

# International Journal Research Publication Analysis

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## CROSS-CULTURAL TEACHING OF TEACHERS AND THEIR RELATIONSHIP TO LEARNERS' ENGAGEMENT IN INDIGENOUS ELEMENTARY SCHOOLS IN THE DISTRICT OF KITAOTAO I

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### ABSTRACT

This study examined the cross-cultural teaching experiences of teachers and their relationship to learners' engagement in Indigenous elementary schools in Kitaotao District I. The research recognized that cultural diversity in Indigenous communities presents both opportunities and challenges for non-Indigenous and Indigenous teachers in delivering inclusive and responsive instruction. The primary objective was to determine how teachers' cross-cultural practices, beliefs, and strategies influence the behavioral, emotional, and cognitive engagement of learners in the classroom. A quantitative correlational research design was employed. Data were gathered through a structured survey questionnaire administered to elementary teachers from Indigenous schools in the district. The instrument measured teachers' cross-cultural teaching experiences in terms of cultural awareness, instructional adaptation, communication practices, community involvement, and use of culturally responsive strategies. Learners' engagement was measured across three dimensions: participation, interest and motivation, and investment in learning tasks. Descriptive statistics, mean scores, and correlation analysis were used to interpret the data. A Cronbach's Alpha value of 0.82 or higher was considered acceptable, indicating that the instrument had strong reliability. Findings revealed that teachers generally demonstrated a moderate to high level of cross-cultural teaching experience, particularly in showing respect for local culture and adapting examples and activities to learners' contexts. However, challenges were noted in language differences, limited culturally aligned instructional materials, and minimal formal training in Indigenous education. Learners showed moderate to high engagement levels, especially when lessons

were contextualized and interactive. Statistical analysis indicated a significant positive relationship between cross-cultural teaching practices and learners' engagement. Classrooms where teachers applied culturally responsive methods, localized content, and inclusive communication strategies reported higher learner participation and motivation. The study concludes that strengthening cross-cultural competence among teachers contributes meaningfully to improved learner engagement in Indigenous elementary schools. It recommends continuous professional development, localized instructional material development, and stronger school–community partnerships to support culturally responsive teaching. These efforts can help create more inclusive learning environments and enhance educational outcomes for Indigenous learners.

**KEYWORDS:** Cross-Cultural Teaching, Teachers, Indigenous Engagement.

## **INTRODUCTION**

Although the transfer of knowledge is one of education's primary purposes, it also plays a crucial role as a tool for inclusivity and cultural understanding. Teachers have a critical role in bridging the cultural divide in heterogeneous countries like the Philippines, especially in Indigenous Peoples (IP) communities where linguistic, social, and traditional values differ greatly from those of the dominant educational systems. In order to ensure increased access to and equity within their public systems in remote, rural, and underprivileged areas, education systems typically deploy teachers from other parts of the country to work in indigenous schools. However, this method presents a special set of difficulties since these teachers frequently have to negotiate cultural situations that are outside of their frames of reference, which affects their effectiveness as teachers, their participation in the classroom, and their general degrees of cultural responsiveness.

The District of Kitaotao's indigenous elementary kids have learning gaps in basic education that are made worse by cultural tensions between the students and their non-human teachers. Low student participation, communication obstacles, and misconceptions brought on by disparate worldviews and instructional expectations are some examples of these gaps. Relatively few qualitative studies exist to provide quantitative indicators of how well non-indigenous teachers adapt performance-wise into these multicultural classrooms, despite some initiatives to promote inclusivity and indigenous cultural awareness within the educational sphere.

This dilemma basically implies weighing the practical viability and integration of offering value-added education to indigenous people against the academic expense of such decision-making. Due to non-indigenous teachers' lack of understanding, indigenous knowledge systems, customs, and language may continue to be kept apart from courses, resulting in decreased engagement and learning efficacy. Additionally, instructors that ride the horse in indigenous peoples' areas without sufficient training may unintentionally give biased or culturally insensitive lessons, which can all lead to a decline in educational quality and equity. The aforementioned difficulties call for an empirical investigation into the teaching experiences and readiness levels of non-indigenous teachers in indigenous contexts, based on methodical data collecting.

