Original Research Article

Teachers’ Level of Awareness on Palaw’an Beliefs and Practices at Panitian, Sofronio Española, Palawan

.

ABSTRACT

|  |
| --- |
| **Aims:** This study aimed to determine the teachers’ level of awareness on Palaw’an beliefs and practices at Panitian, Sofronio Espanola, Palawan in terms of kinship, languages, livelihood, religious beliefs, tribal system, literary arts, musical instruments, and rituals.**Study design:** This study utilized quantitative methods of research in analysing the level of teachers’ awareness on Palaw’an beliefs and practices at Panitian, Sofronio Espanola, Palawan.**Place and Duration of Study:** This study was conducted at Barangay Panitian, Sofronio Espanola, Palawan, Philippines. It was commenced in April 2020 and was completed in November 2024.**Methodology:** The level of Teachers’ awareness on Palaw’an beliefs and practices at Panitian, Sofronio Espanola, Palawan was quantified using descriptive indicators based on their total scores in each sub-topics. Moreover, to assess this awareness effectively, the study employed a combination of quantitative descriptive measures, including frequency counts, percentages, and means. The respondents of the study are 55 teachers from Panitian National High School and Panitian Elementary School of Barangay Panitian, Sofronio Espanola, Palawan. A researcher-made questionnaire was employed. Moreover, this questionnaire was subjected to content validation of experts before it was administered to the respondents. **Results:** The level of awareness of the respondents in terms of Palaw’an beliefs and practice were analysed based from their mean ratings. It reveals that livelihood (5.31 mean), tribal system (5.07 mean), rituals (4.29 mean), religious beliefs (4.23 mean), kinship (4.22 mean), languages (4.15 mean) categorized the overall awareness as moderate while literary arts (3.99 mean) and musical instruments (3.92 mean) fall within a range of low awareness level. **Conclusion:** Based on the results of the study, the majority of the respondents have a moderate and low level of awareness in most of Palaw’an beliefs and practices that need to be given emphasis by educators, school administrators and teachers.  |

*Keywords: Curriculum Indigenization, Teachers’ Awareness, Intervention Program, Palaw’an beliefs and practices, Palawan*

1. INTRODUCTION

Indigenization will not be possible amidst the lack of awareness of the culture of the community. Cultural awareness fosters culturally responsive teaching, which has become a priority in classrooms more than ever. In today’s modern and increasingly diverse society and culture, the racial achievement gap is growing disproportionally in education, with most minority groups remaining at the bottom of the educational spectrum (Brown & Cooper, 2011).

Barangay Panitian is comprised mostly of Palaw’an indigenous students. However, the majority of the teachers are not original residents of the community. Most of them come from other municipalities like Roxas, Aborlan, Narra, Quezon, and Puerto Princesa City. As such, they are rooted in different cultures of their own municipalities. Out of 67 faculty and staff of both elementary and secondary school, only one teacher is a Palaw’an.

Teachers with strong cultural awareness are better prepared to navigate the challenges of the education landscape. Several studies on the level of teachers’ cultural awareness have found that the majority of the teachers are not familiar with the cultures of the indigenous people within their community, mainly because most of them are not original residents of that particular community. Thus, the implementation of Indigenization in terms of curriculum and instruction is very poor.

Moreover, these studies are at a very limited extent as most of them focus on the teachers’ cultural awareness on indigenous knowledge outside the province and even outside the country with no specific concentration on teachers’ awareness on Palaw’an beliefs and practices within the province of Palawan.

This study primarily focuses on determining the teachers’ level of awareness on Pala’wan beliefs and practices terms of kinship, languages, livelihood, religious beliefs, tribal system, literary arts, musical instruments, and rituals at Barangay Panitian, Sofronio Española, Palawan.

2. methodology

The level of Teachers’ awareness on Palaw’an beliefs and practices at Panitian, Sofronio Espanola, Palawan was quantified using descriptive indicators based on their total scores in each sub-topics. Moreover, to assess this awareness effectively, the study employed a combination of quantitative descriptive measures, including frequency counts, percentages, and means. The respondents of the study are 55 teachers from Panitian National High School and Panitian Elementary School of Barangay Panitian, Sofronio Espanola, Palawan. A researcher-made questionnaire was employed. Moreover, this questionnaire was subjected to content validation of experts before it was administered to the respondents.

3. results and discussion

**Respondents’ Level of Awareness on Palaw’an Beliefs and Practices**

The following tables outline the level of awareness of the teachers on the Palaw’an beliefs and practices. This includes kinship, languages, livelihood, religious beliefs, tribal systems, literary arts, musical instruments, and rituals. As mentioned, this study measures the respondents' level of awareness through their test scores, which are indicative of their knowledge and understanding of these important cultural parameters.

