



THE LEVEL OF FAMILY LIFE OF THE INDIGENOUS PEOPLE OF APAYAO

ALVIN M. CARONAN, MAEd Faculty-College of Teacher Education Cagayan State University
Andrews Campus, Tuguegarao City, Cagayan, Philippines 3500

ABSTRACT: Indigenous people belong to the poorest member of the larger society or nation. They are the target of government for health improvement and development of ways of living. However, health improvement and life style development sometimes leads to dietary changes due to lack of knowledge. For this study indigenous people can help to provide information on how they can able to attain the basic needs of individual in order to live specially food. We can also help the indigenous people to improve and develop proper diet and proper food management. The level of family life is a broad term but in this study it pertains on how the indigenous people of Luna and Pudtol, Apayao live. The Kalinga are called the “peacocks of the north” because of their attention to appearance and dressing. Kalinga is a landlocked province of northern Cordillera, Philippines. “Kalinga” means enemy, a name that the bordering inhabitants called this tribe because of their headhunting attacks. (Wikipedia.com). This undertaking aimed to look into the family life of the indigenous people of Kalinga. The study covers the profile of the key informants, the level of family life of the indigenous people in Luna and Pudtol Apayao specifically with the Isneg Tribe, the food practices, the clothing practices and the household practices. The researchers limit the study on the area of Apayao and focus on the Indigenous people.

KEYWORDS: Culture, Food, Shelter, Clothing, Food preparation practices, Isnag people, Aguma, Bidayuh, Aken, Laddung/sipiah, Pangiah, Tawuop/tahup, Burangsumba, Sagket, Pinalte, Pika, Aliwa, Sinandila., UbogBahat. Sinagketan Aba, Silalay, Jomu, Sipiah, Kima, Abag, Iput, Baladibad

INTRODUCTION

A succinct working definition of indigenous peoples, indigenous people refers to a cultural group in particular ecological area that developed a successful subsistence base from the natural resources available.



There are an estimated 370 million indigenous people worldwide, with considerable cultural diversity. However, one commonality is that indigenous people experience disparities across all dimension of health indicator (Anderson *et al*, 2006; Cunningham, 2009; Montenegro and Stephens, 2006; Ohenjoet *al*. 2006). The key to understand the underlying causes of these disparities lies on the current relationship of Indigenous people in the larger community.

Indigenous people belong to the poorest member of the larger society or nation. They are the target of government for health improvement and development of ways of living. However, health improvement and life style development sometimes leads to dietary changes due to lack of knowledge. For this study indigenous people can help to provide information on how they can able to attain the basic needs of individual in order to live specially food. We can also help the indigenous people to improve and develop proper diet and proper food management. Universally, with the communities of indigenous people there will be a knowledge base idea where they can able to get their food through natural resources of their area, due to lack of information on how they prepare and cooked their traditional food they eat, they are not aware that some of their food are not nutritious that may sometimes cause to a disease or worst death.

The level of family life is a broad term but in this study it pertains on how the indigenous people of Luna and Pudtol, Apayao live. The Kalinga are called the “peacocks of the north” because of their attention to appearance and dressing. Kalinga is a landlocked province of northern Cordillera, Philippines. “Kalinga” means enemy, a name that the bordering inhabitants called this tribe because of their headhunting attacks. (Wikipedia.com)

In food, the relationship of food they eat, how they prepare, how they serve and how they eat it. In their shelter, where they stay, how they live, nature of work they have or main source of living and what kind of house they possess. In clothing, how they dress and what kind of dress do they have. Having the prior knowledge about the food, the shelter, the clothing of indigenous people makes us aware on the things that we have and the things that they don’t have or the things that they have and the things we don’t have.

Understanding and sensitivity to these issues and maintaining knowledge and respect from local traditions and lifestyles is paramount success to health promotion efforts with the indigenous people.



There are three basic needs of individual in order to live food, shelter and clothing. The **basic needs** approach is one of the major approaches to the measurement of absolute poverty in developing countries. It attempts to define the absolute minimum resources necessary for long-term physical well-being, usually in terms of consumption goods. The poverty line is then defined as the amount of income required to satisfy those needs. The 'basic needs' approach was introduced by the International Labor Organization's World Employment Conference in 1976."Perhaps the high point of the WEP was the World Employment Conference of 1976, which proposed the satisfaction of basic human needs as the overriding objective of national and international development policy. The basic needs approach to development was endorsed by governments and workers' and employers' organizations from all over the world. It influenced the programmers and policies of major multilateral and bilateral development agencies, and was the precursor to the human development approach." A traditional list of immediate "basic needs" is food (including water), shelter and clothing. Many modern lists emphasize the minimum level of consumption of 'basic needs' of not just food, water, clothing and shelter, but also sanitation, education, and healthcare. Different agencies use different lists.