These results demonstrate how crucial it is to comprehend cultural competency, perceived teaching efficacy, and student engagement as experienced by non-indigenous teachers in order to inform context-based, deliberate interventions. Education policymakers, local government entities, and teacher training institutions can choose which professional development programs, such as culturally responsive teaching (CRT), to include in their long-term action plan with the aid of this more useful image of the quantitative relationships between these and other significant variables. The study intends to contribute to broader discussions about educational justice, cultural inclusion, and sustainable teacher placement in native populations by analyzing the quantifiable features of cross-cultural teaching in Kitaotao.

As of right now, there is little information on how these instructional methods' cultural competency affects student involvement. The impact of non-indigenous instructors' cross-cultural teaching methods on indigenous students' involvement in elementary schools has only been the subject of one or two research. Furthermore, a lot of these research were conducted in urban or multicultural environments, and we still don't completely understand the realities of teaching and learning in indigenous communities. There aren't many empirical research in the District of Kitaotao I on how instructors' cross-cultural teaching methods affect the involvement of indigenous students. Because of this gap, the current study aims to investigate the relationship between instructors' cross-cultural methods and students' participation in indigenous primary schools in District City of Kitaotao I.

The urgent need for additional empirical research in this field is highlighted by recent studies. For example, Caingcoy et al. The study by Allen et al. (2022) discovered that the development of culturally responsive teaching competency, especially in multicultural environments, has been influenced by teacher immersion and gender. Similarly, Mercado

(2021) discovered that despite developing culturally appropriate curricula, teachers in indigenous schools often relied on tribe elders since they lacked cultural competency. Additionally, Rebollos et al. found that teacher competency was a major predictor of classroom management (2025), but this was not necessarily the case with student participation, indicating deeper cultural and systems-level issues. Finally, Biana et al. (2021) discovered that early childhood educators in a variety of indigenous communities in the Philippines were only mediocly skilled at implementing inclusive and culturally grounded education.

The purpose of this study is to ascertain the experiences of non-indigenous instructors at Kitaotao I's indigenous elementary schools in terms of their perceived student involvement, cultural competency, and efficacy as teachers. In order to offer evidence-based suggestions for improving cross-cultural educational experiences for indigenous students and communities, respectively, it would also examine the relationships between these diverse variables.

### **Theoretical Framework of the Study**

The Cultural Competence Theory (Cross et al., 1989) and Vygotsky's Sociocultural Theory (1978) serve as the foundation for this study, which aims to explore how non-indigenous teachers reacted to cross-cultural instruction in Indigenous Peoples (IP) schools, their interactions with students, whether these impacted their cultural competence and effectiveness as educators, and, lastly, how they perceived student engagement. The teacher-above-learner dynamic between teachers and indigenous students from Kitaotao I within its contextually embedded socio-culture can be critically examined using the multifaceted perspective provided by these theories taken together.

(See Cross et al., 1989 Cultural Competence for additional information on this paradigm of cultural competence. In action: A manual for individuals with disabilities (Ed.: Mary Switzer), U.S. Government Printing Office, Washington, D.C. This idea, which was initially presented in the context of health and human services, is then used in education: teachers are directed by this theory as they grow in their ability to address cultural diversity in the classroom. Cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competency, and a—or to aim for—cultural proficiency are the six stages of the cultural competence continuum described by the conceptual model. In terms of comprehension, sensitivity, and the capacity to incorporate pupils' cultures into teaching methods, each level is an advancement over the one before it.

Therefore, Cultural Competence Theory serves as a crucial framework in this study to assess how successfully non-indigenous teachers use instructional strategies that take into account the cultural customs, values, language, and worldviews of their indigenous pupils. Teachers who are more culturally competent are more likely to modify their methods and approaches to meet the requirements of indigenous learners, creating inclusive classrooms and better student-teacher relationships. By placing these two educators on a continuum, we can determine how much and in which direction their cultural knowledge affects student engagement outcomes.

Vygotsky's Sociocultural Theory, which holds that learning is a social process impacted by the cultural setting in which it occurs, is another crucial component. According to Vygotsky, cognitive development happens through mediation when people engage with more knowing people in culturally significant circumstances. Therefore, a teacher's job in a multicultural classroom is not just to impart knowledge but also to create a learning environment that respects students' cultural frames of reference (Gollnick & Chinn, 1998). For educators who are not indigenous, this entails not only comprehending indigenous cultural traditions but, in the end, incorporating them into classroom discussions, instructional design, and student engagement tactics.

