

Parental and elder support in Kalanguya learners' education: Insights from teacher-made Kalanguya narrative instructional materials

Yuvimin Lumidao *

Abstract: Teacher-made narrative instructional materials (IMs) connect classroom learning with cultural heritage, particularly by portraying the family roles that shape children's educational journeys. Despite their significance, limited research has examined how such narratives represent parents and elders in indigenous contexts. This study investigated the portrayal of children, parents, and elders in teacher-made *Kalanguya* narrative IMs, and how these reflect cultural values and changing community perceptions toward education. Employing a descriptive-evaluative research design, data were gathered through documentary analysis of six *Kalanguya* IMs and semi-structured interviews with five teacher-authors from Tinoc, Ifugao, Philippines. Thematic analysis revealed that children were consistently portrayed as responsible learners who prepared for school, attended classes, and engaged in home-based tasks. Parents and elders appeared as key supporters, providing encouragement, financial assistance, moral guidance, and cultural wisdom. These highlight their essential role in reinforcing learners' motivation, perseverance, and identity formation. The study revealed a notable shift in the *Kalanguya* community's outlook, that, while education was once undervalued, it is now prioritized, with parents and elders demonstrating strong commitment to schooling. The findings suggest that teacher-made *Kalanguya* narrative IMs can bridge cultural traditions with modern education, strengthen school-community ties, and foster intergenerational learning.

Keywords: elders' support, *Kalanguya*, narrative instructional materials, parental support, Ifugao, Philippines

Introduction

Teacher-made instructional materials (IMs) that use narratives serve as powerful tools for teaching, combining content with storytelling, and

* Yuvimin Lumidao (✉)

College of Education, Ifugao State University, Tinoc, Ifugao, Philippines
e-mail: ifsuyuvimin@gmail.com

thus, make lessons more engaging, memorable, and relatable for students. When teachers design narrative IMs, such as storybooks, poems, or culturally grounded tales, they deliver academic concepts and model values, cultural knowledge, and problem-solving strategies that support holistic learning. Teachers often use narrative IMs as a creative bridge between home and school, shaping narratives that include parents and elders in real and relational ways. In many classrooms, these IMs feature parents as caring guides, helping with homework, offering encouragement, or modeling perseverance. These portrayals do not only depict parental support, but also, illustrate how family relationships shape children's motivation and identity as learners. Storytelling in elementary classrooms highlights how narrative, even when crafted by teachers, can forge emotional connections, reinforce learning through memory cues, and reflect students' lived experiences (Bugtong et al. 2025; Canuto et al. 2024; Lumecio et al 2026; Shirley 2005).

Similarly, elders, such as grandparents or respected family figures, often appear as wise narrators or sources of cultural knowledge in teacher-made stories. Multilingual or culturally responsive storytelling projects use family members in the storytelling process, acknowledging elders as carriers of tradition, and validating students' identities (Ollerhead and Pennington 2024). Studies show that how integrating family stories, including elders' narratives into the curriculum, can empower students and families, turning stories into shared learning experiences (Machado 2023).

Teachers often include parents and elders in their stories to model positive attitudes and values. Through these characters, teachers guide students to become caring and resilient learners. Storytelling is effective because it helps students connect new ideas with prior knowledge, improves memory through narrative, and engages emotions (Shirley 2005). Further, reflective teacher-made storytelling nurtures agency and growth mindsets in children (Collier 2023; Johnston 2012).

Despite the potential impact of teacher-made stories that portray parents and elders, this narrative strategy remains understudied. Few studies examine how these roles shape children's views of family, school, and their identity. There is also limited analysis of such instructional materials in local indigenous contexts. Thus, this study examines how children, parents, and elders are portrayed in local teacher-made narrative materials and how these reflect cultural values

and evolving community views on education. This study is significant as it highlights how locally teacher-made IMs bridge cultural heritage and formal education by portraying the supportive roles of parents and elders in shaping learners' academic and identity development.

