Research Article

Culture-based Instructional Design for Grade 10 Social Studies Indigenous Students

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ABSTRACT

The indigenous peoples (IP) and their education are gaining attention, no matter how slowly it takes. In the Philippines, the educational system continues to experience a lack of appropriate content, pedagogy, and assessment tools for Indigenous People. As a response, this descriptive-developmental study developed an appropriate, effective, and efficient culture-based instructional design for Grade 10 Social Studies IP Students. The focus of this study was the Aetas living in Puting-Kahoy Rosario, Batangas, with 8 Aeta participants who were Grade 10 students, two key informants, and 30 households. The findings revealed that Aeta students need instruction time to understand their culture; thus, this necessitates the integration of culture in the teaching and learning processes, following Culture-based Education as the instructional design framework. Based on the assessment of the validators, the developed instructional design was appropriate, and the supplementary material was suitable for teaching Grade 10 Social Studies in the development of IP students' understanding of culture while learning the desired competencies.

INTRODUCTION

The educational system puts central attention on students' learning. Teachers and the whole school community consider students' culture and ethnicity in teaching-learning since culture promotes student achievement (Singh, 2013). Learning, remembering, talking, and imaging skills are acquired through culture-based teaching (Bruner, 1996); hence, culture is to be included in developing students' skills, knowledge, and values since it manifests in students' lives and the way they adapt to their environment (Young, 2008). Integrating culture into the teaching and learning processes is the primary goal of Culture-based education (Bruner, 1996). In Culture-based education, culture contributes to creating learning experiences that serve as the starting point of students' new learning. It is an essential component of the lives of students, specifically those who are members of indigenous communities. Thus, culture needs to be in-

tegrated into the teaching and learning processes of indigenous and non-indigenous students; but it appears that this is not the case for Aeta students (Licen, N., Lihtenvalner, K., & Podgornik, V., 2012; Ballila, V., McHenry, J., McHenry, M., Parkinson, R., & Banal, D.; 2013; Tolentino, M., 2017).

Aetas usually received a lack of education due to frequent migrations caused by a lack of available resources (Ballila, V. et al., 2013). This happens since Aetas' way of life depends mainly on their environment. Non-formal education has been the type of education they received since they mostly focused on farming like growing potatoes, bananas, and vegetables (Licen, N. et al., 2012). The fading of the Aeta language is also considered an alarming issue in their education. Different dialects and even languages affected the utilization of their native language

(Tolentino, M., 2017).

In the 21st century, Aeta students are engaged in a curriculum with a primary aim of developing students' knowledge, skills, and values in all subjects. For instance, in Araling Panlipunan, students are expected to acquire knowledge in civics, history, and economics with critical thinking, problem-solving, research, and decision-making skills (DepEd Curriculum Guide, 2016). Under these circumstances, culture is not given enough attention. To pay attention to culture, teachers should use effective and efficient instructional design that provides appropriate learning competencies, activities, and assessments. Therefore, culture-based instructional design should be developed and employed to incorporate culture into teaching and learning (DepEd Order 62, s. 2011). However, few studies exist on developing a culture-based instructional design for indigenous students (Thanabalan, V., Siraj, S., & Alias, N., 2014; Sharif, A. & Gisbert, M., 2015; McLoughlin, C. & Oliver, R., 2000). This seems to be the case despite its benefits to students in preserving and enriching their culture while learning about it in a school setting.

This study aims to develop a culture-based instructional design for Grade 10 Aeta students. Specifically, this study seeks to describe the Aeta culture and develop an Aeta culture-based instructional design. Further, the culture-based instructional design produces supplementary materials such as a module for Indigenous People, specifically the Aetas. Also, this study is beneficial to teachers of Indigenous Peoples since it can help them develop a perspective of understanding their learners, which teachers can share with others who are teaching Indigenous Peoples. This study is also relevant to school administrators since it may give them relevant information, which may be used in formulating school guidelines to strengthen teachers' ability to carry out lessons aligned with the culture-based instructional design for Grade 10 Aeta students. The findings of this study may provide information that can be vital inputs to program planning in schools that focus on preserving Aeta culture. This can serve as a guide in developing suitable and applicable teaching materials for Indigenous Peoples' education, which until now, according to the report of the Department of Education, is one of the existing problems in Indigenous Peoples' education (DepEd Order 62, s. 2011).

Literature Review

Culture-based Education

Culture-based education integrates the life and culture of students into the learning experiences. It combines instruction and students' values, norms, knowledge, beliefs, practices, or everything that constitutes culture for student learning (Kana'iapuno, 2007). It also focuses on one group and its native language (Demmert, 2011), where culture is applied through education with different approaches in a cultural worldview (Kana'iapuni, Ledward, & Jensen, 2010). In culture-based education, students' culture and practices are used as the starting point to bridge prior ideas and learn new lessons/topics. This makes learning relevant to students and creates an environment responsive to ethnic diversity where the dimensions of culture are recognized, and culture is incor-

porated within the lessons (Ko & Stuczynski, 2011).

