

## Discursive Representations of Indigenous Peoples in Philippine Basic Education Curriculum Textbooks

JESSA MAE A. TORREFIEL  
*College of Teacher Education,  
University of Mindanao, Philippines*

LOUISA CARLA B. CAMARGO  
*College of Teacher Education,  
University of Mindanao, Philippines*

DEVERLY JANE B. DEQUINO  
*College of Teacher Education,  
University of Mindanao, Philippines*

CRISTY GRACE A. NGO \*  
*College of Teacher Education,  
University of Mindanao, Philippines*  
&  
*Professional Schools,  
University of Mindanao, Philippines*  
[cngo@umindanao.edu.ph](mailto:cngo@umindanao.edu.ph)

### ABSTRACT

*Indigenous Peoples (IPs) are often subjected to linguistic representations across various discourses, including in educational materials used in academic institutions, with studies identifying culturally insensitive depictions of these communities. This study analysed how IPs are represented in nine educational textbooks used in the Basic Education curriculum. This utilised Halliday and Matthiessen's Transitivity Analysis (2013) and Van Leeuwen's Social Actor Theory (1996) in identifying the roles and experiences of IPs in narratives. The findings revealed that Indigenous People are ascribed to relational, material, mental, and existential processes with little to no representation in the verbal and behavioural processes. Furthermore, the social actor analysis revealed that Indigenous Peoples are often portrayed as cultural icons, traditional artists, inhabitants of ancestral lands, vulnerable to persuasion, and impacted by economic modernisation through passivation, collectivisation, categorisation, genericization, specification, nomination, role allocation, appraisal, and overdetermination. This suggests that the linguistic representation ascribed to IPs is primarily constructed through the states of being, concrete action, emotional engagement, and state of existence, and simultaneously employs inclusion strategies in the statements. Thus, this study contributes to the educational discourse to uphold cultural sensitivity and inclusivity within our educational institutions.*

*Keywords: Indigenous Peoples; discursive representations; transitivity analysis; social actor analysis; Philippines*

### INTRODUCTION

Indigenous Peoples (IPs) in the educational sector are subjected to numerous empowerment advocacies (Wa-Mbaleka, 2013). This is manifested in DepEd's Indigenous Peoples' Participation Framework and K-12 Curriculum's integration of the principle of inclusivity, which strives to raise policies to provide Indigenous people access to culture-responsive and sensitive embedded in their pedagogical process, including the learning materials as one of the primary sources of knowledge

in the classroom (Department of Education, 2019; Skinner & Bromley, 2023). Despite policy-driven efforts towards inclusivity, Indigenous Peoples continue to be symbolically and linguistically misrepresented in educational materials. Eduardo and Gabriel (2021) unveiled the emptiness embedded in the language used concerning the implementation of such policies, as these are merely symbolic. While the presentation of the policies may seem inclusive, underrepresentation and culturally insensitive depiction of IPs remain prevalent in Philippine textbooks (de los Reyes, 2016; Sampang, 2022). Furthermore, the linguistic representation of IPs is more anchored in deficit-based portrayals that emphasise lack, weakness, or disadvantage, rather than strength-based approaches, which underpin power dynamics within discourses, as they are vulnerable to political machinations (Chan et al., 2025; Eligio, 2012). This, therefore, highlights the persistent issue in the symbolic representation of Indigenous peoples in discourses in language structures. Thus, there is a need to critically examine these representations using Halliday and Matthiesien's Transitivity Theory and Van Leeuwen's Social Action Theory.

In Taiwan textbooks, Ho (2021, pp. 856) concluded that there has been an underrepresentation and discriminatory portrayal of IPs, stating that these communities are primitive and backward and highlighting separatist descriptions of them from the dominant settlers, concluding that historical biases are present in their communities. This shows the existing issue in the curricula across the globe concerning the necessity to ensure that the textbooks they use reflect a broad, respectful range of cultural content; some research has shown that diversity or representation when it comes to culture or ethnicity is often lacking and uses stereotyping to depict minority groups (Boruah, 2022; Lawlor & Niiler, 2020).

In the Philippine context, IPs still experience discrimination, particularly within the classroom, and marginalisation in literature (Asunsion, 2021; Supan & Mendoza, 2023). Sampang (2022) highlighted the presence of language bias based on ethnicity in the Values Education and Social Studies textbooks in Bataan. This, then, shows how the images of Indigenous groups in these educational materials are underrepresented, marginalised, stereotyped, and excluded (Magdadaro & Sacramento, 2022; Veñegas et al., 2023), such as the perception of Igorot as "Other", highlighting exclusion in mass media (Domogen, 2024).

This issue also sheds light on the fact that IPs are vulnerable to discursive violence, the subtle ways language marginalises groups through representation, including the conscious and unconscious stereotypical representation (Jiwani, 2020). They are particularly susceptible to discursive representation studies, which investigate how groups are portrayed through signs and narratives, and the consequences or functions of their representation discourses (Hall et al., 2024). As Pitkin (2023, pp. 209) suggests, this unravels the power structure and political dynamics embedded in discourses.

Alongside discriminatory descriptions, the agentive and civilised depiction of IPs is also evident in social studies textbooks, highlighting the confidence and stability of these communities within mainstream society (de los Reyes, 2016). This, then, subtly re-raises the issue of the stereotypical representation of IPs; however, there lies the assimilation of these communities under the power of the dominant agencies, such as the government, state, or NGOs, as the performative protector or caretakers (Mosurska et al., 2023), which then contrasts the argument of their sovereignty ascribed to them (Beckman et al., 2022).

With these, analysing the discursive representation of Indigenous communities is crucial for challenging misrepresentations, especially in educational materials. It is significant to uncover how language, narratives, and portrayals within formal education perpetuate or resist cultural biases and deficit-based perspectives about Indigenous Peoples.

Although existing literature has underscored the underlying implications of representations of IPs in textbooks, which are predominantly linked to historical and social contexts (de los Reyes, 2016; Ho, 2021; Sampang, 2022), there is still a notable gap in examining IP representations through language construction. While these studies were able to address content and thematic analyses of the portrayals of IPs, there has been little focus on the mechanisms used in framing the discourses ascribed to them. Thus, investigating the language construction that portrays IPs through Halliday and Matthiessen's Transitivity and Leeuwen's Social Action Theory provides another insight into the ideological underpinnings and power dynamics embedded within educational discourse. This study aims to fill this gap with corpus-based methodology and theories to illuminate how language shapes the images of these actors and participants in educational materials.

This study analyses discourses and narratives in Basic Education textbooks through systemic functional linguistics (Halliday & Matthiessen, 2013) and social action (Van Leeuwen, 1996) theories to identify the transitivity processes ascribed to IPs and their representation as social actors in the learning textbooks used in the Basic Education Curriculum. Further, this study aligns with the achievement of SDG 4, quality education, specifically to contribute to the development and improvement of learning materials in basic education and towards more effective inclusivity practices across the curriculum. Simultaneously, this also aligns with SDG 10, reduced inequality, as it suggests cultural sensitivity among learners, eliminating subtle discrimination and misconceptions towards IPs as an equal part of society.

## METHOD

This section presents the method used to extract the transitivity and social actor analyses, including the research data, research design, procedure, and data analysis.