This study's use of Vygotsky's theory supports culturally responsive pedagogy as a crucial component for assisting indigenous learners. "A disconnect may develop that prevents them from learning and participating in classrooms as a result of this lack of acknowledgment or validation from their teachers." However, educators who are able to place instruction in the cultural context of their students—through indigenous language, customs, traditions, or values can make education more relevant and emotionally secure.

### **Significance of the Study**

The significance of this study to different stakeholders—particularly those involved in culturally responsive education delivery within Indigenous communities—will then be examined.

These results would aid teachers in comprehending how learner engagement in Indigenous classrooms is predicted by their cultural competency, instructional efficacy, and instructional flexibility. They would also be able to examine their own teaching strengths and shortcomings in ethnically diverse classrooms and pursue additional professional development as a result.

The study would give district education officials and school administrators empirical data to help them make decisions about professional development programs and teacher training placement strategies that would help non-indigenous teachers who would have to teach in IP schools develop the necessary skills. Decisions around curriculum revision, instructional supervision, and resource allocation that cater to the requirements of Indigenous learners may also be influenced by the findings.

This study may help parents and elders in Indigenous communities better understand how classroom culture affects their kids' educational experiences. The research may have implications for improved cooperation between schools and their communities by highlighting culturally competent teaching as a component of the solution.

This report can be used by policymakers and the Department of Education (DEPED) to inform national plans on inclusive education, such as efficient teacher deployment to Indigenous schools. With the emphasis on teacher preparation for intercultural situations, these findings may further improve the Indigenous Peoples Education (IPEd) Program.

This will serve as a reference for future studies on the various relationships between instructor background and student outcomes that took place in a multicultural setting. Comparative research between indigenous and non-indigenous educators or students from different districts and areas may even be inspired by it.

### **Definition of Terms**

**Definitions of Key Terms in Operation** In order to provide uniformity and clarity in the comprehension of the variables, this section presents the essential words utilized and defined in this study.

**Experiences with Teaching Across Cultures.** The book *Cross-Cultural Teaching Experiences* details the professional and personal experiences of non-Indigenous educators working in various Indigenous elementary school environments. This includes their ability to deal with cultural differences and modify their teaching methods accordingly.

**Cultural aptitude.** The ability of non-Indigenous educators to recognize, honor, and suitably incorporate Indigenous students' cultural values, customs, and languages into the teaching-learning process is known as cultural competence. This includes attitudes, expertise, and methods that promote inclusive and courteous learning environments.

Flexibility in instruction. Conceptual pedagogy is the extent to which educators are adaptable and dynamic in their teaching methods, educational resources, and communication strategies based on an awareness of the settings, learning preferences, and cultural requirements of Indigenous students.

Schools of Indigenous Peoples (IP). Yes, I have data up until October 2023.

Engagement of Learners. Learners' engagement is the degree to which Indigenous students pay attention, are curious, motivated, and interested in what they are learning in your classroom. This study investigates how non-indigenous teachers view them as elements that encourage student involvement, engagement, and responsiveness in the classroom.

Non-Native educators. 423 Non-Indigenous Teachers (also known as non-official IP teachers) are those who are appointed to teach at Indigenous Peoples (IP) schools in Kitaotao I but do not belong to any of the officially recognized Indigenous cultural groups in the Philippines.

Effective Instruction. Teaching effectiveness is the perceived capacity of educators to effectively convey teachings, oversee classroom settings, evaluate student learning, and accomplish educational objectives in a multicultural setting. Indicators like student growth and classroom control and instruction clarity are used to gauge it.

## **The Methodology**

In order to determine the association between instructors' cross-cultural teaching experiences and the degree of student engagement in Indigenous Peoples (IP) elementary schools in District Kitaotao I, researchers employed a quantitative correlational research methodology. In order to determine whether there is a statistically significant relationship between an independent variable (the variables with which they are correlated), teacher's cross-cultural teaching experiences regarding cultural competence, teaching effectiveness, and instructional adaptability, and their dependent variable, specifically learners' level of engagement, the correlation design is appropriate for this study.