The basic needs approach has been described as consumption-oriented, giving the impression "that poverty elimination is all too easy." Amartya Sen focused on 'capabilities' rather than consumption.

In the development discourse, the basic needs model focuses on the measurement of what is believed to be an eradicable level of poverty. Development programs following the basic needs approach do not invest in economically productive activities that will help a society carry its own weight in the future, rather it focuses on allowing the society to consume just enough to rise above the poverty line and meet its basic needs. These programs focus more on subsistence than fairness. Nevertheless, in terms of "measurement", the basic needs or absolute approach is important. The 1995 world summit on social development in Copenhagen had, as one of its principal declarations that all nations of the world should develop measures of both absolute and relative poverty and should gear national policies to "eradicate absolute poverty by a target date specified by each country in its national context. (Wikipedia)



Food is any substance consumed to provide nutritional support for the body. It is usually of [plant](#) or [animal](#) origin, and contains essential [nutrients](#), such as [carbohydrates](#), [fats](#), [proteins](#), [vitamins](#), or [minerals](#). The substance is [ingested](#) by an [organism](#) and assimilated by the organism's [cells](#) to provide [energy](#), maintain life, or stimulate growth.

Historically, people secured food through two methods: [hunting and gathering](#) and [agriculture](#). Today, the majority of the [food energy](#) required by the ever [increasing population of the world](#) is supplied by the [food industry](#).

[Food safety](#) and [food security](#) are monitored by agencies like the [International Association for Food Protection](#), [World Resources Institute](#), [World Food Programme](#), [Food and Agriculture Organization](#), and [International Food Information Council](#). They address issues such as [sustainability](#), [biological diversity](#), [climate change](#), [nutritional economics](#), [population growth](#), [water supply](#), and [access to food](#).

The [right to food](#) is a [human right](#) derived from the [International Covenant on Economic, Social and Cultural Rights \(ICESCR\)](#), recognizing the "right to an adequate standard of living, including adequate food", as well as the "fundamental right to be free from [hunger](#)". Most food has its origin in plants. Some food is obtained directly from plants; but even animals that are used as food sources are raised by feeding them food derived from plants. [Cereal](#) grain is a [staple food](#) that provides more food energy worldwide than any other type of crop. [Corn \(maize\)](#), [wheat](#), and [rice](#) – in all of their varieties – account for 87% of all grain production worldwide. Most of the grain that is produced worldwide is fed to livestock.

Some foods not from animal or plant sources include various edible [fungi](#), especially [mushrooms](#). Fungi and ambient bacteria are used in the preparation of [fermented](#) and [pickled](#) foods like [leavened bread](#), [alcoholic drinks](#), [cheese](#), pickles, kombucha, and [yogurt](#). Another example is [blue-green algae](#) such as [Spirulina](#), inorganic substances such as [salt](#), [baking soda](#) and [cream of tartar](#) are used to preserve or chemically alter an ingredient. Many plants and plant parts are eaten as food and around 2,000 plant species are cultivated for food. Many of these plant species have several distinct [cultivars](#).



[Seeds](#) of plants are a good source of food for animals, including humans, because they contain the nutrients necessary for the plant's initial growth, including many healthful fats, such as [Omega fats](#). In fact, the majority of foods consumed by human beings are seed-based foods.

Edible seeds include [cereals](#) ([corn](#), [wheat](#), [rice](#), [et cetera](#)), [legumes](#) ([beans](#), peas, lentils, [et cetera](#)), and [nuts](#). [Oilseeds](#) are often pressed to produce rich oils - [sunflower](#), [flaxseed](#), [rapeseed](#) (including canola), [sesame](#), [et cetera](#).

Seeds are typically high in [unsaturated fats](#) and, in moderation, are considered a [health food](#), although not all seeds are edible. Large seeds, such as those from a [lemon](#), pose a choking hazard, while seeds from [cherries](#) and [apples](#) contain cyanide which could be poisonous only if consumed in large volumes.