### RESEARCH DATA

This corpus-based study focused on linguistic data from nine textbooks officially used in the Philippine Basic Education curriculum. The selection of the corpus was guided by both external and internal criteria to ensure procedural transparency. Externally, the textbooks were delimited to those published from 2019 to 2025 and utilised in both public and private schools in Davao City, covering Grades 2, 7, 8, 9, 10, 11, and 12 to capture representation across diverse secondary education levels. The subjects included Contemporary Philippine Arts, Creative Non-Fiction, Media and Information Literacy, Applied Economics, Personal Development, English in Perspective 7, and Math World, along with a Grade 2 MAPEH and Filipino-medium textbook (Bagong Lakbay). These books were carefully selected not only for their content saturation but also for their potential to provide a comprehensive view of the language construction ascribed to Indigenous peoples.

Internally, the study employed a manual selection process for data extraction rather than automated keyword searches. Every chapter within the selected textbooks was scanned for mentions of 'Indigenous Peoples,' specific ethnic group names (e.g., Lumad, T'boli, Igorot), or cultural markers. Clauses and statements were manually extracted only if they depicted Indigenous Peoples as a primary participant—specifically as an Actor, Senser, Carrier, or Token. This systematic manual approach ensured content saturation and allowed the researchers to gather a

comprehensive view of the language construction ascribed to Indigenous communities, regardless of the quantity of data.

Furthermore, one textbook collected is in a Filipino medium, specifically the Bagong Lakbay for Grade 2; therefore, to ensure the reliability of the data from the Filipino-medium textbook, the study utilised a Functional Equivalence translation method through Parallel Text Alignment. The process involved performing the initial translation of the Source Text (ST) into the English Target Text (TT), as shown in Table 1.

TABLE 1. Translation Table

Forms And Structures (Voices) Retained	Text Source (Original Text)	Translated Text (Tt)
Voice- <i>Passive</i>	Nabibigyan ng karagdagang karapatan ang mga miyembro ng pangkat-etniko o indigenous group tulad ng pangangalaga sa kanilang lupaang minana o ancestral lands.	The members of the ethnic group or indigenous group are given additional rights, such as the protection of their inherited lands or ancestral lands.
Voice- <i>Active</i> NOTE- <i>Passive-like meaning</i>	Nagiging biktima ng pagkamkam o pag-angkin ng lupain, pagkawala ng identidad at kultura ang mga pangkat-etniko.	The ethnic groups become victims of land grabbing or land claiming, loss of identity, and culture.
Voice- <i>Active</i>	Natatangi ang mga pangkat-etniko sa iba pang populasyon ng ating bansa.	The ethnic groups are distinct from the rest of the population of our country.
Voice: <i>Active</i> Subject Placement: At the beginning Relative Clause: <i>kung saan naninirahan ang mga katulad kong Manobo</i>	Ang iba pang lugar kung saan naninirahan ang mga katulad kong Manobo ay sa mga kabundukan, kagubatan, at mga tabi ng ilog.	The other places where people like me, the Manobo, live are in the mountains, forests, and riverbanks.

To validate this translation, the researchers consulted a multidisciplinary expert, a data analyst with a degree in Education majoring in Applied Linguistics, a grammarian, a professional editor, and a published researcher. This expert-validated approach ensured that the grammatical structures indicating agency and state were accurately mapped to their English equivalents. Final validation confirmed that the Transitivity Process Types remained consistent across both languages, preventing analytical drift and ensuring that the Critical Discourse Analysis (CDA) remained a faithful representation of the original Filipino curriculum material.

The corpus analysed in this study consists of 29 purposefully selected clauses and statements that explicitly feature Indigenous Peoples as primary participants. While the study prioritises content saturation, this dataset provides a robust cross-section of educational discourse, comprising 21 clauses from Senior High School (SHS), 3 from Junior High School (JHS), and 5 from Elementary Level (ELS) textbooks. This sample size was sufficient to achieve thematic saturation, including culture-centred, politically themed, and educationally focused subjects as recurring linguistic patterns. Ngo and Cubelo (2024) asserted that the sufficiency of linguistic data in corpus-based studies is not determined by its quantity; rather, it varies according to the research questions and goals presented. Thus, the corpora analysed in this study were carefully extracted to unravel the discursive representation of Indigenous peoples.

## RESEARCH DESIGN AND PROCEDURE

This study employed Critical Discourse Analysis, a problem-oriented approach that utilises language analysis to unravel the social and political underpinnings (Wodak & Meyer, 2015). In this case, the problem under investigation is the representation of Indigenous Peoples in English-medium textbooks within the Basic Education curriculum. CDA is used to investigate political and social dynamics embedded in the discourses ascribed to Indigenous Peoples.

While CDA alone is a problem-oriented approach, M.A.K Halliday's Transitivity and Leeuwen's Social Action Theory were specifically used to investigate language mechanisms used in framing the discourses ascribed to Ips. These two frameworks were applied complementarily. M.A.K. Halliday's Transitivity Analysis was used to unveil the meanings of the experiences through word choice. This primarily gave insight into the process types ascribed to Indigenous Peoples, involving the participants and the circumstances as components. With this, the study unravelled the layers of IPs' representation in educational narratives and statements. After which, the marginalisation of IPs in the representation of social actors in discourses is analysed using Theo Van Leeuwen's Social Actor Framework (Van Leeuwen, 1996). This framework was employed to investigate whether IPs are excluded or included in the narratives, offering insights into the linguistic strategies employed to construct or erase their presence, roles, and agency in textbooks.

The data underwent a rigorous three-stage analytical process to ensure methodological systematicity and transparency. First, the researchers developed a Coding Table where raw data were organised by textbook source and educational level (SHS, JHS, or ELS), with each entry assigned a unique alphanumeric code to maintain traceability. Second, a Transitivity Raw Analysis was performed; each coded entry was systematically broken down into functional components—identifying the Participant, Process, and Circumstance. For instance, clauses were analysed to determine if the Indigenous person functioned as an Actor in a Material process or a Carrier in a Relational process. Third, these findings were synthesised into a Social Actor Representation Table, where the linguistic data was mapped onto Van Leeuwen's framework to identify specific discursive strategies such as Nomination, Passivation, and Collectivisation. To ensure inter-coder reliability, the researchers engaged in periodic cross-verification of the coding, resolving any discrepancies in process-type labelling through consensus and consultation with the data analyst.

## DATA ANALYSIS

This study focused on the language structure by analysing the transitivity processes ascribed to IPs and their representation as social actors in the learning textbooks of the Basic Education Curriculum.

To carry out the data analysis process, the data were analysed using M.A.K. Halliday's Transitivity Analysis, in which the clauses extracted from the textbooks were categorised according to their process types, which are either relational, material, mental, or existential, as shown in Figure 1.

