



A Systematic Review and Meta-synthesis of Indigenous Filipino Values in Educational Leadership

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Abstract

This systematic review and meta-synthesis investigate the Indigenous Filipino values in educational leadership in the Philippines. It explores Indigenous Filipino values in educational leadership, their implementation, the approaches, and the challenges encountered in implementing them. This review adhered to the PRISMA guidelines and utilized a research database consisting of ERIC, JSTOR, Scopus, ACI, Philippine E-Journals, and DLSU-indexed journals. The method employed the use of “keywords” and Boolean operators. The screening process entailed examining the abstracts, thoroughly reviewing the full texts of the published articles, and excluding those that did not meet the predetermined inclusion criteria. Additionally, non-English or Filipino papers were excluded. The systematic review ultimately included 26 studies from the 530 identified, focusing on educational leadership in the Philippines and engagement with Indigenous Filipino values.

The identified Filipino values were *kapwa* (shared identity), *pakiramdam* (shared inner perception), *kagandahang-loob* (shared humanity), *kalayaan* (freedom), and *bahala na* (determination). Their approach emphasizes collaboration, cultural responsiveness, empathy, student empowerment, critical thinking, resilience, creativity, and meeting community needs but faces challenges like colonial influences, limited cultural awareness, dominance of Western models, standardized testing, resource limitations, potential misunderstanding, and erosion of traditional values in implementing them.

The identified five Filipino values significantly impact education in the Philippines for effective leadership, promoting its potential while addressing the challenges. Future research should explore integrating Indigenous Filipino values alongside mainstream education.

Keywords: Filipino Educational Leadership, Indigenous Filipino Values, Systematic Review

Introduction

The intersection of Indigenous Filipino values and educational leadership is a pivotal area of study for fostering culturally responsive and effective leadership practices in the Philippines. The nation’s rich cultural tapestry includes diverse Indigenous communities, each possessing unique values that emphasize community, harmony, and respect for nature (Hipolito, 2024). These Indigenous values often contrast with, yet also complement, Western educational leadership models (Caruz, 2023), presenting a unique opportunity to enhance leadership practices in Filipino educational institutions. The Philippines will benefit most from developing Indigenous forms of educational leadership that are shaped by external ideas but entrenched in Filipino values (Sutherland & Brooks, 2013). Some of the Filipino values highlighted in this study were *kapwa* (shared identity), *pakiramdam* (shared inner perception), *kagandahang-loob* (shared humanity), *kalayaan* (freedom), *bahala na* (determination) that contribute to educational leadership in the Philippine education system. Recent studies underscore the significance of integrating these Indigenous values into educational leadership. Gaudicos et al. (2024) mentioned that the MATATAG curriculum introduced by the Department of Education (DepEd) emphasizes critical thinking, communication, collaboration, and creativity. These skills are essential for navigating modern challenges. It integrates these competencies within



a framework that also focuses on character education, and citizenship, reflecting DepEd's core values of *Maka-Diyos, Makatao, Makakalikasan, and Makabansa*. In addition, the MATATAG curriculum promotes cultural literacy by incorporating Indigenous knowledge and fostering an appreciation for global diversity. In the study of Nataño (2023), indigenization is very important for communities with varied cultural practices, which can be more meaningful through deepening and contextualization of the curriculum. Creating space for diverse cultures within the curriculum is an important strategy for promoting student inclusion and ensuring that the education system remains relevant to all learners. Engaging diverse cultures and communities in the school system will ensure that the curriculum is accurate and concrete to their needs. Rodriguez (2023) argued that Filipino students, while experiencing the dominant Western educational system, should also receive an education rooted in their own cultural perspectives and ways of thinking. People should have the chance to learn based on their own values and experiences to assess their relevance to human well-being.

"*Kapwa*" entails the concept of sameness with others, fostering togetherness within communities, and established through practices that support communal decision-making, community involvement, and the belongingness of all the stakeholders (De Guia, 2005; Enriquez, 1994; Kamara, 2009; Manuelito, 2005; Warren & Quine, 2013). "*Pakiramdam*" involves paying attention to the clients, other students, and children, valuing and promoting culturally appropriate education (AhNee-Benham & Napier, 2002; Bishop, 2003; Carter, 1990; Harrison, 2005; Hoffman, 1996; Kohn, 2000; Mataragnon, 1987; Toulouse, 2008). "*Kagandahang-loob*" is kindness and consideration, and educational leaders exemplified this virtue by serving the students and the community through volunteerism and mentoring (De Guia, 2005; Fitzgerald, 2003; Guerrero, 1981; Hipolito, 2024; Pertierra et al., 2002; Virola et al., 2010; Winston & Ryan, 2008). "*Kalayaan*", entails the appreciation of independence and the ability to think independently, student voice and agency, and critical thinking skills (Guerrero, 1981; Swann, 1985; Clark & Ossian, 2013). The concept of "*bahala na*" reflects optimism and determination in the context of difficulties and hardships because the Filipino believes that they can always find ways and means to solve a problem (Lagmay, 1993; Pe-Pua & Protacio-Marcelino, 2000).

However, issues like systematic prejudices, lack of structure support, and the hegemony of leadership paradigms from the Western world must be solved to realize these values. By embracing such culturally appropriate approaches, educational leaders are better placed to provide culturally sensitive leadership practices that enhance the delivery of services to the diverse students in the Philippines. This is in line with the goal set in the Philippine Development Plan (PDP) for 2023–2028 and contributes to the realization of SDG 4 (National Economic and Development Authority, 2023; United Nations Philippines, n.d.). This review provides systematic literature on emerging issues and directions for future studies that can improve educational leadership and student achievement in the Philippines. This systematic review aids in filling the gap that has been identified by translating these values into educational leadership that will be beneficial for educators, policymakers, and researchers.

The research underscores the importance of culturally relevant practices in education, demonstrating that aligning leadership practices with the cultural contexts of students can significantly improve their educational experiences (Zhou & Fischer, 2013). This systematic review seeks to explore how integrating Indigenous Filipino values into educational leadership can promote practices that resonate deeply with Filipino students and educators. By focusing on these culturally rich perspectives, educational leaders can develop more inclusive and effective leadership models that reflect the lived experiences and values of the communities they serve.



Identifying promising practices that embody Indigenous Filipino values is essential for guiding and creating more inclusive leadership models. However, this endeavor is not without its challenges. Systemic biases and resistance within educational institutions present significant barriers to the integration of Indigenous values into leadership practices. Understanding these barriers is crucial for developing targeted interventions that support culturally grounded leadership.

