Original Research Article

**TEACHING BELIEFS IN POSTMODERNISM AND CULTURALLY RESPONSIVE PEDAGOGY OF PUBLIC ELEMENTARY SCHOOL TEACHERS**

ABSTRACT

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| This study aimed to determine the significant relationship between teaching beliefs in postmodernism and culturally responsive pedagogy among public elementary school teachers. A descriptive-correlational research design was employed, involving a sample of 200 teachers from public elementary schools in Baganga District, Division of Davao Oriental. Standardized questionnaires were administered through face-to-face surveys. The mean, standard deviation (SD), Pearson product-moment correlation, and multiple linear regression analyses were used to analyze the collected data. The findings revealed that teaching beliefs in postmodernism and culturally responsive pedagogy were both at very extensive levels. Correlation analysis indicated a significant relationship between teaching beliefs in postmodernism and culturally responsive pedagogy. Furthermore, the domains of teaching beliefs in postmodernism, in terms of innovation, reflection, pluralism, and criticism, were found to significantly influence culturally responsive pedagogy. It is recommended that school administrators continue to promote postmodern beliefs in teaching practices by organizing professional development programs that emphasize innovation, critical reflection, and cultural inclusivity. Encouraging the integration of postmodernism with culturally responsive pedagogy can help teachers foster more inclusive and reflective learning environments, ultimately benefiting student engagement and learning outcomes. |

*Keywords*: Teaching Beliefs in Postmodernism, Culturally Responsive Pedagogy, Descriptive Correlational, Education

1. INTRODUCTION

Culturally responsive pedagogy is essential in fostering inclusive and effective learning environments, yet many teachers struggle to implement it effectively. Poor culturally responsive pedagogy manifests in various ways, including a lack of understanding of students’ diverse cultural backgrounds, failure to integrate culturally relevant materials, and minimal use of teaching strategies that reflect the lived experiences of learners. This gap in pedagogy can lead to disengagement, lower academic achievement, and marginalization of culturally diverse students.

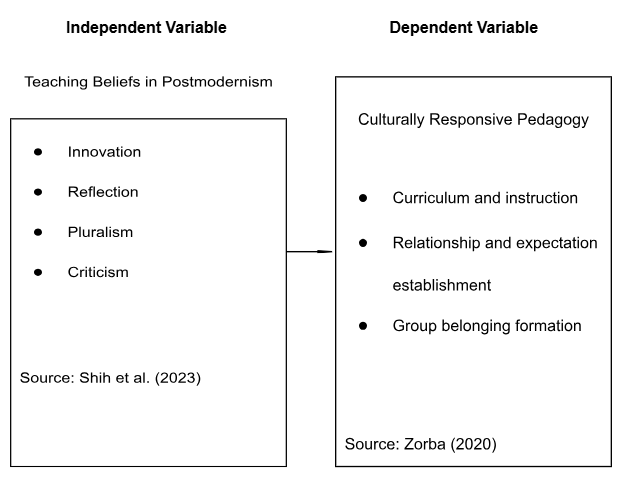
On a global scale, the lack of culturally responsive teaching remains a significant issue, particularly in multicultural societies. Studies have shown that in countries with high levels of immigration, such as the United States, Canada, and Australia, students from minority backgrounds often experience lower academic performance due to a curriculum that does not reflect their cultural identities (Volante et al., 2021). Additionally, implicit biases and a Eurocentric approach to education create barriers to effective learning, leaving many students feeling alienated (Omodan, 2023). International organizations, such as UNESCO, advocate for inclusive education policies, yet the implementation of culturally responsive pedagogy in many school systems remains inconsistent (Brown et al., 2022).