Literature review

Parents' roles in teacher-made narratives

Teachers frequently craft classroom narrative IMs that place parents at the heart of children's learning lives, portraying them as practical partners, cultural informants, and emotional anchors. Studies of family-literacy practice and classroom narrative show teachers intentionally depict parents doing everyday educational work, reading aloud, helping with problems, encouraging persistence, modelling concrete learning practices for students, and linking classroom tasks with home routines (Palmer et al. 2000). Such portrayals also treat parents as holders of local knowledge and values. When teachers bring family anecdotes into lessons or design stories that echo students' home lives, parental voices become curricular resources that broaden background knowledge and validate cultural identity (Machado 2023; Vitali 2016). Increasingly, these teacher-made narratives take digital or multimodal forms. Digital stories co-created with families make parents visible as narrators or co-authors, reinforcing that learning is a shared, relational activity across the classroom and home (Rahiem 2021; Wessels and Trainin 2020).

Beyond the concrete depiction of tasks, teacher-crafted parental characters often function pedagogically to shape attitudes and belonging. Stories that show parents modeling patience, problem-solving abilities, or pride in learning are used to scaffold students' motivation, socio-emotional skills, and academic identity (Palmer et al. 2000; Vitali 2016). Digital-story and narrative-inquiry approaches document how these portrayals are produced (teachers' choices about parental roles to highlight), and how they can foreground parents as co-educators, rather than peripheral supports (Machado 2023; Wessels and Trainin 2020). This suggests that teacher-made stories that foreground parents serve a greater purpose than simply illustrating family life. They intentionally use parental figures to connect curriculum to children's lived experience, model supportive learning behaviors, and legitimize home knowledge as part of the classroom's learning ecology (Palmer et al. 2000; Vitali 2016; Wessels and Trainin 2020; Machado 2023; Rahiem 2021).

Elders' roles in teacher-made narratives

Teachers often include elders, such as grandparents and community elders, in classroom narratives as sources of cultural knowledge, moral guidance, and practical problem-solving. Studies on intergenerational learning and family literacy show that these characters often transmit traditions, share family histories, and model practices that enrich curricular learning (Jelenc Krašovec and Kump 2012; Kenner et al. 2007). Clearly, teacher-made stories use elder characters to link school topics with children's home experiences. By representing local knowledge and cultural ways of knowing, these figures validate students' backgrounds and enrich academic learning (Machado 2023). Some studies also show elders' voices included in classroom or digital stories as narrators or subjects, highlighting the value of intergenerational experiences (Rahiem 2021; Wessels and Trainin 2020).

Beyond content enrichment, teacher-crafted portrayals of elders also serve socioemotional and identity functions that support children's engagement and perseverance. Literature suggests that elders in classroom stories model patience, resilience, and community responsibility. These portrayals are used to nurture students' sense of belonging and provide social scripts for handling academic challenges (Dunifon and Bajracharya 2012; Kenner et al. 2007). Participatory and digital storytelling projects highlight that when elders or their stories are included in classrooms, they are portrayed as co-educators who contribute to knowledge rather than simply background figures (Machado 2023; Rahiem 2021). Thus, teacher-made stories foreground elders to enrich lessons, connect curriculum with family experiences, model learning attitudes, and affirm family wisdom in children's education (Jelenc Krašovec and Kump 2012; Wessels and Trainin 2020).

Teacher-made Kalanguya narrative instructional materials

The *Kalanguya* people of the Cordillera Administrative Region (CAR), and adjacent provinces in Northern Luzon, Philippines, maintain a vibrant oral narrative tradition rich in riddles, mind-twisters, lyric poetry, and folktales that reflect their agricultural life, social ideals of humility and peace, and veneration for ancestors and ritual life (Guinsiman 2015; Tallungan, Salas, and Basconcillo 2023). Their cultural fabric includes sustained agricultural rituals and oral forms,

which provide moral guidance and practical cultural education, linking spiritual beliefs, communal ethics, and everyday learning (Albano, Dongen, and Takeda. 2015; Guinsiman 2015; Tindaan 2013). *Kalanguya* traditional knowledge systems are deeply embedded in ecological awareness, such as seasonal indicators, demonstrating how oral tradition, environmental stewardship, and livelihood knowledge converge in community consciousness (Local Biodiversity Outlooks 2018; Lumidao, Espique, and Canuto 2024). Gendered and customary roles also feature prominently (Bando, Lumidao, and Canuto 2024; Lumidao, Bando, and Canuto 2024), with elders acting as community authorities in rituals and governance, reflected in storytelling roles and communal decision-making (Camaya and Tamayo 2018; Guinsiman, 2015).