This systematic review and meta-synthesis aim to bridge the gap between Indigenous values and educational leadership, offering valuable insights for educators, policymakers, and researchers. With the employment of the thematic synthesis method, specifically designed for qualitative studies, this approach is guided by the PRISMA Statement; its structured framework and set of guidelines improve the quality and comprehensiveness of this systematic review. Along the systematic review process, key principles were applied from study selection to the synthesis and presentation of results, ensuring consistency in methodology, data extraction comprehensiveness, and reliable thematic synthesis, enhancing the quality of the findings. This method allowed for the extraction, integration, and interpretation of key findings across multiple studies, generating new insights into how Indigenous Filipino values can inform and enhance educational leadership practices in the Philippines from the approaches, practices, and challenges in implementing them. By integrating Indigenous Filipino values into educational leadership, the Philippines can move towards a more culturally inclusive and effective educational system, ultimately benefiting its diverse student population. This review will provide a comprehensive analysis of the current state of research, identify gaps, and propose directions for future studies to foster a more inclusive educational landscape in the Philippines.

Methods and Materials

The study used a meta-synthesis method based on the PRISMA Statement (Moher et al., 2010; Page et al., 2021a). A flow diagram (Figure 1) was made with the PRISMA flow diagram generator (Haddaway et al., 2022). The PRISMA methodology provides a structured and transparent process for identifying, screening, and synthesizing research on a given topic (Page et al., 2021b). Harzing's Publish or Perish software program was also utilized to retrieve and analyze academic citations (Harzing, 2007). Google's Gemini 1.5 Pro was used to conduct thematic coding and identification of key themes with the following settings: temperature set to 0 to avoid hallucinations and randomization, focusing only on the articles provided by the researchers. Tai et al. (2024) argued that using large language models to analyze textual data can aid researchers in "deductively coding transcripts, providing a systematic and reliable platform for code identification, and offering a means of avoiding analysis misalignment".

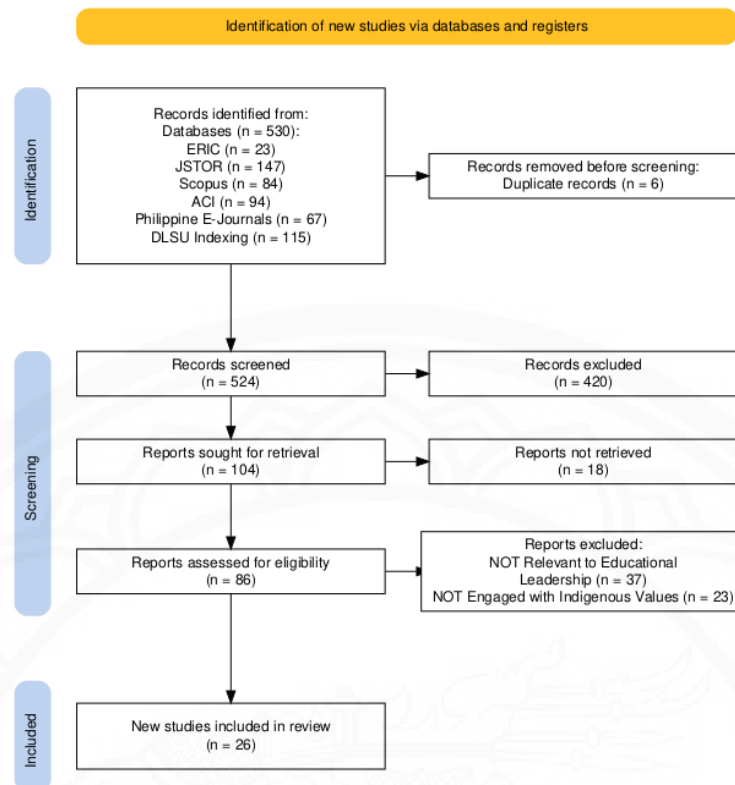


Figure 1 Prisma Flowchart.

Thematic Synthesis

The researchers used the thematic synthesis method, “a method used to analyze data in primary qualitative research” (Thomas & Harden, 2008). It follows steps in coming up with the themes; stages one and two involve coding text and developing themes. Five authors analyzed and validated the categorization of qualitative data based on the frequency of coded word occurrences in each of the categories and the sequence of the categories of repeatable appearance. After the codes are generated with the identified software engine guided and facilitated with the methods of utilizing them, researchers can generate analytical themes (stage three). From coding to categories, then to the creation of themes. With the results from the primary studies, researchers were able to integrate the findings from the extracted data into drawing out implications and conclusions.

Search Strategy

Harzing’s Publish or Perish software (Harzing & van der Wal, 2008) was used to collect academic citations which were conducted on June 30, 2024, using this search string: (a) “educational leadership” OR “school administration” OR “educational management” OR “instructional leadership”, combined with (b) “Indigenous Filipino values” OR “pre-colonial Filipino values” OR “Ancestral Filipino values” OR Philippine Indigenous cultures”, and (c) “Philippine education system” OR “K–12 program in the Philippines” OR “basic education in the Philippines” OR “higher education in the Philippines”. The “OR” operator broadens the search by including articles with related terms, increasing comprehensiveness. Gemini supplemented the functionalities of tools like Harzing’s Publish or Perish by condensing lengthy articles, extracting crucial information from databases, and examining text for themes.



Databases

This systematic review searched for peer-reviewed articles from the following databases: ERIC (Education Resources Information Center), JSTOR (Journal Storage), Scopus/ACI (ASEAN Citation Index), Philippine E-Journals (The Asian Journal of Educational Research and Synergy), and DLSU Indexing. These databases were selected due to their ability to provide comprehensive, peer-reviewed, and locally relevant literature, which enables the review to achieve its objectives. Articles had to be peer-reviewed and published between 1980 and present in international journals. This range was selected as the researchers found that the article by Guerrero (1981) was deemed relevant to the leadership values shown by Filipinos in times of hardship. Gray literature, any journals other than international peer-reviewed journals, and reference lists of relevant articles were excluded from the search to capture research articles systematically, following the design of a thematic synthesis method (Thomas & Harden, 2008). The database search focused on the Indigenous Filipino values and articles written in English, and the range of articles was therefore limited to some extent by excluding studies that were published in other languages or not in searchable databases.

