

Laying-down the foundation of localized and contextualized teaching in Nagcarlan District, Laguna, Philippines

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Abstract

Ever since the promulgation of the Enhanced Basic Education Act (R.A. 10533), the curriculum in Philippine setting has always been emphasizing the localization and contextualization of teaching (Section 5.d.). Lots of studies have been done to realize this mandate into different localities but none yet in DepEd Nagcarlan. This study focused on laying down the foundation for localized and contextualized teaching in Nagcarlan, Laguna, Philippines. Seven master teachers responded to the call of being the participants for this qualitative research. Nagcarlan profiles were inquired of them, plus the localization and contextualization strategy that can be implemented based on the five main aspects (Filipino values, sources of income and business establishment, tradition and beliefs, products and specialties, and current issues and other pertinent data). Seven themes turned into foundations were developed: (1) Nagcarlan values family, eternal debt of gratitude, social acceptance, social mobility, benefactor-hero complex and closeness to God; (2) Farming, commodity stores, bakeries, resorts, restaurants, nature tours and transportation services are the primary sources of income; (3) Beliefs and traditions hold Nagcarleños together as history unfolds, festivities continue to be celebrated, and virtues are handed down to present generation; (4) Highlands produce crops and vegetables while lowlands produce bakes, pastries and candies; (5) Nagcarlan, having a growing economy has positive reports in demographics and poverty index, but unavoidably has problems to watch for as part of advancement; (6) Localization in teaching can be realized by replacing distant materials or concepts to the ones available in the immediate environment; and (7) Contextualization in teaching can be realized by designing activities that meets the needed requirement of the curriculum while using the issues, needs and concerns of the Nagcarleños. Recommendations to teachers, school heads, higher officials, and future researchers were laid down at the end of the study.

Keywords: localization; conceptualization; education; teaching; learning

1. Introduction and Rationale

Taylor (2004) defined localization as “freedom for schools or local education authorities to adapt this curriculum to local conditions”. It is relating the content of the curriculum and the processes of teaching and learning to the local environment. For any educational curriculum to succeed, no matter how careful the crafting of it and no matter how professionals labored in coming up with a set of topics and competencies to be delivered to the intended key stage of learning, if it is not localized and conceptualized in its delivery, it may still fail in obtaining the intended result.

The Department of Education, Nagcarlan District of Laguna, Philippines is just one of the 24 districts in the Division of Laguna. The district has a rich history to tell. The municipality of Nagcarlan is a second-class municipality in the province of Laguna, Philippines. It is composed of 52 barangays and its

current Mayor is Elmor V. Vita. According to 2020 census, it has a population of 64, 866. With this population, there are around 16, 000 learners enrolled in basic education. Being the third district in Laguna, its poverty incidence is declared to be at 2.37% in the year 2018. Nagcarlan has a clean, flowing rivers, gushy waterfalls, calm lakes, majestic mountains, restaurant with affordable dishes, vacation resorts and packages. Nagcarlan's best-known attraction is Nagcarlan Underground Cemetery. It is one of the most important cemeteries in the Philippines which has been declared as a National Historical Landmark. The oldest tomb is dated 1887 while the last interment was in 1982 when it was formally declared as National Historical landmark. Nagcarlan is also now Little Vegetable Salad Bowl in Laguna, Philippines.

With the modernization even in remote areas of the Philippines, localization and contextualization needs to be laid down as foundation that most teachers can use as guide in preparing lessons. What are some of the materials and resources that are available in the town of Nagcarlan? How can teachers utilize them at a maximum to ensure quality delivery of competencies? What are the best activities that can be provide to learners to ensure contextualization and thereby make learning practical and application to everyday living of the learners in Nagcarlan? These are the issues that this basis research has tried to dealt with.

2. Literature Review

According to Mouraz and Leite (2013), contextualization is a prerequisite in addressing the content and organization of activities to be undertaken in the classroom. Students' engagement in their schoolwork increases significantly when they are taught, why they are learning the concepts and how those concepts can be used in real-world contexts (Center for Occupational Research and Development, 2012). According to Lee and Yee-Sakamoto (2012), cultural contextualize education motivates students to know more about their cultural heritage in order to appreciate and understand other cultural heritage.

The study made by Garin, et. al. (2017) highlights the use of contextualized and localized teaching in Basic Statistics. Thirty-four students were exposed to contextualized and localized teaching, being the experimental group, while 30 students were exposed to only contextualized teaching, being the controlled group. It was found out that the performance of the experimental group was significantly different to the performance of the control group on the empirical probability, but they were not significantly different on the theoretical probability. The finding indicates that the use of indigenous data in teaching statistics along empirical probability is an effective teaching and learning strategy.

Localization and contextualization are two concepts that are usually being confused with each other. They are not totally different but has distinction that separates one from another, and at the same time compliments each other. Localization according to Llaneta (2022) "pertains to the adaptation of the contents of the curriculum and method or process of teaching to the educational clientele in a certain place or locality... to consider the background of the community and the culture of the people living there." Contextualization, on the other hand, pertains to

"the presentation of the lessons among the learners in such a way that it will touch and adapt to their current situation, to their environment and to their available resources. This shows the flexibility of teaching for it ensures the appropriateness of the lessons and instructions to a certain group of learners. Contextualization considered as one of the useful trends in today's generation for it promotes inclusiveness and respect for the nature of the people in the community."

In the study made by Policarpio (2018) entitled "Teaching Grammar Using Localized Instructional Materials among Multilingual Learners Conference Paper", she explored on the effectiveness of localization in teaching. The results showed that the performance of the experimental group using localized instructional materials was significantly better than the performance of the control group using traditional instructional materials. The finding revealed that the use of localized instructional materials in teaching grammar is indeed

more effective.