Teacher-made narratives in *Kalanguya* classrooms extend oral traditions by integrating indigenous knowledge, practices, and rituals into stories. These narratives connect academic content with students' lived experiences, while affirming cultural identity and indigenous ways of learning, supporting culturally responsive and heritage-rooted instruction.

Current study

Research gap

Existing studies show that parents and elders in teacher-made narratives act as cultural guides and co-educators, however, limited research focuses on indigenous contexts like the *Kalanguya* community. Research has largely examined family literacy, intergenerational learning, and digital storytelling in diverse communities, yet a noticeable gap exists in exploring how indigenous storytelling traditions are adapted into teacher-created classroom narratives. While the *Kalanguya*'s oral literature, ecological knowledge, and ritual practices have been documented, little is known about how teachers adapt *Kalanguya* storytelling traditions into classroom narratives or how learners interpret these roles, leaving questions about their impact on cultural transmission, identity, and engagement.

Research significance

This study highlights the value of teacher-made *Kalanguya* narratives in connecting home and school learning, recognizing parents and elders as co-educators, and preserving indigenous culture in education.

Locally, the findings provide teachers with models for culturally responsive instruction, strengthen learners' engagement and identity, and guide schools in integrating community knowledge into classroom practice. Internationally, the study contributes to global discussions on indigenous education, narrative pedagogy, and culturally-sustaining practices by showing how storytelling can transmit values, promote intergenerational learning, and support inclusive, identity-affirming education across diverse contexts.

Research aims and questions

The study examined how teacher-made *Kalanguya* narrative materials portray children as responsible learners and depict parents and elders as contributors to elementary learners' education. It also explored how teacher-authors perceive changing views of parents and elders in the *Kalanguya* community regarding the importance of education. The following questions guided the study:

1. How are children's roles as responsible learners portrayed in teacher-made *Kalanguya* narrative IMs?
2. How are parents and elders portrayed in teacher-made *Kalanguya* narrative IMs as contributors to the educational experiences of elementary learners?
3. What are the changes in the perceptions of parents and elders in the *Kalanguya* community on the importance of education as observed by the teacher-authors of the *Kalanguya* IMs?

Method

Research design

This research used a descriptive-evaluative design, combining documentary analysis and interviews to examine how parents and elders were portrayed in teacher-made narrative *Kalanguya* IMs, and how these depictions support the educational journeys of elementary learners. Documentary analysis was employed to review and interpret teacher-made narratives, focusing on how parental and elder figures were represented concerning learners' academic and cultural development. Complementing this, interviews with teacher-authors were conducted to capture perspectives on the intentions behind story construction, and the cultural meanings embedded within them. This dual approach allowed for systematic analysis of textual portrayals and ensured that educators' lived experiences and cultural insights

informed the interpretation of findings, enhancing the study’s contextual depth (Bowen 2009).

Participants

The study participants were five female teacher-authors of the teacher-made *Kalanguya* narrative IMs. They were purposely chosen from the Department of Education (DepEd), Tinoc District, Division of Ifugao, Ifugao, Philippines. The teachers are fluent *Kalanguya* speakers handling Kindergarten to Grade 3 levels, and used *Kalanguya* language as the supplementary medium of instruction (MOI) to English and Filipino languages. To deepen the documentary analysis, the teacher-authors were interviewed to clarify the cultural and educational intentions in their narratives. They were assigned pseudonyms P1 to P5. The simultaneous use of documentary analysis and interview ensured that the textual content and the authors’ perspectives were considered in the interpretation.

Materials and instruments

The research utilized two primary sources of data: teacher-made *Kalanguya* narrative IMs and interviews with the authors. Six narrative IMs, consisting of Big Books and regular-sized books, were collected and subjected to documentary analysis. Table 1 shows the list of the IMs used in the documentary analysis. These IMs featured content authentically drawn from the local *Kalanguya* culture, or adapted from community-based practices. To complement this textual analysis, interviews were conducted with the teacher-authors of the collected materials. These interviews served as an instrument for clarifying the cultural, pedagogical, and creative intentions behind the narratives, providing richer insights into how character roles were represented within the stories. The IMs and interviews ensured that both the tangible instructional content and the teachers’ perspectives were systematically examined.

