

Exploring the Lived Experiences of Senior High School Subanen Students: An Ethnographical Study on Language Learning and Cultural Identity

Dan Michael S. Ayunan

Doctor of Philosophy in Education, Major in English, University of Perpetual Help System DALTA – Las Piñas City, Philippines

Publication history: Received: May 27, 2026; Revised: June 15, 2026; Accepted: June 17, 2026

Email of Corresponding Author: teachsirdan@gmail.com

Abstract

This ethnographic-phenomenological study explored the lived experiences of Subanen Indigenous Peoples (IPs) Senior High School students as they navigated English language acquisition within mainstream education while sustaining their cultural identity. Specifically, the study aimed to: (1) describe the experiences of Subanen students in learning English; (2) identify the themes that emerged as they balanced language acquisition and cultural preservation; and (3) develop contextually relevant educational outputs grounded in the findings. 11 Subanen students participated in in-depth interviews. Qualitative data were analyzed using Colaizzi's phenomenological method to capture the essence of their linguistic and cultural experiences. Findings revealed that co-participants viewed English as a vital instrument for communication, academic advancement, and expanded life opportunities. Learning English enhanced classroom engagement, comprehension, and the ability to articulate ideas effectively. However, students also encountered significant challenges, including limited vocabulary, low communicative confidence, and difficulty understanding complex linguistic structures. To address these barriers, co-participants employed multilingual strategies, particularly code-switching among English, Bisaya, and Subanen, demonstrating linguistic adaptability and resilience. Despite increased exposure to English, co-participants maintained a strong commitment to preserving their indigenous identity, language, traditions, and cultural values. Nonetheless, tensions involving identity negotiation, cultural dilution, and language displacement emerged as English assumed a dominant role in formal educational spaces. Based on these findings, two culturally responsive educational outputs were developed: an English Language Instructional Guide and a Cultural Identity Development Framework. These interventions promote a balanced educational approach where English language acquisition and cultural sustainability coexist. The study concludes that English learning among Subanen students is not merely an academic endeavor, but a complex process of identity formation, cultural negotiation, and global readiness anchored in indigenous heritage.

Keywords: Cultural Identity, Culturally Responsive Education, English Language Learning, Indigenous Peoples, Multilingualism, Phenomenological Study, Subanen Students

1. Introduction

This study examines the lived experiences of Subanen Indigenous Peoples (IPs) Senior High School students in Dumingag, Zamboanga del Sur as they learn English within a mainstream educational environment while preserving their Indigenous identity, language, traditions, and cultural values. It is situated within national and global commitments to Indigenous rights, inclusive education, linguistic equity, and cultural sustainability. While English provides academic, communicative, and socio-economic opportunities, it also creates tensions involving identity negotiation, language displacement, and cultural preservation. Thus, the study foregrounds Subanen students' voices to understand how English language acquisition becomes both an educational opportunity and a culturally situated experience.

The 1987 Philippine Constitution affirms the State's responsibility to protect Indigenous Peoples' rights, preserve cultural heritage, and promote equitable access to quality education. This commitment is reinforced by the Indigenous Peoples Rights Act of 1997 (Republic Act No. 8371), which recognizes the rights, identity, and cultural integrity of Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs). At the global level, the United Nations Declaration on the Rights of Indigenous Peoples continues to guide educational and cultural policies that promote equity, inclusion, and heritage preservation (United Nations General Assembly, 2007). In the Philippines, Indigenous Peoples remain among the most culturally diverse yet educationally marginalized groups. According to the Philippine Statistics Authority (PSA, 2021) Census of Population and Housing, Indigenous communities represent more than 110 ethnolinguistic groups across Luzon, Visayas, and Mindanao. Despite their rich heritage, many IP communities still experience barriers in quality education, linguistic inclusion, and meaningful participation in mainstream academic spaces. Within this setting, English functions as both an opportunity and a challenge. For Subanen students in Dumingag, Zamboanga del Sur, English may support

academic advancement, communication, and future socio-economic opportunities. However, its dominant role in formal education may also intensify identity negotiation, language displacement, and concerns over the preservation of Indigenous traditions and cultural values. Although the Indigenous Peoples Education (IPEd) Policy Framework promotes inclusive and culturally responsive education (DepEd, 2011; DepEd, 2015), gaps remain in understanding how Indigenous students actually experience English learning while sustaining their cultural identity.

The literature shows that Indigenous education is shaped by historical marginalization, geographic isolation, linguistic inequality, and limited culturally responsive support. The Philippines is home to at least 40 Indigenous Peoples groups, many of whom live in remote hinterlands and isolated islands (Episcopal Commission on Tribal Filipinos [ECTF], as cited in Cultural Survival, 2023; International Fund for Agricultural Development [IFAD], 2022). In Mindanao, these groups are collectively known as Lumad, including the Subanen or Subanon, one of the significant Indigenous communities in the Zamboanga Peninsula. The Subanen are historically known as the original inhabitants of the Zamboanga Peninsula and are associated with the word “suba,” meaning river. In Dumingag, Subanen communities were among the earliest settlers but were gradually pushed toward upland areas because of migration and settlement changes. In Barangay Bag-ong Valencia, the dominant language is Cebuano, while Subanen communities commonly use a blend of Cebuano and Sinubanen. Despite increased access to formal education, Subanen students still face barriers such as long travel distance, difficult terrain, limited transportation, fatigue, absenteeism, and dropout risks. These conditions are consistent with broader findings that geographic isolation, inadequate infrastructure, limited institutional support, and lack of culturally responsive classrooms continue to disadvantage Indigenous students (UNESCO, 2023; UNICEF, 2024; IPEd Program, 2011). The literature also emphasizes that English language learning among Indigenous students is complex because language is connected to power, identity, and culture. Postcolonial theory views English as both empowering and displacing. Tupas (2022; 2023) describes English as a “double-edged sword” that reproduces historical inequalities when dominant linguistic norms are privileged over Indigenous knowledge systems. Mignolo (2024) argues that language may operate as a mechanism of dominance that sustains Eurocentric knowledge systems, while Indigenous perspectives remain marginalized (Andreotti, 2021; UNESCO, 2022; 2023). Similarly, Phillipson’s (2021) theory of linguistic imperialism explains how English dominance reproduces colonial hierarchies in education, employment, and cultural capital. Other scholars stress that English can affect students’ self-perception and identity. Norton (2021) explains that language students negotiate multiple identities as they adopt dominant linguistic norms while maintaining cultural selves. Pennycook (2021) argues that English may function as a marker of elitism, while Canagarajah (2022; 2024) critiques English language teaching practices shaped by colonial ideologies. Empirical studies further show that Indigenous knowledge systems and languages remain underrepresented in mainstream education, leading to cultural marginalization, identity conflict, cultural detachment, and linguistic alienation (McKinley and Smith, 2023; UNESCO, 2022; 2023; McCarty et al., 2021; Louie et al., 2022). In response, decolonial and culturally sustaining approaches advocate education that affirms Indigenous identity rather than assimilates students into dominant systems. Mignolo (2024) calls for an epistemic shift toward Indigenous knowledge systems, while Smith (2021), Andreotti (2021), and Bang and Medin (2024) view education as a space for resistance, recovery, and cultural resurgence. Indigenous education must be “by, for, and with” Indigenous Peoples (IPs) (Smith, 2021). Paris and Alim (2023; 2024) support culturally sustaining pedagogies that treat Indigenous language and identity as assets, while translanguaging validates students’ full linguistic repertoires as instructional resources (Wei, 2022; Zhu, 2024; Beltran-Palanques et al., 2025). Critical language awareness (Janks, 2022), “pedagogies of refusal” (Tuck & Yang, 2021), and “decolonial Englishes” (Canagarajah, 2022; 2024) further support resistance to assimilationist and native-speaker-centered language policies.