[Fruits](#) are the ripened ovaries of plants, including the seeds within. Many plants and animals have [coevolved](#) such that the fruits of the former are an attractive food source to the latter, because animals that eat the fruits may [excrete](#) the seeds some distance away. Fruits, therefore, make up a significant part of the diets of most cultures. Some botanical fruits, such as [tomatoes](#), [pumpkins](#), and [eggplants](#), are eaten as vegetables.

[Vegetables](#) are a second type of plant matter that is commonly eaten as food. These include [root vegetables](#) ([potatoes](#) and [carrots](#)), [bulbs](#) ([onion](#) family), [leaf vegetables](#) ([spinach](#) and [lettuce](#)), [stem vegetables](#) ([bamboo](#) shoots and [asparagus](#)), and [inflorescence](#) ([globe artichokes](#) and [broccoli](#) and other vegetables such as [cabbage](#) or [cauliflower](#)).

Animals are used as food either directly or indirectly by the products they produce. [Meat](#) is an example of a direct product taken from an animal, which comes from [muscle](#) systems or from organs.

Food products produced by animals include [milk](#) produced by mammary, which in many cultures is drunk or processed into [dairy products](#) (cheese, [butter](#), etc.). In addition, birds and other animals lay [eggs](#), which are often eaten, and [bees](#) produce honey, a reduced [nectar](#) from flowers, which is a popular sweetener in many cultures. Some cultures [consume blood](#), sometimes in the form of [blood sausage](#), as a thickener for sauces,



or in a [cured](#), [salted](#) form for times of food scarcity, and others use [blood](#) in stews such as [jugged hare](#).

Some cultures and people do not consume meat or animal food products for cultural, dietary, health, ethical, or ideological reasons. [Vegetarians](#) choose to forgo food from animal sources to varying degrees. [Vegans](#) do not consume any foods that are or contain [ingredients](#) from an animal source. Most food has always been obtained through [agriculture](#). With increasing concern over both the methods and products of modern [industrial agriculture](#), there has been a growing trend toward [sustainable agricultural](#) practices. This approach, partly fueled by consumer demand, encourages [biodiversity](#), local self-reliance and [organic farming](#) methods. Major influences on food production include international organizations (e.g. the [World Trade Organization](#) and [Common Agricultural Policy](#)), national government policy (or law), and war.

In popular culture, the mass production of food, specifically meats such as chicken and [beef](#), has come under fire from various [documentaries](#), most recently [Food, Inc](#), documenting the mass slaughter and poor treatment of animals, often for easier revenues from [large corporations](#).

Along with a current trend towards environmentalism, people in [Western culture](#) have had an increasing trend towards the use of [herbal supplements](#), foods for a specific group of people (such as dieters, women, or athletes), [functional foods](#) (fortified foods, such as [omega-3](#)eggs), and a more ethnically diverse diet.

Several organizations have begun calling for a new kind of agriculture in which [agro ecosystems](#) provide food but also support vital [ecosystem](#) services so that [soil fertility](#) and [biodiversity](#) are maintained rather than compromised. According to the [International Water Management Institute](#) and [UNEP](#), well-managed agro ecosystems not only provide food, fiber and animal products, they also provide services such as [flood mitigation](#), [groundwater recharge](#), [erosion control](#) and habitats for plants, birds fish and other animals.

Clothing (also called **clothes**) is fiber and textile material worn on the body. The wearing of clothing is mostly restricted to [human beings](#) and is a feature of nearly all human [societies](#).



The amount and type of clothing worn depends on physical, social and geographic considerations. Some clothing types can be gender-specific.

Physically, clothing serves many purposes: it can serve as protection from the elements, and can enhance safety during hazardous activities such as [hiking](#) and cooking. It protects the wearer from rough surfaces, rash-causing plants, insect bites, splinters, [thorns and prickles](#) by providing a barrier between the skin and the environment. Clothes can insulate against cold or hot conditions. Further, they can provide a [hygienic](#) barrier, keeping infectious and toxic materials away from the body. Clothing also provides protection from [ultraviolet radiation](#). There is no easy way to determine when clothing was first developed, but some information has been inferred by studying lice. The [body louse](#) specifically lives in clothing, and diverge from [head lice](#) about 107 millennia ago, suggesting that clothing existed at that time.

Another theory is that [modern humans](#) are the only survivors of several species of [primates](#) who may have worn clothes and that clothing may have been used as long ago as [650 millennia](#). Other louse-based estimates put the introduction of clothing at around 42,000–72,000 [B.P.](#) The most obvious function of clothing is to improve the comfort of the wearer, by protecting the wearer from the elements. In hot climates, clothing provides protection from [sunburn](#) or [wind](#) damage, while in cold climates its thermal insulation properties are generally more important. Shelter usually reduces the functional need for clothing. For example, [coats, hats, gloves](#), and other superficial layers are normally removed when entering a warm home, particularly if one is residing or sleeping there. Similarly, clothing has seasonal and regional aspects, so that thinner materials and fewer layers of clothing are generally worn in warmer seasons and regions than in colder ones.

