



## Article

# Culturally Rooted Pedagogies in Technical-Vocational Education: Teaching Practices and Cultural Integration among TVL-TLE Instructors and Professors in Philippine Higher Education

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## Abstract

*The focus on culturally responsive teaching in technical-vocational education highlights the importance of integrating local culture and native knowledge in the classroom, particularly in the Philippines, where a standardized national curriculum governs instructional delivery. This study examines how teachers in the Bachelor of Technical-Vocational Teacher Education (BTVTEd) and Bachelor of Technology and Livelihood Education (BTLEd) programs in the Philippines use cultural components in their work to meet this standard. A qualitative multiple-case approach was employed to explore culturally responsive teaching across technical-vocational education. Twelve faculty members from DMMMSU, PSU, MMSU, and CSU served as key informants in the study. Their insights revealed how educators apply localized knowledge, community values, and cultural resources in instructional delivery, classroom assessments, and other pedagogical practices. Findings indicate that faculty members enhance instructional engagement by incorporating localized examples and community-based resources such as neighborhood crafts and cultural activities into lesson delivery. These culturally grounded strategies not only foster relevance but also promote learner motivation and self-esteem. Teachers emphasized the value of performance-based assessments aligned with students lived experiences and cultural contexts. However, their efforts were constrained by institutional limitations, including rigid school policies, inadequate support systems, and the pressure to comply with national competency standards. Despite these challenges, meaningful collaborations with local elders and cultural practitioners enriched classroom dynamics and strengthened students' connections to real-world cultural issues. The study highlights the need to reconcile standardized curriculum mandates with culturally responsive practices by advocating for flexible curricular frameworks and enabling institutional policies in technical-vocational education.*

**Keywords:** Culturally Rooted Pedagogies, Culturally Responsive Teaching, Teaching Practices, Technical-Vocational Education, Cultural Integration, Philippine Higher Education

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## **Introduction**

The Bachelor of Technical-Vocational Teacher Education and Bachelor of Technology and Livelihood Education (BTVTEd and BTLEd) curriculum is vital for the Philippines' higher education system as it changes. It helps teachers prepare to meet the needs of the national workforce and the community's learning. The K–12 framework and TESDA standards are the basis for the BTVTEd and BTLEd curriculum. This is the case because schools like Don Mariano Marcos Memorial State University (DMMMSU), Pangasinan State University (PSU), Mariano Marcos State University (MMSU), and Cagayan State University (CSU) all follow CHED Memorandum Order No. 78, series of 2017 and 79, series of 2017. These universities have done a great job teaching helpful things in the real world. However, they have not done much to bring in teaching methods based on culture and exhibit indigenous knowledge, local customs, and community values into technical and vocational settings.

There has been much writing lately on how important culturally responsive pedagogy (CRP) is. Researchers like Gay (2010) and Ladson-Billings (2014) claim that CRP helps students stay true to their cultural identities, encourages inclusive practices, and makes them more aware of social issues. For learning that matters, all these things are needed. The Department of Education's Indigenous Peoples Education (IPEd) framework and the Commission on Higher Education's (CHED) push for inclusive curricula are two examples of policy direction in the Philippines. On the other hand, colleges and universities often have problems reaching these standards for technical and vocational degrees. There is much need for teaching approaches that use local heritage, according to Corpuz and Salandanan (2015), Sevilla and Medina (2020), and Ramos (2021). This is especially true in vocational sectors, where students' social and cultural experiences are directly tied to gaining new skills and getting jobs.

Researchers have also indicated that the BTVTEd and BTLEd curricula must teach students to be aware of other cultures, act healthily for the environment, and be conscious of other cultures. Briones et al. (2023) did a study that indicated that teaching in context makes pupils more interested and better at what they do. Arce and Luzano (2021) say that teaching kids about different cultures makes them more interested and helps them use what they learn in real life. However, the most recent evaluations of the BTVTEd and BTLEd programs at PSU, MMSU, and DMMMSU, like those done by Alvarado (2020) and Santiago (2022), focus more on how well the curriculum fits with what businesses need than on how well it fits with different cultures. Dizon (2019) studied CSU students majoring in food service management, whereas Reyes (2021) studied CSU students majoring in ICT. They learned that students do not always see

how technical things relate to their culture, making them less valuable and more challenging to remember.