Locally, this study is situated in Dumingag, Zamboanga del Sur, particularly among Subanen Senior High School students of Bag-ong Valencia Agricultural National High School. These students live within a multilingual and multicultural environment where Cebuano, Sinubanen, and English interact in school and community life. Their experiences reflect both access to mainstream education and continuing struggles linked to linguistic difference, cultural identity, and social inclusion. Nationally, the study is aligned with the Indigenous Peoples Rights Act (IPRA) (1997), which protects Indigenous Peoples’ rights to ancestral domain, cultural integrity, self-governance, and education. It also supports the Department of Education’s Indigenous Peoples Education framework, which emphasizes culturally relevant and context-sensitive education for Indigenous students (DepEd, 2011; DepEd, 2021). However, despite these initiatives, Indigenous students continue to experience inequalities in access, curriculum relevance, and language inclusion (UNESCO, 2023; Domingo & Manejar, 2022; UNICEF, 2024). Globally, the study contributes to the discourse on Indigenous rights, language preservation, and inclusive education. The UNDESA (2021) calls for stronger national action to address persistent educational inequalities among Indigenous students, while UNESCO (2022; 2023) affirms that quality education must recognize Indigenous cultural heritage and identity. Gilbert (2020) highlights the uneven implementation of Indigenous rights under UNDRIP, while Kimmerer (2020) and Jones et al. (2022) emphasize Indigenous identity, land-based knowledge, relational accountability, and collective responsibility. Language revival is likewise essential to cultural restoration, community resilience, and intergenerational continuity (De Costa et al., 2021; McCarty et al., 2021; Watson, 2021; Meighan, 2024).

This study is anchored in postcolonial theory, decolonial theory, culturally responsive pedagogy, culturally sustaining pedagogy, translanguaging, and Indigenous-centered education. Postcolonial theory explains how English, as a colonial legacy, continues to shape educational structures and reproduce linguistic hierarchies. In this view, English is both a pathway to mobility and a possible source of cultural weakening (Tupas, 2022; 2023; Phillipson's, 2021; Norton, 2021; Pennycook, 2021). Decolonial theory provides a transformative lens for re-centering Indigenous epistemologies and resisting dominant knowledge systems. It supports educational approaches that affirm Indigenous ways of knowing, language, and cultural identity rather than treating them as secondary to mainstream academic norms (Mignolo, 2024; Smith, 2021; Andreotti, 2021; Bang and Medin, 2024). Culturally responsive and culturally sustaining pedagogies further support the view that Indigenous students' language, values, and lived experiences should be integrated into English instruction (Smith, 2021; Paris and Alim, 2023; 2024; McCarty and Brayboy, 2021; Moulton, 2024). Translanguaging also serves as an important conceptual lens because it recognizes multilingual practices as strengths rather than deficiencies. In the Philippine context, students' movement across local languages, Filipino, and English reflects both pedagogical realities and ideological tensions (Velasco, 2025; Espino et al., 2021). Since identity in multilingual contexts is fluid and continuously negotiated (García & Kleifgen, 2020; Norton, 2021), English language learning among Subanen students must be understood as a process involving communication, academic participation, identity formation, cultural negotiation, and resistance within unequal linguistic systems.

Although existing literature provides strong discussions on Indigenous education, English dominance, language anxiety, cultural identity, and decolonial pedagogy, few studies focus specifically on the lived experiences of Subanen Senior High School students in geographically remote and culturally distinct communities. Much of the literature on Indigenous Peoples Education (IPEd), Mother Tongue-Based Multilingual Education, and English language learning remains policy-based, systemic, or program-focused rather than grounded in individual Indigenous narratives. This gap is important because statistics and policy reports may not fully capture how Indigenous students personally negotiate English learning, cultural affirmation, cultural erosion, academic success, and belonging in mainstream classrooms. While national data suggest improvements in literacy (PSA, 2021; 2023; DepEd-ALS, 2021; 2023), these do not sufficiently explain how Subanen students experience pride, fear of ridicule, linguistic inferiority, multilingual adaptation, and cultural preservation in everyday school life. Thus, this study foregrounds Subanen voices to bridge theory and lived experience and to contribute to decolonizing how Indigenous education is understood and implemented.

This study aligns primarily with SDG 4 – Quality Education because it supports inclusive, equitable, culturally responsive, and linguistically sensitive education for Indigenous students (United Nations, 2015). By documenting the lived experiences of Subanen students in English language learning, the study contributes evidence that may inform teaching practices grounded in cultural sensitivity, linguistic inclusion, and educational responsiveness. The study also relates to SDG 10 – Reduced Inequalities because it addresses the educational marginalization of Indigenous students and highlights the need to reduce linguistic, cultural, and social barriers in mainstream schooling. It supports SDG 11 – Sustainable Cities and Communities by emphasizing cultural continuity, heritage preservation, and the recognition of Indigenous communities as part of sustainable local development. It further connects with SDG 16 – Peace, Justice, and Strong Institutions by promoting inclusive educational institutions that recognize Indigenous voices, cultural dignity, and equitable participation (The Sustainable Development Goals Report, 2022; United Nations Department of Economic and Social Affairs [UNDESA], 2021; UNDESA, 2023).

The study contributes to educational sustainability by supporting culturally responsive English instruction that helps Indigenous students develop language competence without weakening cultural identity. It promotes linguistic sustainability by recognizing the importance of Indigenous languages, multilingual practices, and translanguaging in formal education. It also advances cultural sustainability by affirming Subanen heritage, identity, traditions, and community-based knowledge as essential components of learning. The study is likewise relevant to socio-economic sustainability because English proficiency may support academic advancement, future employment, and broader communication opportunities, while culturally grounded education helps prevent identity loss and alienation. It also contributes to policy and governance sustainability by offering localized evidence that may guide educators, school administrators, local government units, and policymakers in designing inclusive programs for Indigenous students. Overall, the study positions education not as cultural replacement but as a space for identity affirmation, linguistic empowerment, and cultural continuity.

2. Material and methods

2.1 Research Design

The study used a qualitative-descriptive research design, specifically an ethnographic-phenomenological approach, to examine the lived experiences of Senior High School Subanen Indigenous Peoples (IPs) students in Dumingag, Zamboanga del Sur, Philippines. This design was appropriate because the study focused on how the co-participants experienced English language learning while maintaining their cultural identity and heritage. The ethnographic dimension allowed the researcher to understand the students' language experiences, beliefs, cultural practices, and social interactions within their

natural educational setting. This was strengthened by the researcher's sustained immersion in the school environment as the English teacher of the co-participants in Senior High School, particularly in English for Academic and Professional Purposes and Reading and Writing.

2.2 Locale of the Study

The study was conducted at Bag-ong Valencia Agricultural National High School (BVANHS), Dumingag, Zamboanga del Sur. The locale was selected because it serves Subanen students within a mainstream public secondary school context and reflects the cultural, linguistic, and educational realities examined in the study. The setting provided a relevant environment for exploring how Subanen students experience English language acquisition while sustaining their Indigenous values, traditions, and linguistic heritage.