As an approach, culture-based education promotes authentic learning and cultural integrity for Indigenous People to achieve sustainable community growth, which has been one of the primary concerns in the Philippines since only elders of different indigenous communities remember and practice their cultural traditions, which may be gone shortly. Additionally, in culture-based education, education is an investment in the community, and the school is considered a resource community due to the integration and application of traditional knowledge and practices of the community members. Engagement in one's culture can increase students' achievement. A strong cultural foundation is a springboard to lifelong learning, global connection, and relations (Lipka, Sharp, Brenner, Yanez & Sharp, 2005). Hence, cultural-based education strengthens the community's sense of culture (Rufino, 2012).

Instructional-Design

Instructional design is the development, usage, and evaluation of processes and varied materials for learning (Reiser & Dempsey, 2002). It requires 1) planning; 2) design; 3) information delivery; 4) instructional materials such as modules; 5) learning objectives; and 6) learning assessment (Carbonell, 2012). Also, the instructional design includes the following elements for students' needs: (1) activities that cater to students' characteristics; (2) learning objectives based on students' needs; (3) properly sequenced content; (4) effective and efficient presentation pattern; and (5) appropriate assessment tool (Nagra, 2018).

Instructional design is a framework that guides teachers on how to implement different planned teaching and learning processes in a particular lesson (Richards & Lockhart, 1994; Linh, 2016). The different planned teaching and learning processes create efficient, effective, and relevant instructions (Gustafson & Branch, 2002; Linh, 2016). Also, the instructional design promotes culturally-responsive activities and instructions which connect old and new knowledge (Alberta Regional Consortia, 2022).

Culture-based Instructional Design

Culture-based instructional design is the application of culture in an instructional design. The process of this design is based on the whole society's perspective. The culture-based instructional design addresses understanding people and society while communicating across and within a cultural context (Young, 2008). It provides culturally-sensitive and culturally-adaptive teaching. In culture-based instructional design, students acquire indigenous knowledge, which is directly important to their lives and community (Jungen, 1996). In this design, traditional knowledge such as behavior, norms, folkways, mores, laws, and wisdom are emphasized for students to understand realities (Turner et al., 2000). The culture-based instructional design encourages indigenous knowledge and materials that encompass indigenous knowledge, such as books, modules, charts, and diagrams, to fathom and understand realities (Jungen, 1996). In such a case, teachers can bridge local knowledge to build new knowledge, which prompts students to learn because learning becomes meaningful (Lake, 1993). Research shows that students learn best when teachers imple-

ment and employ literature with culturally relevant and responsive teaching (Wyatt, 2014).

Further, studies show that culture as the main element of culture-based education is important in instructional designs because it contextualizes and indigenizes learning, promoting student achievement. As instructional designs cater to students' culture, they can easily gain knowledge as it lessens the different barriers to learning, such as linguistic communication and experiences (Kinuthia, 2009; Sharif & Gisbert, 2015). Therefore, culture must constantly be part of the teaching-learning process as easily as having culturally sensitive instructional materials so that this functions as a bridge for students to discover new knowledge and understandings (Grant, 2013; Collis, 1999). Also, culture-based education is essential in creating culture-based instructional design since instructional design should process students' culture involving knowledge, beliefs, attitudes, behaviors, and value systems, and how it creates a transition from general ideas to new ideas. With cultural information as the content of the instructional design, students can learn and rediscover their culture. The students exercise their culture while developing skills and meeting the required competencies (Kana'iapuni, 2010).

In developing a culture-based instructional design, the elements of culture-based education, namely: (1) language; (2) family and community; (3) context; (4) content; and (5) data and accountability, should be incorporated, considering these elements as indispensable in learning culture (Kana'iaupuni, S., Ledward, B., & Jensen, U., 2010).
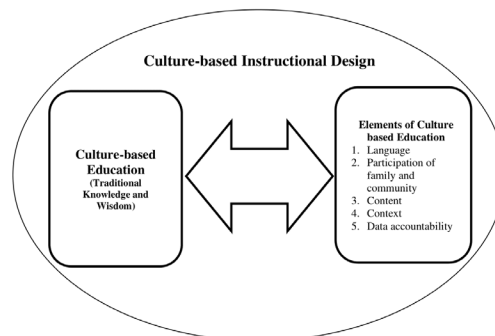

Figure 1
Conceptual Diagram of the Study

Figure 1 shows the conceptual diagram of the study. As indicated in the diagram, Culture-based education with traditional knowledge and wisdom provides a transition between prior knowledge and new knowledge through its elements. The elements of culture-based education link students' prior knowledge to the new curriculum using specific instructions and assessment instruments. Also, the elements such as family and community participation, content, and context create a classroom responsive to cultural diversity where teachers integrate students' culture into the teaching and learning process.