More research, such as those by Lumibao (2020), Gutierrez and Mabini (2023), and Morales (2022), shows that teachers in technical-vocational education have a hard time linking what they already know with how they teach now, primarily when tests and skills are based on performance and what the industry needs. Bautista and Perez (2018) also found that most BTVTEd and BTLEd teachers do not know how to educate in a way that respects different cultures. They do not do that; instead, they use methods that work for everyone.

It is not apparent how state university teachers who teach BTVTEd and BTLEd include culture in their lessons. Adding service-learning projects that reflect the community's customs is one way some people desire to make the curriculum more relevant. Not much research explicitly looks at the most common ways to educate and the problems teachers have when they try to include cultural content in their technical classes. This study aimed to determine how culturally based teaching methods are used in vocational and technical education. It looked at how teachers and professors at DMMMSU, PSU, MMSU, and CSU used BTVTEd and BTLEd to teach and bring students from different cultures together. More specifically, it wants to know how these teachers include cultural components in their lesson plans, what problems they have with the school and how they teach, and how well their teaching methods align with technical knowledge and cultural sensitivity. This study fills in a significant gap in literature by showing in detail how culture, teaching, and vocational education all operate together in one place. This can help people in the Philippines discuss ways to make college more accessible and life changing.

## **Research Objectives**

1. To examine the culturally rooted teaching practices employed by BTVTEd and BTLEd instructors and professors in Philippine Higher Education Institutions (HEIs).
2. To explore how cultural elements are integrated into the curriculum and instructional strategies of BTVTEd and BTLEd programs.
3. To analyze the challenges and opportunities faced by BTVTEd and BTLEd instructors and professors in implementing culturally responsive pedagogies within the technical-vocational education framework.

## **Research Methodology**

This study examined how BTVTEd and BTLEd teachers and professors at the Philippine state universities used culturally appropriate teaching techniques and got students from varied backgrounds to work together. This was conducted using a qualitative research method that looked at multiple cases. The study looked at four state universities: Don Mariano Marcos Memorial State University (DMMMSU), Pangasinan State University (PSU), Mariano Marcos State University (MMSU), and Cagayan State University (CSU). All these universities have substantial technical and vocational education programs. We learned what we needed to know by doing in-depth, semi-structured interviews with twelve (12) BTVTEd and BTLEd faculty members from the four universities. We ensured the academics had various abilities, years of experience, and cultural backgrounds.

The researchers chatted to folks in person or over the phone, depending on their free time. The sessions lasted from 45 minutes to an hour. They questioned the participants on how they taught, including cultural information, and what problems and challenges they had when they sought to teach in a way that respected different cultures. They typed down everything said in the interviews and then utilized Braun and Clarke's (2006) six-phase approach to thematic analysis to sort them into groups depending on their themes. They made sure that the new themes were accurate and trustworthy by having other specialists look them over and check them with members.

The research process was meticulous in following the laws of ethics. Everyone agreed to participate, and all the universities involved were on board. The study followed ethical rules by keeping answers private and anonymous, letting people choose to participate, and protecting their data. The BTVTEd and BTLEd frameworks helped us understand how culturally based teaching approaches are employed in higher education in the Philippines in a clear and relevant way.