2.3 Respondents of the Study

The co-participants were Subanen Senior High School students enrolled at Bag-ong Valencia Agricultural National High School during School Year 2025–2026. Only students with full Subanen ancestry, defined as having both parents belonging to the Subanen community, were included. Non-Subanen Indigenous students, Junior High School students, tertiary students, out-of-school youth, Subanen individuals not enrolled in the identified school, and individuals unwilling or unable to participate in the interviews were excluded. The study focused on 11 Subanen students whose narratives represented their linguistic struggles, cultural rootedness, and identity negotiations within mainstream education.

2.4 Sample and Sampling Procedure

Convenience sampling was used to select the 11 co-participants based on accessibility, availability, willingness to participate, and relevance to the study. Based on the Learner's Enrollment and Survey Form, only around 10% of the 114 Senior High School students had full Subanen ancestry, making the selection of 11 co-participants realistic and appropriate. Other considerations included students who were already in Grade 12 and had participated in English language learning through formal coursework or extracurricular activities. Convenience sampling was deemed appropriate for this qualitative exploratory study because it allows the selection of accessible participants when time, resources, and population access are limited (Etikan, Musa, & Alkassim, 2016; Saunders et al., 2023). Creswell and Creswell (2022) also emphasize that this approach is useful in exploratory research for identifying patterns and generating grounded insights.

2.5 Research Instrument

Data were gathered using a semi-structured interview questionnaire composed of open-ended questions designed to elicit personal narratives, perceptions, and experiences related to English language learning and cultural identity formation. The instrument allowed the co-participants to describe their experiences freely while still maintaining focus on the study's objectives. The questionnaire was validated by at least two faculty members of the UPHSD Graduate School of Education and one faculty member of the BVANHS Senior High School Department to ensure accuracy, clarity, and alignment with the scope and depth of the study.

2.6 Data Gathering Procedure

The researcher conducted one-on-one, face-to-face, in-depth interviews with the 11 co-participants in a familiar and comfortable environment. Local dialects were used when necessary to support clarity and emotional expression. Responses were translated during transcription, and Google Translate for English-Bisaya was used, then reviewed and validated by the school IPed Coordinator and the Senior High School Coordinator. Translation into the Subanen language was also checked and verified by local tribal leaders. To strengthen data depth and credibility, the researcher also conducted a confirmatory follow-up interview in a focus group discussion format and used reflective journaling. All responses were audio-recorded with consent and transcribed verbatim to preserve the accuracy of meaning and expression.

2.7 Data Analysis Techniques

The data were analyzed through inductive thematic coding guided by Paul Colaizzi's (1978) phenomenological descriptive method. This method was used because it provides a systematic and participant-centered process for preserving the integrity of lived experiences (Morrow et al., 2015; Hennink et al., 2020). The analysis involved repeated reading of the transcripts, extraction of significant statements, formulation of meanings, clustering of themes, development of an exhaustive description, formulation of the fundamental structure of the experience, and validation of findings with the co-participants. The use of Colaizzi's method helped minimize researcher bias by grounding the analysis in the actual words, meanings, and voices of the co-participants. The process also enabled the identification of shared and unique experiences that may inform curriculum development, teacher training, instructional material design, and policy enhancement for inclusive and culturally responsive Indigenous Peoples Education.

2.8 Ethical Considerations

The study observed participatory-based and decolonizing research approaches to ensure that Indigenous co-participants were treated as active knowledge holders rather than passive subjects. Ethical procedures were guided by principles of

respect, value, cooperation, and accountability in accordance with standards for research involving Indigenous Peoples and minors (Chilisa, 2020; Smith, 2021; NCIP, 2012; 2021). Informed consent and assent were secured, and for co-participants below 18 years old, consent was obtained from both the student and the parent or guardian in accordance with NCIP Administrative Order No. 1, s. 2021, and the Philippine Health Research Ethics Board (PHREB, 2022). Confidentiality and anonymity were protected through pseudonyms, anonymized transcripts, encrypted files, and password-protected storage in compliance with PHREB (2022) and the Data Privacy Act of 2012. Culturally sensitive procedures were observed by allowing the use of Bisaya and Subanen during interviews and by respecting Indigenous traditions, beliefs, and knowledge systems in alignment with the NCIP Right to Culture and Identity Framework (1997) and the UNDRIP (2007).

3. Results and Discussion

3.1 Lived Experiences in English Language Learning

3.1.1 Linguistic Difficulty, Emotional Vulnerability, and Gradual Confidence-Building

The findings showed that Subanen students experienced English learning as both difficult and developmental. They reported struggles in pronunciation, grammar, vocabulary comprehension, sentence construction, and understanding complex English words. Several co-participants also expressed shyness, fear of mistakes, and hesitation in speaking English, especially in oral communication activities. Despite these challenges, the students recognized that continued practice, exposure, and classroom engagement gradually helped them build confidence and improve their English skills. These findings indicate that English language acquisition among Subanen students is not only a cognitive process but also an emotional and social experience. Their fear of error, embarrassment, and judgment reflects the affective barriers commonly experienced in second-language learning. This supports the view that Foreign Language Anxiety (FLA) can reduce communication confidence, while Foreign Language Enjoyment (FLE) can encourage active participation and gradual language development (Dewaele & Li, 2020; 2021; 2022). Thus, English learning among the co-participants required not only linguistic instruction but also emotionally safe and culturally supportive learning spaces.

3.1.2 English as a Tool for Academic Growth and Future Opportunities

The results revealed that the co-participants viewed English as an important tool for communication, classroom participation, academic performance, and preparation for higher education and future employment. Although English was difficult, students believed it helped them understand lessons, express ideas more clearly, interact with others, and access broader academic and career opportunities. English was therefore perceived as a language of mobility, opportunity, and personal development. This result suggests that English functioned as both an academic requirement and a form of social capital for Subanen students. Their recognition of English as useful for schooling and future work reflects the continued role of English in academic achievement, employability, and social mobility in the Philippine context (Tupas, 2022; 2023). It also supports the view that language learning may be understood as an investment in future opportunities (Martin, 2022). However, because English remained difficult for the students, its benefits could be fully realized only when instruction addressed their linguistic and cultural realities.

3.1.3 Confidence, Anxiety, and Social Context in English Use

The findings showed that students' confidence in using English depended strongly on the communication setting. They felt more confident when speaking with classmates, during group activities, or in supportive peer environments. In contrast, they felt less confident when speaking before teachers, large audiences, or during public presentations because of fear of mistakes, embarrassment, or negative evaluation. Confidence was also linked to perceived mastery of grammar, pronunciation, and comprehension. This finding shows that English-speaking confidence among Subanen students is shaped by audience, classroom climate, and self-perceived proficiency. Supportive peer environments reduced anxiety and encouraged participation, while formal and evaluative situations intensified fear and self-consciousness. This aligns with research emphasizing that supportive classroom climates and positive interpersonal relationships enhance willingness to communicate and reduce speaking anxiety (MacIntyre, Gregersen, & Mercer, 2021). Therefore, English instruction for Indigenous students should prioritize low-pressure, collaborative, and confidence-building activities.

3.2 English Language Acquisition and Cultural Identity

3.2.1 English Literacy as a Pathway to Development and Opportunity

The results showed that several co-participants perceived English literacy as beneficial to personal growth, communication, academic development, intercultural interaction, and future educational or professional opportunities. They believed English improved their ability to communicate, broadened their knowledge, helped them interact with different cultures, and opened possibilities for study and work while still allowing them to respect their own culture. This finding indicates that English was not viewed solely as a threat to Indigenous identity but also as a developmental resource. The co-participants' narratives suggest that English can support empowerment and broader participation when it is learned without devaluing Indigenous roots. This aligns with multilingual and culturally responsive perspectives that recognize language

learning as a possible tool for academic and social development when learners' cultural identities are affirmed rather than suppressed.

