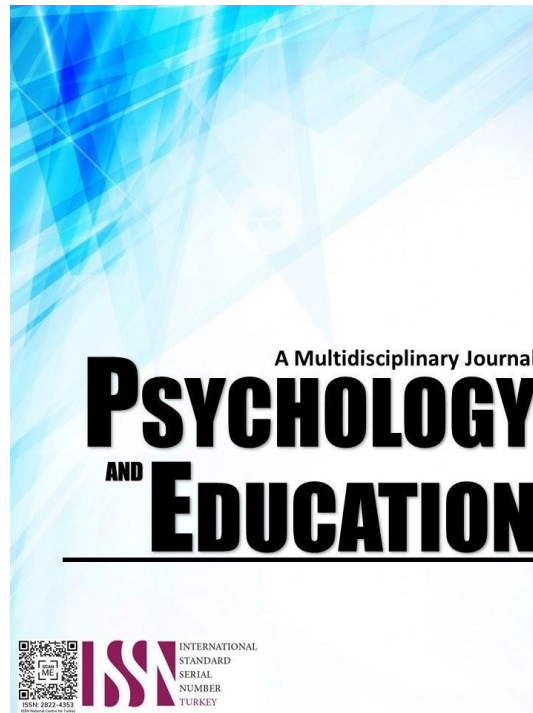


**RESILIENCY AND CHALLENGES ENCOUNTERED IN THE  
TRADITION OF INDIGENOUS EDUCATION AT  
STO. NIÑO INTEGRATED SCHOOL:  
INPUT TO ACTION PLAN**



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## Resiliency and Challenges Encountered in the Tradition of Indigenous Education at Sto. Niño Integrated School: Input to Action Plan

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### Abstract

The study focused on Resiliency and Challenges Encountered in the Tradition of Indigenous Education at Sto. Niño Integrated School: Input to Action Plan, explores the intricate relationship between indigenous cultural heritage and educational practices within the Dumagat-Remontado community in Tanay, Rizal, Philippines. The research aims to identify the resilience factors and challenges faced in preserving indigenous education traditions and proposes actionable strategies to strengthen these practices. Utilizing a mixed-methods approach, the study gathered data from 32 teachers stationed at Sto. Niño Integrated School through surveys, interviews, and focus group discussions. The research focuses on five key areas: curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment. The study is anchored in the Culturally Relevant Pedagogy (CRP) framework, emphasizing the integration of culturally relevant content and localized materials into the curriculum. Findings reveal that while the resilience of indigenous education traditions remains robust in curriculum design, teaching methodologies, and classroom assessment, significant challenges persist, particularly in the availability and accessibility of learning resources. The study highlights that the number of trainings or seminars attended by educators does not significantly influence their perception of resilience in indigenous education, whereas the presence of culturally appropriate learning resources plays a crucial role. The research concludes with an action plan aimed at enhancing the resiliency of indigenous education at Sto. Niño Integrated School. This plan includes developing a culturally relevant curriculum, incorporating experiential learning strategies, enriching the physical learning environment to reflect indigenous traditions, and prioritizing the acquisition of indigenous learning resources. The study underscores the importance of community involvement, particularly the active participation of indigenous elders and cultural leaders, in curriculum development and educational practices. This research contributes to the broader discourse on indigenous education by providing a model for integrating traditional knowledge systems into modern educational frameworks, thereby promoting cultural preservation, self-determination, and community empowerment among indigenous populations.

**Keywords:** *indigenous education, cultural resilience, culturally responsive pedagogy, curriculum integration*

### Introduction

Throughout history, cultures and education have engaged in a captivating dance, each shaping and influencing the other. Culture, the vibrant tapestry woven by language, traditions, beliefs, and values, forms the bedrock of a community's identity. Education, in turn, plays a pivotal role in transmitting this cultural heritage, shaping individual and collective understanding, and preparing future generations to navigate the complexities of the world.

This intricate relationship is far from unidirectional. Education, while often seen as a conduit for cultural transmission, also acts as a catalyst for change and adaptation. New ideas and knowledge introduced through educational systems can prompt cultural evolution, challenging existing norms and fostering innovation. This dynamic interaction creates a fertile ground for intellectual growth, cultural dynamism, and societal progress.

Across continents, indigenous communities have long demonstrated remarkable resilience in the face of complex challenges. This resilience often stems from deep-rooted traditions and knowledge systems passed down through generations that foster harmonious relationships with the environment and community. In the heart of the Philippines, Sto. Niño Integrated School stands as a testament to this intricate dance between culture, education, and sustainability. Sto. Niño Integrated School, nestled amidst the verdant hills of Tanay, Rizal, finds itself geographically intertwined with the lives and traditions of the Dumagat-Remontado people. This indigenous community, residing within the vicinity of the school, has fostered a unique educational landscape where tradition and modern learning intertwine.

The school's location within the ancestral domain of the Dumagat-Remontado tribe presents a unique opportunity to integrate indigenous knowledge and practices into the curriculum. This proximity allows for the seamless inclusion of local environmental wisdom, cultural values, and ancestral languages into the educational experience. This immersion fosters a deeper understanding and appreciation for the indigenous way of life while simultaneously equipping students with the necessary skills to navigate the contemporary world.

The presence of the Dumagat-Remontado community not only enriches the educational landscape but also creates a sense of cultural responsibility for the school. By recognizing the importance of preserving and revitalizing indigenous knowledge, Sto. Niño Integrated School strives to become a bridge between tradition and modernity, empowering future generations of the Dumagat-Remontado people

to thrive in a changing world while remaining rooted in their cultural heritage.

The resilience of tradition, embodied in the integration of indigenous knowledge, practices, and languages into the curriculum, fosters cultural identity and empowers the Dumagat-Remontado community. This preservation of cultural heritage serves as a bulwark against assimilation and empowers community members to adapt to changing environments through their deep ecological understanding and sustainable practices. Furthermore, traditional values embedded in education strengthen social cohesion and intergenerational knowledge transmission, ensuring the long-term survival of the community's cultural fabric.