Culture-based education is applied to culture-based instructional design through the Traditional Knowledge and Wisdom Approach (TKWA), the application and cultural passing of traditional knowledge through teaching (Turner, Boelscher, & Ignace, 2000). It provides cultural connections and relationships to people and society through different instructional materials and interventions to promote students' achievement. Also, TKWA shows traditional and cultural perspectives. Thus, content and instructional materials create a classroom responsive to traditional knowledge and wisdom.

Further, culture can be integrated into the teaching and learning processes through culture-based education and its elements. Culture can be integrated into the learning content, pedagogy, and assessment. In this way, schools serve as the melting pot of cultures where everyone with different cultures comes together and learns together (Jungen, 2000).

Language

The culture-based instructional design employs the native or heritage language of the students (Singh, 2013). Language is a symbol of membership in a community, which carries one's ethnic identity (Singh, 2013). As students use their native language, homeschool relationships are strengthened, which can assist them in extracting thoughts and communicating with others (Cummins, 2000). Since language includes culturally relevant idioms to the learners, the culture-based instructional design encourages using traditional language. Language and culture are considered factors that address different students' learning outcomes. The culture-based instructional design is careful with language use, specifically in non-verbal communication, to cater to different cultures' different behaviors and attitudes. Aside from these, gestures and eye contact patterns have different meanings across cultures (Hall, 1976; Matsumoto, 1991). However, as several studies suggest, language affects culture-based instructional designs.

Family and Community

The family and the community are essential considerations in creating a culture-based instructional design since culture with its value system, beliefs, and behaviors start in the family, the basic unit of society. The content of culture-based instructional designs should focus on the community and group cultural themes to cater to the cultural characteristics of the learners. As communities hold on to their culture, they influence the instructional design and, most specifically, its designers. They must analyze the community to respond to cultural characteristics while developing, implementing, and evaluating culture-based instructional designs (Chen, Mashhadi, Ang, & Harkrider, 1996).

Context

Classrooms are put into proper context when the teacher's strategies are culturally appropriate. Teachers support students' efforts towards achievement so that students are motivated to do such activities (Gay, 2010). Teachers know and understand students' cultural backgrounds to avoid stereotypes and discrimination (Singh, 2013). In the culture-based instructional design, cultural context is prioritized to produce scenarios applicable to different people across cultures. Culturally contextualized and relevant learning experiences are reflected in this design to develop cultural awareness and understanding. To contextualize learning, it needs to include culturally relevant teaching, approaches, and pedagogy, which can examine culture, teaching, and learning (Grant, 2013).

Content

Content in the culture-based instructional design must be culturally meaningful and relevant, ground-

ed in appropriate cultural content and proper assessment tools appropriate to the different contents. In this approach, content incorporates learning about the students' lifestyles, knowledge, and values (Kana'iaupuni, 2007). In this design, content caters to culture not as a subject matter only but as part of the whole curriculum of the school (Gay, 1990.) Content includes images, color, and symbols since they influence the intended messages (Edmunson, 2007). Also, the content prioritizes and stresses the indigenous language of the group. Instructional designers ensure the right direction of addressing culture to produce quality instructional content related and tied closely to other cultures. Its content supports culture and differences and promotes higher levels of learners' thinking, application, and implementation.

Data Accountability

Data and accountability are important in developing a culture-based instructional design. Since culture is a critical component of instructional design, designers are accountable for maintaining the safety and security of data. Designers ensure that the documents are sealed safely and treat the cultural data with the utmost confidentiality. More so, culture's type, nature, and characteristics are appreciated and acclaimed.

In a nutshell, if education wants to achieve inclusivity, it must consider the culture of the learners in the whole curriculum (Gay, 2001). In the case of the Aetas, culture-based instructional design is essential because it can provide a cultural understanding that promotes cultural awareness and experiences among the Aetas themselves (Grant, 2013). Aside from cul-

tural understanding, culture-based instructional design can establish and even preserve the Aeta culture while acquiring the required and necessary competencies and skills in the prescribed curriculum. Additionally, it serves as a basis for creating appropriate content, pedagogy, and assessment tool focused on culture. Aside from the cultural experiences, Aetas' understanding of their culture is used in identifying their needs as the basis for writing the appropriate learning competencies.

MATERIALS AND METHODS

Research Design and Method

This study used a descriptive-developmental method to depict the facts and features of a given population or area of interest systematically, factually, and accurately (Picciano, 2004). In examining the information needed, the descriptive method uses different instruments, including study questions, rating scales, observations, and interviews (Picciano, 2004). This study utilized a descriptive research design since the significant features of the Aeta culture served as the basis for the identification, categorization, and analysis of data gathered through interviews.