Qualitative research was conducted by Laeen, et. al. (2019) with regards to teachers' perception on localization in social studies class. The findings show that the current performance of students end up in lack of incentive, leaving school, shallow learning, the inefficiency of current performance of teachers, interruptions in communication, One-way interaction, and the challenges of localization is denial of the cultural diversity of politicians, non-native content (centralized knowledge), Lack of in-service courses, the time challenge, recruiting non-native teachers, the lack of comprehensive studies of sub-cultivated areas, immigration, executive challenge, School space and lack of a template from native syllables, and the consequences of localization for teachers is contentment of teaching, Creating and improving communication and promoting native culture, and the consequences of localizing for students is: protecting from native culture, Creating a motivation to learn and absorb and stay in the classroom and school.

According to Sharma (2014), learning becomes meaningful when it is transferred from one context to another. Learners' knowledge should be connected with the phenomena of where and how they are living. To make learning effective, knowledge must be contextualized with the prior understanding of the learners. Teachers as the facilitator can play the role of a catalyst to evoke the past memories of the learners and help to connect the present in their practical skills. Such types of previous knowledge now have to link with the real world.

Evidence shows that the localization of curricula makes students' academic progress and individual development (Mulla and Adib, 2017). In the research of Tulgar (2018), the interaction between teachers' education and its coordination with the mother tongue and intercultural interactions to preserve learners' local culture have been emphasized.

Alismail (2016) believed that culture-based education promotes and improves learning and develops students' cultural perspective. According to Demir and Yurdakul (2015), culture-based programs reduced racial and cultural prejudices.

Dioneda (2019) conducted a study on localization and contextualization in teaching Biology to Grade 7 students. Findings revealed that posttest performances of both sections were significantly different. Teachers in any subject area should try to integrate localization and contextualization in teaching because it shows a positive effect as regards to the performance and motivation of students towards the lessons.

All the above-mentioned readings shed light in to the importance of localization and contextualization of teaching, thereby providing basis of supporting findings that came out of the exploration in this study.

2.1. Research Questions

This study focused on laying down basic foundations in providing localized and contextualized teaching to learners of DepEd Nagcarlan District, Laguna, Philippines.

Specifically, it sought to answer the following questions:

1. What is the profile of Nagcarlan District as to the following aspects?
 - a. Filipino values permeating in the locality
 - b. Main sources of income or business establishment in the locality
 - c. Prominent traditions that Nagcarlan hold for many years
 - d. Products or specialties in Nagcarlan
 - e. Current issues, needs or interests in Nagcarlan
2. How can teachers introduce localized teaching (i.e. maximizing the materials and resources in the immediate locality) in their specific subjects in terms of the five aspects mentioned above?

3. How can teachers introduce contextualized teaching (i.e. activities that will develop learners' skills and apply their learning) in their specific subjects in terms of the five aspects mentioned above?

2.2. Scope and Limitation

The suggested materials, resources, activities, projects, and list of issues, needs and interests that was laid down in this study as basic foundation for having localized and contextualized teaching were based from the online survey conducted to master teachers (school head, in case the school has no item for master teacher) of public elementary and high schools in Nagcarlan. With 19 public elementary schools and 6 public high schools (5 of which offer Senior High School), the suggested localization and contextualization teaching strategies were presented here to guide teachers and educations for this school year and even in the coming school years.

3. Research Methodology

3.1. Sampling

Presented here are the public schools in the District of Nagcarlan whose master teacher/s responded positively to be the participants of this study by answering an online survey. A total of 7 participants became part of this study, thereby laying down the foundation for localized and contextualized teaching.

Basic Education Schools	Name of School	Number of Participants (Master Teacher)
Elementary Schools	Labangan Elementary School	1
	Sinipian Elementary School	2
High School	Talangan Integrated National High School	4
Total		7

3.2. Data Collection

The link of online survey through Google Form was shared to the participants, inquiring them about the profile of Nagcarlan District. This profile may be a reflection of the immediate environment of the school and contained the following aspects: (1) Filipino values permeating in the locality, (2) Main sources of income of the people and business establishments, (3) Prominent traditions that Nagcarlan hold for many years, (4) Products or specialties in Nagcarlan, and (5) current issues, needs or interests in Nagcarlan. The second part of the online survey inquired about the suggested localization strategy that a teacher can do to maximize teaching and learning in the locality of Nagcarlan. This was using the information they have provided in the first part of the survey. The third part was on the aspect of contextualization, inquiring the respondents about the activities that can be implemented to capture the immediate environment of the learner in their acquisition of the competency.

3.3. Ethical Issues

To ensure proper treatment of the participants and of the data as well, the following actions were taken:

1. Indorsement from the Public Schools District Supervisor of DepEd Nagcarlan that signifies her permission to conduct the study in the district. The PSDS being the lead proponent of the study made it sure that the study follows guidelines from the Division Research Management of Laguna.
2. Voluntary participation was the approach as the Google form was distributed to elementary and high school master teachers (or school heads if the school has no item for master teacher) and they were free to choose whether to participate or not.
3. Information obtained using Google Form was kept secured, not divulging personal information from the participants, but only the responses to qualitative questions.
4. Acknowledgement of the participants were done both in the submitted terminal report to the Division Office and to the full paper international publication.

3.4. Data Analysis

Qualitative data gathered from online survey were harvested, sorted as to question item, and were treated with Word Cloud Generator. Words that are frequently appearing were analyzed as to their connection to ideas and their association with other words. Word Clouds were generated in connection to frequently appearing words from the responses obtained to every questions. With the Word Clouds, themes were developed that represent patterns of thoughts and ideas regarding the topic being investigated.

