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## INTEGRATION OF INDIGENOUS KNOWLEDGE AND EFFECTIVENESS OF SOCIAL STUDIES INSTRUCTION

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### **ABSTRACT**

*This study examined the relationship between the integration of Indigenous Knowledge and the effectiveness of Social Studies instruction among public elementary school teachers in the Lantapan West District, Division of Bukidnon. The investigation was grounded on the view that culturally responsive teaching enhances instructional relevance and learner engagement when local knowledge and community experiences are incorporated into classroom practice. A descriptive–correlational research design was employed to determine the extent to which Indigenous Knowledge was integrated in terms of content, methods, resources, community involvement, and relevance, and to assess the effectiveness of Social Studies instruction in terms of clarity, engagement, contextualization, assessment, and learning outcomes. Data were gathered from public elementary school teachers through a structured questionnaire using a five-point Likert scale. Mean and standard deviation were used to describe the levels of the variables, while Pearson Product–Moment Correlation was utilized to determine the relationship between them. The findings revealed that teachers generally demonstrated a high extent of Indigenous Knowledge integration and instructional effectiveness in Social Studies teaching. Furthermore, the analysis showed a significant relationship between the level of Indigenous Knowledge integration and the effectiveness of instruction. The results suggested that culturally grounded instructional practices contribute to meaningful learning experiences and improved teaching effectiveness in Social Studies classrooms serving indigenous learners.*

**KEYWORDS:** *Indigenous Knowledge integration, Social Studies instruction, instructional effectiveness, culturally responsive pedagogy, elementary education.*

## INTRODUCTION

The teaching of Social Studies in basic education is expected to develop informed, critically minded, and culturally rooted citizens. Yet many classroom practices still privilege generic textbook content and Western narratives, leaving the lived experiences, knowledges, and worldviews of Indigenous Cultural Communities largely invisible. In this context, the central problem of this study is the limited and uneven integration of indigenous knowledge in Social Studies instruction and the unresolved question of how such integration actually relates to the effectiveness of teaching–learning processes in Philippine schools.

Globally, there is growing recognition that indigenous knowledge is a vital, context-specific knowledge system that contributes to cultural survival, sustainable development, and learners’ identity formation. UNESCO and allied bodies now explicitly call for schooling that values indigenous languages, knowledge, and community participation as part of inclusive and quality education agendas linked to Sustainable Development Goal 4. Recent reviews likewise highlight that drawing on indigenous knowledge can deepen conceptual understanding, improve relevance, and strengthen learner engagement when thoughtfully embedded in curriculum and pedagogy.

At the same time, international scholarship shows that integrating indigenous knowledge into formal schooling is conceptually and practically complex. Ludwig (2016, 2020) notes that tensions between Western and indigenous ontologies can lead either to productive knowledge integration or to superficial “add-ons” that leave dominant epistemologies intact. Systematic reviews by da Silva and colleagues (2023/2024) and Paquin (2023) indicate that many interventions in developing-country schools yield positive affective and cognitive outcomes, and they also reveal fragmented implementation, limited teacher preparation, and scarce evidence linking integration practices to robust measures of instructional effectiveness.

In the Philippine setting, a strong legal and policy framework mandates culturally responsive education for indigenous peoples. The Indigenous Peoples’ Rights Act (Republic Act No. 8371) affirms the right of Indigenous Cultural Communities to an education that respects and promotes their histories, languages, and knowledge systems. DepEd’s National IPed Policy Framework, the IPed Curriculum Framework (DepEd Order No. 32, s. 2015), and subsequent implementing guidelines (DepEd Orders Nos. 3 and 34, s. 2017) direct schools to embed indigenous knowledge, skills, and practices in curriculum, pedagogy, and assessment, with

Social Studies as a key carrier learning area. Parallel policies in higher education, such as CHED Memorandum Order No. 2, s. 2019, require the integration of indigenous peoples' histories and concerns into social science and teacher education programs.

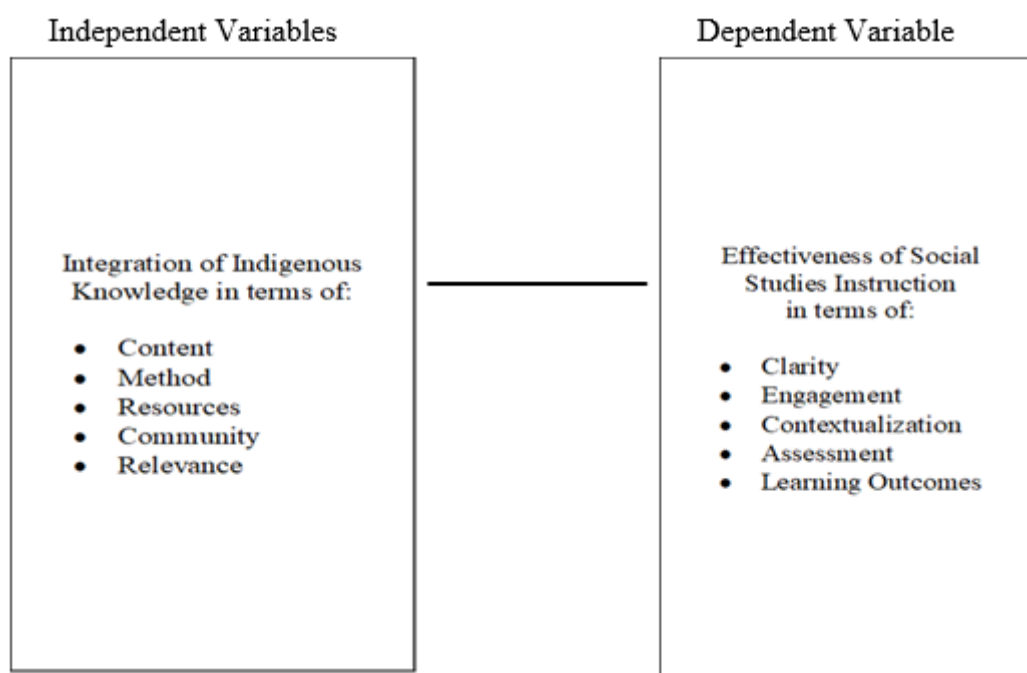
Despite these progressive instruments, empirical studies point to persistent gaps between policy intent and classroom practice. Evaluations of the Indigenous Peoples Education (IPEd) program in various Philippine divisions report recurring challenges such as inadequate contextualized materials, limited teacher training, and uneven community participation in curriculum development. Qualitative accounts of IPEd implementation also show that many schools struggle to move beyond ceremonial or event-based activities toward sustained integration of indigenous knowledge in everyday lessons, particularly in Social Studies, where national and global content often dominates.