Screening

The PRISMA Flowchart (see Figure 1) provides a clear visual representation of the systematic review process by outlining the steps involved in identifying, screening, and the inclusion of relevant studies. Stage 1 began with the initial identification of 530 records across different databases. Six records were removed as duplicates, leaving 524 for screening. The authors integrated a 2-step cycle in which each author reviewed the identified literature following the 2-step screening process according to PRISMA protocol (Title and Abstract Screening and Full-Text Review) using the inclusion and exclusion criteria (see Table 1). During the title and abstract screening, 420 records were deemed irrelevant to the study's inclusion and exclusion criteria and were excluded, leaving 104 records for consideration. During the full text review, 37 records were excluded because they were deemed not relevant to educational leadership, 23 were excluded for lack of engagement with indigenous Filipino values, and 18 reports were unretrievable. Additionally, if discrepancies were observed, they were resolved through discussion and the authors reached a consensus. This rigorous 2-step cycle ultimately yielded 26 eligible studies for inclusion in the systematic review.

Table 1 Inclusion and Exclusion Criteria

Inclusion	Exclusion
Studies must focus on educational leadership in the Philippines and explicitly engage with Indigenous Filipino values.	Studies not relevant to educational leadership or not engaging with Indigenous values.
Studies must be published in English or Filipino.	Studies published in languages other than English or Filipino.
Studies should appear in peer-reviewed journal articles, book chapters, dissertations, and government reports.	Studies that do not meet the required publication type and peer review status.

Results

The researchers identified key Filipino values based on their analysis of the research. These values are presented in Table 2 and Table 3. It's important to note that some of the analyzed articles focused on multiple Filipino values, resulting in duplicate entries in the table.

**Table 2** Sorted Articles Based on Key Filipino Values

Indigenous Filipino Values	Articles	N
<i>Kapwa</i> (Shared Identity)	De Guia (2005); Enriquez (1994); Kamara (2009); Manuelito (2005); Warren and Quine (2013); Pheko and Linchwe (2008); Salazar (2015); Talavera (2011)	8
<i>Pakiramdam</i> (Shared Inner Perception)	AhNee-Benham and Napier (2002); Bishop (2003); Harrison (2005); Kohn (2000); Carter (1990); Mataragnon (1987); Hoffman (1996); Toulouse (2008)	8
<i>Kagandahang-Loob</i> (Shared Humanity)	De Guia (2005); Virola et al. (2010); Fitzgerald (2003); Guerrero (1981); Pertierra et al. (2002); Hipolito (2024); Winston and Ryan (2008)	7 – 1 [De Guia (2005) is duplicated]
<i>Kalayaan</i> (Freedom)	Guerrero (1981); Clark and Ossian (2013); Swann (1985)	3 – 1 [Guerrero (1981) was duplicated]
<i>Bahala Na</i> (Determination)	Lagmay (1993); Pe-Pua and Protacio-Marcelino (2000)	2
Total		26

Kapwa (shared identity) was the focus of eight articles. *Pakiramdam* (shared inner perception) was the center of the other eight articles. Seven articles were categorized under *kagandahang-loob* (shared humanity), wherein one among these articles also focused on shared identity. Three articles have focused on the value of *kalayaan* (freedom), and one of these articles also focused on shared humanity. And lastly, two articles focused on *bahala na* (determination).

Table 3 Practices, Approaches, and Challenges in the Implementation of the Identified Key Filipino Values

Theme	Description	Promising Practices & Approaches	Challenges & Barriers	References
<i>Kapwa</i> (Shared Identity)	Recognizing a shared identity with others and treating them as equals and fellow human beings. Fosters community- centeredness, inclusivity, and shared leadership.	Community-based Planning: Involving community members, elders, and cultural experts in decision-making processes. (Manuelito, 2005) Non-bureaucratic Communication: Utilizing informal channels and consultations with elders, parents, and community representatives. (Kamara, 2009) Promoting Unity and Solidarity: Encouraging collaboration and cooperation among diverse groups. (De Guia, 2005) Building Consensus and Demonstrating Respect for All Opinions: Emphasizing collective decision-making and valuing diverse perspectives (Warren & Quine, 2013)	Colonial Mentality: Internalized oppression and preference for Western models of leadership. (Enriquez, 1994) Great Cultural Divide: Disparity in access to resources and opportunities between educated, Westernized Filipinos and the masses. (Salazar, 2015) Lack of Institutional Support: Inadequate funding and resources for Indigenous education initiatives. (Talavera, 2011) Dominance of Western Leadership Models: Emphasis on individualism, hierarchy, and competition over collectivism, shared leadership, and consensus. (Pheko & Linchwe, 2008)	De Guia, 2005; Enriquez, 1994; Kamara, 2009; Manuelito, 2005; Warren and Quine, 2013; Pheko and Linchwe, 2008; Salazar, 2015; Talavera, 2011



Table 3 (Cont.)

Theme	Description	Promising Practices & Approaches	Challenges & Barriers	References
Pakikiramdam (Shared Inner Perception)	Heightened sensitivity and empathy towards others, sensing unspoken cues and understanding needs. Supports culturally responsive leadership and relationship building.	Culturally Responsive Pedagogy: Adapting teaching methods and curriculum to reflect the cultural backgrounds and learning styles of students. (Bishop, 2003; Harrison, 2005) Sensitivity to Community Needs: Understanding and responding to the unique challenges and aspirations of Indigenous communities. (AhNee-Benham and Napier, 2002) Empathy and Compassion: Fostering a caring and supportive learning environment. (Mataragnon, 1987) Restorative Justice: Utilizing dialogue and reconciliation to address conflict and promote healing. (Carter, 1990)	Lack of Cultural Awareness Among Educators: Limited understanding of Indigenous perspectives and practices. (Hoffman, 1996) Dominance of Standardized Testing: Emphasis on quantifiable outcomes over holistic development and cultural understanding. (Kohn, 2000) Limited Opportunities for Professional Development: Inadequate training for educators on culturally responsive pedagogy and Indigenous knowledge systems. (Toulouse, 2008)	AhNee-Benham and Napier, 2002; Bishop, 2003; Harrison, 2005; Kohn, 2000; Carter, 1990; Mataragnon, 1987; Hoffman, 1996; Toulouse, 2008
Kagandahang-Loob (Shared Humanity)	Embodying genuine kindness, generosity, and a positive outlook. Promotes servant leadership and inspires others through personal example.	Servant Leadership: Prioritizing the needs and well-being of students and the community. (Winston & Ryan, 2008) Volunteerism and Community Service: Encouraging students and staff to engage in activities that benefit the community. (Virola et al., 2010) Generosity and Sharing: Promoting a culture of giving and supporting those in need. (De Guia, 2005) Mentorship and Guidance: Providing opportunities for students to learn from elders and cultural experts. (Hipolito, 2024)	Individualism and Self-interest: Emphasis on personal gain over collective well-being. (Guerrero, 1981) Lack of Role Models: Limited representation of Indigenous leaders in positions of authority. (Fitzgerald, 2003) Erosion of Traditional Values: Influence of Western media and globalization on Filipino youth. (Pertierra et al., 2002)	De Guia, 2005; Virola et al., 2010; Fitzgerald, 2003; Guerrero, 1981; Pertierra et al., 2002; Hipolito, 2024; Winston and Ryan, 2008



Table 3 (Cont.)

