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TEACHERS TEACHING BELIEFS AND CULTURALLY RESPONSIVE PEDAGOGYIN THE DIVISION OF DAVAO DEL NORTE

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ABSTRACT

This study examined the relationship between teaching beliefs and culturally responsive pedagogy among Grade 12 teachers in medium-sized schools in the Division of Davao del Norte. Specifically, it determined the extent of teaching beliefs in terms of acknowledging cultural diversity, emphasizing cultural communalities, and socialization of national culture, as well as the extent of culturally responsive practices in terms of praxis, community, and social justice. It also investigated the significant relationship between the variables and identified which domains of teaching beliefs significantly predict culturally responsive pedagogy. A quantitative descriptive-correlational research design was employed involving 140 teacher-respondents. Data were gathered using validated and pilot-tested survey instruments. Statistical tools such as weighted mean and standard deviation were used to determine the extent of the variables, while Pearson Product Moment Correlation and Multiple Regression Analysis were utilized to test relationships and predictive influence at a 0.05 level of significance. Findings revealed that both teaching beliefs and culturally responsive pedagogy were extensive. A significant relationship existed between the variables, with acknowledging cultural diversity and socialization of national culture as strong predictors. It is recommended that educational leaders strengthen professional development programs and instructional support to enhance culturally responsive teaching practices.

KEYWORDS: *teachers; teaching beliefs; culturally responsive pedagogy; Division of Davao del Norte*

INTRODUCTION

Teaching beliefs and culturally responsive pedagogy are central to the way teachers shape classroom experiences, influence learning outcomes, and address the needs of diverse student populations. Teaching beliefs, which include acknowledging cultural diversity, emphasizing cultural communalities, and the socialization of national culture, serve as guiding principles in teachers' decisions and practices. In parallel, culturally responsive pedagogy, manifested through praxis, community, and social justice, ensures that instruction is inclusive and equitable. When integrated, these two dimensions can transform schools into spaces that not only transmit knowledge but also affirm cultural identities and promote social harmony. This study focuses on teaching beliefs in shaping culturally responsive pedagogy, particularly in the Division of Davao del Norte, where cultural diversity presents both opportunities and challenges for educators.

Across global educational systems, a persistent concern involves the gap between teachers' awareness of cultural diversity and their actual classroom practices. While there is widespread recognition of the importance of inclusive education, many teachers encounter challenges in embedding culturally relevant perspectives into instruction, often resulting in limited or surface-level engagement with diversity (Gay, 2022). This situation is further complicated by the rapid diversification of classrooms brought about by globalization, migration, and technological connectivity. As a result, teachers are expected to respond to varied cultural identities while maintaining academic standards, yet not all are adequately equipped to do so in consistent and meaningful ways.

In the Philippines, the implementation of inclusive education policies continues to encounter practical challenges. Although frameworks such as the K–12 curriculum and inclusive education initiatives advocate for respect for diversity, instructional practices in many classrooms still lean toward uniformity rather than responsiveness to cultural differences (Estrella, 2022). This tendency to apply standardized approaches may unintentionally overlook learners' unique cultural backgrounds, thereby limiting opportunities for inclusive participation (Crisol & Alamillo, 2020).

In the Division of Davao del Norte, these concerns are particularly pronounced due to the presence of diverse cultural groups, including indigenous communities, migrants, and learners from varied socio-cultural backgrounds. Teachers operate within classrooms where differences in language, traditions, and values are evident, requiring them to navigate complex instructional contexts. In many instances, educators must balance the need to uphold shared norms and curricular standards with the responsibility of recognizing and validating students' cultural identities. Studies conducted in similar contexts indicate that teachers may tend to emphasize commonalities among learners to maintain classroom harmony, sometimes at the expense of fully acknowledging cultural differences (Basa & Perez, 2021).

More specifically, teachers in the area face challenges in translating inclusive intentions into concrete classroom practices. While there is general recognition of the importance of cultural responsiveness, there remains a lack of clearly defined strategies that guide teachers in integrating learners' cultural backgrounds into instruction while maintaining alignment with institutional expectations. This situation is further complicated by the need to manage classroom dynamics, language use, and community expectations, all of which influence how cultural diversity is addressed in practice.

Given these conditions, a notable research gap emerges in understanding how teaching beliefs directly influence the enactment of culturally responsive pedagogy within this specific context. Existing studies have largely examined inclusive education or culturally responsive practices independently, with limited attention to the interplay between teachers' belief systems and their instructional behaviors. There is insufficient localized evidence that explains which dimensions of teaching beliefs most strongly shape classroom practices and how these beliefs translate into praxis, community-building, and social justice-oriented teaching. Without this understanding, initiatives aimed at improving inclusivity may lack the precision needed to support teachers effectively.

