and Clarke's (2006) six-phase model:

1. *Familiarization* – reading and rereading transcripts to gain an overall understanding of the data.
2. *Coding* – identifying meaningful patterns and assigning descriptive labels.
3. *Generating themes* – grouping related codes into broader categories.
4. *Reviewing themes*—refining and validating the identified themes.
5. *Defining and naming themes* – clearly articulating what each theme represents.
6. *Producing the report* – synthesizing findings to explain the essence of participants' experiences.

Both deductive (theory-driven) and inductive (data-driven) coding were used to balance existing frameworks and emerging insights.

Reflexivity

As pre-service *Araling Panlipunan* educators, the researchers practiced reflexivity to remain aware of their own biases and assumptions. They maintained reflective journals during data collection and analysis to monitor how their perspectives might influence interpretation.

The researchers' aim was not to judge or prescribe what "ideal" localization should look like, but to authentically represent teachers' voices and experiences. Through continuous self-reflection and peer discussion, they strived to ensure that the findings reflected the participants' realities rather than their own expectations as future educators.

Chapter 3

RESULTS AND DISCUSSION

Through the lens of transcendental phenomenology, four major themes emerged from the analysis of participants' interviews. These themes reflect the teachers' lived experiences in integrating local culture, history, and values into Araling Panlipunan instruction. This section presents the results and discussion of the study, organized around four key themes that emerged from the data: *Contextualized and Localized Teaching*, *Interactive and Experiential Approaches*, *Limited Resources and Documentation*, and *Student Engagement and Mindset*. These themes encapsulate the practices, strategies, and challenges encountered by teachers as they integrate local culture, history, and values into Araling Panlipunan instruction, highlighting the complex dynamics of delivering culturally responsive education.

Contextualized and Localized Teaching

One of the most prominent strategies identified in this study is the practice of contextualized and localized teaching in Araling Panlipunan. Teachers consistently emphasize the importance of anchoring lessons in students' lived experiences and community realities. Rather than solely relying on textbook content, they incorporate local culture, history, and values to make the subject more meaningful and relatable. This approach not only deepens students' understanding of the topics but also nurtures a stronger connection between academic learning and their everyday environment. Teachers believe

that by making lessons resonate with learners' identities, students become more engaged, reflective, and appreciative of their own heritage.

Participants across varying levels of experience—whether seasoned or novice—highlighted the effectiveness of integrating community-specific content in their instruction. This practice fosters a sense of pride, belonging, and critical thinking among students as they begin to see themselves as part of the broader historical and cultural narrative. Through this approach, teachers are also able to shift the perception of Araling Panlipunan from being a subject filled with dates and memorization to one that is interactive and empowering.

The findings suggest that contextualized and localized teaching strengthens students' participation and comprehension because lessons become directly connected to their social and cultural realities. By integrating familiar experiences and community knowledge into classroom discussions, teachers create learning environments that encourage active engagement and deeper reflection. This also supports culturally responsive teaching, which emphasizes the importance of recognizing learners' backgrounds and experiences as valuable foundations for learning. Moreover, the use of localized instruction allows students to better appreciate their own culture while understanding broader national and historical concepts.

To further illustrate how teachers implement contextualized and localized teaching in their classrooms, two important subthemes emerged from the participants' experiences: the use of community-based examples and the integration of local festivals and traditions. These subthemes demonstrate the practical ways teachers connect classroom instruction

with the learners' immediate cultural environment, making Araling Panlipunan more meaningful, engaging, and relevant to students' lives.

Use of community-based examples. The use of community-based examples is a key strategy employed by Araling Panlipunan teachers to contextualize lessons and bridge classroom instruction with real-life experiences (Pangilinan, 2021). By connecting historical and civic topics to familiar local events, personalities, and settings, teachers make abstract or distant concepts more tangible for learners. This method encourages students to actively engage with their surroundings, recognize the relevance of their heritage, and see their own role within the community's development.

Participant 5 also illustrates this approach. This foundational technique enables students to grasp new information through the lens of their lived experiences. Similarly, Participant 10 noted the benefit of relating national topics to the local setting, explaining, Participant 4 added a practical dimension by having students map out their locality: This activity not only develops spatial awareness but also strengthens students' sense of belonging and identity within their immediate environment.

Moreover, Participant 9 described how they create deeper engagement through real-world tasks. These examples demonstrate how integrating community-based content not only enriches the learning experience but also promotes critical thinking, collaboration, and cultural appreciation among learners.