Theme	Description	Promising Practices & Approaches	Challenges & Barriers	References
Kalayaan (Freedom)	Valuing independence, autonomy, and thinking outside the box. Encourages innovation, critical thinking, and resistance to colonial practices.	Critical Thinking and Independent Learning: Encouraging students to question assumptions and develop their own perspectives. (Guerrero, 1981) Student Voice and Agency: Empowering students to participate in decision-making processes and advocate for their needs. (Swann, 1985) Respect for Individual Differences: Recognizing and valuing the unique talents and abilities of each student. (Guerrero, 1981)	Authoritarian Leadership: Emphasis on obedience and conformity over critical thinking and independent learning. (Clark & Ossian, 2013) Lack of Opportunities for Self-expression: Limited avenues for students to explore their interests and develop their talents. (Guerrero, 1981) Cultural Expectations and Social Pressures: Conformity to traditional norms and expectations. (Guerrero, 1981)	Guerrero, 1981; Clark and Ossian, 2013; Swann, 1985
Bahala Na (Determination)	Embracing a persevering and resourceful attitude in the face of uncertainty, driven by trust in God. Fosters resilience and a proactive approach to challenges.	Resilience and Perseverance: Encouraging students to overcome challenges and strive for success. (Pe-Pua & Protacio-Marcelino, 2000) Resourcefulness and Creativity: Fostering innovation and problem-solving skills. (Pe-Pua & Protacio-Marcelino, 2000) Faith and Trust in a Higher Power: Instilling a sense of hope and optimism. (Pe-Pua & Protacio-Marcelino, 2000)	Fatalism and Passivity: Misinterpretation of <i>Bahala Na</i> as resignation or acceptance of fate (Lagmay, 1993) Lack of Planning and Foresight: Emphasis on spontaneity over strategic thinking. (Pe-Pua & Protacio-Marcelino, 2000) Risk Aversion: Fear of failure and reluctance to take on new challenges. (Pe-Pua & Protacio-Marcelino, 2000)	Lagmay, 1993; Pe-Pua and Protacio-Marcelino, 2000

Table 3 provides an overview of the practices, approaches, and challenges encountered in implementing the key Filipino values. This highlights the culturally rooted strategies and their impact while identifying the barriers and challenges in implementing them. Summarizing the need for solutions to preserve and promote these values in the context of Filipino educational leadership.

Kapwa (Shared Identity)

Enriquez (1994) coined the Tagalog term “kapwa” as a recognition of shared identity, an inner self shared with others. He stated that “*kapwa*” is the “unity of the one-of-us-and-the-other”. This acknowledges that our well-being is intrinsically linked to the well-being of others, and the deeper connection extends even to strangers or even to humanity. Because of this interconnectedness, Filipinos feel the duty to help others and uplift the



community. De Guia (2005) further described *kapwa* as a widely used term when addressing another to establish a connection. This core value translates into leadership styles that prioritize inclusion and collaboration.

Manuelito (2005) stated that *kapwa* encourages community members to engage in community discussions; by doing so, the elder's wisdom and cultural expertise in the process of decision-making are grounded in the community's needs and values. Also, Kamara (2009) noted that leaders engage in informal discussions with the elders, parents, and community representatives. This shows open communication and a sense of shared ownership over the decisions that may arise. Warren and Quine (2013) reinforce the importance of *kapwa* in leadership by highlighting how leaders who understand this value have diverse perspectives and strive to build consensus through open discussions. This emphasizes shared identity and the well-being of the community.

However, challenges like colonial mentality, cultural division, lack of institutional support, and the dominance of Western leadership models can hinder its full potential. The effects of colonialism can lead to an internalized preference for Western models of leadership, which often prioritize individualism and hierarchy (Enriquez, 1994). This can create a disconnect between traditional values and leadership practices. Salazar (2015) stated another challenge, which is that unequal access to resources and opportunities creates a cultural gap between the privileged and the underprivileged. Leaders need to bridge this divide to ensure that all voices are heard and all community members feel included. In terms of leadership initiatives, limited funding and resources can hinder the implementation of *kapwa*-based initiatives, particularly in education (Talavera, 2011). It is crucial for institutional support to ensure that these practices are effectively sustained. Lastly, the global emphasis on Western leadership styles that prioritize individual achievement and competition can overshadow the values of collectivism and consensus-building inherent in *kapwa* (Pheko & Linchwe, 2008).

This value faces challenges, particularly in colonial mentality and internalization of western leadership models in integrating this into our educational system, cultural divisions, and lack of institutional support. This limitation can be addressed by emphasizing the relevance of traditional values over modern contexts by reintegrating *kapwa* in contemporary Filipino leadership systems and by providing public awareness campaigns and leadership training programs being incorporated in education and through integrating it into global leadership practices.

Despite these challenges, *kapwa* (shared identity) offers a valuable framework for leadership that prioritizes collaboration, inclusivity, and shared well-being. By promoting *kapwa*-based practices and values and addressing the challenges that hinder their implementation, Filipino communities can build a stronger foundation for equitable and sustainable development.

Pakikiramdam (Shared Inner Perception)

Eight articles by AhNee-Benham and Napier (2002); Bishop (2003); Carter (1990); Harrison (2005); Kohn (2000); Hoffman (1996); Mataragnon (1987) and Toulouse (2008) focused on *pakiramdam* (shared inner perception). *Pakiramdam* (shared inner perception) speaks about the sensitivity of an individual in terms of recognizing hidden cues and knowing the situation of other people. Pedagogical practices and approaches were identified where *pakiramdam* (shared inner perception) is included: culturally responsive pedagogy, sensitivity to community needs, empathy and compassion, and restorative justice. Bishop (2003) and Harrison (2005) pointed out that our educational system is adaptive and responsive to the diversity and differences of our learners in a culturally responsive pedagogy. Being able to be sensitive to community needs, our educational leadership is responsive to the needs of the community in terms of uncertain challenges and aspirations (AhNee-Benham & Napier, 2002). Mataragnon (1987) stressed the importance of a caring and supportive learning environment



as a way of promoting a sensitive environment for learners. As conflict is inevitable, Carter (1990) stressed that conversations and forums are being utilized to share the same perceptions, thus addressing conflicts and misunderstandings.