**Table 1:** *Respondents’ Level of Awareness in terms of Kinship*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 5 | 9.09 | 4.22 | Moderate |
| High | 7 | 12.73 |
| Moderate | 11 | 20.00 |
| Low | 13 | 23.64 |
| Very Low | 19 | 34.55 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Legend:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 1 reveals that among the 55 respondents, one third or 34.55 percent - demonstrate a very low level of awareness regarding Palaw'an culture, particularly kinship practices. Additionally, 13 teachers (23.64 percent) report a low level of awareness. These statistics highlight that a significant number of respondents lack fundamental knowledge about the kinship practices that are essential to Palaw'an culture. Conversely, only five respondents (9.09 percent) exhibit a very high level of awareness, while seven (12.73 percent) are classified as having high awareness. This distribution underscores the urgent need for increased educational initiatives to enhance teachers’ understanding of this critical cultural aspect.

These findings indicate that low awareness among teachers can significantly hinder their ability to effectively educate students about the cultural heritage of the Palaw'an people. This lack of understanding may lead to cultural misunderstandings and undermine the importance of indigenous knowledge within the classroom. If teachers are not adequately informed, they may find it challenging to convey the significance of kinship ties in Palaw'an culture, which could ultimately result in students developing a limited appreciation for cultural diversity.

Additionally, the mean rating of 4.22 reflects a moderate level of awareness among respondents regarding kinship practices. This level of awareness carries significant implications that can negatively impact the educational experience.

A lack of understanding may lead to cultural misunderstandings, causing teachers to misinterpret students' behaviors and values. This can result in an environment that does not adequately respect or reflect the cultural backgrounds of Indigenous students. Therefore, there is an urgent need for targeted professional development programs focused on Indigenous cultures and practices. Further, this study also suggests that school administrators should prioritize training that equips teachers with the knowledge and resources necessary to develop a more inclusive curriculum that honors and incorporates diverse cultural perspectives.

The aforementioned findings align with the study conducted by Ali (2022), which highlights that teachers possess only a moderate level of awareness regarding kinship practices. This moderate understanding has significant implications for educational practices, particularly how teachers engage with Indigenous students and their cultural contexts. Ali's study emphasizes that when teachers have low awareness of kinship concepts, they are less likely to adopt culturally relevant pedagogy. This lack of culturally responsive teaching can create a disconnect between the curriculum and the lived experiences of Indigenous students.

Culturally relevant pedagogy is essential for fostering an inclusive classroom environment where all students feel valued and understood. It involves integrating diverse cultural perspectives into lesson plans, thereby allowing students to see their own cultures reflected in their education. This corroborates with Navita (2014), who highlighted that when teachers fail to incorporate Indigenous perspectives and practices, they miss crucial opportunities to validate the identities of Indigenous students and to enrich the educational experience for all learners.

**Table 2:** *Respondents’ Level of Awareness in terms of Languages*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 3 | 5.45 | 4.15 | Moderate |
| High | 5 | 9.09 |
| Moderate | 13 | 23.64 |
| Low | 18 | 32.73 |
| Very Low | 16 | 29.09 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 2 highlights a critical issue regarding the level of awareness among teachers concerning Palaw'an languages. Out of 55 respondents, only three teachers, or 5.45 percent, show a very high level of awareness, while five (9.09 percent) report a high level of awareness. The moderate awareness category includes 13 teachers (23.64 percent), indicating some familiarity with Palaw'an languages. However, it is concerning that the majority of respondents fall into the lower awareness categories, with 18 teachers (32.73 percent) classified as having a low level of awareness and 16 (29.09 percent) exhibiting a very low level.

The results of this study stress that low levels of awareness hinder teachers' ability to incorporate culturally relevant pedagogy, which is essential in fostering an inclusive classroom environment. Without an understanding of Palaw'an languages, teachers may overlook the linguistic diversity present in their classrooms, leading to missed opportunities to celebrate students' cultural identities.

Further analysis also reveals that the mean rating of 4.15 categorizes the overall awareness as moderate. This statistic indicates that a substantial number of teachers lack essential knowledge about Palaw'an languages, which can severely hinder their ability to effectively teach and promote these languages in their classrooms. Without a solid understanding of Palaw'an languages, teachers may struggle to incorporate these linguistic elements into their curricula, thereby missing opportunities to enrich students' learning experiences and foster cultural appreciation.