“When discussing historical timelines or events, I incorporate the history of our own city or community—such as important local figures, landmarks, or events that shaped the development of our area.” (P10)

“For geography, I ask students to sketch maps of their local area, including landmarks, barangays, natural features, and important community establishments.” (P4)

“Students gather information by interviewing elders, exploring community sites, and collecting photos or artifacts.”(P9)

Through these practices, teachers bring the curriculum closer to home—transforming Araling Panlipunan from a static academic subject into a living, breathing exploration of local life and history.

Integration of local festivals and traditions. Another significant approach Araling Panlipunan teachers employ in localizing instruction is the integration of local festivals and traditional practices into classroom activities (Navalta, C. J. D. (2021). Teachers observed that focusing on culturally relevant celebrations and community rituals enhances student interest, builds cultural pride, and provides a deeper understanding of historical and social values embedded in these events. By connecting lessons to familiar traditions and festivities, teachers bridge the gap between curriculum content and students' lived experiences. This strategy allows learners to view their local culture not just as background knowledge but as a vital and dynamic part of their social identity.

Participant 5 shared. This kind of activity not only encourages research and presentation skills but also makes the learning process personal and meaningful. Students develop a greater appreciation for the customs and celebrations unique to their community and begin to see these events in a historical and sociocultural context.

Participant 7 echoed this approach. Through these strategies, learners begin to understand that festivals are more than just entertainment—they are expressions of

collective memory, resistance, faith, and community values. Some teachers enhance this by incorporating storytelling, video documentation, or inviting elders and local artists as guest speakers to discuss the origins and meaning behind these traditions. Additionally, Participant 5 mentioned a classroom activity where students interviewed grandparents about past experiences. While this example was framed under a political topic, it shows how oral traditions and lived experiences are tapped as primary sources for learning, closely aligned with the cultural approach used in teaching festivals and values.

“We had an activity where students interviewed their grandparents about life during the Martial Law period...” (P5)

“For culture, I assign projects where students research and present about local festivals or traditional crafts. These activities help students see how national history connects to their local identity.” (P7)

“Instead of just focusing on national festivals... I asked my students to research and present about our own local festival.” (P5)

These practices support the Department of Education’s emphasis on contextualized and localized instruction by promoting the use of indigenous knowledge systems, oral history, and cultural heritage in formal education. In doing so, Araling Panlipunan becomes a platform for cultural preservation and critical reflection.

Navalta (2021) emphasized that contextualized activities rooted in local culture, such as celebrating festivals, allow students to develop cultural awareness and recognize their identity within the broader national narrative. Similarly, Awa-ao and Roperez (2024) found that incorporating local traditions into lessons cultivates cultural pride and enhances learner engagement in social studies.

Montiel et al. (2022) highlighted that when learners are involved in activities like dramatization, storytelling, or documenting community celebrations, they construct deeper

understanding of civic values and cultural continuity. Likewise, Lilang (2024) noted that culture-based integration fosters not only academic achievement but also empathy, participation, and intergenerational dialogue through meaningful tasks such as family interviews and oral history.

In an international context, Rizvic et al. (2020) supported the role of digital storytelling in preserving local heritage and teaching students to see their culture through a critical and creative lens.

The integration of local festivals and traditions in Araling Panlipunan instruction carries significant implications for teachers, curriculum planners, and the broader education system.

Interactive and Experiential Approaches

Another major theme that emerged from the interviews is the use of interactive and experiential teaching strategies. Araling Panlipunan teachers emphasize the importance of actively engaging students through hands-on and participatory activities. These methods allow learners to internalize historical and cultural concepts through direct involvement, reflection, and collaborative experiences. Such approaches break away from traditional rote memorization and instead promote deeper understanding, empathy, and appreciation for local culture and history.

Participants revealed that interactive strategies not only help in developing critical thinking and social skills but also sustain learners' interest in the subject. By simulating real-life scenarios or involving students in community-based experiences, teachers create

meaningful learning opportunities that go beyond the classroom. These approaches encourage learners to become active participants in the learning process rather than passive receivers of information. Through experiential activities, students are able to connect lessons to real-world situations, making historical and social concepts more concrete, relevant, and easier to understand. Moreover, collaborative and interactive tasks foster communication, teamwork, and reflective thinking, which are essential in developing socially aware and culturally responsive learners.