3.2.2 Cultural Preservation through Multilingual Learning

The results revealed that some co-participants believed English learning did not necessarily affect their Subanen cultural identity. They viewed English, Bisaya, and Subanen as languages that could coexist in their learning and communication practices. Their responses emphasized that English helped them in school, while their beliefs, values, and identity as Subanen remained protected. This finding suggests that multilingual learning can support both English proficiency and cultural preservation. The students' use of multiple languages reflects linguistic adaptability rather than cultural loss. This is consistent with García and Wei (2021), Canagarajah (2022), and Wei (2022), who conceptualize code-switching and translanguaging as strategic and flexible multilingual practices. It also supports the view that bilingual speakers in Southeast Asian contexts naturally integrate English into daily communication while maintaining cultural identity (Kirkpatrick, 2021; Tupas and Martin, 2022).

3.2.3 Cultural Tension and Risk of Language Displacement

The findings also showed that some co-participants recognized possible cultural tension in English learning. While English helped them communicate beyond their community, some students expressed concern that frequent English use might cause them to forget aspects of their own culture or reduce the use of their native language. This indicates that English learning was experienced as both empowering and potentially disruptive. This result highlights the need for balance between English language acquisition and Indigenous language preservation. English may expand students' opportunities, but it may also contribute to cultural detachment when native language and traditions are not actively supported in school. The finding reflects the broader concern that dominant languages may create linguistic displacement and cultural erosion if education systems fail to value Indigenous knowledge, language, and identity.

3.3 Major Themes on Language, Identity, and Cultural Negotiation

3.3.1 English as a Medium for Cross-Cultural Engagement and Identity Expression

The findings showed that English helped Subanen students engage with other cultures, broaden their perspectives, and communicate their own identity to wider audiences. Some co-participants reported that English allowed them to share their Subanen culture with others, talk about their traditions, and express their identity beyond their immediate community. This finding indicates that English can become a platform for cultural visibility when used within an identity-affirming educational environment. Rather than replacing Indigenous identity, English may help students communicate their culture to broader audiences. This supports the view that English language acquisition and cultural identity can coexist when learning spaces are culturally grounded and affirm students' heritage.

3.3.2 Resilient Cultural Identity amid Linguistic Influence

The results showed that the students maintained strong cultural rootedness despite exposure to English. Some co-participants stated that English influenced their speech, behavior, or way of expressing ideas, but it did not change their core beliefs, values, or identity as Subanen. They remained aware of the difference between English-influenced ideas and their own Indigenous traditions. This finding shows that linguistic adaptation does not automatically mean cultural loss. The co-participants demonstrated cultural resilience by using English while continuing to follow Subanen values and traditions. This aligns with Norton (2021), who emphasizes identity negotiation in multilingual contexts, and García and Wei (2021), who assert that multilingual students maintain cultural rootedness while navigating multiple linguistic systems. Similarly, McCarty and Nicholas (2021) and Martin (2022) confirm strong cultural continuity among Indigenous students despite dominant language exposure, while UNESCO (2023) underscores culturally grounded education as essential to identity preservation.

3.3.3 Code-Switching and Functional Bilingualism

The findings revealed that students used English together with Bisaya and Subanen in daily communication. Code-switching helped them express ideas more clearly, especially when English words better captured certain meanings. The co-participants viewed this practice as a practical communication strategy rather than a sign of cultural change. This result suggests that code-switching among Subanen students reflects functional bilingualism. English served as an additional linguistic resource, while Indigenous and local languages remained important in home, community, and identity-based communication. This finding aligns with García and Wei (2021), Canagarajah (2022), and Wei (2022), who describe translanguaging and code-switching as flexible multilingual practices. Overall, the students' language use demonstrates adaptive communication while maintaining cultural grounding.

3.3.4 Contextual Language Adaptation

The findings showed that language use changed depending on context. Some students used English more in school and formal academic settings but returned to traditional or local languages at home and in community spaces. This showed that English was associated with school-related communication, while Subanen and local languages remained connected to

family, culture, and community life. This result indicates that Subanen students practice sociolinguistic adaptability. Their shifting language use does not necessarily indicate cultural erosion but reflects awareness of appropriate language use across different domains. This finding aligns with Fishman's domain theory and contemporary sociolinguistic studies. De Costa et al. (2022) and Rose and McKinley (2022) emphasize that multilingual students adjust language use based on context and identity roles, while Pennycook (2021) explains that language practices are socially constructed. UNESCO (2023) also underscores the importance of culturally responsive environments in supporting multilingual identity management.

3.3.5 Language as a Marker of Social Identity and Status

The results revealed that English proficiency also shaped social perception. Some students observed that speaking English could make them appear different, more formal, or more socially distinct within their community or peer group. This suggests that English was not socially neutral, as it influenced how students were viewed by others. This finding shows that English may function as symbolic capital within Indigenous contexts. Norton (2021) explains that language influences identity and social positioning, while Bourdieu's linguistic capital theory (as discussed in De Costa et al., 2022) links language proficiency to social mobility. Bernardo (2021) further notes that academic language ability shapes peer perception among Filipino students, while Sultana (2022) and Pennycook (2021) emphasize that language carries symbolic power that can reshape social relations. Thus, English instruction should avoid reinforcing social hierarchy and should instead promote inclusive communication and empowerment.

3.4 Culturally Responsive Educational Outputs

3.4.1 Culturally Responsive English Language Instructional Guide

The findings led to the development of a Culturally Responsive English Language Instructional Guide designed to strengthen English language learning while integrating multilingualism and Indigenous cultural contexts. This output responded to students' linguistic difficulties, confidence issues, and need for culturally relevant instructional support. This output is supported by contemporary scholarship emphasizing that culturally responsive pedagogy improves student engagement, identity affirmation, and academic achievement by integrating students' cultural knowledge into instruction (Gay, 2024; Ladson-Billings, 2021). It is also consistent with UNESCO (2022), OECD (2023), and DepEd's Indigenous Peoples Education (IPEd) Framework (2011), which highlight culturally sustaining education as essential to equity, inclusion, and meaningful learning among Indigenous students. Therefore, the instructional guide functions not only as a language teaching material but also as an inclusive intervention for academic empowerment and cultural preservation.

3.4.2 Indigenous Cultural Identity Development Framework

The study also produced an Indigenous Cultural Identity Development Framework to support Subanen students' cultural awareness, reflection, expression, and empowerment. This framework responded to the findings that English learning broadened students' worldview but also required stronger support for cultural rootedness, mother tongue preservation, and Indigenous identity formation. The framework is supported by May (2022), who emphasized that Indigenous students develop stronger cultural identity when schools create spaces where cultural traditions are recognized, valued, and practiced. Gay (2021) likewise highlighted that culturally responsive educational frameworks enhance self-confidence, intercultural competence, and cultural pride among diverse students. In the Philippine context, Bernardo (2022) further emphasized that culturally grounded educational practices are essential in strengthening identity development among learners from diverse cultural backgrounds. Thus, the framework serves as a cultural support model that promotes identity resilience, cultural pride, and global readiness among Subanen students.