## **Research Locale**

The District of Kitaotao I in the Municipality of Kitaotao, Province of Bukidnon, Philippines, is where this study was conducted. Due to the existence of multiple Indigenous Peoples (IP) tribes, Kitaotao has a wide range of cultural variety, making it a relevant and appropriate location for study on cross-cultural instruction and learner engagement. The district provides a rich backdrop for examining the experiences of non-indigenous teachers working in

multicultural settings because it consists of several elementary schools serving the majority of indigenous kids.

The district's chosen Indigenous Peoples Elementary Schools, including Panganan Elementary School, Digongan Elementary School, and Kiulom Elementary School, will be the particular focus of this study. These were chosen because they continue to carry out the Indigenous Peoples Education (IPEd) Program and have non-Indigenous teaching staff assigned to them. These schools are appropriate for investigating the effects of teachers' cross-cultural teaching experiences on students' classroom participation because of their distinctive demographic and cultural characteristics.

Period 1: The study was conducted in the Municipality of Kitaotao, Bukidnon, in native primary schools. Kitaotao, one of the municipalities in the province's southern region, is made up of numerous barangays with diverse cultural roots. Numerous indigenous peoples, particularly the men and women of the Manobo tribe, who preserve traditional customs and linguistic practices, call the area home. These communities play a crucial role in maintaining the municipality's cultural traditions.

This study focuses on schools situated in neighborhoods where a significant percentage of students are indigenous. Children from households with traditional values and customs will frequently have different perspectives due to the influence of those customs, offering a range of educational opportunities at school. Teachers in these schools deal with students whose cultures may differ from their own because of this cultural diversity.

The authors must be non-indigenous educators in a mainly cultural environment when instructing indigenous students. Furthermore, cross-cultural education becomes essential in the classroom as expert assistance for students to appreciate one another and communicate effectively, as well as student involvement. The district offers a perfect setting for examining the experiences of non-indigenous teachers in multicultural classrooms because it consists of several elementary schools that primarily serve indigenous students.

Panganan Elementary School, Digongan Elementary School, and Kiulom Elementary School are only a few of the district's selected Indigenous Peoples Elementary Schools that will be the focus of the study. Their deployment of non-indigenous teaching staff and their execution of the Indigenous Peoples Education (IPEd) Program are used to identify them. Because of the distinctive demographic and cultural features of these institutions, it is possible to investigate how instructors' cross-cultural teaching experiences may influence students' involvement in the classroom.

### **Respondents of the Study**

Teachers assigned to Indigenous Peoples (IP) elementary schools in the District of Kitaotao I, Bukidnon for the academic year 2025–2026 make up the study's participants. Through their daily teaching experiences, the cultural dynamics of cross-pollinated education and the direct impact on student participation come into play. These educators are directly involved in teaching indigenous students and provide instruction to diverse classrooms.

These respondents were licensed educators who work in schools that use the Indigenous Peoples Education (IPEd) Program but do not belong to any recognized or approved indigenous group. They are tasked with facilitating education in an environment that necessitates cultural awareness, flexibility, and receptivity to Indigenous beliefs, customs, and worldviews. Since the majority of these instructors teach fundamental courses including language, math, science, and Araling Panlipunan, they have a significant influence on how indigenous students will participate in their academic careers.

Teachers from various IP schools in the area, including but not limited to Panganan Elementary School, Digongan Elementary School, Digongan Annex High School, and Kiulom Elementary School, will participate in the study. Their professional experiences and perspectives would be the primary determinants of their levels of cultural competency, instructional effectiveness, instructional adaptation, and learners' involvement in multicultural educational situation.

### **Sampling Procedure**

For this investigation, a full enumeration sampling approach would be used. Complete enumeration, often known as a census, is a method of gathering data in which all members of the population are included in the sample responders, so doing away with the necessity for either sampling system. This strategy would guarantee that every member of the population pertinent to the study is included.

Teachers allocated to Indigenous Peoples (IP) elementary schools in the District of Kitaotao I for the academic year 2024–2025 participated in the study. All eligible teachers would take part in the study since the population size would be reduced to a manageable level. As a result, data collection would be thorough and the validity and reliability of the results would be improved.