The findings further suggest that experiential teaching strengthens students' engagement because it provides opportunities for authentic and meaningful learning experiences. Teachers observed that students become more motivated and confident when they are directly involved in activities that allow them to express ideas, reenact historical events, or interact with their communities. These experiences also help learners appreciate the practical value of Araling Panlipunan in understanding societal issues and cultural identity.

To further demonstrate how teachers apply interactive and experiential approaches in their classrooms, two common practices emerged under this theme: role-playing and simulation, and fieldwork and immersion. These subthemes highlight the practical strategies teachers use to transform classroom instruction into active, student-centered, and culturally meaningful learning experiences.

Role-playing and simulation. Role-playing and simulation are widely used strategies by Araling Panlipunan teachers to animate history and instill deeper empathy and understanding in students. This method involves learners assuming the roles of

historical figures, local leaders, or ordinary citizens from the past in dramatized classroom activities (Mapacpac Jr, G. W. 2023). Teachers shared that role-playing brings history to life, making abstract concepts more tangible and emotionally resonant for learners. By acting out events or situations—such as a community council meeting during the pre-colonial period, a Katipunan assembly, or a local festival procession—students are able to internalize the emotions, motivations, and consequences involved in historical events. This immersive approach nurtures not only historical understanding but also the development of soft skills such as communication, teamwork, and public speaking.

The use of role-playing and simulation in Araling Panlipunan instruction also contributes to the development of soft skills such as communication, teamwork, and public speaking. Participant 4 described their experience, noting that this strategy helps students understand different perspectives and power dynamics that shaped their community's history. For example, in reenacting a local revolt or barangay assembly, students examine leadership, resistance, and decision-making in real-life cultural settings. They also become more aware of how national events are mirrored at the local level.

In addition, teachers observed that students become more enthusiastic and participative during these activities. For learners who struggle with traditional lecture-based methods, role-playing offers an alternative pathway to learning that is kinesthetic, creative, and reflective. Participant 3 noted that through role-playing and simulation, Araling Panlipunan transforms into a participatory subject where students actively reconstruct and interpret historical realities. It bridges the gap between the past and the

present, cultivating learners who are both informed and emotionally connected to their heritage.

“When my students reenact scenes from our town’s history, they don’t just memorize facts—they feel the emotions and understand the values behind those events.” (P3)

“I often use role-playing activities, where students take on the roles of historical figures or reenact significant local events.” – P4

“When my students reenact scenes from our town’s history, they don’t just memorize facts—they feel the emotions and understand the values behind those events.” (P3)

Through role-playing and simulation, Araling Panlipunan transforms into a participatory subject where students actively reconstruct and interpret historical realities. It bridges the gap between the past and the present, cultivating learners who are both informed and emotionally connected to their heritage.

Fieldwork and immersion are powerful experiential learning strategies employed by Araling Panlipunan teachers to connect classroom lessons with real-world cultural and historical contexts (Abdullah, S. A., & Qolamani, K. I. B. (2024). This approach involves guiding students to actively explore their local communities, interact with resource persons, and experience cultural practices firsthand. Teachers emphasized that immersion-based learning enhances authenticity and allows students to witness how historical and civic concepts are reflected in their immediate environment.

Participant 10 highlighted the impact of this strategy. Fieldwork activities often include visits to local landmarks, heritage sites, government institutions, and cultural centers. Teachers also encourage learners to interview elders, local historians, or barangay

officials to gather oral histories and firsthand accounts. These tasks cultivate students' research skills while deepening their appreciation for their community's unique contributions to the national narrative.

Participant 6 shared an example. Such immersion activities transform the community into a learning environment. Students take on the role of researchers, storytellers, and cultural ambassadors—documenting traditions, rituals, and historical artifacts. This method not only strengthens their knowledge and curiosity but also reinforces the value of preserving local identity.

Moreover, immersion helps students develop civic awareness. Participant 8 noted. Teachers observed that learners who engage in fieldwork and immersion tend to produce richer outputs—such as reflective journals, video documentaries, community maps, or exhibits showcasing local heritage. These projects foster a sense of pride and ownership over their cultural legacy.

“After visiting the municipal hall and speaking with local leaders, my students understood how governance works at the grassroots level. It made them more interested in civic participation.” (P8)

“We organized a walking tour in our town, and students documented the stories behind old buildings and monuments. They were amazed by how much history they pass by every day.” (P6)

“One of my most effective strategies is immersion-based learning... engaging students directly with their community.” (P10)

In essence, fieldwork and immersion bridge the gap between theory and lived experience. By stepping out of the classroom and into their communities, students develop

a deeper, more personal connection to their cultural identity and historical roots—fulfilling the goals of a truly localized Araling Panlipunan instruction.