This finding presents a notable contradiction to the study conducted by Doctor (2021), which emphasizes that teachers possess a strong awareness of their local languages and recognize their significant role as an integral part of Indigenous knowledge. This further suggests that teachers are not only familiar with the linguistic aspects of their local languages but also appreciate their cultural importance, viewing them as vital tools for fostering identity and community cohesion among Indigenous students.

In contrast, the current findings align more closely with the work of McCarty and Lee (2014), who highlight a generally low level of awareness regarding Indigenous languages among teachers. They further echoed that this lack of awareness leads to several challenges, including inadequate representation of Indigenous languages in educational materials and a failure to incorporate these languages into daily teaching practices.

**Table 3:** *Respondents’ Level of Awareness in terms of Livelihood*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 10 | 18.18 | 5.31 | Moderate |
| High | 7 | 12.73 |
| Moderate | 15 | 27.27 |
| Low | 14 | 25.45 |
| Very Low | 9 | 16.36 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 3 reveals the level of awareness among respondents regarding Palaw'an livelihood practices. Of the 55 participants, 10 individuals (18.18%) demonstrate a very high level of awareness, while 7 respondents (12.73 percent) report a high level. Additionally, 15 teachers (27.27 percent) fall into the moderate category, indicating some familiarity with these practices. However, it is concerning that a significant portion of respondents—14 teachers (25.45 percent)—have a low level of awareness, and 9 teachers (16.36 percent) exhibit a very low level of awareness regarding Palaw'an livelihoods.

This distribution of awareness levels carries significant implications for teaching, particularly in the context of localization. Localization emphasizes the integration of local cultural, social, and economic contexts into educational practices, making learning more relevant and engaging for students. With only a small percentage of teachers demonstrating very high awareness of Palaw'an livelihood practices, there is a clear need for teachers to deepen their understanding of local contexts. Teachers with low awareness may struggle to incorporate relevant examples and practices into their lessons, which can lead to disengagement among Indigenous students who do not see their lived experiences reflected in the curriculum.

Furthermore, the mean rating of 5.31 places the overall awareness in the moderate range, suggesting that while some educators possess a solid understanding, a substantial number still lack the necessary knowledge to effectively integrate this content into their teaching. This moderate level of awareness underscores the critical need for curriculum development that is inclusive of Palaw'an livelihood practices. Teachers with limited knowledge may struggle to design lessons that reflect the cultural context and relevance of these practices, potentially alienating Indigenous students who do not see their experiences represented in the curriculum.

The results of this study corroborate the findings of Doctor (2021), who highlighted that teachers possess only a slight awareness of the Indigenous knowledge pertinent to their communities, particularly regarding livelihood practices. This level of awareness can hinder their ability to effectively incorporate Indigenous perspectives into their teaching, thereby failing to provide students with a comprehensive understanding of their cultural heritage and its significance to their daily lives. Furthermore, these findings align with the research conducted by Battiste (2013), which underscores the prevalent low awareness among teachers regarding Indigenous livelihood practices. Battiste emphasizes that when teachers are not well-informed about the intricate relationships between Indigenous communities and their livelihood practices, they are less likely to integrate relevant content into the curriculum. Likewise, this lack of representation can lead to a diminished sense of belonging among Indigenous students, who may feel their cultural backgrounds are overlooked or undervalued in the educational setting.

**Table 4:** *Respondents’ Level of Awareness in terms of Religious Beliefs*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 2 | 3.64% | 4.23 | Moderate |
| High | 7 | 12.73% |
| Moderate | 12 | 21.82% |
| Low | 19 | 34.55% |
| Very Low | 15 | 27.27% |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 4 illustrates the level of awareness among respondents regarding Palaw'an religious beliefs. Out of 55 participants, only 2 individuals (approximately 3.64 percent) demonstrate a very high level of awareness, while 7 respondents (12.73 percent) report a high level of awareness. With only a small fraction of teachers demonstrating a very high or high level of awareness, it is worth noting that many teachers may lack the necessary knowledge to effectively incorporate Palaw'an religious beliefs into their curricula. This lack of understanding can lead to a curriculum that fails to acknowledge or respect the cultural and spiritual practices of Indigenous students, which may alienate them and hinder their educational experience.

Moreover, a moderate level of awareness is indicated by 12 teachers (21.82 percent), suggesting some familiarity with these beliefs. However, a significant portion of respondents falls into the lower awareness categories: 19 teachers (34.55 percent) have a low level of awareness, and 15 teachers (27.27 percent) exhibit a very low level of awareness regarding Palaw'an religious beliefs. The predominance of low to very low awareness among nearly 62 percent of respondents indicates a pressing need for targeted educational initiatives. This suggests that professional development programs should focus on enhancing teachers' understanding of Palaw'an religious beliefs, exploring their significance within the cultural context, and providing strategies for integrating this knowledge into classroom instruction. Similarly, engaging with local Indigenous communities can also play a crucial role in this process, as it allows educators to gain first-hand insights and a deeper appreciation of these beliefs.