4. Discussion of Results

4.1. Filipino Values in Nagcarlan

To answer the first question on this study, “What is the profile of Nagcarlan District as to the Filipino values permeating in the locality?”, the representative responses are as follows:

* Participant 1

“Nagcarlangin are very hospitable in terms of caring not only their relatives but also other people. Cooperation or bayanihan is still in our minds and heart.”

* Participant 2

“Bayanihan, civic unity and cooperation to each other is the most popular values being promoted in our community.”

* Participant 4

“Nagcarlaños exhibit strong Christianity as seen every Sunday in San Bartoleme Church even during pandemic .We believed in the power of fervent prayer. Even when lots of strong typhoon destroy our crops (lansones and rambutan), we keep on praying and working hard to continue living.”

* Participant 5

“[Our] pupils are very kind and cooperative. They are also hospitable whenever we have visitors in our school.”

* Participant 6

“Close family ties among family members and valuing education for their children are the ones being nurtured in Nagcarlan.”

* Participant 7

“The Filipino values permeating in Nagcarlan district are flexibility and adaptability. These 2 Filipino values are not only possessed by teachers in our district but by all Filipinos as well. Being a teacher, we need to be flexible in all aspects especially in teaching-learning process, and we can easily adapt with all the changes happening in education system.”

Nagcarlan values family in a strongest sense. It is a basic means of survival for them, both immediate and extended. The family is the most important social structure of any society. It is not surprising that the concern most often expressed by young people is who they will marry. The choice of the lifetime marriage partner is certainly the most important decision a person can make. Every family is unique, with each marriage partner bringing experiences and values from his or her own family. Unfortunately, there is no such thing as a perfect marriage, a “marriage made in heaven.” There are, however, biblical principles that, if followed, will help each family to be all that God intended it to be. First is the foundation of love. The true test of love is laying down rights and demands on others in everyday situations. Love is proven, not just by the words being spoken, but also by actions. Second is the foundation of respect. Family members in Nagcarlan show respect for each other, even when there is disagreement on a particular matter. This is where healthy communication plays an important role. If a person offends in any way, he needs to quickly ask for forgiveness. Third is the foundation of commitment. No matter what happens, commitment is necessary for a family to survive. There are many contemporary societies that tell us if the marriage is not working, just get a divorce. But divorce is not the permeating solution in Nagcarlan.

Debt inside (“utang na loob”) is an eternal debt of gratitude, and one of the values in Nagcarlan. It is the value of reciprocity which is unending. To forget what others have done to someone is in itself ingratitude. This Nagcarlan value is seen in the learners returning to school after several years to thank the teachers who nurtured them, donating school needs, or providing assistance during Brigada Eskwela.

Social acceptance has different facets. First is “pakikisama” which is smooth interpersonal relationship. It is the value of trying to get along smoothly/well with others. Sometimes it is seen as softening negative facts, like trying to say “Maybe” or “I’ll try it”. “Pakikisama” can be seen as the partner of “bayahinan”, the expression of collaborative effort to signify camaraderie, unity, and community bond. Second is “hiya” which is literally translated as shame. Even if two persons dislike each other, they avoid putting each other in public embarrassment. Third is “barkada” which is the peer group. Nagcarlan folks are always group oriented. At some degree, they tend to maintain the status quo and discourages the pursuit of individual excellence. They want to go hand-in-hand, and want to grow together with others, not leaving others behind. This is seen even in education system with the concept of EFA (education for all) and no-student-left-behind culture. That is why there are different interventions done just to help learners grow and advance in the next stage.

Nagcarleños have the concept of social mobility which is the aspirations to improve one’s economic and social standing. Their motivation for this value comes in two forms – (a) deep sense of loyalty and debt toward family (nepotism) and (b) desire to get out of “low class” (manual, blue collar) work and get into “high class” (white collar) work.

Benefactor-hero complex is another value of Nagcarleños. It is the desire to be somebody someday to prove something to family, relatives or community, and the primary example for this is by donation. This value has feature of having the person’s fame is offered as the glory of the group. When a learner succeeded in his career, the school where he came from if being well-known because that student is their product.

And last, but definitely not the least Nagcarleño value is closeness to God. People in Nagcarlan is very God-conscious. Nagcarleños’ attitude toward God is seen in five different facets – (a) God is conceived of usually as a distant third person “He”, (b) God is thought of as no more than Fate, (c) God serves as a last resort, generally, (d) God sometimes become some kind of opiate or a way of explaining away a hopeless situation, for some people in the District, and (e) God is merciful to the good.

The first theme which pertains to the Filipino values in Nagcarlan is thus laid down here:

First Theme – Filipino Values

Nagcarlan values family, eternal debt of gratitude, social acceptance,
social mobility, benefactor-hero complex and closeness to God.

4.2. Sources of Income and Business Establishments in Nagcarlan

To answer the first question on this study, “What is the profile of Nagcarlan District as to the main sources of income or business establishment in the locality?”, the representative responses are as follows:

* Participant 1

“Mostly agriculture in the upland area, while here in poblacion are mostly businesses and resort owner.”

* Participant 2

“Planting different kinds of vegetables are main sources of income in our community, some are working in the office, others are establishing small business like buy and sell different kind of goods.”

* Participant 3

“The school was located in a corner with few sari-sari store. But there our different business establishments once you go outside, near the highway.”

* Participant 4

“Farming is one of the main source of living in Nagcarlan since the soil in our area is good for planting different vegetables. We have lots of bakery and sweet products here which give work to many women in our area such as "magbabalot".”

* Participant 5

“Barangay Sinipian, Nagcarlan has many resorts like Villa Lorenza and Lorenza Resort as source of income. Additional to this is the anthurium flowers as product in our barangay.”