Hoffman (1996) identified that limited understanding and a lack of Indigenous perspectives and practices cause difficulty in promoting the value of *pakikisama*. A type of test also poses difficulty in promoting sensitivity and empathy; the dominance of objective types of assessments over subjective types of evaluations causes poor development of an individual's holistic cultural understanding (Kohn, 2000). There is a need to establish and nurture teachers to be developed in terms of addressing issues of diversity of learners; however, due to limited capacity building for teachers about pedagogies on cultural responsiveness and sensitiveness, Toulouse (2008) claimed that limited training for teachers causes delays in understanding pedagogy and Indigenous knowledge systems.

In integrating this value, teachers' cultural incompetence poses struggles in adapting to learners' diverse cultural perspectives. Also, teachers face limited capacity building on pedagogies of sensitivity and empathy. In developing holistic understanding on cultural sensitivity, assessment dominance on objectivity over subjectivity may fail to measure qualities like empathy, interpersonal understanding, and cultural competence and lack of Indigenous perspectives in the curriculum. It is essential to implement continuous, comprehensive professional development programs focused on cultural responsiveness and *pakiramdam*. The educational system should place greater emphasis on subjective evaluations, such as essays, group projects, and presentations with systematic rubrics in assessment also, which allow students to demonstrate their understanding of cultural diversity, empathy, and sensitivity, and by providing practical applications that involve simulations and practices that will reflect their holistic development.

Pakiramdam (shared inner perception) creates an environment where sensitivity and empathy are highly considered. Despite the limitations experienced by teachers and educators, our curriculum is adaptive in shaping students' values, making them responsive, attentive, and understanding of the differences and diversity of others.

Kagandahang-Loob (Shared Humanity)

Kagandahang-loob (shared humanity) is reflected in the pedagogical practices in the educational landscape in the Philippines. Eight studies were categorized as having discussions of *kagandahang-loob* (shared humanity) in the Philippine education system (De Guia, 2005; Virola et al., 2010; Fitzgerald, 2003; Guerrero, 1981; Pertierra et al., 2002; Hipolito, 2024; Winston & Ryan, 2008). Promoting shared humanity (*kagandahang-loob*): identified from the studies were the approaches and practices embodying *kagandahang-loob* as part of the learning pedagogy: servant leadership, volunteerism and community service, generosity and sharing, and mentorship and guidance. Shared humanity is evident in the learning pedagogy, as the system gives careful and sensitive attention to the status of students and the community (Winston & Ryan, 2008). Students are also motivated to establish their social responsibility, thus sharing their goods and services for the common good of other people through volunteerism and community service (Virola et al., 2010). In the Philippines, in 2000, volunteers contributed an estimated 312.3 million hours. Urban volunteers provided 69% of these hours, while rural volunteers accounted for 31%. It also underscores a culture of being responsive to the needy through giving support and assistance (De Guia, 2005). Hipolito (2024) pointed out the practice of strengthening a strong foundation by gaining knowledge from elders and cultural experts. This is evident in the School of Living Traditions (SLT), wherein it teaches cultural knowledge from Indigenous communities to younger members, guided by a cultural master, cultural bearer, or community elders.



Challenges arise in the implementation of this Indigenous value: individualism and self-interest, lack of role models, and erosion of traditional values. Guerrero (1981) coined that being selfish in terms of aiming for personal gain poses a challenge to shaping shared humanity. Likewise, the limited number of Indigenous leaders to be looked for in this value resulted in a lack of representation to replicate such behavior (Fitzgerald, 2003). And, with the advancement and colonization of Western people, our Indigenous and traditional values have eroded, which struggles our Filipino youth because of the influences of Western media and globalization (Pertierra et al., 2002).

The challenge of ensuring long-term effectiveness from volunteerism, servant leadership, and community services limits sustainability or full integration into students' values and long-term behavior. Our society also prioritizes individualism and self-interest, particularly in competitive academic and professional systems, which leads to disconnection from the value of shared humanity and challenges in the erosion of traditional values. In countering individualism, to cultivate shared humanity, institutions should formalize the practice of volunteerism by integrating it into the curriculum as a component of character education. Educational practices must place a wider emphasis on collaborative learning and the development of collective goals focusing on community-based outcomes, which will lead to a more empathetic, socially responsible, and committed to the well-being of their practices.

Educational practices in the Philippines promote a genuine act of service to the community, the elders, and the needy. There have been challenges in combating the realization of this value, like personal interest; however, *kagandahang-loob* (shared humanity) can strengthen servant leadership and empower social responsibility, which transcends creating inspiration and examples for others.

Kalayaan (Freedom)

In the Philippines, the concept of *kalayaan* (freedom) offers a valuable lens through which to examine educational practices. *Kalayaan* goes beyond mere physical freedom; it encompasses valuing independence, autonomy, and the ability to think critically (Guerrero, 1981). A core value of *kalayaan* is recognizing and valuing the unique talents and abilities of each student (Guerrero, 1981). This necessitates moving away from standardized approaches and creating a learning environment that caters to diverse learning styles and interests.

A *kalayaan*-based education prioritizes critical thinking and independent learning over rote memorization. Guerrero (1981) notes the importance of encouraging students to question assumptions, develop their perspectives, and explore diverse viewpoints. This fosters a deeper understanding of the world and empowers students to become lifelong learners. *Kalayaan* recognizes the importance of voice and agency. Swann (1985) argues that students should be empowered to participate in decision-making processes within the classroom and advocate for their needs. This fosters a sense of ownership over their learning and encourages active engagement.

Kalayaan (freedom) can be integrated into education to foster innovation, critical thinking, and a spirit of resistance against limiting paradigms. However, integrating *kalayaan* into education faces challenges. Authoritarian leadership styles that emphasize obedience and rote learning can stifle critical and independent learning (Clark & Ossian, 2013). Similarly, limited opportunities for self-expression, where students cannot explore their interests and develop their talents, hinder the development of a *Kalayaan* mindset (Guerrero, 1981).