Table 1. Titles of the teacher-made *Kalanguya* narrative instructional materials

Kalanguya Instructional Materials	English Translations
1. <i>Hi Bagan Ullaw di Ihkulan</i>	Bagan Goes to School
2. <i>Hi Jestoni tan hi Aljur</i>	Jestoni and Aljur
3. <i>Oras nihi Bong Ni Inneggew</i>	Bong’s Everyday Schedule
4. <i>Kalay Nakuhpit hi Lola</i>	Why Grandma is Stingy
5. <i>Hutta Ballu’n Badu nihi Mina</i>	Mina’s New Dress
6. <i>Adal, Kaimpultanti-an</i>	Education, the Most Important

Validity and reliability

The validity and reliability of this study were ensured through the combined use of documentary analysis and interview-based thematic analysis, which allowed for triangulation of data sources. Documentary analysis systematically examined the IMs, ensuring content validity by focusing on how children, parents, and elders were portrayed within authentic cultural and educational contexts. Thematic analysis of teacher-authors' interviews enhanced reliability by corroborating textual findings with the intentions and perspectives of the creators, reducing researcher bias. The study employed coding consistency and participant validation of interpretations to further strengthen trustworthiness. These measures ensured that the findings are credible and reliable, accurately reflecting the cultural and pedagogical significance of the narratives.

Procedure

The research began with the approval of the study by an ethics review committee to ensure that all processes adhered to ethical research standards. Formal permission was solicited from relevant school officials to collect and use teacher-made *Kalanguya* narrative IMs, and interview teacher-authors. Six materials were then gathered and subjected to documentary analysis, focusing on how children's, parents', and elders' roles were portrayed in the narratives. Semi-structured interviews were conducted with the teacher-authors, each of whom provided informed consent prior to participation to guarantee voluntary involvement and confidentiality. The data from the documents and interviews were organized, coded, and thematically analyzed to capture both the textual portrayals and the authors' perspectives, ensuring that findings reflected cultural authenticity and educational relevance. Presentation of the themes and findings followed through.

Data analysis and management

The data gathered from the IMs and the interviews with the teacher-authors were analyzed through qualitative techniques, particularly documentary and thematic analysis. The documentary analysis focused on systematically examining the content of the IMs, identifying recurring themes, cultural references, and the roles attributed to children, parents, and elders. To enrich and validate these findings, interview transcripts were coded and analyzed thematically, allowing

for the identification of patterns on how teacher-authors intentionally embedded character roles and cultural practices in their narratives. Cross-analysis between the textual content and the interview data ensured triangulation and trustworthiness. This process allowed for the description of the portrayals of children, parents, and elders, and the evaluation of their educational and cultural significance as represented in teacher-made *Kalanguya* IMs.

Ethical consideration

This study strictly adhered to ethical research standards throughout its conduct. Before data collection, an ethics review committee reviewed and approved the study. Formal permission was solicited from relevant school officials for access to the IMs. Written informed consent was obtained from all participating teacher-authors. Participants were fully briefed about the purpose of the study, the voluntary nature of their involvement, and their right to withdraw at any time without penalty. To maintain confidentiality and anonymity, pseudonyms were assigned to all participants, and identifying details were excluded from the final report. All collected data were securely stored and used solely for academic purposes, ensuring respect for the *Kalanguya* community's cultural integrity and the teacher-authors' intellectual contributions.