Locale

The culture-based instructional design was developed for Grade 10 Aeta students in Rosario Batangas, in the Aeta Community at Puting-Kahoy. Specifically, the community comprises thirty (30) households with eight (8) Grade 10 students enrolled in Alupay National High School.

Sampling and Participants

Seven (7) females and one (1) male Aeta student were enrolled at Alupay National High School. The students were labeled as slow learners based on their grades in Araling Panlipunan, reflecting the results of formative and summative tests.

The researcher also applied the chain referral technique to find a link or bridge to communicate and interact with the community (Anicente, 2008). This was done because the researcher needed to communicate and interact with the Aeta community to identify the content of the learning module. Apart from the eight students, the researcher interviewed two (2) key informants for further identification and description of Aeta culture.

Research Instruments

The researcher used an interview guide to gather and analyze data to develop the culture-based instructional design. To validate the interview guide, the researcher asked for the help of three (3) experts from different universities. Moreover, for validating the instrument for evaluating the supplementary module, the researcher sought the help of five (5) different experts. Then, five (5) experts from different universities validated the supplementary module.
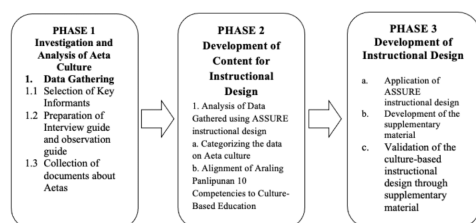

Figure 2. Research Process

The figure contains the phases undertaken by the researcher in developing the culture-based instructional design for Grade 10 Social Studies Indigenous People. In the first phase, the researcher described the Aeta culture, which includes the data gathering through the select key informants, the interview and observation guide preparation, and the collection of available documents regarding the Aetas. The second phase was the development of content for the instructional design. The data was analyzed using the ASSURE instructional design model through the categorization of Aeta culture and the alignment of Araling Panlipunan competencies to culture-based education. The third phase was the development of the instructional design, where the ASSURE model was applied in the development of the supplementary material. The ASSURE instructional model is one of the most commonly used instructional designs in the Araling Panlipunan. This design includes the following procedures (1) analyze learners; (2) state objectives; (3) select media, methods, and material; (4) utilize media, methods, and material; (5) require learners' participation and; (6) evaluation. In this phase, the initial draft of the supplementary material was submitted to a panel of experts for content validation which is an essential step for the study. The validation focused on the five parts of the proposed culture-based instructional design.

Describing of Aeta Culture

The researcher ensured proper coordination and communication to the National Commission on Indigenous People (NCIP) for the memorandum of agreement and certificate of compliance or the commonly

called Free and Prior Informed Consent for the conduct of the study to the indigenous community. During this phase, the researcher identified key informants from the Aeta community. The key informant has a sufficient social network to help the researcher find appropriate study participants. With the key informants, the researcher conducted interviews to analyze the Aeta culture. The key informants also served as a key source of Aeta's traditional knowledge. The researcher also conducted participant observations in the Aeta community. While conducting participant observation, the researcher interviewed and participated in different dialogues among the participants and community members. Interviews were scheduled and done one hour every day a week for a month since the participants had other things to do. In one week, the data was validated by a team of three (3) from the NCIP Region IV Office. This served as the validation of the Aeta culture as per NCIP A.O. 1, s. 2012. The researcher also used a recorder to note and record the whole conversation. The recording process was done with the consent of the participants and their parents. In the interview part, the researcher provided and utilized probing questions to encourage the participants to share their thoughts.

Development of Content for Culture-based Instructional Design

The researcher categorized the data depending on the type of culture either material or non-material culture. After categorization, analysis was done to align the Araling Panlipunan competencies to Culture-based Instructional Design. In this step, the researcher mapped the competencies of Araling Panlipunan competencies to Culture-based Instructional Design. In this step, the researcher mapped the competencies of Araling Panlipunan 10 to culture-based education through the analysis of the existing and non-existing Aeta culture. This was done to determine the needs of the Aetas and to identify the learning content of the supplementary module. In this step, culture-based competencies emphasizing Aeta traditional knowledge and wisdom with the elements of culture-based education were developed.

Development of Culture-based Instructional Design

This phase includes the competencies and the topics to be included in developing the instructional materials. Different materials were analyzed to identify the contents and resources needed in developing the culture-based instructional design based on the Araling Panlipunan Curriculum Guide of the Department of Education (DepEd), Contemporary Issues books and modules, and literature. The competencies from the Department of Education curriculum and the Aeta traditional knowledge and wisdom served as the basis of the instructional design. Traditional knowledge and wisdom were integrated into the learning competencies, content, pedagogy, and assessment. Further, the culture-based instructional design was adopted using the ASSURE model because it has been the primary instructional model in Araling Panlipunan. The design also comprised the elements of culture-based education such as content, context, and family participation.