Addressing this gap is critical, as it provides a pathway for strengthening culturally responsive teaching in ways that are contextually grounded and practically applicable. By examining the relationship between teaching beliefs and culturally responsive pedagogy, this study offers insights that can inform teacher development, instructional improvement, and policy implementation. It contributes to the ongoing effort to create learning environments where diversity is not only acknowledged but actively integrated into teaching, ensuring that all learners experience equitable and meaningful educational opportunities.

THE STUDY'S OBJECTIVES

This study aimed to determine the relationship between teaching beliefs and culturally responsive pedagogy of teachers. Specifically, it sought to:

1. Determine the extent of teaching beliefs of teachers in (a) acknowledging cultural diversity; (b) emphasizing cultural communalities; and (c) socialization of national culture.
2. Determine the extent of culturally responsive pedagogy of teachers in (a) Praxis; (b) Community; and (c) Social Justice.
3. Establish whether there is a significant relationship between the teaching beliefs and culturally responsive pedagogy of teachers.
4. Identify which of the domains of the teaching beliefs significantly predict culturally responsive of teachers.

METHODOLOGY

This chapter presents the methodological framework of the study. It outlines the research design, the respondents who provided the data, and the instruments used for data collection. It also describes the procedures undertaken to ensure accurate, reliable, and ethical data gathering, as well as the techniques used in analyzing the data to answer the research questions. The major sections of this chapter include research design, ethical considerations, research respondents, research instruments, data gathering procedure, and data analysis.

Method Used

In this study, a quantitative research approach was employed, specifically utilizing a descriptive correlational design. Quantitative research involves gathering measurable data and subjecting it to statistical analysis to uncover patterns, relationships, and trends (Queirós et al., 2019). This approach is appropriate because it provides an objective means of understanding how teaching beliefs, as the independent variable, are associated with culturally responsive practices, as the dependent variable. As Creswell and Creswell (2021) emphasize, quantitative methods allow researchers to test hypotheses and generalize findings to larger populations through systematic data collection and analysis.

A descriptive correlational design is particularly suitable for this study since it focuses on examining the existing conditions and the degree of relationship between variables without manipulation or intervention (Curtis et al., 2019). Descriptive research provides insights into the characteristics of teaching beliefs, such as acknowledging cultural diversity, emphasizing cultural communalities, and socialization of national culture, while correlational analysis helps determine whether these indicators significantly predict the culturally responsive dimensions of praxis, community, and social justice. As highlighted by Allen (2019), correlational studies are effective for exploring associations between educational variables in real-world contexts, allowing for a deeper understanding of their interconnectedness.

Thus, the descriptive correlational design was selected because it allows for the investigation of the natural relationships between teaching beliefs and cultural responsiveness among educators. This design ensures that the researcher observes and describes these phenomena without manipulation, thereby yielding authentic and valid results (Kabir, 2019). In line with Creswell (2021), this methodological choice enables the study to quantify the extent to which teaching beliefs predict or relate to culturally responsive practices, offering valuable insights for educators, school leaders, and policymakers.

Sources of Data

The respondents of this study were the Grade 12 teachers from medium-sized schools in the Division of Davao del Norte. The total population consisted of 215 Grade 12 teachers, and to determine the appropriate number of participants, Slovin's

formula was applied, using a margin of error of 0.05 or 5%. Substituting the given values, the formula yielded a sample size of approximately 140 respondents. This number ensured representativeness of the population while maintaining feasibility of data collection. Determining an adequate sample size through Slovin's or related statistical formulas was critical in survey-based research to reduce sampling error and to allow valid generalizations of the results (Taherdoost, 2019).

Inclusion criteria were established to ensure that the respondents were aligned with the objectives of the study, which examined teaching beliefs in shaping culturally responsive pedagogy. Specifically, respondents were required to be active Grade 12 teachers who had been teaching for at least three years or more with experience in private schools in Tagum City Senior High School, as experience contributed to more consistent and developed teaching beliefs (Torres & Mercado, 2020). Teachers with less than three years of service were not included, since their beliefs and practices might still have been in formative stages and not fully reflective of a stable professional identity. Further, only teachers handling senior high school students in medium-sized schools were selected to maintain consistency with the study's scope. Medium schools were chosen to capture diverse contexts without the extremes of small or very large institutions, ensuring that cultural responsiveness and teaching beliefs could be studied in a balanced educational setting (Creswell & Creswell, 2021).