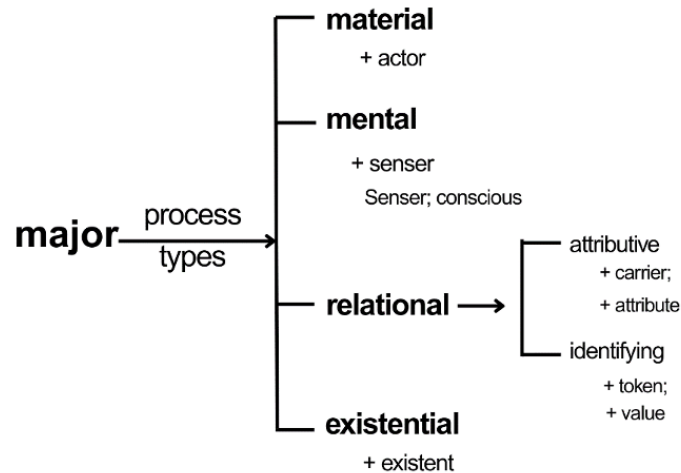


FIGURE 1. Transitivity Analysis Process Type

For social action analysis, we classified the portrayal attributed to the IPs as social actors based on inclusion. Inclusion involves activation (active agents) or passivation (passive agents), participation (involvement), and personalisation (identity) in the discourses attributed to the IPs (Bustam & SS, 2023), respectively, as seen in Figure 2.

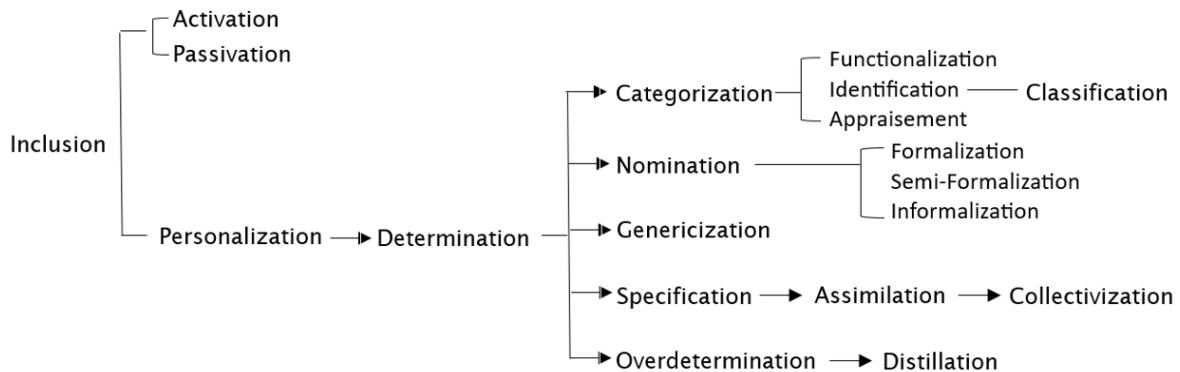


FIGURE 2. Social Action Framework

## RESULTS

This study explored the depth of the representation of Indigenous peoples in various strategies. To unveil the patterns of the linguistic construction ascribed to indigenous communities and their experiences, Halliday's Transitivity Analysis and Van Leeuwen's Social Actor Theory were employed as frameworks. The following sections present the findings from these two theories under Critical Discourse Analysis, highlighting how language constructs indigenous experiences and identities.

TRANSITIVITY PROCESSES ASCRIBED TO INDIGENOUS PEOPLES AS PARTICIPANTS

The Transitivity Analysis of Indigenous Peoples in Basic Education Textbooks showed the process types, participants, and circumstances in the clauses. This examination specifically focused on IPs as a distinct participant type, their actions, and the context in which these actions occur. The text highlighted material, mental, relational, and existential processes among the six types in the transitivity system. Material processes are primarily concerned with representing actions and events done by Indigenous Peoples. Mental processes include expressions sensed by IPs in the conscious world. Relational processes establish connections between entities involving IPs and prioritise relationships they have in the event over their individual experiences. Lastly, existential processes involve the existence ascribed to the representation of IPs (Halliday & Matthiessen, 2013).

RELATIONAL PROCESSES ASCRIBED TO INDIGENOUS PEOPLES

In the textbooks analysed, Indigenous Peoples are portrayed as either a token or a carrier ascribed to relational processes. The findings illustrate a representational meaning showing how language represents the experience of IPs and constructs their identities within the text. Relational process types are about being and having rather than acting. When Indigenous Peoples are described using verbs like *is*, *are*, *had*, or *become*, the texts are depicting what they are or have. This representational function shows how the text assigns roles, characteristics, and identities to IPs. Table 2 shows the process verbs assigned to Indigenous Peoples as participants.

TABLE 2. Relational Process Ascribed to Indigenous Peoples

Process Type	Participant Theme	Process verbs	Participant Rheme	Circumstance
Relational Process	Indigenous Peoples (token/carrier)	is considered, was, had, are also known, are also, are soon swayed, have, is, were, become	To be an icon, remarkable sculptor, Hudhud, a native of Makgwa Valley, not just an exceptional epic poet but also a musician, epic chanter, and a storyteller, a master and teacher of <i>kudyapi</i> , for handmade beadwork with bells, very gullible folk, no measure of wisdom, most prevalent, famous, paganistic people, its own distinct style, victims of land grabbing, loss of identity, and culture.	In their community, in the island of Luzon, in Brooke's Point, Palawan, in regions of Mindanao such as the BARM, for making beautiful mats

The findings, with which Indigenous Peoples are represented, are in terms of who they are (identity) and what qualities they are associated with (attributes). Halliday and Matthiessen (2013) distinguished two modes for relational processes: attributive and identifying. The key distinction between the two lies in their function—attributive clauses assign general characteristics or attributes, while identifying clauses define or specify identity, often implying a more fixed or institutional meaning. Attributive relational process type establishes a relationship between the IPs as carriers and the attributes, such as the phrases 'remarkable sculptor' and 'an icon'. Based on the data extracted, IPs are depicted as carriers, portraying them through both positive and negative attributions. For example, favourable clauses depict them as "an icon," "a master and teacher of *kudyapi*," and "an epic chanter." Conversely, negative representations also frame them as "very gullible folk" or as having "no measure of wisdom." Furthermore, identifying relational process

type features Indigenous Peoples as tokens represents that they are being defined or recognised through the prominent literary works they have contributed to Philippine literature. These highlight how Indigenous identity is closely tied to cultural narratives and literary knowledge systems, reinforcing their significance as cultural bearers within the discourse of the textbooks. Meanwhile, a specific clause presents BARMM—an Indigenous community—as one of the areas with the most prevalent out-of-school youths. Unlike those that foreground cultural contribution, this relational process frames the community in terms of a socioeconomic issue. Overall, these relational processes shape the identity and perceived value of IPs in textbooks, effectively confining their roles within predefined categories.

MATERIAL PROCESSES ASCRIBED TO INDIGENOUS PEOPLES

In the textbooks analysed, Indigenous Peoples (IPs) are portrayed as actors who are ascribed to material processes, which, according to Halliday and Matthiessen (2013), involve IPs' experiences of construing a quantum of change in the flow of events. In this sense, IPs, in the textbooks of basic education, are ascribed to acts of doing as the actors of the clause. Table 2 illustrates the process verbs ascribed to IPs as participants and the circumstances by which they perform this process.

