Üniversitepark Bülten

www.unibulletin.com

ISSN 2147-351X (Print), 2564-8039 (Online)

UNIVERSITEPARK bülten bulletin

Review Article

Cite this article: Arevalo, C. M. E., Pangilinan, G., Borabo, J. G., Escalante, S. D., Gueta, J. A., Deladia, J. D., & Digo, G. S. (2025). A Systematic Review on Indigenous Pedagogies in Education. *Üniversitepark Bülten (UNIBULLETIN), 14*(1): 7-20. https://doi.org/10.22521/unibulletin.2025.141.1

Received October 01, 2024
Accepted April 15, 2025

Keywords: Indigenous education, Indigenous pedagogy, Systematic review.

Author for correspondence:
Gerico Pangilinan
pgecko28@gmail.com
Sorsogon State University Graduate School, Sorsogon City, Philippines

A Systematic Review on Indigenous Pedagogies in Education

Cristine Mae E. Arevalo, Gerico Pangilinan, Jonnell G. Borabo, Shane D. Escalante, Jocelyn A. Gueta, Joyce D. Deladia, Gerry S. Digo

Abstract

Background/purpose. This study aims to identify, describe, and explain how Indigenous pedagogies are integrated in education to promote students' learning.

Materials/methods. This study employed a systematic review and meta-synthesis to explore the role of Indigenous pedagogies in education in promoting students' learning outcomes. In total, 12 articles met the criteria for a systematic review using the Llama software tool. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines guided the development and presentation of this systematic review.

Results. The study revealed seven major themes: decolonization, Indigeniation, and cultural safety; relational and community-based learning; holistic and transformative education; critical and culturally sustainable pedagogy; Afrocentric-indigenous pedagogy for inclusive education; innovative and contextual learning; and service-learning and reflective practice. Overall, integrating Indigenous pedagogies leads to improved academic outcomes, increased cultural awareness, and a greater appreciation for diverse perspectives in education.

Conclusion. Integrating Indigenous pedagogies in education has a profound impact on students, schools, and communities. Incorporating Indigenous cultures' traditional knowledge, values, and teaching methods helps promote cultural diversity, respect, and understanding among students. These approaches also enhance the educational experiences of Indigenous students by validating their identity, language, and heritage within the curriculum. Furthermore, they foster learners' critical consciousness and a more inclusive learning environment that empowers students to connect with their roots and develop a strong sense of belonging.

1. Introduction

Rootedness in aboriginal stories offers more opportunities for cultural appreciation and the acquisition of educational skills to deepen knowledge. It is crucial to prioritize Indigenous pedagogy in education, as UNESCO (2021) emphasizes the need to reshape education in line with Indigenous pedagogical and learning practices. In their article, McCarthy and Lee (2014) present a critical concept of sustaining and revitalizing pedagogy, particularly for Native American learners. Madden (2015) outlines four pedagogical pathways that can serve as guides: learning from Indigenous traditional models of teaching, Pedagogy for decolonizing, Indigenous and anti-racist education, and Indigenous and place-based education. According to Bishop et al. (2021), teachers draw on an embedded contextually responsive perspective, knowledge, and ways of teaching that meet national standards while fostering learners' critical social consciousness. Biermann & Townsend-Cross (2008) emphasize the potential of indigenous pedagogy based on indigenous values, philosophies, and methodologies to effect positive educational change for all learners. Analyzing the concepts shows the value of revisiting indigenous pedagogy as a means of creating a meaningful teaching strategy. It enables both teachers and learners to develop a sense of willingness and understanding, connecting the lessons to their cultural values and philosophies. Fostering an appreciation of culture among learners and in the educational arena is vital, and Indigenous pedagogy significantly impacts the learning experience by opening learners' minds to understand world standards in a contextualized manner. Researchers have recognized the need for a meta-analysis on the integration of Indigenous pedagogy in education over the last ten years, specifically focusing on promoting students' learning. This study aims to identify, describe, and explain how Indigenous pedagogies are integrated into education to promote students' learning.

2. Literature Review

The integration of indigenous pedagogy in education is increasingly recognized as a vital approach to enhancing students' learning outcomes. It is essential for improving education overall and promoting cultural awareness. According to Battiste (2002), incorporating Indigenous pedagogies ensures that education is culturally relevant to Indigenous students reflecting their histories, values, and worldviews. This relevance helps students feel seen and valued which can enhance their engagement and motivation to learn. Kanu (2007) stated that by integrating Indigenous perspectives, educational systems become more inclusive, respecting and valuing diverse cultural backgrounds. This inclusivity can benefit all students by broadening their understanding of different ways of knowing and being. Moreover, Styres (2017) emphasized that Indigenous pedagogies often take a holistic approach, integrating various disciplines and addressing multiple aspects of student development, including intellectual, emotional, physical, and spiritual dimensions. This holistic approach helps students develop a well-rounded understanding of the world. Findings of the study of Toulouse (2016) showed that the inclusion of Indigenous perspectives and teaching methods in the classroom significantly enhances students' engagement and academic performance, especially among Indigenous students. Culture is a vital aspect of identity, shaping who we are and how we see the world. It influences our understanding of the social world and helps us navigate our educational environment (Krakouer, 2015). In the teaching space, Perso and Hayward (2015) defined cultural competency "as the capacity or ability to understand, interact and communicate effectively, with sensitivity, with people from different cultural backgrounds" (p. 6). Therefore, integrating indigenous pedagogy into education benefits not only students but also enriches the educational experience for all, promoting a more inclusive and equitable learning environment. Students who are seen, valued, and included tend to achieve better academic performance and higher retention rates.