### ***Theoretical Framework***

This study is primarily anchored on Culturally Responsive Pedagogy (CRP) by Gloria Ladson-Billings (1995, 2021), which asserts that learning becomes meaningful when instruction draws directly from learners' cultural backgrounds, community knowledge, and lived experiences. Viewed through this lens, the integration of Indigenous Knowledge (IK) supported by McKinley and Stewart (2020), UNESCO (2021), and DepEd Order No. 62, s. 2011 serves as the central instructional mechanism that enables Social Studies lessons to become culturally connected, relevant, and responsive. The sub-variables of IK integration: content, methods, resources, community involvement, and relevance represent the specific pathways through which teachers embed indigenous worldviews and practices into instruction. Each dimension supports the CRP requirement that classroom learning must reflect the cultural identity and intellectual traditions of the learners' community.

Aligned with CRP, the study uses Instructional Effectiveness as conceptualized by Marzano (2020) and reinforced by Gay (2020), Reyes and Diaz (2022), and Labrador (2022) as the dependent variable. Its indicators, clarity, engagement, contextualization, assessment, and learning outcomes reflect the observable results of culturally grounded teaching. When IK content is integrated, instructional clarity improves through culturally familiar explanations; engagement deepens because learners see themselves represented; contextualization strengthens alignment between lessons and indigenous realities; assessment becomes more equitable when culturally appropriate tools are used; and learning outcomes broaden to include cultural identity, civic understanding, and critical thinking.

The interrelationship between the variables is reinforced by CRP's central argument: culturally anchored instruction produces stronger academic and affective gains. When IK integration is present across its sub-variables, instruction aligns with the cultural schema of indigenous learners, thereby enhancing each dimension of teaching effectiveness. This framework suggests that IK integration is not an isolated enrichment strategy but a culturally responsive system that directly influences how clearly teachers deliver lessons, how actively students participate, and how meaningfully learners interpret Social Studies within their cultural context.



**Figure 1.** The schematic diagram shows the relationship of the independent and the dependent variables.

### *Scope*

This study was delimited to examining the relationship between the integration of Indigenous Knowledge and the effectiveness of Social Studies instruction in public elementary schools. It focused exclusively on teachers who handled Social Studies in the Lantapan West District, Division of Bukidnon, since they worked directly with indigenous learners and were the primary implementers of contextualized instruction. The investigation was restricted to assessing teachers' perceptions of Indigenous Knowledge integration in terms of content, methods, resources, community involvement, and relevance, and the effectiveness of their instruction in terms of clarity, engagement, contextualization, assessment, and learning outcomes.

The scope of the study was limited to descriptive and correlational analysis. It did not measure actual classroom performance, direct observations, or student academic outputs. The study likewise did not include learners, school heads, or community elders as respondents, as the intent was to obtain teacher-based perspectives on instructional practices. The findings, therefore, reflected only the reported teaching experiences of Social Studies teachers within the designated district.

The study also acknowledged the possibility of Social Desirability Bias, as teachers might have responded in ways that portrayed their practices more favorably, particularly on culturally sensitive topics such as Indigenous Knowledge integration. Since respondents self-reported their perceptions, some may have provided answers aligned with expected norms rather than their actual practices. To minimize this bias, participants were assured of confidentiality and anonymity during data collection.

### **Review of the Literature**

This chapter presented the literature that supported the investigation of how Indigenous Knowledge integration related to the effectiveness of Social Studies instruction. It reviewed studies, theories, and policy frameworks that explained the foundations, practices, and outcomes connected to the variables examined in the study.

#### ***Extent of Indigenous Knowledge Integration in Social Studies Instruction***

To begin with, recent scholarship framed the integration of Indigenous Knowledge (IK) in Social Studies as a multidimensional task involving what is taught, how it is taught, and who participates in the learning process. Concept papers and reviews on integrating Indigenous Knowledge Systems into the basic education curriculum emphasized that meaningful integration requires sustained alignment of curriculum, pedagogy, and assessment, rather than isolated cultural add-ons. In the Philippine context, the Indigenous Peoples Education (IPEd) policy and related DepEd issuances called for curriculum contextualization, community-based learning resources, and capacity-building for teachers so that IK becomes embedded in everyday classroom practice.