## **Data Analysis**

This study used Braun and Clarke's (2006) six-phase method for thematic analysis on all the qualitative data. At first, we got to know the data by reading it repeatedly and coding it. It received the first code by talking to involved people, holding focus groups, and watching classes. These codes were organized into bigger themes that matched the research goals. These themes were based on topics that came up a lot, such as *"student engagement," "cultural affirmation," "teaching innovation,"* and *"institutional constraint."*

Cross-case research demonstrated that professors from different areas employed localized texts differently. Some people utilized them as a significant point, while others used them as examples of culture to back up their main point. Coding

also made me think about how students form their identities, how important it is for lessons to be relevant to their lives, and how vital it is for students to articulate what matters to them. Student essays and other work confirmed the trends that were starting to emerge, which made the data more valid and interesting.

## **Data Analysis and Findings**

### **Culturally Rooted Teaching Practices Employed by BTVTEd and BTLEd Instructors and Professors**

Culturally integrated teaching approaches are important in technical and vocational education because they help students learn more about themselves, make lessons more fun, and get them involved in the community. Teachers in the Philippines' higher education institutions (HEIs) are learning increasingly that adding local customs, indigenous knowledge systems, and community values to their courses not only helps students learn new skills but also makes them feel more connected to their culture. The poll found that lecturers at Don Mariano Marcos Memorial State University (DMMMSU), Pangasinan State University (PSU), Mariano Marcos State University (MMSU), and Cagayan State University (CSU) always use local materials to make their lessons more useful. They also use community-based knowledge systems, such as traditional crafts and rituals, and mix cultural storytelling with technological abilities. Gay's (2010) idea of culturally responsive teaching and the goals of the Department of Education's Indigenous Peoples Education (IPEd) framework align with these strategies. The IPEd framework supports teaching that is right for the context, incorporates all students, and is based on their cultural past. Morales (2022) says that training that focuses on culture gets students more interested and involved because it helps them understand who they are and their social settings. This is how culturally based teaching methods in BTVTEd and BTLEd programs help students learn what they need to know for school and employment and keep Filipino culture alive and well in college.

#### *Contextualization through Local Materials and Practices*

Many BTVTEd and BTLEd teachers designed lessons and activities based on the tools and resources they had access to in their location. They used things that were

special to their culture or civilization to teach. In this manner, youngsters could learn skills in a place like theirs.

*"When I teach cookery, I always use native ingredients like 'pako,' 'saba,' and 'gata.' These are cheaper and remind students of our cuisine," Participant 3 from MMSU shared.*

*"Instead of just teaching welding with industrial metals, I ask them to create tools that their families could use in farming, like plow attachments or sugarcane knives," explained Participant 7 from DMMMSU.*

Based on these answers, it seems like the instructional materials were changed to fit the needs of the area. Teaching in context makes learning more valuable and meaningful, especially in vocational contexts where students may not be as interested because of a lack of resources or cultural differences. Briones et al. (2023) noted that community-based technical training is preferable when it teaches skills that are good for the place and the environment. The fact that the participants used things from their own culture shows that they want to move away from vocational education models exclusively based on cities or the West and toward ones based in the community.

#### *Integration of Community-based Knowledge Systems*

Teachers discussed including traditional knowledge, skills, and stories in their technical lessons, especially when teaching cooking, sewing, and farming. People learned these community-based knowledge systems mostly by spending time with older people or doing things the way they do.

*"In my dressmaking class, I teach students how to sew traditional 'abel Iloco' fabric. I invite local weavers to demonstrate the technique, so they learn the skill and the story behind it," said Participant 2 from PSU.*

*In agricultural production, I include rituals done by elders during the planting season. This is part of respecting the land and understanding farming as a way of life," Participant 5 from CSU said.*

These stories illustrate that BTVTEd and BTLEd teachers want to share their knowledge with the next generation. This keeps culture alive and makes learning more exciting. When teachers bring in elderly folks or people who know much about the community's customs, the classroom turns from a place to learn technical skills to a place to recall culture. Gay's (2010) theory of culturally responsive teaching says that courses should be based on what students have done in real life and the rules of their culture. This way of doing things goes together with that way of thinking. It also

meshes with the IPED framework's goal of getting native people to help make instructional materials.