In addition, the mean rating of 4.23 places the overall awareness in the moderate range, suggesting that while some respondents possess a degree of understanding regarding Palaw'an religious beliefs, a substantial number still lack sufficient knowledge. This moderate level of awareness indicates that there are pockets of understanding among educators, yet it is insufficient for effectively integrating these beliefs into teaching practices. This implies that, although some teachers may recognize the importance of Palaw'an religious beliefs, their knowledge is likely fragmented. This limited understanding can hinder their ability to incorporate the Palaw’an religious beliefs meaningfully into the curriculum, which is essential for fostering an inclusive educational environment.

The results of this study confirm the findings of Hatcher and Dwyer (2020) who highlighted that many teachers exhibit limited awareness of Indigenous knowledge, particularly regarding religious beliefs and cultural practices. The study underscores the critical need for teacher education programs to prioritize Indigenous knowledge, including religious beliefs, to prepare teachers for culturally responsive teaching.

**Table 5:** *Respondents’ Level of Awareness in terms of Tribal System*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 7 | 12.73 | 5.07 | Moderate |
| High | 9 | 16.36 |
| Moderate | 9 | 16.36 |
| Low | 21 | 38.18 |
| Very Low | 9 | 16.36 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 5 shows the level of awareness among respondents regarding the Palaw'an tribal system. Of the 55 participants, only seven respondents (12.73 percent) exhibit a very high level of awareness, suggesting that while some teachers have acquired substantial knowledge about the tribal system, they represent a minority within the group. Similarly, nine respondents (16.36 percent) report a high level of awareness, and another nine participants also fall into the moderate category, indicating that a limited number of educators possess even a basic understanding of the tribal system’s complexities and significance.

However, the data uncovers a more concerning trend, as 21 respondents (38.18 percent) demonstrate a low level of awareness, making this the largest group among the participants. Additionally, another nine respondents (16.36 percent) exhibit a very low level of awareness, highlighting a significant knowledge gap that is critical for effective teaching and cultural representation. This pattern suggests that a substantial portion of teachers may not be adequately prepared to engage with or teach Palaw'an tribal system, which is essential in fostering an inclusive and culturally responsive learning environment.

Moreover, the mean rating of 5.07 positions the overall awareness of the Palaw'an tribal system within a moderate range, suggesting that while some teachers have a foundational understanding, this level of awareness is inadequate for effectively integrating Indigenous knowledge into their teaching practices. This moderate awareness indicates that many teachers may possess only surface-level insights into the complexities and significance of the tribal system, which can impede their ability to represent Indigenous perspectives accurately in their classrooms. This reflects that without a deeper understanding, teachers are at risk of oversimplifying or misrepresenting cultural elements, ultimately leading to a curriculum that fails to honor the richness of Indigenous heritage.

The results of this study coincide with Martinez and Lee (2020) who revealed that teachers have a low level of understanding of Indigenous tribal systems, which directly affects their ability to incorporate Indigenous perspectives into their teaching practices. The study further highlights that teachers who possess a deeper understanding of tribal governance, cultural practices, and community values are more likely to incorporate these elements into their lessons, creating a more inclusive and culturally responsive educational environment.

**Table 6:** *Respondents’ Level of Awareness in terms of Literary Arts*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 2 | 3.64 | 3.99 | Low |
| High | 4 | 7.27 |
| Moderate | 12 | 21.82 |
| Low | 27 | 49.09 |
| Very Low | 10 | 18.18 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 6 provides a comprehensive analysis on the level of awareness among respondents regarding Palaw'an literary arts. The data indicates that only two respondents (3.64 percent) demonstrate a very high level of awareness, suggesting that only a small number of teachers possess a deep understanding of Palaw'an literary traditions. This limited representation raises important questions about how the Palaw’an literary arts are integrated into educational curricula and highlight a potential oversight in the professional development of teachers regarding Indigenous knowledge. Additionally, the findings show that four respondents (7.27 percent) report a high level of awareness. While this figure is slightly better, it still underscores the overall limited familiarity with Palaw'an literary arts among the majority of participants. Together, this statistic indicates that a significant portion of educators may not have the necessary knowledge to engage meaningfully with these vital literary arts, which are essential for fostering an inclusive educational environment.