Humans have shown extreme invention in devising clothing solutions to environmental hazards. Examples include: [space suits, air conditioned clothing, armor, diving suits, swimsuits, bee-keeper gear, motorcycle leathers, high-visibility clothing](#), and other pieces of [protective clothing](#). Meanwhile, the distinction between clothing and protective equipment is not always clear-cut—since clothes designed to be fashionable often have protective value and clothes designed for function often consider fashion in their design.



Wearing clothes also has social implications. They cover parts of the body that social norms require to be covered, act as a form of adornment, and serve other social purposes.

Clothing performs a range of social and [cultural](#) functions, such as individual, occupational and gender differentiation, and social status. In many societies, norms about clothing reflect standards of [modesty](#), [religion](#), [gender](#), and [social status](#). Clothing may also function as a form of adornment and an expression of personal taste or style.

Clothing can and has in history been made from a very wide variety of materials. [Materials](#) have ranged from leather and furs, to woven materials, to elaborate and exotic natural and synthetic fabrics. Not all body coverings are regarded as clothing. Articles carried rather than worn (such as [purses](#)), worn on a single part of the body and easily removed ([scarves](#)), worn purely for adornment ([jewelry](#)), or those that serve a function other than protection ([eyeglasses](#)), are normally considered [accessories](#) rather than clothing, as are [footwear](#) and [hats](#).

Clothing protects against many things that might injure the uncovered human body. Clothes protect people from the elements, including rain, snow, wind, and other weather, as well as from the sun. However, clothing that is too sheer, thin, small, tight, etc., offers less protection. Clothes also reduce risk during activities such as work or sport. Some clothing protects from specific [environmental](#) hazards, such as [insects](#), noxious chemicals, weather, [weapons](#), and contact with abrasive substances. Conversely, clothing may protect the environment from the clothing *wearer*, as with doctors wearing [medical scrubs](#).

Ethnicity is the fusion of race, people or cultural group (McWilliams & Heller, 2003), associated with patterns of shared behavior, which includes food habits, dress, language, family structure and religious affiliation. People from an ethnic group may have a common heritage through locality or history that derives them to be involved in other cultural group in larger social system. When a person belonging from one ethnicity moved to another area which possess a different cultural identity that he has, adaptation to the new culture began. In the beginning, the person who moved to another area adapts another norms which are far from he made to accept, but still surrounded by the culture values and practices from his ethnic background origin (Kittler



& Sucher,2008) Culture and ethnicity are important foundations of understanding food and people. Knowledge of the diverse cultures of ethnic group and recognition of cultural opulence that is part of the food patterns do not just give delight but also to improve and establish the skill of food professionals to work harmoniously and efficiently with people belonging in diverse culture (McWilliams & Heller, 2003). Based on the article of Mervin04 (2011). People also connect to their cultural or ethnic group through similar food patterns. Immigrants often use food as a means of retaining their cultural identity. People from different cultural backgrounds eat different foods. The ingredients, methods of preparation, preservation techniques, and types of food eaten at different meals vary among cultures. The areas in which families live— and where their ancestors originated—influence food likes and dislikes. These food preferences result in patterns of food choices within a cultural or regional group. (family.irank.org) Culture influences values, beliefs, and practices related to food.

Still have a strong belief in the existence of gods and spirits. The 'upper god' is Magbabaya, the creator of all aspects of life. There are several 'lower gods'. Each 'lower god' has dominion over a specific part of the natural environment. There is a lower god (*Igbabasok*) who has dominion over the farms, a lower god (Pamahandi) who has dominion over treasures and properties, a lower god (*Bulalakaw*) who has dominion over the waters and fishes and there is a lower god (*Panalagbugta*) who has dominion over lands. The (ancestor) spirits have control on all aspects of the daily life of the people. This belief, called "animism", influences the Higaunon people deeply. They believe that all problems like illnesses, bad harvests and even the death are due to their failure to satisfy the spirits. The Higaunon belief that they have to please the spirits. Only if the Higaunon succeed during their life to fulfil all the wishes of the spirits, they will not die and a path will be shown to go from this world into the eternal world where the creator gods live.(www.philippines.hvu.nl/higaunon1.html)