Integrating Indigenous Knowledge Systems into formal education has often been limited to rhetorical and political statements and has lacked substantial legislative support. However,

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

incorporating Indigenous Knowledge Systems into school curricula can significantly enhance students' success, development, and achievement, particularly in African contexts. Shizha (2014) emphasizes the different things to be gained by localizing the school curriculum in the country of Africa," through a postcolonial lens. Sheya (2014) examines the factors influencing the incorporation of indigenous knowledge into ecological knowledge in Anglophone Cameroon and identifies major historical, economic, social, political, cultural, and technological factors that shape these efforts.

Furthermore, Onyancha (2024) explores the similarities and distinctions among native knowledge, conventional knowledge, and local knowledge, emphasizing their importance for integration into educational systems. Nomlomo and Sosibo (2016) studied local tales and children's songs. They emphasized the role of tales and songs in preschoolers' development. They argue that literacy in oral language in native languages has declined due to Western norms and assert that these traditional forms are valuable resources for developing literacy, cognitive, linguistic, and social skills.

Additionally, Barnhardt (2014) discusses a 10-year initiative in Alaska to bring the Indigenous Knowledge System to the forefront of educational systems, emphasizing the reintegration of Native knowledge systems into the curriculum. The focus is on re-incorporating native knowledge systems into the curriculum, connecting students' classroom learning with their experiences outdoors. This involves utilizing traditional values, experiential learning, local Elders, cultural atlases, cultural camps, and cultural standards to develop a pedagogy of place. Similarly, Ronoh (2018) addresses the dominance of Western values in post-colonial African curricula and the marginalization of indigenous knowledge. Despite constitutional and policy provisions in Kenya and South Africa, the integration of indigenous knowledge into curricula remains limited. Ronoh's qualitative study involves teacher educators from South Africa and Kenya, revealing shared understandings of Indigenous knowledge and advocating for inclusive curricula that intertwine modern knowledge and Indigenous knowledge to address what is currently needed by society and Indigenous cultures.

Tharakan's (2015) study explores indigenous knowledge systems in India and China, specifically in agriculture and health, to analyze methodologies and gain insights. The research indicates that many technologies considered suitable for underdeveloped communities originate from indigenous knowledge systems. This analysis demonstrates that Indigenous Knowledge Systems offers valuable resources for the development of suitable technologies. Jacob et al. (2018) argue for the vital role of local knowledge in making progress in public schools and enhancing relationships within and between communities. They portray these concepts as a form of gift-giving logic that has the potential to revolutionize public education if educators and policymakers are willing to learn from indigenous knowledge. Amlor (2016) focuses on the resurgence of conventional forms of amusement among the Ewe in Ghana, emphasizing how traditional games can preserve and facilitate the teaching and learning of indigenous education.

Pedagogy and Indigenous Education Sovereignty for Native American learners, advocates for educational practices rooted in tribal sovereignty and community-based educational accountability. Norman (2014) maps Indigenous content and approaches at the University of Technology, Sydney, demonstrating a strengths-based approach to understanding Indigenous perspectives in undergraduate curricula. Papp (2016) outlines strategies that have improved Māori education outcomes in New Zealand. It includes relationship-based pedagogy, student-focused classrooms, and the incorporation of Māori culture, which more than doubled Māori academic achievement levels.

These studies collectively emphasize the relevance of integrating local knowledge into formal education that shall promote inclusive and culturally responsive pedagogy, particularly within African contexts. Educators can foster a more holistic and relevant educational experience by incorporating Indigenous Knowledge Systems, respecting and utilizing the rich cultural heritage of Indigenous communities.

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

3. Methodology

This study employed a systematic review and meta-synthesis to explore the role of indigenous pedagogies in education in promoting students' learning outcomes. The development and presentation of this systematic review were guided by the Preferred Reporting of Items in Systematic Review (PRISMA) 2020. To determine which studies would be included in the systematic review, the researchers established the following inclusion and exclusion criteria: studies that focused on Indigenous pedagogies in education and were published from 2014–2024 or later. It must be written in English. The inclusion and exclusion criteria are shown in the table below.

Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Focus of study	Directly related to Indigenous pedagogies in education	Not related to Indigenous pedagogies of education
Language	English	Other languages
Articles' year of publication	2014-2024	Not earlier than 2014

Harzing's Publish or Perish tool was used to search for and sort potential articles across the following databases: Scopus, Semantic Scholar, and Google Scholar. The following keywords were used to search for relevant articles: "Indigenous Pedagogy in Education" and "Indigenous Methods AND/OR Pedagogy". After collecting the articles, the researchers eliminate duplication of searches. To ensure inter-rater reliability, all the researchers independently checked the title and abstract of the collected studies based on the inclusion and exclusion criteria. Any disagreement over the potential articles to be included was resolved through deliberation among researchers until a consensus was reached. To ensure the quality of the included studies, the Mixed-Method Appraisal Tool (MMAT) 2018 was used. The selection process is shown in the PRISMA flowchart below.