### *Preservation of Cultural Identity through Skill-Based Instruction*

It was clear to the teachers that their jobs were more than merely showing learners how to do things. They were also responsible for safeguarding cultural identity by teaching skills that included national and regional culture. Often, this meant talking about how the job was vital to the culture or how technical skills were related to what the community believed.

*"We do not just cook food; we talk about its meaning in local fiestas or rituals. Like 'dinengdeng' or 'kilawen', these are not just dishes, they reflect who we are,"* explained Participant 9 from MMSU.

*"In carpentry and furniture making, I teach them traditional Ilocano designs. These are not found in the textbook, but they are our signature, our cultural brand,"* said Participant 11 from DMMMSU.

Learning new skills is a way to exchange technical and vocational education culture. These teachers do not believe that you can add culture to technical skills. They believe it is a key aspect of the expertise. Morales (2022) agrees and adds that knowledge about various cultures is not just a nice-to-have, but an important part of good teaching in localized education settings. Students are happier and feel like they have a purpose when they understand their abilities to society. This helps people feel more at ease with their culture and learn to use technology better.

The results show that teachers at Philippine colleges and universities who teach BTVTEd and BTLEd use culturally relevant approaches by contextualizing their lectures, combining old and new knowledge, and making cultural identity a part of their technical duties. The greater notion behind these activities is that vocational education is a part of the cultural experiences of students and their communities. They are not just stories. Because of this, these professors are both technical consultants and cultural messengers. They ensure lessons are still valuable, relevant, and accurate to Filipino culture. This shows that we need institutional support and curriculum frameworks that recognize and promote the benefits of culturally relevant technical-vocational education.

### **Cultural Elements are Integrated into the Curriculum and Instructional Strategies of BTVTEd and BTLEd Programs**

Adding cultural elements to the curriculum and teaching methods of technical-vocational education is becoming more important so that Filipino students can learn

in a way that is relevant and meaningful to their lives. Teachers in the Bachelor of Technical-Vocational Teacher Education and Bachelor of Technology and Livelihood Education (BTVTEd and BTLEd) programs at Philippine Higher Education Institutions (HEIs) have made a conscious effort to make sure that what they teach, how they teach it, and how they grade their students are all in line with the cultural backgrounds of their students. Don Mariano Marcos Memorial State University (DMMMSU), Pangasinan State University (PSU), Mariano Marcos State University (MMSU), and Cagayan State University (CSU) are some of the state universities that have learned that cultural integration happens when students do tasks that show off their heritage skills and practices, use regional languages, and use localized modules and examples from their communities. These culture-based strategies are like Gay's (2010) idea of culturally responsive teaching and fit with the Department of Education's Indigenous Peoples Education (IPEd) framework (DepEd, 2011), which emphasizes that learning should be relevant to the student's life and include everyone. Morales (2022) and Arce and Luzano (2021) say that adding cultural components to technical training keeps students interested, helps keep culture alive, and builds communities. Culturally relevant pedagogy is more than just a way to educate in BTVTEd and BTLEd. It is also an opportunity to make changes that consider the students' lives and who they are.

#### *Curricular Localization through Community-Based Modules*

Teachers at BTVTEd and BTLEd claimed they prepared and changed lesson plans based on the professions people in their area had and their cultural backgrounds. Teachers often made the curriculum more relevant to the community and native practices by making learning materials and course content based on how things were in the community and native practices.

*"We tailor our modules to the skills needed in our locality. For example, in dressmaking, we include local embroidery styles and patterns used in community festivals,"* explained Participant 1 from DMMMSU.

*"Our lesson plans are modified based on what the community practices. Instead of generic agriculture content, we use local crop cycles and traditional pest control methods,"* Participant 9 from PSU said.