TABLE 3. Material Process Ascribed to Indigenous Peoples

Process Type	Participant Theme	Process verbs	Participant Rheme	Circumstance
Material Process	Indigenous Peoples (Actor)	Used, move, leave behind, are still using, use, had been weaving, spend the day weaving, practice.	Chants, Rich and unique language and practices, Ancient musical instruments, transmission, mats, respective weaving	To please the supernatural beings, to the city, to seek better economic opportunities, that have thrived for many years, in performing rituals, through local channels or forms, long before the Spaniards came, under a canopy-like stone formation, from different parts of the Philippines

As seen in the clauses extracted, Indigenous Peoples as actors are either doing cultural preservation, immigration, or communication. IPs are seen as agents of cultural preservation, particularly through the use of classical instruments and weaving, with the active verbs such as *'used'*, *'are still using'*, and *'had been weaving'*. Clauses that depict process verbs of *'move'* and *'leave behind'*, expounded by the circumstantial purpose like *'seek better opportunities'* and participial goal such as *'rich and unique language and practices'*, show a connection with the act of immigration. Lastly, the clauses that present the verb *'use'* with the participial goal of *'transmission'* depict IPs engaged in communication, referring to the transmission of information via local channels or traditional forms of dissemination as expounded in the circumstantial phrase. This indicates their active role in maintaining and spreading cultural knowledge through established communal practices. Overall, these material processes portray Indigenous Peoples not merely as passive subjects of description but as active participants shaping and sustaining their cultural and social realities.

MENTAL PROCESSES ASCRIBED TO INDIGENOUS PEOPLES

Indigenous peoples are also depicted as sensers in the discourses in textbooks, with ascribed mental processes. In the book of Halliday and Matthiessen (2013), the mental process involves experiences of the IPs in the conscious world characterised by psychological events. Table 3 illustrates the process verbs ascribed to IPs as participants and the circumstances by which they perform these processes.

TABLE 4. Mental Process Ascribed to Indigenous Peoples

Process Type	Participant Theme	Process verbs	Participant Rheme	Circumstance
Mental Process	Indigenous Peoples (senser)	is threatened, take pride, subscribe to, worship	by modernisation and globalisation, his incredible skills and talents, gender-specific roles, spirits called Bathala	in this new millennium era, in their community,

The findings feature Indigenous Peoples as sensers in the mental process, representing that they are either feeling (emotive), perceiving (perceptual), or holding certain values and beliefs (cognitive) (Eggs, 2004). Indigenous Peoples as sensers experience emotive mental processes through the verb use of *'being threatened'* and *'taking pride'*. These are specifically expounded by the participial rheme *'by modernisation and globalisation'* and *'his incredible skills'*. Although the collective role of IP here is passive, as they are shown merely reacting to the achievements of another individual, Alonzo Saclag (the antecedent of *his*) is himself a member of the same community. Meanwhile, the representation of ethnic tribes illuminates a cognitive process through the verb *'subscribing'* with the participial rheme *'gender-specific roles'*. These representations ascribe Indigenous People as sensers of mental processes, portraying them as conscious and affective agents in the community.

EXISTENTIAL PROCESSES ASCRIBED TO INDIGENOUS PEOPLES

In the textbooks used in Basic Education, Indigenous Peoples are ascribed to existential processes, though such representation is very limited. Halliday and Matthiessen (2013) identified the existential process as a function to represent that something exists or happens. These processes include the IP communities as the existent, and often involve a circumstance that provides further detail on place, time, or condition. Table 4 shows process verbs ascribed to IPs as existents and their circumstantial contexts.

TABLE 5. Existential Process Ascribed to Indigenous Peoples

Process Type	Participant Theme	Process verbs	Circumstance
Existential Process	Tribal dances, times	are, were	in the Cordilleras (place), when my classmates would tease me and call me "monkey without a tail" (time)

In the findings, a clause depicts tribal dances, a cultural tradition, as existent in the specific geographic circumstantial location—in the Cordilleras. This construction affirms the continued presence of Indigenous cultural traditions, locating them within a specific geographic context. Meanwhile, the second clause depicts “times” as the existent, while the embedded clause functions as a circumstance of time where the representation of the IP actor lies.

#### SOCIAL ACTOR ANALYSIS ASCRIBED TO INDIGENOUS PEOPLES

The Social Actors framework focuses on understanding the ways in which social actors are represented in discourse, in this case, the representation of Indigenous Peoples in Basic Education Textbooks. It asks what choices the language provides for referring to people and how these choices are used to include or exclude social actors, allocate roles to them (active or passive), represent them generically or specifically, as individuals or groups (assimilated), and identify or categorise them in various ways. The statements were analysed through Van Leeuwen’s Social Actors Analysis to further understand the strategies used by authors in presenting the actors in the discourse, moving past just examining language construction to consider the social and semantic meaning behind how IPs are represented. This analysis highlights the sociological and critical importance of these linguistic choices, showing how language shapes various viewpoints on social practices and those who participate in them.

Drawing from the results and discussions of Halliday’s Transitivity Analysis, the researchers were led to the discovery of the following themes as the basis of the representation ascribed to the Indigenous Peoples.

#### IPs AS CULTURAL ICONS

The data show a significant reliance on formal nomination, functionalization, and classification. Notably, there are major names like ‘*Intaray*’, ‘*Sulaiman*’, ‘*Haja Amina Appi*’, ‘*Sawabi*’, and ‘*Imao*’, who are mostly defined by the functional roles in their communities such as mat weaver, teacher, and master. The actors are specifically named either by their last names or full names. Most statements classify the nominated persons with their provenance or origin, like ‘*Intaray was a native in Makgwa*’ (SHSa14) and ‘*Sawabi was a Tausug famous for Pis Syabit*’ (SHSa19). The portrayal of Indigenous Peoples in textbooks often reflects a symbolic function: they are idealised as cultural icons, considered people who are widely recognised as representing the identity of a particular culture.

The statement ‘*Haja Amina Appi was a master mat weaver from the small community of Ungos Matata, Tandubas*’ shows how the Social Actor *Haja Amina Appi* is specifically represented as an identified and individual human social actor, defined by her name, functional role (master mat weaver), and provenance (origin). Most gathered sentences are analysed in the same way, collectively showing the usage of nomination, functionalization, and classification strategies. Thus, this combined approach provides a concrete and specific representation of their identity and significance with their skills.

These linguistic strategies position Indigenous Peoples as symbolic cultural icons—figures widely recognised as representing the identity of a particular heritage. While the use of specific names and roles provides a degree of visibility, it simultaneously restricts the representation of IPs to a purely functional and idealised domain. By defining these individuals primarily through their ancient crafts and geographic origins, the textbooks create a “fossilised” identity that

emphasises their value as cultural contributors while distancing them from contemporary social or political agency. This combined approach of nomination and functionalization effectively honours these figures, but risks reducing their complex lived identities to mere symbols of national heritage, potentially obscuring their presence in modern, non-traditional contexts.

#### IPs AS TRADITIONAL ARTISTS

The linguistic data for this theme reveals a transition toward collectivisation and activation. Indigenous groups are represented through general terms such as "*Indigenous Peoples*," "*the T'boli*," and "*the Moros*," which removes individualised specification. In several clauses, these groups are positioned as Actors in Material Processes, such as "*practice[ing] respective weaving traditions*" (ELSb1). However, the analysis also identifies significant instances of passivation. For example, in the statement "*The T'boli are also known for handmade beadwork with bells*" (SHSa18), the group is the object of recognition rather than the active agent. Similarly, in "*The sleeping mat is also found among the Moros*" (SHSa24), the IP group functions linguistically as a Circumstance of Location or a container for an object, rather than as an active participant.