Furthermore, indigenous education at Sto. Niño Integrated School ensures the cultural continuity of the Dumagat-Remontado people. By incorporating traditional knowledge into the curriculum, the school safeguards its transmission to future generations, preventing its marginalization and loss. This culturally relevant approach also enhances student engagement and academic performance, motivating them to continue their education while fostering a sense of belonging within their community. Ultimately, this sustainable education model equips students with the necessary skills to navigate the contemporary world while remaining grounded in their cultural identity, empowering them to become agents of change and contribute meaningfully to a more diverse and sustainable future.

However, despite these initiatives, research from 2020 onwards highlights the profound impact of culturally responsive education on Indigenous communities. However, the dance between culture and education is not without its challenges. As noted by Battiste and Henderson (2020) and Chalisa (2020), dominant education systems often fail to recognize and value Indigenous knowledge systems, perpetuating marginalization and hindering the effectiveness of education for Indigenous communities. This highlights the importance of critical reflection and collaboration, as advocated by Smith (2020) and Tippett and Ladson-Billings (2020), to ensure that educational practices are truly inclusive and empower Indigenous students to thrive in their cultural context.

Sto. Niño Integrated School offers a valuable case study, embodying the potential and challenges of culturally responsive education in an indigenous context. By integrating traditional knowledge and practices into its curriculum while striving for cultural inclusivity and student empowerment, the school seeks to cultivate resilience and empower future generations to navigate the complexities of the modern world.

One of the key research gaps in the resilience of the tradition of indigenous education, particularly among the Dumagat people in Sto. Niño Tanay Rizal, Philippines, lies in the area of content integration. For instance, a study conducted by Santos and Matias (2021) explored the challenges and opportunities of integrating indigenous knowledge into the curriculum of Dumagat schools in the Philippines. The study highlighted the importance of incorporating Dumagat cultural practices, languages, and environmental knowledge into the curriculum to enhance the relevance and effectiveness of education for Dumagat students. However, the study also identified gaps in teacher training, curriculum development, and policy support for Indigenous education, which hindered the successful integration of Indigenous content into the formal education system.

Similarly, a recent article by Reyes et al. (2020) discussed the importance of indigenous knowledge systems in promoting sustainable development and environmental conservation among indigenous communities in the Philippines. The article emphasized the need for collaborative efforts between indigenous communities, educators, policymakers, and researchers to develop culturally responsive curriculum materials and teaching methods that incorporate indigenous knowledge into formal education. However, the article also highlighted the lack of research on the specific strategies and approaches for integrating Indigenous content into the curriculum, especially in remote and marginalized Indigenous communities like the Dumagat people in Sto. Niño Tanay Rizal.

Another significant research gap revolves around the localization of materials under teaching methodologies and strategies used in Indigenous education. Despite efforts to preserve traditional knowledge and practices within the Dumagat community, there remains a lack of culturally relevant educational materials that align with their unique cultural context and language.

For instance, a study by Dela Cruz et al. (2021) highlighted the challenges faced by Dumagat educators in sourcing appropriate teaching materials that incorporate indigenous knowledge systems and practices. The study emphasized the need for localized materials that reflect Dumagat cultural values, beliefs, and languages to enhance the effectiveness of indigenous education initiatives. However, specific strategies for developing and implementing such materials remain underexplored in existing literature.

Furthermore, the sustainability of indigenous education programs among the Dumagat people is closely linked to the availability and accessibility of localized materials. Current research lacks comprehensive assessments of the long-term impact of utilizing culturally appropriate materials on the resilience of Dumagat traditions and the effectiveness of educational initiatives. Longitudinal studies focusing on the integration of localized materials into Indigenous education curricula are essential to understanding their contribution to the preservation of Dumagat culture and knowledge systems.

Moreover, there is limited research on the role of digital technologies in facilitating the localization of educational materials for the Dumagat community. In the digital age, there is potential for utilizing technology to create and disseminate culturally relevant educational resources. However, the extent to which digital platforms and tools can be effectively leveraged to support indigenous education efforts among the Dumagat people remains largely unexplored.

In terms of school programs and strategies, Indigenous education programs often face challenges in developing culturally responsive and contextually relevant curricula, teaching methods, and school policies that cater to the unique needs and cultural values of

Indigenous communities. Despite the growing recognition of the importance of culturally inclusive education, there is limited research examining the effectiveness of specific school programs and strategies in promoting the resilience of Indigenous traditions and the sustainability of Indigenous education among the Dumagat people. A recent article by Garcia et al. (2021) discussed the role of indigenous education programs in promoting cultural revitalization and community empowerment among indigenous communities in the Philippines. The article emphasized the need for culturally responsive teaching methods, indigenous language preservation, and community-led educational initiatives to promote the resilience of indigenous traditions and the sustainability of indigenous education. However, the article also highlighted the lack of research on the specific school programs and strategies that are effective in addressing the unique socio-cultural and educational needs of the Dumagat people in Sto. Niño Tanay Rizal.

Consequently, Indigenous education systems often rely on teachers who have a deep understanding of the local culture, language, and traditional knowledge to effectively transmit Indigenous values and practices to students. However, limited research examines the role of teachers' ethnographic background in promoting cultural sustainability and resilience within the Dumagat community.

A recent article by Reyes and Garcia (2020) discussed the role of indigenous teachers in promoting cultural revitalization and community empowerment among indigenous communities in the Philippines. The article emphasized the need for recruiting and retaining Indigenous teachers who have a deep understanding of the local culture and are committed to preserving Indigenous traditions and values. However, the article also highlighted the lack of research on the specific characteristics and qualifications of effective indigenous teachers, especially among marginalized indigenous communities like the Dumagat people in Sto. Niño Tanay Rizal.

