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Eillen Pia L. Justo

Philippine Normal University - North Luzon

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The National Center for Teacher Education

**CULTURAL PRACTICES OF KANKANA-EY TOWARD
THE DEVELOPMENT OF LESSON EXEMPLAR IN
UNDERSTANDING CULTURE, SOCIETY
AND POLITICS**

A THESIS

Presented to

The Faculty of Graduate Studies and
Teacher Education Research in Indigenous Peoples Education

PHILIPPINE NORMAL UNIVERSITY

The National Center for Teacher Education

Indigenous Peoples Education

North Luzon Campus

Isabela

In Partial Fulfillment

of the Requirements for the Degree

MASTER OF ARTS IN EDUCATION

with Specialization in Social Science Teaching

EILLEN PIA L. JUSTO

April 2018

CULTURAL PRACTICES OF KANKANA-EYS

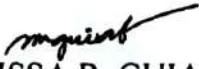


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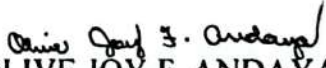
CERTIFICATE OF APPROVAL

The thesis attached hereto, titled **CULTURAL PRACTICES OF KANKANA-EY TOWARD THE DEVELOPMENT OF LESSON EXEMPLAR IN UNDERSTANDING CULTURE, SOCIETY AND POLITICS**, prepared and submitted by **EIILEN PIA L. JUSTO** in partial fulfilment of the requirements for the degree of **MASTER OF ARTS IN EDUCATION** with specialization in Social Science Teaching, is hereby recommended for Oral Examination


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DEDICATION

To

God, the almighty

Caliguiran, Laconsay and Justo Family

Son **Jian Nathaniel**

Husband **Joefrey**

Mama **Nelia**

students in the **Senior High School - Alicia NHS**

Kankana-eyes of M.H. Del Pilar, Alicia Isabela,

this thesis is for you...

E.L.J.

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To her family, Nelia her mother, Joefrey her husband, Jian Nathaniel her son, Joanna Chavez her cousin, Junior her brother, who have always been a part of her achievements and for endlessly understanding and for supporting her dreams and undertakings

Most Importantly, to the Almighty God, whose absolute love and guidance directed the researcher to finish this work. The researcher gives back all the glory to Him.

The Researcher

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Abstract

Key words: culture, indigenous education, Kankana-ey, Lesson exemplar, society

This ethnographic research endeavored to identify, describe, and document the cultural practices of the Kankana-ey in Alicia, Isabela along conception and pregnancy, birth and infancy, childhood, courtship and marriage, adulthood, death and burial. It also look into the profile of this group of people in terms of Sex, Age, Occupation, Educational Attainment, Place of Origin , Position/Designation in the Community, Years of Stay in Alicia, Isabela. It also identified the Indigenous Knowledge System and Practices (IKSP) of Kankana-ey that contribute in Understanding Culture, Society and Politics. The data were gathered through participant observation, interviews, fieldnotes. The data gathered were transcribed and analyzed. Result revealed that the Kankana-ey have rich cultural heritage. The final report was presented to the Kankana-ey in the presence of the people from NCIP for validation. After the validation, topics relevant to the teaching of Understanding Culture, Society and Politics were used as bases of the Lesson Exemplars to be developed. The Developed Lesson Exemplar will be a great help to strengthen the Culture of Kankana-ey and which may also add to Filipino's rich and unique cultural heritage. It is a worthy contribution to DepEd program on the localization, contextualization, and indigenization of local materials in education. Based on the findings, it is recommended that the Lesson Exemplar be used by teachers in teaching UCSP

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Abstrak

Pangunahing salita: Kultura, edukasyon ng katutubo, kankana-ey, modelong aralin, lipunan

Layunin ng etnograpihong pananaliksik na idokumento, ilarawan, at suriin ang mga kultura ng mga Kankana-ey sa M. H. Del Pilar, Alicia, Isabela mula sa paglilihi at pagdadalantao, pagsilang at pagkakaroon ng sanggol, pagkabata, panliligaw at pagpapakasal, pagtanda, kamatayan at paglilibing. Sinuri ang profile ng mga kankana-ey ayon sa Kasarian, Edad, Trabaho, Natamong Edukasyon, Lugar na Pinagmulan, Posisyon/Katungkulansa Pamayanan, Taon ng Pamamalagi sa M. H. Del Pilar, Alicia, Isabela. Tinukoy din ang kanilang Sistema ng Katutubong Kaalaman at Kaugalian na nakapag-ambag ng Pag-unawa sa Kultura, Lipunan at Politika. Nakalap ang datos sa pamamagitan ng obserbasyon ng mga kalahok, pakikipanayam at mga tala. Ang datos na nakalap ay muling isinulat at inanalisa. Napatunayan sa resulta na ang Kankana-ey ay may mayamang kultura. Ang kinalabasan ng ulat ay pinagtibay at pinatunayan ng mga Kankana-ey sa harap ang mga kawani ng NCIP. Pagkatapos ng balidasyon, ang mahalagang paksa sa pagtuturo ng Pag-unawa sa Kultura, Lipunan at Politika ay ginamit bilang basehan sa nalinang na Modelong Aralin. Ang nalinang na Modelong Aralin ay may malaking tulong upang mapagtibay ang Kultura ng Kankana-ey at maaaring makadagdag sa yaman at natatanging kultura na magiging makabuluhang kontribusyon sa programa ng Kagawaran ng Edukasyon (DEPED) sa lokalisasyon, kontekstwalisasyon at

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indigenization ng kagamitang lokal sa Edukasyon. Batay sa pag-aaral, iminumungkahi na ang Modelong Aralin ay gamitin ng mga gurong nagtuturo ng UCSP (Understanding Culture Society and Politics).

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CHAPTER 1**THE PROBLEM AND LITERATURE REVIEW****1.1 Background of the Study**

Indigenous people live in all regions of the world and occupy some 22% of the global land area. Many indigenous people continue to be confronted with marginalization, extreme poverty and other human rights violation. Moreover, children remain less likely to be enrolled in school. (source: www.unesco.org). Guided by the new UNESCO Policy on Engaging with Indigenous People, the organization is committed to promote lifelong learning for indigenous people and ensure their full inclusion in education.

Indigenous people are entitled to the right to education as stipulated in the UN Declaration on the Rights of Indigenous Peoples and in the ILO Convention on the Rights of Indigenous and Tribal People.

In June 1989, Convention concerning the Indigenous and Tribal Peoples in independent countries was adapted by the General Conference of the International Labour Organization (ILO). ILO is the only international legal document dedicated to indigenous peoples. It recognizes their aspirations to employ control over their own

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institutions, way of life, and to maintain and develop their identities, languages and religions.

The NCIP, the lead government agency, mandated to protect the interest of indigenous peoples, defines indigenous peoples as

“a group of people or homogenous societies identified by self -ascription and ascription by others, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, traditions and other cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and culture, became historically differentiated from the majority of the Filipino.”

According to the National Commission on Indigenous Peoples (NCIP), the majority of them belong to the poorest regions due to their ‘centuries-long *isolation*’

The 1987 Philippine Constitution under Article II section 22 mandates that “The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development”. According to De Leon, (2008) these indigenous cultural communities are those non-dominant groups in our country which possess and wish to preserve ethnic, religious, or linguistic traditions or characteristics markedly different from the rest of the population.

Studying the culture and traditions of the indigenous cultural communities is one of the advocacies of the Philippine educational system with the beginning of the K-12 Curriculum.

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In the framework of Philippine Educational Laws, the Philippine Constitution under Art. XIV sec. 17 states that:

“The State identifies, values, and guards the rights of indigenous cultural communities to conserve and develop their cultures, traditions, and society. The State considers these rights in the formulation of national policies”.

These constitutional mandates on the rights of the Indigenous Cultural Communities and Indigenous People are embodied in Republic Act No. 8371 known as Indigenous Peoples Rights Act (IPRA Law) that specifies and strengthens the constitutional provisions in Art. II, sec. 22, Art.XII sec. 5 and Art.XIV sec 17. It states that:

- a.) *The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development*
- b.) *The State, subject to the provisions of this Constitution and national development policies and programs, shall protect the rights of relations in determining the ownership and extend of ancestral domain.*
- c.) *The State shall recognize, respect and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It shall consider these rights in the formulation of national plans and policies.*

As stipulated in Republic Act No. 10533 which is the Enhance Basic Education Act of 2013, section 5 paragraph c, d, e, and h that the Department of Education shall hold on to the principles in developing the Enhanced Basic Education Curriculum

- (c) *The curriculum shall be culture-sensitive;*
- (d) *The curriculum shall be contextualized and global*
- (e) *The curriculum shall use pedagogical approaches that are constructivist, inquiry-based, reflective, collaborative and integrative*

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(h) The curriculum shall be flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts. The production and development of locally produced teaching materials shall be encouraged and approval of these materials shall devolve to the regional and division education units.

Indigenous people in the Philippines have preserved their cultural practice and social institution. The province of Isabela is home for numerous indigenous and cultural communities. Alicia is a municipality of Isabela where the tribe Kankana-ey migrated. Kankana-ey in Alicia, Isabela is an existing indigenous community.

Despite the multicultural diversities, indigenous education must be recognized and added in the curriculum. The advent of K-12 Curriculum implementation in the educational system of the Philippine gave rise to the interest of the researcher to conduct an indigenized study about the Kankana-ey in Alicia, Isabela because among others Republic Act No. 10533 known as the Enhance Basic Education Act of 2013 states that Department of Education shall adhere to the standards and principles in developing the enhanced basic education curriculum, that the curriculum shall be culture-sensitive.

Observations shows the Kankana-ey students like other ethnic groups do not volunteer to perform their tribal dance during programs and they are also hesitant to share their culture during class discussions in Social Science subjects. The K-12 curriculum and Dep Ed Order 32, s 2015 on Localization and Indigenization of curriculum materials is a timely opportunity to give attention to their indigenous practices and make them proud of their own culture.

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Therefore, the researcher conducted this study aimed to come up with indigenized and localized instructional material and integration of Lesson Exemplar in Philippine Society, Culture and Politics. This study is a significant answer to the call of Indigenous Peoples Education curriculum.

Significance of the Study

The Indigenous People (IPs) have their own histories, distinct cultural beliefs, unique form of government, justice systems, traditional knowledge and practices. But they are on the brink of extinction due to lack of documentation, non-transference to the young generation, non-availability of cultural mentors, and alteration or primacies. Consequently, the young generations barely had the knowledge of their own roots. From this premise, the researcher is motivated to carry out a study about the kankana-ey in regard to IP preservation of their vanishing yet unique culture th by integrating their culture in the curriculum.

As this research sets a model of study on the cultural practices of Kankana-ey, it serves as a guide to students to the writing of the other Indigenous people in our nation.

To the National Commission for Indigenous People (NCIP), this study would lead to closer monitoring and promoting the Kankana-eyes in M. H. Del Pilar, Alicia, Isabela and would enhance appreciation of their cultural practices.

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To the Kankana-ey of Alicia Isabela, this study would develop in them deeper appreciation of their culture and strongly encourages them to revive, preserve, conserve and practice their vanishing cultural practices.

To the Philippine Normal University- North Luzon Campus, as the National Center for Teacher Education and the hub for Indigenous People's Education in Northern Philippines, this study may provide a closer look to the Kankana-ey community, since it extends help to indigenous communities. It may also give the opportunity to craft strategic plan that recognizes and caters the teaching potentials of the kankana-ey which prepares them to teach indigenous people like them.

To the Department of Education (DepEd), parallel to the National Indigenous Peoples Education Policy Framework, this study may provide the necessary details in the formulation of Policy Framework/Statements for IP Education especially among the Kankana-ey Cultural Community.

1.2. Literature Review

Culture

The concept of Culture is typically defined in one of two ways. Those who focus on behavior define it as the sum of a social group's observable pattern of behavior, customs, and way of life. Those who concentrate on ideas say that it comprises the ideas, beliefs, and knowledge that characterize a particular group of people. (Fraenkel and Wallen, 2009)

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(According to Edward Tyler as cited by Zulueta, 2005) “Culture is that complex whole which includes knowledge, belief, law, art, moral, custom and other capabilities and habits acquired by man as a member of society”. What has been shaped and learned by man in a society is a culture.

Culture is defined as “all modes of thought, behavior, and production that are handed down from one generation to the next by means of communicative interaction rather than by genetic transmission” (Kornblum, 2003)

A certain individual may pass on beliefs, values, norms, or way of life to a different individual even if they are not connected by blood.

People from diverse places build up different cultures. Elements of culture can be transmitted from one society to another. Culture can be taught and learned, making it potentially rapid form of adaptation to changes in the human environment. Anthropologists view culture not only as a product of human evolution but also as a supplement to it; it can be regarded as the means of human adaptation to the world. (Leano and Corpuz, 2012, page 223)

Indigenous Peoples Education

The indigenous people’s role in shaping up the country’s development is vital to the holistic national, historical, and cultural progress of the Filipino citizens. What is essential today is an education that is truthfully and pro-Filipino people.

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Thus, Department of Education (DepEd) adopted the Indigenous Peoples Education Curriculum Framework (DepEd Order No. 32, s. 2015) and it states that:

Recognizing the right of indigenous peoples to basic education that is culturally rooted and responsive, the IPEd Curriculum Framework seeks to provide guidance to schools and other education programs, both public and private, as they engage with indigenous communities in localizing, indigenizing, and enhancing the K to 12 Curriculum based on their respective educational and social contexts.

Contextualization and Indigenization

DepEd recognizes the right of the indigenous people to a culturally rooted basic education. Instructional materials and other learning resources shall be developed and utilized in line with the indigenized curriculum content and teaching learning processes.

(DO 32, s. 2015 Adopting the Indigenous Peoples Education Curriculum)

Both public and private schools engage with indigenous communities in localizing, indigenizing, and enhancing the K to 12 Curriculum based on their respective educational and social contexts.

Contextualization is the educational method of connecting the curriculum to a particular location, condition or locale of application to create the competencies pertinent, important and helpful to the learners.

Localization is the method of using the resources like local information and materials found in the community congruent in the content in the curriculum.

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Developing Learning/Instructional Materials

The following are format in the development of localized and contextualized learner's material (DepEd Memo No. 240, series 2015):

1. Unit picture to topic/s.
2. Overview/Introduction- In order to localize and contextualize the concept, significance of subject in real life circumstances must be discussed.
3. 4As and 1C conformation:
 - 3.1 Activity/ies. Let the students engage in the situation and the activity in order for them to understand the real word (inside and outside the classroom)
 - 3.2 Analysis. For the learners to draw conclusion from the lesson questions must be asked to the students
 - 3.3 Abstraction. Give students examples.
 - 3.4 Application. This must be situational and resources must be in place/area as agreed upon.
4. Closure. The ending statement that will support the retention of the learners on the lesson. It must be attractive and encouraging.

To contextualize instructional materials for indigenous people, they should be developed and utilized in connections with the indigenized curriculum content and teaching learning process.

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Contextualization paves the ways in enhancing and facilitating the development of students' academics. Teachers who contextualize teaching observe good results and show that contextualization is a sign of high academic achievement because all instructional strategies and experiences are within the interests of learners.

Contextualizing and indigenizing instructional material like Lesson Exemplar is a means to better understand and appreciate the indigenous knowledge system and beliefs of the Indigenous People.

Related Studies

Galdonez (2017) stated that wedding is a sacred ceremony to the Gaddangs. It is a social gathering where family, neighbors and friends of both parties join together to celebrate, strengthen family and kinship ties and show unity and cooperation. Wedding is an important celebration to the Gaddangs. It is their way to show to the people that couples are legally accepted as husband and wife. He said further that Gaddangs have plenty of customary practices and attached beliefs in the celebration of death and burial. *Padasal* (prayer) is the customary practice of the Gaddangs to remember the souls of their departed which is the *pasiyam*, 40 days, and death anniversary. *Pasiyam* is a ninth day novena prayer offered by the dead. It is centered on the ritual of lowering the black veil from the head of the widow down to her shoulder assisted by an elder.

