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## INCORPORATION OF ISUMACHER INDIGENOUS SONGS IN ESP SUBJECT: A PRESERVATION OF THE KALINGA CULTURAL VALUES

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**Abstract:** *One of the fundamental objectives of education is to perpetuate all that is desirable in our national heritage. Hence, every person should have a better understanding of his cultural heritage, its belief, customs and traditions. Being a teacher, it is essential to know the nature of the learners in order to provide concept/ideas applicable to their needs. In the same sense, the learners should also be aware of their own nature to know themselves better, leading them to an understanding of their ways as well as that of others particularly those of the same community where they belong. This action research aimed to incorporate the indigenous songs of the Sumadel tribe in teaching Edukasyon sa Pagpapakatao (EsP) subject among the Grade 5 pupils in Bayabat Elementary School. It is further found that this instructional intervention is effective in making the pupils understand and appreciate their very own cultural values. It is therefore recommended that educators should continue developing and using culture-based instructional materials in their teachings, this is also one way to preserve the indigenous culture of the locale.*

### I. INTRODUCTION

As UNESCO stressed, education should be global in perspective but localized in approach to bring significant effects on sustainability. Learning according to cultural background could promote sustainability and preservation of indigenous knowledge (Morales, 2014).

The Indigenous Peoples' Rights Act (IPRA) provides a strong policy basis for Indigenous Peoples' Rights to Education. The formulation carries a strong articulation of positive educational outcomes against the colonial foundations of education in the Philippines.

Section 4, Rule VII, Part VI of the IRR also provides for the creation of an Office on Education, Culture and Health (OECH) as the NCIP structure responsible for the effective implementation of educational, cultural, and health-related rights as provided in the Act.

The OECH raised the issue of 'inappropriateness' in the current education system in the Philippines and asserted that this current system "has contributed to the further marginalization and exploitation of IPs." Thus, the OECH prioritized a program in curricular



revisions that positions and prepares the IPs “to be more attuned with needed life-long learning values and life-skills for the development and protection of ancestral domains and their culture and to advocate for IP rights and welfare” (see the NCIP document, “Profile of Education, Culture and Health programs/projects for Indigenous Peoples contained in the MTPDP-MTPIP 2005-2010: Considerations for the medium-term work and financial plans”).

In a move to address the problem of an already operating and well-entrenched, Western-developed educational system in the Philippines, the OECH, concerned as it was to institute change in the system over the long term, embarked on two tasks: 1) to develop an IP Core Curriculum and 2) to push for policies that will indigenize the existing educational system. This was implemented mainly with the DepEd, in coordination with educational institutions and other organizations through the systematic conduct of activities like workshops, fora, and consultation-meetings that explored new pedagogical approaches and identified the contents needed for curricular development and intervention in Philippine formal education.

One of the fundamental objectives of education is to perpetuate all that is desirable in our national heritage. It aims to awaken awareness and appreciation for the uniqueness of our identity as a people, and take pride in the legacy our fore bearers have bequeathed. If Rizal envisioned the youth to carry on the torch of progress for the fatherland, then it is through what they learn today about the past that will determine what they make of the future. Education must provide a panoramic view of a country’s continuing saga not only by means of written history but also through oral and unrecorded indigenous practices of its people. Philippine educators are now cognizant of this growing need, that they have been encouraging “field studies” on regional literature; hence more materials on our culture should be included in the curriculum.

The researcher opines that every person should have a better understanding of his cultural heritage, its belief, customs and traditions. Thus, being a teacher, she should know the nature of the learner in order to provide concept/ideas applicable to his needs. In the same sense, the learner should also be aware of his own nature to know himself better, leading him to an understanding of his ways as well as that of others particularly those of the same community where he belongs.



Aikenhead (2001) reported that cross-cultural strategies or cultural integration provides opportunities for students to learn Western content taught in the context of local community's traditions. Students' cultural perspectives influence how they construct knowledge while cultural background influences cognitive style and motivation (Morales, 2014). Cultural context of education and cultural background provide an understanding of how and why students react in a particular manner to learning material or learning environment (Mankutty, et al. 2007). With the diverse culture of the Philippines, it can be favorable both to students and teachers to integrate culture in teaching.