#### ***Content***

Subsequently, content integration referred to the extent to which Social Studies lessons explicitly included indigenous histories, worldviews, and socio-political experiences. Classroom-based studies in Social Studies showed that lessons which systematically drew on

local cultural narratives and indigenous community issues enabled learners to connect abstract concepts like citizenship, governance, and rights to their lived realities. Research on culture-based integration in Philippine Social Studies further indicated that when indigenous perspectives were consistently included across topics, not just in isolated culture units, students reported stronger recognition of their identity and greater appreciation of the subject.

### ***Methods and Resources***

In particular, methods and resources captured how teachers operationalized IK in day-to-day instruction. Qualitative studies on IK integration described structured cycles of collecting community knowledge, analyzing its classroom relevance, embedding it in activities, and then revisiting lessons through reflection and sharing, often using dialogic and cooperative strategies. Parallel work in science and life sciences education showed that when teachers relied only on traditional, lecture-based approaches or treated IK as a brief “example,” integration remained superficial; in contrast, project-based, problem-based, and place-based pedagogies, supported by local artifacts, oral histories, and community-validated learning materials, deepened IK use and learner engagement.

### ***Community Involvement and Relevance***

In parallel, community involvement and relevance indicated how far IK integration moved beyond classroom talk into genuine partnership with indigenous communities and alignment with learners’ contexts. Philippine policy on IPEd and subsequent case studies highlighted that effective implementation depended on regular consultation with elders and culture-bearers in curriculum design, validation of learning materials, and joint planning of school activities. Complementary studies in diverse settings reported that learners perceived IK-rich lessons as more relevant when local environments, practices, and concerns were clearly mirrored in examples, tasks, and discussions, and when community voices were visible in the learning process. Overall, the literature suggested that the extent of IK integration in Social Studies is best understood as the combined depth of content, diversity of methods and resources, and the authenticity of community involvement and cultural relevance.

### ***Dimensions of Instructional Effectiveness in Social Studies***

To begin with, instructional effectiveness in Social Studies has increasingly been described as a multidimensional construct shaped by how clearly lessons are delivered, how actively learners participate, how well content is contextualized, how appropriately assessments are used, and how strongly learning outcomes are achieved. Since Social Studies requires higher-

order thinking, cultural awareness, and applied understanding, recent studies emphasized that instructional success depends not merely on content delivery but on the alignment of pedagogical practices with learners' cognitive, cultural, and community backgrounds. Researchers have consistently argued that effective instruction emerges when these dimensions operate together to support comprehension, participation, identity formation, and curriculum relevance (Hattie, 2017; Cavanagh & Prescott, 2021).

### ***Clarity***

In relation to clarity, instructional literature highlighted that Social Studies concepts become meaningful when teachers present ideas using structured explanations, culturally relevant analogies, and purposeful questioning. Clear instructions reduce ambiguity in abstract topics such as governance, rights, culture, and citizenship areas, where misconceptions easily arise without explicit scaffolding. More recent research demonstrated that teacher clarity significantly predicted student comprehension and reduced cognitive overload, particularly in subjects requiring analytical reading and interpretation (Hattie & Clarke, 2019). Studies focusing on culturally diverse classrooms further affirmed that clarity improves when teachers build explanations around familiar community contexts, local histories, or shared cultural references (Jones & Howell, 2022), demonstrating that clarity is strengthened when cultural cues are woven into lesson presentation.

### ***Engagement***

Furthermore, engagement emerged as one of the strongest indicators of instructional effectiveness, especially in Social Studies, where learners are expected to discuss issues, analyze perspectives, and participate in inquiry. Engagement research after 2016 revealed that students are more motivated when lessons include interactive discussions, problem-based tasks, and opportunities for cultural expression (Musu-Gillette et al., 2018). Additional studies documented that engagement improves when learners recognize “themselves” in the curriculum—either through local issues, community leaders, indigenous knowledge, or culturally relevant narratives (Sari & Wahyuni, 2020). Hence, learner engagement in Social Studies is not merely behavioral participation but an emotional and cognitive involvement fostered through meaningful, culturally grounded learning experiences.

### ***Contextualization***

Consequently, contextualization was viewed as an essential dimension that enables learners to see the relevance of Social Studies in their own lives. Curriculum research outside the

Philippines showed that contextualizing Social Studies content around community practices, local governance issues, and cultural traditions produced a deeper understanding and higher retention (Anderson & May, 2021). Philippine-based and Southeast Asian studies similarly emphasized that contextualized instruction bridges classroom learning with local social realities, helping students understand both national narratives and community-level experiences (Delos Reyes, 2019). Contextualization thus strengthens meaning-making by situating new knowledge within the lived experiences of learners.

### *Assessment*

In addition, assessment practices significantly shaped instructional effectiveness when they aligned with how learners construct meaning in Social Studies. Studies in social science education emphasized the need to use performance tasks, reflective writing, community-based projects, and discussion-based assessments because these methods capture analytical and interpretive skills more effectively than traditional tests (Hammond, 2017). Later research found that students responded better to assessments that incorporated local case studies or community issues, arguing that culturally aligned assessment practices made evaluation more equitable and meaningful (Mahmood & Iqbal, 2020). Thus, assessment effectiveness depended on how well measures reflected the cultural and contextual demands of Social Studies learning.