Indigenous Peoples are naturally intertwined with their culture and artistic expressions (Ayebare, 2024). These representational findings, characterised by Genericization and Functionalization, suggest that Indigenous identity in textbooks is strictly bound by cultural and artistic functions. By consistently using collective labels, the discourse diminishes individual agency and portrays artistic labour as an inherent ethnic trait rather than a personal professional skill. Furthermore, the use of passivated structures promotes a depiction of IPs as cultural objects or "found" symbols of heritage rather than dynamic, contemporary contributors to society. While this framing may appear celebratory, it risks essentializing Indigenous communities by centring their entire identity on traditional crafts like basketry and weaving. But ultimately, this also presents the IPs as a community dedicated to the Filipino arts, in turn, giving students who read through these textbooks a sense of humility and respect for their way of life.

#### IPs AS INHABITANTS OF ANCESTRAL LANDS

Indigenous people are commonly tied to their ancestral land, which is integral to their identity, culture, and way of life (Ojong, 2020). Some statements reveal how the role of IPs has been assigned to their ancestral homelands. They are represented in various categories, particularly passivity under role allocation and assimilation. In most sentences mentioning IPs in association with their ancestral lands, they are represented as passive recipients of the action. The statement "*The ethnic groups become victims of land grabbing or land claiming, loss of identity, and culture*" (ELSc2) represents "The ethnic groups" as a generic and collective group (Genericisation, Collectivisation, Assimilation), primarily identified by their classification based on ethnicity (Categorisation/Classification). Crucially, they are placed in a passivated role, being the recipients or undergoers of negative actions, while the agents of these actions are excluded/suppressed. This concept of Exclusion, specifically suppression, ascribed to the Doer of the action, leaves a trace that would lead to the question: "Who is doing the grabbing/claiming and causing the loss?"

While the clause uses an active verb, the semantic role of the IP is that of a "*victim*" undergoing a negative process. Furthermore, the agents (the doers) of the land grabbing are suppressed or entirely excluded from the discourse. A similar pattern is found in the clause "*The members of the ethnic group or indigenous group are given additional rights, such as protection*

of their inherited lands" (ELSc1). Here, the use of the passive voice "are given" explicitly positions the IPs as the Recipient or Goal in a Material Process, while the agent responsible for granting those rights is omitted, posing a similar question: "Who is giving the rights?" Ismail et al. (2020) note a similar linguistic trend where the "main voice" in Indigenous matters belongs to the Director-General of government departments (like JAKOA), positioning the state as the sole active entity while the Indigenous community remains the "underprivileged" group in need of aid and rights.

These linguistic choices indicate a discursive strategy that obscures power dynamics and diminishes Indigenous agency. By representing IPs as the "undergoes" of actions—whether they are receiving rights or falling victim to land grabbing—the textbooks frame IP communities as passive subjects whose fate is determined by external forces. The systematic suppression of the agents (such as the state or corporate entities) responsible for land grabbing prevents students from identifying the specific sources of social injustice, framing these conflicts instead as unfortunate, agentless circumstances. Ultimately, this portrayal eliminates the historical role of Indigenous communities in advocating for their own rights or resisting oppression, framing them as reliant on others to "grant" them protection or legal standing.

#### IPs AS VULNERABLE TO PERSUASION

In the transitivity analysis, one of the findings under relational process suggests an attributive representation of IPs in the quality of being gullible. Similarly, the social actor analysis findings also find this depiction a critical and controversial representation of indigenous peoples in the textbooks. The analysis highlighted these key themes in the IPs' representation in the statements: Nomination, Appraisal (negative), and Overdetermination.

The data from the corpus reveals a representation characterised by negative appraisal, overdetermination, and collectivisation. In Halliday's transitivity framework, the "Lumad" consistently function as the Carrier in Relational Processes where they are assigned specific negative attributes. For example, in the statement "*The Lumads are also very gullible folk*" (SHSb1) and "*Lumad have no measure of wisdom*" (SHSb3), the group is identified through genericization, painting them as a uniform collective rather than individual social actors. Furthermore, the analysis identifies overdetermination through distillation, where the actors are linked directly to the quality of being "gullible." In the clause "*They are soon swayed by the persuasive but totally empty rhetoric of the left*" (SHSb2), the IPs are passivated, positioned as the affected party susceptible to external influence rather than active, rational participants.

These representational choices are ideologically significant as they reinforce demeaning stereotypes that portray Indigenous Peoples as childlike and lacking in rationality. By using generic labels and negative appraisals, the discourse effectively removes the individual identity of the Lumad, reducing them to an easily manipulable mass. The focus on their susceptibility to "empty rhetoric" regarding "the left" (advocacies for social justice and human rights) serves to delegitimise Indigenous political perspectives (Ayeni & Ibileye, 2024). From a CDA perspective, this linguistic framing eliminates the political and intellectual agency of the Lumad, suggesting a lack of inherent wisdom that justifies paternalistic marginalisation within the larger discourse.

#### IPs AS AFFECTED COMMUNITIES BY MODERNIZATION

A major challenge that Indigenous communities encounter due to globalisation is being economically displaced, especially from their lands (Jaysawal & Saha, 2014). The analysed clauses tackling the effects of globalisation and modernisation on Indigenous Peoples (IPs) utilise impersonalization, role allocation (activation/passivation), and genericization. In the statement, "*In this new millennium era, the indigenous and tribal cultural and artistic heritage of the Philippines is threatened by modernisation and globalisation*" (SHSa5), the social actors are represented through objectivation. Rather than being explicit participants, the IPs are represented indirectly through their "heritage," which functions as the Goal in a Material Process. In contrast, the clause "*Many members of the Philippine tribal and indigenous communities move to the city to seek better economic opportunities*" (SHSa6) employs activation. Here, the IPs function as the Actor in a Material Process ("move"). However, both clauses utilise genericization and collectivisation, referring to "tribal and indigenous communities" as a broad, uniform mass without individualised specification.

These linguistic choices significantly shape the narrative of IP displacement and migration. By using objectivation (focusing on "heritage" rather than people), the discourse abstracts the threat of modernisation. This excludes the actual individuals from the narrative of their own struggle, making the threat appear as a natural consequence of time rather than a result of specific systemic or political choices. Furthermore, while some clauses activate the IPs as they move to cities, the representation remains generic. This frames their displacement as a collective, inevitable trend rather than a complex series of individual or community-led decisions. Ultimately, these representational strategies portray Indigenous culture as a passive entity being "affected" by change, often omitting the specific agents—such as governments or corporations—responsible for these pressures. This reinforces a narrative of IPs as passive victims of unstoppable global forces, potentially overlooking their agency in resisting, adapting to, or navigating these shifts.