However, despite the significance of such indigenous songs to our cultural identity, it is sad to note that only few number of educators are exerting efforts to improvise instructional materials which are culture-based. The intense campaign of the Department of Education for teachers to utilize contextualized approach and resources as well as incorporate indigenous knowledge and materials in their teachings, the researcher had responded in this call by doing this action research.

## **II. REVIEW OF RELATED LITERATURE**

Effective teachers adapt instruction to meet the needs of individual learners. Differentiated instruction, otherwise known as responsive instruction, is a philosophy that encourages teachers to modify curriculum, instructional strategies, and student products based on the readiness levels, interests, and learning profiles of individual students. Effective teachers incorporate a variety of techniques in the instruction, assessment, and grouping of students because not everyone learns the same thing at the same time with the same approach (Tomlinson, 1999). By proactively identifying the needs of each student, teachers are better able to make decisions regarding curriculum adaptation, instructional design, instructional tools integration (e.g., computer, graphic organizers, visual aids, and cues), and data interpretation (Lovin, Kyger, & Allsopp, 2004).

The Department of Education, in coordination with the Commission's Philippine Cultural Education Program, shall formulate the cultural heritage education programs both for local and overseas Filipinos to be incorporated into the formal, alternative and informal education, with emphasis on the protection, conservation and preservation of cultural heritage property.



The Philippine Registry of Cultural Heritage Property shall likewise be incorporated into the formal, alternative and informal education by the provincial and local governments.

Meanwhile, music has always been a way for children to remember stories and learn about the world around them. Using music as a stimulus can effect one's emotions and make information easier to remember. Music also creates an environment that is conducive to learning. It can reduce stress, increase interest, and set the stage for listening and learning. The similarities between literacy acquisition and musical development are many. Therefore, teaching that combines music with language arts instruction can be the most effective (Davies, 2000). Furthermore, it is important for emergent readers to experience many connections between literacy in language, music, and in print. In 1994, the Education Research Program (ERP) of the University of the Philippines-Center for Integrative and Development Studies (UP-CIDS) initiated a research and development (R & D) program aimed at developing and adopting a more culture-sensitive curriculum with the use of instructional and learning materials using examples/problems and concepts found in the community. This program was aligned with the ERP UP-CIDS mission to "formulate through its R & D agenda the educational policies, programs and materials that will educate the people in a fully articulated, continuing and sustainable way in order that they can contribute to the realization of our aspirations as a nation." The program was launched in collaboration with the UP College Baguio, UP Integrated School and the Department of Education.

Indigenous knowledge (IK) is, broadly speaking, the knowledge used by local people to make a living in a particular environment<sup>1</sup>. Terms used in the field of Community-Based Natural Resources Management to designate this concept include traditional environmental or ecological knowledge, rural knowledge, local knowledge and farmer's or fisherfolk's knowledge. Johnsan (1992) defined indigenous knowledge as "A body of knowledge built up by a group of people through generations of living in close contact with nature". Generally speaking, such knowledge evolves in the local environment, so that it is specifically adapted to the requirements of local people and conditions. It is also creative and experimental, constantly incorporating outside influences and inside innovations to meet new conditions. Therefore it is incorrect to consider indigenous knowledge as "old-fashioned", "backwards", "static" or "unchanging".



“Indigenous people” is a term used to refer to the original inhabitants of a particular geographic location who have a culture and belief system distinct from the international system of knowledge (e.g. the Tribal, Native, First, or Aboriginal people of an area). Some feel that such a definition is too narrow, for it excludes peoples who may have lived in an area for a long period of time but are not the original inhabitants. This has led to widespread use of the term "local knowledge", a broader concept which refers to the knowledge possessed by any group living off the land (or sea) in a particular area for a long period of time. “Indigenous knowledge” has also been defined by experts as “knowledge that people in a given community have developed over time, and continue to develop”. It is knowledge that is based on experience, often tested over centuries of use, adapted to local culture and environment, and is dynamic and changing.