Kolb's (2015) theory of experiential learning supports the effectiveness of immersion-based strategies, emphasizing that students learn more deeply when they engage in real-world tasks followed by reflection. In the Philippine context, Montiel et al. (2022) highlight that field-based learning strengthens students' civic and historical consciousness, especially when they take on roles as community researchers or cultural observers.

Awa-ao and Roperez (2024) observed that community immersion in teaching Philippine and local history promotes intergenerational learning, bridging the gap between elders' lived experiences and classroom knowledge. Similarly, Pangilinan (2021) reported that experiential tasks such as community visits and heritage mapping improve students' understanding of abstract concepts by grounding them in real social and geographical contexts.

Globally, Rizvic et al. (2020) also supported the integration of storytelling and cultural documentation in social studies, noting that these strategies increase both engagement and retention, especially in culturally diverse classrooms.

The use of fieldwork and immersion in Araling Panlipunan instruction has strong implications for curriculum development, teacher training, and community collaboration.

Limited Resources and Documentation

A significant challenge identified by participants in this study is the limited availability of reliable, written, and accessible materials on local history and culture. While the Department of Education promotes contextualization in Araling Panlipunan, many teachers still experience difficulty in effectively localizing instruction due to the scarcity of formal and well-documented resources. In many cases, relevant local information is either undocumented, fragmented, or inconsistently presented, requiring teachers to depend on oral narratives, community interviews, and personal fieldwork to supplement instruction.

This situation places additional demands on teachers, as they must independently validate and organize locally sourced information to ensure accuracy and instructional relevance. The lack of centralized and institutionalized local learning resources creates inconsistencies in how contextualized lessons are developed and delivered across schools. As a result, teachers often face challenges in maintaining both depth and reliability in content, particularly when learners are required to accomplish research-based or performance tasks grounded in community contexts.

The findings further indicate that these resource limitations do not only affect lesson preparation but also influence the overall quality and standardization of localized instruction. Without accessible reference materials, teachers may vary significantly in their interpretation and presentation of local content, which can lead to uneven learning experiences among students.

Two major subthemes emerged under this challenge: the lack of written materials on local history and the difficulty in verifying local data. These constraints highlight the need for stronger institutional support in the development, validation, and dissemination of

localized instructional resources to ensure consistency and quality in Araling Panlipunan instruction.

Lack of Written Materials on Local History. One of the most common and pressing concerns expressed by participants is the scarcity of written documentation on local historical events, cultural traditions, and notable figures Mendoza, J. C. C. (2024). Unlike national content, which is thoroughly covered in textbooks and modules, local topics are often passed down orally and rarely appear in official instructional resources. As a result, teachers are frequently left to gather information independently, conducting interviews with elders, consulting local historians, or even performing their own community mapping.

Participant 5 clearly described this issue. Participant 1 similarly highlighted the difficulty in accessing adequate references to support lesson development. The effect of this problem extends to students as well. Without enough materials, learners find it difficult to complete localized outputs such as reports, advocacy videos, or project-based tasks. Participant 3 shared an example.

“Many students struggled during [an advocacy video project] because they couldn’t find enough credible sources to support their content.”(P3)

“One major challenge is the lack of written resources about our local history.”(P5)

This persistent lack of documentation forces teachers to invest considerable time and effort in sourcing and verifying content just to meet the demands of contextualized instruction. While their efforts reflect dedication and innovation, the absence of formal support materials continues to hinder the broader and more sustainable implementation of culturally grounded pedagogy in Araling Panlipunan.

Difficulty in Verifying Local Data. Apart from the lack of available sources, teachers also reported facing difficulty in verifying the accuracy and consistency of local information (Awa-ao and Roperez (2024). Because much of the local data is based on oral histories, community anecdotes, or unofficial records, conflicting accounts are common, making it hard to ensure the factual integrity of what is taught in the classroom.

Participant 4 pointed out. Participant 10 added. To address this challenge, some teachers invite resource persons such as elders, local historians, and cultural workers to provide firsthand accounts or clarify discrepancies. While this strategy adds depth and authenticity to instruction, it is not always feasible, especially in schools with limited community partnerships or geographical constraints. Moreover, depending solely on oral testimonies without written validation raises concerns about consistency, especially when different versions of the same historical event or practice emerge.