Jamoral (2015) found out that during courtship when a Calinga boy likes a girl, he will court her together with the parents of the girl and he should serve at the house of

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the girl. During engagement called *umul-uli* the family of the boys should go to the house of the girl to formally “ask for her hands”. When someone is ill in the community, they perform the rite of *Buge* when evening falls and *Iyalatlat* in the morning to cure the sick tribe member and to cast away the bad spirit that caused sickness. Jamoral also found out that Calingas have lots of beliefs and practices attached to death and burial. Calingas in Minanga San Mariano practice *pasiyam* (9th day) and 40 days of the dead. They offer *padasal* (prayer) during these days and serve foods and wines.

Reyes (2014) studied the Socio-Cultural Life of the Ifugao of Chaja, Mayoyao, Ifugao. The following findings were drawn: First, Marriage among the Ifugao is traditionally arranged by parents and elders of the community. The Ifugao wedding is a well-established ritual in Chaja interwoven with traditional ceremonies and rites requires material and financial offerings in the observance of the ceremonies. Generally this occasion is very expensive and pompous, a kinship matter manifested in the coming together of relatives, friends and the community people. Second, the use of *he'loy* in carrying infants and children is still practiced. Ifugao children are taught the fundamental values of obedience and respect for the elders; malice and the use of vulgar language are strictly prohibited. Children are trained to do some household chores. Third, an adult Ifugao is highly respected. He is considered authority in the community when it comes to

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decision making. They are still active in community affairs and social gatherings. The adult Ifugao still performs hard work in the field. Much care is extended to sick adult Ifugaos by the members of the community. Fourth, when an Ifugao dies for every meal, pigs are butchered to feed the people during the wake. During the vigil, both traditional and Christian religious ceremonies and activities are performed.

Garcia, Abon, and Reyes (2016) studied the Beliefs and Practices of the Life of the Agtas of Lupigue, Ilagan Isabela: Its Implication to Social Development. The following findings were drawn: First, there are restrictions given to a pregnant woman like she must escape doing hard work, lifting, jumping and carrying heavy materials and she is forbidden to eat bitter foods for these may cause abortion of the fetus inside the womb. Furthermore, pregnant women are forbidden to travel around the community during the night because it is believed that the unseen spirit may be displeased. Second during childbirth, the mother's abdomen should be wrapped by cloth to support, ease the pain and aid the drying of the wound. Third, in terms of child rearing, Agta children are firmly taught to be polite, courteous, and respectful especially to the elders. Fourth, the researchers found out that during social celebration, elders spearheaded in the performance of rituals like burial and wedding. Adult Agta are considered community leaders and accorded full respect. Fifth, when an Agta dies, wearing colored dress during

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wake is taboo. As a sign of mourning, Agtas wrap their upper part of the body with black cloth. Quarreling and creating unnecessary sound in the house where the dead is laid is forbidden. On the ninth (9th) day after death, Agtas offer food, light, and candle and say prayer.

The study of Ramos (2003) “Suring: a Folk Healing Ritual Among the I-Vintar Ilokanos in Nueva Vizcaya” had shown that the *suring* is an alternative medical intervention for diseases that are believed to be no longer responding to scientific medical treatment. *Suring* combines certain aspects of Christian belief, animism, and herbal medicine. Many aspects of the ritual are largely Ilocano in origin, but the others evidently contradict certain Gaddang animistic practices. There are no hard evidences on the curative power of the *suring*. But therestricted number of Ilocano families (including professionals and those professing to have a strong Christian faith) who had gone through the ritual believe in its curative efficacy.

Castillo (1999) found out that animals like pigs, chicken, dogs,cow, and carabaos are indispensable during rituals since they are used as offerings to their gods and the spirits.

Tuquero (2009) studied the Gaddangs of Isabel. She found out that marriage is a sacred institution which entails going through 13 elaborate marital rituals necessitating

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heavy financial expenses. The community shows much concern in the performance of the marriage ceremony.

With regard to the integration of the beliefs and practices into the curriculum, Reyes (2006) recommended that the education sector should commit to the religious implementation of Multicultural education. It was supported by Navas (2008) when she stated that native and non-native teachers of cultural minorities should understand the importance of their students' cultural heritage.

Cultural diversity is dominant in the school nowadays. Culture flourishes and students' academic achievement and civic engagement are enhanced in a multicultural school environment (Danao, 2016). Therefore, there is a need to design a multicultural inclusive school policy. The school has to extend guidance to increase academic achievement and provide sufficient civic activities since students have an "Approaching Proficiency" level of academic achievement and "Moderate Extent" of civic engagement.

Carino (2000) studied the Itawes customs and traditions on the different stages of their social life as continuously practiced by Barangay Cata that are handed down from one generation to another generation. She found out that there are some beliefs and practices that are positive worthy of preservation to the next generation. These traditional values need to be integrated in the different learning areas in the curriculum.

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Alangui (1997) studied the Indigenous Learning System in a Kankana-ey Community. He suggested that there is a need to restructure educational programs especially in indigenous communities all over the country. He found out that the contents and modes of teaching utilized by the indigenous learning system found in the Kankana-ey community are rich sources of inputs to formal or non-formal education programs.

The curriculum, instruction and evaluation of a restructured learning system for the indigenous communities must be taken into consideration. Subject matter must include appropriate knowledge, skills and technology relevant in the indigenous community so that those values considered highly desirable are reinforced.

Balao-as and Balao-as (2009) stated that Educators must have awareness to the ethnic origin of his learner be able to make teaching-learning situation effective and efficient Curriculum planners should consider the customs and traditions of their clients in making plans and development proposals.

Natuno (2000) studied the Way of Life of the Ibunhian of Aguinardo, Ifugao Province. She discovered that Ibunhian is rich with good and interesting rituals especially in marriage, death and social practices. Since, some practices are now modernized, she recommended the importance of preserving the good cultural practices to be emphasized in the formal and non formal education and in community assemblies/meetings.

Dinggil (2000) studied the beliefs and practices of the Ilocanos of Bagumbayan Tuao, Cagayan. She recommended that Ilocanos should discard those cultural beliefs and

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practices that are detrimental to socio-economic life and preserve those beliefs and practices that can help make the life of the indigenous people progressive by integrating these to the subjects in the curriculum.

Umayam (2011) suggested that ethnic dances should be incorporated in the physical education curriculum in Region 2 particularly in San Mariano, Isabela.

Dacles and Sapao (2014) using a combination of quantitative and qualitative methods and survey technique, found out that the establishment of cultural centers in school can provide pathways for relevant artistic and aesthetic expressions of IKSPs and indigenous people's education.

Cariaga (2014) discovered that the Yogad traditional dances are indeed rich in character traits and customs, which contributed to cultural identity of this people as an ethnic group. Thus, he said further, the dances can be a good material to educate the Filipino people on unity, understanding of each other's uniqueness as a tribe, love for one's native cultural heritage, and love for country.

Ignacio (2014) using a historical descriptive method of research studied Understanding Pioneer Aklanons of Aklan Village, Diffun, Quirino: A Basis for Local History found out that education was a reason for the Aklanons to move up to a higher economic stratum in the society. Thus, he said further, education serves as an effective driving force for improving the socio-economic condition and social mobility of the Aklanons in Aklan Village, Diffun.

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Babayong (2011) studied the Rituals and Practices of the Tawali Ifugaos. She recommended that the Culture of the Tawalis and the Ifugao as a whole should be part of the curriculum, particularly in their own region. Preservation of the old and indigenous culture of the group must be undertaken by the DepEd. Book publishers should give more concern in coming out with materials expressive of the Tawalis indigenous culture for a better understanding of their nature, inclinations, and characteristics.

The promotion of awareness of the Yattaku as a people and preservation of their indigenous knowledge, systems, and practices can be done through research studies, documentation, dissemination and curriculum integration of the research outputs. Dulinayan (2009)

The localized and contextualized learning materials developed will pave the way to a much higher level of achievement among the Grade 7 students. (Domingo, 2017)

Imbag (2016) studied the Indigenous Enrichment of the Dep Ed ALS Curriculum for the Calingas of San Mariano, Isabela. He recommended that to prevent the loss of the Calinga language, an intervention may be made so that it could be revitalized. This could be in the form of teaching it to the young Calingas and by encouraging them to use it in their daily communication.

Galdonez (2017) developed a contextualized and indigenized syllabus in the study of Philippine Society and Culture and he recommended that this must be used as an instructional material in teaching Philippine Society and Culture.

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Jamoral (2015) formulated an outcome-based syllabus in Philippine Society and Culture and he recommended that this syllabus should be used in teaching Philippine Society and Culture subject in the IP curriculum.

However, due to modernization, the indigenous beliefs and practices have undergone changes. The transmitted values have been modified through intermarriage, religion and education.

The abovementioned literature and studies are the foundations of this study. While most of the methodologies and findings are on the preservation, appreciation of culture and its implication to education, this present study is akin to the preceding findings because it aims to develop lesson exemplars in Understanding Culture, Society and Politics for Senior High School. This is useful for the Indigenous People particularly the Kankana-ey in Alicia, Isabela in order to preserve their vanishing cultural practices amidst modernization and technology. The learning exemplars are localized in nature in order to promote the unique practices and traditions of the Kankana-ey, and at the same time to comply with the call for localized and indigenized instructional materials in teaching Understanding Culture, Society and Politics.

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1.3 Research Problems

This study aimed to identify the cultural practices of Kankana-ey in Alicia Isabela towards the development of Lesson Exemplar in Philippine Society, Culture, and Politics for Senior High School Students.

Specifically, it sought answers the following questions:

1. What is the profile of the Kankana-ey in terms of the following:
 - 1.1 Sex
 - 1.2 Age
 - 1.3 Occupation
 - 1.4 Educational Attainment
 - 1.5 Place of Origin
 - 1.6 Years of stay in Alicia Isabela
 - 1.7 Position/Designation in the Community
2. What are the cultural practices of Kankana-ey in relation to:
 - 2.1 Conception and Pregnancy
 - 2.2 Birth and Infancy
 - 2.3 Childhood
 - 2.4 Courtship and Marriage
 - 2.5 Adulthood
 - 2.6 Death and Burial

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3. What do Indigenous Knowledge System and Practices (IKSP) of Kankana-eyes contribute in understanding Culture, Society and Politics?
4. What kind of lesson exemplar can be developed in teaching Culture, Society, and Politics for Senior High School?

1.4 Conceptual Framework

Culture refers to a wide array of human activities- the way people interpret their ways of life and how they adapt to their environment, or the forces within and through which socially organized people conduct and participate in the construction of their everyday lives.

The Kankana-eyes of Alicia, Isabela as Indigenous Peoples have a culture that shows their rituals, beliefs and practices dictated by transmitted norms and expectations within their cultural context in preparation for responsibilities and privileges which may have undergone changes during the different stages in life through the passage of time. These rituals, beliefs and practices are rich sources of understanding and promoting the Kankana-ey culture for intercultural understanding among diversified Filipinos and at the same time, can be used in the indigenization and localization of the content of the curriculum in Understanding Culture, Society and Politics.

The preparation of lesson exemplars on Culture, Society and Politics is anchored on the theories of Constructivism, Vygotsky's social development theory and Bandura's social learning theory.

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The theory of Constructivism places importance on direct experience and students' active construction of mental structures. Learning is aided by social interaction with peers and teachers via real world experiences. (Seng, Parsons, Hinson, Brown, 2003)

Bandura's Social Learning Theory affirms that through observation, imitation, and modeling people learn from one another. Children learn from observing others. (Seng et al. 2003)

In Vygotsky's Sociocultural Perspective, Vygotsky believed that in order to understand how a child views the world, a teacher must first understand about the culture of the child's home. He also believed that children learn by using ways of acting and thinking provided by their culture (Kozulin & Presseisen, 1995, in Seng, et al. 2003).

"Filipino culture shall be preserved and developed for national identity". This dictum is similar to the provision in Article II, section 22 of the 1987 Philippine Constitution which recognizes the existence and the rights of the Indigenous Cultural Communities and it was strengthened by Article XII, section 5. The welfare of indigenous peoples in our country has been the focus of different laws like Republic Act No. 8371 or the IPRA law which specifies and strengthens the rights of IP in national development and preservation of their culture.

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Careful study of the cultural practices of the life of the Kankana-ey is an essential part of understanding how our country and culture grows as an individual passes through the diverse developmental stages of life. Thus, the study on the Life Cycle rituals, beliefs and practices of the Kankana-ey in Alicia, Isabela will provide significant content in teaching Understanding Culture, Society and Politics.

On Culture. The culture of the Kankana-eyes is their social heritage. It refers to their customary ways in which they organize their ways of behaving, thinking, and feeling transmitted from one generation to another through language and the arts. It presents the Kankana-eyes ways of relating to others and their surroundings, their designs or recipes for living, the interrelated network of norms and roles. It encompasses their modes of thinking, acting, and feeling found in a society and includes everything an individual has acquired as a member of a society (Panopio & Raymundo, 2004). It tells one what to do, what not to do, and how to do things. These characteristics of the Kankana-ey culture will enrich the understanding of Culture in the curriculum.

On Society. Society dictates how an individual should act in accordance with established mores. Mores are special folkways which are important to the welfare of the people and their values. They are based on ethical and moral values which are strongly held and emphasized (Panopio, 2004). It is the way of life common to a group of people but different to others which enables them to share ideas and patterns of behavior that

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distinguishes them from others. Hence, they are able to live in relative harmony. Culture varies from one society to another. The uniqueness of the Kankana-ey culture will widen the content in understanding Society in the curriculum.

On Politics. Politics is interactions through which values are authoritatively allocated for a society." (David Easton, www.maitah.com/PC/defining%20politics.pdf).

Norms are standard of propriety, morality, ethics, or legality and are made up of folkways, mores, and laws. Values are abstract concepts of what are considered as good, desirable, beautiful, and correct, as well as what are bad, undesirable, ugly, and wrong. Beliefs are the embodiment of people's perception of reality, ranging from the ideas of the primitive societies to the empirical findings of the scientists (Panopio & Raymundo, 2004). The Kankana-ey culture shows a display of adhering to their customs and traditions in their different stages of life. This characteristic of their culture can highly enrich the understanding of indigenous politics in the curriculum.

Localization, contextualization and indigenization of the curriculum in Grade 11-12 can be achieved by integrating the Kankana-ey culture, specifically by developing lesson exemplars in Understanding Culture, Society and Politics.