In the Philippines, poor culturally responsive pedagogy is evident in the limited integration of indigenous knowledge systems and local cultures into mainstream education. While the Department of Education has policies promoting contextualized learning, such as the Indigenous Peoples Education (IPEd) Program, many teachers still rely on a one-size-fits-all approach (Mercado, 2021). This results in the exclusion of indigenous and ethnic minority students, particularly in rural and remote areas. Furthermore, the K-12 curriculum has made efforts to incorporate mother tongue-based multilingual education (MTB-MLE), but challenges remain in terms of teacher preparedness and curriculum development, leading to gaps in effectively addressing cultural diversity in classrooms (Inocian et al., 2020).

In Baganga District, Division of Davao Oriental where a rich mix of ethnic groups, including the Lumad and Moro communities, coexist, the lack of culturally responsive pedagogy is a pressing issue. Teachers often struggle to integrate indigenous and local cultural perspectives into their lessons due to inadequate training and insufficient learning materials (Aporbo, 2022). This challenge contributes to a disconnect between students and the curriculum, making education less relevant to their lived experiences. Despite initiatives to promote inclusive education, such as localized curriculum development, many teachers still face difficulties in adapting their teaching methods to reflect the city's diverse cultural landscape (Edilo et al., 2022).

Teaching beliefs rooted in postmodernism can significantly influence culturally responsive pedagogy by encouraging teachers to embrace diverse perspectives, challenge dominant narratives, and recognize the fluid and constructed nature of knowledge (Ellaway, 2020). Postmodernism rejects the idea of a single, universal truth and instead promotes multiple ways of knowing, which aligns with culturally responsive pedagogy emphasis on honoring students’ cultural backgrounds and lived experiences (Zengilowski et al., 2022). Teachers who adopt postmodernist beliefs are more likely to question traditional Eurocentric curricula and incorporate multicultural perspectives into their teaching (James-Gallaway & Harris, 2021).

This study aims to determine the relationship between teaching beliefs in postmodernism and culturally responsive pedagogy among public elementary school teachers in Baganga District, Division of Davao Oriental . Given the increasing cultural diversity in classrooms, understanding how teachers’ philosophical orientations influence their ability to implement culturally responsive pedagogy is crucial in promoting inclusive and equitable education. The urgency of this research lies in addressing the existing gaps in literature, particularly the lack of studies focusing on public elementary schools in Baganga District, Division of Davao Oriental . By examining this relationship, the study can provide valuable insights for teacher training programs, curriculum development, and policy-making to enhance culturally responsive teaching practices. Ultimately, the findings will contribute to improving the quality of education by equipping teachers with the necessary perspectives and strategies to create a more inclusive learning environment for diverse student populations.

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**Figure 1:** Conceptual Framework of the Study

**1.1 Statement of the Problem**

This study aims to determine the significant influence of the domains of teaching beliefs in postmodernism on culturally responsive pedagogy of teachers in public elementary schools in Baganga District, Division of Davao Oriental . Specifically, it seeks answers to the following questions:

1. What is the extent of teaching beliefs in postmodernism of teachers in public elementary schools in Baganga District, Division of Davao Oriental, in terms of:

1.1 innovation,

1.2 reflection,

1.3 pluralism, and

1.4 criticism?

2. What is the extent of culturally responsive pedagogy of teachers in public elementary schools in Baganga District, Division of Davao Oriental, in terms of:

2.1 curriculum instruction,

2.2 relationship and expectation establishment, and

2.3 group belonging formation?

3. Is there a significant relationship between teaching beliefs in postmodernism and the culturally responsive pedagogy of teachers in public elementary schools in Baganga District, Division of Davao Oriental?

4. Which domains of teaching beliefs in postmodernism significantly influence the collective efficacy of teachers in public elementary schools in Baganga District, Division of Davao Oriental?

**1.2 Hypotheses**

Ho1. There is no significant relationship between teaching beliefs in postmodernism and the culturally responsive pedagogy of public elementary school teachers.

Ho2. All domains of teaching beliefs in postmodernism do not significantly influence the culturally responsive pedagogy of public elementary school teachers in Baganga District, Division of Davao Oriental.