The selection of respondents based on both statistical computation and carefully defined inclusion criteria strengthened the validity of the study. By including experienced teachers, the research captured nuanced perspectives on acknowledging cultural diversity, emphasizing cultural communalities, and socializing national culture, as well as how these related to culturally responsive pedagogy in terms of praxis, community, and social justice. This alignment ensured that the data collected were both reliable and reflective of the realities of classroom instruction within the Division of Davao del Norte.

Table I. Profile of Respondents

School	Total Population	Sample Size	Percentage (%)
School A	44	49	35.00
School B	62	46	32.86
School C	37	45	32.14
Total	***215***	***140***	***100.00***

The table presents the distribution of the research respondents across three medium-sized schools in the Division of Davao del Norte. From a total population of 215 Grade 12 teachers, a sample size of 140 respondents was determined using Slovin's formula. The respondents were proportionally allocated among the three schools to ensure fair representation. School A contributed 49 respondents, accounting for 35.00 percent of the total sample. School B had 46 respondents or 32.86 percent, while School C had 45 respondents or 32.14 percent. This proportional distribution ensured that each school was adequately represented in the study, thereby strengthening the reliability and generalizability of the findings.

Data Gathering Instrument

The primary instrument for data collection was a structured questionnaire designed to measure both, teaching beliefs and culturally responsive. The questionnaire (Appendix G) consisted of closed-ended questions with Likert-scale items to quantify perceptions and experiences.

Prior to the actual administration of the research instruments, the questionnaire undergoes expert validation. The researcher provides validation sheets (Appendix F) to selected experts who evaluate the research instruments in terms of clarity, relevance, appropriateness of content, and alignment with the research variables. The experts record their comments and suggestions in the validation sheets, which are carefully reviewed by the researcher. Necessary revisions are incorporated to improve the quality of the questionnaire before the final administration to the respondents. This process ensures that the instrument is valid, reliable, and capable of accurately measuring the variables included in the study.

For data collection, this study utilized an adapted survey questionnaire. The questionnaire that was employed in this undertaking was divided into two sets. The first set focused on the extent of teaching beliefs. The second set focused on the extent of culturally responsive pedagogy.

The teaching beliefs questionnaire was adapted from Thijs, et. al. (2025). The instrument consisted of 27 items. It had three indicators namely; acknowledging cultural diversity (1-11), emphasizing cultural communalities (1-8), and socialization of national culture (1-8).

The teaching beliefs questionnaire adapted from Thijs et al. (2025) was subjected to pilot testing to establish its reliability before the actual data collection. The pilot test (Appendix H) yielded a Cronbach's alpha reliability coefficient of 0.93, suggesting that the 27 items have a relatively high internal consistency. This result indicates that the items under the three indicators acknowledging cultural diversity, emphasizing cultural communalities, and socialization of national culture are cohesive in measuring the construct of teaching beliefs.

A reliability coefficient above 0.70 is generally considered acceptable for research purposes (Taber, 2021), and therefore, the instrument is deemed reliable for assessing teachers' perspectives on cultural aspects of teaching.

Mean Interval	Descriptive Level	Descriptive Interpretation
4.20 - 5.00	Very Extensive	The teaching beliefs of teachers is always evident.
3.40 - 4.19	Extensive	The teaching beliefs is oftentimes evident.
2.60 - 3.39	Moderately Extensive	The teaching beliefs of teachers is occasionally evident.
1.80 - 2.59	Less Extensive	The teaching beliefs of teachers is seldom evident.
1.00 – 1.79	Not Extensive	The teaching beliefs of teachers is never evident.

This implies that the responses are likely to be consistent across different participants, ensuring the trustworthiness of the data to be collected. Below was the grading scale of the extent of teaching beliefs.

The culturally responsive pedadody questionnaire was adapted from Whitaker, M. & Valtierra, K. (2019). The instrument consisted of 19 items. It had three indicators namely; praxis (1-6), community (1-9), and social justice (1-4).

The culturally responsive pedadody questionnaire adapted from Whitaker and Valtierra (2019) was also pilot tested to ensure the validity of its use in the present study. The test revealed a Cronbach's alpha coefficient of 0.96, suggesting a very high internal consistency among the 19 items distributed across the three indicators of praxis, community, and social justice. This finding confirms that the items reliably capture the dimensions of culturally responsive teaching practices. High internal consistency means that teachers' responses are stable and the instrument effectively measures the construct it intends to evaluate (Gliem & Gliem, 2023). As a result, this instrument can confidently be employed in the main study, as it ensures dependable data for analyzing how teaching beliefs relate to culturally responsive practices. Below was the grading scale of the extent of culturally responsive pedagogy.