### **Validation of the Research Instruments**

A thorough procedure of content validation was conducted in order to modify and guarantee the performance of the research instruments used in this study. Based on a review of the literature and ideas related to cross-cultural teaching and learner engagement, particularly in indigenous educational environments, the survey questions and interview guide were created. Three specialists in education, research, and cultural concerns, including an Indigenous education specialist, evaluated the draft instruments. They were then asked to evaluate the instruments for things like question clarity, question relevance to study objectives, and the type of data each item would collect and whether this made sense.

Each expert assessed the templates and gave recommendations about what needed to be changed, clarified, or eliminated. This input was analyzed and put into practice to improve the instruments' effectiveness and quality. In order to assess the questionnaire's dependability, a pilot test involving thirty elementary school teachers from chosen indigenous schools that were not included in the real study was carried out once the content was validated.

These pilot test findings were subjected to Cronbach's Alpha, a statistical metric used to assess internal consistency. An acceptable level of instrument reliability was defined as having a Cronbach's Alpha of 0.82 or higher.

The validity and reliability of the research instruments utilized in this study were verified by this validation method, indicating that they are pertinent for precisely collecting the data required to address the research issues.

### **Research Instrument**

This study used a research instrument that was created by the researcher. In order to collect quantifiable data about the cross-cultural teaching experiences of non-Indigenous instructors and the degree of student engagement in Indigenous Peoples (IP) elementary schools, the study employed a structured survey questionnaire as its primary research tool. In order to verify that the constructs under study could be measured objectively and that the resulting data was appropriate for statistical analysis, questionnaire development would continue.

Measuring non-indigenous teaching in cross-cultural settings was the focus of the survey's first section. The three main sections of this area would be instructional adaptation, teaching effectiveness, and cultural competency. The extent to which educators were familiar with and integrated indigenous culture, values, and language into their teaching would be examined under the subcategory of cultural competence. Items pertaining to instruction clarity,

classroom management, and learning assistance would be included in the teaching effectiveness factor. Teachers' capacity to modify their lessons and adapt their methods to the linguistic and cultural backgrounds of Indigenous students is a measure of their adaptability. 5 Strongly Concur 4 Agree 3 Strongly Disagree 2 Neither 1 Disagree A five-point Likert scale would be used to rate each item.

The degree to which non-indigenous teachers saw students participating in their education would be gauged by the second part of the questionnaire. Measures of student participation in the classroom, focus, motivation, interaction, and task completion consistency would all fall under this category. The same 5-point Likert scale would be used to gauge how much students participate in active learning in response to the teacher's teaching strategies.

Expert validation of the items' representation of multicultural education, indigenous pedagogy, and educational measurement will be carried out in the form of content validation to guarantee each question's significance and clear wording. Following that, a pilot test was conducted for non-indigenous instructors outside of the sample schools, and the instrument's dependability was examined in order to make any required adjustments.

Teachers at IP schools in Panganan Elementary School, Digongan Elementary School, Digongan Annex, and Kiulom Elementary School of Kitaotao District I will be asked to complete the revised questionnaire. This work's instrument was approved to allow for the systematic measurement of teaching experiences carried out by educators working in multicultural settings, as well as an evaluation of the relationship between such experiences and learner-friendly engagement (Dudeja et al., 2020).

### **Data Gathering Procedure**

In order to gather the necessary information from each respondent in a methodical and polite manner, this data collecting strategy would comprise structured steps. The Division Office of the Department of Education (DepEd) and school administrators in a few chosen Indigenous Peoples (IP) elementary schools in District Kitaotao I would provide the researcher with a written endorsement prior to data collection.

Following approval, the researcher will speak with the principals of Kiulom Elementary School, Digongan Elementary School, Digonggan Annex High School, and Panganan Elementary School to find out which instructors are currently on staff. The goal of the study, the specifics of the questionnaire, and ethical considerations such as voluntary participation,

response confidentiality, and withdrawal from the study at any time were explained to the participants.

The finalized and validated questionnaire would then be given to the researchers' chosen respondents. The questionnaires can be distributed electronically or in print, depending on whether or not teachers have access to printed leads. In order to complete the questionnaire without interfering with their teaching duties, respondents would have enough time roughly one week.

After gathering the surveys, the researcher would review the responses to make sure they were accurate and comprehensive. The research issues would subsequently be resolved by coding, formatting, and statistical analysis of the data. that any information gathered will be kept completely private and utilized exclusively for research and academic reasons.