In stark contrast to the small percentage of educators with high awareness, a substantial portion of respondents falls into the lower awareness categories. The largest group, comprising 27 respondents (49.09 percent), reports a low level of awareness. This statistic is particularly alarming, as it indicates that nearly half of the teachers surveyed do not possess a solid understanding of Palaw'an literary arts. Furthermore, an additional 10 respondents (18.18 percent) exhibit a very low level of awareness, further emphasizing the extent of the very low awareness regarding these important cultural expressions.

Meanwhile, the overall mean rating of 3.99 categorizes the level of awareness as low. This rating reflects the fact that, while some educators have a foundational understanding of Palaw'an literary arts, this knowledge is insufficient for effective integration into their teaching practices. Teachers with limited awareness may struggle to incorporate Indigenous narratives and literary forms into their lessons, which can hinder the representation of Palaw'an culture and diminish the richness of the educational experience for students.

The aforementioned finding is parallel with Hatcher and Dwyer (2020) who stated that many educators possess a limited understanding of Indigenous literary arts and cultural expressions. The findings highlight significant gaps in teacher education programs regarding the inclusion of Indigenous content, resulting in teachers being ill-equipped to integrate these perspectives into their curricula. Meanwhile, the results of this study negate the findings of Doctor (2021) who found out that teachers are highly aware of the concept of traditional knowledge orally passed from one generation to another, which includes stories, legends, folklore, rituals, songs, and laws.

The low level of awareness on this area of Palaw’an culture highlights the overlooked opportunity in localizing the curriculum. Several literatures (Reid (2013); Lobel (2013); Survival International (n.d)) put premium on the rich literary culture of the Palaw’an people. Several factors may explain the low level of awareness of the respondents such as availability of materials, exposure, or even interest as learning the literary culture requires a person to engage one’s self in the community as literary culture of the Palaw’an is predominantly oral.

**Table 7:** *Respondents’ Level of Awareness in terms of Musical Instruments*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | 4 | 7.27 | 3.92 | Low |
| High | 1 | 1.82 |
| Moderate | 13 | 23.64 |
| Low | 22 | 40.00 |
| Very Low | 15 | 27.27 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 7 illustrates the level of awareness among respondents regarding Palaw'an musical instruments, revealing a concerning trend in knowledge among educators. The data shows that only four respondents (7.27 percent) demonstrate a very high level of awareness, indicating that only a small number of educators possess a deep understanding of Palaw'an musical traditions. Moreover, with just one respondent (1.82 percent) reporting a high level of awareness, the findings further underscore the overall lack of familiarity with this crucial cultural aspect, highlighting the need for enhanced educational initiatives in this area.

In contrast, a substantial portion of respondents falls into the lower awareness categories, with the largest group comprising 22 individuals (40.00 percent) who report a low level of awareness, indicating that nearly half of the participants have a limited understanding of Palaw'an musical instruments. Furthermore, an additional 15 respondents (27.27 percent) demonstrate a very low level of awareness, which underscores the significant knowledge gap regarding these important cultural expressions. This situation highlights the urgent need for educational initiatives aimed at enhancing awareness and understanding of Palaw'an musical traditions among teachers.

The mean rating of 3.92 categorizes the overall awareness as low. This rating reflects that while some teachers possess a foundational understanding of Palaw'an musical instruments, this level of knowledge is insufficient for effective integration into teaching practices. The implications of this low awareness are significant since teachers lacking a deep understanding of these Palaw’an musical traditions may struggle to incorporate these into their curricula.

This finding aligns with the observations made by Mensah (2021), who highlighted that many teachers possess minimal knowledge of traditional music subjects. Such a lack of understanding implies that educators may not fully recognize the practical applications of Indigenous musical instruments in their teaching practices. The study further reveals that when teachers lack familiarity with these instruments, they miss valuable opportunities to incorporate Indigenous musical elements into their curricula effectively.

**Table 8:** *Respondents’ Level of Awareness in terms of Rituals*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Level of Awareness** | **Frequency (f)** | **Percentage (%)** | **Mean** | **Description** |
|  | Very High | - | - | 4.29 | Moderate |
| High | 5 | 9.09 |
| Moderate | 18 | 32.73 |
| Low | 23 | 41.82 |
| Very Low | 9 | 16.36 |
|  **TOTAL** | **55** | **100.00** |  |  |

*Note for Mean Rating:* 0.00-2.00 – Very Low; 2.01-4.00 – Low; 4.01-6.00 – Moderate;

 6.01-8.00 – High; 8.01-10.00 – Very High

Table 8 provides a detailed overview of the level of awareness among respondents regarding Palaw'an rituals. The data indicates that no respondent reported a very high level of awareness, which points to a concerning lack of deep expertise among teachers in this area. This absence of high awareness suggests that teachers may not fully grasp the complexities and significance of Palaw'an rituals, limiting their ability to incorporate these vital cultural elements into their teaching. Furthermore, only five respondents (9.09 percent) reported a high level of awareness, a figure that is notably small relative to the total number of participants. This limited representation underscores a broader trend of insufficient familiarity with Palaw'an rituals among teachers. While 18 respondents (32.73 percent) indicated a moderate level of awareness, reflecting a basic understanding, this level of knowledge is still inadequate for effective integration into educational practices.