In the development of the supplementary material,

material and non-material cultures were analyzed to select the appropriate contents. Traditional knowledge, wisdom, and learning competencies were mapped out to attain appropriate learning outcomes, learning content, learning activities, and assessment tools.

More so, the supplementary material was developed using different parts: analyzing learners that include students' demographics and pre-test; statement of objectives; statement and utilization of media and materials; requirement of learners' participation; and evaluation. After creating the supplementary material, the researcher presented the material to the pool of experts. The pool consisted of two (2) experts from curriculum and instruction and (3) from social studies education. All five experts came from renowned universities in the field of teacher education. Based on the content validation of the pool of experts that utilized a five-point rubric, the contents of the supplementary module matched the culture-based instructional design following the ASSURE model.

RESULTS AND DISCUSSION

Describing the Aeta Culture

Aetas continue to perform their traditional culture, despite the demands of modernization (Tindowen, 2016). They give much attention to preserving their traditional culture because, to them, "Culture is life and culture makes us live" ("Kultura ang buhay at bumubuhay sa amin.") The idea is not only about cultural utilization but also cultural preservation. Aeta culture is divided into material and non-material.

Material Culture

Material culture is the group's product that shows or reflects culture (Dant, 2005). Aeta material culture is about the products created by the group, with materials gathered directly from the natural environment or inherited from the past through their ancestors. Aeta material objects are linked to their beliefs, practices, language, and even ideas since it is believed that material culture is a manifestation of culture. The material culture includes tools, ornaments, gadgets, and even utensils (Dant, 2005). Likewise, material things shape society by establishing a working system with and among its members (Dant, 2005; Health & Hindmarsh, 2002; Shove, 2003).

Non-Material Culture

Aside from the different materials and artifacts, Aetas also have different norms, beliefs, and values. The norms of the Aeta community serve as a control mechanism and regulation of the behavior of all members of the group. Their norms are divided into two, namely: folkways and mores (Davis, 1960; Mondal, 2006). Aeta folkways are habits of action among all group members, which are standardized and have traditional sanctions. Folkways are habitual activities transmitted from one generation to another (Farooq, 2014). Aeta culture is transmitted from one generation to another through oral tradition and continuous application in their lives. It is essential to transmit their culture as it creates connections between prior knowledge and new knowledge.

Development of Content for Culture-based Instructional Design

Table 1. Unique Features of Aeta Worldviews, Mainstream Worldviews, and DepEd Competencies

Themes/Topics	Aeta Unique Worldview	Common Worldview of the Mainstream Society	DepEd Competencies Involved
Citizenship and Human Rights	Ethnic characteristics and traditional knowledge and wisdom define people's identity.	Personality defines people's identity.	Analyze the effects of civic participation in different cultural activities in the society (*Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan*)
	Native culture should continuously be utilized and preserved.	Foreign culture must be embraced.	Recommend different ways in protecting human rights (*Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao*)
	Consensus relationships among the members of the community will lead to development.	Conflicts are always present in development.	Explain the connection between the actions and decisions of human beings in participating in different livelihood and cultural activities (*Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural*)
	Political and civic gatherings should be done in "*bahay-pulungan.*"	Political and civic gatherings vary among political parties and places.	
	Decision-making and power reside in the council of elders and chieftains.	Power and decision-making reside in the political leaders.	

As reflected in the table, Aetas have unique worldviews compared to the common worldviews of the mainstream society in terms of citizenship and human rights. Citizenship and human rights are one of the four themes in Araling Panlipunan 10, the focus of the study. Aetas believe that ethnic characteristics and their traditional knowledge and wisdom define their identity, which has always been the saying of the participants of the study, "Ang kultura po namin ang bumubuo sa aming identidad bilang Aeta." This implies that Aeta's ethnic characteristics, traditional knowledge, and wisdom play a major role in Aeta's identity, which defines their identity as a unique group of people. This was also the instrument of cultural transmission from one generation to another. Unlike the Aetas, dominant groups believe that personality defines people's identity since this becomes the basis of people's behavior and action in society.

Likewise, as reflected in the Aeta traditional knowledge and wisdom, Aetas believe their native culture needs to be practiced and preserved even by the younger generations. This implies that the community members should practice Aeta's traditional knowledge and wisdom despite the demands of the ever-changing world. Both material and non-material cultures should be exercised and retained. But for dominant groups, aside from the native culture, foreign culture should also be embraced and practiced. Some fail to think and practice their native culture due to the prevalence of the foreign culture. Aetas also believe that development is essential in their community, attained through consensus relationships among the community members. On the other hand, dominant groups believe that in the course of development, there are conflicts due to different perspectives and ideologies of people.