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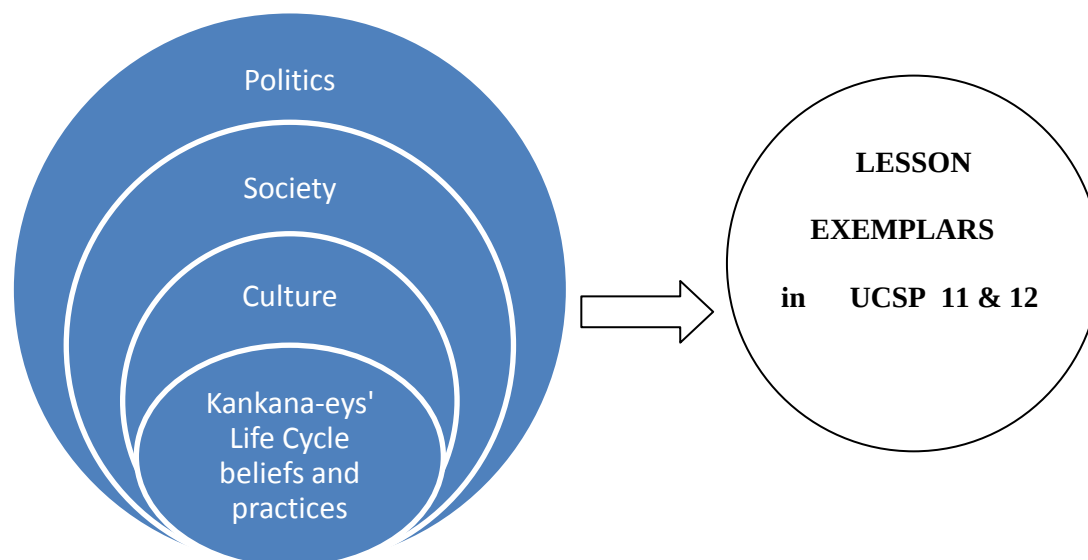


Plate 1: Paradigm of the Study

1.5 Scope and Limitation

This study was limited to the documentation and analysis of the cultural practices of the Kankana-ey in M. H. Del Pilar, Alicia, Isabela and development of lesson exemplars in Understanding Philippine Society, Culture and Politics. The study used the ethnographic study. The old folks which include the first migrants and the adolescent Kankana-ey were the primary sources of all information regarding the Kankana-ey traditional beliefs and practices.

1.6 Definition of Terms

For a clearer understanding of the study, the following terms are hereby operationally and conceptually defined.

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Belief. Conviction of truth of some statement or the reality of some being or phenomenon Especially when based on examination of evidence.

Culture. Complex whole which includes knowledge, belief, law, art, moral, custom, and other capabilities and habits acquired by a man s a member of society (Edward Tyler as cited by Zulueta, 2005)

Kankana-ey. Indigenous People living in Alicia, Isabela who are descendants of the original inhabitants of Mountain Province with distinct cultures, religions and patterns of social and economic organizations.

Lesson Exemplar. An instructional material with content, activities and strategies based from the Kanakana-ey indigenous practices developed by the teacher in teaching Understanding Culture, Society and Politics in Grade 11 and 12.

Practices. Refers to the valuable routines and traits which perpetuate the inherent cultural method of conducting and performing an act of worship or incantation practiced by the Kankana-eyes in their daily lives.

Ritual. A strictly ordered tradition method of conducting and performing an act of worship or incantation performed by the Kankana-eyes on special occasion like healing, wedding, death and burial.



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Chapter 2

PROCEDURES

This chapter discusses the research design, research locale or setting of the study, selection and description of the respondents, data gathering instruments, procedures and NCIP/IKSP process.

2.1 Qualitative Design and Methodology

The ethnographic research design was used in the study. According to Fraenkel, Wallen and Hyun (2012) ethnographic research is on documenting or portraying the everyday experiences of individuals by observing and interviewing. The key tools, in fact, in all ethnographic studies are in depth interview and continuous ongoing participant observation of a situation. The researcher documented and described the rituals, beliefs and practices of the Kankana-ey that show their day to day activities and experiences.

Direct participant observation and patanong-tanong –an unstructured interview were techniques employed by the researcher during fieldwork. Field notes and photographs were also used in the documentation process.

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2.2 Research Site

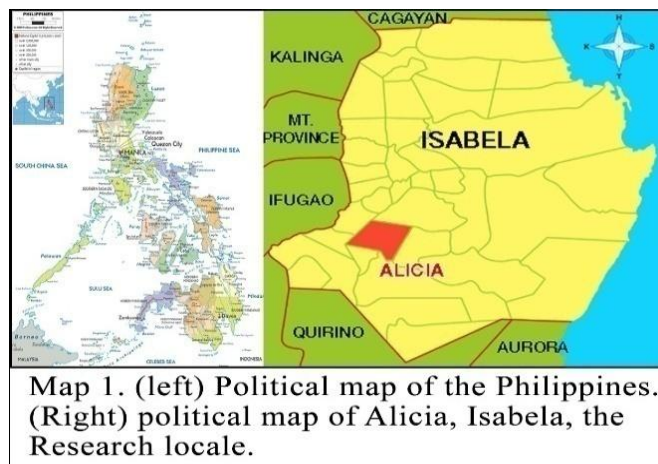


Plate 2. Map of Philippines showing Alicia, Isabela

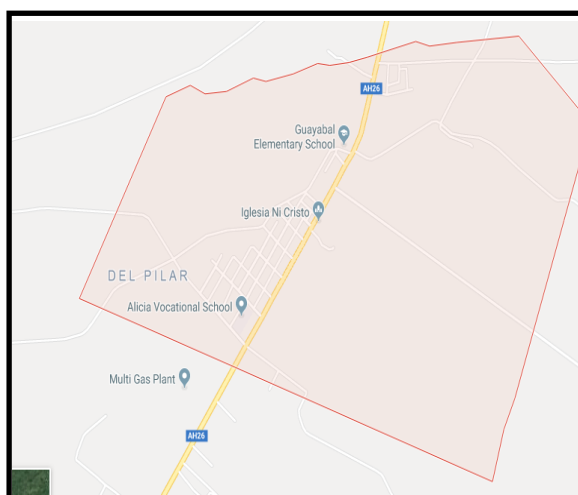


Plate 3. Map showing M.H. Del Pilar, Alicia, Isabela

The researcher conducted the study in barangay M.H. Del Pilar, Alicia, Isabela.

Barangay Del Pilar, is the second largest barangay of Alicia, Isabela which lies on the boundary of the town of Alicia in the North and the City of Cauayan in the South. It has a land area of 695 hectares. At present, it is bounded on the North by Barangay Alinam

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Cauayan City, on the South by barangay Rizaluna, on the East by Barangay Viga, Angadanan, on the West by Barangay San Francisco.

2.3 Selection Criteria and Participants

The Kankana-ey group of Alicia was the subject of the study. The old folks, first migrants, married couples (age 30-45), young people (age 16-25) were the primary sources of all information.

2.4 Data Collection

In this study, the researcher used interview, observation, and field notes in gathering data.

Instrument Used

Interview Guide. The researcher used the interview guide to identify the cultural practices of the respondents. The interview with the key informants was held at Barangay M.H. Del Pilar.

Survey Questionnaire. This was employed to collect information regarding the subjects and the cultural practices of the Kankana-ey. The instrument consisted of cultural practices of Kankana-ey in M.H. Del Pilar, Alicia Isabela.

Tape Recorder and Video Camera. The researcher utilized a tape recorder and video camera to document the interview process and photo shoot the informants. These were used to record the oral responses of the respondents to assure the correctness and authenticity of the information.

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Data Gathering Procedures

Before the formal conduct of the study, the researcher did the following procedures; first, approval of the Research Proposal to NCIP Regional Office, Tuguegarao City, Cagayan. Second, endorsement of approved proposal by NCIP Tuguegarao to NCIP Cauayan Office. Third, orientation at NCIP Cauayan Office on how to go along with the research by issuing a work order. Fourth, distribution of letters by the NCIP to kankana-eyes in M.H. Del Pilar in regard to having conference about the study. Fifth, organization of the IKSP team to accompany the researcher in the conduct of the research. Sixth, presentation of work and financial plan by the NCIP to the researcher. Seventh, signing of Memorandum of Agreement (MOA) between the respondents and the researcher in regard of the former's approval.

The key informants are the old folks who are members of the community whose age ranges from 51-80.

Data Analysis

The researcher transcribed the interviews. Transcriptions were used in the analysis of data which yielded the cultural practices of the Kankana-ey and their importance to education particularly on the integration in the K-12 Curriculum. The cultural practices were categorized according to topics in a subject Understanding

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Culture, Society and Politics. The topics are the subject matter of the lesson exemplars that the researcher developed from the research.

2.5 Role of Researcher

The researcher was a direct observer and interviewer. She asked questions, listened, and asked follow-up questions to deeper the discussion. With the help of two (2) volunteer field researchers, a Kankana-ey layman and a Kankana-ey fellow teacher, a wide variety of sources, a clear picture of the purpose of the research was established. The researcher oriented the volunteer field researchers on the objectives of the research and how they would assist her in the data gathering process.

2.6 Methods of Validation

After data collection the researcher presented the results of the study to the participants. The participants agreed that the information and presentation by the researcher regarding their cultural practices are accurate and relevant. This gave the researcher an unyielding conviction on the trustworthiness of the data gathered and validity of the answer of the respondents.

2.7 Ethical Considerations

Before, during, and after the conduct of the study, the researcher looked on the Dos and Don'ts of the research as regards the confidentiality of the participants. During the gathering of data, the researcher assured to the respondents that he would only record

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information with their agreement. The researcher firmly followed the fixed terms and conditions in the Memorandum of Agreement signed by the researcher and Kankana-ey elders during the Conference and Disclosure that is facilitated by the NCIP personnel.

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CHAPTER 3**FINDINGS AND DISCUSSION**

This chapter includes the identification, description and documentation of the Cultural Practices of Kankana-ey in M.H. Del Pilar Alicia, Isabela.

3.1 Profile of the Respondents

Table 3.1 shows there are 24 Kankana-eyes from M. H. Del Pilar where three are males and twenty one are females. There are more female respondents than males. Their ages range from 16-80 years old. They have different occupations like farming, housekeeping, teaching, field editing, janitor and five are students.

Table 3. 1. Profile of the Kankana-ey according to sex, age, occupation

Sex	Frequency	Percent
Male	3	12.50%
Female	21	87.50%
Total	24	100.00%
Age	Frequency	Percent
71-80	3	12.50%
61-70	4	16.67%
51-60	2	8.33%
41-50	2	8.33%
31-40	4	16.67%
21-30	4	16.67%
11-20	5	20.83%
Total	24	100.00%

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Occupation	Frequency	Percent
Farming	7	29.17%
Housekeeping	8	33.33%
Teaching	2	8.33%
Student	5	20.83%
Field Editing	1	4.17%
Janitor	1	4.17%
Total	24	100%

Table 3.2 discloses the educational attainment, place of origin, years of stay in Alicia, and position/designation in the community. There are college graduates, high school graduates, elementary graduates and undergraduates in the different educational levels and senior high school students among the informants.

The respondents come originally from different towns of Mt. Province, Isabela, Ilocos Sur, Ifugao, Benguet while the three student- respondents reside in Alicia since birth.

The informants have stayed in Alicia from three to forty eight years. One respondent stayed in Alicia for 48 years, longest years of stay in the municipality.

The Kankana-eyes have served in different capacities like father of the organization, secretary, elder, member of the Igorot Organization, and other designation as Purok secretary and the students are members of their own organization.

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Table 3.2. Profile of the respondents according to Educational Attainment, Place of Origin, Years of stay in Alicia, Isabela

Educational Attainment	Frequency	Percent
College Graduate	4	16.67%
College Undergraduate	5	20.83%
High School Graduate	3	12.50%
High School Undergraduate	1	4.17%
Elementary Graduate	5	20.83%
Elementary UnderGraduate	1	4.17%
Student (SHS)	5	20.83%
Total	24	100%
Place of Origin	Frequency	Percent
Bagnen, BaukoMt.Province.	10	41.67%
Tadian, Mt.Province	3	12.50%
Besao, Mt.Province	2	8.33%
Sagada, Mt.Province	2	8.33%
Quezon Isabela	1	4.17%
Ilocos Sur	1	4.17%
AlfonsolistaIfugao	1	4.17%
Baguio City, Benguet	1	4.17%
Alicia, Isabela	3	12.50%
Total	24	100.00%
Years of Stay in Alicia	Frequency	Percent
41-50	2	8.33%
21-30	5	20.83%
11-20	11	45.83%
1-10	6	25.00%
Total	24	100.00%
Position the Community	Frequency	Percent
Father of D.I.O.	1	4.17%
Secretary D.I.O.	1	4.17%
D.I.O. Elder	8	33.33%
D.I.O. Member	4	16.67%
Purok Secretary	1	4.17%
Member/Youth	9	37.50%
Total	24	100.00%

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3.2 Cultural Practices of Kankana-ey

3.2.1 Conception and Pregnancy

The corporeal life of a Kankana-ey individual begins at birth and ends when one dies. She/he goes to diverse stages in the life sequence of a Kankana-ey: birth, childhood, courtship and marriages, adulthood, death and burial. There are many restrictions when a Kankana-ey woman is pregnant to insure the health and wealth of the mother and the child.

Sumeg-ang (2003) wrote that both Kankana-ey husband and wife are put under a period of restriction from conception until the birth of the child.

According to Key Informant 1:

“Bawal maglakad ang buntis sa gabi lalo na kung walang dalang ilaw. Bawal umupo sa upuan na makahoy ang paa. Bawal mag-ulam at kumain ng langka dahil maaaapektuhan ang pagkakaipon ng maraming gatas ng isang manganganak”

(Pregnant women are prohibited to walk at night especially without carrying lamps. They are also forbidden to sit on chairs with wooden stand or to eat jackfruits because it may affect the milk production in parturient women.)

Key Informant 2 added:

“Bawal matulog sa umaga dahil ang bata daw ay magiging obese. Pagbuntis bawal pumunta sa patay. Pammati ti babakit.”

(Pregnant women are prohibited to sleep in the morning because their child may become obese. Once pregnant, they are not allowed to visit a dead person's awake. A belief of the elderly.)

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She is not allowed to visit houses of spirits or attend burials or even look at dead bodies. Sumeg-ang (2003) asserted that a pregnant Kankana-ey should refrain from passing by caves, streams and other lest where evil spirits may harm the child.

Key Informant 2 said:

“Ang nagdadalang babae bawal pupunta sa water source ng tubig. Ang buntis di –dapat gabihin sa pag-uwi galing sa sakahan. Ang buntis bawal magbuhat ng mabigat na bagay.”

(Pregnant women is forbidden to go to a water source. She should not be late in getting home from the farm. She is not allowed to carry heavy things.)

Key Informant 3 added:

“Avoid going to the forest or some called Ngilen or Malegno. The reason: to take care the baby not to be aborted.”

Key Informant 4 also stated that:

“Bawal lalabas pag gabi due to bad spirit.”

(Pregnant women are prohibited to go out at night due to bad spirits.)

These practices of the Kankana-eys is similar to the practices of Agtas in Lupigue, Ilagan, Isabela. Agtas women should avoid doing hard work, carrying heavy materials, and eat bitter foods. They are also forbidden to travel around the community during nights. (Garcia, et al, 2016)

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Plate 4. Key informants share their beliefs and practices regarding conception and pregnancy.

Sumeg-ang (2003) explained that a Kankana-ey pregnant mother is not allowed to eat certain foods such as an unhatched egg(balut) and twin bananas as these are believed to cause deformities in the unborn child.

Elder Kankana-eys believe that bitter foods cause miscarriage and eating jackfruit affects the milk production of parturient women.

3.2.2 Birth and Infancy

Before childbirth, an *Etag* (salted meat) is prepared. It is a preserved meat done by salting and drying under the sun. This is mixed with viands like sprouts and seeds and to be eaten by the nursing mother to make her strong and to produce more milk. The baby is healthy if the mother produces more milk.

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The newly born baby is bathed. The mother takes a bath, too. The ritual, called Kanibag, is performed to prevent excessive bleeding of a woman after giving birth. The mother uses Bagket and Ebat. Bagket (woven Belt) is used to keep her ovary safe, while Ebat (Napkin) is used to absorb the blood coming out.

After three days, the rite called *Kenta* (for Bagnen) Kubkub-baw (for Sagada), is held to pray for the baby's good health. A pig and chicken are butchered. In this ritual, family members, friends, and neighbors gather to visit and welcome the coming of the baby. Gifts like money, native chicken, beans and salted pork (etag) are given to the newly born baby and mother.

After eleven days, another Kenta is performed and the family gathers again and a chicken is again butchered.