Hence, this exploration promises to provide invaluable insights into the intricate dance between tradition and education, offering valuable lessons for educators, policymakers, and communities worldwide as they strive to support the vibrant futures of Indigenous communities, especially in the context of Sto. Niño Integrated School, in terms of curriculum design, teaching methodologies and strategies, learning spaces and environment, learning resources and classroom management.

## Research Questions

This study aimed to explore the resiliency and challenges encountered in the tradition of Indigenous Education at Sto. Niño Integrated School. Specifically, this study aims to answer the following questions:

1. What is the demographic profile of parent respondents in terms of:
  - 1.1. age;
  - 1.2. sex;
  - 1.3. years in service; and
  - 1.4. number of training/seminars attended related to indigenous education?
2. What is the resiliency of the tradition of indigenous education in Sto. Niño Integrated School in terms of:
  - 2.1. curriculum design, competency and content;
  - 2.2. teaching methodologies and strategies;
  - 2.3. learning space and environment;
  - 2.4. learning resources: and
  - 2.5. classroom assessment?
3. Is there a significant difference in the resiliency of the tradition of Indigenous education as assessed by the respondents in terms of the given variables when grouped according to their profile?
4. Based on the study's results, what output may be crafted to strengthen the resiliency of the tradition of Indigenous Education in Sto. Niño Integrated High School?

## Methodology

### Research Design

This study used a quantitative descriptive method of research, explicitly using a survey technique utilizing a questionnaire checklist.

This study utilized a quantitative descriptive survey research method to gather data and information and assess the Resiliency of the Tradition of Indigenous Education. This study provided the basis for an action plan for future improvement of the online learning modality in terms of Curriculum design, competency and content, Teaching Methodologies and Strategies, Learning Space and Environment, Learning Resources, and Classroom Assessment.

This design is suitable for this study because descriptive survey research collects data on different topics through surveys. The goal of the data is to see to what extent these subjects can get different conditions. McCombes (2020) asserts that survey research enables the researcher to get a sizable amount of data that can be examined for trends, frequencies, and averages. Survey techniques require recording respondents' responses with surveys or questionnaires. Surveys are often used to get feedback from respondents. Hence, it enables a significant amount of data to be gathered quickly.

## Respondents

The study's respondents consist of all 32 teachers at Sto. Niño Integrated School during the 2023-2024 school year. They were selected using total enumeration sampling, ensuring that every teacher at the school during this period was included in the study. In this study, total enumeration sampling is used to determine the set and number of respondents in exploring the Status of Resiliency of Tradition of Indigenous Education in terms of Curriculum design, competency and content, Teaching Methodologies and Strategies, Learning Space and Environment, Learning Resources, and Classroom Assessment in Sto. Niño Integrated School. Hence, all 32 teachers are currently stationed in Sto. Niño Integrated School for SY 2023-2024 serve as samples. This sampling is employed in order to gather a larger amount of data that can represent an unbiased result.

## Instrument

In gathering the needed data, the researcher designed a survey questionnaire – checklist as the major instrument of the study. The survey questionnaire consisted of 2 parts. Part 1 focused on the respondents' profiles in terms of age, gender, and year level. Part 2 determined the correlation between Indigenous Resilience: Curriculum design, competency and content, Teaching Methodologies and Strategies, Learning Space and Environment, Learning Resources, and Classroom Assessment. A Likert-scale type tool was employed to evaluate Indigenous Resilience: Tradition and Sustainability.

## Procedure

The researcher asked permission from the office of the school chosen for the study to distribute the questionnaire to those taking part in the study. Each respondent was given a consent form. After that, the purpose of the study and instructions on how to answer the survey items were explained to the respondents. The survey was then administered, and they were given enough time to complete it.

After completing the survey, the researcher gathers the questionnaires from the participants and hires a statistician to guide her in analyzing and interpreting the data. The data are gathered, tallied, and processed using a Statistical tool. The processed data are interpreted and analyzed, and the results are used to create an action plan.

## Data Analysis

The following statistical measures and treatments are used to process the gathered data.

Mean. The tool determines the survey results and population mean to obtain the central tendency across the data set.

Weighted Mean (W.M.) is also applied to the responses in the survey using a four-point Likert scale.

Frequency (f) and Percentage (%). The frequency represents the number of observations within a given interval, while the percentage compares the quantities.

ANOVA, or analysis of variance, is applied to compare the means of two or more groups or populations. It allows for the investigation of whether there are any significant differences between the means of the groups and determines whether those differences are due to genuine group effects or random variability.

## Results and Discussion

The findings, analysis, and interpretation of the data collected in light of the research's challenges are briefly discussed in this chapter.

**Problem No. 1: What is the profile of the respondents in terms of age, sex, years in service, and number of trainings/seminars attended related to indigenous education?**

Table 1 presents the respondents' profiles in terms of age, sex, and grade level. Age, sex, years in service, and number of trainings/seminars attended related to Indigenous education

Table 1. *Profile of the Respondents*

Age	F	%	Rank
51 years old – above	4	12.5	4
41 – 50 years old	9	28.1	2
31 – 40 years old	12	37.5	1
21 – 30 years old	7	21.9	3
Total	32	100.0	
Sex	F	%	Rank
Male	9	28.1	2
Female	23	71.9	1
Total	32	100.0	
Years in Service	F	%	Rank
21 years and above	0	0.0	5

15 – 20 years	3	9.4	4
11 – 15 year	6	18.8	3
6 – 10 years	9	28.1	2
0 – 5 years	14	43.8	1
Total	32	100.0	
<hr/>			
Number of Trainings/Seminars Attended Related to Indigenous Education	F	%	Rank
7 and above	8	25.0	3
5 – 6	9	28.1	2
3 – 4	10	31.3	1
0 – 2	5	15.6	4
Total	295	100.00	

The distribution of the respondents who responded is shown in the table. Among the 32 participants, 4 or 12.5 percent, are 55 years old or older, while 9 or 28.1 percent, are from ages 41 to 50 years old. In addition, 12 responders or 37.5 percent, are 31 to 40 years old, and 7 or 25.21.9 percent, are 21 to 30 years old. The distribution also reveals that the majority of respondents are female, consisting of 23 individuals or 71.9 percent of the respondents, while 9 respondents or 28.1 percent are female. Likewise, none or 0 percent are in service for 21 years and above, 3 or 23.9.4 percent are in service for 15 to 20 years, 6 or 18.8 percent are in service for 11 to 15 years, 9 or 28.1 percent are in service for 6 to 10 years, and 14 or 42.8 percent are in service or 5 years and below. Lastly, 8 or 25 percent of the respondents attended 7 or more trainings/seminars related to Indigenous education, 9 or 28.1 percent have attended training/seminars related to Indigenous education, 10 or 31.3 percent have attended training/seminars related to Indigenous education, and 5 or 15.6 have percent attended training/seminars related to Indigenous education.