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

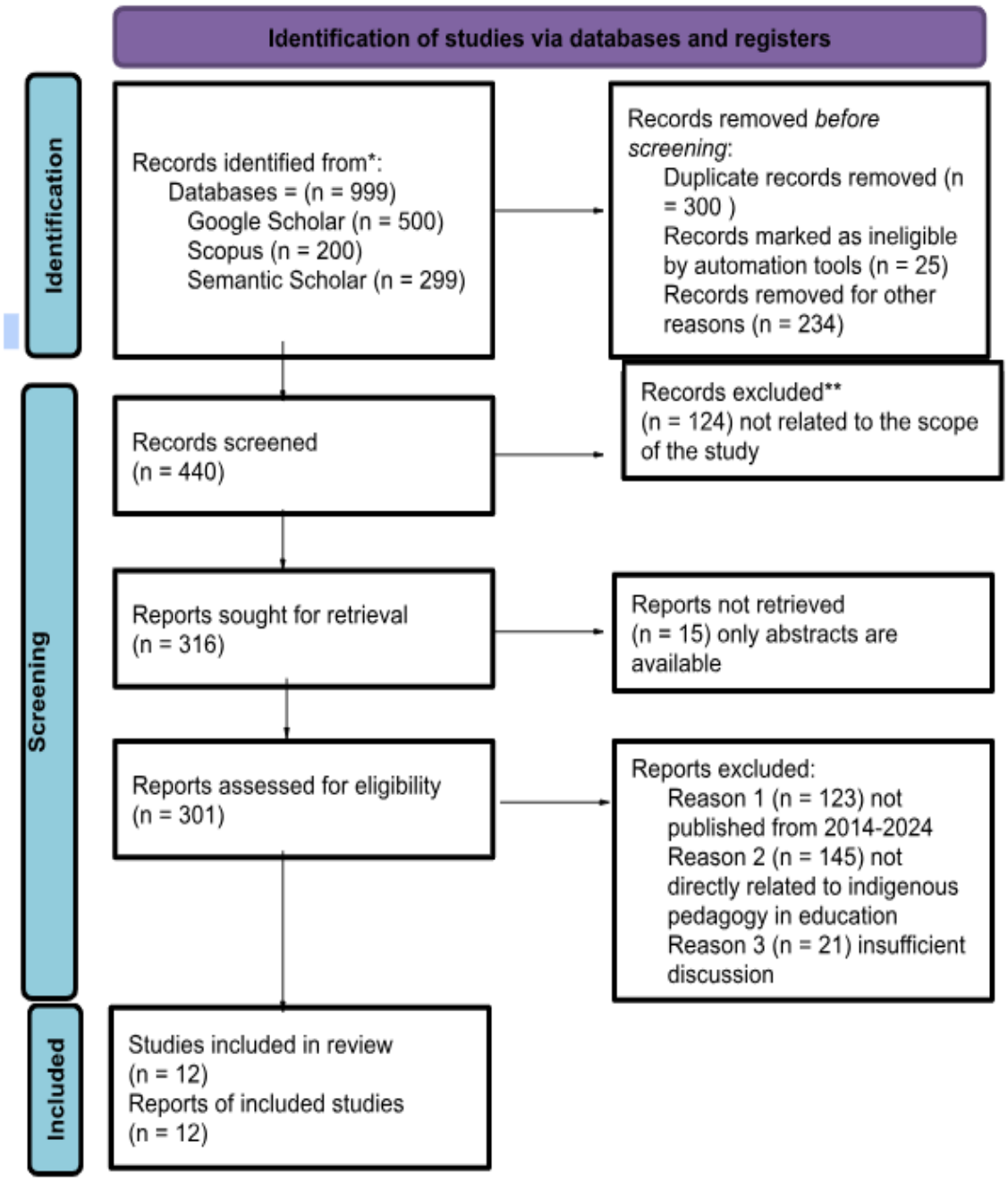

Figure 1. PRISMA Flowchart Diagram of Identification and Screening Strategies

The researchers gathered the data by closely scrutinizing the outcomes and discussions of each study they included. The researchers subjected the collected data to thematic coding using the Llama software tool, synthesizing essential information to produce a comprehensive and detailed discussion of the research topic.

4. Results and Discussion

Indigenous pedagogies in education have been the subject of numerous studies conducted worldwide. This study focuses on a systematic review of how Indigenous pedagogies are integrated into education to promote students' learning. We selected 12 articles based on the inclusion and exclusion criteria after reading studies related to the topic.