More so, Aetas believe that political and civic gatherings should be done in their "bahay-pulungan" to strengthen their community relationships and make the gathering open to all community members. On the other hand, for the dominant groups, political and civic gatherings vary from political parties and places. Further, Aetas have a unique view regarding decision-making and political power. For the Aetas, decision-making and power reside in the council of elders and their chieftain. Whenever there is a need for the community to decide in a particular situation, the chieftain with the council of elders conducts an assembly to conclude or resolve the issue. However, for the dominant groups, the power and decision-making reside in their political leaders bounded by political territories.

Development of Culture-based Instructional Design
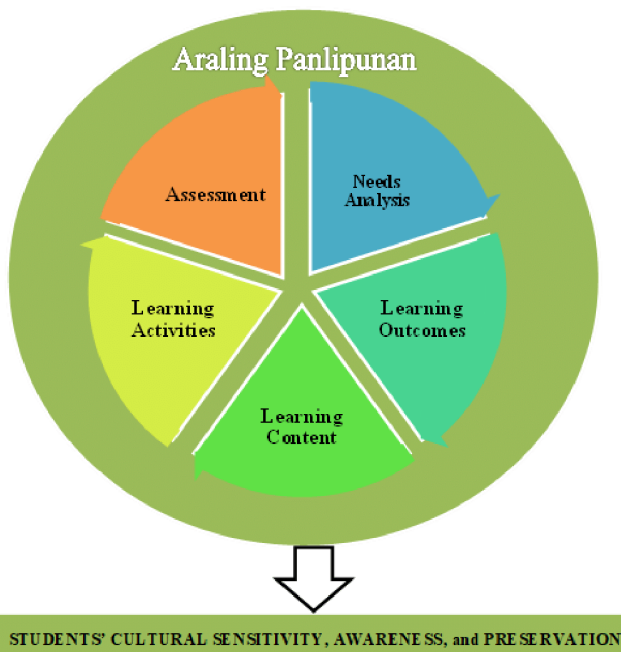
Culture-based Lessons

Figure 3
Framework of Culture-based Instructional Design

ASSURE instructional design is relevant to teaching Araling Panlipunan (Lusk, S., 2001; Nurdi, T. H., 2017). Thus, the proposed culture-based instructional model followed the five essential components of ASSURE. The components are relevant to the effectiveness and efficiency of integrating culture in the teaching and learning processes. More so, the five components of ASSURE instructional design served as the components of the culture-based instructional design: needs analysis, learning outcomes, learning content, learning activities, and assessment. The table shows the alignment of the Aeta culture, DepEd Competencies, and Culture-based instructional design adopted from ASSURE instructional design.

Table 2. Mapping of ASSURE as basis for Culture-based Lessons

Themes/Topics	Aeta Culture	DepEd Competencies	Culture-Based Instructional Design				
			Needs Analysis	Learning Outcome	Learning Content	Learning Activities	Assessment
Citizenship and Human Rights	Ethnic characteristics and traditional knowledge and wisdom define people's identity. Native culture should continuously be utilized and preserved. Consensus relationships among the members of the community will lead to development. Political and civic gatherings should be done in "bahay-pulungan." Decision-making and power reside in the council of elders and chieftains.	(Analyze the effects of civic participation in different cultural activities in the society) *Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan.* Recommend different ways in protecting human rights *(Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao))* Explain the connection between the actions and decisions of human beings in participating in different livelihood and cultural activities *(Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural)*	Pre-Assessment *(Paunang Pagtatayat):* The assessment is about citizenship and human rights *(Ang maikling pagsusulit ay tungkol sa pagkamamamaya n at mga karapatang pantao)*	At the end of the lesson, the students demonstrate skills in recognizing issues and problems in the realization of human rights, and develop the ability to contribute in solving the issues and problems contained therein. *(Matapos ang aralin, nagkakaroon ang mga mag-aaral ng kakayahang kilalanin ang mga isyu at problema sa pagsasakatupara n ng mga karapatang pantao, at payabungin ang kakayahang mag-ambag sa paglutas ng mga isyu at problemang nakapaloob rito.)*	Citizenship and Human Rights Issues *(Pagkamamamaya n at Mga Isyu sa Karapatang Pantao)*	**Presentation of New Knowledge (Presentasyon ng bagong kaalaman):** A. Listening to the song "Sabihin Mo" which is about Filipino Citizenship *(Pakikinig sa awiting "Sabihin Mo" na tumutukoy sa pagkapilipino ng mga mamamayan)* Guide Questions *(Mga Gabay na Katanungan):* 1. What does the song indicate? *(Ano-ano ang ipinahihiwatig ng awitin?)* 2. Based from the song, what are the characteristics of a citizen? *(Batay sa awitin, ano-ano ang mga katangian ng isang mamamayan?)* B. Reading and analyzing of Aeta beliefs regarding citizenship and their human rights *(Pagbabasa at pagsusuri ng talata tungkol sa pananaw sa pagkamamamayan, ang mga katutubong mamamayan na Aeta at ang mga karapatang tinatamasa nila).* Processing Questions *(Mga Pamprosesong Tanong):* 1. What are the different rights of indigenous citizens? *(Ano-ano ang iba't ibang karapatang tinatamasa ng mga katutubong mamamayan?)* 2. Why are human rights essential to indigenous people? *(Bakit mahalaga ang mga karapatang pantao sa mga katutubong mamamayan?)* 3. As a student, how can you help indigenous people continue to enjoy their rights? *(Bilang isang mag-aaral, sa papaanong paraan ka makatutulong upang patuloy na matamasa ng mga katutubong mamamayan ang kanilang mga karapatan?)* **Guided Practice (Gabay na Pagsasanay):** A. Picture Analysis of Aeta Material Culture such as medallion, amulets, talismans, gems, oils and ointments. *(Pagsusuri ng mga larawan na nagpapakita ng mga materyal na kultura ng mga katutubong mamamayan na Aeta tulad ng medalyon, agimat, anting-anting o mutya, langis at mga panapal)* Guide Question *(Mga Gabay na Katanungan): 1.* What do the pictures show? *(Ano ang ipinakikita ng mga larawan?) 2.* What is the relationship of the pictures to the Aetas? *(Ano ang kaugnayan ng mga larawan sa mga katutubong Aeta?) 3.* How do the images affect the status of the Aetas in the society? *(Paano nakaaapekto ang mga larawan sa katatayuan ng mga*	Post Assessment *(Panghuling Pagtataya):* The assessment is about human rights issues and how to avoid such. *(Ang maikling pagsusulit ay tungkol sa mga isyu at problema sa mga karapatang pantao, at mga pamamaraan kung paano maiiwasan ang mga ito)*