This implies that the majority of respondents are young to middle-aged educators, predominantly female, with varying years of teaching experience, though none have served for more than 21 years. While some have attended multiple trainings on Indigenous education, more professional development opportunities are needed to ensure that all teachers are well-equipped to integrate Indigenous knowledge into their teaching practices.

As highlighted by the paper of Tessaro et al. (2021), continuous professional development is necessary for educators, particularly in integrating Indigenous knowledge into their teaching practices. This aligns with the findings of Hall (2012), which highlight the importance of tailored training programs designed specifically for educators working in Indigenous communities. Such training not only enhances teachers' ability to deliver culturally responsive education but also fosters a deeper understanding and appreciation of Indigenous traditions, languages, and ways of knowing. Additionally, well-structured professional development initiatives contribute to teacher retention by equipping educators with the confidence and skills needed to effectively engage with Indigenous learners and their communities, ultimately leading to a more inclusive and sustainable educational environment.

**Problem No. 2: What is the resiliency of the tradition of Indigenous education in Sto. Niño integrated school in terms of curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment.**

Table 2 shows the resiliency of the tradition of Indigenous education in Sto. Niño integrated the school in terms of curriculum design, competency and content.

It can be gleaned from the table that the respondents gave an “Evident” response to all indicators: “incorporating indigenous culture into the curriculum” with a mean score of 2.97, “teacher training for indigenous content integration” with a mean score of 3.03, “involvement of elders and cultural leaders in education” with a mean score of 2.87, “balancing traditional knowledge with modern education” with a mean score of 2.97 and “promoting indigenous language preservation in the curriculum” with a mean score of 3.00.

Table 2. *Resiliency of Tradition of Indigenous Education in Sto. Niño Integrated School in Terms of Curriculum Design, Competency and Content.*

Indicators	Mean	Verbal Interpretation
1. Integrating local history, stories, rituals, and ecological knowledge into various subjects to ensure that Indigenous students see their culture reflected and valued in their education.	2.97	Evident
2. Professional development programs equip teachers with the necessary skills and knowledge to effectively integrate indigenous content and methods into their teaching practices.	3.03	Evident
3. Elders and cultural leaders contribute to the content, ensuring it aligns with cultural values and traditions.	2.87	Evident
4. Balancing traditional and contemporary content that helps students navigate both their cultural heritage and the broader world.	2.97	Evident
5. The curriculum supports the preservation and use of Indigenous languages, either as the medium of instruction or as a subject.	3.00	Evident
Grand Mean	2.97	Evident

Legend: Evident – 2.51 - 3.25

The results indicate that Indigenous education at Sto. Niño Integrated School is actively incorporating cultural traditions into its curriculum, with teachers receiving training and elders participating in education. However, while efforts to balance traditional knowledge with modern education and preserve indigenous languages are evident, there is still room for further strengthening these initiatives to ensure long-term sustainability and deeper integration.

As highlighted in the study of Mercado (2021), the curriculum is anchored in Indigenous knowledge systems, ensuring that learning activities are both culturally responsive and relevant to students' backgrounds. This approach not only integrates cultural practices and ancestral knowledge but also fosters a learning environment that actively respects, preserves, and revitalizes Indigenous languages and traditions. By embedding traditional wisdom into educational frameworks, the curriculum strengthens students' connection to their heritage while equipping them with the skills needed to navigate contemporary society.

Table 3 shows the resiliency of the tradition of Indigenous education in Sto. Niño integrated schools in terms of teaching methodologies and strategies.

It can be gleaned from the table that the respondents gave an "Evident" response to all indicators: "incorporation of indigenous knowledge systems into curriculum" with a mean score of 2.91, "active involvement of indigenous community in education" with a mean score of 2.94, "use of participatory and experiential learning methods" with a mean score of 2.78, "teachers skilled in contemporary and cultural education practices" with a mean score of 3.16 and "policies supporting indigenous methodologies in curriculum" with a mean score of 2.88.

The findings suggest that Indigenous education traditions remain resilient, as evidenced by the strong incorporation of Indigenous knowledge systems, active community involvement, and the use of both contemporary and culturally rooted teaching strategies. While teachers demonstrate competence in balancing modern and traditional education practices, the slightly lower mean scores in participatory learning methods and policy support indicate opportunities for further strengthening experiential learning approaches and reinforcing institutional backing for Indigenous methodologies.