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

Table 2. Reviewed Online and Published Articles

Author/s	Year published	Themes
Barkaskas & Gladwin	2021	Pedagogical Talking Circles: Decolonizing Education through Relational Indigenous Frameworks
Carne	2015	Critical Indigenous pedagogy meets transformative education in a third space learning experience.
Madden	2015	Pedagogical pathways for Indigenous education with/in teacher education
Rahman & Cochrane	2023	Pedagogy and Indigenous knowing and learning
Richardson et al.	2017	Invitations to dignity and well-being: cultural safety through Indigenous pedagogy, witnessing and giving Back!
Burgess et al.	2018	A systematic review of pedagogies that support, engage, and improve the educational outcomes of Aboriginal students
Cardinal & Fenichel	2017	Crossroads of the Classroom Indigenous Education, Relational Pedagogy, and Autobiographical Narrative Inquiry: A Reflective Journey of Teaching Teachers
McCarty & Lee	2014	Critical Culturally Sustaining/ Revitalizing Pedagogy and Indigenous Education Sovereignty
van Wyk	2014	Conceptualizing an Afrocentric-Indigenous Pedagogy for an Inclusive Classroom Environment
Jacob et al.	2015	Global Review of Indigenous Education: Issues of Identity, Culture, and Language
Mohamed et al.	2019	Creativity and Innovations as an Indigenous Pedagogy Method
Pratt and Danyluk	2017	Learning What Schooling Left Out: Making an Indigenous Case for Critical Service-Learning and Reconciliatory Pedagogy within Teacher Education

Analyzing Table 2 above, five authors, namely, Barkaskas and Gladwin (2021), Carnes (2015), Madden (2015), Rahman and Cochrane (2023), and Richardson et al. (2017), focused on decolonization, indigenization, and cultural safety. Likewise, Barkaskas and Gladwin (2021), Burgess et al. (2019), Cardinal and Fenichel (2017), and Rahman and Cochrane (2023) studied community and relational learning. Furthermore, Jacob et al. (2014), Rahman and Cochrane (2023), Carnes (2015), and McCarty and Lee (2014) focused on holistic learning modalities and on critical and culturally sustaining pedagogy. Similarly, Van Wyk (2014) focused on Afrocentric-Indigenous pedagogy for inclusive education. Furthermore, Mohamed et al. (2019) studied innovative and contextual learning. Significantly, Pratt and Danyluk (2017) also studied service-learning and reflective practices.

Analyzing Table 2 above, five authors, namely, Barkaskas and Gladwin (2021), Carnes (2015), Madden (2015), Rahman and Cochrane (2023), and Richardson et al. (2017), focused on decolonization, indigenization, and cultural safety. Likewise, Barkaskas and Gladwin (2021), Burgess et al. (2019), Cardinal and Fenichel (2017), and Rahman and Cochrane (2023) studied community and relational learning. Furthermore, Jacob et al. (2014), Rahman and Cochrane (2023), Carnes (2015), and McCarty and Lee (2014) focused on holistic learning modalities and on critical and culturally sustaining pedagogy. Similarly, Van Wyk (2014) focused on Afrocentric-Indigenous pedagogy for inclusive education. Furthermore, Mohamed et al. (2019) studied innovative and contextual learning. Significantly, Pratt and Danyluk (2017) also studied service-learning and reflective practices.

According to Jacob et al. (2014), Indigenous education refers to the process and route by which people acquire wisdom and significance derived from their native ancestry. Indigenous pedagogy in education is a process that involves the creation, acquisition, and adaptation of knowledge to the historical circumstances and needs of Indigenous peoples. This knowledge is then disseminated through education to other people (Jacob et al., 2014). In analyzing the findings of the 12 articles, the researchers generated seven (7) major themes.

Theme 1. Decolonization, Indigenization, and Cultural Safety

Decolonization, Indigenization, and Cultural Safety are essential for promoting student learning outcomes. Students feel more a part of and connected to their community when they are exposed to indigenous ideas and knowledge. Indigenous educators have an opportunity to transform normative colonial institutional knowledge structures and practices, while non-indigenous educators have an obligation based on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and Canada's Truth and Reconciliation Commission's (TRC) Calls to Action (Barkaskas & Gladwin, 2021). Similarly, the use of pedagogical talking circles builds on the recommendations of the Truth and Reconciliation Commission of Canada (TRC) and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), particularly because it is embedded in the calls to action. It recommends using talking circles to decolonize education and promote Indigenous epistemologies, knowledge, perspectives, languages, histories, and pedagogies to focalize Indigenous ways of knowing and being. Examining, understanding, and questioning past and present colonial relationships and systems are all part of decolonizing pedagogy (Madden, 2015). In the study by Rahman and Cochrane (2023), decolonial practices highlighted the centrality of the intersections between formal and informal schooling. Furthermore, these cultures of practice are formed through ongoing participation, where participants learn to hold each other up, refrain from judgment, and offer unconditional positive regard and confidentiality. Indigenous educators have great roles in making Indigenous pedagogy relevant. They can create a space where people can share their experiences, be seen, and provide care and support to others in the circle (Richardson et al., 2017). As a result, increased motivation and engagement in educational activities follow from this. Educators establish a more inclusive learning environment that celebrates diversity and advances social justice by challenging prevailing systems and advancing Indigenous knowledge and viewpoints.