Since many schools opt to rely on traditional and teacher-centered methods, there is a challenge in how learners are taking ownership of their learning. Students may also become passive recipients of knowledge rather than active participants of learning, given the limited opportunities for self-expression and the rigid educational structure. To create a more dynamic, empowering, and inclusive learning environment, there should be a shift toward student-centered pedagogies, encouraging student voice and agency and embracing innovative approaches. Educators can



cultivate critical thinking, independence, and creativity in students. Integration of *kalayaan* into education helps shape individuals to be autonomous, adaptable, and responsible in an increasingly complex and interconnected world.

Incorporating *kalayaan* principles into education has the potential to create a more engaging and empowering learning environment. By fostering critical thinking, independent learning, and student agency. *Kalayaan* can equip students to become innovative, adaptable, and responsible citizens who contribute meaningfully to society.

Bahala Na (Determination)

The term *bahala na*, according to Pe-Pua and Protacio-Marcelino (2000), encourages students to overcome challenges and strive for success. This means that this Filipino value involves our perseverance and resilience in dealing with problems that may arise in the future. It allows us to become brave and prepared for future uncertainties. One positive impact of *bahala na* as a Filipino value is fostering innovation and problem-solving skills (Pe-Pua & Protacio-Marcelino, 2000), which promotes our creativity and resourcefulness. This value contributes to knowing the best solution or alternative that might be used to solve a certain issue or problem. In addition, it allows us to become creative as we think of a solution that may be used to overcome a certain problem. This value also emphasized instilling a sense of optimism and hope (Pe-Pua & Protacio-Marcelino, 2000). It cultivates faith and trust in the higher power while entrusting the burden that they were facing to God. This value connotes the power of individual faith and the positive outlook that everything will be alright soon.

As *bahala na* promotes an optimistic outlook of perseverance and resilience, there are also challenges in passivity to students and a lack of effort in facing challenges. The emphasis on improvisation, without a foundation of careful planning, can sometimes result in poor decision-making or failure to consider long-term consequences, leading to overreliance on external factors. Educators should encourage students to balance perseverance with strategic planning and reflective thinking through problem-solving processes. In channeling *bahala na*, education must maintain balance between innovation and decision-making by providing scenario-based learning and laying down reflective practices, developing them to face uncertainty with confidence while taking ownership and accountability for their actions and decisions.

However, according to Lagmay (1993), the misinterpretation of *bahala na* created a thought on resignation or acceptance of fate, passivity, which leads to fatality and passivity, in which a person relies mostly on whatever the outcome is without appropriate action. With this, it emphasizes spontaneity over strategic thinking. (Pe-Pua & Protacio-Marcelino, 2000), wherein there was a lack of planning and foresight to address the future or coming issues due to reliance on whatever possible outcome the issue has resulted in. The fear of failure and reluctance to take on new challenges (Pe-Pua & Protacio-Marcelino, 2000) might increase risk aversion, which may lead to potential failure in making the right decisions.

Discussion

This study identifies the Indigenous values that are evident in the educational landscape in the Philippines. It includes values that reflect cultural Filipino values observable among learners in how they interact and behave. The studies also reflect how these values are being applied in education. These approaches entail sensitivity and involvement of learners reflecting Indigenous values in the practices in the school. These studies also show how these approaches are aligned to the applications of the identified Indigenous values and the challenges and barriers in the integration of the identified Indigenous values in educational leadership practices.



Identified Indigenous Filipino Values in the Philippines's Educational Leadership Practices

This systematic review aimed to contribute to the existing body of knowledge on the inclusion of Indigenous Filipino values in the pedagogical teaching approaches in the educational landscape in the Philippines. The themes focused on the identified Filipino values that shape educational and leadership practices in the Philippines — *kapwa* (shared identity), *pakiramdam* (shared inner perception), *kagandahang-loob* (shared humanity), *kalayaan* (freedom), and *bahala na* (determination). The focus of the inclusion of these identified Indigenous Filipino values is aligned with how they are reflected in the educational leadership that we have. With the identified literature, the researchers were able to analyze the different pedagogical approaches using qualitative analysis methods. The Indigenous Filipino values of *kapwa*, *pakiramdam*, *kagandahang-loob*, *kalayaan*, and *bahala na* collectively emphasized shared identity, empathy, kindness, autonomy, and determination. *Kapwa* fosters community-centeredness and inclusivity, while *pakiramdam* supports culturally responsive leadership through heightened empathy. *Kagandahang-Loob* promotes servant leadership and inspiration through kindness; *kalayaan* values independence and critical thinking; and *bahala na* encourages resilience and a proactive approach to challenges. Together, these values advocate for a holistic and culturally grounded approach to leadership and community building.

The value *kapwa* allows students to achieve their highest level of self-sufficiency by offering equal opportunities for learning in school, regardless of differences in gender, social class, ethnicity, race, or culture (Banks & Banks, 2007). It gives emphasis on multicultural education to reinforce social interaction and social relationship and engagement in a diverse group of students. It is also important to value and consider peers, teachers, and parents in constituting a child's inner shared concept with others (Yacat, 2013). This shared relationship with others will allow learners to have a conducive environment where they will feel accepted and become part regardless of their individual differences.

Pakiramdam emphasizes a deep sense of interpersonal sensitivity and empathy that aligns well with cultural leadership theories. Gay (2002) stresses the importance of empathy in bridging cultural divides in educational settings. This is a form of cultural competence that fosters trust and understanding in diverse communities. In the Philippines' educational setting, *pakiramdam* supports participatory leadership, ensuring that marginalized voices are heard and respected. Khalifa et al. (2016), highlight the significance of leaders embodying empathy and cultural awareness to create inclusive and equitable educational environments. Such practices have been shown to improve trust and cohesion in multicultural educational contexts (Lumby & Coleman, 2007).

Kagandahang-loob rooted in selflessness and compassion, which is parallel to servant leadership theories where leaders prioritize the well-being of others, inspiring through an act of kindness. In the Filipino context, this extends to communal responsibility, embodying the *bayanihan spirit*, which nurtures collaboration and shared growth (Pe-Pua & Protacio-Marcelino, 2000). *Kagandahang loob* is an act of generosity showing deeds of kindness and graciousness (Enriquez, 1992). This value fosters a sense of interconnectedness where individual actions are seen not merely as personal endeavors but as contributions to the collective good.