2. methodology

**2.1 Research Design**

The study utilized a quantitative research design employing a descriptive correlational approach. Quantitative research involves the systematic collection of numerical data, with statistical, mathematical, or computational techniques applied to ensure objective, accurate, and measurable results (Mohajan, 2020). To achieve dependable findings, the study utilized standardized and controlled data collection methods, such as surveys, to quantify variables and test hypotheses (Rassel et al., 2020).

In addition, the research follows a non-experimental framework, which focuses on observing and analyzing naturally occurring relationships between variables (Roberts, 2021). Unlike experimental research, which manipulates variables to explore cause-and-effect relationships, non-experimental research aims to understand and describe the relationships as they naturally unfold in real-world settings (Gamage, 2025). Furthermore, a descriptive correlational research approach is applied to explore and describe the connections between two or more variables without altering them. The goal of this approach is to identify and understand patterns, relationships, or associations between variables (Mertler et al., 2021). Unlike experimental research, which seeks to establish causality by manipulating conditions, descriptive correlational research concentrates on measuring the strength and direction of relationships as they naturally occur (Remler et al., 2021).

In context, the descriptive-correlational research design was considered appropriate for the study because it describes the extent of teaching beliefs in postmodernism and culturally responsive pedagogy. It also determined the significant relationship between teaching beliefs in postmodernism and culturally responsive pedagogy.

**2.2 Research Respondents**

A total of 200 out of 380 public elementary school Baganga District, Division of Davao Oriental were invited as a respondents, using Slovin’s formula, with a 95% confidence interval and a 5% margin of error. The inclusion criteria are as follows: first, the teacher must be currently employed in a public elementary school within the Baganga District, Division of Davao Oriental during the 2024-2025 school year. Second, the teacher must have at least one year of teaching experience in any subject area. Teachers who do not meet these requirements are excluded from the study. Specifically, teachers who are not employed in a public elementary school within the Baganga District, Division of Davao Oriental during the 2024-2025 school year are excluded. Additionally, teachers with less than one year of teaching experience are excluded, as they may lack sufficient exposure to classroom dynamics and teacher development. Teachers on temporary leave or undergoing any form of administrative action are also excluded, as they may not provide an accurate representation of regular teaching experiences. Finally, teachers who are not directly involved in teaching any subject in the elementary school setting, such as school administrators or guidance counselors, are excluded from the study.

The sample will be selected using a simple random sampling technique. According to Noor, (2022), simple random sampling allows each member of a population to have an equal chance of being selected in an unbiased manner. Each teacher in the population is assigned a unique number, and the sample is drawn randomly through a lottery method after compiling a list of eligible teachers.

This method ensures a thorough examination of public elementary school teachers within the Baganga District, Division of Davao Oriental , maintaining homogeneity based on the specified criteria. It also guarantees that the sample accurately reflects the broader teacher population while providing a valid foundation for analyzing the variables in the study.

**2.3 Research Instrument**

In order to determine the extent of teaching beliefs in postmodernism and the culturally responsive pedagogy of teachers, an adapted survey questionnaire was used. The questionnaire to be used for this study is composed of two parts, namely, the Teaching Beliefs in Postmodernism Scale and Culturally Responsive Pedagogy Scale. An expert review panel of three individuals were asked to review the survey to establish content validity. These experts were asked about clarity and readability and to provide written comments on the issues table included in the expert review packet. A pilot survey was conducted on 30 teachers to determine the items' face validity and logical ordering. This process also determines if any items have been overrepresented or omitted in the data collection process. Changes were made to the survey based on the expert panel review and the pilot survey. Additionally, the pilot survey process was conducted to determine the instrument reliability of the survey. The Cronbach alpha coefficient is used to estimate the consistency of scores in the instrument. A Cronbach alpha score of 0.7 and above is obtained to declare that the research instrument was reliable.