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

Theme 2. Relational and Community-Based Learning

Indigenous methods of teaching encourage relationality as a web of links that go beyond the human realm. This focus on learning processes and the variety of learning opportunities presented by every life, including language, culture, and family history and customs, among other things, develops into a unique means of contextualizing Indigenous approaches to education, where the how of instruction is frequently positioned differently than it is in conventional education (Cardinal & Fenichel, 2017). These methodologies are increasingly being used in educational contexts throughout Canada and around the world (Barkaskas & Gladwin, 2021). The role of this context is to improve the academic performance of Aboriginal students, who are defined as a subgroup of a broader student body selected based on academic standing and socioeconomic position. The use of innovative pedagogies was considered an important component of Aboriginal students' engagement (Burgess et al., 2019). Indigenous pedagogy emphasizes relational, community-based learning, with tasks related to subsistence and community in educational courses (Rahman & Cochrane, 2023). Hence, it is an effective strategy for fostering student growth and learning. It established a nurturing learning environment that encourages in-depth learning, creativity, and social skills by implementing communication, interaction, co-construction, emotional intelligence, and educator presence into our teaching techniques. By recognizing the significance of these concepts, educators enhance student performance and advance an inclusive, compassionate, and respectful community (Barkaskas & Gladwin, 2021).

Theme 3. Holistic and Transformative Education

A more inclusive and encouraging learning environment that recognizes the complexity of students' experiences can be created by educators by embracing a holistic approach to teaching. Increased motivation, engagement, and academic success are the possible outcomes. Transformative education recognizes and builds upon the power within groups, people, households, and individuals. It applies to Indigenous education, which underscores the different contexts this method of teaching encompasses. Carnes (2015) highlighted that transformative education ensures transformation not only of marginalized student populations but also of those with whom they work. Given the diversity of today's classrooms and the different experiences, backgrounds, and viewpoints that students bring to the table, this is particularly important. It requires the extended processes of human growth, which are supported by holistic learning methods. Indigenous education embodies and transcends both the material world and the spiritual or metaphysical realm, it is a spiritual as well as physical or mental learning process. The studies above conclude by emphasizing the significance of taking holistic learning strategies into account students' emotional, social, and physical experiences. According to Carnes (2018), holistic education acknowledges that students are emotional, social, and cultural beings in addition to cognitive ones. Prioritizing holistic education enables educators to support students in becoming more integrated and whole, thereby improving well-being and academic performance. Educators can enhance student engagement, motivation, and overall learning results by implementing embodiment, authenticity, and connectivity into their instructional approaches. As a result, a different approach resulting in holistic and transformative education (Jacob et al., 2014)

Theme 4. Critical and Culturally Sustaining Pedagogy

In light of persistent disparities in educational opportunities and outcomes, Indigenous education provided comprehensive or well-rounded instruction centered around the idea of building strong leaders who are capable intellectually, in good health, and have a secure identity. Carnes (2015) stated that Indigenous critical pedagogy adheres to respect, rights, responsibility, reciprocity, and relatedness. It follows the educational philosophies of providing comprehensive care for mental, physical, emotional, and social growth within the framework of a community and culture. Proposing critical culturally sustaining/revitalizing pedagogy (CSRP) to address the historical and modern

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

settings of Native American education. These behaviors are designed to provide a solid foundation for their cultural identity and are part of instruction (McCarty & Lee, 2014). In relation to education, Critical and Culturally Sustaining Pedagogy provides a framework for enhancing student learning by emphasizing the significance of language variety, community involvement, power dynamics, and cultural sustainability. Educators establish inclusive learning environments that embrace varied perspectives and foster student achievement by including these essential ideas into the learning process of the students. Moreover, this pedagogy acknowledges the cultural backgrounds of the students. The educators consider students' knowledge, identities, and experiences to promote inclusive and supportive education, thereby improving student learning.

Theme 5. Afrocentric-Indigenous Pedagogy for Inclusive Education

Afrocentric-Indigenous Pedagogy refers to an educational approach that integrates the perspectives, values, and knowledge systems of African and Indigenous cultures into teaching and learning practices. Academics view this approach as a theoretical, philosophical, and instructional framework that can be applied in various educational environments. (van Wyk, 2104). It emphasizes incorporating the cultural heritage, histories, and ways of knowing African and Indigenous communities into the curriculum and instructional methods to create a more inclusive and culturally responsive learning experience for students. To enhance inclusivity in the classroom from an Afrocentric perspective, indigenous strategies from the Afrocentric-Indigenous Pedagogy framework have been implemented. The identified eight frameworks of Afrocentric-Indigenous Pedagogy bring indigenous ways of knowing and being 'out of the dusty corners of anthropology and linguistics' and into the inclusive classroom (Nakata et al., 2012; Shockley, 2007; Ramose, 2003). This framework emphasizes bringing indigenous ways of knowing and being into the educational space, viewing teaching and learning as holistic, non-linear, visual, kinesthetic, social, and contextualized (van Wyk, 2014). African educators used these eight interconnected pedagogies as tools to enrich their teaching practices and promote inclusive education to ensure quality learning opportunities for all students.