### *Learning Outcomes*

Finally, learning outcomes represented the cumulative evidence of effective instruction, extending beyond factual recall to include civic reasoning, cultural appreciation, critical thinking, and community awareness. Contemporary Social Studies research reported that culturally grounded and student-centered teaching improved both cognitive and affective outcomes, such as historical understanding, cultural identity, and social empathy (Levy, 2018). More recent work also suggested that students achieved stronger outcomes when lessons encouraged them to analyze community issues, engage in dialogue, and apply Social Studies concepts to real-life situations (Symeonidis, 2022). These findings suggested that successful learning outcomes emerge when instruction is clear, participatory, contextualized, well-assessed, and connected to learners' cultural contexts.

### ***Relationship Between Indigenous Knowledge Integration and Instructional Effectiveness***

The literature increasingly showed that when indigenous knowledge was intentionally woven into classroom teaching, multiple indicators of instructional effectiveness tended to improve, including student achievement, critical thinking, engagement, and perceived relevance of lessons. Experimental and quasi-experimental studies in science classrooms found that lessons explicitly grounded in local practices and cultural knowledge yielded higher post-test scores and richer explanations than conventional, textbook-driven teaching, suggesting that indigenous knowledge integration functioned as a powerful contextual anchor for learning. Although many of these interventions were situated in science, their underlying mechanisms, activation of prior community knowledge, use of familiar examples, and culturally meaningful tasks were directly applicable to Social Studies instruction, where understanding place, culture, and identity is central.

In a related vein, research on classroom processes highlighted how indigenous knowledge integration strengthened key dimensions of instructional effectiveness such as learner engagement, participation, and comprehension. A qualitative case study in South African life sciences classes reported that when indigenous knowledge was deliberately embedded in group tasks, learners participated more actively, articulated their own community-based explanations, and demonstrated deeper conceptual grasp of formally taught topics. Similarly, a study on indigenous-knowledge-based chemistry lessons documented higher behavioral, emotional, and cognitive engagement among students whose lessons drew on everyday indigenous practices compared with those exposed to purely abstract treatment of concepts. Complementary evidence from work on sustainable teaching strategies for Indigenous students showed that integrative, community-linking, and culture-sharing strategies significantly predicted students' engaged learning and teachers' sense of instructional efficacy, underscoring the close link between culturally grounded pedagogy and effective instruction.

At the same time, outcome-focused studies on culture-based modules and localized learning resources further clarified how indigenous knowledge integration supported measurable gains in performance and other effectiveness indicators. In the Philippine context, a culture-based self-learning module significantly enhanced students' performance and engagement, indicating that materials aligned with local cultural practices could improve both mastery and motivation. A culture-based module developed for Tboli learners likewise reported positive

effects on academic development, showing how indigenous narratives, symbols, and community practices could be systematically embedded in lesson content and activities without sacrificing alignment to formal curriculum standards. Beyond individual classrooms, a systematic review of interventions that integrated indigenous and scientific knowledge concluded that educational initiatives that treated local knowledge as a co-equal resource tended to produce more relevant, participatory, and sustainable learning outcomes.

Taken together, recent Philippine studies on the Indigenous Peoples Education (IPEd) program suggested that the effectiveness of culture-based Social Studies instruction depended not only on the existence of policy but on the depth and consistency of indigenous knowledge integration in actual classroom practice. An evaluation of the implementation and effectiveness of the IPEd policy framework in Tupi, South Cotabato, reported that schools that more fully contextualized curriculum, mobilized culture-bearers, and used indigenous knowledge-rich materials were rated higher in terms of program effectiveness and responsiveness to learners' needs. Likewise, an in-depth analysis of the IPEd program in Santol, La Union, highlighted that meaningful learning gains and positive learner experiences emerged where teachers actively localized content and classroom activities around community knowledge, and gaps persisted in schools where integration remained superficial or inconsistent. These converging findings pointed to a plausible, though still under-documented, relationship between the extent and quality of indigenous knowledge integration and the effectiveness of Social Studies instruction, particularly in terms of learner engagement, comprehension, and achievement, thereby justifying closer empirical examination of this relationship in elementary Social Studies classrooms.

### ***Personal Insights***

The literature collectively suggested that Indigenous Knowledge integration and instructional effectiveness were closely connected, yet the consistency and depth of this connection varied across studies and settings. What stood out was the recurring evidence that culturally grounded approaches—whether through localized materials, community participation, or culturally relevant methods—tended to foster stronger engagement, clearer understanding, and more meaningful learning outcomes. At the same time, the findings showed that integration worked best when it was deliberate rather than superficial, indicating that the quality of implementation mattered as much as the presence of Indigenous Knowledge itself. These insights highlighted the importance of examining not only whether integration

occurred, but how it was practiced in real classroom environments, especially in Social Studies, where cultural context and lived experiences shape learners' interpretations.

### **Research Methodology**

This chapter described the procedures that guided the investigation of how Indigenous Knowledge integration related to the effectiveness of Social Studies instruction among public elementary school teachers in Lantapan West District.