The first part of the questionnaire measures the Teaching Beliefs in Postmodernism Scale by Shih et al. (2023). The scale has four dimensions, namely, innovation, reflection, pluralism and criticism, with an overall Cronbach’s alpha of 0.87, which supports that the questionnaire is reliable for measuring the variable teaching beliefs in postmodernism. Moreover, the teaching beliefs in the postmodernism questionnaire demonstrates excellent reliability in this study, with a Cronbach's alpha value of 0.90.

The second part of the questionnaire is constructed by Zorba (2020). The scale has three dimensions, namely, curriculum and instruction, relationship and expectation establishment and group belonging formation, with an overall Cronbach’s alpha of 0.95, which supports that the questionnaire is reliable for measuring the variable collective efficacy. Moreover, the culturally responsive pedagogy questionnaire demonstrates excellent reliability in this study, with a Cronbach's alpha value of 0.90.

**2.4 Data Gathering Procedure**

# In order to collect data for this study, the researcher conducted the following processes and procedures:

# The data collection procedure for this study were carried out in a systematic manner to ensure ethical adherence and obtain the necessary approvals. Initially, formal permission was requested from the Dean of the Graduate School. Once granted, the request is forwarded to the School's Division Superintendent for further evaluation. This step-by-step approval process ensured that all institutional and educational guidelines are followed.

# The next phase involves gathering data by creating and distributing survey questionnaires that are thoughtfully designed to meet the study's objectives. Coordination with school officials ensures the smooth distribution of the surveys to public school teachers, along with a clear explanation of the study's purpose. During the data collection phase, the confidentiality and anonymity of participants are prioritized to encourage candid responses.

# After data collection, the retrieval process involves carefully organizing and analyzing the collected information. The completed questionnaires will be counted, and responses are systematically recorded for statistical evaluation. The data is thoroughly examined to identify relationships and influence related to teaching beliefs in postmodernism and culturally responsive pedagogy, using statistical tools such as mean, standard deviation, and correlation analysis.

# 2.5 Data Analysis

Several statistical tools were utilized to analyze and interpret the data gathered for this study.

Mean was employed to determine the extent of teaching beliefs in postmodernism and culturally responsive pedagogy of public elementary teachers.

Pearson-r moment correlation analysis was conducted to examine the strength and direction of relationships between teaching beliefs in postmodernism and culturally responsive pedagogy of public elementary teachers.

Multiple linear regression analysis was employed to determine which domains of teaching beliefs in postmodernism would influence the culturally responsive pedagogy of public elementary teachers.

3. results and discussion

**3.1 Extent of Teaching Beliefs in Postmodernism of Teachers**

Table 1. *Extent of Teaching Beliefs in Postmodernism of Teachers*

|  |  |  |  |
| --- | --- | --- | --- |
| **Indicators** | **SD** | **Mean** | **Descriptive Level** |
| Innovation | 0.32 | 4.27 | Very Extensive |
| Reflection | 0.28 | 4.34 | Very Extensive |
| Pluralism | 0.30 | 4.35 | Very Extensive |
| Criticism | 0.41 | 4.38 | Very Extensive |
| **Overall** | **0.38** | **4.36** | **Very Extensive** |

Presented in Table 1 is the summary of indicators on the level of informative expedient practices among public elementary school teachers, based on the computed mean scores and standard deviations. As shown in Table 1, the indicator "Criticism" registered the highest mean of 4.38, categorized as very extensive, followed closely by "Pluralism" with a mean of 4.35, and "Reflection" with 4.34, both also described as very extensive. The indicator "Innovation" had a mean of 4.27, which still falls within the very extensive category. The overall mean score of 4.36 confirms that teachers exhibit a very extensive engagement in informative expedient practices across all indicators. The overall standard deviation of 0.38 suggests that the responses were closely clustered around the mean, indicating consistency in the participants’ perceptions.