Afrocentric Indigenous Pedagogies have been incorporated into modern classrooms, significantly enhancing the learning experience for all students by making teaching and learning more engaging and interactive. These pedagogies promote a holistic approach to teaching and learning, incorporating visual, kinesthetic, and social elements that cater to diverse learning styles. By implementing these strategies, educators can create a dynamic and inclusive learning environment where students feel connected to the material being taught. Additionally, the contextualized nature of these pedagogies allows for real-world applications, making the learning experience more relevant and meaningful for students. Therefore, incorporating Afrocentric Indigenous Pedagogies in modern classrooms can become more engaging, interactive, and inclusive spaces for all learners. However, in the study of Menzel (2022), it is explained that a problematic assumption of a Westernized perspective is that indigenous knowledge is frequently seen as historical and ancient activities of the African peoples. Comparatively, he explained that good teaching that is indigenous can and has been applied successfully in global contexts. The educator's real-world experiences inform the standards used to identify the educational needs of each member of that inclusive classroom community.

Theme 6. Innovative and Contextual Learning

Indigenous pedagogy in education embodies ideals such as inclusivity, identity, connectedness, mutual regard, nurturing, and reciprocity. It requires making efforts to explore and assign value to knowledge, which is grounded in a value system and philosophy.

This occurred because of the fundamental Indigenous education that enables lifelong learning through the application of common ideals and intimate relationships with the environment. Educators feel appreciative, a part of the group, and united in their role as educators. employs moral

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

principles. Furthermore, the interest of the student, according to Mohamed et al., (2019), is stimulated when dealing with contextualized and innovative approaches. As a result, students are eager to learn more about things, such as how their culture experiences them. This allows a deeper sense of identity among the students vis-à-vis their learning experience. It enables the students to be creative in their way of presenting new knowledge based on their contextualized understanding. It also allows for innovative actions.

Theme 7. Service-Learning and Reflective Practices

Using service learning encourages students to challenge preconceived ideas about the elements of indigenous pedagogy that make up the education gap. Pratt and Danyluk's (2017) study revealed that service-learning encompasses more than just volunteering; it involves preparation, action, reflection, and demonstration. Undeniably, it resulted in several Indigenous teachers claiming educators have not risked imparting these preconceived thoughts and beliefs to their students despite having the chance to examine their views about people, limiting their ability to discriminate.

Students who regularly spend time in the community experienced a shift toward examining their positionality, with several indicating transformative learning as a result. Additionally, those who initially experienced fear and were not welcomed expressed surprise or even delight at being welcomed, and most were appreciative of this unique learning experience. This is consistent with Coles' (1993) reference to "satisfaction." Notably, as Labone et al., (2014) suggest, we found that direct interaction with Indigenous communities resulted in an overall decrease in the students' fear and apprehension. This emphasizes the importance of being involved in the critical work of building relationships and trust with Indigenous communities. By being present in these communities, our students experienced modern interpretations of vibrant cultures, thereby producing teachers who are better able to understand the complexities of Indigenous schooling. This entails shifting their understanding of the educational gap from a purely deficit perspective to their own knowledge gaps.

Integrating service learning into modern classrooms can have a significant impact on the First Nations teaching-learning process. By engaging in service-learning initiatives, students can work with Indigenous communities, learn about their cultures, histories, and challenges, and contribute to projects that benefit them. This hands-on experience can foster greater understanding, empathy, and respect for Indigenous Peoples, leading to more meaningful relationships and collaborations in the future. Additionally, service learning can help address social issues and support the well-being of Indigenous communities by providing valuable assistance and resources.

6. Conclusion

Based on the results, the identified Indigenous pedagogies were Delocalization, Indigenous and Cultural Safety, Relational and Community-Based Learning, Holistic and Transformative Education, Critical and Culturally Sustaining Pedagogies, Afrocentric Indigenous Pedagogy for Inclusive Education, Innovation and Contextual Learning, Service Learning, and Reflective Practices. Additionally, these identified pedagogies were found to be effective in promoting an inclusive learning environment. Additionally, these pedagogical strategies have shown significant success in enriching students' engagement and educational experiences while nurturing their academic growth and cultural awareness.

Integrating indigenous pedagogies in education has a tremendous impact on students, schools, and communities. Incorporating indigenous cultures' traditional knowledge, values, and teaching methods helps promote cultural diversity, respect, and understanding among students. These approaches also enhance the educational experiences of Indigenous students by validating their identity, language, and heritage within the curriculum. Furthermore, they foster learners' critical consciousness and a more inclusive learning environment that empowers students to connect with

https://doi.org/10.22521/unibulletin.2025.141.1 Published online by Universitepark Press

their roots and develop a strong sense of belonging. Hence, integrating Indigenous pedagogies leads to improved academic outcomes, increased cultural awareness, and a greater appreciation for diverse perspectives in education.

7. Suggestions

Indeed, Indigenous pedagogies are an immense help in preserving one's identity, values, and culture. Each origin and place has its own way of dealing with life, which can enrich every culture. We recommend conducting a study in a specific culture to emphasize its potential for enhancing cultural self-assurance and fostering a distinct identity within the educational system. A list of pedagogical systems and learning methods tailored to ethnicity could also be highly beneficial.