Localized learning is a planned effort to make what students learn relevant to their social and cultural situations in the real world. The IPEd framework says that education should be based on what the community knows and does (Department of Education, 2011). This strategy fits with that. When BTVTEd and BTLEd programs include local business practices and customs, they become more aware of the learners'



cultural and economic environments. This makes teaching technical subjects more valuable and effective (Arce & Luzano, 2021). Localized information makes students feel like they are in control of their learning and links what they learn in school to what they do in real life.

### *Culturally Inclusive Instructional Strategies*

Teachers also talked about using teaching methods that consider the students' languages, cultures, and ways of learning. For example, they used group work that focused on community responsibilities, story-based learning that used local stories, and teaching in Filipino and regional dialects to make things easier to understand and more welcoming.

*"When I introduce a topic like entrepreneurship, I let them share family business experiences first, which starts the lesson from their context,"* Participant 2 from MMSU said.

*"I sometimes use Ilokano to explain technical terms, especially for students who struggle with English. They understand the process better this way,"* added Participant 8 from CSU.

These strategies are based on culturally responsive pedagogy, which says that teachers should respect and build on what students already know about their culture and how to communicate (Gay, 2010; Ladson-Billings, 2014). When teachers speak the local language and talk about real-life situations in BTVTEd and BTLEd classes, it helps students learn better and feel more connected to their culture. Using examples from culture and group assignments based on real-life roles on purpose also helps students learn together and think critically about things they already know. This mix makes technical education, which depends on skills, easier for everyone to get.

### *Heritage-Aligned Performance-Based Assessment*

Researchers noticed that the ways of judging students in BTVTEd and BTLEd programs were becoming more culturally appropriate, especially regarding outputs based on performance. Teachers told students to make objects, models, or services

based on how things are done in their neighborhood, culture, or native style. After that, they were given scores based on how well they worked and fit in with the culture.

*“For carpentry assessments, students are required to build furniture with indigenous patterns. We base part of the grading on their application of local design elements,”* Participant 4 from PSU said.

*“In food service projects, I require them to serve traditional dishes from their barangay, complete with the recipe’s story. It becomes a culinary and cultural exercise,”* Participant 10 from MMSU remarked.

This plan shows how technical-vocational education is moving toward performance-based evaluation while ensuring cultural integrity is part of the learning outcomes (Morales, 2022). Teachers give local knowledge academic credibility by looking at both the outcome and the cultural process that led to it. This gives students more power and keeps the community’s history alive.

The results show that teachers in Philippine colleges and universities’ BTVTEd and BTLEd programs use cultural factors in how they teach, grade students, and even the curriculum. This makes classrooms welcoming, tailored to each student, and accepting of who they are. One way to fully include culture in technical-vocational education is to educate in a way that is sensitive to culture, use evaluation methods that take heritage into account, and make the curriculum more relevant to the students’ cultures. These strategies work well in the classroom and affect society by teaching students the tools to connect their cultural backgrounds to their tech abilities. Adding cultural components to BTVTEd and BTLEd lessons is a big help for both education and community development in the Philippines.

### **Challenges and Opportunities Faced by BTVTEd and BTLEd Instructors and Professors**

When teachers in the Bachelor of Technical-Vocational Teacher Education and Bachelor of Technology and Livelihood Education (BTVTEd and BTLEd) programs try to use culturally responsive teaching in technical-vocational education, they face significant problems and big challenges. Teachers at Philippine Higher Education Institutions (HEIs) like Don Mariano Marcos Memorial State University (DMMMSU), Pangasinan State University (PSU), Mariano Marcos State University (MMSU), and Cagayan State University (CSU) try to use community practices, cultural values, and indigenous knowledge in their lessons. However, this study discovered that rigorous rules, a lack of money, and standard curriculum structures often stop these ventures. Teachers also must deal with the burden of ensuring that their lessons meet national criteria for competency and that the material is relevant to their students’ cultures.