### **Findings**

This study examined the integration of Indigenous Knowledge in Social Studies instruction and its relationship to the effectiveness of teaching among public elementary school teachers in Lantapan West District. The findings were derived from the analysis of teachers' responses regarding culturally responsive instructional practices and instructional effectiveness.

The first problem focused on determining the extent of Indigenous Knowledge integration in Social Studies instruction in terms of content, methods, resources, community involvement, and relevance. The results revealed that teachers demonstrated a high to very high extent of integrating Indigenous Knowledge across the identified dimensions. Cultural narratives, traditions, and community experiences were frequently incorporated into lesson content, while culturally responsive strategies such as storytelling and collaborative activities were used in classroom instruction. Teachers also utilized culturally relevant materials and occasionally involved community members and cultural leaders to strengthen the authenticity of learning experiences. Overall, the findings indicated that Indigenous Knowledge was meaningfully integrated into Social Studies teaching practices within the district.

The second problem examined the extent of effectiveness of Social Studies instruction in terms of clarity, engagement, contextualization, assessment, and learning outcomes. The results showed that Social Studies instruction was generally effective across all instructional dimensions. Teachers demonstrated clear and organized lesson delivery, encouraged active learner participation, and connected instructional content with learners' cultural and community contexts. Assessment practices also reflected culturally responsive strategies that allowed learners to demonstrate understanding through authentic and meaningful activities. These practices contributed to positive learning outcomes, suggesting that instructional effectiveness was evident in the classroom practices of teachers.

The third problem determined the significant relationship between the integration of Indigenous Knowledge and the effectiveness of Social Studies instruction. The findings indicated a significant relationship between the two variables. The integration of Indigenous Knowledge, particularly through culturally relevant content, community engagement, and contextualized instruction, was associated with improved instructional effectiveness. These results suggested that culturally responsive teaching approaches contribute positively to the quality and relevance of Social Studies instruction.

**Table 3. Extent of Integration of Indigenous Knowledge in Social Studies Instruction in Terms of Content.**

Indicator		Mean	SD	Interpretation	
1. I included local cultural stories in Social Studies lessons.		4.79	0.428	Very High	Extent
2. I used examples that reflected indigenous traditions.		4.60	0.803	Very High	Extent
3. I integrated community history into lesson discussions.		4.24	1.167	Very High	Extent
4. I connected Social Studies topics to indigenous beliefs.		4.00	0.130	Very High	Extent
5. I used cultural events as lesson references.		3.13	1.315	Very High	Extent
Overall		4.15	0.529	Very High	Extent
Scale	Range	Indicator			
5	4.21-5.0	Very High			
4	3.41-4.20	High Extent			
3	2.61-3.40	Moderate Extent			
2	1.81-2.60	Low Extent			
1	1.0-1.80	Very Low Extent			

Within the content dimension, the strongest practice was the inclusion of local cultural stories in Social Studies lessons ( $M = 4.79$ ,  $SD = 0.428$ ), followed by the use of examples reflecting indigenous traditions ( $M = 4.60$ ,  $SD = 0.803$ ). Integration of community history also remained prominent ( $M = 4.24$ ,  $SD = 1.167$ ), while connecting topics to indigenous beliefs showed consistent practice ( $M = 4.00$ ,  $SD = 0.130$ ). The least emphasized indicator was the use of cultural events as lesson references ( $M = 3.13$ ,  $SD = 1.315$ ). The overall result ( $M = 4.15$ ,  $SD = 0.529$ ) indicated a very high extent of Indigenous Knowledge integration in terms of content.

**Table 4. Extent of Integration of Indigenous Knowledge in Social Studies Instruction in Terms of Methods.**

Indicator		Mean	SD	Interpretation
1.	I used storytelling techniques rooted in local culture.	4.43	0.807	Very High Extent
2.	I implemented activities reflecting indigenous practices.	4.01	0.091	High Extent
3.	I allowed learners to share their cultural experiences.	3.87	0.365	High Extent
4.	I used group tasks based on community traditions.	3.65	0.718	High Extent
5.	I applied teaching approaches aligned with local customs.	3.45	0.732	High Extent
Overall		3.88	0.264	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		
3	2.61-3.40	Moderate Extent		
2	1.81-2.60	Low Extent		
1	1.0-1.80	Very Low Extent		

Group tasks based on community traditions ( $M = 3.65$ ,  $SD = 0.718$ ) and approaches aligned with local customs ( $M = 3.45$ ,  $SD = 0.732$ ) showed relatively lower means. The overall mean ( $M = 3.88$ ,  $SD = 0.264$ ) reflected a high extent of Indigenous Knowledge integration in teaching methods.

**Table 5. Extent of Integration of Indigenous Knowledge in Social Studies Instruction in Terms of Instructional Resources.**

Indicator		Mean	SD	Interpretation
1.	I used visual materials that reflected indigenous culture.	4.64	0.482	Very High Extent
2.	I utilized artifacts or replicas from the community.	4.45	0.798	Very High Extent
3.	I consulted community sources when preparing lessons.	4.43	0.807	Very High Extent
4.	I used culturally relevant supplementary materials.	4.03	0.564	High Extent
5.	I incorporated oral histories into instruction.	2.96	1.111	Moderate Extent
Overall		4.10	0.378	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		

3	2.61-3.40	Moderate Extent
2	1.81-2.60	Low Extent
1	1.0-1.80	Very Low Extent

In terms of instructional resources, visual materials representing indigenous culture are the most frequently utilized, suggesting that teachers rely on culturally relevant visuals to enhance understanding of Social Studies concepts. The use of community artifacts and consultation with community sources during lesson preparation also demonstrates strong instructional practices. Supplementary culturally relevant materials are used regularly to support instruction. However, the integration of oral histories into classroom learning appears to receive less emphasis compared with other resource-based approaches.