Plate 5. Kankana-ey elders, explaining the Kanibag and Kenta, practices during birth of a child

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For the Kankana-ey, breastfeeding is preferred over bottle feeding because the former ensures healthier and safer baby.

Key Informant 5 said:

Ti ina masapul nga mangan iti nasustansya nga makan tapno nasustansya ti susunti ti ubing.

(A nursing mother should eat healthy food so she can breastfeed her baby with nutritious milk.)

During baby's first few months, Eban (Blanket sling) is used as a way of carrying the baby while the mother does household chores. For example, a woman does laundry with her baby at her back.



Plate 6. Kankanaey mother used Eban (sling blanket)

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3.2.3 Childhood

Parents take care of their child, however when they go for work, older brother or sister and grandparents take turns of taking care of the child. Childrearing is a shared responsibility of the family.

Children spend the first three to four years playing. The child may play around the village together with the other Kankana-ey kids. As the child grows older she is gradually given a duty in the house. Upon reaching the age of six to ten, the child is expected to fetch water, take care of the younger siblings, sweep the floor, and similar tasks depending on the child's age, sex, and capability.

Key Informant 6 uttered:

"Ako'y naniniwala na ang bata ay dapat matutunan niyang magtrabaho at tumulong sa mga bagay na kaya niyang gawin. Nakita ko ito sa lugar kung saan ako nanggaling. Ang mga bata ay tumutulong sa gawaing bahay."

(I believe that children should learn how to work and do some chores that they can. I saw this from the place where I grew up. Children know how to help in housekeeping.)

Children are considered as the family's treasures. They are precious gift from God. That's why, like the other mothers in the world, Kankana-ey parents loved their children so dearly.

Key Informant 1 narrated that:

"Ang bata ay dapat alagaan at mahal natin ng buong puso, palakihin ng may takot sa Diyos."

(Children must be loved and taken care of with our whole heart, and must be raised with fear of the Lord.)

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Instilling discipline to the children is the most important duty of the head of the family. Children are trained to always be industrious, courteous, obedient to their elders, and God fearing. They are instructed about *innayan* (stuff that they should keep away from, or avoid doing from committing). For instance, they should refrain being boastful and sluggish. Thus, Kankana-ey people are embedded with values that a Filipino people should possess.

Parents teach their offspring to be always industrious, and respectful and disciplined.

This statement was supported by Key Informant 6:
“Kailangang matuto ang bata na magbigay respeto sa matatanda at magtrabaho.”

(The child needs to learn how to respect the elders and how to work)

Key Informant 1 added:

“Turuan na tulungan ang matatanda lalo na kung may buhat-buhat ang mas matanda sa kanya. Turuan din sila sa gawaing bahay habang maaga pa”.

(They must be taught to help the elders especially if the elders are carrying heavy loads. They must be taught to perform household chores while still young.)

Key Informant 5 also explained:

“No dumakkel ti ubing discipline ti maisuro kanyana tapno maipasigod ti disiplina habang dumadakkel. Example no mangmangan ti ubing ebaga tayo nga inayaden tapnoawan ti maibelleng.”

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(Children should be taught with discipline as early as possible so they can lead a disciplined life. Like when eating, parents should teach their children to eat slowly so there would be no wasted food.)

Parents also imparted to their kids obedience to the elders and fear to God.

Key Informant 2 stated that:

“Ituro ang disiplina sa bata. Bilang isang bata tungkulin niya na magsamba sa Panginoon at sumunod sa magulang. Para ang bata lumaking maayos, bigyan sila ng advice. Example, sa pagkain, no pakanen ti ubing madi dagos nga aggida ta dumakel kano ti ulo na.”

(As children, they should praise and worship the Lord and obey their parents. They must be given advices on how to grow finely. Like after eating, they must not lie down right away to avoid getting bigger heads.)

These practices of the Kankana-ey during childhood is similar to the practice of the Ifugao of Chaja, Mayoyao. Ifugao children are taught the fundamental values of obedience and respect for the elders. Ifugao children are trained to do household chores. (Reyes, 2014)

Embracing their dialect is another responsibility of the kankana-ey children.

Parents are obliged to teach their children to talk in the Kankana-ey dialect.

Aside from teaching the children the right values, Kankana-ey parents value the importance of good health. That's why parents train their offspring to eat healthy foods.

Key Informant 2 said:

“Para malusog ang bata dapat kumain ng mga gulay at prutas.”

(Children should eat fruits and vegetables to become healthy.)

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3.2.4 Courtship and Marriage

Dap-ay and *Ebgan* serve a significant places for the Kankana-ey. *Ebgan* is a house where young ladies sleep together and gather for recreation. The girls are accompanied by older women or widow. It is a place where young women learn values, womanhood and women's work in the field. On the other hand, *Dap-ay* is a house where young boys gather. It is also a place where young boys learn good deeds like being responsible, courteous, and respectful to the elders.

Nowadays in the lowland particularly in M.H. Del Pilar where the Kankana-ey migrated and established their living, the *dap-ay* is gradually vanishing with the passage of time.

Back then in their original place (particularly in Bagnen, Mt. Province), *dap-ay* was a place for teaching the young minds, a learning institution. Sumeg-ang (2003) asserted that much of the oral literature, customs, and traditions, however, are learned in the *dap-ay* or *ebgan*.

These days, instead of going to the *dap-ay*, the kankana-ey children go to schools for formal learning. However, the *dap-ay* in M.H. Del Pilar has become a multi purpose meeting hall for the Kankana-ey and a venue for settling conflicts or disagreements.

Courtship is the stepping stone to the next stage which is marriage. Birth and marriage are equally important stages in the life of the Kankana-ey individuals. In those

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early days in Mt. Province, *ebgan* is a place where ladies sleep. Courtship starts in the *ebgan* when the boys visit the girls at night. *Dap-ay*, on the other hand, is the place where gentleman rest and sleep.

Before, in their place of origin, Kankana-ey has unique courtship practices however in M.H. Del this practice is slowly diminishing due to modernization and enculturation.

Key Informant 1 said:

“Ang lumang kaugalian, dapat pagsilbihan ng binata ang dalaga/pamilya ng dalaga sa pamamagitan ng pagsibak ng kahoy, pag-iigib at pagkuha ng kahoy sa bundok. Ito ang magpapatunay kung talagang mahal niya ang dalaga. Sa modern, aakyat ng ligaw ang binata, magpapaalam sa magulang at kung pwede ay sa bahay dadalawin. Pag-uusapan ang kasal at kung saan gaganapin at lahat-lahat ng kailangan ay manggagaling sa magkabilang panig.”

(Based on old traditions, the groom must serve the bride’s family by axing woods, fetching water, or getting woods from the forest. These acts will prove that he truly loves his bride. In the modern time, the man will go to the lady’s house to ask permission from her parents about his purpose to court and visit her at home. The wedding and all that matters on it will soon be discussed by both parties.)

Aside from those mentioned, there is also *Dok-ong* which is the act of gathering some woods by the groom, which he would bring to the bride’s house later. On the other hand, the bride would pick vegetables or camote tops and bring them to the man’s house. By the time they get married, they now know what to do in their home, how they can live and raise children.

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Marriage is sacred and important for Filipinos. This is a new dimension of life of the individuals. Once two individuals get married, their life assumes a new facet. The newly married couple now lives independently. For the Kankana-ey, marriage is performed with the indigenous wedding practice known as *Bayas*. During the *bayas*, the parents are expected to announce to the community the inheritance of the couple which is an assurance that the two have something to start with.

This wedding practice (*Bayas*) is participated by the whole community. This involves different cycles of rituals and lengthy process.

The researcher attended and witnessed the Church wedding at Anglican Church on October 26, 2017 and the different ritual practices concerning the wedding of the couple on October 28, 2017.

During the preparation of the wedding, all members of the community gather in the place of the wedding called the "*Damara*". One pig is butchered to serve as their lunch after making of the *Damara*. Some of the women help in cooking and decorating. All people who worked must eat. In the afternoon, preparations like slicing of vegetables is done and so with the meat to be cooked for the wedding the following day. On the day of the wedding, if possible, the couples should not take a bath because according to the elders, this brings rain but this time, it is not being practiced anymore.

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One remarkable practice of the Kankana-ey is butchering of pigs during significant occasions like wedding celebration. This practice is similar to the I'waks. Animals like pigs and chicken are indispensable during important events. (Castillo, 1999)

The first wedding practice starts with the butchering of two pigs and one chicken early in the morning. This is called *Dawak*. Prayers are uttered before opening the gusi where "Tapey" (Rice Wine) is placed. Some words are mentioned as a prayer for thanksgiving. The butchered pig are distributed to all who are present that morning. They perform a dance using gongs (Gangsa) to declare the *Dawak*. The practices of butchering pigs and performing rituals for the wedding is similar to the study of Galdonez (2017), Reyes (2007) and Jamoral (2015)



Plate 7. Wedding practice starts with the butchering of two pigs

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After the Dawak, a church wedding is performed for the blessing of their marriage.

The church wedding attended and witnessed by the researcher at Anglican Church M. H. Del Pilar on October 26, 2017 is a mix Christian and Kankana-eyes, traditional way. Kankana-eyes in M. H. Del Pilar do not practice a pure Kankana-ey wedding ritual anymore which Panopio (2004) calls it enculturation.



Plate 8. The Kankana-ey people wear their gorgeous native attire during the wedding.



Plate 9. The witnessed wedding was a mix Christian and Kankana-ey way.

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These pictures show the different practices of the Kankana-ey couple during the Wedding Ceremony. First, the veil and cord ceremony; second, godparents bless and pray for the newlywed couple, third, the couple clothed as one, fourth, the exchange of vows of the couple.

After the church wedding, the newlywed couples together with their family and friends go to the house of either the man or the woman depending on agreement made to continue the celebration. The couple is seated on a special seat to receive the *Supon* (Money) coming from their friends and relatives. People fall in line to give their *Supon*. Parents of both parties and any relative sit with the couple to write the names of those who tender their *Supon* (gifts) and the amount they give for record purposes. *Supon* will be placed in a *Camowan*. *Supon* (monetary gifts) given to the newlywed couple by their family and friends is similar to the Gaddangs of San Mariano, Isabela. The Gaddang used *Pagala* which means the giving of monetary gifts. The only difference is that while the Gaddang couples are dancing, paperbills are pinned in their dress or directly handed to them (Galdonez, 2017) but to the Kankana-ey, family and friends of the Kankana-ey couple fall in line and put their *Supon* into a *Camowan*.

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Plate 10. The pictures shows the giving of money (Supon) to the couple.



Plate 11. *Camowan*

Camowan is a place to keep the gifts. It is a Rattan-made basket with cover for multipurpose use. Rice can also be kept in it. This is what is given as a present to the newborn baby, during groundbreaking of house construction or when there is a wedding.

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Plate 12. Beating of Gongs and dancing during the wedding celebration.

After the giving of Supon to the newlywed couple, friends, relatives and visitors now eat the foods prepared for them. Music and dances are performed by the elders and some family members and friends follow.



Plate 13. Liwliwa performed by the elder

Marriage celebration continues and a *Liwliwa (chanting)* is performed. It is considered as one of the most significant parts of the wedding ritual. It is the chant filled with life's lessons, like the Ten Commandments, given by the elders, relatives, or friends

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to the newlywed couple. The *Liwliwa* contains guidance and wishes to the couple. A sample of *Liwliwa* goes

“Do not do anything harmful”. “Do not get married with another being aside from your husband,” and “Love your spouse.”

The elders encourage the couple to be faithful, honest, and work hard to attain blessed married life.

Between one o’clock to three o’clock in the morning, a pig is butchered and distributed to all who are present in the place which is referred as *“regalo sa mga nagpuyat”*. Early in the morning, the gift and the *Supon* (money) is counted by the elders before these gifts are given to the couple.

Second marriage ritual is called *Tangeb*. This ritual is done where pig and chicken are butchered again. Raw meat/fresh meat are distributed first to the singles then to everybody who attended the event. After the *Tangeb*, the couple can go back to work or do their usual activities or planned activities.



Plate 14. The priest, newly wed couple and elders pray as part of the Tangeb

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Plate 15. Watwat. Sharing of raw meat

The figure shows the distribution of uncooked meat with the nearest relatives, with their neighbors, and with those who were present during the activity.

Saw-et is the third marriage ritual. If the couple have two kids, two pigs and one chicken are butchered. On the other hand, if the couple have one kid, one pig and two chicken are butchered.

Sawang comes last after few months. Another pig is butchered to celebrate this.

The last part of the bayas celebration is known as *Buka*. Visitors may now go home. All utensils used are washed and those borrowed are returned.

Marriage celebration is a lengthy process for the Kankana-ey. This practice is similar to the Gaddangs of Isabela which entails financial expenses and a long process too. (Tuquero, 2009)

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The abovementioned wedding ritual is still strictly practiced by the Kankana-ey in M.H. Del Pilar.

However, there is one practice of the Kankana-ey before that is no longer applicable today. On the issue of marriage, the Kankana-ey used to practice “fixed marriages”, where the bride and the groom are pre selected by their respective families. A fixed marriage can happen even right after the children’s birth. However, they will live together as a married couple when they reach the proper age. At present time, this is hardly practiced in Mt. Province, their place of origin, due to foreign influences. This supports the theory of cultural modification due to modernization and enculturation (Galdonez, 2017; Jamoral, 2015; Panopio & Raymundo, 2004.)

3.2.5 Adulthood

Kankana-ey elders are expected to maintain peace and harmony in the community, to settle disagreement and disorder among the people, and to be knowledgeable about indigenous practices and way of life of the Kankana-ey people. They believe that elders have substantial good judgment and wisdom in solving chaos. Their decision in the family and community is greatly valued because they have greater experiences and knowledgeable compared to the young. Aside from this, they are given

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high respect, care and love. This practice is similar to the Ifugao of Chaja, Mayoyao.

Adult Ifugao is respected and their decision making is valued (Reyes, 2014)

Key Informant 4 said:

“Hindi puwedeng pabayaang ang matatanda. Irespeto ang kanilang desisyon.”

(Elders should not be neglected. Their decisions should be respected).

Key Informant 5 added:

“Obligasyon ng mga anak na alagaan ang mga matatanda sa pamamagitan ng pagbibigay pansin sa kanila gaya ng pakikipagkwentuhan sa kanila, pagrespeto at pag-aaruga pag sila ay nagkakasakit.”

(It's the children's obligation to take good care of their elders. This can be done by giving attention to them, like chatting, showing some respect, and taking care of them when they are sick.)

Kankana-ey elders love working around to exercise their physical body.

They do not want to just sit all day. Kankana-ey people are respectful and helpful to the elderly.

When an elderly is sick but is not cured even after she/he was checked by a doctor, other elderlies will slaughter two or three pigs and one chicken for the healing and recovery of the sick person. This ritual is called *Sambo*. At the same time, they pray for the sick person's complete healing.

Sagawsaw is also performed when one gets insane, to cast out evil, prevent a misfortune or to put an end to a terrible occurrence that just happened.

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If there is a sick member of the family, *Sip-ok* is performed. A *Mansip-ok* (healer) is called or consulted to determine the cause of an illness or misfortune and to prescribe the corresponding ritual. One cause why a certain individual is sick is *Inaboyan*. He/She is someone whom the spirits have spoken with.

Kankana-eys perform *Daw-es* (cleansing ritual) and *Senga* (thanksgiving feast). Persons who are sick, who meet accident and who commit sins and crime like adultery undergo *Daw-es*. A dog is butchered when *Daw-es* is performed. On the other hand, *Senga* (thanksgiving feast) is performed in different occasions like wedding, births, and house blessing. The sacrificial animal is either a dog, chicken or pig.