Mean Interval	Descriptive Level	Descriptive Interpretation
4.20 - 5.00	Very Extensive	Culturally responsive pedagogy of teachers is always evident.
3.40 - 4.19	Extensive	Culturally responsive pedagogy of teachers is oftentimes evident.
2.60 - 3.39	Moderately Extensive	Culturally responsive pedagogy of teachers is occasionally evident.
1.80 - 2.59	Less Extensive	Culturally responsive pedagogy of teachers is seldom evident.
1.00 – 1.79	Not Extensive	Culturally responsive pedagogy of teachers is never evident.

Sampling Technique

The study employed a stratified random sampling technique to ensure proportional representation of Grade 12 teachers from medium-sized schools in the Division of Davao del Norte. The total population consisted of two hundred fifteen (215) Grade 12 teachers distributed across selected schools. Using Slovin's formula with a margin of error of 0.05, a sample size of one hundred forty (140) respondents was determined. Stratified random sampling was considered appropriate as it allowed the population to be grouped according to school affiliation, ensuring that each school was adequately represented in the sample. This approach enhances the representativeness of the data and minimizes sampling bias by giving each subgroup an equal opportunity to be included (Taherdoost, 2016; Etikan & Bala, 2017).

This method was particularly suitable for the present study because the respondents were drawn from multiple medium-sized schools, each with varying teaching contexts and experiences related to cultural diversity. By proportionally allocating respondents from each school, the study captured a balanced range of perspectives on teaching beliefs and culturally responsive pedagogy. This ensured that the findings reflected the diversity of teaching environments within the division rather than being concentrated in a single school context.

The sampling process was guided by clearly defined inclusion and exclusion criteria. Participants were required to be currently teaching Grade 12 in medium-sized schools within the Division of Davao del Norte, have at least three years of teaching experience, and be actively engaged in classroom instruction. Teachers who were newly hired, assigned to non-teaching roles, or not handling senior high school classes were excluded to maintain consistency and relevance in the data collected. Participation was voluntary, and only those who provided informed consent were included in the study.

To highlight, the use of stratified random sampling strengthened the reliability and validity of the study by ensuring that all relevant subgroups were represented. This approach enabled the study to generate comprehensive and credible insights into the relationship between teaching beliefs and culturally responsive pedagogy among Grade 12 teachers in the Division of Davao del Norte.

Procedure of the Study

The data gathering procedure for this study follows a systematic and ethically guided process to ensure the accuracy, reliability, and integrity of the research results. The procedure includes securing the ethics compliance certificate, obtaining the endorsement letter from the dean, requesting the permit to conduct the study from the Schools Division Superintendent (SDS), sending letters to the school principals, and validating the research instruments prior to the administration of the questionnaires. The data collection is conducted among respondents in Davao del Norte.

Ethics Review

Prior to the conduct of the study, the researcher secures an Ethics Compliance Certificate (Appendix E). This process ensures that the study adheres to the ethical standards required for research involving human participants. The ethics review confirms that the rights, dignity, and welfare of the respondents are protected throughout the research process. Ethical principles such as voluntary participation, informed consent, confidentiality of responses, and proper handling of collected data are strictly observed in accordance with the provisions of the Data Privacy Act of 2012. The issuance of the certificate signifies that the study meets the required ethical guidelines and is permitted to proceed with the subsequent stages of the research.

Endorsement from the Dean

After securing the ethics compliance certificate, the researcher requests an endorsement letter from the Dean of the Graduate School of Rizal Memorial Colleges, Inc. (Appendix A). The endorsement confirms that the research has undergone proper academic review and is aligned with the requirements of the graduate program. It also verifies that the study is legitimate, academically sound, and appropriate for implementation in the identified research setting. This endorsement serves as an official institutional support that allows the researcher to formally request permission from the Schools Division Office to conduct the study.

Permit to Conduct the Study

With the endorsement letter from the dean, the researcher submits a formal request for a Permit to Conduct the Study addressed to the Schools Division Superintendent (SDS) of Davao del Norte (Appendix B). The request includes the research title, objectives of the study, the target respondents, and the procedures for data collection. Supporting documents such as the endorsement letter, research instruments, and other required attachments are also submitted for review. Upon approval, the permit grants the researcher official authorization to conduct the study within the schools under the jurisdiction of the said division.

After receiving the permit from the Schools Division Superintendent, the researcher prepares and sends letters to the school principals of the identified schools in Davao del Norte Division (Appendix C). The letter informs the school heads about the purpose of the research, the respondents involved, and the procedures for administering the research instruments. Coordination with the principals is conducted to schedule the appropriate time for the distribution and retrieval of the questionnaires while ensuring that the regular school activities will not be disrupted. Their cooperation is essential in facilitating smooth communication with the respondents and ensuring an organized data collection process.