Table 3. *Resiliency of Tradition of Indigenous Education in Sto. Niño Integrated School in Terms of Teaching Methodologies and Strategies*

<i>Indicators</i>	<i>Mean</i>	<i>Verbal Interpretation</i>
1. Indigenous Knowledge Systems are incorporated into the curriculum.	2.91	Evident
2. The active involvement of the Indigenous community in the educational process ensures that the teaching methodologies and strategies are culturally relevant and supported by the community.	2.94	Evident
3. Using participatory and experiential learning methods that resonate with traditional ways of knowledge transmission, such as storytelling, hands-on activities, and community-based projects	2.78	Evident
4. Teachers are well-versed in both contemporary educational practices and the specific cultural backgrounds of their students.	3.16	Evident
5. Policies that encourage the development and implementation of curricula that respect and incorporate Indigenous methodologies and strategies, providing resources and support for schools to do so	2.88	Evident
Grand Mean	2.93	Evident

*Legend: Evident – 2.51 - 3.25*

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Table 4. *Resiliency of Tradition of Indigenous Education in Sto. Niño Integrated School in Terms of Learning Space and Environment.*

<i>Indicators</i>		<i>Mean</i>	<i>Verbal Interpretation</i>
1.	Use of traditional symbols, art, and architecture within the classrooms and school grounds, creating an environment that resonates with the cultural heritage of the students.	2.69	Evident
2.	The school environment aligns with the community's values and needs, fostering a sense of ownership and support for the education system.	2.87	Evident
3.	Resilient learning spaces are built with materials and designs that can withstand such challenges, ensuring continuity in education.	2.97	Evident
4.	An inclusive environment that accommodates diverse needs contributes to the resilience of the educational system by ensuring that no student is left behind.	2.94	Evident
5.	Traditional methods for gardening, water management, and resource utilization not only enrich the learning experience but also teach students valuable skills for living in harmony with their environment.	2.94	Evident
Grand Mean		2.88	Evident

Legend: Evident – 2.51 - 3.25

It can be gleaned from the table that the respondents gave an “Evident” response to all indicators: “use of traditional symbols, art, and architecture in school environment” with a mean score of 2.69, “school environment fosters community ownership and support” with a mean score of 2.87, “resilient learning spaces using durable materials” with a mean score of 2.97, “inclusive environment ensuring no student is left behind” with a mean score of 2.94, and “traditional methods for gardening and resource management” with a mean score of 2.94.

This implies that the resiliency of Indigenous education traditions is deeply embedded in the school environment, creating spaces that reflect cultural values and promote community engagement. By incorporating traditional symbols, art, and sustainable practices such as resource management and gardening, the school fosters a learning atmosphere that not only respects Indigenous heritage but also ensures inclusivity and resilience, where all students feel supported and connected to their cultural roots.

As emphasized in the paper of Arifah & Saputra (2024), Indigenous education, particularly in the Osing community, draws heavily from local traditions such as the Barong Ider Bumi, which emphasizes values like cooperation, respect for nature, and communal responsibility. This resilience is evident in the way local wisdom is seamlessly integrated into both the physical and social learning environments, promoting a holistic educational experience. By embedding these values into daily practices and teaching methods, Indigenous education not only preserves cultural heritage but also cultivates an environment where students learn the importance of environmental stewardship and community solidarity. This approach creates a learning space where students are deeply connected to their culture, nature, and the social fabric of their community, reinforcing the resilience of Indigenous traditions for future generations.

Table 5 shows the resiliency of the tradition of Indigenous education in Sto. Niño integrated school in terms of learning resources.

Table 5. *Resiliency of Tradition of Indigenous Education in Sto. Niño Integrated School in Terms of Learning Resources*

<i>Indicators</i>		<i>Mean</i>	<i>Verbal Interpretation</i>
1.	Books written in indigenous languages, materials that include indigenous stories, traditions, and knowledge systems.	3.00	Evident
2.	The curriculum includes and values indigenous knowledge alongside mainstream education.	2.97	Evident
3.	Traditional knowledge is accurately and respectfully transmitted, and educational resources are culturally relevant.	3.13	Evident
4.	Teachers understand and effectively use indigenous learning resources.	3.33	Highly Evident
5.	Adequate funding to develop, maintain, and update learning resources that support indigenous education.	3.03	Evident
Grand Mean		3.09	Evident

Legend: Highly Evident – 3.26 - 4.00, Evident – 2.51 - 3.25

The table shows that the respondents gave a “Highly Evident” response to the indicator: “teachers effectively using Indigenous learning resources,” with a mean score of 3.33. On the other hand, the respondents gave an “Evident” response to indicators: “books in indigenous languages with traditional stories and knowledge” with a mean score of 3.00, “curriculum valuing indigenous and

mainstream knowledge" with a mean score of 2.97, "respectful and accurate transmission of traditional knowledge" with a mean score of 3.13, and "adequate funding for Indigenous education resources" with a mean score of 3.03.

This implies that Indigenous education traditions remain resilient through the effective use of culturally relevant learning resources, with teachers actively integrating Indigenous materials into their teaching practices. While resources such as books in Indigenous languages, a curriculum that values both Indigenous and mainstream knowledge, and adequate funding are also evident, there is still a need for further enhancement in these areas to ensure a more comprehensive and sustainable approach to Indigenous education within the broader educational system.

As emphasized in the study of Cajete (2020), traditional Indigenous learning resources, including storytelling, community involvement, and local ecological knowledge, are essential tools for both education and the preservation of cultural heritage. These resources not only enhance academic outcomes by providing students with experiential, context-based learning but also foster a deep sense of cultural identity, helping students connect to their roots.

By integrating Indigenous knowledge systems into the curriculum, students are encouraged to actively engage in the learning process, making it more meaningful and relevant to their lives. This approach supports the development of critical thinking skills, respect for the environment, and a greater understanding of cultural traditions, ultimately ensuring that Indigenous heritage is passed on to future generations.

Table 6 shows the resiliency of the tradition of Indigenous education in Sto. Niño integrated school in terms of classroom assessment.