According to Gabaccia,⁷ "food and language are the cultural habits humans learn first and the ones they change with the greatest reluctance." As a powerful symbol of cultural identity, food is more than an object or product to be purchased for routine inclusion in daily life. Food fulfils the human race both culturally and physiologically. The meaning of



food for different cultural groups goes beyond providing sustenance. Cultural food patterns are defined by what, when, how, and with whom foods are eaten. Ethnic and racial groups differ in how they identify foods and how they prepare them, the condiments they use, and the timing and frequency of meals. Foods are frequently used in symbolic ways, playing an integral role in religious ceremonies and social events. Cultural food practices are dynamic and ever-changing, with many traditions persisting with acculturation. Ethnic groups maintain their cultural identities with their food practices, values, and beliefs.

The cultural heritage is visible in their clothes and ornaments they wear. Housing, economic activities, cultural habits and often religion are all very traditional.

The T'boli (*pronounce "Tiboli"*) people live in the southern part of the province Cotabato, in the environment around Lake Sebu, west of the city General Santos. *The T'bolis* distinguish themselves, like all other "tribal Filipinos", by their colorful clothes and specific ornaments like rings, bracelets and earrings. Dagmay, an abaca hand woven cloth with intricate designs revolving around man and crocodile, is one of the most popular material cultures. Its mud-dyeing technique is believed to be the only one existing in the Philippines. Interestingly, dagmay weaving has also become a pastime of women as they cooperate in tie-designing while making pleasantries. (<http://ncca.gov.ph>)

This attire is used by the tribes in Mountain Province of The Cordillera ranges, called Igorots. They have their own unique costume that makes them distinctive from other tribes in the Philippines. This costume reflects their way of life, cultures, personalities, religious practices and rituals. Igorot costume is very simple. The men wear long strips of handwoven loin cloth called "wanas". The woman wear a kind of wrap-around skirt called "lufid". (Wikipedia.com) The malong is traditionally used as a garment by numerous tribes in the Southern Philippines and the Sulu Archipelago. Its origin is from the ethnical group of Maranao, Maguindanao and T'boli located in Mindanao. Hand woven malongs are made by the weavers on a back strap loom. Very rare malong designs and styles can indicate the village in which the malong was made. Hand woven malongs, which are costly- made of cotton and silk, are likely to be used only at social functions, to display the social and economic status of the wearer. But a malong in royal colors is worn only by Maranao men and women of royal status. The malong can also function as a skirt for both men and



women, a dress, a blanket, a bedsheet, a hammock, a prayer mat, and other purposes. (Wikipedia.com)

Consisting of both the non-Christian and non-Islamic, the Mandaya are found throughout Davao Oriental and Davao del Norte, Mindanao. Their name denotes the “first people upstream” and derived from man “first” and daya “upstream or upper portion of a river”. They are shifting cultivators who depend largely on swidden farming (slash-and-burn) and supplement it with fishing, hunting-gathering, and planting of abaca as a cash crop. The Mandaya family structure is traditionally paternalistic with the father seen as the head of the family and the sole provider of the family. The mother, in turn, takes care of all household chores, while simultaneously, looking after her husband's and children's needs; it's also her role to rear the children in accordance to tribal practices. Major decisions are made jointly. Also, Mandaya parents under take the role of preserving and handing down ancestral heritage onto their children. <http://www.ethnicgroupsphilippines.com/2012/04/22/the-mandaya-people/>.

Agta women traveling in a kulig-kulig (a modified farming truck to carry passengers). These women are on their way to the Blos River where they will wash clothes, bath and wait for their husbands while they fish. The men spend most of their days either fishing, hunting or tending to agricultural crops. The Agta men will hunt or set traps in the forest for deer, wild pig or monitor lizards, although they often have to go very far into the forest to find these animals.