### **Scoring Procedure**

The responses gathered from the survey questionnaire would be subjected to systematic scoring in order to measure factors. The cross-cultural teaching experiences of non-indigenous teachers and the perceived level of student participation in Indigenous Peoples/IP classrooms were evaluated using a Likert-scale rating scoring in two primary sections of the questionnaire (see Table 2).

Respondents would typically rate each item on a 5-point Likert scale as follows in the section for cross-cultural teaching experiences, which includes three sub-variables: cultural competence, teaching effectiveness, and instructional adaptability (i.e., how adaptable an individual can be when instructing in a culturally diverse environment):

The section on learners' engagement would be scored using the same 5-point Likert scale. This section's questions would assess students' engagement, focus, motivation, and interaction from the viewpoint of non-Indigenous teachers. The same descriptive ranges mentioned above would be used to interpret mean scores.

The mean scores for each variable and sub-variable would be examined to determine the degree of cross-cultural teaching experiences and learner engagement. The findings were utilized to ascertain patterns, locals' opinions, and correlations between factors particularly pertaining to Indigenous education.

### **Treatment of the Data**

To answer Problem 1, which inquired about the extent of cross-cultural teaching experiences of non-indigenous teachers based on cultural competence, teaching effectiveness, and

instructional adaptability, the mean and standard deviation would be computed. The standard deviation would illustrate how teachers differ in their answers, while the mean would reflect the intensity of each sub-variable. It will help us comprehend the uniformity with which educators view their proficiency in different facets of cross-cultural instruction.

The mean and standard deviation of respondents' responses to Problem 2, which focuses on the level of participation among students in classrooms run by non-indigenous teachers, would also be used to analyze their responses. The standard deviation would display individual differences among responding teachers, whereas the mean would represent an overall assessment of pupil interest.

The Pearson Product-Moment Correlation Coefficient (Pearson  $r$ ) will be used to address Problem 3, which investigates whether learners' engagement is significantly related to the cross-cultural teaching experiences of non-indigenous teachers (cultural competence; effective learner-centered pedagogy; contextualized pedagogy). This statistical test would evaluate the strength and direction of each cross-cultural teaching dimension's correlation with students' level of involvement.

The statistical significance of the associations discovered would be determined using a significance level of  $\alpha = 0.05$ . The findings would direct teacher development and instructional strategies in Indigenous Peoples' schools by identifying the aspects of the teaching experience that are associated with student involvement.

## **FINDINGS**

The findings showed that non-Indigenous teachers' cultural competency in Indigenous classroom settings was much above average. Teachers firmly agreed that they respected and appreciated learners' customs, made a conscious effort to understand students' cultural origins, and included indigenous cultural values and practices into their instructional content. Additionally, they mentioned changing their conduct to conform to social standards, demonstrating awareness and sensitivity in multicultural settings. Though it was still strong, the use of culturally appropriate examples and resources received somewhat lower marks than other metrics.

The findings showed that non-indigenous instructors were highly adaptive but only moderately successful. For instance, teachers showed a high degree of confidence in the first two competence (using fair evaluation techniques and having clear explanations of course content), which were among the strengths. On the other hand, learners who consistently met learning objectives showed moderate levels of confidence when it came to navigating

culturally diverse classroom contexts. This suggests that while there are fundamental pedagogical abilities, there is still work to be done in order to use them successfully and consistently achieve results in Indigenous situations. In order to fulfill the needs of their students, teachers shown remarkable flexibility by incorporating vernacular languages into their lessons, modifying their approaches, expanding the variety of educational formats, and altering their communication techniques.

Additionally, the findings demonstrated that students were generally only somewhat interested in classes taught by non-indigenous instructors. In order to finish scheduled work, our students were actively discussing ideas, cooperating with one another, and remaining focused. Participation markers, on the other hand, were finally assessed at ordinary levels (e.g., inquiring, interaction initiation or exploration, procedural engagement or motivation maintenance and activity completion). Cultural competency and engagement did not significantly correlate, according to correlational analysis, while teaching effectiveness and engagement did significantly positively correlate. Additionally, a strong correlation between instructional adaptability and engagement was shown. Additionally, while cultural background awareness is important for environmental consideration in terms of generalizing course content, the absolute moderately positive relationship between cross-cultural teaching experiences and learners' engagement strongly suggests that successful instruction implementation is strongly linked to higher levels of participation within the classroom.