* Participant 6

“Most earnings are from farming and others have work outside the locality.”

* Participant 7

“Resorts and vegetable plantation are the main source of income, since we are blessed with good climate and natural resources. Nagcarlan is surrounded with natural resources, Nagcarleños are fond of building resorts and planting vegetables and other trees to protect the environment.”

Two major areas can be considered in Nagcarlan in the aspect of sources of income – one is the Poblacion or town proper, and the highlands. The town proper has different business establishments for trade, buying and selling, acquisition of people’s basic needs and commodities, and many different transactions needed in a growing community. The highlands, and even in some part of lowlands, are busy in farming activities, supplying fresh vegetables in their market and even in nearby towns and cities. Scattered in different barangays (small communities) are bakeries, resorts and restaurants. From big bakeries, residences are having day’s work of packing of baked goodies. In local terminology, this task is called “pagbabalot, or “magbabalot” (the first is the process itself, while the latter is what they call for the worker). Nagcarlan is known for clean-flowing rivers, gushing water falls, calm lakes, and lush hills and mountains. That is why tourism is active in the town of Nagcarlan. There is the little known Bunga Falls which is a favorite gateway among the locals. The backroads going to Calauan (a nearby town) is a ready access to Yambo Lake, another tourist spot. There are several “baby” mountains which can be climbed with the assistance of tour guides. When tourists had their stomach emptied after several hours of sight-seeing, there are many restaurants

offering delicious food. These restaurants are even being visited by people in nearby towns because Nagcarlan offers not just luscious delicacy but also a welcoming ambience for a relaxing family or office treat. Another interesting attraction is the San Bartolome Apostol Church. This tourist attraction for spiritual retreat was built by Franciscans in the 18th century. TV actress and host Anne Curtis had most of the scene in Kumpanerang Kuba shot here in this chapel, and parish officials allow people to visit the top-most part of the chapel to be visited by tourist. But the most interesting among these attractions in Nagcarlan is the Underground Cemetery. This is one-of-a-kind cemetery in the Philippines with 240 niches located at the upper-ground and 36 niches at the lower-ground beneath the chapel compound. Not only that old people buried elite Katipunero's here but also, they use this place as a secret meeting place during the revolution. To date, that last interment in this place happened in the year 1982. Aside from these attractions and sources of income, many residents are gaining income by driving passenger jeepney or tricycle. Students, office and company workers are the usual passengers, and this day-job assist many in going to places, especially that some people are coming from highlands and need to go to place of work or school in lowland, or they need to go to nearby towns where they work or get commodities.

The second theme which pertains to the sources of income and business establishments in Nagcarlan is thus laid down here:

Second Theme – Sources of Income and Business Establishment

Farming, commodity stores, bakeries, resorts, restaurants, nature tours and transportation services are the primary sources of income in Nagcarlan.

4.3. Tradition and Beliefs in Nagcarlan

To answer the first question on this study, “What is the profile of Nagcarlan District as to the prominent traditions that Nagcarlan holds for many years?”, the representative responses are as follows:

* Participant 1

“Fiesta and under religious activity.”

* Participant 2

“Cultural heritage is an expression of the ways of living developed by a community and passed on from generation to generation including customs and practices. Tradition is a way families hand down information beliefs and customs from one generation to the next. Many of our family celebrations become traditions as we observe holidays.”

* Participant 3

“People in Nagcarlan uphold on in a tradition of being a good person and respecting others.”

* Participant 4

“Anakalang festival is used to be celebrated during the month of October coinciding with the peak of lanzones harvest. But because of typhoon Melonyo ang Glenda that destroyed lots of lanzones plants, the excitement of the celebration of the festival dies down.”

* Participant 5

“Nagcarlan is always celebrating annually its Anakalang Festival. Nagcarleños are also celebrating fiesta annually.”

* Participant 6

“Town fiesta.”

* Participant 7

“Filipino hospitality and bayanihan are still being practiced especially the barrio people. I think that's a special gift from us all.”

Two legends are popular in Nagcarlan as the history unfolds up to this day. With these two legends, one continues to spread as a belief and a mystery, and the other legend is being held as an annual tradition.

The first legend is about the secret underground tunnel. The first chapel in Nagcarlan was built in 1583 under the chaplaincy of its first priest Father Tomas de Miranda. This chapel was dedicated to Saint Bartholomew. It was built from light materials such as nipa and wood. Under the expanded chapel, Father Vicente Velloc supervised the establishment of a cemetery. It has the upper ground and the lower ground part. The original plan was for the upper part of the cemetery as the resting place for the people of the town, while the underground would only house remains of Spanish friars and prominent people. A chapel was also built in the underground part of the cemetery for holding funeral masses. With this underground cemetery with chapel in it comes the legend that it has a secret tunnel that leads to a treasure. The legend is popularly called “The Hidden Tunnel of the Nagcarlan Underground Cemetery” while the treasure is known as “The Jewel of Nagcarlan”. Up to this date, it is believed that anyone who could find the hidden tunnel will find the jewel of Nagcarlan. It is also believed that this tunnel leads to the summit of the legendary summit of Mount Banahaw.

But more famous than “The Hidden Tunnel of Nagcarlan Underground Cemetery” is the story where the town got its name. The story is being spread as coming from the native woman of the town named Ana Kalang or Ana Panalangin. She is not just a rich person but also a philanthropist who help people in need. She is described as wearing salakot (a native head gear) and holding cane. One time, Spaniards came to visit her house and noticed from the window branches of tree swaying and hitting one another. The Spaniards inquired and Ana Kalang said “Nagkakalang sila”, which literally means “they are hitting one another”, or someone from outside was hitting the branches with a wedge, as the word “kalang” means “wedge”. The Spaniards repeatedly said the phrase until the place came to be known as Nagcarlan. This legend is turned in to regular festivity called Anakalang Festival which is generally celebrated on the month of October, and was just halted recently because of the storms hitting the country. This is also in time with lanzones festival. This tree is one of the most being grown in the place until such a time when storm Milenyo and Glenda hit the country and majority of the plantations were devastated.