Fishing for eels, shrimp and small river fish is also a very common practice among the Agta men. Agta often hunt for deer and wild pig far into the Sierra Madre Mountains. The men can be gone for a few days at a time when they decide to go on a hunt. They use a traditional bow and arrow and sometimes will use a trap to catch their food. The men will spend the day hunting and gathering food while the women generally stay back and watch the children. Some of the Agta and Dumagats find work in the towns of Divilacan and Maconacon. (<http://www.jacobimages.com>)

STATEMENT OF THE PROBLEM

This undertaking aimed to look into the family life of the indigenous people of Kalinga. Specifically, it aimed to answer the following questions:



1. What is the profile of the key informant in terms of:
 - a. Age
 - b. Civil status
 - c. Occupation
 - d. Family
 - e. Source of income
2. What is the status of the households families in terms of:
 - a. Food
 - b. Clothing
 - c. Shelter
 - d. Household possession
3. What are the practices of the household families in terms of:
 - a. Food
 - b. Clothing
 - c. Shelter
 - d. Household possession

SCOPE AND DELIMITATION

The study covers the profile of the key informants, the level of family life of the indigenous people in Luna and PudtolApayao specifically with the Isneg Tribe, the food practices, the clothing practices and the household practices. The researchers limit the study on the area of Apayao and focus on the Indigenous people.

RESEARCH DESIGN

This study is a quasi-qualitative research that used key informant interview to gather the level of the family life of the indigenous people in Apayao. In this study, the personal profile of the respondents was described. Likewise, the different practices of the indigenous people of Apayao in relation with Food, Clothing, and Shelter, and the status of the households' families are described.



RESPONDENTS AND SAMPLING PROCEDURE

The respondents of the study are the head of the family in the province of Apayao, in the town of Luna and Pudtol particularly in Barangay Salvacion and Barangay Capanikian. A total of twenty households were used as respondents who belong to the Isneg Tribe.

RESEARCH INSTRUMENTS

The researchers conducted interviews with the aid of structured interview guide as the primary instrument in gathering the needed data. The interview guide was prepared by the researchers to include questions that are necessary or related to the study. The interview guide has two parts. Part one focused on the profile of the respondents like, age, civil status, religion, occupation, family size and their source of income. On the second part are the kind of food they usually prepare in a day, how they prepare it, what are things, like utensils and equipment they have, what do they used in cooking, what kind of shelter do they live and what type of clothing do they wear. In addition to the interview, we have letter that seeks for the permission to the Barangay Captain to allow us in conducting interview in his barangay. The interview guide was written in English and conducted in Iloko.

RESULTS AND DISCUSSIONS

Table 1: Frequency and Percentage Distribution of Respondents as to age

Age	Frequency	Percentage
28-35	3	15.00
36-43	5	25.00
44-51	3	15.00
52-59	2	10.00
60-67	5	25.00
68-75	0	0.00
76-83	1	5.00
84-90	1	5.00
TOTAL	20	100.00

It can be gleaned from the table that most of the respondents belong to the age bracket of 36-43 and 60-67 with 25 percent, followed by 28-35 and 44-51 with 15 percent. Few others have an age bracket ranging from 52-59 with 10 percent and the least number are aged 76-83 and 84-90 with 5 percent. It can be deduced from this data that most of the respondents are at their middle adulthood stage and late adulthood stage.



Table 2: Frequency and Percentage Distribution of Respondents as to educational attainment

Age	Frequency	Percentage
College level	3	15.00
High school level	3	15.00
Elementary level	5	25.00
Undergrad	8	40.00
No formal schooling	1	5.00
TOTAL	20	100.00

In terms of educational attainment 40 percent are undergraduate, 25 percent are elementary graduate, 15 percent are high school and college graduate and the least which is 5 percent no schooling.

Table 3: Frequency and Percentage Distribution of Respondents as to religious belief

Age	Frequency	Percentage
Church of Christ	7	35.00
Jehovah's Witness	5	25.00
Roman Catholic	3	15.00
Jesus Mary Crusade	1	5.00
Born Again Christian	1	5.00
Pentecost	1	5.00
Crussissian	1	5.00
Iglesia ni Cristo	1	5.00
TOTAL	20	100.00

The respondents are predominantly Church Of Christ with 35 percent, Jehovah's Witnesses with 25 percent, Roman Catholic with 15 percent and only 5 percent are Jesus Mary Crusade, Born Again Christian, Pentecos, Crussissian and Iglesiasni Cristo.

Table 4: Frequency and Percentage Distribution of Respondents as to occupation

Age	Frequency	Percentage
Farming	10	50.00
Hunting	2	10.00
Laborer	5	25.00
Politician	1	5.00
Self-employed	2	10.00
TOTAL	20	100.00



The data shows that most of the respondents' occupation is farming with 50 percent, hunting, construction workers and self employed are 10 percent and only 5 percent are carpentry, laborer, politician and vendor.