katutubong Aeta sa lipunan?)

B. Concept Map Analysis showing the different Aeta beliefs *(Pagsusuri ng concept map na nagpapakita ng iba't ibang paniniwala ng mga katutubong Aeta tulad ng paniniwala sa mga ispirito, pagkakaroon ng kapulungan ng katandaan at bahay-pulungan, mga paniniwala tungkol sa lalaki at mga babae)*

Creation of a Graffiti Wall with the theme: How did the participation of Aetas in different cultural activities affect the society? *(Paglikha ng graffiti wall na may temang: "Paano nakaapekto ang pakikilahok ng mga mamamayang Aeta sa mga gawaing pangkultural sa lipunan?)*

Independent Practice (Malayang pagsasanay:
A. Article Review regarding the essence of human rights to Aetas *(Pagbabasa ng talata/artikulo tungkol sa kahalagahan ng mga karapatang pantao sa mga katutubong Aeta)*

Processing Questions *(Mga Pamprosesong Tanong):*
1. What are the human rights exercised by Aetas? *(Ano-ano ang mga karapatang pantao na natatamasa ng mga katutubong Aeta?)*

2. What are the essence of human rights to Aetas? *(Ano-ano ang mga kahalagahan ng mga karapatang pantao sa mga katutubong Aeta) 3.* Why are human rights essentiall to Aetas? *(Bakit mahalaga ang mga karapatang pantao sa mga katutubong Aeta?)*

B. Concept Map Analysis *(Pagsusuri ng concept map tungkol sa mga gawain ng mga katutubong Aeta sa pagpapanatili ng kanilang mga karapatan)*

Processing Questions *(Mga Pamprosesong tanong):*
1. Based from the concept map, what are the different activities of Aetas that help in maintaining their rights? *(Batay sa concept map, ano-ano ang mga gawain ng mga katutubong Aeta na nakatutulong sa pagpapanatili ng kanilang mga karapatan?)*
2. What are the effects of the actions and decisions of Aetas in maintaining their rights? *(Ano-ano ang mga epekto ng mga gawain at desisyon ng mga katutubong Aeta sa pagpapanatili ng kanilang mga karapatan?)*
3. In what ways do human rights contribute in achieving equality for Aetas? *(Sa papaanong paraan nakatutulong ang mga karapatang pantao sa pagkamit ng pagkakapantay-*

pantay ng mga katutubong Aeta?)