This implies that public elementary school teachers actively apply critical thinking, embrace diverse perspectives, reflect on their professional practices, and pursue innovation in their instructional approaches. These behaviors contribute significantly to a vibrant and progressive educational environment that supports both teacher growth and student achievement. Their sustained commitment to these practices also fosters a culture of openness, critical inquiry, and continuous improvement in the teaching-learning process.

This finding aligns with the study of Okwina (2023), who emphasized that comprehensive informative expedient practices enhance teachers’ professional competencies and responsiveness to educational demands. Similarly, Hamid et al. (2024) highlighted that active engagement in reflective, critical, and pluralistic approaches contributes to instructional innovation and collaborative learning environments. Moreover, Nguyen & Schunn (2025) affirmed that cultivating such practices strengthens educators’ capacity to deliver engaging, student-centered instruction and improve learning outcomes across diverse classroom settings.

**3.2 Extent of Culturally Responsive Pedagogy of Teachers**

Table 2. *Extent of Culturally Responsive Pedagogy of Teachers*

|  |  |  |  |
| --- | --- | --- | --- |
| **Indicators** | **SD** | **Mean** | **Descriptive Level** |
| Curriculum Instruction | 0.35 | 4.35 | Very Extensive |
| Relationship and expectation establishment | 0.28 | 4.40 | Very Extensive |
| Group belonging formation | 0.32 | 4.42 | Very Extensive |
| **Overall** | **0.25** | **4.39** | **Very Extensive** |

Presented in Table 2 is the summary of indicators on the level of informative expedient practices among public elementary school teachers, based on the computed mean scores and standard deviations. As shown in Table 1, the indicator "Group belonging formation" obtained the highest mean of 4.42, categorized as very extensive, followed by "Relationship and expectation establishment" with a mean of 4.40, and "Curriculum Instruction" with 4.35, both also described as very extensive. The overall mean score of 4.39 indicates a very extensive level of engagement across all domains, while the overall standard deviation of 0.25 suggests a high level of consistency in the responses.

This implies that public elementary school teachers place strong emphasis on fostering a sense of group belonging, building meaningful relationships, and setting clear expectations with their students—alongside delivering effective curriculum instruction. These practices promote a supportive, inclusive, and structured learning environment that enhances student engagement and academic performance. The consistent demonstration of these practices reflects a commitment to holistic and student-centered teaching approaches.

These findings are in agreement with the work of Okwina (2023), who asserted that such comprehensive and relational teaching practices elevate instructional quality and contribute to professional growth. Similarly, Meng (2023) noted that strong teacher-student relationships and inclusive classroom dynamics encourage collaboration and sustained learning. Moreover, Gudadur (2023) emphasized that the formation of group belonging and clear instructional delivery significantly contributes to a dynamic, equitable, and effective educational environment.

**3.3 Significant Relationship between Teaching Beliefs in Postmodernism and Culturally Responsive Pedagogy of Public Elementary School Teachers**

Table 3. *Significant Relationship between Teaching Beliefs in Postmodernism and Culturally Responsive Pedagogy of Public Elementary School Teachers*

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Variables** | **Mean** | **SD** | **R** | **R²** | **Degree of Relationship** | **p-value** | **Decision** |
| Teaching Beliefs in Postmodernism | 4.32 | 0.67 |  |  |  |  |  |
|  |  |  | 0.78 | 0.61 | High | 0.000 | Reject Ho1 |
| Culturally Responsive Pedagogy | 4.28 | 0.56 |  |  |  |  |  |

Presented in Table 3 is the correlation analysis between Teaching Beliefs in Postmodernism and Culturally Responsive Pedagogy among public elementary school teachers. The analysis yielded a correlation coefficient (R) of 0.78 and a p-value of 0.000, which is less than the 0.05 level of significance. This indicates a high and statistically significant positive relationship between the two variables. The coefficient of determination (R²) is 0.61, suggesting that 61% of the variation in culturally responsive pedagogy can be explained by teaching beliefs aligned with postmodernist perspectives. Given that the p-value is below the 0.05 threshold, the null hypothesis (Ho₁) is rejected, confirming a significant correlation between the variables.