Contrariwise, a substantial portion of respondents falls into the lower awareness categories, highlighting a critical gap in knowledge. The largest group consists of 23 respondents (41.82 percent) who report a low level of awareness, suggesting that nearly half of the participants possess limited knowledge of Palaw'an rituals. This lack of awareness is particularly alarming, as it indicates that teachers may overlook essential cultural practices that are integral to the identity and heritage of the Palaw'an community. Additionally, another nine respondents (16.36 percent) exhibit a very low level of awareness.

Furthermore, the mean rating of 4.29 categorizes the overall awareness of Palaw'an rituals as moderate, indicating that while some respondents possess a foundational understanding of these important cultural practices, there is still substantial room for improvement. This moderate rating suggests that educators are somewhat aware of the existence and significance of Palaw'an rituals but lack the depth of knowledge necessary for meaningful engagement with these traditions.

This study is similar to McKinley and Smith (2019) who underscored the pervasive issue of insufficient knowledge regarding Indigenous rituals among educators.

 Their research reveals that a significant number of teachers graduate from their training programs with only a superficial grasp of Indigenous cultures and rituals, which poses a considerable barrier to effectively integrating this vital content into their teaching practices.

4. Conclusion

Based on the statement of the problem raised in this study, it was concluded that kinship, languages, livelihood, religious beliefs, tribal system, and rituals gained a moderate level of awareness, while the literary arts and musical instruments fall within a range of low awareness level.

Consent (where ever applicable)

"Authors declare that ‘written informed consent was obtained from the participants (or other approved parties) for publication of this case report and accompanying images. A copy of the written consent is available for review by the Editorial office/Chief Editor/Editorial Board members of this journal."

Ethical approval (where ever applicable)

The author hereby declare that this study have been examined and approved by the University Ethics Research Committee and have therefore been performed in accordance with the ethical standards laid down in the Palawan State University Research Ethics Review Committee with the Certificate Reference Number: 2024-0056-C.

References

Brown, J., Cooper, J.E., (2011). Toward a Conceptual Framework of Culturally Relevant Pedagogy: An Overview of the Conceptual and Theoretical Literature. [EJ914924.pdf (ed.gov)](https://files.eric.ed.gov/fulltext/EJ914924.pdf).

Ali, T. A., (2022). The Degree of Teachers Awareness of the Practice of the Concept of Kinship in the Governmental Schools in the Kasbah of Irbid from their point of view. [The Degree of Teachers› Awareness of the Practice of the Concept of Kinship in the Governmental Schools in the Kasbah of Irbid from their point of view (researchgate.net)](https://www.researchgate.net/publication/372862567_The_Degree_of_Teachers_Awareness_of_the_Practice_of_the_Concept_of_Kinship_in_the_Governmental_Schools_in_the_Kasbah_of_Irbid_from_their_point_of_view?_sg=4ALPqHzXJXeAcvz_tjsnwnD4t6RhmRR5I26k2-Kw2S8P-DDK_HYm8hT2fBtfgbChd9D3wgErM7J-2ww&_tp=eyJjb250ZXh0Ijp7ImZpcnN0UGFnZSI6Il9kaXJlY3QiLCJwYWdlIjoiX2RpcmVjdCJ9fQ).

Navita, O.C., (2014). Teachers’ Multicultural Awareness of the School Environment: Basis for a Proposal for Multicultural Awareness Enhancement Program for Teachers. Teachers\_Multicultural\_Awareness\_of\_the.pdf.

Doctor, T. R., (2021).Awareness and Acceptance of Secondary School Teachers on the Concepts of Indigenous Knowledge. . [(99+) Awareness and Acceptance of Secondary School Teachers on the Concepts of Indigenous Knowledge | TERESITA R. DOCTOR - Academia.edu](https://www.academia.edu/86988316/Awareness_and_Acceptance_of_Secondary_School_Teachers_on_the_Concepts_of_Indigenous_Knowledge).

McCarty, T. L., & Lee, T. (2014). Indigenous languages in education: A review of the literature. *Journal of American Indian Education*, 53(3), 1-18.

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Purich Publishing.