Even with these problems, many ways exist to get involved in the community. Students can learn more about their culture by working with local artists, elders, and practitioners. These results align with Gay's (2010) model for culturally responsive teaching and the IPed program from the Department of Education, which argues that education should be grounded in the community and consider the student's background (DepEd, 2011). Morales (2022) says involving the community in technical education makes it more relevant to their culture and connects education to local growth. It might be easier to teach in a culturally sensitive way in BTVTEd and BTLEd if both grassroots movements and institutional change support it, even though it is still challenging.

#### *Institutional Limitations and Policy Gaps*

Many teachers said culturally rooted teaching was hard to use because the school did not give them enough help, the curriculum did not give them enough freedom, and there were no official rules. Teachers wanted to add information about the community and local customs, but schools usually put technical skills and national criteria ahead of cultural context.

*"We want to include cultural elements but follow a standardized curriculum aligned with TESDA, DEPED, and CHED. There is little space to innovate,"* explained Participant 3 from PSU.

*"Even if we want to invite elders or integrate local practices, there is no funding or formal support. Everything depends on the teacher's initiative,"* said Participant 1 from DMMMSU.

These answers show that what schools say they will do and what teachers do are different. If you stick too closely to national standards, cultural responsiveness may not be as important, especially in TVET programs that help people get jobs. Briones et al. (2023) say it is hard for technical-vocational schools to balance keeping cultural integrity and preparing students for work. This topic shows that culturally embedded education is still an informal, teacher-led practice and not a commitment by institutions that is not recognized or supported by policy.

#### *Pedagogical Tensions between Competency Standards and Cultural Relevance*

Teachers said it was hard to balance the technical skills that businesses and certification organizations want, and attitudes that are acceptable in some cultures but might not follow the rules. This tension often caused lesson plans to fall apart or made

it hard for people to fully embrace cultural integration because they were worried about not meeting national standards.

*The students need to pass the NC assessments. If I focus too much on local techniques that are not in the TESDA standards, I worry they won't perform well," Participant 5 from CSU said.*

*"Sometimes, I use traditional practices as examples, but I still return to the standard procedures to meet learning outcomes," said Participant 9 from MMSU.*

This topic shows how hard it is to combine standardized skills-based education with culture, which is constantly changing and diverse. If you only work on your math skills, getting used to other cultures might be harder. Gay (2010) and Ladson-Billings (2014) say culturally responsive teaching should be more than just following strict rules. It should honor the ways that kids learn about their own cultures. In the BTVTEd and BTLEd environments, teachers cannot teach much about culture because they must ensure their students are ready for the job market.

#### *Community Engagement as a Pedagogical Resource and Opportunity*

Teachers thought being involved in the community was a great way to teach sensitive topics to kids from different cultures, even though they had to follow school rules and ways of teaching. By working with local artists, elders, and community groups, teachers were able to make learning more meaningful and help kids feel more connected to their culture.

*"We invite local resource persons to demonstrate skills like native cooking or indigenous weaving. It enriches the lesson and connects students to real traditions," said Participant 7 from MMSU.*

*"Our extension programs help us bring the classroom into the community. It is where students see how their skills matter in a cultural and social context," Participant 2 from CSU explained.*

This article talks about how getting involved in your community can help you learn about different cultures and get help. It supports Morales's (2022) research, which showed that education connected to the community makes learning more relevant and successful. It also helps the IPed framework's goal of getting the community interested in education (DepEd, 2011). Schools and teaching can be hard, but one of the best ways to keep culturally responsive approaches alive in BTVTEd and BTLEd programs is to use local communities' resources.

BTVTEd and BTLEd teachers have a hard time making their lessons culturally relevant because of problems with the structure and curriculum, like high national standards, a lack of institutional support, and cultural relevance and employability,

which are at odds with each other. Nevertheless, the troubles are worth it because of all the great things that happen when you work with others and develop fresh ideas in your neighborhood. Even though they do not get much help from their schools, many teachers include cultural identity in their vocational instruction. This shows that they are determined, creative, and committed to educating in a way that fits their culture. These results demonstrate that technical and vocational education needs to be changed so that it can help people from different cultures. This will ensure that Filipino youngsters are ready to learn new topics and have a strong connection to their culture.