**Table 6. Extent of Integration of Indigenous Knowledge in Social Studies Instruction in Terms of Community Involvement.**

Indicator		Mean	SD	Interpretation
1.	I invited elders or culture bearers to share knowledge.	4.30	0.784	Very High Extent
2.	I coordinated with community members during lessons.	4.11	0.708	High Extent
3.	I validated cultural information with community leaders.	3.82	0.410	High Extent
4.	I included community perspectives in activities.	3.68	0.756	High Extent
5.	I used community experiences to enrich lessons.	3.62	0.927	High Extent
Overall		3.91	0.477	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		
3	2.61-3.40	Moderate Extent		
2	1.81-2.60	Low Extent		
1	1.0-1.80	Very Low Extent		

Community involvement showed its strongest manifestation through inviting elders or cultural bearers to share knowledge ( $M = 4.30$ ,  $SD = 0.784$ ). Coordination with community members during lessons followed closely ( $M = 4.11$ ,  $SD = 0.708$ ). Validation of cultural information with community leaders ( $M = 3.82$ ,  $SD = 0.410$ ) and inclusion of community perspectives ( $M = 3.68$ ,  $SD = 0.756$ ) also appeared evident. Using community experiences to

enrich instruction showed the lowest mean ( $M = 3.62$ ,  $SD = 0.927$ ). Overall, community involvement obtained a high extent rating ( $M = 3.91$ ,  $SD = 0.477$ ).

**Table 7. Extent of Integration of Indigenous Knowledge in Social Studies Instruction in Terms of Relevance.**

Indicator		Mean	SD	Interpretation
1. I ensured lessons reflected learners' cultural identity.		4.63	0.503	Very High Extent
2. I related topics to indigenous daily experiences.		4.62	0.791	Very High Extent
3. I connected activities to community life situations.		4.31	0.776	Very High Extent
4. I aligned examples with local values and practices.		3.94	0.584	High Extent
5. I ensured lesson themes were meaningful to indigenous learners.		3.32	1.353	Moderate Extent
Overall		4.16	0.431	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		
3	2.61-3.40	Moderate Extent		
2	1.81-2.60	Low Extent		
1	1.0-1.80	Very Low Extent		

The relevance of Indigenous Knowledge in instruction was most evident in ensuring that lessons reflected learners' cultural identity ( $M = 4.63$ ,  $SD = 0.503$ ) and relating topics to indigenous daily experiences ( $M = 4.62$ ,  $SD = 0.791$ ). Connecting activities to community life situations followed ( $M = 4.31$ ,  $SD = 0.776$ ). Alignment with local values ( $M = 3.94$ ,  $SD = 0.584$ ) showed moderate variation, while ensuring lesson themes were meaningful to indigenous learners registered the lowest mean ( $M = 3.32$ ,  $SD = 1.353$ ). The overall result ( $M = 4.16$ ,  $SD = 0.431$ ) indicated a high extent of relevance.

**Table 8. Overall Extent of Indigenous Knowledge Integration in Social Studies Instruction.**

Variables	Mean	SD	QD
Content	4.15	0.529	Very High Extent
Methods	3.88	0.264	High Extent
Resources	4.10	0.378	High Extent
Community Involvement	3.91	0.477	High Extent
Relevance	4.16	0.431	High Extent
GRAND MEAN	4.04	0.416	High Extent

Scale	Range	Indicator
5	4.21-5.0	Very High Extent
4	3.41-4.20	High Extent
3	2.61-3.40	Moderate Extent
2	1.81-2.60	Low Extent
1	1.0-1.80	Very Low Extent

Across all dimensions of Indigenous Knowledge integration, relevance showed the highest mean ( $M = 4.16$ ,  $SD = 0.431$ ), followed closely by content ( $M = 4.15$ ,  $SD = 0.529$ ) and instructional resources ( $M = 4.10$ ,  $SD = 0.378$ ). Community involvement ( $M = 3.91$ ,  $SD = 0.477$ ) and teaching methods ( $M = 3.88$ ,  $SD = 0.264$ ) recorded comparatively lower values. The computed grand mean ( $M = 4.04$ ,  $SD = 0.416$ ) indicated that Indigenous Knowledge integration in Social Studies instruction generally occurred to a high extent.