Findings and discussions

Children as active and responsible learners in Kalanguya narratives

The recognition of the importance of education is well-highlighted in the teacher-made *Kalanguya* narrative IMs. Children were presented to carry out various roles relative to the completion of school-related tasks reflected in the following:

- 1) *Hi Bagan Ullaw di Ihkulan: Illa tudda ta bahun, hambag tan payung tu. Nakahaganna la hi Bagan ni ullaw di ihkullan.* (She took her packed lunch, bag and umbrella. Bagan is now ready to go to school.)
- 2) *Hi Jestoni tan hi Aljur: Nunta hakey eggew, kaman tultulag di Jestoni tan hi Aljur ni ullaw di ihkullan. Ida hinged di dalan ey mankuyug ida ni ullaw di ihkullan.* (One day, Jestoni and Aljur agreed to go to school together. They then waited for each other, and together, went to school.)
- 3) *Oras nihi Bong Ni Innegew: "Bong, bangun ka! Six o'clock la." Nu seven o'clock ni agsapa, mangan nunta da nasustansyan makan...Nu madetengan i-nine o'clock, maki participate hi Bong nunta activities da... Man addal ni manbaha hi Bong nu eleven o'clock ni agsapa... Kaman study hi Bong ni one o'clock et han man buya di telebisyon. ("Bong, wake up! It is already six o'clock." At seven o'clock, he usually has his healthy breakfast. When the clock strikes at 9 o'clock, Bong has to participate in their school*

activities. Bong enhances his reading skills at eleven o'clock in the morning... Bong studies his lessons at one o'clock before he watches television.)

The above-mentioned IMs punctuate the fulfillment of various roles reflecting the responsible nature of children in the *Kalanguya* community toward getting education. Roles of young learners include self-preparation before going to school presented in the first IM, through a young female character named Bagan, and attending classes regularly as maintained in all the three IMs, with the addition of the young male characters in the second and third IMs namely Jestoni, Aljur, and Bong. Participating in the different classroom tasks and doing personal follow-up activities at home are likewise highlighted in the third IM, which once more heighten various academically-related roles observed by children. This echoes the nurturing capability of narratives among children as Collier (2023) and Johnston (2012) noted.

Parental roles in nurturing the value of education

The following IMs reflect the active roles of parents in supporting the education of their children. The fourth IM accentuates the supportive nature of a mother (*ina*) to the extra-curricular activities of the daughter, highlighting parents' understanding of the holistic development of children, not solely focused on the academic aspect.

4) *Hutta Ballu'n Badu nihi Mina: Hakey eggew ni Domingo, an limmaku di Mina tan hi ina tu ni badu di malkittan. Ida limmaku ni barbaru ni badu ni uhalentu nunta programa di ihkullanda. Pinilida dadan hi'gatu ni mankanta nunta selebrasyon da ni "Linggo ng Wika".* (One Sunday morning, Mina and her mother went to buy clothes at the market. They went to buy new clothes which she will use during the program in school because Mina was chosen to render a song number in their upcoming "Buwan ng Wika" celebration.)

On the other hand, the fifth IM below tells of the disadvantages experienced by someone who did not heed his parents' advice, and thus, did not give due importance to education in his younger days, which he came to regret at the end.

5) *Adal, Kaimpultanti-an: Waday hakey tuu a mahlu tan naanuh. Ngadan tu men hi Kullidaw. Namindekkel ni tingpu-an tu'y nangina'n presyo nem an man-illaku.... Kamalugi-lugi tep agtu amtan manlihta tan mantutal nunta daka laku-in nateng tu.... Palallu'y babawi tu ni agtu nan-ihkulan. Agtu pinatti'd ama tan ina tu nunta ka-ik-ikut tu. Kinahing tuy bilin da men andila'y mabalin.* (There was once a man who was very industrious and kind.

His name is Kullidaw...Many times his harvest would mean profit as the price is good, yet he always ends up losing profits as he does not know how to perform simple mathematical operations like computing his gain... He truly regretted disobeying his father and mother who advised him to study well when he was young. Now, there is nothing that he could do except being regretful.)

The IM above shows how the father and the mother (*ama tan ina*), acknowledged the significance of being educated as suggested by the performance of their parental role of providing pieces of advice to their child, particularly in getting educated. The fourth and fifth IMs establish the various roles of parents toward the education of children. This aligns with the claim of Palmer et al. (2000), Vitali (2016), Wessels and Trainin, (2020), Machado (2023), and Rahiem (2021) that the deliberate inclusion of parental characters in narratives aids in bridging curriculum content with the students' real-life experiences, demonstrating affirmative learning attitudes, and affirming the connection of home-based knowledge and classroom learning. Further, it supports Palmer et al. (2000) and Vitali (2016) who shared that stories demonstrating parents with patience, problem-solving capabilities, and pride in learning aid in increasing students' motivation, enhancing social-emotional skills, and deepening academic self-perception.