Statistical Treatment

For a comprehensive interpretation and analysis of the data, the following statistical tools were employed:
For the first and second problems, which sought to determine the extent of teaching beliefs, as well as the extent of culturally responsive pedagogy practices weighted mean and standard deviation were employed. The weighted mean was used to determine the average level of responses, while the standard deviation was used to measure the variability or consistency of the responses.

For the third problem, which examined whether there is a significant relationship between teaching beliefs and culturally responsive practices, Pearson's Product-Moment Correlation Coefficient was applied. This statistical tool measures the strength and direction of the relationship between two variables.

For the fourth problem, which aimed to identify which domains of teaching beliefs significantly predict culturally responsive practices, Multiple Regression Analysis was employed. This method determines the extent to which each independent variable predicts or influences the dependent variable, as well as the combined effect of all predictors on the outcome variable.

Ethical Consideration

The ethical considerations of this study were guided by the responsibility to ensure that the rights, dignity, and welfare of the teacher-respondents were respected at all times. Conducting research among Grade 12 teachers in the Division of Davao del Norte required strict adherence to ethical principles that safeguarded participants while also maintaining the integrity and credibility of the research process.

Social Value. This study had strong social value as it aimed to explore how teaching beliefs influenced culturally responsive practices among Grade 12 teachers in the Division of Davao del Norte. The insights gained from this research contributed to enhancing instructional strategies that embraced diversity, equity, and inclusivity, which were increasingly relevant in multicultural classrooms. By examining the alignment between teachers' beliefs and their culturally responsive practices, the findings informed professional development programs and policy-making in schools. These contributions were beneficial not only to the teacher-respondents but also to students, school leaders, and the larger educational community, ensuring that classroom practices better addressed diverse learner needs.

Informed Consent. In this study, informed consent was obtained from all participating teachers prior to their involvement. Each teacher was provided with a clear explanation of the research objectives, procedures, potential risks, benefits, and the voluntary nature of participation. Consent forms were distributed in English and Filipino to ensure accessibility and comprehension. Teachers were assured that their participation was not tied to their employment status, performance evaluation, or administrative standing. They were also informed that they could withdraw at any point without penalty. By securing informed consent, the researcher upheld the principle of autonomy and respect for the participants' rights.

Vulnerability of Research Respondents. Although teachers were professionals, they remained potentially vulnerable in research, particularly when the study involved their teaching beliefs and practices, which might have been sensitive topics. Respondents might have feared that their answers could reflect poorly on their professional competence or be misinterpreted by administrators. To address this, the researcher emphasized that all responses were anonymous and were not shared with school principals or supervisors. The study was framed as a developmental and reflective endeavor, not an evaluative one. This ensured that teachers felt safe to respond honestly without fear of repercussions.

Privacy and Confidentiality. The confidentiality of respondents was strictly maintained in accordance with the Data Privacy Act of 2012. Personal identifiers were not recorded, and each teacher was instead assigned a code number to protect their identity. All survey responses were stored digitally in password-protected files accessible only to the researcher. Hard copies, if any, were kept in a locked cabinet. In reporting the findings, results were presented in aggregate form, ensuring that no individual teacher or school could be identified. This guaranteed that the data remained secure, protecting the professional and personal privacy of respondents.

Risk, Benefits and Safety. The risks involved in this study were minimal, limited mainly to potential feelings of discomfort when reflecting on one's teaching beliefs and cultural practices. To mitigate this, questions were phrased respectfully, and teachers were allowed to skip any question they did not wish to answer. On the other hand, the benefits of the study were considerable. Teachers had the opportunity to reflect on their professional practices and gain insights into culturally responsive teaching. The broader educational system also benefited from recommendations that promoted inclusivity and equity. To ensure participants' safety, the researcher provided clear instructions and support throughout the data collection process, creating a safe and professional environment for participation.

Justice. Justice was upheld by ensuring that all Grade 12 teachers in the Division of Davao del Norte had equal opportunity to participate, regardless of their school location, years of teaching experience, or specialization. No teacher or group was excluded from the study unless they voluntarily chose not to participate. The principle of justice also applied in ensuring that the benefits of the study were shared fairly among all stakeholders, with findings disseminated to schools and the division in ways that could inform teacher development initiatives and educational equity efforts.