**Table 9. Extent of Effectiveness of Social Studies Instruction in Terms of Clarity.**

Indicator	Mean	SD	Interpretation
1. I explained concepts in ways students easily understood.	4.30	0.784	Very High Extent
2. I presented lessons in a well-organized manner.	4.11	0.708	High Extent
3. I used clear language during instruction.	3.82	0.410	High Extent
4. I provided examples that simplified complex ideas.	3.68	0.756	High Extent
5. I clarified misunderstood concepts promptly.	3.62	0.927	High Extent
Overall	3.91	0.477	High Extent
Scale	Range	Indicator	
5	4.21-5.0	Very High Extent	
4	3.41-4.20	High Extent	
3	2.61-3.40	Moderate Extent	
2	1.81-2.60	Low Extent	
1	1.0-1.80	Very Low Extent	

Providing simplified examples ( $M = 3.68$ ,  $SD = 0.756$ ) and clarifying misunderstandings ( $M = 3.62$ ,  $SD = 0.927$ ) showed slightly lower means. The overall result ( $M = 3.91$ ,  $SD = 0.477$ ) suggested a high extent of clarity in Social Studies instruction.

**Table 10. Extent of Effectiveness of Social Studies Instruction in Terms of Learner Engagement.**

Indicator		Mean	SD	Interpretation
1. I encouraged active learner participation.		4.64	0.482	Very High Extent
2. I observed high interest during Social Studies lessons.		4.45	0.798	Very High Extent
3. I used strategies that sustained learner attention.		4.43	0.807	Very High Extent
4. I created discussions that motivated learners.		4.03	0.564	High Extent
5. I provided tasks that increased student involvement.		2.96	1.111	Moderate Extent
Overall		4.10	0.378	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		
3	2.61-3.40	Moderate Extent		
2	1.81-2.60	Low Extent		
1	1.0-1.80	Very Low Extent		

Motivating discussions ( $M = 4.03$ ,  $SD = 0.564$ ) were also evident, while providing tasks that increased involvement obtained the lowest mean ( $M = 2.96$ ,  $SD = 1.111$ ). Overall engagement was rated high ( $M = 4.10$ ,  $SD = 0.378$ ).

**Table 11. Extent of Effectiveness of Social Studies Instruction in Terms of Contextualization.**

Indicator		Mean	SD	Interpretation
1. I related topics to local community contexts.		4.43	0.807	Very High Extent
2. I adapted lessons to fit the cultural background of learners.		4.01	0.091	High Extent
3. I used familiar examples from students' environments.		3.87	0.365	High Extent
4. I connected national concepts to local realities.		3.65	0.718	High Extent
5. I adjusted the instruction to make the content more relatable.		3.45	0.732	High Extent
Overall		3.88	0.264	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		

3	2.61-3.40	Moderate Extent
2	1.81-2.60	Low Extent
1	1.0-1.80	Very Low Extent

Contextualization practices were most evident in relating topics to community contexts ( $M = 4.43$ ,  $SD = 0.807$ ). Adapting lessons to learners' cultural backgrounds followed ( $M = 4.01$ ,  $SD = 0.091$ ), together with the use of familiar environmental examples ( $M = 3.87$ ,  $SD = 0.365$ ). Connecting national concepts to local realities ( $M = 3.65$ ,  $SD = 0.718$ ) and adjusting instruction for relevance ( $M = 3.45$ ,  $SD = 0.732$ ) recorded the lowest means. The overall rating ( $M = 3.88$ ,  $SD = 0.264$ ) reflected a high level of contextualization.

*Table 12. Extent of Effectiveness of Social Studies Instruction in Terms of Assessment.*

Indicator	Mean	SD	Interpretation
1. I used assessments suited to learners' cultural contexts.	4.79	0.428	Very High Extent
2. I applied performance tasks that reflected real situations.	4.60	0.803	Very High Extent
3. I assessed understanding through interactive activities.	4.24	1.167	Very High Extent
4. I included culturally relevant content in tests.	4.00	0.130	Very High Extent
5. I provided varied assessment forms beyond written tests.	3.13	1.315	Very High Extent
Overall	4.15	0.529	Very High Extent
Scale	Range	Indicator	
5	4.21-5.0	Very High Extent	
4	3.41-4.20	High Extent	
3	2.61-3.40	Moderate Extent	
2	1.81-2.60	Low Extent	
1	1.0-1.80	Very Low Extent	

Assessment practices were most evident in using culturally appropriate evaluation methods ( $M = 4.79$ ,  $SD = 0.428$ ). Performance tasks reflecting real-life situations followed ( $M = 4.60$ ,  $SD = 0.803$ ), along with interactive assessments ( $M = 4.24$ ,  $SD = 1.167$ ). Inclusion of culturally relevant content in tests obtained a mean of 4.00 ( $SD = 0.130$ ), while providing varied forms of assessment registered the lowest mean ( $M = 3.13$ ,  $SD = 1.315$ ). The overall

mean ( $M = 4.15$ ,  $SD = 0.529$ ) indicated a very high extent of culturally responsive assessment.

**Table 13. Extent of Effectiveness of Social Studies Instruction in Terms of Learning Outcomes.**

Indicator		Mean	SD	Interpretation
1. I encouraged active learner participation.		4.64	0.482	Very High Extent
2. I observed high interest during Social Studies lessons.		4.45	0.798	Very High Extent
3. I used strategies that sustained learner attention.		4.43	0.807	Very High Extent
4. I created discussions that motivated learners.		4.03	0.564	High Extent
5. I provided tasks that increased student involvement.		2.96	1.111	Moderate Extent
Overall		4.10	0.378	High Extent
Scale	Range	Indicator		
5	4.21-5.0	Very High Extent		
4	3.41-4.20	High Extent		
3	2.61-3.40	Moderate Extent		
2	1.81-2.60	Low Extent		
1	1.0-1.80	Very Low Extent		