Based on the classroom observations, students in classes where teachers have incorporated IK in the lessons manifested interest, enthusiasm and active participation in class discussions. This was true for both the elementary and secondary students across all divisions in DEPED–CAR. The students seemed to relate better to the lessons with IK. They found the lessons easier to understand, hence greater participation in class was noted. Students learned more if teachers used ideas and examples the students are familiar with or can easily relate to as in the case of Ifugao, Kalinga, and Mountain Province, stories and folklore on their respective cultures. In Baguio City where the studentry is a mixture of various ethnic groups in an urban setting, they find IK in their lessons very interesting, especially in Math. Mt. Province students feel the need to integrate IK to better understand their culture, and to eventually help enrich and preserve it.

Although most of the teachers find incorporating IK in the lessons easy, some find it difficult because the process of translating some terms in English is very tedious.

OECH believes that its curricular program intervention is well guided by the IPRA’s provision (Section 28) for an Integrated System of Education. The OECH envisions an educational institution relevant to the needs of IPs, and promotes their knowledge systems and practices in the formation of strong cultural character and identities. Thus, the curriculum is seen as the foundation of a long programmatic change in a Philippine educational system which does not account for indigeneity. However, the DepEd takes a different view, believing that this indigenization of the Basic Education Curriculum was a venue to “allow IPs to embrace



the Basic Education Curriculum (BEC) while preserving their cultural heritage and traditions” (Lapus 2008).

The basic purpose of general education in our country is the preservation and dissemination of the national heritage and today, the musical heritage of our forefathers from all ages and people have come down and to us and has become a part of the cultural heritage and treasure of every Filipino with the Constitutional mandate, the state shall conserve, promote, and popularize the nation’s historical and cultural heritage resources, as well as artistic creations, there is no more rigorous and enthusiastic encouragement of the love of music.

Indigenizing the curriculum is compatible with many current pedagogical practices that are being supported within the province of Manitoba. The inquiry approach to teaching is elaborated within the provincial document (Manitoba Education and Training, 1996), for example, and all schools are being encouraged to support (Manitoba Education & Youth, 2003b). We have been moving away from the textbook approach; thus, the elaborated use of a variety of resources and pedagogical strategies places teachers in the right mindset for indigenizing curriculum, in conjunction with all the other necessary supports, as noted.

Thus, curricular changes are viewed as important in developing vibrant cultural institutions and facilitating a good teaching-learning process. In the Dep-Ed IP Core Curriculum, education is generally envisioned as ‘enabling’ (for recognition and empowerment), ‘ensuring’ (for protection), and ‘enhancing’ (for development and promotion), a tool for the continued vitality of the indigenous peoples’ ancestral domains and heritage (see Department of Education–Bureau of Alternative Learning System [BALS] 2006, vol. 1).

### **III. STATEMENT OF THE PROBLEM**

This Action Research assessed the effectiveness of incorporating Sumadel indigenous songs which reflect cultural values in teaching Edukasyon sa Pagpapakatao (EsP) among the Grade 5 pupils in Bayabat Elementary School for school year 2016-2017.

Specifically, it sought answers to the following:

1. What are the Isumacher Indigenous Songs which reflect cultural values that can be used in teaching Edukasyon sa Pagpapakatao (EsP) subject?
2. What is the Pre-Assessment scores of the pupils in EsP?
3. What is the Post-Assessment scores of the pupils in EsP after the incorporation of the Isumacher indigenous songs?



4. Is there a significant difference between the means of Pre-Assessment and Post-Assessment scores of the pupils?
5. Is the incorporation of the indigenous songs effective in teaching cultural values in EsP among the Grade 5 pupils?
6. What are the feed backs of the pupils on the use of their local songs in their EsP class?

#### **IV. SCOPE AND LIMITATION**

The Action Research was conducted in Bayabat Elementary School, Tabuk City Division specifically the Grade 5 pupils in section Thrifty for School Year 2016- 2017.

There were seventeen (17) pupils that were involved in the study, ten (10) males and seven (7) females. Almost all the pupil-participants are natives of Sumadel or have a Sumadel blood, they also speak the same dialect. This is one of the primary reasons why the researcher had chosen Sumadel Indigenous songs to be incorporated in his class.

#### **V. METHODOLOGY**

##### **A. Sampling**

The participants in this action research were the Grade 5 pupils, section Thrifty in Bayabat Elementary School. There were seventeen pupils in the said section, where ten are boys and seven are girls. Total Population Sampling was the sampling technique used. This type of Purposive sampling involves examining the entire population that have a particular set of characteristics. This is common if the population is relatively small. In addition, it is found that all the pupils have Sumadel origin as well as the researcher/adviser himself, who is also from Sumadel, can talk and understand the indigenous dialect.