Table 6. *Resiliency of Tradition of Indigenous Education in Sto. Niño Integrated School in Terms of Classroom Assessment*

<i>Indicators</i>		<i>Mean</i>	<i>Verbal Interpretation</i>
1.	The assessment methods used are culturally relevant and reflect the values, knowledge systems, and practices of the Indigenous community.	2.94	Evident
2.	Teachers are equipped with the knowledge and skills to implement culturally responsive assessments.	2.87	Evident
3.	Active participation of community elders, leaders, and parents in the design and implementation of assessment tools that ensure the assessments are culturally appropriate and supported by the community.	3.31	Highly Evident
4.	The use of indigenous languages in assessments is crucial for maintaining linguistic heritage and ensuring that students fully understand and can express their knowledge.	3.03	Evident
5.	Adopting holistic assessment approaches that go beyond academic performance to include social, emotional, and cultural development.	2.94	Evident
Grand Mean		3.09	Evident

*Legend: Highly Evident – 3.26 - 4.00, Evident – 2.51 - 3.25*

The table shows that the respondents gave a "Highly Evident" response to the indicator: "community involvement in assessment design," with a mean score of 3.31. On the other hand, the respondents gave an "Evident" response to indicators: "culturally relevant assessment methods" with a mean score of 2.94, "teachers trained in culturally responsive assessments" with a mean score of 2.87, "use of Indigenous languages in assessments" with a mean score of 3.03, and "holistic assessment approaches for development" with a mean score of 2.94.

This implies that the resiliency of traditional Indigenous education practices plays a crucial role in shaping classroom assessments, as they emphasize community involvement and culturally relevant methods. While there is a strong recognition of the need for culturally responsive assessments and the use of Indigenous languages, there is still room for improvement in ensuring that all teachers are adequately trained in these practices and that assessments fully embrace a holistic approach that reflects the diverse needs and values of Indigenous learners.

As highlighted in the study of McKinley and Higgs (2020), traditional Indigenous learning resources, including storytelling, community involvement, and local ecological knowledge, are essential tools for both education and the preservation of cultural heritage. These resources not only enhance academic outcomes by providing students with experiential, context-based learning but also foster a deep sense of cultural identity, helping students connect to their roots.

By integrating Indigenous knowledge systems into the curriculum, students are encouraged to actively engage in the learning process, making it more meaningful and relevant to their lives. This approach supports the development of critical thinking skills, respect for the environment, and a greater understanding of cultural traditions, ultimately ensuring that Indigenous heritage is passed on to future generations.

**Problem No. 3: Is there a significant difference in the resiliency of Indigenous education traditions as assessed by the respondents in terms of the given variables when grouped according to their profiles?**

Table 7 shows the significant difference in the resiliency of the tradition of Indigenous education as assessed by the respondents in

terms of age.

The data reveals that there is no significant difference in the challenges encountered in the online learning modality of the teachers in arts and design with respect to the curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment when grouped according to their age, as the calculated p-value of 0.28, 0.764, 0.418, 0.956, and 0.521, respectively, are greater than 0.05 level of significance. Thus, the null hypothesis failed to be rejected.

Table 7. *Significant Difference in the Resiliency of Tradition of Indigenous Education as Assessed By the Respondents in Terms of Age*

<i>Variables/ Aspects</i>	<i>F-comp</i>	<i>p-values</i>	<i>Ho</i>	<i>Verbal Interpretation</i>
Curriculum Design, Competency, and Content	1.34	0.281	Failed to Reject Ho	Not Significant
Teaching Methodologies and Strategies	0.386	0.764	Failed to Reject Ho	Not Significant
Learning Space and Environment	0.976	0.418	Failed to Reject Ho	Not Significant
Learning Resources	0.106	0.956	Failed to Reject Ho	Not Significant
Classroom Assessment	0.769	0.521	Failed to Reject Ho	Not Significant

The results imply that, regardless of respondents' age, curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment do not significantly affect the resiliency of Indigenous education's tradition.

The results' interpretation shows that the resiliency of Indigenous education traditions in terms of curriculum design, competency, content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment remains unaffected when students are grouped according to their age.

This is supported by the research of Ralph, E., & Lock, G. (2022), which examines various learning environments and their impact on Indigenous student engagement, highlighting that traditional educational elements remain resilient across age groups. Their findings reveal that traditional educational practices remain not only resilient but also highly effective.

This resilience highlights the enduring significance of Indigenous knowledge systems and cultural learning approaches, which play a crucial role in fostering active participation and engagement among learners. In essence, the study underscores the importance of incorporating Indigenous perspectives into education to enhance student involvement and success.

Table 8 shows the significant difference in the resiliency of the tradition of Indigenous education as assessed by the respondents in terms of sex.

The data reveals that there is no significant difference in the challenges encountered in the online learning modality of the teachers in arts and design with respect to the curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment when grouped according to their sex, as the calculated p-value of 0.762, 0.980, 0.591, 0.284, and 0.060, respectively, are greater than 0.05 level of significance. Thus, the null hypothesis failed to be rejected.

Table 8. *Significant Difference in the Resiliency of Tradition of Indigenous Education as Assessed By the Respondents in Terms of Sex*

<i>Variables/ Aspects</i>	<i>F-comp</i>	<i>p-values</i>	<i>Ho</i>	<i>Verbal Interpretation</i>
Curriculum Design, Competency, and Content	0.094	0.762	Failed to Reject Ho	Not Significant
Teaching Methodologies and Strategies	0.001	0.980	Failed to Reject Ho	Not Significant
Learning Space and Environment	0.296	0.591	Failed to Reject Ho	Not Significant
Learning Resources	1.189	0.284	Failed to Reject Ho	Not Significant
Classroom Assessment	3.822	0.060	Failed to Reject Ho	Not Significant

The results imply that regardless of respondents' sex, the curriculum design, competency, content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment do not significantly affect the resiliency of the tradition of Indigenous education.

The interpretation of the results shows that the resiliency of the tradition of Indigenous education in terms of the curriculum design, competency, content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment remain unaffected when grouped according to their sex.

This is supported by the study conducted by Lindsay, M., and Campbell, A. (2021), which explores a range of teaching strategies and methodologies employed in Indigenous education. The researchers emphasize that these approaches play a crucial role in nurturing resiliency among students.

Notably, the findings indicate that the student's gender does not significantly influence the effectiveness of these strategies. This suggests that a diverse array of pedagogical methods can effectively support all learners, fostering resilience and adaptability in the face of challenges.