Elders' roles in nurturing the value of education

The active engagement of elders in support to children's obtaining of quality education is likewise acknowledged, as illustrated in the following IM:

6) *Kalay Nakuhpit hi Lola: Idi kindeng lan Jaymar i elementary, inhel lan lulang tu nu kalay daka ibangbangku ta pilak. Kantu ey, "Naka paiduldulin hutta taka pan-illakwi et hiyan waday gastusen mu ni panag-ihkulam et hiyan maka-adal ka li tep hiyaman i itawid kun hi'gam.* (When Jaymar graduated in elementary, his grandmother told him the reason why they had to save money. She said, "I save our collection from vending so that you can go to school and finish your studies because that is the only inheritance I can give you.")

The IM punctuates the sacrifices made by a female elder, exemplified by the common noun *lulang* which means grandmother, through vending, economizing, and saving money to ensure that her ward can continue with his studies. It underlines that elders view education as a rich inheritance, which motivate them to hurdle hardships in order to

send the children to school. Indeed, elder characters in teacher-made stories are used to connect school learning with the student's family experiences, expound positive learning traits, and acknowledge the significance of familial wisdom as an integral part of education among elementary learners, as recognized by Jelenc Krašovec and Kump (2012) and Wessels and Trainin (2020).

Evolving mindsets: From disregard to strong valuation of education among the Kalanguyas

The teacher-authors commended the notable change in the mindset of the *Kalanguya* people with regard education. The interviews with teacher-authors disclosed the progressive mindset of the members of the *Kalanguya* toward education as reflected in the following responses:

P1: Before, the parents do not advise their children to go to school because what they taught is, it will make them lazy. But now, most parents know the importance of education, and if they need to force their children to go to school, they will.

P2: Actually, the people before were like, "why do you need to go to school?" They had a negative notion about education, but now, they are sending their children to school. At least, they are giving importance to education at present, and they are doing everything they can in order to send their children to school.

P3: Education was not really given importance before. But now, through our survey, we learned that all school-aged children are attending school. Also, during meetings, we could see that parents are supportive; they support whatever was agreed upon during meetings and provide the needs of their children. This means that they value education.

The statements of P1, P2, and P3 revealed the lack of appreciation of the *Kalanguya* community on the value of education, particularly in the earlier years. This, however, is no longer the scenario at present. The unending support of parents, guardians, and elders is emphasized in the above-cited responses which could be best summarized in the statement of P3. The result of local surveys that show good attendance of school-aged children as mentioned by P3 accounts to the increased number of professionals in this group, as cited by the following statements of P4 and P5:

P4: As of now, people here give importance to education. The growing popularity of highland-vegetable raising affords them to financially support the education of their children. Indeed, very few *Kalanguyas* were able to finish their studies before, but now, many are already professionals and are

even holding high offices like in the Department of Education and other agencies.

P5: It is really good to see that most teachers and personnel in the different offices are from this place. Before, our teachers were not *Kalanguyas*; they were from different municipalities of Ifugao, but now, most of the teachers are *Kalanguyas*...It's because people have stable source of income now so they can send their children to school. Gardening really opened opportunities for both males and females to earn money.

P4 and P5 noted that economic progress is tied to good education. Advances in local agriculture help the *Kalanguyas* improve their financial situation, enabling them to support their children's education. Similarly, the increasing number of educated individuals in this group, as noted by the last two teacher-authors, support Tindaan (2013) and Guinsiman's (2017) observation of many educated *Kalanguyas* working in different government and non-government agencies, with others actively involved in various businesses across the country.