## **Discussion**

The study looked at the teachers and professors in the Bachelor of Technical-Vocational Teacher Education (BTVTEd) and Bachelor of Technology and Livelihood Education (BTLEd) programs at four chosen Philippine Higher Education Institutions (HEIs): Don Mariano Marcos Memorial State University (DMMMSU), Pangasinan State University (PSU), Mariano Marcos State University (MMSU), and Cagayan State University (CSU). The study employed a multiple-case qualitative technique to learn how teachers incorporate cultural elements in their classes, tests, and curriculum, as well as the issues and opportunities they face when they do.

The results showed that BTVTEd and BTLEd teachers actively put their lessons in context by using local resources and practices, such as community-based knowledge systems, and by preserving cultural identity through skill-based education. These teaching methods show how important localized education is by showing how teachers connect technical skills to cultural awareness. The school also wants to make technical-vocational education relevant to students' real lives and cultural backgrounds by using localized modules, bilingual training, and tests relevant to their culture.

However, the study did find some big problems. For example, schools have rules, the government does not help, and national competency standards do not always match the need to be culturally relevant. Teachers said they had to follow strict rules that put finding a job ahead of learning about other cultures. They overcame these issues by getting involved in the community, talking to local experts, and developing new ideas independently. This shows that culturally responsive pedagogy (CRP) can be helpful and adaptable in vocational education.

We learned three new things from this study that we did not know before. First, it shows how CRP can be used in technical and vocational education, which is not something CRP literature usually talks about because it focuses more on basic education and the liberal arts. Second, it shows what it is like to be a BTVTEd or BTLEd

teacher in a public university in the Philippines. This shows that cultural education continues even when the system fails. Third, it shows how important it is to ensure that national curriculum designs fit in with how people in the area learn. This backs up the idea that vocational education is not just a way to get a job, but also to honor culture and keep traditions alive.

This study shows that culturally relevant teaching methods are not just nice but necessary for making education meaningful, accessible to all, and life changing. It urges lawmakers, curriculum developers, and higher education leaders to understand how important it is to teach in a way that respects many cultures. This is how we can ensure that our citizens are skilled professionals, socially responsible, and aware of other cultures.

## **Conclusion**

The study's results and interactions show that culturally appropriate teaching methods are helpful and necessary for making training at Philippine Higher Education Institutions (HEIs) meaningful, open to everyone, and aware of the situation. BTVTEd and BTLEd professors from DMMMSU, PSU, MMSU, and CSU have shown a significant commitment to including local customs, indigenous knowledge systems, and community values in their courses, even though standardized curricula and institutional restrictions make it impossible.

The first thing the study found is that BTVTEd and BTLEd teachers use culturally appropriate methods by using local resources to make programs, drawing on community knowledge, and ensuring that skills training aligns with cultural identity. These methods make students more interested and help them learn technical skills better using frameworks they are already familiar with. The second thing the study found is that using native languages, localized modules, and tests based on heritage showed that cultural integration was a part of the curriculum and how it was taught. These showed that students' cultural backgrounds are crucial for their technical education.

However, strict national standards, a curriculum that isn't very flexible, and a lack of cooperation from administrators are still making it hard to integrate culturally responsive teaching fully. Because of these problems, it is hard to find a balance between giving competency-based training and respecting students' cultural differences. However, because of community ties, local experts and professionals might be a good way to teach kids how to connect what they learn in school to their culture.

The study says culturally responsive teaching is still a work in progress in BTVTEd and BTLEd programs, but it can help. Suppose we want these practices to continue and grow. In that case, we need to change institutions, encourage the creation of new curricula, and pass laws that allow and promote culturally integrated instruction in technical-vocational education. By doing this, colleges and universities can turn out graduates who are skilled at their jobs and culturally aware professionals who make a meaningful difference in the workforce and help keep Filipino culture alive.

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