Transparency. Transparency was maintained throughout the study by ensuring open communication with all respondents. The researcher clearly explained the purpose and procedures before and during the research process. Respondents were informed about how the data would be used, and findings were made available through research presentations, summary reports, and school-based feedback sessions. This approach ensured that teachers were active participants in the knowledge-building process rather than passive subjects of the study.

Qualification of the Researcher. The researcher was qualified to conduct this study, having completed academic coursework in quantitative research methods and educational research ethics as part of graduate studies. The researcher graduated Bachelor of Science in Education, and has attended research-related seminars and trainings, including a seminar on quantitative data analysis using statistical software, a workshop on research instrument development and validation, and a colloquium on ethical research practices conducted by academic institutions. The researcher also participated in a research defense colloquium and engaged in school-based research presentations, which strengthened competencies in conducting and presenting educational research. Guidance was sought from the Rizal Memorial Colleges (RMC) Research Ethics Committee to ensure compliance with institutional and national ethical standards. These experiences ensured that the study was conducted with methodological rigor, ethical sensitivity, and professional integrity.

Conflict of Interest. Potential conflicts of interest were carefully managed throughout the study. Since the researcher might have had professional relationships with some teacher-respondents, there was a possibility that participants might have felt obligated to participate. To address this, participation was strictly voluntary, and clear assurances were provided that the data would not be shared with school heads or used for employment evaluations. The researcher ensured objectivity in data analysis and reporting, presenting findings truthfully regardless of whether they supported or challenged existing practices.

Adequacy of Facilities. The facilities used in this study were adequate to support its implementation. Data were collected through structured questionnaires administered in printed form and through secure digital platforms such as Google Forms, depending on accessibility. The researcher utilized statistical software such as SPSS for data analysis to ensure accuracy and reliability. Secure storage systems, both digital and physical, were used to maintain confidentiality. These facilities provided a conducive and professional framework for conducting the research.

Community Involvement. Community involvement was integral to the study, as culturally responsive teaching directly affected the broader educational community. Teachers, as primary respondents, were active stakeholders in shaping inclusive classroom practices. The findings were shared with school administrators and the Division of Davao del Norte to contribute to institutional improvement. By involving teachers and schools in reflecting on the implications of the results, the study fostered collective responsibility for advancing culturally responsive education. This ensured that the research extended beyond academic inquiry and translated into meaningful impact for the community it served.

Results

Teaching Beliefs (TB) of teachers were rated extensive overall (M = 3.99, SD = 0.949), covering three domains:

- Socialization of National Culture (M = 4.00)
- Emphasizing Cultural Communalities (M = 3.99)
- Acknowledging Cultural Diversity (M = 3.97)

Teachers consistently integrate culturally responsive perspectives, balance diversity with shared identity, and reinforce societal norms and values. High scores were noted for promoting understanding of cultural tensions, encouraging intercultural interaction, and transmitting community norms.

Culturally Responsive Pedagogy (CRP) was also extensive overall (M = 4.01, SD = 0.837), across:

- Praxis (M = 4.01)
- Community (M = 4.02)
- Social Justice (M = 3.99)

Teachers engage in reflective practice, professional development, collaborative learning, and equity-focused instruction. High ratings highlight relational and participatory practices, willingness to receive feedback, and addressing societal power dynamics in classroom dialogue.

Relationship Between TB and CRP: Pearson correlation revealed a strong positive relationship ($r = 0.8584$, $p < 0.001$), indicating that stronger teaching beliefs are associated with higher culturally responsive practices. Pairwise correlations also showed significant effects across all TB domains: acknowledging cultural diversity ($r = 0.8636$), emphasizing communalities ($r = 0.8530$), and socialization of national culture ($r = 0.8587$).

Regression Analysis: Teaching beliefs significantly predicted CRP ($R = 0.877$, $R^2 = 0.769$, $F = 150.874$, $p < 0.001$). Acknowledging cultural diversity ($\beta = 0.539$) and socialization of national culture ($\beta = 0.417$) were the strongest predictors, while emphasizing communalities had a smaller effect ($\beta = 0.063$). This indicates that teachers' beliefs about cultural diversity and societal norms drive their inclusive and socially responsive teaching practices.