Conclusions and implications

The portrayal of parents and elders in narrative IMs reflects their crucial roles as nurturers, guides, and cultural bearers who support children's educational journeys both academically and socially. With this, this study examined how the roles of children as responsible learners were portrayed in teacher-made *Kalanguya* narrative IMs. It also analyzed how parents and elders were depicted as contributors to the educational experiences of elementary learners. It explored the changes in the perceptions of parents and elders in the *Kalanguya* community regarding the importance of education as observed by teacher-authors. The findings reveal that children were consistently represented as diligent learners who prepare for school, participate actively in classes, and engage in follow-up learning tasks. On the other hand, parents and elders were portrayed as vital supporters who provide encouragement, resources, and advice while modeling values of sacrifice and perseverance. The narratives highlight a significant cultural shift within the *Kalanguya* community, from earlier periods of undervaluing education to a present context where parents and elders strongly advocate for schooling, resulting in improved attendance and an increasing number of professionals from the group.

The findings of this study imply that teacher-made *Kalanguya* narrative IMs can serve as a practical tool for integrating cultural values and family roles into classroom teaching, making learning more relatable and meaningful for elementary learners. The study suggests

that teachers can strategically use these narratives to highlight the supportive roles of parents and elders, thereby strengthening school-community relationships, and promoting intergenerational learning. Furthermore, the results imply the need for continuous development of culturally responsive IMs that preserve indigenous knowledge and align with contemporary educational goals, ensuring that the roles of parents and elders remain visible and influential in shaping learners' attitudes toward education.

Limitations and recommendations

This study was limited to analyzing six teacher-made *Kalanguya* narrative IMs, which may not fully represent the broader spectrum of *Kalanguya* stories, or the diversity of cultural practices across communities. The interviews were conducted only with the teacher-authors of these materials, which, while providing valuable insights, did not include the perspectives of parents, elders, or learners themselves. The analysis focused mainly on content portrayal rather than the actual impact of these narratives on learners' attitudes and performance, thereby, limiting the generalizability of findings beyond the studied materials.

Future research may include more stories, involve broader community perspectives, and assess classroom effectiveness of these narratives in improving students' motivation, cultural identity, and academic performance. Finally, teachers may need capacity-building programs to continuously develop culturally responsive instructional materials that integrate indigenous knowledge while meeting current educational standards.

Acknowledgment: The author is grateful to the elementary teachers who participated in the study.

References:

- Albano, Adrian, Els Van Dongen, and Shinya Takeda. 2015. Legal pluralism, forest conservation, and indigenous capitalists: The case of the Kalanguya in Tinoc, the Philippines. *Nature and Culture*, 10 (1): 103-127.
- Bando, Daisy, Yuvimin Lumidao, and Peter Paul Canuto. 2024. Campus Voices: University Students' Awareness of Gender-based Violence Against Women, Girls, and Children. *Pakistan Journal of Life & Social Sciences*, 22 (2): 590-604.
- Bowen, Glenn A. 2009. Document analysis as a qualitative research method. *Qualitative Research Journal*, 9 (2): 27-40.

Parental and elder support in Kalanguya learners' education: Insights from teacher-made Kalanguya narrative instructional materials