Daw-es, has resemblance to the rituals of the Calingas in San Mariano. When someone is ill in their community, they perform the rite of *Buge* when evening falls and *Iyalatlat* in the morning to cure the sick tribe member and cast away bad spirits that caused sickness. (Jamoral, 2015)



Plate 16. Key informant explaining *senga* and *daw-es*.

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3.2.6 Death and Burial

Death is the ending of earthly existence of a human being. The death of loved one is a loss and the family of the dead grieves for a long period of time.

Before in Mt. Province, embalming is not a practice and the coffin of a dead person is made by the people themselves (Kankana-ey). Dead person is buried at the family's background.

It was asserted by Key Informant 7 when she said that:

"Pag namatay ay hindi na i-eembalsamo, kahoy lang din ang ataul kahit ang ginagamit na pako ay kahoy lang din. Ang pinapatong sa kanyang ataul is "tapis" na may pattern depende sa kasarian at edad. Pagkalagay sa ataul may butas yun para sa tubo na connected sa lupa para dun pumunta ang singaw o baho dahil sa pagkaagnas ng patay. Ang libingan ay may pintuan at lock dahil pag araw ng patay or napanaginipan ang patay ay binubuksan para ito ay linisan."

(When a person dies, he/she needs not be embalmed. The coffin and the nails are made of wood. The garment spread on top of the coffin is called "Tapis" with patterns according to gender and age. There is a tube underneath the coffin so the foul-smelling fluids will flow freely through it. The tomb or the burial place has a lock so it can be opened for cleaning on All Soul's Day and whenever one dreams of the dead person.)

However, the abovementioned statement is no longer practice by the Kankana-ey in M.H. Del Pilar because of modernization. Similar with the Calingas, Jamoral (2015) stated that during the early times, Calingas do not practice embalming, but nowadays, modern wake practices are now evident them. Modernization awakened the lives of Calingas and they practice embalming now to preserve the cadaver.

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The new practice of the kankana-ey in M.H. del Pilar is that , if a Kankana-ey dies, he is mourned for few days. If there are relatives expected to come, the wake lasts for three to five days. Otherwise, the dead must be buried after three days especially if he had been sick for quite a long time. After he is declared dead, a pig is slaughtered and is given as ration to those who visit. It is not eaten by the family members instead they only prepare and eat vegetables.

Key Informant 1 said:

“Kapag ang patay ay nabihisan ng puti at ito ay matanda o mahigit forty years na, ang mga matatanda ay mag aalay ng last words para sa patay sa pamamagitan ng “bayao” o pagsasalita ng pakanta. Sa bahay ng patay ay bawal ang mga batang maiingay o nagtatakbuhan dahil delikado kapag may matabig sila o matapon na kahit ano lalong lalo kung kung babasagin. Masama daw kasi kapag may mabasag. Sa gabi ng lamay, pwedeng magsalita ang kahit na sino, mag alay ng kanta at panalangin. Sa huling gabi ng lamay, magsasalita ang mga kapamilya, pwedeng gawin ito sa gabi, o kaya ay madaling araw o bago dalhin ang patay sa simbahan o bago magsimula ang misa.”

(Once a forty-year old Igorot or an older one is clothed with white garment, the elders will offer their last words through Bayao. It is a poem intended to be sung. Inside the house where the dead body is, children are not allowed to play noisily and run around because they might bump and break things made of glass. Such accidents signify another bad omen. During the wake, anybody can say messages except for the last night or at dawn before the start of the burial mass when family members are expected to speak.)

Baya-o (mourning chant)(*Eulogy* for the Ilocanos and Tagalog, *Baya-o* for the Kankana-ey) it is a dirge sung by the old men and friends and family members of the dead person. It is also about telling stories about the dead person when he was still alive. This amuses and cheers up the immediate family members. Aside from the *baya-o*,

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comforting words are uttered to the grieving family. In addition, “Baya-o” is given to people who die old or is married but not to those who die young and single.

Key Informant 6 said:

“Ang nalalaman ko lang tungkol sa Kamatayan, pag halimbawa bata pa lamang ang namatay ay maari nilang ilibing kaagad maliban lang kung may kamag-anak na hinihintay. At hindi nila pwedeng bigyan ng “Baya-o”. Pagkat ang “Baya-o” ay paralang daw sa mga may edad na pumanaw.”

(What I know about death is that a child’s body should be buried right away unless there are relatives to wait for. Children who die at tender age should not be given “Baya-o” because it is only for people who die old.)

Key Informant 1 continued:

“Pagkatapos ng libing, babalik ang mga tao sa bahay ng namatay para kumain. Lahat ng mga pagkain na binigay ng mga nakilamay ay ipapakain, walang pwedeng maiwan sa bahay ng patay. Pero yong mga biscuit o tinapay ay pwedeng gamitin sa susunod na pagkakatatay ng baboy pagkatapos ng lima, pito o kaya ay pangsiyam na araw. Sa araw na ito, magluluto sila ng malagkit, pancit, at magkakatatay ng baboy at magpapakain sila sa tanghali at pagkatapos ng misa na gaganapin sa mismong bahay ng namatay. Habang di pa pala dumarating ang araw ng pasiyam, gabi-gabi ay may ginaganap na “lowalo”, ito ay isang panalangin para sa inilibing na ginagawa ng mga kapamilya, kamag-anak at katribo sa bahay ng mga naulila. Ang susunod na gaganapin ay ang pagcelebrate ng 40 Days pero hindi ito dapat exact na forty days, ginagawa ito bago pa lang marating ang ikaapat na pong araw ng pagkamatay. Magkakatatay na naman sila ng baboy na ibibigay sa mga dadalong kamag-anak at katribo. Ang panghuli ay ang pang isang taong anibersaryo ng patay. Magkakatatay na naman sila ng baboy. Sa susunod na araw ay iluluto nila ang paa at ulo ng baboy at babalik na naman ang mga kamag-anak at katribo para kumain ng almusal.”

(After the burial, the people who attended will go back to the house of the dead person to eat. At the same time, a pig is slaughtered. Other than that, family members may prepare rice cakes and pancit all that will be served on the ninth day after the prayers and mass for the dead. However, there will be a prayer ritual

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every night until the ninth day to be done by the family members and relatives. The next event will be the “40 Days” but it will be done before the fortieth day. Another pig will be butchered and will be distributed to the relatives and fellow Igorots who will come. The last event is the 1st death anniversary after a year in which a pig is again set to be slaughtered. The head and the feet will be cooked the next morning to be eaten by relatives and friends who will attend.)

The celebration of the kankana-ey during *Pasiyam* (requiem), 40 day (*bakid*) and first death anniversary is similar to the Gaddangs (Galdonez, 2017) and Calingas (Jamoral, 2015).

When one dies, there are some restrictions. The following should be consistently followed according to the Kankana-ey. First, no immediate family is allowed to work if one member of the family dies. Second, inside the house where the dead body is laid sweeping is not allowed; children are not allowed to play noisily and run around because they might bump and break things made of glass which, according to their belief is a bad omen. Third, the wife or the mother of the dead person, is not allowed to attend the burial because of traditions. She has to stay at home. Fourth, all the food prepared by the family and also those given by visitors are to be consumed. Fifth, slaughtered pigs are cooked and are eaten by the visitors as ration. The family members are not allowed to partake of it. When one dies, cooperation of the Kankana-ey is evident by giving *badang*, a help to the bereaved family, either food or in kind.

Aside from those mentioned death practices, the wife of the dead person has to wear black clothes until the 1st death anniversary. She has the option to wear colourful

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clothes later. Waksi or the removal of black clothes is done before the 1st year of death. Pa Siyam or 9th days (requim) and 40th days (bakid) are also being practiced by the Kankana-ey. During these occasions, pigs are butchered and prayers and mass are being held.

This was attested by Key Informant 5 when he said that:

(We do many processes before the burial. We kill or butcher a pig. The old folks will pray for the soul of the dead for him/her to go straight to heaven. After burial- within 9 days, we have a Requim (tuloy) and another requim in 40 days. We butcher pigs again for the family to be free from work and the soul of the dead to go his/her way.)

Possibly the most remarkable changes of the Kankana-ey people are their conversion to religion technology, modernization or industrialization, innovation, acculturation, enculturation, and migration from high land (Mt. Province) to lowland (Alicia Isabela). However, those cultural practices and beliefs that are deeply rooted in them are not totally forgotten or abandoned.

IPs beliefs and practices must be consistently and constantly taught to the younger IPs so that these are transmotted to the next generations. The worth of appreciating, preserving, and practicing one's culture; the values and lessons manifest in the beliefs and practices of the Kankana-eyes should be given importance so that those desirable beliefs and practices are preserved and taught to the younger generation.

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Republic Act No. 10533 also known as the Enhanced Basic Education Act of 2013, encourages the development of the curriculum which shall be culture-sensitive, shall be flexible to enable and permit schools to localize, indigenize and enhance the same based on their respective educational and social context. In this connection, the identified and described cultural practices of the Kankana-ey should be integrated in the Subject Understanding Philippine Society, Culture and Politics through Lesson Exemplar and should be taught in the classroom.

3.3 The cultural practices categorized according to topic in Understanding Culture, Society, and Politics are shown in the matrix that will be the basis in the preparation of lesson exemplars.

Rationale: Localization, contextualization and indigenization of local materials is required to all teachers to meet the need for understanding local culture of ethnic groups. This is an answer to the call of preservation, perpetuation and appreciation of indigenous peoples in the country. To achieve this objective, lesson exemplars based on Kankana-ey culture are prepared. The materials cover lessons relevant to the teaching of culture from the perspective of sociology and anthropology vis-à-vis life stages from conception to death of the Kankana-eyes. These lesson exemplars are embedded and integrated into the existing curriculum in Understanding Culture, Society and Politics for Grades 11 and 12.

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Learning Competency	Curriculum Guide Defining Culture Society and Politics	Life Stages	Beliefs and Practices		
			Culture	Society	Politics
1. explain anthropological and sociological perspectives on culture and society 2. describe society and culture as a complex whole 3. identify aspects of culture and society 4. raise questions toward a holistic appreciation of cultures and society 5. become aware of why and how cultural relativism mitigates ethnocentrism	Politics as the art of government, public affairs, compromise and consensus, and power	Adulthood	1. When an elder is sick but is not cured after he was checked by the doctor, elders will butcher 2 or 3 pigs and one chicken for the healing recovery of the person. 2. Friends and relatives will come in times of sickness. They will give bread, drinks or money.	1. Elders have enough good judgment and wisdom in solving chaos. Their decision in the family and community is greatly valued. This is how elder Kankana-eys function in the society.	1. Observation of respect for elders and authority 2. Cooperation among members of the community 3. Conflict resolution 5. Continued performance of the Kankana-eys to their cultural practices from birth to death

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3.4 A sample lesson exemplar based from the content matrix.

I. LAYUNIN:

Pagkatapos ng 60 minutong talakayan ang mga mag-aaral ay inaasahang:

1. Nailalarawan ang kultura ng mga Kankana-ey mula sa pananaw ng sosyolohiya at antropolohiya.
2. Natutukoy ang pamamaraang ginagawa ng mga Kankana-ey sa pag-aayos ng kaguluhan o kapag may hindi pagkakaunawaan
3. Nabibigyang-halaga ang tungkulin ng matatandang kankana-ey sa komunidad

II. PAKSA: (*Lipunan at Politika*) :Tungkulin at Kaugalian ng mga Kankana-ey sa Pagtanda

Mga kagamitan:

Isang babasahin/artikulo tungkol sa tungkulin ng mga matatandang kankana-ey; at Kultura at Lipunan ng mga Kankana-ey; Video presentation na nagpapakita ng kahulugan ng kultura at lipunan sa perspektibo ng antropolohiya at sosyolohiya; mga larawan ng pangkat etniko sa rehiyon II.

Sanggunian:

1. Curriculum Guide Understanding Culture, Society and Politics

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2. Lanuza, G. M. and Raymundo Sarah S. (2016). *Understanding Culture, Society and Politics*. Manila: Rex Book Store.

III. PAMAMARAAN

A. Gawain

A.1 Pambukas na Gawain

Pagpapakita ng mga larawan ng iba't ibang pangkat-etniko sa Rehiyon

Itanong: Ano ang kapuna-puna sa mga pangkat-etniko? May pagkakatulad ba? May pagkakaibaba? Ipaliwanag? Ano kaya ang sinasabi ng sosyolohiya at antropolohiya tungkol sa kultura? Alamin natin.

A. 2 Mga Gawain at Pagtalakay

Video Presentation na nagpapakita ng kahulugan ng kultura at lipunan sa perspektibo ng antropolohiya at sosyolohiya. Panoorin ang video. Habang pinapanood ang video, sagutin ang mga sumusunod na katanungan. Pagkatapos ng panonood, magpangkatan.

A. 3 Pangkatang Gawain. Talakayin at sagutin ang mga tanong at ilahad sa klase.

- Ano ang kahulugan ng sosyolohiya? Ano ang kalikasan nito? Anu-ano ang saklaw nito?

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- Ano ang antropolohiya ayon kina Franz Boas, Bronislaw Kasper Malinowski, at Alfred Reginald Radcliffe-Brown? Ano ang paliwanag nito tungkol sa tao? Kultura? Lipunan?

A. 4 Manatili sa pangkat. Basahin ang artikulo tungkol sa mga Kankana-ey.

Kultura at Lipunan ng mga Kankana-ey

Ang mga kankana-ey sa M.H. Del Pilar ay may mayamang kultura. Makikita ito sa araw-araw nilang pamumuhay. Mula pagsilang hanggang kamatayan ay may mga paniniwala, kaugalian, at ritwal na isinasagawa ang mga kankana-ey. Ang mga paniniwala at kaugaliang ito ay namana nila sa kanilang ninuno at patuloy nilang isinasagawa sa kanilang orihinal na pamayanan. Ang kanilang pagtungo at permanenteng paninirahan sa M.H. Del Pilar ay hindi naging sagabal upang hindi ipagpatuloy ang kanilang mayamang kultura. Ganunpaman, may mga bahagyang pagbabago sa kanilang kultura buhat ng magtungo at permanenteng manirahan sila sa Alicia.

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Tungkulin ng Matatandang Kankana-ey

Bilang miyembro ng isang komunidad, ang mga matatandang Kankana-ey ay may mahalagang tungkulin. Sila at kasama ang mga Del Pilar Igorot Organization (DIO) officers ang siyang nangunguna sa diskasyon upang malutas ang anumang sigalot o hindi pagkakaunawaan ng dalawang tao. Sila ay may patas na desisyon. Ang paglutas sa sigalot o alitan ng dalawang partido ay ginaganap sa *dap-ay*. Ang lugar na ito ang nagsisilbing lugar na pinagdarausan ng mga miting at iba pang mahahalagang kaganapan.

Maliban sa nabanggit, ang mga matatandang Kankana-ey ay inaasahang mamumuno sa pagpapalaganap ng magandang relasyon at maging mabuting ehemplo sa komunidad. Ang kanilang desisyon ay iginagalang sa loob ng kanilang pamilya maging sa lipunan. Sila rin ay may malalim na kaalaman hinggil sa kanilang katutubong kaugalian. Sila ay masisipag at mababait.

Kaakibat ng tungkuling ito ay ang responsibilidad ng bawat miyembro ng pamilya sa matatandang kankana-ey. Obligasyon ng mga anak na alagaan sila sa pamamagitan ng pagbibigay ng respeto, pagmamahal at pag-aaruga kapag sila ay nagkakasakit.