Theoretical Implications: Findings align with Transformative Learning Theory, Culturally Relevant Pedagogy, and Critical Pedagogy. Reflective beliefs and recognition of diversity underpin effective CRP, guiding inclusive, equitable, and socially conscious classroom practices. Teachers' strong belief systems serve as the foundation for praxis, community engagement, and social justice in diverse learning contexts

Summary

The main focus of the study was to determine the significance of the relationship between teaching beliefs and culturally responsive pedagogy. This study was conducted among one hundred forty (140) Grade 12 teachers from medium-sized schools in the Division of Davao del Norte. A quantitative research design employing a descriptive correlational method was utilized to systematically examine the relationship between the variables. The research instruments used in the study were adapted questionnaires measuring teaching beliefs and culturally responsive practices. These instruments were validated by a panel of experts and subjected to pilot testing to ensure reliability and internal consistency prior to data collection. Statistical tools such as weighted mean and standard deviation were used to determine the extent of the variables, while pearson product moment correlation and multiple regression analysis were employed to test the relationship and predictive influence of teaching beliefs on culturally responsive practices. The hypotheses were tested at a 0.05 level of significance.

1. The major findings of the study revealed that the extent of teaching beliefs among teachers is extensive, indicating that beliefs related to acknowledging cultural diversity, emphasizing cultural communalities, and socialization of national culture are oftentimes evident in their professional practice. Among these indicators, socialization of national culture obtained the highest level, followed by emphasizing cultural communalities and acknowledging cultural diversity. This

suggests that teachers consistently integrate shared norms and values while also recognizing both similarities and differences among learners in multicultural classroom settings.

2. Similarly, the findings showed that the extent of culturally responsive pedagogy among teachers is also extensive. This indicates that practices related to praxis, community, and social justice are frequently manifested in teaching. Among the domains, community emerged as the most evident, followed closely by praxis and social justice. This implies that teachers prioritize building relationships, fostering collaboration, and engaging in reflective practices that support inclusive and equitable learning environments.

3. Further, the study found that there is a significant relationship between teaching beliefs and culturally responsive pedagogy. This indicates that teachers' beliefs about cultural diversity, communalities, and national culture are strongly associated with their ability to implement culturally responsive practices in the classroom. The strong positive relationship suggests that as teachers strengthen their beliefs about inclusivity and diversity, their capacity to apply culturally responsive teaching strategies also increases.

4. In addition, the results of the regression analysis revealed that the domains of teaching beliefs significantly influence culturally responsive pedagogy. Among the predictors, acknowledging cultural diversity and socialization of national culture demonstrated the strongest influence, while emphasizing cultural communalities showed a relatively smaller yet significant contribution. These findings indicate that teachers who actively recognize students' cultural backgrounds and promote shared societal values are more likely to implement effective culturally responsive practices.

Consequently, the hypotheses stating that there is no significant relationship between teaching beliefs and culturally responsive pedagogy and that none of the domains of teaching beliefs significantly influence culturally responsive pedagogy were rejected. The findings underscore the importance of strengthening teachers' beliefs about diversity and inclusivity as a foundation for enhancing culturally responsive teaching practices in the Division of Davao del Norte.

Conclusions

1. The findings of the study lead to several important conclusions in relation to the relationship between teaching beliefs and culturally responsive pedagogy among Grade 12 teachers in the Division of Davao del Norte. First, the results indicate that teaching beliefs in terms of acknowledging cultural diversity, emphasizing cultural communalities, and socialization of national culture are manifested at an extensive level. This implies that teachers generally possess strong and positive beliefs toward cultural inclusivity, recognizing both the uniqueness and shared experiences of learners while promoting common societal values. This conclusion supports the assumptions of transformative learning theory, which posits that teachers' awareness and reflection on cultural perspectives shape their professional actions. As emphasized by Jack Mezirow, critical reflection enables individuals to transform their beliefs into meaningful practices, which is evident in the teachers' strong orientation toward inclusive beliefs.

2. The study concludes that culturally responsive pedagogy in terms of praxis, community, and social justice is also demonstrated at an extensive level. This suggests that teachers consistently engage in reflective practices, build collaborative classroom environments, and promote equity in teaching. The prominence of community further indicates that teachers prioritize relationships and inclusivity in their classrooms. These findings affirm the principles of culturally relevant pedagogy, as advanced by Gloria Ladson-Billings, which emphasizes that effective teaching must integrate students' cultural identities and promote both academic success and social awareness. Further, these results strongly align with culturally responsive pedagogy theory, which underscores that teaching should be grounded in students' cultural contexts, experiences, and identities to make learning meaningful and equitable. This theory highlights that teachers who recognize and respond to learners' diverse cultural backgrounds are more effective in fostering inclusive and engaging learning environments, which is evident in the teachers' demonstrated practices.