“Many available references either provide limited information or conflicting content, making it difficult to ensure accuracy and credibility in lessons.” (P4)

“Often, the topics I want to explore—such as specific historical events or indigenous cultures—are not widely documented.” (P10)

The absence of centralized and validated local educational materials continues to pose a major obstacle in fully implementing the DepEd’s mandate for localized and contextualized instruction. Without institutional support for developing accurate, accessible, and region-specific resources, the burden of researching and validating local content remains disproportionately placed on individual teachers.

Gonzales et al. (2019) emphasized that many teachers in rural and culturally diverse communities lack formal training in evaluating and integrating local historical sources, making them more vulnerable to inaccuracies. Gutierrez and Pascual (2022) noted that

while oral histories are rich and valuable, the absence of corroborating written documentation limits their reliability in standardized education.

According to Navalta (2021), the lack of verification protocols for community-based content creates a gap between institutionalized curriculum and lived heritage. Likewise, Seludo and Murillo (2023) found that educators often struggle to teach local civic events due to inconsistencies between oral accounts and historical timelines.

Internationally, Cardenal et al. (2023) pointed out that the validity of localized materials often hinges on collaborative processes involving schools, local government, and academic historians, suggesting the need for multi-sectoral partnerships in heritage education.

The difficulty in verifying local data has major implications across teaching, curriculum development, and educational policy.

Student Engagement and Mindset

A key theme that emerged in this study is the influence of student engagement and mindset on the effectiveness of localized instruction in Araling Panlipunan. Teachers reported that while efforts to embed local culture, history, and values are often intentional and well-structured, their effectiveness is strongly influenced by how students perceive and respond to the subject. Many educators observed that learners often enter the classroom with preconceived notions that Araling Panlipunan is repetitive, heavily factual, or disconnected from their lived experiences. This mindset poses a significant barrier to meaningful engagement with localized and culturally grounded content.

Participants further emphasized that addressing these perceptions requires intentional pedagogical strategies that prioritize relevance, creativity, and active participation. Teachers noted the importance of reshaping learners' attitudes by designing student-centered activities that connect historical and cultural concepts to everyday life. By doing so, lessons become more relatable, interactive, and meaningful, allowing students to gradually shift from passive reception of information to active engagement and inquiry.

The findings suggest that student engagement is not only a product of instructional design but also of how learners initially interpret the value of the subject. When students begin to see Araling Panlipunan as relevant to their identity and community, their motivation and participation significantly improve. This highlights the need for teachers to consistently employ approaches that build interest, encourage reflection, and promote cultural connection.

Two subthemes were identified in relation to this challenge: the perception of the subject as boring and the lack of initial interest in local content. These subthemes underscore the importance of addressing learner attitudes as a critical factor in the successful implementation of localized instruction.

Perception of the Subject as Boring. One of the most common challenges Araling Panlipunan teachers face is the long-standing stereotype that the subject is boring. Several participants mentioned that students often associate AP with rote memorization, lists of dates and names, and textbook recitations (Nuñez-Del Prado, B., Luto, R., Pagulayan, J. A., & Privado-Lacdao, M. C. (2025). This perception leads to disengagement and low participation, especially when traditional methods are used without contextualization.

Participant 2 observed. Teachers noted that this perception persists regardless of the quality of the lesson content. Even when topics are meaningful, the delivery must be dynamic and relevant for students to recognize its value. Participant 3 reflected on how the challenge is not merely content-related, but pedagogical:

“Many learners have long thought that Araling Panlipunan is a boring subject.”(P2)

“Students sometimes focus only on memorizing facts, without understanding the deeper meaning behind them.”(P3)

To counteract this mindset, teachers are challenged to revamp their instructional approaches—integrating storytelling, multimedia, role-playing, and project-based learning. Making the subject more interactive and student-centered helps break the stereotype and allows learners to see Araling Panlipunan as a space for dialogue, reflection, and real-world connection.

Lack of Initial Interest in Local Content. While the integration of local content is central to contextualized instruction, several teachers acknowledged that students often lack initial interest or appreciation for their own community’s history and culture (Nataño, N. M. (2023). This presents a unique challenge, as students may enter the classroom with the notion that local topics are ordinary or less significant compared to national or global issues. This mindset can create resistance to localized instruction and reduce student engagement unless educators intervene with purposeful strategies to reshape their perspective.