##### **B. Data Collection**

This action research used mixed methods, combining quantitative design in determining the effectiveness of the instructional material to be utilized and qualitative design in gathering feedbacks among the pupils.

Moreover, the research/adviser sought help from local elders of the community and some relatives from Sumadel, Tinglayan to identify and document selected Indigenous songs which reflect cultural values .

The selected songs were recorded and described. These were interpreted in order to understand and be able to identify what are the cultural values embedded in each song.



Before the incorporation of the indigenous songs, the pupils took the Pre-Assessment test. Followed by the use of the Isumacher songs in their EsP class. And lastly, a Post-Assessment test was conducted.

### **C. Ethical Issues**

For ethical considerations, before the conduct of the study, the researcher asked approval and permission from all the concerned authorities such as: School Head and parents/guardians of the pupils. Participants were also oriented regarding about the purposes of the study.

### **D. Plan for Data Analysis**

This action research used both descriptive and inferential statistics. Descriptive statistics was used to interpret the sum of scores of the pupils as well as the means of the study while inferential statistics was used to analyze if there are significant differences between the means.

Paired sample t-test is the statistical technique used to compare the 'before-after' scores of the pupils in the Pre-Assessment and Post-Assessment.

## **VI. RESULTS AND DISCUSSIONS**

***Problem 1: What are the Isumacher Indigenous Songs which reflect cultural values that can be used in teaching Edukasyon sa Pagpapakatao (EsP) subject?***

Aikenhead (2001) reported that cross-cultural strategies or cultural integration provides opportunities for students to learn Western content taught in the context of local community's traditions. Students' cultural perspectives influence how they construct knowledge while cultural background influences cognitive style and motivation (Morales, 2014). Cultural context of education and cultural background provide an understanding of how and why students react in a particular manner to learning material or learning environment (Mankutty, et al. 2007). With the diverse culture of the Philippines, it can be favorable both to students and teachers to integrate culture in teaching.

The following are the Sumadel Indigenous Songs which were identified:

### **1. Tufag**

It is one of the songs sung during the first birthday of the first child in the family, whether it is a boy or a girl. This song which is sung by a *Manchachawak* symbolizes the initiation rite of the child. Grandparents and relatives are present during this event.



The purpose of the song is to welcome the newly-born child in their home. In addition, they are asking *Afunijian* to shower His blessings to the family and give long successful life to the child..

Values Reflected:

1. Family Solidarity
2. Care
3. Concern

### Tufag

*Yagkajag uy samfaja  
Abfor nan amabfaka  
Yagkajag finalluwon  
Ay diyanto*

*This blanket I cover to you  
This will give warmth in you  
This pretty woven blanket  
Oh yeah*

*Insawad o nan chuyog  
Chuyog fungan nan lajug  
Insawad un takachaw  
Wi fannutanja  
Ay diyanto*

*This bowl symbolizes  
The richness you'll receive  
This robust cane symbolizes Unnas  
The good health you'll prize  
I now command you*

*Tubtubfajok nan follok  
Tan annay ingkajancha  
Nangangallibfujokancha*

*This makes you healthier  
Now that you're baptized  
You will enjoy a happy life*

*Iwachoy o nan iwwoy  
Tan annay inglajancha  
Ay diyanto*

*Plese evil spirit don't  
Disturb the growth of  
This child so he will enjoy  
A happy and successful life*

*Agkay pay chi ayyachaw  
Tumunuan nan takachaw  
Ay diyanto*

*Evil spirit not to disturb  
The growth of this child*

*Kipa, kinnullikullik o  
Arawag na matattako*

## 2. Uwawi

This is a soothing song which is considered as a lullaby. A mother sing this song to make her baby sleep so she could go to the field to gather vegetables or to work. The lyrics of the song can be changed if they want to. Singing this song while the baby is in the arms of the mother reflects the love and care of the mother to the child.