Table 5: Frequency and Percentage Distribution of Respondents as to family size

Age	Frequency	Percentage
Small(3 or less members)	4	20.00
Medium (4-6 members)	8	40.00
Large (7 and above members)	8	40.00
TOTAL	20	100.00

Most of the respondents have medium family size with 45 percent having 4-6 in number, large family size with 40 percent and small family size having 20 percent.

THE FAMILY LIFE OF THE ISNEG ON MEALS

In normal Filipino setting, in a day it consists of three meals the breakfast, lunch and dinner. Based on the interview with the 20 respondents from the Isneg tribe, most of the respondents also eat three times a day breakfast, lunch and dinner most of their breakfast is their leftover from their dinner. It consists of rice and the food that they ate on the evening and sometimes it also consists of *kape*. For their lunch, it consists of rice and vegetable that came from their backyard and sometimes it also consist of meat and fishes. Fish and meat were bought in the *dapun* of Pudtol every Wednesday and Saturday. For their dinner, their food is consist of the same of what they ate during their lunch and sometimes made to be precooked for their breakfast.

Isnegs are also fun of eating *sili*, they never fail to have it on their dining table, and most of them have it on their backyard. Common foods of the Isneg are inalsaubodbahat, sinagketan aba, and silalay. Sinagketan aba is made of taro and *pinaltet* or also known as coconut milk. Traditional clothing of indigenous people is the representation of their identity and their culture. These traditional clothes of the indigenous people have a great contribution in knowing the tribes they belong or what customs they characterized.

For their food, during special occasion they also cooked spaghetti, pancitbihon and most of it is their native merienda like sinandila which is made of deco, coconut milk and sugar and baladibad a special recipe of Isneg. Their main source of food is the vegetable plants in their backyard or from the mountain. Most of them harvest their daily food from the mountain specially their vegetable. Due to lack of income that can sustain their daily



needs the head of the family go to *agumangor* to harvest what they have or what the nature can give to them, they also catch wild pigs by using *pika*.

On the preparation of food, Isnegs also cooked their food. They don't usually eat raw foods like fresh meat; most of them used woods and charcoal in cooking their food. They don't usually buy gas for cooking their food because it is too expensive for them. Most of the Isnegs eat their food with bare hands. They don't usually used fork because according to them they don't know how to use it. Aside from that, using their bare hands in eating is easier than in using fork and spoon. Most of them used bar soap and *rigisor* a piece of cloth in washing their dishes. They have also *kaldero*, *kaserola*, and *palayok* in cooking their foods. They also have bowls in serving their food but sometimes they just place the casserole on the dining table.

THE FAMILY LIFE OF THE ISNEG ON MODE OF CLOTHING

The traditional attire of the Isneg tribe is called "*Bidayuh*", the Bidayuh vest is a sleeveless garment covering the upper body. The sleeveless, waist or hip-length garment, with a front opening and worn over a shirt, blouse, dress, or other cloth for style. The traditional "bidayuh" costume for women comprises the short-sleeves and sleeveless. The Isneg women are known for their colourful costumes or traditional attires, which includes the small and large wrap-around pieces of cloth called "Aken".

The small piece of cloth is used for their everyday wear, while the large piece of clothing are being used in ceremonial occasions, such as weddings and feasts. "*Jomuh*" is the traditional skirt of the Isneg women, the skirt was embroidered by the Isneg women, and these skirts are usually vibrant in color and the design is commonly stripe. The headgear or headdress worn by the Isneg women is called "*sipiah*". They put some matching accessories in their attire to give an additional accent to their costumes, this are "*pangiah*" (bead necklace) is made of high quality ceramic beads and pendants that is worn around the neck. Its pendants are either from the tooth of wild animals or artificial tooth that adds a modern touch to the necklace. The "*pangiah*" is a very colourful row of beads stitched/tied together with strings of nylon or small wires stripe. This accessory can be worn during official functions, cultural dinners and also for everyday use.



For men, they wear “tawuop” or “tahup”, this is a piece of clothing with a long loin- cloth wrapped around the body with one end hanging down in front and the other at the back, the “ burangsumba” is the headgear for Isneg Men and occasionally the “kima” (armlets). Like any fashion, the vest can also be worn by other community for its practicality. The Bidayuh vest comes in black colour cloth with white and red stripe, the colours for Bidayuh community. With yellow added to the stripe, it makes the vest looks more vibrant to anyone who wears it. They also wear the badio, a short-waist, long-sleeved blouse, which is either plain or heavily embroidered.