Participant 5 shared this concern. This observation underscores a deeper issue—students’ limited exposure to or recognition of their own cultural and historical identity.

Without meaningful connections to their lived experiences, learners may fail to see the relevance of topics rooted in their local context. As a result, even well-designed lessons may fall flat if students cannot relate to or emotionally invest in the material.

Participant 9 also reinforced this idea, noting. This lack of familiarity highlights the importance of teacher initiative in localizing lessons in ways that capture student interest. Teachers often employ techniques such as fieldwork, visual presentations, oral history projects, and cultural exhibits to bridge the gap between local content and student engagement. By designing experiences that allow learners to discover their own heritage, educators help students move from indifference to interest—cultivating a sense of pride and identity that makes learning more meaningful.

“Sometimes students are not familiar with or interested in their local history, so I really have to find creative ways to spark their curiosity.”(P9)

“Some students initially don’t see the value in learning about their own community.”(P5)

Ultimately, the findings suggest that student engagement in local content does not occur automatically; it must be cultivated through thoughtful, interactive instruction that reveals the richness and relevance of the community’s history and culture. Once this connection is established, students begin to value their roots and recognize their role in preserving and promoting their local identity.

Llenares and Arcangel (2021) found that students often exhibit passive or dismissive attitudes toward local heritage topics, especially in urbanized areas where global media consumption dominates their cultural landscape. Their study emphasizes the need

for classroom interventions that are grounded in relevance, visual appeal, and student participation.

Similarly, Dela Cruz (2020) argued that learner disinterest in local topics stems from educational systems that prioritize textbook narratives over lived experiences. His findings suggest that embedding real stories and family traditions into lessons enhances both engagement and retention.

Navalta (2021) observed that introducing local content through reflective storytelling and project-based learning helped students “see themselves” in history, making the subject more personal. This aligns with Vygotsky’s constructivist view that learning becomes meaningful when it connects to the learner’s social context.

On a broader scale, Lilang (2024) noted that youth identity formation is highly responsive to contextualized instruction, particularly when students are given the opportunity to discover the cultural significance of their surroundings through guided exploration.

The lack of initial student interest in local content has clear implications for multiple stakeholders.

Chapter 4

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study explored how Araling Panlipunan teachers integrate local culture, history, and values into classroom instruction as part of culturally responsive teaching. Grounded in the frameworks of Culturally Responsive Pedagogy, Constructivist Learning Theory, and Place-Based Education, the research aimed to understand the strategies employed, challenges encountered, and perceived impact of localization in Social Studies classrooms. A qualitative case study design was used, involving in-depth interviews with ten public and private school teachers from Misamis Occidental, selected through purposive sampling. Data were collected through semi-structured interviews and analyzed using

thematic analysis. The findings revealed four key themes: (1) Teachers implement various contextualized and localized strategies by incorporating barangay histories, local heroes, and cultural traditions into lessons; (2) They use interactive and experiential methods such as storytelling, community visits, and interviews with elders to enhance student engagement; (3) Teachers face significant barriers, including limited teaching materials, insufficient training, and minimal institutional support; and (4) Student engagement varies, influenced by their cultural awareness, interest, and perceived relevance of localized content.

The study concludes that while many Araling Panlipunan teachers demonstrate creativity and commitment in integrating local identity into instruction, the success of contextualized education depends on stronger institutional support, availability of localized resources, and sustained teacher development. It calls for increased collaboration between schools and communities, as well as more responsive education policies that promote cultural relevance, civic identity, and meaningful learning in the Philippine educational system.

Findings

1. Araling Panlipunan teachers utilize contextualized and localized teaching methods by incorporating local folklore, traditions, festivals, and community issues into classroom instruction. They also employ interactive and experiential strategies such as fieldwork, role-playing, and student interviews with local elders to enhance cultural relevance and engagement.

2. Teachers face significant challenges due to the lack of localized teaching materials, historical documentation, and institutional support for culturally relevant content. Additionally, many students show limited interest or engagement, often perceiving local history and culture as less valuable than national or global topics.

Conclusions

1. Localized and experiential strategies are effective in helping students connect personally with Araling Panlipunan lessons and appreciate their cultural identity. These methods support deeper understanding and encourage active participation in classroom learning.

2. Despite teachers' efforts, the integration of local culture into instruction is hindered by insufficient teaching resources and a lack of student enthusiasm. Addressing both structural and attitudinal barriers is essential for sustainable culturally responsive teaching.