3.5 Overall Integration of Findings

Overall, the results showed that English language learning among Subanen Senior High School students was a process of linguistic development, emotional adjustment, cultural negotiation, and identity preservation. English supported academic success, communication, confidence-building, intercultural engagement, and future opportunities. However, students also experienced difficulties in grammar, pronunciation, vocabulary, comprehension, sentence construction, public speaking, and confidence. They addressed these challenges through practice, peer support, exposure to English materials, and multilingual strategies such as code-switching among English, Bisaya, and Subanen. The discussion affirms that English learning did not inherently lead to cultural loss. Instead, it could strengthen cultural understanding when supported by culturally responsive pedagogy. However, risks of linguistic shift, cultural erosion, and social hierarchy remained if English learning was not balanced with Indigenous language preservation and cultural affirmation. The findings aligned with UNESCO's (2023) Mother Tongue-Based Multilingual Education (MTB-MLE), UNESCO's (2020) Education for Sustainable Development (ESD), Sustainable Development Goal 4, and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (United Nations General Assembly, 2007), all of which emphasize inclusive, culturally responsive, and identity-affirming education for Indigenous students.

4. Conclusion & Recommendations

The study concludes that English language learning among Subanen Senior High School students is a transformative process shaped by academic demands, identity, cultural heritage, and social context. English supports academic success, effective communication, cognitive development, and broader participation, but students continue to experience difficulties in grammar, comprehension, vocabulary, sentence construction, and expression, which affect their confidence and classroom engagement. Despite these challenges, they demonstrate resilience through code-switching, translanguaging, and other multilingual practices that make learning more accessible. The findings further show that English learning does not diminish Subanen cultural identity, as students continue to preserve their customs, values, and language while negotiating linguistic shift, cultural perception, and global demands. The study also affirms the need for culturally responsive, flexible, and sustainable educational interventions, particularly an instructional guide and identity development framework that integrate multilingual practices, contextualized materials, cultural identity formation, and inclusivity. These findings align with EDCOM II (2024, 2025), which emphasizes continuing language and literacy challenges among Indigenous and marginalized learners and the need for strengthened, equity-driven, and context-sensitive language education policies in the Philippines.

Based on the findings, Subanen Indigenous Peoples students should continue strengthening their English proficiency while preserving their language, customs, and cultural identity as essential parts of their learning and growth. English language teachers and teachers handling Indigenous Peoples students should adopt culturally responsive, student-centered, contextualized, and psychologically safe instructional practices that integrate Subanen culture, lived experiences, Indigenous knowledge, local realities, code-switching, translanguaging, and continuous IPed training. School administrators should strengthen institutional policies and programs that promote equitable and inclusive education through teacher support and innovation, while the Local Government Unit of Dumingag may enhance programs that preserve Subanen culture and support education through stronger school-community partnerships. The UPHSD Graduate School and future researchers may also use the study as a reference for further Indigenous education research, while other IP communities may draw insights from the findings to support language learning, cultural preservation, and inclusive educational practice.

The study was limited to 11 Subanen Senior High School students enrolled at Bag-ong Valencia Agricultural National High School during School Year 2025–2026, specifically those with full Subanen ancestry, defined as having both parents belonging to the Subanen community. Non-Subanen Indigenous students, Junior High School students, tertiary students, out-of-school youth, Subanen individuals not enrolled in the identified institution, and those unable or unwilling to participate in in-depth interviews were excluded. Since the co-participants were selected through convenience sampling based on accessibility, availability, and willingness to share their experiences, the findings reflect the specific linguistic struggles, cultural realities, and identity negotiations of this learner group and may not be generalized to other Indigenous communities, institutions, or geographical contexts.

Compliance with ethical standards

This study was conducted in accordance with institutional ethical standards and culturally appropriate research protocols for Indigenous Peoples. Ethical approval was secured from the University Research Ethics Committee and the local IP Council before data gathering. Participation was voluntary, and informed consent and assent were obtained from the Subanen student-participants and their parents or guardians when applicable. Confidentiality and anonymity were maintained through the use of pseudonyms, secure data storage, and restricted access to interview records. The participants were also informed of their right to withdraw from the study at any time without penalty. The author acknowledges the valuable participation of the Subanen students, their parents or guardians, school officials, IPed coordinators, and local tribal leaders. The author declares no conflict of interest, and copyright ownership and responsibility for the accuracy, integrity, and ethical conduct of the study remain with the author.

REFERENCES

- Alamer, A., & Lee, J. (2024). Language achievement predicts anxiety and not the other way around: A cross-lagged panel analysis approach. *Language Teaching Research*. <https://doi.org/10.1177/13621688211033694>
- Al-Hoorie, A. H., & Hiver, P. (2023). *Second language motivation: The basics*. Routledge.
- Al-Hoorie, A. H., & MacIntyre, P. D. (Eds.). (2020). *Contemporary language motivation theory: 60 years since Gardner and Lambert (1959)*. Multilingual Matters.
- Anderson, J., & Villanueva, M. (2024). Decolonizing the classroom: Evaluating the Indigenous Peoples Education (IPed) program in rural Philippines. *Philippine Journal of Educational Research*, 12(2), 88–105.

- Andreotti, V. O. (2021). *Hospicing modernity: Facing humanity's wrongs and the implications for social activism*. North Atlantic Books.
- Baeza Peña, A., Anderson, P., & White, S. (2023). Highlighting the voice of Indigenous communities for education: Findings from a case study in rural Chile. *The Australian Journal of Indigenous Education*, 52(2), 1–19.
- Baker, C., & Wright, W. E. (2021). *Foundations of bilingual education and bilingualism* (7th ed.). Multilingual Matters.
- Ball, J. (2021). Finding fitting solutions to assessment of Indigenous young children's learning and development: Do it in a good way. *Frontiers in Education*, 6, Article 696847. <https://doi.org/10.3389/feduc.2021.696847>
- Bang, M., & Medin, D. L. (2024). Culture, learning, and the nature of science. In N. S. Nasir, C. D. Lee, R. Pea, & M. McKinney de Royston (Eds.), *Handbook of the cultural foundations of learning* (2nd ed.). Routledge.
- Battiste, M., & Henderson, J. S. Y. (2024). *Protecting Indigenous knowledge and heritage: A Canadian obligation* (New ed.). Purich Books.
- Beltrán-Palanques, V., Liu, H., & Lin, A. M. Y. (2025). Translanguaging in language teacher education: A systematic review. In M. Jiménez-Gaspar & C. R. Litzler (Eds.), *The Routledge handbook of language teacher education* (2nd ed.). Routledge.
- Bernardo, A. B. I. (2021). Socioeconomic status and readiness for online learning: The mediating role of locus of control. *The Journal of Genetic Psychology*, 182(3), 189–201.
- Bernardo, A. B. I. (2022). Growth mindset and reading proficiency of ESL learners: Examining the role of students' socioeconomic status using PISA 2018 Philippine data. *European Journal of Psychology of Education*.
- Bravo-Sotelo, K. P., McLellan, J., & Haji-Othman, N. A. (2023). The ideological tug-of-war of language policies in the Philippines: Perspectives and proposal. *Asian Englishes*, 26(2), 564–578. <https://doi.org/10.1080/13488678.2023.2257946>
- Byrne, L. (2024). Code-switching in multilingual communities: A sociolinguistic study in Ireland. *International Journal of Linguistics*, 5(3), 59–73.
- Canagarajah, S. (2022). Language diversity in academic writing: Toward decolonizing sociolinguistic orientations. *Journal of Multicultural Discourses*.
- Canagarajah, S. (2024). Decolonizing academic writing pedagogies for multilingual students. *TESOL Quarterly*, 58(1), 280–306.
- Cervantes-Soon, C. (2025). Critical interculturality and the empowerment of marginalized students in bilingual education. *International Journal of Research Studies in Education*, 14(1), 12–28.
- Chilisa, B. (2020). *Indigenous research methodologies* (2nd ed.). SAGE Publications.
- Colaizzi, P. F. (1978). Psychological research as the phenomenologist views it. In R. S. Valle & M. King (Eds.), *Existential-phenomenological alternatives for psychology* (pp. 48–71). Oxford University Press.
- Creswell, J. W., & Creswell, J. D. (2022). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications.
- Creswell, J. W., & Poth, C. N. (2025). *Qualitative inquiry and research design: Choosing among five approaches* (5th ed.). SAGE Publications.
- Cultural Survival. (2023). *Indigenous Peoples in the Philippines*. <https://www.culturalsurvival.org>
- Cummins, J. (2021). *Rethinking the education of multilingual learners: A critical analysis of theoretical concepts*. Multilingual Matters.
- Darvin, R., & Norton, B. (2023). Investment and motivation in language learning: What's the difference? *Language Teaching*, 56(1), 29–40.
- De Costa, P. I., Green-Eneix, C., & Li, W. (2022). The emotional turn in language policy: A focus on English language teaching. *Applied Linguistics Review*, 13(5), 785–809.
- De Costa, P. I., Li, W., & Rawal, H. (2022). Language policy and world Englishes. In K. Bolton (Ed.), *The Wiley Blackwell encyclopedia of world Englishes*. Wiley-Blackwell.
- De Costa, P. I., Park, J. S.-Y., & Wee, L. (2021). Why linguistic entrepreneurship? *Multilingua*, 40(1), 1–15.
- Department of Education. (2009). *Institutionalizing mother tongue-based multilingual education (MLE)* (DepEd Order No. 74, s. 2009). <https://www.deped.gov.ph>
- Department of Education. (2011). *Adopting the National Indigenous Peoples Education Policy Framework* (DepEd Order No. 62, s. 2011). <https://www.deped.gov.ph/2011/08/08/do-62-s-2011-adopting-the-national-indigenous-peoples-ip-education-policy-framework/>
- Department of Education. (2019). *Policy guidelines on the K to 12 basic education program* (DepEd Order No. 021, s. 2019). https://www.deped.gov.ph/wp-content/uploads/2019/08/DO_s2019_021.pdf
- Department of Education. (2021). *Alternative Learning System (ALS) research agenda*. https://www.deped.gov.ph/wp-content/uploads/2022/06/12222021_ALS_Research-Agenda.pdf
- Department of Education. (2021, October 8). *DepEd marks 1st decade of Indigenous Peoples Education Program (IPEd) with 2.5M learners served*. DepEd Official Website.
- Department of Education. (2022). *Major programs, projects, and activities status of implementation for fiscal year 2022*. <https://www.deped.gov.ph/wp-content/uploads/Major-Programs-Projects-and-Activities-Status-of-Implementation-FY-2022.pdf>