Table 9 shows the significant difference in the resiliency of the tradition of Indigenous education as assessed by the respondents in

terms of years in teaching.

Table 9. *Significant Difference in the Resiliency of Tradition of Indigenous Education as Assessed by the Respondents in Terms of Years in Teaching*

<i>Variables/ Aspects</i>	<i>F-comp</i>	<i>p-values</i>	<i>Ho</i>	<i>Verbal Interpretation</i>
Curriculum Design, Competency, and Content	0.603	0.619	Failed to Reject Ho	Not Significant
Teaching Methodologies and Strategies	2.911	0.052	Failed to Reject Ho	Not Significant
Learning Space and Environment	0.006	0.999	Failed to Reject Ho	Not Significant
Learning Resources	0.720	0.548	Failed to Reject Ho	Not Significant
Classroom Assessment	0.618	0.609	Failed to Reject Ho	Not Significant

The data reveals that there is no significant difference in the challenges encountered in the online learning modality of the teachers in arts and design with respect to the curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment when grouped according to their years in teaching, as the calculated p-value of 0.619, 0.052, 0.999, 0.548, and 0.609, respectively, are greater than 0.05 level of significance. Thus, the null hypothesis failed to be rejected.

The results imply that regardless of respondents' years in teaching, the curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment do not significantly affect the resiliency of the tradition of Indigenous education.

The interpretation of the results shows that the resiliency of Indigenous education traditions in terms of curriculum design, competency, content, teaching methodologies and strategies, learning space and environment, learning resources, and classroom assessment remains unaffected when the teachers are grouped according to their years of teaching.

This is supported by the study of Merryman, A. (2021), which compares indigenous education practices across cultures, analyzing how different methodologies and environmental factors contribute to educational resiliency, regardless of teachers' years of experience. The study highlights that diverse methodologies and environmental factors play a significant role in fostering educational resiliency. This suggests that the effectiveness of Indigenous education is not solely dependent on the educators' expertise but is also intricately linked to the cultural context and the unique approaches that Indigenous communities adopt in their teaching methods.

Table 10 shows the significant difference in the resiliency of the tradition of Indigenous education as assessed by the respondents in terms of the training/seminars attended related to Indigenous education.

Table 10. *Significant Difference in the Resiliency of Tradition of Indigenous Education as Assessed by the Respondents in Terms of Number of Training/Seminars Attended Related to Indigenous Education*

<i>Variables/ Aspects</i>	<i>F-comp</i>	<i>p-values</i>	<i>Ho</i>	<i>Verbal Interpretation</i>
Curriculum Design, Competency, and Content	0.056	0.982	Failed to Reject Ho	Not Significant
Teaching Methodologies and Strategies	0.223	0.880	Failed to Reject Ho	Not Significant
Learning Space and Environment	0.445	0.722	Failed to Reject Ho	Not Significant
Learning Resources	3.020	0.046	Reject Ho	Significant
Classroom Assessment	2.308	0.098	Failed to Reject Ho	Not Significant

The data reveals that there is no significant difference in the challenges encountered in the online learning modality of the teachers in arts and design with respect to the curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, and classroom assessment when grouped according to the number of training/seminars attended related to Indigenous education, as the calculated p-value of 0.982, 0.880, 0.722, and 0.098, respectively, are greater than 0.05 level of significance. Thus, the null hypothesis failed to be rejected. However, a significant difference was observed concerning the learning resources with a p-value of 0.046, indicating that the number of training or seminars attended has an impact on how respondents assess the resiliency of this aspect in Indigenous education. This suggests that professional development may influence perspectives on the adaptability of learning resources in fostering Indigenous education.

The results suggest that the number of training or seminars attended by respondents on Indigenous education does not significantly influence their perception of its resiliency in terms of curriculum design, competency and content, teaching methodologies and strategies, learning space and environment, or classroom assessment. However, learning resources play a significant role in how respondents evaluate the resiliency of indigenous education traditions.

The results indicate that the resilience of Indigenous education traditions in areas such as curriculum design, competency, content, teaching methodologies and strategies, learning environment, and classroom assessment remains consistent regardless of the number of training or seminars attended on Indigenous education. However, the availability of learning resources was impacted.

This is supported by the study of Smith, L., & K. M. (2023), which focuses on how the availability of learning resources influences the perception of resilience in Indigenous education, confirming that training alone does not significantly impact various educational components. Their findings suggest that simply providing training isn't enough to make a meaningful difference across various



educational components. Instead, the study highlights that access to appropriate resources, whether they be teaching materials, cultural tools, or community support, plays a vital role in fostering resilience among Indigenous learners. This underscores the need for a more comprehensive approach that goes beyond training to include enhancing the overall educational environment.

**Problem No. 4. Based on the results of the study, what output may be crafted to the resiliency of the tradition of Indigenous Education in Sto. Niño Integrated High School.**

### Action Plan Enhancing the Resiliency of Indigenous Education at Sto. Niño Integrated School

The rich cultural heritage of Indigenous communities forms the foundation of their educational practices, which have proven to be resilient in the face of modern challenges at Sto. Niño Integrated School, this action plan aims to enhance the resiliency of Indigenous education by focusing on five key areas: Curriculum Design, Competency and Content; Teaching Methodologies and Strategies; Learning Space and Environment; Learning Resources; and Classroom Assessment. By addressing these areas, the school seeks to further integrate Indigenous knowledge systems, promote cultural preservation, and create an inclusive and responsive educational environment that values and uplifts Indigenous students and their communities.

The action plan focused on the development of a culturally relevant curriculum that reflects Indigenous knowledge and fosters competency in both traditional and modern learning practices. Teaching strategies were designed to incorporate experiential learning and community involvement, ensuring that students engage with their cultural heritage.

Furthermore, the school’s physical learning spaces were enhanced to reflect Indigenous traditions, creating an environment that resonates with students’ identities and encourages a strong connection to their culture. Indigenous learning resources, including language, stories, and local ecological knowledge, were prioritized to provide an authentic learning experience. Lastly, classroom assessments were tailored to reflect the holistic nature of Indigenous education, valuing not only academic performance but also the students’ cultural and personal development.