References

Amlor, M. Q. (2016). Imparting Indigenous Knowledge through traditional forms of entertainment: The role of Ewe Play Games. *World Journal of Social Science, 3*(2), 64-74. http://dx.doi.org/10.5430/wjss.v3n2p63

Barkaskas, P., & Gladwin, D. (2021). Pedagogical talking circles: Decolonizing education through relational indigenous frameworks. *Journal of Teaching and Learning*, *15*(1), 20–38. https://doi.org/10.22329/jtl.v15i1.6519

Barnhardt, N. R. (2014). Creating a place for indigenous knowledge in education: The Alaska native knowledge network. In G. Smith and D. Gruenewald (Eds.), *Place-based education in the global age: Local diversity* (pp. 137-158). Routledge.

Battiste, M., Bell, L., & Findlay, L. M. (2002). Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project. *Canadian Journal of Native Education*, *26*(2), 82–95. https://doi.org/10.14288/cjne.v26i2.195923

Burgess, C., Tennent, C., Vass, G., Guenther, J., Lowe, K., & Moodie, N. (2019). A systematic review of pedagogies that support, engage, and improve the educational outcomes of Aboriginal students. *Australian Educational Researcher*, *46*(2), 297–318. https://doi.org/10.1007/s13384-019-00315-5

Cardinal, T., & Fenichel, S. (2017). Indigenous education, relational pedagogy, and autobiographical narrative inquiry: A reflective journey of teaching teachers. In V. Ross, E. Chan, & D. K. Keyes (Eds). *Crossroads of the Classroom: Narrative Intersections of Teacher Knowledge and Subject Matter* (pp. 243–273). Advances in Research on Teaching. https://doi.org/10.1108/s1479-368720160000028019

Carnes, R. (2015, January 29). *Critical indigenous pedagogy meets transformative education in a third space learning experience*. [Conference presentation] Teaching and Learning Forum: Teaching and Learning Uncapped, University of Western Australia. http://hdl.handle.net/10536/DRO/DU:30069502

Guenther, J., Harrison, N., & Burgess, C. (2019). Aboriginal voices: Systematic reviews of indigenous education. *The Australian Educational Researcher*, 46, 207-211. https://doi.org/10.1007/s13384-019-00316-4

Jacob, M. M., Sabzalian, L., Jansen, J., Tobin, T. J., Vincent, C. G., & LaChance, K. M. (2018). The gift of education: How Indigenous knowledges can transform the future of public education. *International Journal of Multicultural Education, 20*(1), 157-185. https://doi.org/10.18251/ijme.v20i1.1534

Jacob, W. J., Cheng, S. Y., & Porter, M. K. (2014). Global review of indigenous education: Issues of identity, culture, and language. In W. J. Jacob, S. Y. Cheng & M. K. Porter (Eds). *Indigenous Education: Language, Culture and Identity* (pp. 1-35). Springer. https://doi.org/10.1007/978-94-017-9355-1_1

Kanu, Y. A. T. T. A. (2016). Integrating Aboriginal perspectives for educational wellbeing: Minimizing teacher candidate resistance. In T. Falkenberg & F. Deer (Eds). *Indigenous Perspectives on Education for Well-being in Canada* (pp. 139-156). Education for Sustainable Well-Being Press.

Krakouer, J. (2015). *Literature review relating to the current context and discourse on Indigenous cultural awareness in the teaching space: Critical pedagogies and improving Indigenous learning outcomes through cultural responsiveness*. Australian Council for Educational Research (ACER). https://research.acer.edu.au/indigenous_education/42

McCarty, T., & Lee, T. (2014). Critical culturally sustaining/revitalizing pedagogy and indigenous education sovereignty. *Harvard Educational Review*, *84*(1), 101–124. https://doi.org/10.17763/haer.84.1.q83746nl5pj34216

Madden, B. (2015). Pedagogical pathways for Indigenous education with/in teacher education. *Teaching and Teacher Education*, *51*, 1–15. https://doi.org/10.1016/j.tate.2015.05.005

Menzel, K. (2022). Indigenous pedagogy is good pedagogy: Applying Indigenous pedagogical approaches in the United Kingdom. In D. Lock, A. Caputo, D. Hack-Polay & P. Igwe (Eds). *Borderlands: The Internationalization of Higher Education Teaching Practices* (pp. 19-30). Springer. https://doi.org/10.1007/978-3-031-05339-9_3

Mohamed, A., Sa'ari, H., & Zacaria, S. Z. S. (2019). Creativity and innovation as an indigenous pedagogy method. *Journal of Educational Research and Indigenous Studies, 1(1)*

Nadeau, D., & Young, A. (2006). Educating bodies for self-determination: A decolonizing strategy. *Canadian Journal of Native Education*, *29*(1), 87-101. https://doi.org/10.14288/cjne.v29i1.196386

Nomlomo, V., & Sosibo, Z. (2016). Indigenous knowledge systems and early literacy development: An analysis of IsiXhosa and IsiZulu traditional children's folktales and songs. *Studies of Tribes and Tribals, 14*(2), 110-120. http://dx.doi.org/10.1080/0972639X.2016.11886738