- Department of Education. (2023). *Programs and projects status of implementation for fiscal year 2023*. <https://www.deped.gov.ph/wp-content/uploads/Layout-Major-Projects-Program-and-Activities-Status-of-Implementation-2023.pdf>
- Department of Education. (2023). *Transforming the Alternative Learning System into a quality and inclusive second chance education program: ALS program accomplishment report 2016–2022*. <https://www.deped.gov.ph/wp-content/uploads/ALS-Report-2023-Final.pdf>
- Department of Science and Technology–National Research Council of the Philippines. (2021). *National integrated basic research agenda (NIBRA)*. National Research Council of the Philippines.
- Dewaele, J.-M., & Li, C. (2020). Emotions in second language acquisition: A critical review and research agenda. *Foreign Language World*.
- Dewaele, J.-M., & Li, C. (2021). Teacher enthusiasm and students' social-behavioral engagement: The mediating role of student foreign language enjoyment. *Journal of Multilingual and Multicultural Development*.
- Dewaele, J.-M., & Li, C. (2022). Foreign language enjoyment and anxiety: Associations with general and domain-specific English achievement. *Chinese Journal of Applied Linguistics*, 45(1), 32–48. <https://doi.org/10.1515/CJAL-2022-0104>
- Domingo, S. N., & Manejar, A. J. A. (2022). *Review of Indigenous Peoples policy and institutional grounding* (PIDS Discussion Paper Series No. 2020-21, Revised). Philippine Institute for Development Studies.
- Dörnyei, Z. (2020). *Innovations and challenges in language learning motivation*. Routledge. <https://doi.org/10.4324/9780429485893>
- Episcopal Commission on Indigenous Peoples. (n.d.). *Indigenous Peoples in the Philippines*. As cited in Cultural Survival. (2023). *Indigenous Peoples in the Philippines*. <https://www.culturalsurvival.org>
- Espino, J. D., Gonzales, D. H. F., & Martin, I. P. (2021). Multilingual English language teaching in the Philippines. *International Journal of TESOL Studies*, 3(3), 110–125.
- Estremera, M. L., & Samillano, L. (2023). A policy reform framework for mother tongue-based multilingual education in the Philippines. *International Journal of Multidisciplinary Applied Business and Education Research*, 4(3), 692–700.
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4. <https://doi.org/10.11648/j.ajtas.20160501.11>
- Fathi, J., & Mohammaddokht, F. (2021). Foreign language enjoyment and anxiety as the correlates of the ideal L2 self in the English as a foreign language context. *Frontiers in Psychology*, 12, Article 790648. <https://doi.org/10.3389/fpsyg.2021.790648>
- Flores, N., & Rosa, J. (2023). Undoing raciolinguistics. *Journal of Sociolinguistics*, 27(5), 475–483.
- García, O., & Kleifgen, J. A. (2020). Translanguaging and literacy. In *The Routledge handbook of literacy studies*. Routledge.
- García, O., & Kleyn, T. (Eds.). (2021). *Translanguaging with multilingual students: Learning from classroom moments*. Routledge.
- García, O., & Wei, L. (2021). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan.
- Gay, G. (2024). *Culturally responsive teaching: Theory, research, and practice* (4th ed.). Teachers College Press.
- Gilbert, J. (2020). Indigenous peoples and litigation: Strategies for legal empowerment. *Journal of Human Rights Practice*, 12(2), 301–324.
- Gonzales, W. D. W. (2022). Language, identity, and the Filipino student: Navigating the tensions of English and mother tongue education. *Journal of Multilingual and Multicultural Development*.
- Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative research methods* (2nd ed.). SAGE Publications.
- Hinton, L., Huss, L., & Roche, G. (Eds.). (2021). *The Routledge handbook of language revitalization*. Routledge.
- Hiver, P., & Al-Hoorie, A. H. (2021). L2 motivation as a complex dynamic system. In *The Routledge handbook of second language acquisition and individual differences*. Routledge.
- Hornberger, N. H. (2021). Language revitalization and Indigenous education. In *The Routledge handbook of language revitalization*. Routledge.
- Hornberger, N. H., & McCarty, T. L. (2022). Indigenous language planning and policy. In T. G. Wiley & J. K. Peyton (Eds.), *Handbook of heritage, community, and Native American languages in the United States* (2nd ed.). Routledge.
- Huang, J., & Zhang, J. (2022). The role of grit in foreign language learning: The mediation of emotional experiences. *System*, 108, Article 102832.
- James, A. E., & Haji-Othman, N. A. (2023). Language, education, and identity in Southeast Asia: Navigating the regional linguistic landscape. In *Language, education and nation-building in Southeast Asia* (pp. 88–105). Springer.
- Janks, H. (2022). Critical literacy and the design of social futures. In J. Z. Pandya & K. Avila (Eds.), *Moving critical literacies forward* (2nd ed., pp. 12–24). Routledge.
- Jones, R., Reid, P., & Macmillan, A. (2022). Navigating fundamental tensions towards a decolonial relational vision of planetary health. *The Lancet Planetary Health*, 6(10), e827–e833.