Learner participation obtained the highest mean ( $M = 4.64$ ,  $SD = 0.482$ ), indicating that teachers strongly encouraged students to actively take part in Social Studies learning activities. This was followed by the observation of high learner interest during lessons ( $M = 4.45$ ,  $SD = 0.798$ ) and the use of strategies that sustained student attention ( $M = 4.43$ ,  $SD = 0.807$ ), suggesting that instructional practices effectively maintained student engagement and motivation in the learning

**Table 14. Overall Effectiveness of Social Studies Instruction.**

Variables	Mean	SD	QD
Clarity	3.91	0.477	High Extent
Engagement	4.10	0.378	High Extent
Contextualization	3.88	0.264	High Extent
Assessment	4.15	0.529	Very High Extent
Learning Outcomes	4.10	0.378	High Extent
GRAND MEAN	4.03	0.405	High Extent
Scale	Range	Indicator	
5	4.21-5.0	Very High Extent	

4	3.41-4.20	High Extent
3	2.61-3.40	Moderate Extent
2	1.81-2.60	Low Extent
1	1.0-1.80	Very Low Extent

Across the instructional effectiveness dimensions, assessment recorded the highest mean ( $M = 4.15$ ,  $SD = 0.529$ ). Engagement ( $M = 4.10$ ,  $SD = 0.378$ ) and learning outcomes ( $M = 4.10$ ,  $SD = 0.378$ ) followed closely. Clarity obtained a mean of 3.91 ( $SD = 0.477$ ), while contextualization registered the lowest mean ( $M = 3.88$ ,  $SD = 0.264$ ). The computed grand mean ( $M = 4.03$ ,  $SD = 0.405$ ) indicated that Social Studies instruction was generally effective to a high extent.

**Table 15. Significant Relationship Between Indigenous Knowledge Integration and the Effectiveness of Social Studies Instruction.**

Variable	r	p-value	Interpretation
Content	.833	.000	Significant
Methods	.810	.000	Significant
Resources	.715	.000	Significant
Community Involvement	.902	.000	Significant
Relevance	.832	.000	Significant
Overall	.864	.000	Significant
Scale	Range	Indicator	
5	4.21-5.0	Very High Extent	
4	3.41-4.20	High Extent	
3	2.61-3.40	Moderate Extent	
2	1.81-2.60	Low Extent	
1	1.0-1.80	Very Low Extent	

Correlation results showed that community involvement demonstrated the strongest relationship with instructional effectiveness ( $r = .902$ ,  $p = .000$ ), followed by content integration ( $r = .833$ ,  $p = .000$ ) and relevance ( $r = .832$ ,  $p = .000$ ). Methods ( $r = .810$ ,  $p = .000$ ) and instructional resources ( $r = .715$ ,  $p = .000$ ) also revealed significant relationships. The overall correlation coefficient ( $r = .864$ ,  $p = .000$ ) confirmed a statistically significant relationship between Indigenous Knowledge integration and the effectiveness of Social Studies instruction.

## CONCLUSION AND RECOMMENDATIONS

Based on the findings of the study, several conclusions were drawn.

The integration of Indigenous Knowledge in Social Studies instruction was practiced to a considerable extent among public elementary school teachers in Lantapan West District.

Teachers incorporated cultural narratives, indigenous traditions, and community experiences into classroom instruction, which allowed Social Studies concepts to be presented in ways that reflected learners' cultural realities. This integration supported culturally responsive teaching and helped learners develop a stronger connection between academic content and their local environment.

The effectiveness of Social Studies instruction was evident through clear lesson delivery, active learner engagement, contextualized teaching approaches, and culturally relevant assessment strategies. These instructional practices created meaningful learning experiences that supported student participation and understanding of Social Studies concepts. The findings indicated that teachers were able to implement instructional strategies that facilitated both comprehension and engagement among learners.

The integration of Indigenous Knowledge was found to be significantly associated with the effectiveness of Social Studies instruction. This suggests that culturally grounded teaching practices contribute to improved instructional outcomes. When teachers connect classroom instruction with learners' cultural contexts and community experiences, learning becomes more relevant and meaningful for students.

However, the findings of the study should be interpreted within certain limitations. The study was limited to selected public elementary school teachers in Lantapan West District and relied primarily on self-reported responses from participants. As such, the results reflect the perceptions and practices of the respondents within the specific context of the study and may not fully represent the experiences of teachers in other districts or educational settings.

Considering the conclusions drawn from the study, several recommendations are proposed.

School administrators and education leaders may continue to support the integration of Indigenous Knowledge in Social Studies instruction by encouraging culturally responsive teaching practices within the curriculum. Professional development programs and training activities may also be organized to strengthen teachers' understanding of culturally contextualized teaching strategies and the use of Indigenous Knowledge in classroom instruction.

Teachers may further enhance culturally responsive instructional practices by incorporating a wider range of Indigenous Knowledge resources, including oral histories, community experiences, and local cultural perspectives. Strengthening collaboration with community elders and cultural leaders may also contribute to more authentic and meaningful learning experiences for students.

Future researchers may conduct similar studies in other districts or educational levels to further examine the role of Indigenous Knowledge integration in Social Studies instruction. Additional research may also explore other factors influencing instructional effectiveness, including learner outcomes, classroom practices, and culturally responsive curriculum development.

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