Kalayaan (freedom) is defined as the capacity to make independent choices (Rungduin & Rungduin, 2013). It promotes learner-centeredness among students. *Kalayaan* is among the Filipino values retained, imbibed, considered, and highly endorsed by learners, which positively affects larger or other people's interrelationships as well (Clemente et al., 2008). Students are becoming able to confront new challenges that encourage personal discovery, which should be highly individualized and adaptive to the learner's own style and pace of learning. A learner-centered approach is effective in learning (Magno & Sembrano, 2007). Learners take control of their



own learning from setting goals to evaluating progress, which helps them achieve their plans and objectives (Chan, 2001; Joshi, 2011). They develop autonomy and independence in nurturing and developing skills through discovery and constructive approaches.

Bahala na is a positive confrontation with uncertain circumstances or the bravery in dealing with the unknown (Reyes, 2015). It expresses one's positive attitude and sincere determination to face risk and to conquer life's challenges. Tan (2013) agrees that *bahala na* is a positive confrontation of uncertainty, and it is a person's acceptance on challenges while taking responsibility, conveying a sense of determination coupled with hope for favorable outcomes (Miranda, 1992). For students, it is determination and risk-taking; they do tell themselves that they are ready to conquer difficult situations, and somehow, they've got to prepare themselves in achieving their goals prior to uttering this phrase.

Practices and Approaches in the Pedagogical Application of the Indigenous Filipino Values

The focus of these practices and approaches are anchored to the following identified values from the literatures; *kapwa* ($n = 8$), *pakiramdam* ($n = 8$), *kagandahang-loob* ($n = 8$), *kalayaan* ($n = 3$), and *bahala na* ($n = 2$). *Kapwa* is evident in the curriculum through community engagement and inclusive leadership (Manuelito, 2005; Kamara, 2009; Warren & Quine, 2013). In the classroom and school community, *kapwa* encourages a sense of unity among students, teachers, and administrators, reducing the divide between the authority figures and the learners. This manifests in practices like collaborative learning, participatory decision-making, and community-driven projects, where all stakeholders feel valued and included. In a culturally responsive pedagogy, the concept of *pakiramdam* involves being sensitive to cues and situations (Bishop, 2003; Harrison, 2005). This also includes being attentive to the needs of Indigenous communities and showing empathy and compassion. In an educational setting, this value creates an emotionally supportive atmosphere where learners feel understood and cared for. Educators practicing *pakiramdam* are attentive to students' non-verbal cues, allowing them to identify and address emotional and academic needs effectively. This also enhances community engagement; students who practice sensitivity become more mindful of their peers' experiences and challenges. This results in collaborative and respectful interactions. *Kagandahang-loob* embodies volunteerism and community service in prioritizing the needs and well-being of the community, thus promoting servant leadership in the class (Winston & Ryan, 2008). This manifests the involvement of the learners in community services and voluntary work. *Kalayaan* allows students to exercise their voices to participate in advocacy promoting their unique talents and abilities. Guerrero (1981) coined that students develop critical thinking and independent learning as students are valued to think innovatively and independently. The last theme with two studies focuses on the resilience and perseverance of students in facing uncertainties and challenges striving towards resourcefulness and creativity (Pe-Pua & Protacio-Marcelino, 2000). Promoting the value of *bahala na* allows learners to be instilled with hope and positivity amidst the rising challenges on their journey. Fostering and institutionalizing these values in our educational pedagogical landscape ensures inclusivity in a more culturally responsive environment, understanding and addressing cultural challenges, promoting equitable opportunities amidst systemic inequalities, empowering learners to engage in societal initiatives towards a fair and just community, and providing a holistic framework in incorporating Indigenous Filipino values, laying a strong foundation amidst diverse communities leading towards the realization of social justice and equity.

Educational leaders can integrate these Indigenous Filipino values into their practice by adopting community-centered approaches that emphasize shared identity (*kapwa*) and inclusive decision-making. By involving community members, elders, and cultural experts in planning and utilizing non-bureaucratic communication channels, leaders



can foster a sense of unity and collective responsibility. Implementing culturally responsive pedagogy and demonstrating sensitivity to community needs (*pakiramdam*) can create a supportive and empathetic learning environment. Emphasizing shared humanity (*kagandahang loob*) and encouraging volunteerism and mentorship can promote generosity and servant leadership. Additionally, strengthening critical thinking and student agency/freedom (*kalayaan*) while encouraging resilience and resourcefulness (*bahala na*) can inspire students to overcome challenges and develop their unique talents. Through these practices, educational leaders can create more inclusive and culturally relevant school environments that honor Indigenous Filipino values.

Furthermore, when it comes to policy implications, educational leaders support the integration of Indigenous Filipino values in educational leadership programs and school environments through the inclusion of Indigenous perspectives into the curricula. Policies should mandate the incorporation of these Filipino values such as *kapwa*, *pakiramdam*, *kagandahang-loob*, *kalayaan*, and *bahala na* into educational leadership training. This can be achieved by designing policy programs that emphasize community-based planning, culturally responsive pedagogy, and servant leadership, noting that future leaders are equipped with the skills and understanding necessary to foster inclusive and culturally sensitive school environments. By promoting critical thinking, independent learning, and respect for individual differences, educational leaders can create a culture of innovation and inclusivity. Long-term policies must also focus on continuous assessment and research to evaluate the effectiveness of integrating Indigenous Filipino values in educational settings, making sure that these practices positively impact student outcomes, school culture, and community well-being.

Challenges and Barriers to the Enactment of Indigenous Values in Educational Leadership

The Indigenous Filipino values in educational leadership highlight the challenges and barriers to the implementation of Indigenous Filipino values in education. A colonial mentality and dominance of Western leadership models come into conflict with the Indigenous approaches. Limited resources, cultural awareness, and professional development further restrict progress. Individualism, lack of role models, and erosion of traditional values add to societal challenges. The education system itself emphasizes standardized testing and authoritarian leadership, creating a mismatch with Indigenous values of holistic development and shared decision-making.

Understanding how Filipino values shape educational and leadership practices in the Philippines is crucial for fostering culturally responsive and effective approaches in these domains. Key Indigenous values such as *kapwa* (shared identity), *pakiramdam* (shared inner perception), *kagandahang-loob* (shared humanity), *kalayaan* (freedom), and *bahala na* (determination) offer unique perspectives that contrast with and complement Western educational leadership models (Tan, 2022). *Kapwa*, which emphasizes shared identity and interconnectedness, promotes a community-centered approach that contrasts with the often-individualistic nature of Western models. This value encourages leaders to cultivate a sense of belonging and mutual support within educational settings, fostering a collaborative atmosphere where students and educators work together towards common goals.