Values Reflected:

1. Love
2. Patience



3. Care
4. Family bonding

### Uwawi

*Uwawi-wi  
Uwa-uwa-uwa-wi-wi  
Annak o wi llama-l wi  
Nangitakchor tan ili wi  
Uwa-uwa-uwa-wi*

*Mansicab mantakifi  
Masullapan linabfi  
Tan sikab na takifi  
Uwawi-wi  
Mansikab nan mafuki  
Man illi illik lafi  
Awak mansikab makuti*

*Ref.  
Uwwa-uwwa-uwwawi  
Anusam way fofoi  
Tan si-an nannakifi  
Takon nanlukis awi*

*Uwawi-wi  
My dear little one  
When you grow  
You'll be a good man  
Uwa-uwa-uwawi*

*Nursing baby is painful  
Day and night you seem fool  
You are always stressful  
Uwa-wi  
Pregnant is not an easy task  
Baby is exercising inside  
Baby ache is side by side*

*Uwwa-uwwa-uwwawi  
Women be patient and kind  
You have delivered on land  
Generation of humankind  
Nursing mothers are honored  
You are our protector in this world of terror*

### 3. Tilo-Tilo fakkanchu, Salamingmingwa, Tin-tin fagkatin, Pepengaw

These songs are being sang by children who are playing. They are classified as game songs, actions songs and tale songs.

#### TILO-TILO

*Tilo-Tilo fakkancho  
Sinamay, appuro  
Kulala, Sikwa  
(Everybody put your fingers  
On my hands and get ready  
You bring fortunes to all)*

#### TIN-TIN FAGKATIN

*Tin-tin, fagkatin  
Nagsat nalarat mutnin  
Infallu cha ad agkin  
Nangkon-konchan  
Nan tillin  
Blu-blu-blu-blu  
(Tin-tin fagkatin  
Cutting the belt of Mutnin)*

#### PEPENGAW

*Pepengaw,  
Naskob nan suukan ju  
Inkawak pud fanna-aw  
Inyabchoy chan fuk-aaw  
Inkawak pun ad Langso  
Asalla sallatok o  
Fatu way man anacho  
Inkawak pud tangachan  
Achik pon ipaila  
Ach umak-aila  
(Saprow (2x)  
Come, see your burning house  
Please put water in it  
So fire will be put out  
When i reached Langso  
I jumped a big stone too*



Throw it in the kaingin  
Maa birds will fall in  
Blu-blu-blu-blue)

With counting one and two  
When i reached tangachan  
I found my old pal  
I didn't tell anyone  
So no one will follow)

**Problem 2. What is the Pre-Assessment scores of the pupils in EsP?**

**Table 1. The 5-Point Likert Scale for the Pupils' Test Scores**

Scale	Scores	Description
4.01-5.00	41-50	Excellent
3.01-4.00	31-40	Very Good
2.01-3.00	21-30	Good
1.01-2.00	11-20	Fair
0-1.00	0-10	Poor

Table 2 presents the 5-Point Likert Scale which was used to quantify and describe the scores obtained by the pupils in the Pre and Post Assessment..

**Table 2. Pre-Test Scores of the Grade 5 Pupils**

Scores	Pupils	Description
4.01-5.00	0	Excellent
3.01-4.00	2	Very Good
2.01-3.00	9	Good
1.01-2.00	5	Fair
0-1.00	1	Poor

**Mean = 2.7059 (Good) sd= (0.77174)**

As shown on the table, there are 2 pupils who are Very Good in the Pre-Assessment test, 9 pupils were good, 5 pupils were fair while 1 pupil was poor in his performance.

Hence, the total mean of the test scores is 2.7059 (sd=.77174) which means that the over-all performance of the Grade 5 pupils in the said assessment is good.

**Problem 3. What is the Post-Assessment scores of the pupils in EsP after the incorporation of the Isumacher indigenous songs?**

**Table 3 Post-Test Scores of the Grade 5 Pupils After the Use of the Integrated Approach**

Scores	Pupils	Description
4.01-5.00	7	Excellent
3.01-4.00	8	Very Good
2.01-3.00	2	Good
1.01-2.00	0	Fair
0-1.00	0	Poor

**Mean = 4.2941 (Excellent) sd= (.68599)**



As presented on the table, majority of the 17 pupils in Grade 5 Thrifty were Excellent and Very Good respectively in the Post-Assessment after the Isumacher Indigenous songs were incorporated in teaching EsP while only 2 pupils were good.