- Kalantzis, M., & Cope, B. (2020). *Adding sense: Context and interest in a grammar of multimodal meaning*. Cambridge University Press.
- Kara, H. (2026). *Research ethics in the real world: Euro-Western and Indigenous perspectives* (2nd ed.). Policy Press.
- Kimmerer, R. W. (2020). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants*. Milkweed Editions.
- King, K. A., & Bigelow, M. (2021). Translanguaging and second language acquisition. In N. P. Carter & M. G. Vaughn (Eds.), *The Cambridge handbook of language learning* (pp. 520–542). Cambridge University Press.
- Kirkpatrick, A. (2021). Language policy and English in ASEAN. In *The Routledge handbook of world Englishes* (2nd ed., pp. 165–178). Routledge.
- Kubota, R. (2025). Decolonial perspectives in English language education. In A. F. Selvi & N. Galloway (Eds.), *The Routledge handbook of English as an international language*. Routledge.
- Ladson-Billings, G. (2021). *Culturally relevant pedagogy: Asking a different question*. Teachers College Press.
- Li, J., & Tsung, L. (2025). Positive and negative emotions of Chinese as a second language learners and the influencing factors. *SAGE Open*, 15(3).
- Lo Bianco, J. (2025). *The importance of language policies and multilingualism for cultural diversity*. Academia Letters. <https://www.academia.edu/54448434/>
- Louie, D. W., Pratt, Y. P., Hanson, A. J., & Ottmann, J. (2022). Applying Indigenizing principles of decolonizing education in university contexts. *International Journal of Higher Education*, 6(3), 16–31.
- Lumayas, S. R. S., & Brazil, M. C. (2026). The learning experiences of Indigenous Peoples' (IP) children in Glan. *International Journal of Research and Innovation in Social Science*, 10(2), 982. <https://doi.org/10.47772/IJRISS.2026.10200071>
- MacIntyre, P. D., & Gregersen, T. (2022). *The handbook of positive psychology in language learning and teaching*. Multilingual Matters.
- MacIntyre, P. D., Gregersen, T., & Mercer, S. (2021). *Positive psychology in applied linguistics*. Oxford University Press.
- Martin, I. P. (2021). Reconceptualizing English education in multilingual Philippines. In R. Tupas (Ed.), *Unequal Englishes: The politics of Englishes today* (2nd ed., pp. 155–172). Routledge.
- Martin, I. P. (2022). Philippine English. In R. Kirkpatrick (Ed.), *The Routledge handbook of world Englishes* (2nd ed., pp. 332–347). Routledge.
- May, S. (Ed.). (2021). *Language policy and political issues in education* (3rd ed.). Springer.
- May, S. (2023). *Language and minority rights: Ethnonationalism and the politics of language* (3rd ed.). Routledge.
- McCarty, T. L., & Brayboy, B. M. J. (2021). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Research in Education*, 45(1), 429–478.
- McCarty, T. L., & Lee, T. S. (2023). *Indigenous language revitalization: How education can support or undermine Indigenous languages*. Routledge.
- McCarty, T. L., & Nicholas, S. E. (2021). Indigenous language reclamation. In A. Hui, C. A. Chapelle, & S. Thompson (Eds.), *The encyclopedia of applied linguistics*. Wiley-Blackwell.
- McCarty, T. L., Nicholas, S. E., & Wigglesworth, G. (Eds.). (2021). *A world of Indigenous languages: Politics, pedagogies and prospects for language reclamation*. Multilingual Matters.
- McCarty, T. L., Noguera, J., Lee, T. S., & Nicholas, S. E. (2021). “A viable path for education”: Indigenous-language immersion and sustainable self-determination. *Journal of Language, Identity & Education*, 20(5), 340–354.
- Meighan, P. J. (2024). Coloniallingualism in education and policy. In M. Sardoč (Ed.), *Encyclopedia of diversity* (pp. 1–7). Springer. https://doi.org/10.1007/978-3-030-95454-3_620-1
- Mercer, S., & Gregersen, T. (2021). *Teacher wellbeing*. Oxford University Press.
- Mignolo, W. D. (2024). The role of the philosopher of education in the task of decoloniality. *Journal of Philosophy of Education*, 58(2–3), 308–324.
- Morrow, R., Rodriguez, A., & King, N. (2015). Colaizzi's descriptive phenomenological method. *The Psychologist*, 28(8), 643–644. <https://eprints.hud.ac.uk/id/eprint/26984/>
- Moulton, S. (2024). Indigenous language revitalization and new media: Postsecondary students as innovators. In E. McKinley & L. T. Smith (Eds.), *Handbook of Indigenous education* (2nd ed.). Springer.
- National Commission on Indigenous Peoples. (2012). *The Indigenous Knowledge Systems and Practices (IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012 (NCIP Administrative Order No. 1, Series of 2012)*. <https://ncip.gov.ph/wp-content/uploads/2020/09/ncip-ao-no-1-s-2012-iksp.pdf>
- National Commission on Indigenous Peoples. (2021). *Compliance with the mandatory requirement for securing the Free and Prior Informed Consent (FPIC) of the Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) (National Advisory No. 2021-08-001)*.
- National Economic and Development Authority. (2021). *AmBisyon Natin 2040: Matatag, maginhawa, at panatag na buhay para sa lahat*. <https://2040.neda.gov.ph>
- Nguyen, T. T. T., & Marlina, R. (2023). *Teaching English as an international language: Educating the educators*. Routledge.
- Norton, B. (2021). *Identity and language learning: Extending the conversation* (3rd ed.). Multilingual Matters.