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B. Pagsusuri

1. Bilang miyembro ng lipunan, anu- ano ang mga tungkulin ng matatandang Kankana-ey?
2. Bakit nagkakaroon ng hindi pagkakaunawaan ang bawat miyembro ng lipunan? Paano inaayos ng matatanda ang hindi pagkakaunawaan sa pagitan ng mga tao?
3. Paano nakakaapekto ang tungkulin ng matatandang Kankana-ey sa komunidad?
4. Gaano kahalaga ang tungkulin ng matatanda sa komunidad?
5. Ganito rin ba ang sitwasyon sa inyong komunidad?
6. Anu-ano naman ang responsibilidad ng ibang miyembro ng pamilya sa matatanda?
7. Paano makikita mula sa perspektibo ng antropolohiya at sosyolohiya ang kultura ng mga Kankana-ey?
8. Anu-ano ang aspeto ng kultura at lipunan ng mga Kankana-ey?

C. Paghahalaw

1. Ilarawan ang Kultura ng mga Kankana-ey mula sa depinisyon at paglalarawan ng antropolohiya at sosyolohiya sa unang gawain.

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2. Ipaliwanag ang kaisipan sa loob ng kahon. Magbigay ng mga makatotohanang halimbawa na susuporta dito.

Ang bawat miyembro ng komunidad ay may tungkulin o responsibilidad na dapat gawin para sa ikauunlad ng bansa.

D. Paglalapat

Bilang isang kasapi sa pamilya at komunidad, anu-ano ang iyong mga tungkulin o responsibilidad na pwede mong gawin upang makatulong sa bansa?

IV. PAGTATAYA.

Magpangkat. Sa loob ng 10 minuto, sa pamamagitan ng dula-dulaan, tula, o talumpati ipakita ang kahalagahan ng papel ng maatatanda sa paglutas ng mga hind pagkakaunawaan upang mapanatili ang pagkakaisa ng lahat.

A. Sarili B. Pamilya C. Komunidad D. Bansa

V. TAKDANG ARALIN

Maghanda ng presentasyon na nagpapakita ng mga tungkulin ng matatandang kankana-ey sa komunidad.

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CHAPTER 4

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter summarizes the study, findings, conclusions and recommendations about the cultural practices of Kankana-ey in Alicia, Isabela;

4.1 Summary of the Study

4.1.1 The respondents of this study are composed of twenty four (24) Kankana-eyes in M . H. Del Pilar, Alicia, Isabela. There are more female respondents than males. In terms of the occupation of the respondents, there are five (5) students, two (2) teachers, and the rest are farmers, housewives and senior citizens. Majority of the respondents are college graduate and undergraduate. Majority of the respondents are first migrants who came from the different parts of Mt. Province like Bagnen, Besao, Tadian, and Sagada. Four (4) of the respondents came from Ilocos Norte, Alfonsolista Ifugao, and Baguio City, Benguet and Quezon, Isabela, while the 3 young people are born at Alicia Isabela . The respondents stayed at M.H. Del Pilar for 3 to 48 years. Majority of the respondents are members of Del Pilar Igorot Organization (D.I.O.)

The different cultural practices of Kankana-ey as to the different stages :

Conception and pregnancy. There are many restrictions under conception and pregnancy. Pregnant woman is prohibited to walk at night especially without carrying

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lamps, carry heavy things, eat jackfruits, sleep in the morning, go to water source and going to the forest.

Birth and Infancy. Before the child is born, an Etag (salted meat) is prepared. After giving birth, *Kanibag* (prayer) is performed to prevent the excessive bleeding of a woman after giving birth. Mother uses bagket (woven belt) and Ebat (napkin). The ritual *Kenta* (for Bagnen), *Gubgub-baw* (Sagada) is held. This ritual is performed to pray for the health of the baby. Breast feeding is preferred over bottle feeding. Mother uses *Eban* (sling blanket) so that she can do household chores while carrying the baby.

Childhood. Children are taught desirable values like industrious, courtesy, obedience to elders, and good discipline. They have also responsibilities to do like home chores.

Courtship and Marriage. Before marriage, both parties ask for parents' consent. Kankana-eyes' wedding celebration called *Bayas* is consists of different rituals. First is *dawak*; second is *tangeb*, third is *saw-et*, and last is *sawang*. *Supon* (monetary gifts) is given to the newly wed by their families and friends. Giving of *Supon* (Monetary gifts) to the newly wed is followed by the beating of gong, eating, drinking, dancing and *liwliwa*. Butchering of numerous pigs is a remarkable practice during wedding.

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Adulthood. Kankana-ey spearheads the settling of conflicts or disagreement in the *dap-ay*. They have also task to maintain peace and harmony in the community. Their decision to the community is greatly valued.

Death and burial. Prayer is held for the dead person. 9th days (requim), 40th days (bakid) and first death anniversary are practices of the Kankana-ey when someone dies. Butchering of pigs is also a remarkable practices during death and burial.

Kankana-ey culture and society

Birth and marriage emerged to be the most important stages of the life of Kankana-ey people. This is the reason why the birth of a child and the marriage of man and woman are celebrated with great joy. The significance is also manifested in the various rituals and activities relating to birth and marriage. Birth rituals are done to ensure the well-being of the baby, on the other hand marriage rituals and activities are performed for the victorious or successful married life.

Butchering of pigs and chicken during significant events like wedding and offering are one remarkable practice of the Kankana-ey. *Bayas* (wedding celebration) is celebrated with jubilation. This wedding celebration of the Kankana-ey follows important sequences namely *Dawak*, *Tangeb*, *Saw-et*, and *Sawang*. *Supon* (gift for the newlywed in the form of money) and beating of gongs (*Gangsa*) are other important and unique

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practices of the Kankana-ey. Friends and relatives chanted *Liwliwa* which contains wishes for the couples good future and a blessed life.

Kankana-ey elders are expected to maintain peace and harmony and be knowledgeable about indigenous practices and way of life of the Kankana-ey. They are given high respect, care and love. Their decision is highly respected.

The death of someone is painful and a big loss of the entire family. If someone dies, Kankana-ey people meet to guard the dead. The ritual *Baya-o* (mourning chant) is performed. However, *Baya-o* is given to people who die old or is married. It is not given to those who are young or not yet married. Padasal, Pasiyam (requiem) or 9th day, 40th day, and first dead anniversary is also a cultural practice of the Kankana-ey.

4.2 Summary of Findings

The Indigenous Knowledge System and Practices/IKSP of Kankana-ey contribute in Understanding Culture

The Knowledge System and Practices/IKSP of Kankana-ey contribute in Understanding Culture include the preparation of *etag* before childbirth; use of *bagket* (woven belt) and *ebat* (napkin) by the mother who just gave birth; the performance of *Kenta* (for Bagnen) *Gubgub-baw* (for Sagada); use of *Eban* (sling blanket) by the mother; use of *dap-ay* as venue for meetings and resolving of conflicts; wedding celebration

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through *bayas* with the following processes (*Dawak, Tangeb, Saw-et* and *Sawang*) ; giving of *Supon* (monetary gifts) to the newlywed couple; chanting or *Liwliwa*; thanksgiving feast-*Senga* and cleansing ritual- *Daw-es*; performance of *baya-o* (mourning chant); the celebration of 9th days (requim), 40 days (bakid), 1st death anniversary for the dead.

The Indigenous Knowledge System and Practices/IKSP of Kankana-ey contribute in Understanding Society

The Indigenous Knowledge System and Practices (IKSP) of Kankana-ey contribute in Understanding Society includes the roles expected of the Kankana-ey individual . As part of the society, a kankana-ey is to be trained all the values that are highly pleasing and to avoid *inayan* (things need to avoid). As the kankana-ey individual traverses the stages of life, his role becomes heavier. The child, as an economic and political partner of the parents, does all undertaking that he is capable of doing. The responsibility of the adolescent becomes higher until the time he reaches courtship. It is in this stage where the Kankana-ey individual establishes worthy membership to the community. The greatest expectation of the Kankana-ey is to marry, have children, raise a family and see the children start families of their own. Raising a family is very important to the Kankana-ey community because family is considered as the basic unit of the society. When they have their own children, child rearing is a mutual responsibility

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among members of the family. When this is achieved, the individual assumes the important role in the society. Every Kankana-ey individual functions well as a member of the community by doing his/her responsibilities.

When Kankana-ey elders reach adulthood it is imperative that they maintain peace and harmony in the community, settle disagreement and disorder among the people, and are knowledgeable about indigenous practices and way of life of the Kankana-ey people. They believe that elders have the best judgment and wisdom in threshing out problems. Their decision in the family and community is greatly valued because of experience and high regard to the elderly.

The Indigenous Knowledge System and Practices/IKSP of Kankana-ey contribute in Understanding Politics

The Indigenous Knowledge System and Practices (IKSP) of Kankana-ey contribute in Understanding Politics which includes Cultural stability and is partly evident on the continued observance and performance of the Kankana-ey people to their cultural practices from birth to death. Kankana-ey's participatory and democratic nature of following and doing their own unique culture and practices even if they are migrants in Alicia, Isabela is vital. They have conformed with the existing laws, ordinances and policies of the place in regard to embalming and burial which made them do away from

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their own laws and policies. On the other hand, kankana-ey's collective decision making to settle or resolve conflicts at the *dap-ay* is still significant with the consensus of the group. The significance of making decisions and doing things collectively rather than individually is beneficial to very Kankana-ey.

Some of the cultural practices are fading because of modernization, enculturation, economic and social status but those laws and policies that are deeply ingrained in them still remain and are still practice nowadays among the older kakana-ey folks.

On the other hand, the younger Kankana-ey's have noticeably forgotten and have no idea of their own cultural practices. It is at this point that the integration of instructional materials is very vital in the curriculum.

Preservation of the Indigenous Knowledge, System, and Practices of the Kankana-ey community in Understanding Culture, Society and Politics is therefore necessary in the preparation of lesson exemplars on Kankana-ey culture, society and politics to supplement, localize, contextualize and indigenize contents of the curriculum.

4.3 Limitations

This study was limited to the identification, description, documentation and analysis of the cultural practices of kankana-ey's in M.H. Del Pilar. The Developed Lesson

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Exemplar will be a great help to the Grade 11 and Grade 12 students and a worthy contribution to DepEd program on localization, contextualization and indigenization of local materials in education.

4.4 Conclusions

The study shows that the Kankana-eyes have rich and unique cultural practices and values worthy of integration in the curriculum to enrich the content in Understanding Culture, Society and Politics.

The lesson exemplars could pave the way to minimize if not totally remove the feeling of alienation of Kankana-ey students because of their ethnic culture. The Lesson Exemplars can promote appreciation and understanding of the Kankana-eyes by other students as well as other people.

4.5 Recommendations

Based on the findings and conclusions, the following recommendations are given

1. The Lesson Exemplars on Kankana-ey culture be used as supplementary materials in teaching Understanding Culture, Society and Politics in Grade 11 and 12.

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2. A study on the migration of Kankana-ey may be conducted to create the historical, cultural and establish the political and economic role of these Indigenous Peoples in Alicia Isabela

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APPENDIX A

The cultural practices categorized according to topic in Understanding Culture, Society, and Politics are shown in the matrix that will be the basis in the preparation of lesson exemplars.

Learning Competency	Curriculum Content Defining Culture, Society and Politics	Life Stages	Beliefs and Practices		
			Culture	Society	Politics
1. explain anthropological and sociological perspectives on culture and society 2. describe society and culture as a complex whole 3. identify aspects of culture and society 4. raise questions toward a holistic appreciation of cultures and society 5. become aware of why and how cultural relativism	1. Society as a group of people sharing a common culture 2. Culture as a "complex whole which encompasses beliefs, practices, values, attitudes, laws, norms, artifacts, symbols, knowledge, and everything that a person learns and shares as a member of society." (E.B. Tylor 1920 [1871]), and is: a. Dynamic, Flexible, & Adaptive b. Shared & Contested (given the reality of social differentiation and competing interests) c. Learned through socialization or enculturation	Conception and Pregnancy	Pregnant Kankana-ey is -not allowed to visit houses of spirits or attend burials or even looked at the dead bodies. - forbidden to go to a water source. - not allowed to eat bitter foods and jackfruits, carry heavy things, go to forest, go out at night due to bad spirits	Kankana-ey as group of people living with a shared values, beliefs, mores and practices in their daily existence.	

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mitigates ethnocentrism	d. Patterned				
6. identify forms of tangible and intangible heritage and the threats to these	e. Integrated and at times unstable f. Transmitted through socialization/enculturation g. Requires language and other forms of communication				
		Birth and Infancy	1. <i>Kanibag (prayer)</i> is performed to prevent excessive bleeding of a woman after giving birth. 2. Mother used <i>Bagket</i> (woven belt) and <i>Ebat</i> (napkin) Performance of <i>Kenta</i> (for Bagnen) 3. <i>Gubgub-baw</i> (for Sagada) 4. Breastfeeding is preferred over bottle Feeding		

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		Philippine Normal University The National Center for Teacher Education	5. Preparation of <i>etag</i> 6. Mother used <i>Eban</i> (sling blanket)		
	Becoming a member of society (Status and Roles)	Childhood		As part of the society, the child is anticipated to be trained all the values that are highly pleasing . As the child traverses the stages of life, his role becomes heavier. Children were trained to always be industrious, courteous, obedient to their elders, and God fearing. They were instructed about <i>innayan</i> (stuff that they should keep away from, or avoid doing from committing).	

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		Courtship and Marriage	1. Before marriage, both parties ask for parents' consent 2. <i>bayas</i> (wedding celebration); <i>dawak</i> , <i>tangeb</i> , saw-et, <i>sawang</i> ; 3. <i>Supon</i> (monetary gifts); <i>liwliwa</i> (chanting) 4. Butchering of numerous pigs 5. Beating of Gongs (<i>Gangsa</i>) and dancing 6. <i>Daw-es</i> . The purpose or reason is to control the unwanted circumstance s. Example, to clean the sin before they live, this time as a married couple.		