#### DISCUSSION

This study aimed to unveil the underlying representation of Indigenous Peoples through the language construction in Basic Education textbooks. To achieve this, we employed two theories under Critical Discourse Analysis: Halliday's Transitivity Analysis and Leeuwen's Social Action Theory. The findings revealed that Indigenous Peoples are predominantly portrayed through relational and material processes, with minimal representation in mental and existential clauses, and an absence of verbal and behavioural processes. Social actor analysis shows that IPs are often recognised as cultural icons and traditional artists, primarily portrayed through nomination, functionalization, and classification. Moreover, they are also depicted as passive recipients of aid and as easily manipulated, reinforced through genericization, collectivisation, and passivation.

As observed, the relational process dominated the verb processes ascribed to indigenous people in the analysed data, suggesting that Indigenous identities are constructed primarily through "states of being" rather than dynamic actions (Halliday & Matthiessen, 2013). While this is a common way to establish identity (Rashidi & Zolfaghari, 2018), here it ties IPs to historical attributes and communal contexts rather than contemporary contributions (O'Keefe et al., 2022). Furthermore, these ascribed qualities often expose stereotypical and pejorative traits imposed upon Indigenous communities (Chun & Jamal, 2023). While existential processes acknowledge the

presence of Indigenous traditions, they often use "empty subjects" that fail to attribute real roles or actions to IPs, leaving them as passive entities in the discourse (Pidada & Adawiyah, 2021).

In contrast, material and mental processes offer limited glimpses into Indigenous agency and humanity. Material processes highlight the concrete actions and everyday practices of IPs, positioning them as active agents in specific events (Suroto, 2023; Tanusy et al., 2024). Similarly, mental processes frame IPs as "Sensers," acknowledging their capacity for cognition, perception, and emotional engagement (Irayanti et al., 2025). These processes are vital because they reinforce the humanity and subjective experiences of Indigenous individuals within the curriculum.

However, the total absence of verbal and behavioural processes indicates a systematic "Native Omission," where lived experiences and internal engagement of IPs are erased (Fryberg et al., 2024). This absence suggests that IPs are frequently silenced in linguistic activities involving crucial issues (Jamal & Ganasan, 2021) and denied recognition as authors of their own narratives (Lennert Da Silva & Wieberg Klausen, 2024). Following Fairclough's (2013) dialectical-relational approach, this linguistic exclusion functions as a form of symbolic violence, preventing students from engaging with IPs as contemporary social actors capable of intellectual influence. By systematically eliminating Indigenous voices, this linguistic exclusion serves as a kind of symbolic violence that keeps students from interacting with Indigenous Peoples as modern social actors with intellectual power.

The Social Actor analysis further reveals how strategies like nomination and functionalization portray IPs as "Cultural Icons," yet these are often undermined by genericization and collectivisation. By referring to "The Lumads" or "Indigenous Peoples" as monolithic blocks, textbooks essentialize Indigenous identity and ignore the diversity within these communities (Drbohlav & Hejkriik, 2017; World Bank Group, 2025). This homogenization aligns with Van Dijk's (2015) "ideological squares," where "the Other" is simplified to maintain a distinction from the dominant norm. This narrative effectively denies IPs the complexity of citizenship by erasing individual identification in favour of a generalised collective, restricting them to a function that is politically invisible but culturally apparent.

Furthermore, through passivation, IPs are repositioned as passive recipients of aid or "victims of land grabbing" (Numanbayraktaroğlu, 2020). This linguistic choice obscures the actors responsible for these injustices, shifting focus from the offender to the victim (de Bourbon et al., 2022) and diminishing the political agency of Indigenous communities by framing them as objects of state benevolence rather than self-advocating citizens (Gjory et al., 2020). This language makes Indigenous struggles seem like a simple lack of resources rather than a fight for rights. It suggests that the answer is outside charity rather than supporting Indigenous Peoples' own power and leadership.

These patterns contribute to a "common-sense" ideology that normalises the lower social status of Indigenous communities (Barreiro et al., 2020). By depicting IPs as "gullible" or lacking "wisdom" through negative appraisal, textbooks reinforce demeaning stereotypes and strip IPs of their political agency (Lin, 2025). Ultimately, the linguistic dominance of state-of-being over active agency portrays Indigenous Peoples as static cultural symbols or passive victims of change (Gjørsv et al., 2020). Through these types of passivation or genericization, they are then seen not as active, resistant, or political, but as passive victims of unstoppable change.

## IMPLICATION

The researchers of this study successfully gathered a handful of insights into the representation of Indigenous Peoples, employing a comprehensive analysis that delves into the verb processes and social actor themes. These representations identified the roles of IPs as cultural icons, inhabitants of sacred lands, and vulnerable to persuasion.

Through Transitivity Analysis, the researchers were able to identify the process types ascribed to Indigenous peoples. There has been an interplay of relational, material, mental, and existential processes within textbooks in Basic Education, while significantly unveiling the limitations on the verbal and behavioural processes. This suggests that the linguistic construction about indigenous communities primarily revolves around assigning qualities and identities through states of being, describing concrete actions, emphasising emotional engagement, and illuminating existence in the discourses. Thus, educational practitioners and curriculum developers must move beyond relational and existential descriptions and purposefully integrate verbal and behavioural processes. This shift would ensure that IPs are not merely subjects of a discourse, but active agents whose voices, intellectual contributions, and emotional experiences are centred in the classroom.

Meanwhile, the use of Social Actors theory aided the examination through passivation, collectivisation, categorisation, genericization, specification, nomination, and role allocation categories. While the analysis noted specific Indigenous individuals and their skills as cultural contributors or respected figures, a pervasive pattern of generalising them has been found to diminish the recognition of diverse indigenous identities within educational discourse. Additionally, negative appraisal and distillation were also identified, framing Indigenous Peoples through unfavourable evaluations that reinforce stereotypes and marginalisation. With that, there is an urgent need for a more critical evaluation and selection of learning materials. Textbook developers and policymakers must shift toward specification and nomination, highlighting contemporary Indigenous leaders, professionals, and activists to counteract demeaning stereotypes and negative appraisals. Moving away from "collectivisation" ensures that students recognise the diversity and complexity of various Indigenous communities, rather than viewing them through a singular, essentialized lens.

## CONCLUDING REMARKS

This study unveiled the distinct roles of Indigenous Peoples in textbook representation, highlighting the vital role of educational materials in shaping cultural sensitivity and individualism. While the analysis identified agentive roles for IPs, these are heavily overshadowed by systematic patterns of passivation and marginalisation. The findings specifically highlight a dominance of relational processes. This "Native Omission" effectively silences Indigenous voices and denies them the status of contemporary social actors. Furthermore, social actor analysis revealed that while some individuals are recognised through nomination, a pervasive reliance on genericization and collectivisation continues to strip IPs of their diverse, individual identities.

By combining these results, the study shows that rather than portraying IPs as self-advocating citizens, existing educational discourses usually present them as passive objects of history or state charity. For the scholarly and educational sectors, this research is therefore a crucial call to action. Textbook writers and curriculum designers must go beyond merely descriptive "state-of-being" narratives in order to overcome these exclusionary practices. In order to ensure

that Indigenous Peoples are portrayed as thinkers, speakers, and leaders who contribute to contemporary society, curriculum designers and textbook authors should explicitly incorporate Indigenous-led narratives that make use of linguistic and mental processes.