Nonetheless, the over-all performance of the pupils is Excellent, as evidenced with the obtained mean of 4.2941 (sd=.68599).

**Problem 4. Is there a significant difference between the Pre-Test and Post-Test Scores of the Pupils?**

**Table 5. Comparison of Means of the Pre-Assessment and Post- Assessment Test**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre-Test	2.7059	17	.77174	.18718
	Post-Test	4.2941	17	.68599	.16638

Clearly, the mean of the Pre-Assessment scores is lower than the mean of the Post-Assessment scores. One can surely see that there is a wide difference of the means after the incorporation of the various Sumadel songs in the curriculum of Edukasyon sa Pagpapakatao.

**Problem 5. Is the incorporation of the indigenous songs effective in teaching cultural values in EsP among the Grade 5 pupils?**

**Table 6. Summary of the Paired-Sample T-Test Result**

Group	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Grade V: Pupils	1.58824	.50730	12.908	16	.003

It is obvious to conclude that the incorporation of the identified Sumadel songs in teaching EsP subject among the Grade 5 Pupils of Bayabat Elementary School increased dramatically the performance of the pupils. The tabular value of .003 is lower than the computed t-value of 12.908 which means that there is a significant difference between the means of the scores, thus the application of the indigenous songs in teaching EsP is effective.

**Problem 6. What are the feed backs of the pupils on the use of their local songs in their EsP class?**

The researcher/ adviser conducted interviews among the pupils to determine their feed backs/ perceptions on the incorporation of their indigenous songs in the lesson:



*“Dati nga ammukun sir dagijay kanta ta isu kankantaen mi nu agay-ayam kami ijay ili. Isu ammuk nga kantaen dayta idi insurat mo iajy balck board.” \_\_\_\_\_*

*“Kasjay gayam ti kayat na sawen jay kankantaen mi jay ili.” \_\_\_\_\_*

*“Kaykayat mi dagijay kanta sir!” \_\_\_\_\_*

*“Isuruk tu kada ading ko ken kaay-ayam ko ijay ili dagita kanta, sir.” \_\_\_\_\_*

*“Mas kaykayat mi sir nu dagita lattan ti kankantaen tayo kanayun ta ammu min nga dati.” \_\_\_\_\_*

*“Insuru ni manong ko dayta kanyak idi, naganas nga kantaen sir nu agay-ayam kami.” \_\_\_\_\_*

The Incorporation of indigenous knowledge to teaching aims toward cultural appreciation and awareness, the primary objective of this research remains making formal basic education curriculum content more relevant.

## VII. CONCLUSIONS AND RECOMMENDATIONS

### CONCLUSIONS

Based from result of the study, the following were concluded:

1. There were identified Sumadel Indigenous songs which were described and translated in English language;
  - 1.1. The Sumadel indigenous songs reflected valuable Kalinga cultural values which were incorporated in teaching Edukasyon sa Pagpapakatao (EsP) subject;
2. The Pre-Assessment result concluded that the pupils were “good” before the incorporation of the indigenous songs in their subject;
3. When the Sumadel indigenous songs were incorporated in teaching EsP subject, the pupils obtained an excellent remark in the Post-Assessment test.
4. There is a significant difference between the means of the Pre-Assessment and the Post-Assessment result.
5. The Incorporation of the Isumacher indigenous songs have enhanced the understanding of the pupils of their own cultural values.
6. In summary, the pupils perceived that they enjoyed much the incorporation of their local songs in their lesson. In addition, they were able to appreciate more their EsP lesson more than before.



## **RECOMMENDATIONS**

1. Educators should undertake similar studies on Kalinga indigenous culture and even other culture to understand better the humanity of the people.
2. Incorporate the Kalinga Indigenous culture such as songs, dances, literature and history in applicable subjects.
3. Initiate compilations and publications of the literature, songs and dances of Kalinga that can be used as instructional materials
4. Use the reflected traits and values from the indigenous songs to enhance/develop , enrich or re direct the present generation's way of life.
5. Teachers are encouraged to develop instructional materials which are culture-based.
6. Schools should see to it that they reinforce the culture of the community through the teaching of ethnic songs, dances, the proper way of wearing indigenous costumes and the socially sanctioned behavior towards elders and visitors.

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