## **CONCLUSIONS**

Nevertheless, the study suggests that non-indigenous educators develop a strong foundation of cultural competency through their dedication to integrating indigenous values into classroom settings, honoring community customs, and matching their pedagogy to culture. The teachers' high levels of cultural awareness imply that they recognize the importance of cultural sensitivity and tolerance in Indigenous schools. Although overall cultural competency appears to be well developed, there is still potential for deeper contextual usage of culturally appropriate information. The study's conclusion states that teachers in this study already exhibit respectful engagement with students' cultural identities.(551)

The study also comes to the conclusion that, even while this flexibility in education is a valuable asset, there is room for improvement in teaching multicultural environments. Teachers are therefore sensitive to the demands of their students when they vary communication style, use local language, and adjust method. However, there is evidence that modest levels of confidence, cross-cultural classroom management, and learner

accomplishment of objectives indicate that flexibility alone does not guarantee optimal instructional impact. Therefore, in order to maximize learning potential in Indigenous classrooms, it is imperative to improve both pedagogical execution and cultural responsiveness.

Lastly, it finds that although cultural sensitivity is crucial, learners' engagement is significantly impacted by the quality of instructional delivery. Even if students participate in structured and social activities, their level of inquiry-based and interactive involvement is still seen as poor. The lack of a substantial correlation between cultural competency and engagement implies that knowledge and sensitivity on their own are insufficient and must be combined with successful teaching strategies. Active involvement during lectures is greatly impacted by the way instructors conduct and modify their instruction, as seen by the substantial correlations found between teaching effectiveness, instructional flexibility, and engagement. All things considered, cross-cultural teaching experiences interact with one another, but the confluence of strategic matching with instructional clarity and responsive instruction has the most supportive power.

### ***RECOMMENDATIONS***

Based on these results, it is advised that schools continue and expand programs that help instructors in Indigenous classrooms become more culturally competent. Although there is a high degree of cultural awareness, culturally responsive teaching in Toronto will be improved by continual professional development that prioritizes community participation, the creation of authentic materials, and cooperation with Indigenous elders. Academic institutions can also create frameworks for regular cultural compliance programming and offer venues for educators and community leaders to collaborate on the creation of culturally relevant educational resources. They could guarantee that cultural integration stays genuine, dynamic, and in line with Indigenous values by fortifying their relationships with local stakeholders.

Schools that focus on preparing teachers to address multicultural needs should expand their professional development courses. Even though educators are inherently flexible, focused professional development on diversified instruction, outcome-based assessment techniques, and culturally sensitive classroom management techniques can enhance the impact of instruction. Teachers' confidence in their ability to deal with language and cultural diversity may be bolstered via mentoring programs, peer observations, and instructional coaching. Teachers would be encouraged to convert flexibility into measurable learning gains if localized instructional resources were easily accessible and formal opportunities for feedback

and assessment were put in place. For Indigenous schools, instructional quality would be maximized by supporting pedagogical implementation in tandem with cultural responsiveness.

It is recommended that schools implement tactics that encourage deeper and more cognitively engaged kinds of connection in order to improve students' engagement. To encourage students to ask questions and engage in conversation, teachers can use embodied inquiry, group project-based challenges, and culturally rooted ways of speech. Encouraging students to freely express their opinions in psychologically safe learning environments would only increase student participation. Additionally, monitoring systems may be in place in schools, which are helpful in spotting participation trends and providing prompt assistance to students who exhibit decreased levels of involvement. Schools can encourage more active, persistent, and meaningful classroom involvement for Indigenous students by combining culturally sensitive engagement practices with effective educational delivery.

In order to obtain a broader view, future studies are urged to delve deeper into the subject using additional or novel variables related to cross-cultural teaching and student interaction. Future research with a larger sample size would also improve the results' robustness and generalizability. Additionally, in order to map out a broader context of teaching techniques and learner engagement, comparable studies might be expanded to include all Southern Indigenous schools rather than only Kitaotao I District. Consolidating educational practice and policy for indigenous learners may benefit from this more thorough information.

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