Norman, H. (2014). Mapping more than Aboriginal studies: Pedagogy, professional practice and knowledge. *The Australian Journal of Indigenous Education, 43*(1), 42-51. https://doi.org/10.1017/jie.2014.6

Onyancha, O. B. (2024). Indigenous knowledge, traditional knowledge and local knowledge: what is the difference? An informetrics perspective. *Global Knowledge, Memory and Communication, 73*(3), 237-257. https://doi.org/10.1108/gkmc-01-2022-0011

Papp, T. (2016). Teacher strategies to improve education outcomes for Indigenous students. *Comparative and International Education, 45*(3). https://doi.org/10.5206/cie-eci.v45i3.9302

Pratt, Y. P., & Danyluk, P. J. (2017). Learning what schooling left out: Making an indigenous case for critical service-learning and reconciliatory pedagogy within teacher education. *Canadian Journal of Education*, *40*(1), 1–29.

Rahman, E. A., & Cochrane, T. (2023). Pedagogy and Indigenous knowing and learning. *Oxford Review of Education*, *49*(4), 429–445. https://doi.org/10.1080/03054985.2023.2228640

Richardson, C., Carriere, J., & Boldo, V. (2017). Invitations to dignity and well-being: cultural safety through Indigenous pedagogy, witnessing and giving back! *Alternative*, *13*(3), 190–195. https://doi.org/10.1177/1177180117714413

Ronoh, J. C. (2018). *Indigenous knowledge in the school curriculum: Teacher educator perceptions of place and position.* [Unpublished doctoral dissertation]: Nelson Mandela University.

Sheya, E. (2014). *Indigenous knowledge and environmental education: A case study of selected schools in Namibia.* [Unpublished doctoral dissertation] Stellenbosch: Stellenbosch University.

Shizha, E. (2014). The indigenous knowledge systems and the curriculum. In African indigenous knowledge and the disciplines. In G. Emeagwali & G. J. Sefa Dei, *A Systematic Review on Indigenous Pedagogies in Education* (Eds). African Indigenous Knowledge and the Disciplines (pp. 113-129). Sense Publishers. https://doi.org/10.1007/978-94-6209-770-4_11

Styres, S. D. (2017). *Pathways for remembering and recognizing Indigenous thought in education: Philosophies of iethi'nihstenha ohwentsia'kekha (land)*. University of Toronto Press.

Tharakan, J. (2015). Indigenous knowledge systems-a rich appropriate technology resource. *African Journal of Science, Technology, Innovation and Development, 7*(1), 52-57. https://doi.org/10.1080/20421338.2014.987987

Toulouse, P. R. (2016). *What matters in Indigenous education: Implementing a vision committed to holism, diversity and engagement.* In Measuring What Matters, People of Education. Toronto

Van Wyk, M. M. (2014). Conceptualizing an Afrocentric-Indigenous pedagogy for an inclusive classroom environment. *Mediterranean Journal of Social Sciences, 5*(4), 292-299. https://doi.org/10.5901/mjss.2014.v5n4p292

About the Contributor(s)

Cristine Mae E. Arevalo is a student taking up the Doctor of Education, Major in Educational Leadership and Management, at the Sorsogon State University Graduate School. Her research interests include education and social sciences.
Email: cristinemaearevalo1818@gmail.com
ORCID: https://orcid.org/0009-0001-7102-788X

Gerico T. Pangilinan, MAED, MPR, he is currently pursuing his doctorate degree at Sorsogon State University. His research interests include integral formation, educational leadership, and philosophical research.
Email: pgecko28@gmail.com
ORCID: https://orcid.org/0009-0002-6106-7826

Jonnell G. Borabo, is currently pursuing a Doctor of Education major in Educational Leadership and Management at Sorsogon State University, Sorsogon, Philippines. His research interests include Education, Science and Technology, and Social Science.
Email: jonnellborabo@gmail.com
ORCID: http://orcid.org/0009-0004-8918-8157

Shane D. Escalante is an Instructor at Sorsogon State University and is currently pursuing her doctorate degree there.
Email: deunashane1997@gmail.com
ORCID: http://orcid.org/0009-0007-3955-0885

Jocelyn A. Gueta, is currently working towards her doctorate degree at Sorsogon State University. Her research interest includes education and science and technology.
Email: jocelynaguilargueta@gmail.com
ORCID: http://orcid.org/0009-0003-3927-2396

Joyce D. Deladia, is a graduate at Sorsogon State University in 2021 with a master's degree and she embarked on a journey to finish her doctorate degree at the same university. Her research interest encompasses a spectrum of key areas aimed at enhancing the quality of education and fostering positive learning outcomes such as Teacher Professional Development, Technology in Education and Inclusive Education.
Email: joycedeladia110486@gmail.com
ORCID: https://orcid.org/0009-0007-3603-3807

Gerry S. Digo, EdD, is the Head of Sorsogon Policy Research Center (SorPReCe) and a full-fledged professor of Educational Management and Leadership at Sorsogon State University Graduate School. His research interests include educational management, educational leadership, and action research dissertations.
Email: gsdigo557@gmail.com
ORCID: https://orcid.org/0000-0003-3900-1820