- Bugtong, Marilou, D. Z. Milio, Peter Paul Canuto, Yuvimin Lumidao, Marites Choycawen, and Deborah Lumecio. 2025. English Comics as Reading Materials and Intervention in Improving Students' Reading Comprehension. *Problems of Education in the 21st Century*, 83 (4): 480-500.
- Camaya, Yolanda I., and Guillume L. Tamayo. 2018. Indigenous peoples and gender roles: The changing traditional roles of women of the *Kalanguya* Tribe in Capintalan, Carranglan in the Philippines. *Open Journal of Social Sciences*, 6 (2): 80-94.
- Canuto, Peter Paul, Yuvimin Lumidao, Alize Ballagan, Peter Calya-en Jr, Richelle Kathe Laoyan, and Arnold Oplas. 2024. Enhancing Elementary Students' Oral Reading Fluency through Repeated Reading and Big Books. *International Journal of Learning, Teaching and Educational Research*, 23 (4): 356-373.
- Collier, Kathy. 2023. How Storytelling about Learning Empowers Students. *Edutopia*. <https://www.edutopia.org/article/story-based-learning-elementary-school/>
- Dunifon, Rachel, and Ashish Bajracharya. 2012. The role of grandparents in the lives of youth. *Journal of Family Issues*, 33 (9): 1168-1194.
- Guinsiman, Leticia. 2015. *The Kalanguya Culture and Language: Identity and Origin, Cognitive Culture, Indigenous Knowledge and Skills, Material Culture and Language Origin, Phonology, Orthography and Morphology*. Saint Mary's University Publishing and Digital Printing Office.
- Jelenc Krašovec, Sabina, and Sonja Kump. 2012. "Intergenerational Learning in the Family". Paper presented at the Annual Meeting of the Bulgarian Comparative Education Society (10th, Kyustendil, Bulgaria, Jun 12-15, 2012). <https://eric.ed.gov/?id=ED567091>
- Johnston, Peter. 2023. *Opening Minds: Using Language to Change Lives*. New York: Stenhouse Publishers.
- Kenner, Charmian, Mahera Ruby, John Jessel, Eve Gregory, and Tahera Arju. 2007. Intergenerational learning between children and grandparents in East London. *Journal of Early Childhood Research*, 5 (3): 219-243.
- Local Biodiversity Outlooks. "The Kalanguya Experience of Community-Based Monitoring and Information Systems in Tinoc, Ifugao, Philippines." July 4, 2018. <https://localbiodiversityoutlooks.net/the-kalanguya-experience-of-community-based-monitoring-and-information-systems-in-tinoc-ifugao-philippines/>
- Lumecio, Deborah, Canuto, Peter Paul, Bulintao, Jeraquel, Balabal, Jerachel, Agiao, Jeberlyn, Olnas, Jesa, and Madanni, Gloria. 2026. Enhancing English word recognition and reading comprehension of primary school students through shared reading intervention. *Problems of Education in the 21st Century*, 84 (1): 137-156.
- Lumidao, Yuvimin, Daisy Bando, and Peter Paul Canuto. 2024. Assessing the Gender-Based Violence Awareness of University Employees. *Pakistan Journal of Life & Social Sciences*, 22 (1): 5142-5155.
- Lumidao, Yuvimin, Felina Espique, and Peter Paul Canuto. 2024. Gender-Responsive Pedagogy of Kalanguya MTB-MLE Teachers in Promoting Gender Role Awareness. *Pakistan Journal of Life & Social Sciences*, 22 (2): 4110-4126.
- Machado, Moraima. 2023. Family stories matter: critical pedagogy of storytelling in elementary classrooms. *VUE (Voices in Urban Education)*, 51 (1): 80-89.

- Ollerhead, Sue, and Gillian Pennington. 2024. Starting small: Engaging young learners with literacy through multilingual storytelling. *Journal of Early Childhood Literacy*, 26 (1): 327-357.
- Palmer, Barbara C., Sara Marie Leiste, Kim D. James, and Shirley M. Ellis. 2000. The role of storytelling in effective family literacy programs. *Reading Horizons: A Journal of Literacy and Language Arts*, 41 (2): 93-103.
- Rahiem, Maila DH. 2021. Storytelling in early childhood education: Time to go digital. *International Journal of Child Care and Education Policy*, 15 (4): 1-120.
- Shirley, J. Michael. 2005. *Storyteller, Story-teacher: A Portrait of Three Teachers' Use of Story in Elementary Classes*. PhD Dissertation, Georgia State University. ProQuest (3190969).
- Tallungan, Jenifer, Girlie Salas, & Eva Liza Basconcillo. 2023. Kalanguya Oral Narratives: Repertory of Literary Footmarks and Their Sociocultural Devices. *International Journal of Research Studies in Education*, 12 (5): 79-93.
- Tindaan, Luis. 2013. *The Kalanguya of Northern Luzon: Culture and History*. Saint Mary's University Publishing House.
- Vitali, Frances. 2016. Teaching with Stories as the Content and Context for Learning. *Global Education Review*, 3 (1): 27-44.
- Wessels, Stephanie, and Guy Trainin. 2021. "Digital Storytelling with English Language Learning Families." In G. Onchwari and J. Keengwe (Eds.), *Bridging Family-Teacher Relationships for ELL and Immigrant Students*, pp. 27-45. Hershey, PA: Information Science Publishing.