Recommendations

Contextualized and Localized Teaching

The study highlights that contextualized and localized teaching in Araling Panlipunan provides a meaningful bridge between academic content and students' lived cultural experiences.

1. For teachers, these approaches serve as effective tools for making historical and civic lessons more relatable, positioning them as facilitators of cultural inquiry and identity formation.

2. For curriculum developers, the findings emphasize the need to institutionalize adaptable culture-based modules and integrate local content into official learning materials and digital platforms to ensure both consistency and relevance.

3. For learners, engaging with their own heritage through experiential and project-based activities strengthens identity, critical thinking, and community connection, all of which are essential for nation-building.

4. For policymakers, the study underscores the importance of sustained support through funding, teacher training, and the development of accessible repositories of localized educational resources.

Interactive and Experiential Approaches

The study highlights that interactive and experiential approaches enhance meaningful learning by allowing students to actively engage in cultural and historical exploration.

1. For teachers, these approaches strengthen their role as facilitators of inquiry-based and student-centered learning, enabling deeper understanding of concepts.

2. For curriculum developers, the findings emphasize the need to integrate experiential learning strategies such as fieldwork, simulations, and community immersion into the curriculum.

3. For learners, these approaches develop critical thinking, collaboration, and deeper appreciation of culture through direct and meaningful experiences.

4. For policymakers, the study underscores the importance of providing training, resources, and institutional support, as well as partnerships with cultural and community institutions to sustain experiential learning.

Limited Resources and Documentation

The study highlights that limited access to localized materials and documentation remains a major challenge in implementing culturally responsive instruction.

1. For teachers, there is a need for training in local historiography, source validation, and community-based research to strengthen instructional accuracy.

2. For curriculum developers, the findings emphasize the importance of developing organized, verified, and accessible repositories of local historical and cultural resources.

3. For learners, accurate and well-documented local content fosters trust in cultural narratives and promotes balanced understanding of local and national history.

4. For policymakers, the study recommends establishing centralized local content databases and strengthening collaboration with LGUs, cultural agencies, and local historians.

Student Engagement and Mindset

The study highlights that student engagement and mindset significantly influence the effectiveness of localized instruction in Araling Panlipunan.

1. For teachers, these findings emphasize the need for creative, relevant, and student-centered strategies that make learning more engaging and relatable.

2. For curriculum developers, the study recommends designing materials that highlight the relevance of local culture through storytelling, media integration, and youth-centered content.

3. For learners, meaningful engagement fosters cultural awareness, motivation, and a stronger sense of identity and participation in learning.

4. For policymakers, the study underscores the need to invest in localized educational media and programs that enhance student interest and counter disengagement.

Future researchers are encouraged to further investigate the long-term effects of culturally responsive, contextualized, and experiential teaching on student learning outcomes, identity formation, and civic engagement. Further studies may also explore the effectiveness of different instructional models, the integration of digital tools in localization, and comparative analyses across various regions to better understand implementation practices and challenges in diverse educational contexts.

Reference:

- Abdullah, S. A., & Qolamani, K. I. B. (2024). The Value of Field Trips and Experiential Learning in Social Studies. *Mitanni Journal of Humanitarian Sciences*, 5(1), 354-361. <https://shorturl.at/qeRCS>
- Awa-ao, J. G., & Roperez, M. L. M. (2024). Historyahe: K-12 elementary teachers' personal accounts of teaching Philippine and local history. *International Journal of Social Science and Human Research*, 7(3), 1954–1962. <https://l1nq.com/u6Zph>
- Baliling, V. F. (2020). Multiple Intelligences Strategies in Teaching Araling Panlipunan among Public Secondary Schools in the City Division of Tabuk, Kalinga. *International Journal of English Literature and Social Sciences*, 5(6), 2476–2480. <https://l1nq.com/pwnld>
- Calderon, M. (2019). Teacher instructional competence and pupil performance in Araling Panlipunan: A basis for innovative instruction. *Ascendens Asia Journal of Multidisciplinary Research Abstracts*, 3(2I). <https://l1nq.com/cQJw8>
- Cardenal, M. E., Díaz-Santana, O., & González-Betancor, S. M. (2023). Teacher-student relationship and teaching styles in primary education: A model of analysis. *Journal of Professional Capital and Community*, 8(3), 165–183. <https://l1nq.com/nxgPN>
- Chophel, Y. (2021). Effect of Kagan cooperative learning structures on learning achievement: An experimental study. *International Journal of Multidisciplinary Research and Explorer*, 1(9), 124–132. <https://encr.pw/T9Snp>
- David, R. M. T. (2024). Teaching Araling Panlipunan: A Study of Challenges and Coping Mechanisms among Non-Social Studies Major Educators. *International Journal of Multidisciplinary: Applied Business and Education Research*, 5(8), 3339–3348. <https://l1nq.com/H3UDx>
- Figuerola Jr, R. B., Gil, F. A. P., Taniguchi, H., & Esguerra, J. R. (2023). Virtual Reality Photo-based Tours for Teaching Filipino Vocabulary in an Online Class in Japan: Transitioning into the New Normal. *arXiv preprint arXiv:2301.01908*. <https://encr.pw/wf72r>
- Gutierrez, G. B., & Pascual, E. A. (2022). Laying-down the foundation of localized and contextualized teaching in Nagcarlan District, Laguna, Philippines. *Laying-down the foundation of localized and contextualized teaching in Nagcarlan District, Laguna, Philippines*, 110(1), 18-18.
- Leviste, C. J., Fernandez, L., Cajara, L. V., Miguel, J. P., Obispo, P. R., & Serafico-Reyes, N. M. (2024). Self-Perceived and Practiced Information Literacy of Secondary Araling Panlipunan (AP) Teachers. *The Normal Lights*, 18(1). <https://l1nq.com/hopaQ>

- Lilang, J. (2024). Master Teachers in Public Secondary Schools: Their Journey Towards Integration and Contextualization of Global Citizenship into Araling Panlipunan Curriculum and Instruction. *Romblon State University Research Journal*, 6(1), 63–70. <https://l1nq.com/PpAxx>
- Mapacpac Jr, G. W. (2023). Effectiveness of Interactive Learning Strategies in Teaching World History. *Technium Soc. Sci. J.*, 46, 25. <https://shorturl.at/d3kTj>
- Mendina, R. B. (2025). ROLES OF SCHOOL ADMINISTRATORS IN THE PROMOTION OF TEACHING DYNAMICS OF ARLING PANLIPUNAN TEACHERS IN TABACO CITY DIVISION: AN ASSESSMENT. <https://shorturl.at/IfjdQ>
- Nataño, N. M. (2023). Perspectives on Curriculum Contextualization and Localization as Integral to Promoting Indigenous Knowledge. *International Journal of Academic and Practical Research* International Journal of Academic and Practical Research, 2(3), 67-76. <https://shorturl.at/syrT2>
- Navalta, C. J. D. (2021). Deepening of Learners' Knowledge and Learning Experiences Through Contextualization and Localization Theory. Available at SSRN 3939375. <https://shorturl.at/HFXgt>
- Núñez-Del Prado, B., Luto, R., Pagulayan, J. A., & Privado-Lacdao, M. C. (2025). Learner's Boredom in the Araling Panlipunan (Social Studies): Uncovering Its Factors, Teachers' Reactions, and the Pedagogical Innovations through Key Informant Interview. *International Journal of Arts, Sciences and Education*, 6(1), 151-163. <https://shorturl.at/iTwQg>
- Pangilinan, J. R. (2021). Emergence of 21st Century Instructional Strategies in Araling Panlipunan Instruction: A Comparative Study Among Selected Secondary Schools in Eastern Samar, Philippines. *Asian Journal of Research in Education and Social*
- Rizvic, S., Okanovic, V., & Boskovic, D. (2020). Digital storytelling. *Visual computing for cultural heritage*, 347–367. <https://l1nq.com/LfJ6x>
- Seludo, J. G., & Murillo, N. M. (2023). Experiences and challenges of Grades 7, 8 and 9 Araling Panlipunan teachers in promoting students' civic competence. *International Journal of Social Science and Human Research*, 6(7), Article 93. <https://l1nq.com/XiD7w>
- Tamana, M. P., & Pagaddut, U. G. (2024). CULTURE-BASED INTEGRATION IN TEACHING SOCIAL STUDIES SUBJECT AMONG SENIOR HIGH SCHOOL STUDENTS: CULTURE-BASED INTEGRATION IN TEACHING SOCIAL STUDIES SUBJECT AMONG SENIOR HIGH SCHOOL STUDENTS. *International Journal of Arts, Sciences and Education*, 5(2), 177-190. from <https://shorturl.at/gIGsl>