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 Philippine Normal University The National Center for Teacher Education <i>7. Senga.</i> Personal interest or thanksgiving or marriage.					
				(The responsibility of the adolescent becomes higher until the time reaches courtship. It is in this stage where the Kankana-eys must establish that he is a worthy member of the community. After which, the greatest expectation of the Kankana-eys is to marry, have children, raise a family.)	
	3. Politics as the art of government, public affairs, compromise and consensus, and power	Adulthood	1. When an elderly is sick but is not cured after he was checked by the doctor, elders will butcher 2 or 3 pigs and one chicken for the healing and recovery of the person.	1.Elders have enough good judgment and wisdom in solving chaos. Their decision in the family and community is greatly valued . This is how elder Kankana-eys function in the society.	1.Observation of respect for elders and authority 2.Cooperation among members of the community 3.Conflict resolution

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		Death and burial	2. Friends and relatives will come in times of sickness. They will give breaddrinks, or money. 1. butchering of pigs; prayer 2. <i>baya-o</i> (mourning chant) 3. Restrictions: No immediate family is allowed to work; inside the house where the dead is, sweeping is not allowed; children are not allowed to play noisily and run, 4. wife of the dead person shall wear black clothes until the 1st death anniversary. 5. the celebration of 9th days (requim), 40 days (Bakid)		5. Continue d performanc e of the Kankana- eys to their cultural practices from birth to death

CULTURAL PRACTICES OF KANKANA-EYS



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APPENDIX B
PRE –IKSP CONERENCE
July 13, 2017



PRE – IKSP CONFERENCE WITH IKSP TEAM, HEADED BY MS. LETICIA C. MALSI HELD AT NCIP COMMUNITY SERVICE CAUAYAN CITY



CULTURAL PRACTICES OF KANKANA-EYS



Philippine Normal University
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OPENING PRELIMINARIES BY MR. NESTOR LANGCAO



CULTURAL PRACTICES OF KANKANA-EYS



Philippine Normal University
The National Center for Teacher Education

**MS. LETICIA MALSI DISCUSSING THE INDIGENOUS KNOWLEDGE
SYSTEM AND PRACTICES (IKSP) GUIDELINES**



CULTURAL PRACTICES OF KANKANA-EYS



Philippine Normal University
The National Center for Teacher Education

SIGNING OF THE AGREEMENT AND RESOLUTION

CULTURAL PRACTICES OF KANKANA-EYS



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APPENDIX C**INTERVIEWS WITH THE KANKANA-EYS AT M.H. DEL PILAR**

CULTURAL PRACTICES OF KANKANA-EYS



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CULTURAL PRACTICES OF KANKANA-EYS



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APPENDIX D
IKSP OUTPUT VALIDATION WITH NCIP



CULTURAL PRACTICES OF KANKANA-EYS



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APPENDIX E**NCIP CERTIFICATE (Certificate of Pre Condition)**

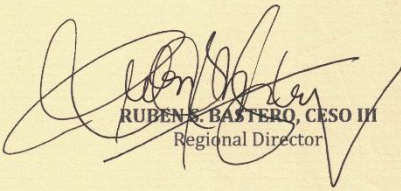

 Republic of the Philippines
OFFICE OF THE PRESIDENT
NATIONAL COMMISSION ON INDIGENOUS PEOPLES
REGIONAL OFFICE NO.02
 #3 Rajah Soliman St., San Gabriel Village, Tuguegarao City
 Tel. No.: (078) 844-7593/Fax No.: (078) 844-6796
 E-mail Address: region002.ncip@gmail.com

CERTIFICATE OF PRECONDITION

THIS IS TO CERTIFY that based on the evaluation of the Indigenous Knowledge System and Practices (IKSP) Report by the Regional Review Team (RRT), **Ms. Eillen Pia L. Justo**, from Philippine Normal University, Alicia, Isabela with the research study/project entitled: **"CULTURAL PRACTICES OF THE KANKANA-EY & BAGO TRIBES TOWARDS THE DEVELOPMENT OF LESSON EXEMPLAR IN UNDERSTANDING PHILIPPINES CULTURE, SOCIETY AND POLITICS FOR SENIOR HIGH SCHOOL"**, has satisfactorily complied with the procedures and processes required for the issuance of a Certificate of Precondition (CP) as prescribed under the National Commission on Indigenous Peoples (NCIP) Administrative Order No.1, Series of 2012, or "The Indigenous Knowledge System and Practices (IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012.

THIS CERTIFICATION PRECONDITION is issued in accordance with Section 8.12 of the afore-mentioned Guidelines subject to the terms and conditions of the Memorandum of Agreement (MOA) entered into and executed between **Eillen Pia L. Justo** and the **Indigenous Peoples/Indigenous Cultural Communities** of Barangays Paddad, MH Del Pilar, Mabini & Burgos - Alicia, Isabela.

Done this 23rd day of February 2018 at NCIP Regional Office No. 2, Tuguegarao City, Cagayan, Philippines.


RUBEN B. BASTERO, CESO III
 Regional Director

IKSP CONTROL NO. RO2 - 2018 - 02 - 002

CULTURAL PRACTICES OF KANKANA-EYS



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Certificate of Validation

Republic of the Philippines
NATIONAL COMMISSION ON INDIGENOUS PEOPLES
CAUAYAN COMMUNITY SERVICE CENTER
4th Flr. Benjamin G. Dy Government Center, Burgos St. District II, Cauayan City
Telefax (078) 652-4370

CERTIFICATE OF VALIDATION

THIS IS TO CERTIFY that a validation of the research/documentation output was
ITO AY PAGPAPATUNAY na ang pagpapabisa ng resulta ng pananaliksik/pagsusulat

conducted on December 8, 2017 at Tribal Hall, Burgos, Alicia Isabelo
ay naganap noong ika-8 ng Disyembre 2017 sa Tribal Hall, Burgos, Alicia Isabelo

where Mrs. Eillen Pia L. Justo presented the traslated version of
kung saan ipinaliwanag ni Mrs. Eillen Pia L. Justo ang naisalin na pahayag ng

the research output, including his/her findings and recommendations.
nasabing resulta ng pananaliksik, kasama ang kanyang mga natuklasan at mga mungkahi.

We find the information contained therein to be factual and properly reflective of
aming natuklasan na ang mga kaalaman na nakalagay doon ay base sa katotohanan at nasa wastong

our customs, traditions, beliefs and IKSP's. We have also agreed and are satisfied with the
paglalarawan ng aming kaugalian, tradisyon, paniniwala at IKSP's. Kami ay nagkasundo rin at nasiyahan sa

content, extent and manner of presentation of the information and knowledge that may be
nilalaman, sa lawak at paraan ng pagpapahayag ng mga impormasyon at kaalaman na maaring

published or communicated by Mrs. Eillen Pia L. Justo.
Ilathala o ipahayag ni Ginang Eillen Pia L. Justo

Done this 8th day of December, 2017 at
Isinagawa ngayong ika-8 ng Disyembre, 2017 sa

Tribal Hall, Brgy. Burgos, Alicia Isabelo.

NAME
(Pangalan)

SIGNATURE/RIGHT THUMBMARK
(Lagda/Kanang Hinlalaki)

Lolita Paredes
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Veronico Langcao
Mario Pampun
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PAZ LANGCAO

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CULTURAL PRACTICES OF KANKANA-EYS



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Antonina Bisco	A. Bisco
Olga Pals	O. Pals
PIRE A. SAMPON	P. Sapon

CULTURAL PRACTICES OF KANKANA-EYS



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APPENDIX F
SURVEY FORM/INTERVIEW GUIDE

I. PROFILE OF RESPONDENTS (PROFILE NG KALAHOK)

Name - Optional(Pangalan- maaaring di –ilagay)	
Nickname (Alyas)	
Gender (Kasarian)	
Age (Edad)	
Occupation (Trabaho)	
Civil Status (Binata, Dalaga, May Asawa, Biyuda/Biyudo)	
Educational Attainment (Elem, HS, College, Iba pa)	
Place of Origin (Lugar ng Kapanganakan)	
Years of stay in M.H. Del Piar, Alicia (Ilang taong naninirahan sa M.H. Del Piar, Alicia)	
Designation/Position in the Community (Naitalagang katungkulan sa komunidad)	

II. INTERVIEW GUIDE (GABAY NA MGA TANONG)

Anu-ano ang mga paniniwala, kaugalian at tradisyon ng mga Kankana-ey na isinasagawa sa iba-t-ibang yugto ng buhay?

A. Conception and Pregnant (Pagbubuntis/Pagdadalanta)	
B. Birth and Infancy (Kapanganakan/Panganganak/ Pag-aalaga ng mga sanggol)	
C. Childhood (Pagkabata/Pag-aalaga ng mga bata/Tungkulin ng mga bata)	
D. Courtship and Marriage (Panliligaw/Pagpapakasal/Pag-aasawa)	
E. Adulthood (Pagtanda/Pag-aalaga ng mga matatanda/Tungkulin ng mga matatanda)	
F. Death and Burial (Kamatayan at Paglilibing)	

CULTURAL PRACTICES OF KANKANA-EYS



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APPENDIX G**TRANSCRIPTION****FIRST INTERVIEW**

Researcher: Umuna anti pagbubuntis o pagdadalang tao.

Key Informant: Siyempre nu nabubuntis ang tao alagaan mo agdatun ka. Alagaam a jay sikog tapnu sika a mismo tapus nu adda jay balay ti anito saan nga mapan ti masakog ta dakes kanu dayjay haan nga mapmapan jay balay ti anito wenno balay ti natay lalo nu tapos jay alagaam dijay tapnu rumwar jay ubing

Researcher: Ania pay anti?

Key Informant : Dayta lang met ti ammok nga napasamak idi nagsiksikog nak

Researcher: Ania dagijay pagkain nga dapat kanen?

Key Informant : Mayat met latta awan ti han ka mangmangan ti adda inyog.

Researcher: Panganganak

Key Informant : Nu rumwaren jay ubing bawal jay kwa jay mangan ti nainyugan wenno jay ginataan

Researcher: Apay anti?

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Key Informant: Mabawasan jay gatas ti suso. Dayjay lang met ti ammok, awan metten.

Researcher: Awanen aramiden yu nu rumwar jay ubing?

Key Informant: Siyempre agbarikes kami. Natibker nga barekes dayjay. Lubit nga nabengbeng, gawa sa tapis, barekes nga bagket kunami ijay.

Researcher: Ania ayjay?

Key Informant: Nu rumwar jay ubing adda ti umay nga babbaket ken lallakay nga umay mangbisita kasla naayat da met nga umay mangbisita ti baby nga adda met bitbit da nga etag daytuy jay inasinan nga baboy karne ti baboy wenno bagas tai jay ayan mi ket talaga nga kua. Nu awan ti ipag kwarta nu isu.

Researcher. Sino ti agited ti etag anti? ajay umay?

Key Informant: Kumpurmi nu sinu umay nga agbisita kadakayu.

Researcher: Kaanu nga agbisita anti, sa araw ng kapanganakan o how many days pa?

Key Informant: How many days. Paglabas jay ubing. Iba ibang araw kasi sila pumupunta

Researcher: Ania iti it ited da anti?

Key Informant: Nu maminsan kwarta, imbag la igastu da.

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Researcher: Sa Burgos na banggit nila na ano bawal daw takpan mga butas.

Key Informant: Sabali ijay iba din sa amin. Ipartian mi metlang ti manok. Ngamin kaspagarigan rumwar jay ubing agparti kami ti manok.

Researcher: Ania tawag ijay? Isu tay kuna mi nga Thanks Giving. Ania nagan na ajay panagparti yu ti manok ate?

Key Informant: Gubgubbao. aggubgubbao ngem nu matmatnag tu jay puseg agparti manen, adda pay 9 days. Isu tay kuna tayu nga kita ta nu kanu agsida ti ina ti aba wenno jay nalangsi mabalin latta. Ijay kita ke. Agparti da manen ti manok.

Researcher: after 3 days isang manok lang?

Key Informant: Nu maikkat jay puseg ti ubing

Researcher: After 9 days?

Key Informant: Ay not necessary Maam nga 6,7,8 9 days, basta nahulug na yung puseg yun yung kita, magkakatay ng manok after kita kakatay na naman ng manok uulamin it symbolize nga mabalinen nga mangan jay na pwede nang kumaen yung mother ng malansa, aba.

Researcher: Mano nga manok man?

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Key Informant: Isa lang

Researcher: after kinta adda pay ba? Ittoy Bata ittoy kokonti talaga.

Key Informant: Siyempre a ti ubing alagaam nga usto tapnu saan nga agsakit ti ubing, nu working parents lola a talaga ti agalaga kanyami. Awan ti agpaaw awir iti pagpapaawiran.

Researcher: Praktis daw nila yung tela

Key Informant: Yun yung carrier naming ta nu usarin mi dayjay mabalin kami nga agubra. Agkaykay. Eban yun yung baby carrier namin. kahit matutulog ang banta. indi kasi uso sa amin ang duyan. Yung eban pwedeng bed sheet kumot wenno ules. Daytuy met ti example ya. Igganam man ta pagsala man ni anti man. Itali mo na ganyan awan an anawaemun pwede kana magtrabaho. Pag nagtratrabaho ka ganyan ngem nu saan ipasangum mun ta ubbaem

Researcher: Pikturak man garud anti tapnu adda caption mi.

Key Informant: Tapus na hehee. Nalpasen ti ubing. Sa duyan makulog utak nia e jan e sasayaw ka lang.

Researcher: Sige anti tapus na tau sa pagkabata ito ang marami Pagdadalaga o Pagbibinata

CULTURAL PRACTICES OF KANKANA-EYS



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Key Informant; balasang wenno baro ibagbaga mi kanyada nga jay nasingpet, nagaget ken ibaga mi nga panagasi ta agiskwela da nga saan da kami tultuladen.

Researcher: Before yun mam adda dap-ay ken ebban

Key Informant: Jay ebgan kasla ngay jay empty nga balay. Ti met babbaro ijay dap ay-ijay met

Key Informant: Siyempre ti baro nu kayat na nga aremen ti balasang ijay da nga apan.

Researcher: Jay lalaki agkayo?

Key Informant: Ti panliligaw kunami nu pudno ay ayatem isuna apan ka agkayu ta iyumay mu ijay balay. Ayjay ti pangtesting nu talaga ay ayaten na jay balasang.

Researcher: Adda ba term yu ijay anti?

Key Informant: Sige awan met ti ammok nga term ijay wenno kayat na a saw-en.

Researcher: Ania senyales a kayat jay babae ti lalaki? kasatnu da nga agsagutan anti?

Key Informant: Nu agtulag da ket talaga nga sungbatan ti babae nga tayu na.

Researcher: Iti ilokano aguli. sikayu ngay?

Key Informant: Ay awan uli kadakami nu talaga agginnustu da isun. Kasal

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Researcher: Ani a ti kaugalian yu wenno practices nio nu kasar?

Key Informant: Uray agasawa da

Researcher: Aganak da pay anti bago da agasawa?

Key Informant: hindi, not necessarily. Pwede da agkasar uray awan anak da.

Researcher: Maalala yu pay anti ayjay proseso nga umuna ken pangalawa iti kasar?

Key Informant: Idilig kula idi nagkasar kami aya. Ti kasar idi bayas kasi bayas kuna mi aya. Ikam kuna da ijay intayu maki ikan wenno pangan. Nu dumanun jay maykadwa aldaw idjay da agparti adda maala da maysa a baboy kuna da a dawak.

Researcher: Ania ajay kuna da a dawak?

Key Informant: isu ayjay ngay kunkuna da a pammagbaga intun mismo a kasar. After liwliwa di nalpas. Ngem nag sansa kayu anti. Syempre a. agliwliwa iti maysa a rabii tapus isarunu da iti Gansa. Jay liwliwa isu jay pammagbaga na haan agaramid ti dakes, haan maki asawa sabali kasjay.

Researcher: after dawak liwliwa ken gangsa ania pay anti

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Key Informant: Ay ket pakpakanem manen a diay tattao aginggana 3 days aginggana maibus jay karne, nu malpasen ti kasar ajay Buka nga kayat na saw en nalpasen ti kasar aggaawid besita nu sadinu man naggapwan da.

Researcher: Ilang araw bago mgkaroon ng buka?

Key Informant: nu malpas ita siyempre agawid dan kabigatan na kasjay lang.

Researcher: adda pay maydagdag yu anti?

Key Informant: Awanen ajay lang a nga after 3 days luto isu jay lutuen amin nga partes ti baboy a nabati, asinanen kasjay. Nu manpay ania ti nabati a karne baboy asinan da dayjay.

Researcher: So after luto anti adda pay?

Key Informant: Ngem nu nalpasen ayjayen aguray ka ti 3 months isu jay senga.

Researcher: Ania ajay Senga anti?

Key Informant: ayjay agparti baboy. Nayun na iti kasar ayjay, kasla continuation ti celebration ayjay ti kasar. Agparti iti baboy nga ited a fresh kasjay. Kinabukasan yan mam may kainan na naman uulamin yung mga lapayag.

Researcher: After ng senga ano na anti?

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Key Informant: Idyayen nga ibagbaga da nga bamagbaga. Isu ayjay liwliwa iti lallakay. Ngem ap apan met iti babbaket metlang.

Researcher: Ania ngay ub ubraen yu ijay a mapmapa anti?

Key Informant: isu ngay ayjay pammagbaga kasjay. Kabigatan na agsubli manen ti tattao isu panangi sida da jay ulo laplapayag. Adda pay Adda pay sawang manen after 3 months. Agbagbaga da manen kasjay. Sawang nga ikkam ti masawang tau ray apan agbiruk pagsayaatan, agtrabaho mapan iti abroad uray umadayu mabalin awanen iti lapped ta mabalinen kasjay. Dayjay gamin ti sawang.

Researcher: Ania ayjay ngay tangud?