This finding implies that teachers who hold strong postmodern teaching beliefs—characterized by openness to multiple perspectives, critical reflection, and learner-centered approaches—are more likely to practice culturally responsive pedagogy. These educators tend to adapt their teaching to students' diverse cultural backgrounds, promote inclusivity, and foster equitable learning experiences. Their beliefs inform a pedagogy that values student voice, multicultural content, and collaborative learning, ultimately enhancing educational relevance and effectiveness.

This result is consistent with the findings of Colomer et al. (2020), who emphasized the role of postmodern perspectives in shaping adaptive and inclusive teaching practices. Their study concluded that teachers with postmodern beliefs are more likely to engage in culturally responsive instruction, as they are attuned to social contexts and value pluralism in education. Similarly, Jordan (2024) pointed out that a postmodern mindset among educators enhances their ability to design culturally relevant curriculum and build respectful classroom environments. Furthermore, Alam and Mohanty (2023) highlighted that the alignment between teachers’ beliefs and inclusive pedagogy contributes to improved student engagement, academic success, and the development of a more equitable and progressive educational system.

**3.4. Domains of Teacher Credibility that Significantly Influence the Collective Efficacy of Public Elementary School Teachers**

**Table 4.** *Domains of Teacher Credibility that Significantly Influence the Collective Efficacy of Public Elementary School Teachers*

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Domains** | **B** | **BE** | **Beta** | **t-stat** | **p-value** | **Decision** |
| Constant | 3.70 | 0.72 |  | 8.65 | 0.000 | Significant |
| Innovation | 0.70 | 0.30 | 0.56 | 5.32 | 0.000 | Significant |
| Reflection | 0.73 | 0.26 | 0.45 | 4.56 | 0.000 | Significant |
| Pluralism | 0.68 | 0.24 | 0.32 | 4.24 | 0.000 | Significant |
| Criticism | 0.65 | 0.20 | 0.30 | 4.18 | 0.000 | Significant |
|  |  |  |  |  |  |  |
| **Regression Model** | | | | | | |
| Culturally Responsive Pedagogy=3.70 + 0.70 (Innovation) + 0.73 (Reflection) + 0.68 (Pluralism) + 0.65 (Criticism) | | | | | | |
| R=0.780; R²=0.610; F=24.56; p-value=0.000 | | | | | | |

Presented in Table 4 is the regression analysis examining how the different domains of informative expedient learning practices—Innovation, Reflection, Pluralism, and Criticism—significantly influence Culturally Responsive Pedagogy among public elementary school teachers. The regression model reveals that all four domains positively contribute to culturally responsive teaching, each with varying levels of influence.

Among these domains, Innovation shows the strongest influence (B = 0.70, Beta = 0.56, t = 5.32, p = 0.000), indicating that teachers who actively implement creative and adaptive strategies in their instruction are more likely to adopt culturally responsive approaches. Reflection follows (B = 0.73, Beta = 0.45, t = 4.56, p = 0.000), emphasizing the importance of self-evaluation and continuous learning in promoting inclusive, responsive, and equitable teaching practices.

Pluralism ranks third in influence (B = 0.68, Beta = 0.32, t = 4.24, p = 0.000), suggesting that valuing diverse perspectives and cultural inclusivity plays a key role in shaping culturally responsive pedagogy. Criticism (B = 0.65, Beta = 0.30, t = 4.18, p = 0.000) also makes a significant contribution, reflecting the role of critical thinking and constructive feedback in fostering awareness of cultural responsiveness in teaching.