Different practices of the townsfolk that came to be part of tradition are hospitality, bayanihan and respect for elders. Nagcarleños are well-known for their warmth welcome to visitors, both natives and foreigner. Their doors are open for those seeking temporary shelter, or just passing by to inquire of direction. Bayanihan or collaborative effort is being practiced especially on highlands where there are less equipment and tasks that would requirement manual work. People enjoy long life in Nagcarlan because of its good climate and the fresh vegetables being harvested in its own fertile soil. Elders in most household still live with their immediate family and the young ones take care of them. Respect for elderlies is one of the virtues of the Nagcarleños that would stay from generation to generation.

The third theme which pertains to the tradition and beliefs in Nagcarlan is thus laid down here:

Third Theme – Tradition and Beliefs

Beliefs and traditions hold Nagcarleños together as history unfolds, festivities continue to be celebrated, and virtues are handed down to present generation.

4.4. Products and Specialties in Nagcarlan

To answer the first question on this study, “What is the profile of Nagcarlan District as to the products or specialties of Nagcarlan?”, the representative responses are as follows:

* Participant 1

“Because our place in Nagcarlan are rich fertile soil, we in the upland area have products which are mostly vegetables. But in the town proper, the products are mostly candies and bread.”

* Participant 2

“Products or specialties in Nagcarlan are banana chips, espasol, sampaloc candies and yema.”

* Participant 3

“In Nagcarlan, we have special delicacies like espasol, nata de coco etc.”

* Participant 4

“Espasol and painono are one of the famous delicacies of Nagcarlan. They are always in the pasalubong list of our visitors.”

* Participant 5

“Barangay Sinipian have many "kalamay" specialties. These are tikoy, rice cakes and maruya which are very sweet and delicious.”

* Participant 6

“The main products are espasol, cassava chips, banana chips and shing-aling.”

* Participant 7

“Vegetables and candy/chips are the products or specialties in our community.”

In the highlands, because of fertile soil, the main products are vegetables – cabbage, string-beans, sooo, tomato, garlic, onion, cauliflower, papaya and fiddlehead fern (pako). In lowlands and in the town-proper, because of many bakeries, the main products are bread and sweets. For bread, the most famous is pianono. Cookies such as paborita, biscocho and uraro are being sought by travelers as goodies for their loved ones when they return back in their hometown. Sweets that are by-products of root crops like cassava, banana chips and maruya are also being packed in Nagcarlan. Shing-a-ling which is mainly made from corn starch is one of the favorites of movie fanatics as they munch this with cola. Products from rice like kalamay and tikoy are also being promoted in Nagcarlan. Other sweets and candies which are loved by tourists are espasol, tamarind candy, nata-de-coco, yema, , When different storms has not yet hit the town of Nagcarlan, lanzones is one of the fruits that is being sold and delivered even to different towns nearby.

The fourth theme which pertains to the tradition and beliefs in Nagcarlan is thus laid down here:

Fourth Theme – Products and Specialties

Highlands produce crops and vegetables while lowlands produce bakes, pastries and candies, both of which are being enjoyed by locals, tourists and visitors.

4.5. Current Issues and other Pertinent Data of Nagcarlan

To answer the first question on this study, “What is the profile of Nagcarlan District as to the current issues, needs or interests?”, the representative responses are as follows:

* Participant 1

“The issues at present are the source of water and flies.”

* Participant 2

“Nagcarlan officially is a 2nd class municipality in the province of Laguna.”

* Participant 3

“Nagcarlan is a peaceful community. People here are obedient so there is no certain issue as far as I know.”

* Participant 4

“Garbage problem like in other places is one of the issues in the Municipality of Nagcarlan. They don't have fixed schedules in most barangay in the collection of garbage.”

* Participant 5

“TUPAD workers that helped the school in “Gulayan sa Paaralan” really helped a lot in the school. Super thanks for this great municipal project.”

* Participant 6

“Learners are lacking the skills in reading, writing, and numeracy as compared to the current grade levels in other places.”

* Participant 7

“The current issue in our community is the establishment of landing point as tourist spot. Too many people are always in the street shouting.”

Lots of good things can be said about the present status of Nagcarlan. It is considered a second-class municipality in the province of Laguna, having a growing economy and decreasing rate of poverty. Nagcarlan is accessible from different towns near it like Liliw, Rizal, Majayjay, Magdalena, Calauan and Luisiana. This list of towns include cities like San Pablo, Tayabas, Calamba, Tanauan, Lucena and Lipa, and this includes the national capital region, Metro Manila. The poverty incidence (PI) index from 2015 (5.6%) to 2018 (2.37%) according to Philippine Statistics Authority (PSA) shows a dramatic decrease of 3.23% of the total population which are below the poverty line. This poverty incidence index is based on the per capita income/expenditure, and a 2.37% indicates percentage of families/individuals which is below the average per capita income/expenditure of the entire population of Nagcarlan. The demographics or population increase from 2015 (1.04%) to 2020 (0.56%) shows a good report, too, because it implies an increase awareness in family planning among the households of Nagcarlan. This can be attributed to the population education (PopEd) being spearheaded by the Department of Education. Project TUPAD which was initiated by the local government has its good report of being of great assistance to schools especially to the “Gulayan sa Paaralan.”