- OECD. (2023a). *Education at a glance 2023*. OECD Publishing. <https://doi.org/10.1787/e13bef63-en>
- OECD. (2023b). *Equity and inclusion in education: Finding strength through diversity*. OECD Publishing.
- OECD. (2023c). *PISA 2022 results (Volume I): The state of learning and equity in education*. OECD Publishing.
- Paris, D., & Alim, H. S. (2023). Culturally sustaining pedagogies in a changing world: Reflections on the first decade and a vision for the next. *Journal of Adolescent & Adult Literacy*, 66(4), 450–458.
- Paris, D., & Alim, H. S. (2024). Culturally sustaining pedagogies: Teaching and learning as a site of justice. In D. Gitomer & C. Bell (Eds.), *Handbook of research on teaching* (6th ed.). American Educational Research Association.
- Pennycook, A. (2021). *Critical applied linguistics: A critical introduction* (2nd ed.). Routledge.
- Philippine Health Research Ethics Board. (2022). *National ethical guidelines for research involving human participants*. Philippine Council for Health Research and Development. https://www.pchrd.dost.gov.ph/wp-content/uploads/2023/05/2022-NEGRIHP_Official-Gazatte_Ver-5-1.pdf
- Philippine Statistics Authority. (2021). *2020 Census of Population and Housing (2020 CPH): Statistical tables*. <https://psa.gov.ph>
- Philippine Statistics Authority. (2023). *Ethnicity in the Philippines (2020 Census of Population and Housing)*. <https://psa.gov.ph>
- Phillipson, R. (2021). Introduction to the concept of language imperialism. *Bulletin of Chelyabinsk State University*, 4, 143–151. <https://doi.org/10.47475/1994-2796-2021-10420>
- Phillipson, R. (2022). *Linguistic imperialism continued*. Routledge.
- Qiao, P., Yuan, Z., & Li, S. (2025). Integrating Indigenous knowledge systems into modern pedagogy: A systematic review of teacher training programs. *International Journal of Scientific Research in Humanities and Social Sciences*, 3(1), 45–62.
- Republic Act No. 10173. (2012). *An act protecting individual personal information in information and communications systems in the government and the private sector, creating for this purpose a National Privacy Commission, and for other purposes [Data Privacy Act of 2012]*. Official Gazette of the Republic of the Philippines. <https://www.officialgazette.gov.ph/2012/08/15/republic-act-no-10173/>
- Republic Act No. 10533. (2013). *An act enhancing the Philippine basic education system by strengthening its curriculum and increasing the number of years for basic education, appropriating funds therefor and for other purposes [Enhanced Basic Education Act of 2013]*. Official Gazette of the Republic of the Philippines. <https://www.officialgazette.gov.ph>
- Republic Act No. 8371. (1997). *An act to recognize, protect and promote the rights of Indigenous Cultural Communities/Indigenous Peoples, creating a National Commission on Indigenous Peoples, establishing implementing mechanisms, appropriating funds therefor, and for other purposes [The Indigenous Peoples' Rights Act of 1997]*. Official Gazette of the Republic of the Philippines. <https://www.officialgazette.gov.ph>
- Republic of the Philippines. (1987). *The 1987 Constitution of the Republic of the Philippines*. Official Gazette of the Republic of the Philippines. <https://www.officialgazette.gov.ph>
- Reyes, A. C., & Datar, M. S. (2023). The implementation of Indigenous Peoples Education (IPEd) program: Towards a proposed plan of action. *Asia Pacific Journal of Advanced Education and Technology*, 5(1), 13–24.
- Rosa, J., & Flores, N. (2023). Rethinking language barriers and social justice from a raciolinguistic perspective. *Dædalus*, 152(3), 99–112. https://doi.org/10.1162/daed_a_02020
- Rose, H., & McKinley, J. (Eds.). (2022). *Global Englishes for language teaching*. Cambridge University Press.
- Saunders, M., Mercer, S., & Gkonou, C. (2023). *Teacher agency and wellbeing in the multilingual classroom*. Multilingual Matters.
- Second Congressional Commission on Education. (2024). *Miseducation: The failed system of Philippine education (EDCOM II Year One Report)*. Second Congressional Commission on Education. <https://edcom2.gov.ph/media/2024/02/EDCOM-II-Year-One-Report-PDF-022924.pdf>
- Second Congressional Commission on Education. (2025). *Fixing the foundations: A matter of national survival (EDCOM II Year Two Report)*. Second Congressional Commission on Education.
- Separa, L. A. C., Medina, R. J. S., & Alisunurin, J. J. S. (2020). Challenges in the implementation of the mother tongue-based multilingual education (MTB-MLE) in the Philippines. *International Journal of Scientific & Technology Research*, 9(2), 3362–3368.
- Smith, L. T. (2021). *Decolonizing methodologies: Research and Indigenous peoples* (3rd ed.). Bloomsbury Publishing.
- Sultana, S. (2022). “I am who I am”: Identity, investment and empowerment of female students in a neoliberal university. *Linguistics and Education*, 69, Article 101031.
- Tai, K. W. H., & Wang, L. (2024). Mitigating ethnic minority students’ foreign language anxiety through co-learning in Chinese as an additional language classrooms: A transpositioning perspective. *System*, 127, Article 103496.
- Tai, K. W. H., & Wang, L. (2025). Exploring ethnic minority students’ perspectives on anxiety in Chinese as an additional language classrooms: An interpretative phenomenological analysis. *Journal of Multilingual and Multicultural Development*. <https://doi.org/10.1080/01434632.2024.2368053>
- Teimouri, Y., Plonsky, L., & Tabandeh, F. (2022). L2 grit, emotions, and achievement: A structural equation modeling approach. *Applied Linguistics Review*, 13(5), 785–812.

- Tuazon, J. B., & Balilla, V. S. (2021). Implementation of Indigenous Peoples Education (IPEd) program in selected public elementary schools in Central Luzon, Philippines. *International Journal of Humanities and Education Development*, 3(4), 1–15.
- Tuck, E., & Yang, K. W. (2021). *Indigenous and decolonizing studies in education: Mapping the field*. Routledge.
- Tupas, R. (2022). The coloniality of native speakerism. *Asian Englishes*, 24(2), 147–159. <https://doi.org/10.1080/13488678.2022.2056797>
- Tupas, R. (2023a). Decolonizing (World) Englishes. In *The Bloomsbury handbook of World Englishes*. Bloomsbury Academic.
- Tupas, R. (2023b). Ideologies underlying language policy and planning in the Philippines. *Humanities and Social Sciences Communications*.
- Tupas, R., & Liddicoat, A. J. (2022). *The unequal production of knowledge in applied linguistics*. Routledge.
- Tupas, R., & Martin, I. P. (2022). The sociolinguistics of Philippine English. In R. Tupas (Ed.), *Unequal Englishes: The politics of Englishes today* (2nd ed.). Routledge.
- Tupas, R., & Metila, R. (2023). Language, class, and coloniality in medium of instruction projects in the Philippines. In *Policies, politics, and ideologies of English-medium instruction in Asian universities*. Springer.
- UNESCO. (2020). *Education for sustainable development: A roadmap*. <https://www.unesco.org>
- UNESCO. (2022). *World atlas of languages: Global status of linguistic diversity*. UNESCO.
- UNESCO. (2023a). *Education in a multilingual world: Updated position paper*. UNESCO Digital Library.
- UNESCO. (2023b). *Global education monitoring report 2023: Technology in education—A tool on whose terms?* UNESCO. <https://doi.org/10.54676/UZQV8501>
- UNESCO. (2023c). *The mother tongue-based multilingual education (MTB-MLE) policy: A global overview*. <https://www.unesco.org>
- UNICEF. (2024). *UNICEF Philippines annual report 2024*. UNICEF Philippines.
- United Nations. (2015). *Transforming our world: The 2030 agenda for sustainable development*. <https://sdgs.un.org/2030agenda>
- United Nations Department of Economic and Social Affairs. (2021). *State of the world's Indigenous peoples: Rights to lands, territories and resources* (Vol. 5). United Nations. <https://social.desa.un.org/publications/state-of-the-worlds-indigenous-peoples-volume-v-rights-to-lands-territories-and>
- United Nations General Assembly. (2007). *United Nations declaration on the rights of Indigenous peoples* (Resolution A/RES/61/295). United Nations. https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf
- van Manen, M. (2023). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing* (2nd ed.). Routledge.
- Velasco, J. L. (2025). Indigenous Filipino students' academic adjustment, challenges, and coping strategies in higher education: A qualitative inquiry. *Journal of International and Public Affairs*, 9(1), 45–62.
- Watson, B. (2021). *Equity in language programs: Revitalizing Indigenous languages in secondary school in Anchorage, Alaska* [Doctoral dissertation, University of San Francisco]. USF Repository.
- Wei, L. (2022). Foreword: Translanguaging LPP. *Asian-Pacific Journal of Second and Foreign Language Education*, 7(1), 1–4.
- World Bank. (2023). *No data, no story: Indigenous peoples in the Philippines*. World Bank Open Knowledge Repository.
- World Bank. (2025). *Digital pathways for education: Enabling greater impact for all*. World Bank Publications.
- World Health Organization. (2022). *World mental health report: Transforming mental health for all*. WHO IRIS.
- Wu, C., Tian, X., & Jin, H. (2024). The moderating effect of school culture on Indigenous language attitudes: An empirical analysis of linguistic alienation. *Journal of Multicultural Education*, 18(2), 201–218.