Hatcher, A., & Dwyer, C. (2020). Indigenous Knowledge in Teacher Education: Perspectives from the Field. *Teaching and Teacher Education*, 92, 102-120.

Reid, L. A. (2013). Who are the Philippine Negritos? Evidence from language. Human Biology, 85(1-3), 329–358.

Mensah, I. K., (2021). Rejection of indigenous music? Reflections of teaching and learning of music and dance in tamale international school. [Rejection of Indigenous Music? Reflections of Teaching and Learning of Music and Dance in Tamale International School (researchgate.net)](https://www.researchgate.net/profile/Emmanuel-Acquah-11/publication/351704435_Rejection_of_Indigenous_Music_Reflections_of_Teaching_and_Learning_of_Music_and_Dance_in_Tamale_International_School/links/62ca0729d7bd92231fa70df4/Rejection-of-Indigenous-Music-Reflections-of-Teaching-and-Learning-of-Music-and-Dance-in-Tamale-International-School.pdf).

M. S. McKinley & A. J. H. Smith (2019). *Indigenous Education: The Role of Teacher Education in Addressing Indigenous Content in Curriculum*. *Journal of Teacher Education and Practice*, 32(2), 45-67.

APPENDIX

INFORMED CONSENT FORM





Republic of the Philippines

**PALAWAN STATE UNIVERSITY**

Tiniguiban Heights, Puerto Princesa City, Palawan

Tel. No.: +6348-433-2379 • Fax No.: +6348-433-5303

Email: psu\_ph@yahoo.com • Website: psu.palawan.edu.ph

**GRADUATE SCHOOL**

**INFORMED CONSENT FORM FOR THE PARTICIPANTS**

1. **INFORMATION SHEET**

|  |  |
| --- | --- |
| **PSURERC Code:1** |  *2024-0056* |
| **Study Protocol Title:** |  “Teachers’ level of awareness on Palaw’an beliefs and practices at Panitian, Sofronio Española, Palawan” |
| **Principal Investigator:** |  Meriam M. Darap |
| **Study Protocol Submission****Date:** |  May 08, 2024 |

1. **ABOUT THE RESEARCH**

**INTRODUCTION**

I am currently conducting a study entitled “Teachers’ level of awareness on Palaw’an beliefs and practices at Panitian, Sofronio Española, Palawan” in partial fulfilment of the requirements for the degree of Master of Arts in Education Major in Social Sciences.

**STUDY TITLE**

“TEACHERS’ LEVEL OF AWARENESS ON PALAW’AN BELIEFS AND PRACTICES AT PANITIAN, SOFRONIO ESPAÑOLA, PALAWAN”

**INVITATION PARAGRAPH**

I would like to invite you to take part in my research study. Before you decide, it is important that you understand why the research is being done and what it would involve for you. Please take time to read this information, and discuss it with others if you wish. If there is anything that is not clear, or if you would like more information, please ask us.

**PURPOSE OF THE RESEARCH**

The purpose of this study is to determine the teachers’ level of awareness on Palaw’an beliefs and practices at Panitian, Sofronio Española, Palawan. It aims to determine the teachers’ level of awareness on Palaw’an beliefs and practices in terms of kinship, languages, livelihood, religious beliefs, tribal system, literary arts, musical instruments and rituals.

**TYPES OF RESEARCH**

The study will employ a quantitative method of research will be used in determining the level of teachers’ awareness on Palaw’an beliefs and practices. The study will employ researcher-made questionnaire to gather data from the respondents. This questionnaire was subjected to content validation of experts.

1. **STUDY INVOLVEMENT**

**PARTICIPANT SELECTION**

The respondents of the study are comprised of teachers of Panitian National High School both junior and senior high school and teachers of Panitian Elementary School of Barangay Panitian, Sofronio Espanola, Palawan. This study employed Probability Sampling methods using Stratified Sampling in determining the respondents of the study, hence every teacher have an equal chance of being selected as a respondent.

By means of Slovin’s Formula, the required sample size will be determined with the preferred margin of error at 5%. The computed sample is thirty-one (31) from the population of thirty-four (34) secondary teachers of Panitian National High School while twenty-four (24) from the population of twenty-five (25) elementary teachers of Panitian Elementary School with a total of 55 respondents.

**VOLUNTARY PARTICIPATION**

Your participation in this study is completely voluntary. You have the right to withdraw from the study at any time without penalty. If you choose not to participate or if you withdraw from the study, there will be no negative consequences.

**PROCEDURES**

If you agree to participate, you will be asked to answer the researcher-made questionnaire which all about Palaw’an Beliefs and Practices.