Pakiramdam, underscores the importance of empathy and emotional understanding in leadership. This value supports a leadership style that is attuned to the emotional and psychological needs of students and staff, facilitating a more supportive and responsive educational environment. In contrast, Western models may focus more on strategic and goal-oriented approaches, potentially overlooking the emotional dimensions of leadership. By incorporating *pakiramdam*, educational leaders in the Philippines can enhance their ability to connect with and support their communities on a deeper level, creating a more inclusive and compassionate educational experience.



Kagandahang-loob, which translates to shared humanity or kindness, promotes servant leadership and ethical conduct. This value encourages leaders to prioritize the well-being of others, fostering an environment of respect and mutual support. Western models, while often emphasizing efficiency and results, may not always highlight the importance of kindness and ethical behavior as central components of leadership. The inclusion of *kagandahang-loob* in Filipino educational leadership practices advocates for a leadership approach that values and nurtures the inherent dignity and humanity of everyone, aligning leadership actions with moral and ethical principles.

Kalayaan reflects a value for autonomy and critical thinking. This value encourages educational leaders to support and empower students and educators to make independent decisions and engage in critical analysis. While Western educational models often emphasize the importance of individual autonomy and critical thinking, *kalayaan* deepens this focus by integrating it into the cultural context of the Philippines. This approach not only promotes intellectual independence but also aligns with the broader cultural values of freedom and self-determination, enriching the educational experience.

Bahala na, which translates to determination or a proactive approach to challenges, reflects a value for resilience and adaptability. This value encourages leaders and educators to approach difficulties with a positive and proactive mindset, fostering a culture of perseverance and resourcefulness. In contrast, Western models may focus on systematic problem-solving and risk management, whereas *bahala na* embraces uncertainty with a determined and flexible attitude. This value supports a leadership approach that is both resilient and adaptable, enabling educational leaders to effectively navigate and overcome challenges.

Incorporating these Indigenous Filipino values into educational leadership practices provides a holistic and culturally grounded approach that complements and contrasts with Western models. By integrating *kapwa*, *pakiramdam*, *kagandahang-loob*, *kalayaan*, and *bahala na*, Filipino educational leaders can create more inclusive, empathetic, and resilient educational environments that are better aligned with the cultural context and needs of their communities. This integration not only enriches leadership practices but also contributes to a more comprehensive and culturally responsive approach to education.

However, limitations were identified as gaps in the literature review. First, some studies rely greatly on qualitative data. This points out the inclusion of multiple data resources to strengthen the analysis of the results in validating findings and to reduce the impact of possible biases. This also resulted in the researchers including theoretical concepts into practical applications in educational leadership with assessments of practical evidence. The uneven number of studies on each theme may limit broadness and/or specifications over other studies, like *kapwa* and *kagandahang-loob*, which are being studied more over *kalayaan* and *bahala na*. The selection criteria on limiting studies to English or Filipino might exclude valuable research published in Indigenous languages; the publication type focuses on peer-reviewed journals, book chapters, dissertations, and government reports might overlook gray literature containing valuable insights; and while 1985–present captures a broad period, some earlier research on Indigenous Filipino values might be relevant. This points to strengthening and including programs that will increase studies on the identified values, encouraging support in the selected areas, and resulting in the effectiveness of culturally relevant educational practices.

Future research should focus on several factors to strengthen the understanding of Indigenous Filipino values and educational leadership. Studies should search into the unique characteristics and educational practices of specific Indigenous cultural groups to capture the diversity within the Filipino context. Also, explore the implementation of culturally responsive practices such as community-based planning, restorative justice, and



servant leadership, assessing their effectiveness in enhancing student outcomes and school culture. In addition, researchers should also evaluate the barriers and challenges faced in adopting these practices, offering insights into overcoming resistance and ensuring sustainable integration of Indigenous values in educational leadership.

Conclusion and Recommendations

This study identified Indigenous Filipino values that significantly impact the country's educational settings. It identified five Filipino values in its educational leadership practices: *kapwa* (shared identity), *pakikiramdam* (shared inner perception), *kagandahang-Loob* (shared humanity), *kalayaan* (freedom), and *bahala na* (determination). This emphasis on unity can foster a more collaborative school environment where students, teachers, stakeholders, and leaders work together towards a common objective. By valuing these Filipino values, educational practices can become more equitable and reflective of the diverse cultural contexts in which they operate.

This study also identified the approaches and educational practices that embody these Indigenous Filipino values. Emphasizing community-based planning, culturally responsive pedagogy, and inclusive decision-making and incorporating values such as unity, empathy, and respect for diverse cultural perspectives enhances educational experience, which makes our system inclusive, culturally aware, and responsive to the values and needs of the communities. Through these identified practices and approaches, it develops a supportive, collaborative learning environment that motivates learners to develop their critical thinking, student agency, and resilience, aiding both students and humanity through relevant and accessible education in a supportive environment.

It also identified challenges and barriers to the inclusion of the identified Indigenous Filipino values in the educational practices in the Philippines. In the implementation of these values, challenges including colonial mentality, limited institutional support, and dominance of Western models limit the realization of cultural awareness and holistic development of learners. In the integration also of these values, barriers such as lack of role models, professional development, and opportunities for self-expression, along with cultural pressures and risk aversion, hinder the effective integration of Indigenous values in education. To address these barriers, educational leaders must advocate for greater representation, promote professional development in culturally responsive practices, and create space for self-expression, effectively integrating Indigenous perspectives.

Considering Indigenous Filipino values is not just about cultural preservation; it's about harnessing a valuable framework for effective leadership. These values can guide decision-making processes that prioritize the collective good and build stronger relationships within the school community, contributing to the improvement and development of the educational landscape in the country.

Future research could explore how specific Indigenous Filipino practices could be adapted and integrated into educational leadership models. The application of these findings could involve leadership training programs that incorporate Indigenous values alongside mainstream educational leadership theories. By embracing these cultural perspectives, Philippine education can move towards a more inclusive and effective system for all. Future studies should explore the impact of these Indigenous values across various educational levels that will enhance educational experiences. Through integrating Indigenous values into diverse multicultural settings, this will broaden students' perspectives and strengthen the relevance and practicality of learning in real-world contexts. Exploring future research studies will promote a deeper understanding of cultural diversity while improving the overall applicability of education to the needs of a global society.



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