The resulting regression equation is: Culturally Responsive Pedagogy = 3.70 + 0.70 (Innovation) + 0.73 (Reflection) + 0.68 (Pluralism) + 0.65 (Criticism)

The model explains 61% of the variance in culturally responsive pedagogy (R² = 0.610), with an F-value of 24.56 and a p-value of 0.000, indicating that the overall model is statistically significant.

These findings suggest that teachers who demonstrate high levels of innovation, reflective practice, openness to pluralism, and constructive criticism are more likely to integrate culturally responsive teaching methods. These practices enable them to address students’ diverse backgrounds, promote equity in learning, and create inclusive classroom environments. The emphasis on these domains underscores their collective role in fostering meaningful cultural responsiveness, contributing to enhanced student engagement and academic success.

This result supports the findings of Barros et al. (2025), who argued that structured and domain-specific learning practices are foundational to the development of culturally inclusive pedagogies. Similarly, Gamaliia et al. (2023) found that teachers who engage in innovation, reflection, and pluralistic dialogue are more capable of adapting to students' varied cultural needs. Furthermore, Berlian and Huda (2022) affirmed that these domains collectively lead to enhanced ethical awareness, critical instructional decisions, and collaboration, all of which strengthen culturally responsive teaching and improve educational quality.

**5. CONCLUSIONS**

Based on the findings of the study, the following conclusions were formulated:

Firstly, the extent of teaching beliefs in postmodernism among teachers is always observed, indicating that teachers consistently integrate postmodern principles such as innovation, reflection, pluralism, and criticism into their teaching practices. This suggests that postmodern beliefs are an integral and stable part of their professional identity, influencing their pedagogical approaches in a consistent manner.

Secondly, the extent of culturally responsive pedagogy among teachers is always observed, meaning that teachers continuously implement practices that respect and incorporate students' cultural backgrounds into their teaching. This highlights the importance of fostering inclusive learning environments that address diverse cultural needs, ultimately benefiting student engagement and success.

Thirdly, a significant relationship between teaching beliefs in postmodernism and culturally responsive pedagogy was observed. This indicates that teachers who embrace postmodern beliefs are more likely to integrate culturally responsive practices into their teaching. The findings demonstrate that these teaching beliefs are interrelated, suggesting that postmodern perspectives actively inform and enhance culturally responsive pedagogy, contributing to a more inclusive and effective educational experience for all students.

Fourthly, the domains of teaching beliefs in postmodernism significantly influence the development and implementation of culturally responsive pedagogy. The study highlights that postmodern beliefs, such as a commitment to innovation, reflection, pluralism, and criticism, shape how teachers approach and adapt their instructional practices to be more inclusive of students’ cultural backgrounds. This finding underscores the importance of postmodern perspectives in creating teaching practices that recognize and address cultural diversity, ultimately benefiting the learning outcomes of all students.

The study results emphasize that teaching beliefs in postmodernism play a crucial role in the development of culturally responsive pedagogy, supported by the theoretical frameworks that guide this research. First, Postmodern Theory, articulated by Chimbunde and Moreeng (2024), as cited by Feruza and Shakhnoza (2024), emphasizes the rejection of traditional, one-size-fits-all educational approaches, advocating for multiple perspectives and cultural inclusivity. This theoretical lens aligns with the study’s findings that postmodern beliefs encourage more flexible, inclusive teaching methods that value students' diverse backgrounds.

Additionally, Culturally Responsive Pedagogy Theory, as developed by Ladson-Billings (2023), underscores the importance of integrating students' cultural identities into the curriculum to improve academic outcomes. The findings of this study support this theory, showing that teachers who embrace postmodern beliefs are more likely to adopt culturally responsive pedagogical practices, thereby fostering a more engaging and effective learning environment for all students.