Essentially, these insights aim to equip educators to move beyond static resources and promote critical media literacy in the classroom. By teaching students to detect and challenge linguistic prejudices, schools can better prepare the next generation to manage complicated cultural dynamics with empathy. This study adds to a fundamental shift in curriculum development: replacing symbolic violence and historical erasure with a pedagogy of empowerment, ensuring that Indigenous Peoples' diverse histories and dynamic futures are authentically and respectfully reflected.

## REFERENCES

- Asunsion, R. (2021). The depiction of indigenous Filipinos in the novels: Po-on and Samboangan. *The Cordillera Review*, 11(1). <https://thecordillerareview.upb.edu.ph/abstract/the-depiction-of-indigenous-filipinos-in-the-novels-po-on-and-samboangan/>
- Ayebare, B. D. (2024). Exploring indigenous art and its role in cultural preservation. *Research Output Journal of Education*, 3(2), 40–44.
- Ayeni, B., & Ibileye, G. (2024). Analysis of hate rhetoric on selected social media platforms in Nigeria. *IRE Journals*, 7(11), 320–325. <https://www.irejournals.com/formatedpaper/1706359.pdf>
- Barreiro, A., Ungaretti, J., Etchezahar, E., & Wainryb, C. (2020). They are not truly indigenous people: Social representations and prejudice against indigenous people in Argentina. *Papers on Social Representations*, 29(1), 2.1–2.27. <http://psr.iscte-iul.pt/index.php/PSR/article/view/525>
- Beckman, L., Gover, K., & Mörkenstam, U. (2022). The popular sovereignty of indigenous peoples: A challenge in multi-people states. *Citizenship Studies*, 26(1), 1–20. <https://doi.org/10.1080/13621025.2021.2011142>
- Boruah, P. B. (2022). Visibility as validation: A case study of culturally responsive materials development for TESOL. *The CATESOL Journal*, 33(1), 54–73. <https://files.eric.ed.gov/fulltext/EJ1365711.pdf>
- Bustam, M. R., & SS, M. (2023). *Powerful words, shifting narratives: Analyzing social actors through critical discourse analysis with Theo van Leeuwen's framework*. Mega Press Nusantara. [https://books.google.com.ph/books/about/Powerful\\_Words\\_Shifting\\_Narratives\\_Analy.html?id=1G\\_jEAA\\_AQBAJ&redir\\_esc=y](https://books.google.com.ph/books/about/Powerful_Words_Shifting_Narratives_Analy.html?id=1G_jEAA_AQBAJ&redir_esc=y)
- Chan, J., Collins, K. A., Lee, R., Linton, J., Cherba, M., Christianson, T. D., Shawanda, A., Siden, E. G., & Wardman, M. (2025). A scoping review of published literature on the linguistic representation of indigenous peoples. *Journal of Language and Social Psychology*, 44(3-4), 441–480. <https://doi.org/10.1177/0261927X251318040>
- Chun, W. K., & Jamal, M. (2023). The Orang Asli in Malaysian media: An approach from transitivity perspective. *Journal of Social Science and Humanities*, 6(2), 16–26. <https://doi.org/10.26666/rmp.jssh.2023.2.3>
- de Bourbon, S., Gomez, K., & San Juan, B. (2022). Is active voice enough? Community discussions on passive voice, MMIWG2S, and violence against urban indigenous women in San José, California. *Genealogy*, 6(2), Article 37. <https://doi.org/10.3390/genealogy6020037>
- de los Reyes, E. J. (2016). Distant savages, urban agents: Discursive construction of indigenous peoples in social studies textbooks (2002–2008). *The Cordillera Review*, 6(2), 97–133. <https://thecordillerareview.upb.edu.ph/wp-content/uploads/2021/06/8-TCR-VI-2-Delos-Reyes.pdf>
- Department of Education. (2019). *Policy and guidelines on the K to 12 basic education program* (DepEd Order No. 021, s. 2019). [https://www.deped.gov.ph/wp-content/uploads/2019/08/DO\\_s2019\\_021.pdf](https://www.deped.gov.ph/wp-content/uploads/2019/08/DO_s2019_021.pdf)
- Domogen, J. C. (2024). Lexical evolution: Media, community, and the shaping of Igorot identity. *The International Journal of Interdisciplinary Cultural Studies*, 19(2), 135–161. <https://doi.org/10.18848/2327008X/CGP/v19i02/135-161>
- Drbohlav, P., & Hejkrlik, J. (2017). Indigenous peoples' struggle for secure land tenure in the Philippines: Case study of Higaonon Tribe in Opol, Mindanao. *Asian Social Science*, 13(7), 38–51. <https://doi.org/10.5539/ass.v13n7p38>
- Eduardo, J. P., & Gabriel, A. G. (2021). Indigenous peoples and the right to education: The Dumagat experience in the provinces of Nueva Ecija and Aurora, in the Philippines. *Sage Open*, 11(2). <https://doi.org/10.1177/21582440211009491>