Key Area	Objectives	Activities	Persons Involved	Time frame	Resources Needed & Estimated Budget	Expected Outcome	Success Indicator
Curriculum Design, Competency, and Content	To integrate Indigenous knowledge, skills, and cultural traditions into the existing curriculum.	1. Research local Indigenous practices. 2. Consult with Indigenous leaders and elders. 3. Revise the curriculum to include Indigenous topics and competencies.	Curriculum Development Team, Indigenous Leaders, Teachers, Local Elders	3 months	Research materials, P 10,000  Consultation funds, Indigenous knowledge database P 10,000	A culturally responsive curriculum that reflects the traditions and values of the Indigenous community.	Revised curriculum with at least 20% Indigenous content integrated into various subjects.
Teaching Methodologies and Strategies	To apply culturally relevant and traditional Indigenous teaching methods.	1. Conduct training for teachers on Indigenous teaching strategies. 2. Facilitate Indigenous storytelling and hands-on activities with community experts. 3. Implement collaborative and experiential learning methods.	Teachers, Indigenous Leaders, Community Experts, School Administrators	6 months	Teacher training modules, facilitation guides, P 20,000  Expert honorarium P 20,000	Teachers are adept at using Indigenous teaching strategies, enhancing cultural understanding among students.	At least 80% of teachers are trained and applying Indigenous methodologies in their classes.
Learning Space and	To create an inclusive	1. Redesign classrooms to	Teachers, School	1 year	Construction materials, Indigenous	A learning space that	At least two classrooms



Environment	learning environment that reflects Indigenous values and heritage.	incorporate Indigenous motifs and symbols. 2. Create an outdoor learning space inspired by Indigenous traditions. 3. Host regular cultural immersion activities in the community.	Administrators, Local Artists, Community Leaders		artwork, space renovation budget.  P 70,000	embodies Indigenous culture and fosters a sense of belonging among Indigenous students.	and one outdoor space were redesigned to reflect Indigenous culture.
Learning Resources	To develop and utilize learning resources that support Indigenous education.	1. Create instructional materials (books, videos) based on Indigenous knowledge. 2. Translate existing educational materials into the local Indigenous language. 3. Provide digital access to Indigenous resource materials.	Teachers, Indigenous Leaders, Learning Resource Developers	6 months	Indigenous knowledge materials, translation services, and digital platforms.  P 60,000	Students have access to learning materials that reflect Indigenous traditions and language.	100% of students have access to at least 3 new Indigenous educational resources.
Classroom Assessment	To design culturally sensitive assessments that align with Indigenous ways of knowing.	1. Develop alternative assessments that value oral traditions, craftsmanship, and practical knowledge. 2. Train teachers in using flexible assessment tools. 3. Include community-based assessment methods where elders evaluate students' cultural competencies.	Teachers, Assessment Specialists, Indigenous Elders	4 months	Assessment tools, training resources, and community engagement materials.  P 40,000	Culturally relevant assessments that capture students' knowledge and skills in Indigenous contexts.	At least 50% of assessments reflect Indigenous values and practices.

The action plan focuses on these key areas to strengthen the resiliency of Indigenous education at Sto. Niño Integrated School. I'll create an environment where students feel empowered to embrace their cultural heritage and academic success, promoting a sense of pride, belonging, and active engagement. Through these efforts, the school will foster a more inclusive, culturally responsive educational experience that supports Indigenous learners and encourages the preservation and revitalization of their traditions.

## Conclusions

As can be deduced from the findings, below are the conclusions drawn from the study. The positive views on various indicators related to Indigenous education, with mean scores consistently in the "Evident" to "Highly Evident" range, demonstrate strong recognition and acknowledgment of the efforts to integrate Indigenous culture, language, and methodologies into the curriculum. This reflects the growing appreciation and importance of embedding Indigenous traditions into educational practices. Factors such as age, sex, and years of teaching experience do not significantly impact perceptions of the resiliency of Indigenous education traditions. This suggests a shared understanding and agreement among respondents, highlighting a collective recognition of the importance of integrating Indigenous knowledge and practices, regardless of personal backgrounds. The availability of appropriate learning resources emerged as a critical factor. This emphasizes the need for sufficient and relevant materials to support Indigenous education, suggesting that investing in these resources could enhance the effectiveness of educational practices. There is a strong belief in the role of community involvement in education, particularly in assessment design and resource integration. This suggests that fostering relationships with Indigenous communities and involving them in educational processes can strengthen the resilience of Indigenous traditions and practices within the curriculum. There is a continuing need for more specialized training for educators in Indigenous education practices. Investing in targeted professional development opportunities will equip teachers with the necessary skills and knowledge to effectively incorporate Indigenous perspectives into their teaching, thereby fostering a culturally rich and inclusive learning environment for all students.

As an outcome of the findings together with the conclusions, the following recommendations were enumerated. Regular workshops and continuous professional development opportunities can help educators feel more confident and skilled in incorporating Indigenous perspectives into their lessons. Encouraging the active participation of Indigenous elders and cultural leaders in the education process can enhance the relevance of the curriculum. Schools should create avenues for community members to collaborate on curriculum development and assessment design, ensuring that educational practices are culturally grounded and respected. Schools should prioritize acquiring and distributing more Indigenous language books, learning tools, and traditional knowledge resources to enrich the curriculum and create a more engaging learning environment for students. Schools should assess their physical and emotional environments to ensure they are welcoming and supportive of diverse learning needs, with particular attention to integrating traditional teaching and learning methods into modern educational practices. Schools should conduct regular evaluations of their assessment practices to ensure they are inclusive and reflective of Indigenous knowledge systems. Developing holistic assessment strategies that consider traditional ways of knowing can better gauge student understanding and skills, fostering a deeper appreciation for Indigenous cultures among learners.

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