Final Task (Pangwakas na Gawain): Creation of an advocacy that can propose ways to protech human rights to prevent various discrimination *(Paglikha ng isang adbokasiya na makapagmumungk ahi ng mga paraan sa pangangalaga ng mga karapatang pantao upang maiwasan ang iba't ibang diskriminasyon)*

Areas	Mean	Interpretation
1. Needs Analysis	4.4	Most Appropriate
2. Learning Competencies	4.55	Most Appropriate
3. Learning Content	4.5	Most Appropriate
4. Learning Activities	4.56	Most Appropriate
5. Assessment	4.4	Most Appropriate
Weighted Mean	**4.48**	**Most Appropriate**

As manifested by the table, the theme or topic of Araling Panlipunan 10, citizenship and human rights, are aligned with the Aeta culture, DepEd competencies, and the proposed culture-based instructional design adopted from ASSURE model. The five parts of the proposed culture-based instructional design were highlighted to attain alignment among the concepts: needs analysis, learning outcomes, learning content, learning activities, and assessment.

Regarding citizenship and human rights, pre-assessment, consisting of a five-item multiple choice test, constitutes the needs analysis phase. This is done to check students' prior knowledge regarding the topic. The students demonstrate skills in recognizing issues and problems in the realization of human rights and develop the ability to contribute to solving the issues and problems contained therein serves as the learning outcome. The learning outcome aligns with the learning content Citizenship and Human Rights Issues. Analysis of songs, articles, situations, graphic organizers and open-ended questions were included in the learning activities. Learning activities align with the 5-item post-assessment to check whether the students attained the required competencies.

Table 3. Summary of the Experts' Validation of the Supplemen-

Areas	Mean	Interpretation
1. Needs Analysis	4.4	Most Appropriate
2. Learning Competencies	4.55	Most Appropriate
3. Learning Content	4.5	Most Appropriate
4. Learning Activities	4.56	Most Appropriate
5. Assessment	4.4	Most Appropriate
Weighted Mean	**4.48**	**Most Appropriate**

This also proves that the learning activities are relevant to the Aeta culture and other cultures. Learning activities were followed by the area of Learning Competencies with a weighted mean of 4.55. This implies that the learning competencies are based on the Aeta students' perspectives and are relevant to the Aeta culture for both material and non-material. Also, results show that the competencies are relevant in the creation of new learning experiences as the learning competencies eliminate boundaries between students and their culture.

The area of Learning Content posted the third rank with a weighted mean of 4.5, which suggests that the learning content emphasizes the Aeta culture and is culturally relevant and meaningful. Meanwhile, Needs Analysis and Assessment components both posted a weighted mean of 4.4. This suggests that the needs analysis is based on the students' learning needs and their learning challenges. Results also revealed that the needs analysis determines students' prior knowledge and cultural experiences, and it is evident that assessment encourages students' involvement throughout the process. Results revealed that the experts viewed the module as most appropriate; thus, the culture-based instructional design is most appropriate for Grade 10 Social Studies with Indigenous People students.

CONCLUSION AND RECOMMENDATIONS

Based on the analysis and interpretation of data, the Aeta culture is composed of material and non-material cultures. Material culture pertains to different products created by the group members, which reflect their culture. These materials are made out of different materials naturally existing in their environment. On the other hand, non-material culture includes norms such as folkways and mores, beliefs, and values. More so, material and non-material culture revealed a need for the Aetas to determine and understand the implications of their culture to their rights as a citizen.

The preparation of the culture-based instructional design started with the analysis of the Aeta culture and the alignment of the culture to the learning competencies. The process was based on the ASSURE instructional design model currently used in Araling Panlipunan, with the following important elements: (1) needs analysis; (2) determining learning competencies; (3) determining learning content; (4) determining learning activities and; (5) determining the assessment. These elements are found in the phases of ASSURE instructional design: (1) Analyze learners; (2) State objectives; (3) Select Methods, Media, and Materials; (4) Require Learners' Participation; and (5) Evaluate. Likewise, the validation of the experts revealed that the supplementary module is most appropriate for Grade 10 Social Studies IP students.

The study concludes that Aetas still reflect their traditional knowledge and wisdom, both material and non-material, until today. It shows that culture is an essential element in the lives of Aetas; hence,

it should be integrated into the teaching and learning processes through culturally relevant and responsive instructional design. The integration process serves as an avenue of cultural transmission within and beyond the indigenous community. In culture-based instructional design, culture-based education is essential in the integration of culture in the teaching and learning processes. Alignment among the elements of culture-based instructional design contributes to students' academic and cultural achievements.

Given the findings above and conclusions, this study recommends that culture-based education be integrated and utilized in Araling Panlipunan and other related curricula to emphasize students' culture in the teaching and learning processes. Also, the developed culture-based instructional design, supplementary module with ASSURE instructional design be implemented in Araling Panlipunan curriculum and other related curricula to ensure that learning is based on students' needs. Likewise, a similar study can also be conducted to develop other supplementary materials for Aetas and other participants, specifically members of other indigenous groups. An instructional design for other subjects can also be developed to help students appreciate and enhance their cultural awareness, sensitivity, and preservation while learning the desired competencies and skills. Lastly, the developed supplementary module can be transformed into a software application for maximum use of technology.

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