Men folk, on the other hand, are traditionally clothed in dark-colored, often plain blue G-string called abag, which on special occasions is adorned with an “iput” – a lavishly colored tail attached to the back end. The traditional attire for the Isneg males is similar to the attire of the Igorots.

We know that our environment and the world are now slowly changing to become a modern one. The new trends, the technologies and everything are now slowly transforming the way of our living level. Although, the Isnag’s original lifestyle are still practiced, but the influences from the modern Filipino’s such as wearing clothes are starting to change the way they live. In their mode of dressing the Isnags that resides in Apayao are now using modern style of clothing such as T-shirts, Pants, Sando, Jersey shorts for men and women, even wearing dusters and skirts for women. They are also practicing the use of slippers, for some families in Brgy. Salvacion they are not particular in using shoes and sandals. The traditional practices of the Isnags in terms of clothing are now seldom to use, because they are now practicing the modern way of clothing. They adapted the changes in their environment so that they will not be left behind.

For their practice in terms of clothing, the Isnags that we’ve encountered are now using the modern way of dressing. Men and women are using T-shirts or “Sando’s” for their upper clothing. For their lower clothing they are using half pants or mostly jersey shorts even for women, because jerseys are cheaper than half pants or pants and it is more comfortable to use for their daily activities. They also use long sleeves and jogging pants for both men and women in going to the mountains to protect them from mosquito’s and heat of the sun.



They also use T-shirts and pants in going to the church. They also want to look presentable and formal in entering the house of God. Whatever situation they are experiencing they are still grateful for what they have. They know how to thank God for every blessing. After going to the church they change their clothes to something more comfortable like shorts and “sando’s”. These clothes will be their sleeping attire. They will change their clothes in the morning after taking a bath.

THE FAMILY LIFE OF THE ISNEG ON MODE OF SHELTER/HOUSING

When we talk about shelter, it is already understood that it belongs to the three basic needs of a person in order to live. Shelter is a kind of structure that covers or protects people from danger, bad weather and etc. In terms of shelter, the houses of Isneg families were given by the government of Apayao in order for them to stay safe when calamities strike. Their houses are good enough for one family. The houses are not that big and not too small, all the houses that came from the government of Apayao are bungalow style. Their houses are a combination of wood and cement/concrete structure and their ceiling are made out of nipa only. Their houses are only simple, as simple as their life style. According to them, they don’t need a big house as long as they can sustain their basic needs in order for them to survive.

THE FAMILY LIFE OF THE ISNEG ON CULTURAL PRACTICES

In the traditional practice of the Isnegs before or after eating they pray. This is according to the oldest person we interviewed. This is practice by the Isnegs from Kalinga. Nowadays, Isnegs don’t perform any rituals before or after eating.

Outside their houses or shelters, they always practice or they regularly do the routines, like taking a bath near the pumpwell. They do not have comfort rooms or bath rooms to use. They just withdraw their bowels by digging at the back of their house and after that they will cover it with soil. But in some other families of Isnegs, they do not practice it now, because they already have comfort rooms and bath rooms covered by tarpaulins or sacks. On the other hand, inside their houses, their living room also serves as their bed room and dining room. There are some families that their living room is different from their bed room and dining room. Their kitchen is located in front or at the back of their houses.



Possessions mean something that is owned by someone. TV, DVD/CD player, electric fan, radio and etc. But not all the families have these. They don't often use their appliances at home because they are always in the mountain to "aguma". They are busy planting/farming and even hunting for their food.

They seldom stay at home. Parents are very conscious in using their appliances especially television. They restrict their children in using these until midnight because they believe that too much use of their appliances increases their bill. Their problem is where will they get money to pay those bills if their income is just enough for their children needs and for their food.

CONCLUSIONS

The researchers were able to arrive at these conclusions based on the findings of the study.

1. The lifestyle of the Isnegs is highly influenced by their culture and environment.
2. Simple living was observed by the Isnegs.
3. Though they are still practicing their traditions, they are open for modernization.

RECOMMENDATIONS

On the basis of findings and conclusions, the following are recommended:

1. For better teaching-learning process, the teacher should give an emphasis on the following:
 - a. Individual differences of the students' experiences in food, shelter, and clothing
 - b. The cultural beliefs and traditions of the students,
2. In the teaching of THE, there is a need to include the Isneg foods and food preparation practice in a book or module.
3. For the preservation and recognition of the cultures and traditions the status of the household families in terms of food, shelter, and clothing, practices of indigenous people in relation to their food, shelter and clothing, there is a need for the cultures and beliefs of the Indigenous people in Apayao to be recognized.



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