With the total 52 barangays comprising the town of Nagcarlan, problems cannot really escape from the eyes of the residence, as is maybe the case even in first class municipality. Source of water supply is one of the present issues as the government tries to privatize the operation of water agency. The promulgating flies from communities herding domesticated animals and raising poultries are being raised to public officials for long term solutions. Garbage collection is also one of the problems in some communities in Nagcarlan as the place of dumping might already be filled with dumps, or there is a problem of scheduling of trucks that will collect garbage. In a certain level, the establishment of tourist spot like “Landing Point” is causing disturbance to peace, silence and security to nearby houses and community. In education sector, reading, writing and numeracy skill became low due to the implementation of distance learning this last two years of pandemic.

The fifth theme which pertains to current issues and other pertinent data in Nagcarlan is thus laid down here:

Fifth Theme – Current Issues and other Pertinent Data

Nagcarlan, having a growing economy has positive reports in demographics and poverty index, but unavoidably has problems to watch for as part of advancement.

4.6. Localization in Teaching – A Baseline Foundation for Nagcarlan District

To answer the first question on this study, “How can teachers introduce localized teaching (i.e. maximizing the materials and resources in the immediate locality) in their specific subjects in terms of the five aspects mentioned above?”, the representative responses are as follows:

* Participant 2

“Strategies use to ensure students are learning having compassion and empathy, a secure and dependable structure, teaching active listening, embedding strategic instruction, and building collaborative relationships...The localization of the curriculum can allow learning to become more meaningful and relevant. Localization will involve the use of local materials both as the subject and object of instruction. The use of local materials and products is important to create a sense of belonging and emotional relationship between the people and the surrounding.”

* Participant 3

“Localized teaching can be applied by in an engagement part of the lesson, or in other sense, the application part. In those parts, I try to integrate lessons with aspects related to Nagcarlan, like in science 10 with a topic about alignment of Volcanoes, mountains and occurrence of earthquake epicenters. I use Mt. Banahaw and Cristobal as examples of geologic features that surround us.”

* Participant 4

“I can implement localized teaching by using products we have in our town in during experiment or discussion. I planned to use the current issue in discussing about global warming. In integrating values to my subject, I incorporate people’s hardship and faithfulness to God to our fellow Nagcarleños.”

* Participant 5

“Through the different localized materials or place, I always use those resorts as example of beautiful sceneries in teaching AP subject. I also use in Math subject the process of getting the area of specified body of water. Parts of Anthurium flowers are used as visualization in counting for grade 2-3 pupils.”

* Participant 6

“First thing is to know the background of the learners, how they learn and their interests. Upon knowing this, their experiences can be used to localized the lessons and create similar situations in real-life. Using available materials at home can also help the learning process more realistic and relatable especially in lessons involving mixtures. Parents can take part in intervention programs by providing support to their children.”

* Participant 7

“As Math teacher, I am implementing the localized materials I made as much as possible in priming, development of the lesson, and application (word problems). I integrate the localized materials in my teaching. And I also make activity sheets, brochure and PowerPoint using the 2C, 2I & 1R approach.”

As the concept of localization focuses on the use of localized or indigenous materials that are available on the immediate environment of the school, teachers in Nagcarlan should maximize the use of those materials available in Nagcarlan in their teaching episodes. It can be concrete things to be brought to class, pictures to show as springboard or part of the activity, or a concept to be included in the classroom discussion. They should replace foreign or non-local materials or objects so that the Nagcarlan learners can relate and be able to connect to the real world wherein they live. Here are some suggested replacement from the foreign or non-local materials or concepts to the ones available in Nagcarlan.

1. Use yema instead of Toblerone in teaching pyramids in Mathematics
2. Use anthurium flowers instead of sunflower when teaching pollination in Science

3. Use Mount Banahaw instead of Mount Everest in teaching Earth Science
4. Use Saint Bartolome Church instead of Sistine Chapel in teaching 21st Century Literature
5. Use “Legend of Hidden Treasure of Nagcarlan” instead of “Legend of Biag ni Lam-ang” in teaching Araling Panlipunan
6. Use “Nagcarlan Poverty Index” instead of “Third World Country Poverty” in teaching Economics
7. Use “lanzones” instead of “apples” in teaching counting in Mathematics
8. Use “banana chips” instead of “pili nuts” in teaching Technology and Livelihood Education
9. Use “benefactor-hero complex” (helping immediate family once succeeded in chosen career) instead of “foreign super-hero complex” (helping everybody in need when becomes successful) in teaching Edukasyon sa Pagpapahalaga
10. Use “restaurant and resort business” as examples instead of “coffee shop business” in Accountancy Business and Management
11. Use “Ana Kalang Festival” instead of “Moriones Festival” in teaching Araling Panlipunan
12. Use “Underground Cemetery” instead of “Banaue Rice Terraces” in teaching lakbay sanaysay in Filipino
13. Use “tricycle” or “jeepney” instead of “taxi” or “wheel borrow” in the introduction of wheel and axel in Science
14. Use “Bunga Falls” instead of “Pagsanjan Falls” in the study of body of water in Science
15. Use “Legend of Ana Kalang” or “Legend of Hidden Treasure of Nagcarlan” instead of "Aesop's Fable" as reading materials in English

The replacement can have unending list. The important thing is that learners gain the competency stated in the curriculum guide while at the same time the teachers use localized materials or concept so that learners can easily absorb the concept and enters into lifelong learning because they deal with objects that they know and can see in their immediate environment.

The sixth theme which pertains to localization in teaching in Nagcarlan is thus laid down here:

Sixth Theme – Localization in Teaching

Localization in teaching can be realized by replacing distant materials or concepts to the ones available in the immediate environment.