Lastly, Transformative Learning Theory, as proposed by Mezirow (1997), as cited by Schnepfleitner and Ferreira (2021), highlights the importance of critical reflection in teacher development. The study’s findings suggest that teachers who reflect on their beliefs and practices, influenced by postmodernism, are more likely to transform their teaching strategies to be more culturally inclusive, thereby enhancing the overall effectiveness of their pedagogy. This reinforces the idea that reflective and transformative practices are key to creating culturally responsive learning environments that benefit diverse student populations.

**6. RECOMMENDATIONS**

Based on the findings and conclusions of the study, the following recommendations were proposed:

Firstly, given that teaching beliefs in postmodernism are very extensive among teachers, it may be important for schools to continue to support and encourage teachers in integrating postmodern principles such as innovation, reflection, pluralism, and criticism into their teaching practices. Administrators may organize professional development programs that focus on enhancing teachers' understanding of postmodern beliefs and how these principles can be applied in the classroom to address diverse learning needs. Additionally, creating spaces for teachers to share their experiences and approaches to integrating postmodernism into their teaching may foster a more innovative and reflective school environment.

Secondly, since culturally responsive pedagogy is very extensive among teachers, it may be recommended that schools further invest in initiatives that promote cultural competence and responsiveness in teaching. School leaders can support teachers in adapting the curriculum to reflect the cultural backgrounds of their students, ensuring that all students feel valued and respected in the learning environment. Schools may also establish professional learning communities where teachers can collaborate on best practices for incorporating culturally responsive pedagogy and provide resources to help teachers develop and implement such practices effectively.

Thirdly, in light of the significant relationship between teaching beliefs in postmodernism and culturally responsive pedagogy, it may be advisable for schools to foster a more interconnected approach to these two areas. Encouraging teachers to explore how postmodern beliefs inform culturally responsive teaching practices can lead to a more inclusive and reflective pedagogical environment. Workshops or collaborative sessions that link postmodern theory with culturally responsive teaching methods may help teachers develop a deeper understanding of how to create a learning environment that values diversity, encourages critical thinking, and promotes cultural awareness.

Finally, recognizing the significant influence of teaching beliefs in postmodernism on culturally responsive pedagogy, it may be recommended that schools prioritize the development of teachers’ philosophical and pedagogical foundations. Supporting teachers in critically reflecting on their own beliefs and biases, and helping them incorporate a postmodern lens into their practice, may enhance their ability to create inclusive, culturally aware classrooms. Schools can offer reflective training sessions, peer feedback, and collaborative discussions that help teachers examine and transform their teaching practices. Encouraging ongoing reflection on the intersection of postmodernism and culturally responsive pedagogy will ultimately benefit both teachers and students, leading to more effective and inclusive teaching practices that enhance the learning experience for all students.

Consent (where ever applicable)

This study was carried out in full compliance with established ethical standards to safeguard the rights, dignity, and well-being of all participants. Prior to the commencement of data collection, the researcher secured the necessary authorizations, including an endorsement from the Dean of the Graduate School of Rizal Memorial Colleges and ethical approval from the institution’s Ethics Review Committee. The ethical protocols observed were anchored in the framework proposed by Pregoner et al. (2025), aligning with current guidelines for conducting research involving human participants in educational contexts. Participation in the study was entirely voluntary. Respondents were thoroughly informed about the purpose, scope, and procedures of the research, as well as their right to decline or withdraw from participation at any stage without facing any repercussions. Informed consent was obtained to confirm their comprehension and willingness to participate. To maintain confidentiality, no personally identifiable information was collected, and all data were treated with strict privacy. The information gathered was used exclusively for scholarly and academic purposes. These measures ensured that the research was conducted with transparency, ethical responsibility, and a high degree of professional integrity.

Disclaimer (Artificial Intelligence)

The author(s) hereby declare that generative AI technologies have been used during the writing and editing of this manuscript. The details of the AI usage are as follows:

1. Grammarly: Used for grammar and spellchecking, as well as suggestions for improving sentence structure and overall clarity.
2. Quillbot: Employed for paraphrasing and refining sentence flow to enhance readability and coherence.

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