***Questionnaires:***

1. Using face-to-face mode of data gathering, the researcher will start administering researcher-made questionnaire to the respondents. An estimated of 30-45 minutes will be needed to answer all the questions. Data gathering from Panitian National High School teachers will be held at Panitian National High School SPFL Room 1 one week after the approval of the request from the school head preferably Wednesday during lunch break 11:30-12:30 in the morning.
2. Data collection will be followed at Panitian Elementary School teachers which will be held at Panitian Elemetary School Conference Room one week after the approval of the request from the school head, preferably Wednesday after the class hour 4:00-5:00 in the afternoon.
3. If you don’t wish to answer the questions, you may skip and proceed to the next questions.
4. The information recorded is confidential, your name is not included on the forms, only a number will identify you, and no one else except you will have access to the results of the survey

**DURATION**

In terms of answering questionnaire, you will be given an estimated of 30-45 minutes to answer the forms completely.

**RISKS AND INCONVENIENCE**

In answering researcher-made questionnaire, the study may cause minimal risk. Psychological risk, social risk, or doubts about their professional capabilities. However, whatever the result of the study, positive or negative, it will not indicate any judgment on their professional or personal capabilities. The participants may also experience uncomfortable answering the questionnaire, their time spends participating in the study might be considered an inconvenience.

**BENEFITS**

*Individual-* This study will help you realize your own awareness of the Palaw’an beliefs and practices. It will be of great help to your personal and professional development specifically through enhancing your knowledge and skills in terms of indigenizing your instruction.

*Indigenous People of the community-* This study will give them the opportunities to hear their voices, appreciate their beliefs and culture, and make them feel included in the existing curriculum of the school.

**SOURCE OF FUNDS**

This study is a self-funded by the researcher.

**REIMBURSEMENTS**

Your participation will highly be appreciated. Transportation fares and refreshments will be provided by the researcher for the time that they spend participating in the study. Each respondent will receive 100.00 pesos each and a snacks worth of 50.00 pesos each.

1. **REFUSING AND ENDING IN THE RESEARCH**

**RIGHT TO REFUSE OR WITHDRAW**

Your participation in this study is completely voluntary. You have the right to withdraw from the study at any time without penalty. If you choose not to participate or if you withdraw from the study, there will be no negative consequences. However, the researcher may withdraw you from this research if circumstances arise which warrant doing so such as non-compliance with required research procedures or other specific participants safety measures.

1. **SECURING AND SHARING RESEARCH INFORMATION**

**CONFIDENTIALITY**

All data collected during the study will be stored in a secure location and only accessed by authorized personnel. Your name and other identifying information will not be included in any reports or publications resulting from this study.

**SHARING THE RESULTS**

You will not be identified from any report or publication placed in the public domain. I am informing you that I have also an intention of publishing the findings of this study and present it at any conferences or School Learning Action Cell of the school or district.

As a participant, you have the right to access your records. If you may wish to have access on the findings of the study, you may contact me at any time through my email address: meriamdarap19@gmail.com.

This study is part of the educational requirements in partial fulfilment of the requirements for the degree of Master of Arts in Education Major in Social Sciences but beyond that, the researcher aims to address certain issues and concern about the implementation of indigenization in the curriculum and instruction through this study, knowing the teachers’ level of awareness, it will serve as basis in formulating intervention program for the improvement of our school curriculum.

1. **CONTACT INFORMATION**

If you have any questions or concerns about the study, you can contact the investigator(s) at 201650392@psu.palawan.edu.ph If you have questions about your rights as a research participant, you may contact Palawan State University Graduate School through facebook Page.

**PART II: CERTIFICATE OF CONSENT**

I, *[participant name]* \_\_\_\_\_\_\_\_, agree to participate in the research project titled entitled “Teachers’ level of awareness on Palaw’an beliefs and practices at Panitian, Sofronio Española, Palawan”, conducted by Meriam M. Darap \_\_\_\_\_\_\_\_\_\_ who has (have) discussed the research project with me

I have received, read and kept a copy of the information letter/plain language statement. I have had the opportunity to ask questions about this research and I have received satisfactory answers. I understand the general purposes, risks and methods of this research.

I consent to participate in the research project and the following has been explained to me:

• The research may not be of direct benefit to me

• My participation is completely voluntary

• My right to withdraw from the study at any time without any implications to me

• The risks including any possible inconvenience, discomfort or harm as a consequence of my participation in the research project

• The steps that have been taken to minimize/mitigate any possible risks

• What I am expected and required to do

• Whom I should contact for any complaints with the research or the conduct of the research

• I am able to request a copy of the research findings and reports

 • Security and confidentiality of my personal information.

Print Name of Participant: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature of Participant: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: [MM/DD/YYYY]