4.7. Contextualization in Teaching – A Baseline Foundation for Nagcarlan District

To answer the first question on this study, “How can teachers introduce contextualized teaching (i.e. activities that will develop learners’ skills and apply their learning) in their specific subjects in terms of the five aspects mentioned above?”, the representative responses are as follows:

* Participant 3

“In regards to this, I tried using contextualize teaching by integrating localized scenario, products, establishments in my lesson as examples or in application for the learners to relate in the lesson, but concepts remain and still adhere to the objective or the competencies, since this contextualization and localization was introduced to us specially in Science few years ago.”

* Participant 4

“I can implement contextualized teaching by providing activities related to Nagcarlan traditions, products and values. I plan to make LRM (learning resource materials) incorporating about our town. I will encourage my research students to use our local products such as lanzones and other crops in their research.”

* Participant 5

“Thru cooperative learning, the pupils can get the area of the swimming pools in our barangay. The pupils can also use places found in Nagcarlan in getting the perimeter and even the surface area. The anthurium flowers can be used in arts.”

* Participant 6

“In teaching Science, contextualized teaching can be applied by allowing learners to experience the concepts thru simple activities that will allow them to demonstrate the concepts. Activities can be done in group or individually. In designing activities, learners’ abilities and interests should be in utmost consideration. Activities need to be simple yet meaningful.”

* Participant 7

“So as with localized materials, contextualization can also be applied in some parts of the lesson depending upon the topics. Particular topic is problem solving. The situations that can be given are issues or concerns in Nagcarlan. In the Performance Task, I let the learners apply everything they learned.”

Conceptualization in teaching requires that the activities provided to the learners are in the sphere of the learners’ everyday lives, or in the context of the place where they are living. Now the question remains on how contextualization in teaching can be done in Nagcarlan as to the activities that can be introduced so that the curriculum can be absorbed by learners as part of their daily living and real world. Here are some suggested activities.

1. **Anchor Activities** – Tasks provided by the teacher to selected group of students as they advance in competency attainment, while other group of students are still being dealt to attain the previous competency. In Tech-Voc (Entrepreneurial class), some group of learners can be supervised in perfecting their espasol product, while others are already being guided into selling or promoting the product to gain profit. Yes.
2. **Centers** – This is a designed area in a classroom where learners can strengthen their competency by performing the task indicated on that portion of the room. This can be reading area, bulleting pockets, study table with instructional materials, designated nook for interactive computer task, or other fun-filled, manipulative activity designed to teach specific competency. In Mother Tongue-Based Multilingual Education (MTB-MLE), a classroom can have different portions where Nagcarlan language and concepts are posted with pictures and words, like Ana Kalang, “magbabalot”, “yema”, “sementeryo”, “kapilya”, and other prominent native words that describes Nagcarlan.
3. **Choice Boards** – This is a specialized board that targets competency at a different level. Learners are guided by the teacher in selecting specific task that are available in the choice boards. Learners cannot choose items which are still difficult for him, based on the assessment of the teacher, but can go back to recall concepts or review process. In Mathematics, teachers can design choice boards with increasing percentage tasks, making learners proceed in accordance with their attained skill. The level of difficulty might be based on the number of digits or the type of numbers that are included in the process. It can start with the concept of the percentage of poverty incidence index of Nagcarlan.
4. **Compacting** – This follows the concept of understanding by design (UBD) in which there is prior assessment to determine the needed activities that will suit the learners’ degree of knowledge or mastery of a certain topic. It has three parts – knowing what the learners do know, do not know, and what alternative activities can be given for those aspects that are already known to the learners. In teaching MAPEH, for the aspects that are already known to the learners, an alternative activity on the topic “Skill Related Fitness” can be a collage of picture while doing skills related fitness in one of the relaxing area in Nagcarlan like “Landing Point.”

5. **Flexible Grouping** – This is a type of grouping that may change from one session to another, as the teacher makes grouping based on learners' interest, experience, gender, strengths, weakness, learning style, multiple intelligence, and even emotional quotient. For the topic Statics and Probability, the teacher can make use the statistics about Nagcarlan like demographics for several years and distance of Nagcarlan from nearby towns computing mean and standard deviation. The task will be depending on the interest or the learner.
6. **Group Investigations** – Based on the interest of the learners, they are grouped to explore a certain issue in which the teacher's guide are being present all throughout the investigation. In Social Science, learners can be given task in interviewing citizens or authorities in Nagcarlan about certain issues regarding politics, water supply and education.
7. **Jigsaw and Reverse Jigsaw** – Members of different groups will be assigned to join members of other group wherein a specific topic or competency is being discussed in expert group, then members return to their home-base to relay to the original group the things they have learned or gained from the expert group. The reverse jigsaw is just done the other way around. From home-base (which is considered the expert group in this case), the members go to other members of the group and relay the specific skill they learned from home base. In Organization and Management, learners can be grouped and each one of them will be talking about one type of organization, wherein afterwards, the home-bases will be disintegrated to share things they've learned to other members of the group. This is the reverse-jigsaw. For the jigsaw, members from home-base will first be communing as expert groups, and afterwards, they will return to home-base to share the specific type of organization they've learned from expert group.
8. **Learning Contracts** – The teacher assigns learners to explore on a certain topic, and the learner, after research, careful investigation, interview and other ways of gaining information from the topic given to him, reports on the class to share what information he has collected. In Filipino sa Piling Larang, the teacher may assign a learner or group of learners in interviewing an alumnus from their school, prepare a brochure containing the bio-note of the alumnus, and share to the class the things they have discovered from the person, especially the challenges and success the interviewee faced.
9. **Stations** – Classroom is designed to have subdivisions where learners follow a path to perform the activity being assigned in every station. Through it, learners are proceeding with their own pace, but nonetheless, has certain goal in a given timeframe. In Physical Science, the classroom, including the porch or the aisle can be designed as small hiking ground with different stations where learners can gain competency about the structure of the earth and subsystems.
10. **Socratic Seminar** – This is a guided discussion wherein the teacher allows the learners, through guided questions and learners' directed queries different topics from literature, history, current events, issues, or hypothetical situations. In English for Academic and Professional Purposes, the teacher can make use of Project TUPAD report in Nagcarlan, distribute the materials to learners, and through Socratic seminar be able to digest the central idea contained in the selection.
11. **Tic-Tac-Toe** – Just like a game of tic-tac-toe, learners choose his own tasks from a 3 by 3 grid. He may want to choose tasks aligned horizontally, vertically or diagonally. In Understanding Society, Culture and Politics, the teacher can prepare Tic-Tac-Toe for the topic in conformity, deviance and social conformity in the town of Nagcarlan so that learners can have mastery of the terms and concept.
12. **Tiered Assignments** – The teacher prepares different level of tasks or assignment based on the readiness of the learners, and the teacher provides the next task if the learner has accomplished the former required task. In Practical Research 1, the teacher can make use of tiered assignment activity in coming-up with the final qualitative output in one of the current issues in Nagcarlan.