- Eligio, A. M. J. E. (2012). Communication imperatives for indigenous peoples' representation in policy making: Lessons from the Indigenous Peoples Rights Act experience. *Telematics and Informatics*, 29(3), 324–334. <https://doi.org/10.1016/j.tele.2011.10.004>
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language* (2nd ed.). Routledge. <https://doi.org/10.4324/9781315834382>
- Fryberg, S. A., Dai, J. D., & Eason, A. E. (2024). Omission as a modern form of bias against native peoples: Implications for policies and practices. *Social Issues and Policy Review*, 18(1), 211–241. <https://doi.org/10.1111/sipr.12105>
- Gjørsv, G. H., Lanteigne, M., & Sam-Aggrey, H. (2020). *Routledge handbook of Arctic security*. Routledge. <https://doi.org/10.4324/9781315265797>
- Hall, S., Evans, J., & Nixon, S. (Eds.). (2024). *Representation: Cultural representations and signifying practices* (3rd ed.). SAGE Publications. [https://doi.org/10.1007/978-3-658-13213-2\\_94](https://doi.org/10.1007/978-3-658-13213-2_94)
- Halliday, M. A. K., & Matthiessen, C. M. I. M. (2013). *Halliday's introduction to functional grammar* (4th ed.). Routledge. <https://doi.org/10.4324/9780203431269>
- Ho, Y. R. (2021). Exposing colonial representations: Analysis of portrayals of Indigenous culture in Taiwan's language textbooks. *Race Ethnicity and Education*, 24(5), 707–725. <https://doi.org/10.1080/13613324.2018.1538123>
- Irayanti, I., Sapriya, S., Suryadi, K., Komalasari, K., & Hastowohadi, H. (2025). A narrative inquiry of international students' experiences in Indonesia: Language appraisal and transitivity analysis. *Journal of International Students*, 15(1), 108–128. <https://doi.org/10.32674/v6nmpj51>
- Ismail, H., Baharun, H., Abdullah, H., & Majid, S. N. A. (2020). Power and voices of authority in the media narrative of Malaysian natives: Combining corpus linguistics and discourse analysis approaches. *3L: Language, Linguistics, Literature®: The Southeast Asian Journal of English Language Studies*, 26(2), 50–66. <http://doi.org/10.17576/3L-2020-2602-05>
- Jamal, M., & Ganasan, M. J. (2021). Inspecting the language of exclusion: Transitivity analysis of the Orang Asli community in selected Malaysian print media. *International Journal of Innovation, Creativity and Change*, 15(4), 868–884. [https://www.researchgate.net/publication/350152909\\_Inspecting\\_the\\_Language\\_of\\_Exclusion\\_Transitivity\\_Analysis\\_of\\_the\\_Orang\\_Asli\\_Community\\_in\\_Selected\\_Malaysian\\_Print\\_Media](https://www.researchgate.net/publication/350152909_Inspecting_the_Language_of_Exclusion_Transitivity_Analysis_of_the_Orang_Asli_Community_in_Selected_Malaysian_Print_Media)
- Jaysawal, N., & Saha, S. (2014). Marginalisation of tribal communities due to globalization. *Indian Journal of Dalit and Tribal Studies*, 2(2), 37–54.
- Jiwani, Y. (2020). Symbolic and discursive violence in media representations. In *Everyday violence in the lives of youth: Speaking out and pushing back* (pp. 57–88). Fernwood Publishing.
- Lawlor, T. M., & Niiler, T. (2020). Physics textbooks from 1960–2016: A history of gender and racial bias. *The Physics Teacher*, 58(5), 320–323. <https://doi.org/10.1119/1.5145525>
- Lennert Da Silva, A. L., & Wieberg Klausen, S. (2024). Convergence and divergence: Depictions of indigenous peoples in secondary school history textbooks from Brazil and Norway. *Research in Comparative and International Education*, 19(2), 241–260. <https://doi.org/10.1177/17454999231216653>
- Lin, F. Y. (2025). The subjectivity discourse of indigenous peoples self media in Taiwan. *Emerging Media*, 3(1), 125–150. <https://doi.org/10.1177/27523543251316705>
- Magdaro, J. M. D., & Sacramento, N. J. J. E. (2022). Community engagement in the indigenous education discourse: Unravelling policy lessons from Lumad's alternative school in Mindanao, Philippines. *Thammasat Review*, 25(1), 57–81. <https://so01.tci-thaijo.org/index.php/tureview/article/view/240103>
- Mosurska, A., Clark-Ginsberg, A., Sallu, S., & Ford, J. (2023). Disasters and indigenous peoples: A critical discourse analysis of the expert news media. *Environment and Planning E: Nature and Space*, 6(1), 178–201. <https://doi.org/10.1177/25148486221096371>
- Ngo, C. G. A., & Cubelo, R. R. (2024). The epistemic modality in the inaugural speeches of Philippine presidents. *International Journal Corner of Educational Research*, 3(2), 99–110. <https://doi.org/10.54012/ijcer.v3i2.285>
- Numanbayraktaroglu, S. (2020). The grammar of gender ideology: The press coverage of sexual violence in Turkey and the passive voice. *European Journal of Turkish Studies*, (28), Article 6359. <https://doi.org/10.4000/ejts.6359>
- Ojong, N. (2020). Indigenous land rights: Where are we today and where should the research go in the future? *Settler Colonial Studies*, 10(3), 356–378. <https://doi.org/10.1080/2201473X.2020.1726149>

- O'Keefe, V. M., Fish, J., Maudrie, T. L., Hunter, A. M., Tai Rakena, H. G., Ullrich, J. S., Clifford, C., Crawford, A., Brockie, T., Walls, M., Haroz, E. E., Cwik, M., Whitesell, N. R., & Barlow, A. (2022). Centering indigenous knowledges and worldviews: Applying the indigenist ecological systems model to youth mental health and wellness research and programs. *International Journal of Environmental Research and Public Health*, 19(10), Article 6271. <https://doi.org/10.3390/ijerph19106271>
- Pidada, I. B. A., & Adawiyah, B. M. (2021). The analysis of transitivity in some discourses in the *Bali Times*. In *Proceedings of the 1st International Conference on Language, Literature, and Arts Education (ICLLAE 2020)*. European Alliance for Innovation. <https://doi.org/10.4108/eai.25-11-2020.2306664>
- Pitkin, H. F. (2023). *The concept of representation*. University of California Press. (Original work published 1967). <https://doi.org/10.1525/9780520340503>
- Rashidi, N., & Zolfaghari, F. (2018). Sociocultural identity in TEFL textbooks: A systemic functional analysis. *Applied Research on English Language*, 7(3), 293–318. <https://doi.org/10.22108/are.2018.101749.1050>
- Sampang, J. J. C. (2022). Language bias of the grade school textbooks based on ethnicity. *Proceedings of the International Interdisciplinary Conference on Sustainable Development Goals*, 1(1), 18–27. <https://journals.ubmg.ac.id/index.php/IICSDGs/article/view/631>
- Skinner, N. A., & Bromley, P. (2023). Rights, conflict, and removal: Depictions of Indigenous groups in Californian and Texan history textbooks, 1836–2019. *Journal of Curriculum Studies*, 55(2), 203–222. <https://doi.org/10.1080/00220272.2023.2177123>
- Supan, N. P. G., & Mendoza, N. C. R. C. (2023). Racism in the academe: An ethnographic research among Aeta (indigenous) students of a state university in the Philippines. *New Trends in Qualitative Research*, 16, Article e768. <https://doi.org/10.36367/ntqr.16.2023.e768>
- Suroto, S. (2023). Elements of ethnic experiences in Nusantara proverbs: A transitivity analysis. *Professional Journal of English Education*, 6(6), 1154–1166.
- Tanusy, J., Sujatna, E. T. S., Yuliawati, S., & Tanto, T. (2024). Voices unheard: Exploring female representation in Sundanese folk stories through transitivity and semantic code. *Indonesian Journal of Applied Linguistics*, 14(1), 118–127. <https://doi.org/10.17509/ijal.v14i1.70399>
- Van Dijk, T. A. (2015). Critical discourse analysis. In D. Tannen, H. E. Hamilton, & D. Schiffrin (Eds.), *The handbook of discourse analysis* (2nd ed., pp. 466–485). John Wiley & Sons. <https://doi.org/10.1002/9781118584194.ch22>
- Van Leeuwen, T. (1996). The representation of social actors. In C. Caldas-Coulthard & M. Coulthard (Eds.), *Texts and practices: Readings in critical discourse analysis* (pp. 32–70). Routledge. <https://doi.org/10.1075/z.184.55lee>
- Veñegas, S., Dacela, M. A., Mangudadatu, B. I. S., & Takata, B. K. (2023). Epistemic injustice and indigenous education in the Philippines. *Educational Philosophy and Theory*, 56(12), 1264–1273. <https://doi.org/10.1080/00131857.2023.2190018>
- Wa-Mbaleka, S. (2013). Quality education for native Filipinos: A phenomenological case study of indigenous learners. *IAMURE International Journal of Social Sciences*, 6(1), 1–15. <https://doi.org/10.7718/ijss.v6i1.510>
- Wodak, R., & Meyer, M. (2015). *Methods of critical discourse studies* (3rd ed.). SAGE Publications. <https://doi.org/10.4135/9780857028020>
- World Bank Group. (2025). *No data, no story: Indigenous people of the Philippines*. World Bank. <https://thedocs.worldbank.org/en/doc/baa43cc91ec55266a538e9023c528bd7-0070062024/original/No-Data-No-Story-Indigenous-Peoples-in-the-Philippines.pdf>