3. The study establishes that there is a significant relationship between teaching beliefs and culturally responsive pedagogy. This indicates that teachers' beliefs about diversity and culture are directly associated with how they implement teaching practices that respond to learners' cultural needs. The strong relationship between the variables confirms that beliefs serve as a foundational element in shaping instructional behavior. This conclusion is consistent with critical pedagogy, as articulated by Paulo Freire, which highlights that educators' perspectives influence whether education becomes a tool for empowerment and social transformation. In addition, Ladson-Billings' (1995) culturally relevant pedagogy theory further explains that teachers' beliefs about culture and diversity directly influence their instructional decisions, classroom interactions, and ability to create inclusive learning spaces. The findings demonstrate that teachers who hold inclusive and equity-oriented beliefs are more likely to foster culturally responsive and socially just learning environments.

4. The study concludes that the domains of teaching beliefs significantly predict culturally responsive pedagogy, leading to the rejection of the null hypotheses. Among the predictors, acknowledging cultural diversity and socialization of national culture emerged as the strongest influences, while emphasizing cultural communalities, although significant, showed a comparatively lower effect. This implies that recognizing students' cultural identities and promoting shared values are key drivers of culturally responsive teaching. From the perspective of culturally responsive pedagogy theory, this suggests that teachers who actively integrate students' cultural experiences into instruction and promote inclusive values are more capable of implementing effective and equitable teaching practices. Overall, the study affirms that strengthening teachers' beliefs about diversity, inclusivity, and equity is essential in enhancing culturally responsive practices. These conclusions highlight the need for continuous professional development programs that foster reflective practice and cultural competence

among teachers, ensuring that education in the Division of Davao del Norte remains inclusive, equitable, and responsive to the needs of diverse learners.

Recommendations

In the light of the foregoing findings and conclusions, the following recommendations are offered:

It is highly recommended that higher officials in the Department of Education, particularly the Schools Division Superintendent and the Curriculum Implementation Division of the Division of Davao del Norte, design and implement targeted professional development programs that strengthen teachers' competencies in acknowledging cultural diversity and deepening culturally responsive praxis. Structured training modules may focus on critical reflection, bias awareness, and contextualized teaching strategies that integrate learners' cultural backgrounds into instruction. Monitoring and evaluation mechanisms may be institutionalized through classroom observations and instructional supervision tools that specifically assess culturally responsive practices, especially in areas where teachers demonstrated relatively lower indicators such as emphasizing cultural communalities and social justice integration. Resource development initiatives may also be strengthened by providing culturally inclusive teaching materials, localized curriculum guides, and community-based learning resources that reflect the diversity of learners in the division.

For school principals, it is recommended that school principals intensify instructional leadership by embedding culturally responsive pedagogy into school-based learning action cells and in-service training activities. School heads may prioritize collaborative discussions that encourage teachers to reflect on their teaching beliefs, particularly in recognizing cultural similarities and promoting equity-oriented classroom discourse. Classroom observations may include specific indicators on how teachers facilitate discussions on social issues and integrate culturally relevant examples into lessons. School principals may also strengthen partnerships with parents and local communities to provide authentic cultural experiences that can be integrated into classroom instruction. Emphasis may be placed on creating a school culture that promotes open dialogue, inclusivity, and shared responsibility in addressing diversity-related challenges.

For teachers, it is recommended that they continuously enhance their teaching beliefs and practices by engaging in reflective teaching and professional learning opportunities that focus on diversity, equity, and inclusion. Teachers may intentionally design learning activities that highlight both cultural differences and shared human experiences to strengthen the relatively lower domain of emphasizing cultural communalities. Classroom strategies may include cooperative learning, multicultural discussions, and culturally grounded examples that allow students to recognize similarities while respecting differences. Greater effort may be directed toward integrating social justice concepts into lessons by facilitating critical discussions on real-life issues, encouraging student voice, and promoting fairness in classroom interactions. Teachers may also actively seek feedback from peers and learners to refine their culturally responsive practices and ensure that all students feel valued and included.

For future researchers, it is recommended that future researchers adopt a mixed-methods research design to provide a more comprehensive understanding of culturally responsive pedagogy. Quantitative approaches may be used to measure the extent and relationships of variables, while qualitative methods such as interviews, focus group discussions, and classroom observations may be employed to capture deeper insights into teachers' lived experiences, beliefs, and instructional practices. This approach will allow researchers to triangulate data and better explain how culturally responsive pedagogy is implemented in diverse educational settings. Future studies may also explore additional variables such as school climate, leadership practices, and teachers' professional development experiences to determine their influence on culturally responsive teaching. Expansion of the study to different grade levels, school types, and geographical areas may be conducted to validate and generalize the findings. Intervention-based research may also be pursued to assess the effectiveness of programs designed to improve domains with relatively lower indicators, particularly emphasizing cultural communalities and social justice integration, thereby providing more actionable and evidence-based recommendations for educational practice.

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