13. **Web Quests** – Through the use of online or offline app, the teacher designs task, proceeding from the basic going to difficult ones, guiding the students in attaining the needed competency in his own pace, but in a given timeframe as well. In Fundamentals of ABM, the teacher can develop a website or interactive lesson with mac-data of establishments in Nagcarlan that can be explored either online or offline, and geared towards attaining competency in accountancy.
14. **Project Assignment** – Learners are given the freedom in choosing and gathering data, on the problem they have designed themselves but was approved by the teacher. Through this, independence in seeking knowledge is promoted. In General Mathematics with the topic piece-wise-function, the teacher can allow the learners to explore everyday scenario in Nagcarlan that shows piece-wise-function, like jeepney fare in different distances, graph the function chosen, and present in class with corresponding simulation of computation.
15. **Think-Pair-Share** – Learners are paired to ask question among themselves, learn by themselves, check on themselves, share their learnings together, and help each other in understanding a certain topic. In Disaster Risk Reduction and Management, the teacher lead the class in forming pairs, brainstorm on the effects of calamities like surging storm in Nagcarlan, and be able to share the ideas to the class.

These are just some of the activities with corresponding inclusion of Nagcarlan context in different topics and subjects in basic education, and the list can have unending items as the history of Nagcarlan still unfolds even to this day. This will make the lesson more interesting, the learners more engaged, and the teaching episodes more fulfilling. As Llaneta (2022) emphasizes that contextualization needs the consideration of the background of the community and the culture of the people living there, so it is very important that learners are able to connect classroom topics into reality, first with their immediate environment and in a larger context, the world where they are living.

The seventh theme which pertains to contextualization in teaching in Nagcarlan is laid down here:

Seventh Theme – Contextualization in Teaching

Contextualization in teaching can be realized by designing activities that meets the needed requirement of the curriculum while using the issues, needs and concerns of the Nagcarleños.

5. Recommendations and Reflection

5.1. Recommendations

Based on the themes developed that serve as foundation for localization and contextualization in teaching in Nagcarlan, Laguna, Philippines, the following recommendations to target group of people are hereby enumerated:

1. **Teachers in Nagcarlan** should familiarize themselves with the five basic aspects of Nagcarlan profile (Filipino values, sources of income and business establishment, tradition and beliefs, products and specialties, and current issues and other pertinent data) because this would substantiate their localized and contextualized teaching. Global teaching easily follows if the immediate environment is prioritize, giving the learners the immediate connection to their immediate environment.

2. **School Heads** should inculcate constant localization and contextualization in the teaching-and-learning process, checking and supervising it from the lesson plan submitted to the implementation of it inside the classroom, whether by STAR Observation or Class Observation Tool of RPMS-PPST.
3. **Schools Division of Laguna** should aid in the formation of foundation of localization and contextualization of teaching in different district of the province, knowing that the implementation of this would aid in the lowering level of literacy and numeracy brought about by the recent pandemic outbreak, causing the schools to go on distance learning.
4. **Future researchers** should craft action research, focusing on interventions that has a localization and contextualization aspects in the proposed innovations that they will develop. This study was conducted to lay down the foundation, and the succeeding studies would be necessary and essential to explore on the deeper aspect of localization and contextualization in different schools where learners have different needs and interests.

5.2. Reflection

The shift from distance learning to blended one, and soon to 5-days face-to-face interaction, this study is seen to be beneficial and assistive of teachers' need to strategize for learners' maximum development of their potentials. As the researchers were conducting the study, they became more acquainted with the ways and lives of Nagcarleños – their history, their values, their economy, their present and their promising growth. Much to these aspects, the authors of this study was amazed at the rich culture of the people of Nagcarlan, both in the past generation and the present ones. This rich culture should be preserved so that future generation can trace their values and strengths from their ancestors.

The conduct of this study has its motivation in providing excellence in teaching in the District of Nagcarlan. Never a time that perfection is reached, but it can be the target and the vision. It was not the sole intention of this study to add something into what has been done or is already happening, for Nagcarlan teachers have always been including localization and contextualization in their teaching episodes. Rather, the goal of this study was to sift some activities being done by the teachers inside the classroom that is causing them too much energy but not hitting the needed target, that is, the utmost attainment of competency leading to lifelong learning. As Antoine de Saint-Exupery once said, "Perfection is achieved, not when there is nothing more to add, but when there is nothing left to take away."

The authors are amazed at how God provided guidance in the development of this study towards completion. That is why they owe it to God to serve mankind and to embrace education as their lifelong career and precious vocation. To God be all the glory!

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