Key Informant: Tangud isu ayjay old practice yung tangad yung short cut. Nirekepan kasjay nalpasen.

Researcher: Adda pay ba anti?

Key Informant: Awanen dayjay lang. Supon: duwayaen da jay sukon. Isala da. Ikabil da supot. Ngem nu dadduma jay nalaga kasjay, Kamuwan ayjay pagkabilan ti supon.

Voluntary donations or cash gifts ng mga friends and relatives

Researcher: Sige anti nandun na tayu s Duwaya.

CULTURAL PRACTICES OF KANKANA-EYS



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Key Informant: Isu kuna da a daytuy a kwarta igatang iti talon, daga wenno kuman haan a gasgastusen kasjay. Uray nu basit ag tegged kau ta igatang yu ti talon uray maysa a silong. Kasjay ti kararag ti lallakay maidatu iti kwarta.

Researcher: Pag aasawa anti ania ngay ti prakpraktisen nio?

Key Informant: Kanya - kanya ngamin dayta, nu haan patpatienen ken haan nga ub ubraen kasjay.

Researcher: Ania ti pammati iti panagasawa.

Key Informant: Ay ayjay kwa ayjay agasawa nga haan nagsenga haan na mabalin nga kuntien jay babai. Idi un una na paylang 3 a bulan a, awan honeymoon kanya mi nga igorot gamin. Ngem adda jay inayan. Prevention kanyami gamin is better than cure. Kaya gawin mo bago magsisi.

Researcher: so duon na tayo sa pagtanda anti? Ano ang mga praktis nio sa pagtanda?

Key Informant: mismong anak ang mag aalaga pag tumanda ang matanda

Researcher: Sige anti duon na tayo sa kamatayan sa paglilibing, mabalin nga isyuryaen yu anti?

Key Informant: Kaspagarigan ni lakay nu agsakit agparti ak ti baboy bareng nu maagasan. Kunami nga ala agasamun a kadi Kuna mi nukua.

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Researcher: Idiay natay met anti.

Key Informant: Another parti ti baboy, lasyun manen ayjay nga kasla sidaen ti tao nga nakilamay. Amin nga tao nga makilamay ket pakanen. Nu mabaybayag a ke ag palpalparti ka. Nu adu ti kapamilyam wenno bisitam siyempre adu umay.

Researcher: Maalala ko sa Paddad daw nabanggit nila na halimbawa bukas ang libing umuna da agawid sakbay jay punpun.

Key Informant: Wen agijay kabagyan da pumanaw da nga umuna sakbay jay punpun. Nu kabagyan da a mismo agawid umuna bago a mayrubwat nga ilibing ijay sementeryo.

Researcher: Prakpraktisen yu ajay anti agipatugot badbado kasjay?

Key Informant: Wen santo pagsaoen da amin nga ubbing nu ania kayat da ibaga sakbay ilibing rabii panagaramid da ti kasjay. Nu nalpas naypunpunen. Mangan dan sadantu agsisina manen nga agawid.

CULTURAL PRACTICES OF KANKANA-EYS



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SECOND INTERVIEW

Researcher: Lola ania iti kaugalian nu adda iti buntis a kankana-ey ania iti pammati yu, Kaugalian paniniwala?

Key Informant: Awan met ti kasta basta nagbuntis ti maysa a kankana-ey dapat a ket am amiy. Wadas di. Iti maysa a maybawal ket haan agbagkat nadagsen, aglampaso, Bawal pumunta s waterfalls bawal gabihan.

Researcher: Naisurat dagijay anti? So pareho nalang garud. Lola yung mga sinulat nio ba dito ay mga practices?

Key Informant:: ilokanom gamin a ta jak maawan ti tagalong ya.

Researcher: maliban dagjay adda pay ba maalala yu? ania ayjay kaugalian yu idi nagbuntis kayu jay panganay yu?

Key Informant: Siyak idi naganakak jay maykatlo nga aldaw nagparti kami ti manok. Umay jay partidos ti both side mangan kami amin ijay, adda iyeg da a bagas manok, nateng bukel kasjay. Ayjay ti iyeg da. Ti maykatlo nga aldaw kwan ti igorot. Kasjay metlang agimngga.

Researcher: Kapag naipanganak na ito kasanu ngay?

Key Informant: Siyak idi kaan anak ko nu aganak kami agdigus kami a dagus saan kasla kadagijay ilokano nga madi da paylang agdigus. dakami ti mangdigus ti bagbagi mi

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Researcher: Mano nga oras nu kaan anak yu bago kau agdigos?

Key Informant: Awan siguro maysa .Parehas metlang dita naysurat. Nu rumwaren jay ubing agdigus kami a dagus, idi rumwar jay anak ku pinagbarekes dak a dagus.

Researcher: may kaugalian ba kau sa Mountain Province na ginagawa nio pa din dito? ayjay ugali u idjay isu metla ub ubraen yu idtuy anti?

Key Informant: Wen ngem iti la saan mi ub ubraen idtuy ket jay agbayu ngamin idjay idi ket agbayu kami, idtuy agbayu kami nu adda laeng gilingin mi a madi bagas. Ijay gamin agbaybayo kami.

Researcher: Anti yung ikakasal sa 26 kankanaey ba yung dalawa?

Key Informant: Wen kankanaey da a dua.

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THIRD INTERVIEW

Researcher: Ania ti kaugalian nio anti nu adda iti matay?

Key Informant: Kanyami agparti ti baboy, 2 ti ibilin kadagiti annak nga mapalti sabali iti pamisa kasla 5 amin nga baboy ti ubligasyon ti annak ko aginggana nga libing. maliban dagiti suplay iti tattao adda pay nukua sabali a mapalti. Sumaruno iti pamisa. Tun 40 days dua (2) a dadakkel. Ngem some parts iti Kankan-ey adu.

Researcher: Halimbawa nu nakamansayag ania dagiti kaugalian nio anti?

Key Informant: Adda iti tawag mi nga badang means tulong wenno abuloy.

Researcher: Ilang days a nakamansayag ti natay ani

Key Informant: Naduma duma depende nu awan maur-uray. Iti kababaan nga aldaw kanyami 3 nga aldaw mabalin nga ipunpun. Lalo nu dakami lang lallakay. Ay babbaket gayam.hehe.. Depende dependi iti sitwasyun da.

Researcher: Tapus kung ililibing na anti?

Key Informant: Iti paglibing mi ipan mi palang idyay simbaan. Iti rabii wenno last night adda isasao mi iti maseknan nu dayawen da nu agladinget da kasjay santo followed by pammagbaga wenno condolence. Diba nu matay malagip ayjay ug ugalim idi kasjay.

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Sika nga ina mi nagaget ka naanus ka kasjay. Adda , agkankanta agburburtya kasjay, ken saan mi a panpanawan iti minatay mi haan mi bakbakantien ayta .

Researcher: Ano yung reason anti nu apay han yu panpanawan jay natay?

Key Informant: Ta baka adda apan a kuto, wenno itaray da haha....Ngem idi a dayjay, ta tatta ket awanen ta kasla respect mi ti natay kasjay. Iti last night agpakawan ti anak, sapay kuma ta agjay nagkurkurangak naynayunam lattan ken aw awatem ksjay ibagbaga nukua dagijay annak.

Researcher: Sa first night anti may paniniwala ba kayo?

Key Informant: Awan parehas metlaeng idi last night iti nagdumaan lang adda pagpaalam mi iti last night

Researcher: Ngem agwal walis kau nukua anti?

Key Informant: Wen agwalis kami. Ngem some parts agpupuor da ngem dakami haanen.

Researcher: Ania paniniwala nio iti libing anti?

Key Informant: Nukua ag misa kami metlang ijay sementeryo kasjay. Ayjay paniniwala mi agala kami daga tapus bari bari kunami. Iti paniniwala mi iti faith nu apan kami kampu santu agala kami kandila. Nu apa kami kampusanto ibaga jay minatay mi nga

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agzyman a ta immay ka nagpasyar kasjay agparikna da isu sigsiguden nga iba mi nga nanang adda kamin saan kau nga agsasao kanyami kasjay.

FOURTH INTERVIEW

Researcher: uncle am..Hmm. Ti kankana-ey ania ti kaugalian nio nu minatay?

Key Informant: Sabali ti kwan ti kasar ta kasla jay nadanunan nio a kasjay a nagparti ti baboy. Agparti da tallo a baboy. Bakid 40 days kuna ti iloko. Aginggana tallo (3), uppat (4) a bulan depende ti kabaelan da, maminsan ti makatawen. Iti natayan masukatan bado bsta napan makatawen maikkat dayjay kasla senyal ti natayan. Lima nga aldaw nga banbantayan jay minatay ngem nabaybayag dagjay adda abroad na.

Researcher: Uncle nu adda minatay yu adda ritual yu inaldaw aldaw kasjay?

Key Informant: Wen adda aglualo. Intun dumanun siyam (9) nga aldaw agparti baboy nga agtennag. Agited tulong lima gasut (500), uppat a gasut (400) depende nu manu itulong mu. Intun siyam (9) nga aldaw adda anak na agparti 1 wenno 2 a baboy.

Researcher: Ijay sementeryo ania kaugalian u nu ililibing na wenno ipunpun?

Key Informant: Intun sumangpet nakiminatay agbuggu da bayabas ta isu manghugas iti rugit. Intun 9 nga aldaw ag misa ti padi, kabigatan na met adda anak na nga agparti

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maysa a baboy isu jay kuna tayu nga dawat. Agparti 3 a baboy, nu 2 a baboy adda 1 a manok nu 3 a baboy uray awan manok.

Researcher: Sa amin nga ilokano ag damit ti blak kasjay metlang ba kanya u a kankanaey?

Key Informant: Depende samin indi kailangan isang taon, adda 7 a bulan kasjay?

Researcher: naggapwan yu a lugar?

Key Informant: Mountain Province.

Researcher: Jay ugali lallakay idjay isu metla dituy intugut da jay ugali da idtuy?

Key Informant: Iba ang kaugalian ng bago ken kankanaey- mistiso dgijay. Nu adda masaksakit ti tatang ipaltian ti anak. Ag daw-es. Agparti ti aso. Iturong na a agbiag wenno matay isu mangtulak nu iyal alistu na a mabyag wenno matay ti tao ta napudot ajay.

Researcher: Nu adda kankanaey nga masakog wenno aganak ania ti kaugalian nio?

Key Informant: Nu adda agan anak a babae nu ikkaten da puseg idulin da. Nu naganaken jay babae digusen da ti agsapa, malem ngem ijay waig a.

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Researcher: Atuy kaugalian nio nga para iti pagbubuntis ar aramiden nio paylang dito sa Alicia.

Key Informant: Wen a ngem dituy awan waig isu ijay balbalay da a pagdigusan da. Dayjay balikes, dangget, kasla pampers a agbahag ti babbaket.

Researcher: Nu buntis ti babae uncle ania dgjay maibawal nga kanin na uncle?

Key Informant: Agpareho, basta han mangan ti naalsem,

Researcher: Ti ilokano bawal kano mangan ti kambal a saging, luya kasi ang kamay ay dikit dikit. Nu aganak ti babae uncle idyay ospital wenno dito balay?

Key Informant: Depende a nu haan mo a kaya idtuy a ke idyay ospital a kapilitan

Researcher: Next uncle ania ti paniniwala nio iti pangangalaga ti ubbing?

Key Informant: a ket mangan a tapnu dumakkel ti ubing aglugaw santu nu lima (5) a bulan mabalin a tustusan ti inapuy. Lima (5) wenno pito (7) a bulan a, agregalo ka pay iti ubing iti kumpurmi 1 gasut 2 gasut 3 gasut, bagas, manok dagjay iti ayat mu iti ubing.

Researcher: kasatnu ti binyag uncle ti ubbing a kankana-ey?

Key Informant: binyag metlang kanyami.

Researcher: Mano a bulan santu agbinyag?

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Key Informant: Dependeng a nu manu kayat a bulan adda innem (6), pito (7) wenno makatawen dependeng

Researcher: Agparteng ba ti baboy?

Key Informant: Wen, medyo parehas sa inyo tun 3 aldaw kinta 10-12 aldaw adda mapalti a manok ta matigla a.

Researcher: Childhood ania ti kaugalian nio uncle ayjay panagalaga iti bata?

Key Informant: kapag may bitbit yung nakasalubong isu dan agbitbit jay karga, jay lugan isu agtugaw jay lakay ubing agtakder kasjay. Tapuy, intuno agtapuy da mangted singkaesing. dikat datayu invitation, maniteg da singkaesing . aggewen da ta nu malpas singkaesing. Agas mangpalti da nuang baboy, baka, kumpulmi nu nuang, baboy wenno ana. Man a pada. Alan da dawak idi saan da mapmapan simbahan idi. Adda pay Gangsa. Bayas intuno nalpas bayas ket itangeg Singkaesing. Naisawang, dawak, sambo. Mapan tayu iti patay ti igorot, agpalti da baboy a sabusaben da. kumpulmi nu mano nga aldaw sakbay itabun da. Ikali da nukua ijay kampusantu alas nuebe (9). Intuno nalpas iwalas da subra a kalne . kumpulmi paltien a baboy. 40 days baki. Ayjay natay ti maseknan han panpanawan annak na aginggana han maykali. Kanyami aginggana haan a malpas siyam nga aldaw haan kami agub ubra.

Researcher: Ania ti rason uncle?

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Key Informant : Ayjay kasjay tapnu kasla haan nga pinangbalewala ken jay natay ta isu ti nakagapwan nu awan da awan ka haan nga kas dadduma nga adda da agtungtung it wenno agtabtabas idta.

Researcher: Dayta uncle idtuy la Del Pilar ayta?

Key Informant : Wen idtuy la Del Pilar ayjay dadduma gamin a ket sabatista da, Iglesia da isu nga awan aniaman met kadakami a ket agladingit da a. isu han nga naggapu idti a matay han mi iyapan simbaan depende nu ikali mi minatay mi wenno sementeryo. Order ken order ayjay ngem nu ibaga da nga ikali dituy yan mi idtuy a, ngem mamulta ka met isu ayjay dadduma I kali ijay sementeryo ta agunget met nukua ti barangay, isu met nagmimitingang mi.

Researcher: Nalpas ti minatay ken kasaren anti ti panliligaw ngay?

Key Informant: Aguli kajay, sabali kadakami ta nu kayat na apanak mangayu. *Dok-ong* kuna da intun inpan ku jay kayo apan agala met bulong kamote ipan na ijay balay da tatang. Intun itulod da agidda da agkaidda kayu. uray awan kasal, awan kasal idi. Intuno naturug dan kasjayen a agbiruk ti bakante a balay santu agtaraken kau nga agasawa kasjay, intuno kua adda baboy tatang na ken tatang ku isu agtungtung da nu agkasar da, isu ajay *pabbeng*. Ti babbaru adda *dap-ay* ti babbalasang ebgan isu pag-ururnungan

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Key Informant: nu adda masaki, iyurnong da ijay balay ti maligligatan a baket wenno lakay ipainum danu inunam na ket immimbag nasayaat ngem nu ininum na ket natay nasayaat metlaeng ta aginana. Ayjay dadduma uray agsakit agub ubra da latta lalo ita traydor saksakit kasla high blood isu agubra ta maeksersize. awanen nalpas ijay natayen nalpas met ijay panagaremen.

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APPENDIX H

Philippine Normal University
The National Center for Teacher Education
PUBLICATION OFFICE
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AUTHENTICITY RESULT

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- Highlighted text in the Manuscript:
 - Red marks and highlights are set of texts directly or exactly copied from online sources.
 - Other color marks and highlights are set of text exactly copied from other sources (student papers and publications).

Marie Paz E. Morales, Ph.D.
Director

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CURRICULUM VITAE**PERSONAL INFORMATION**

Name	Eillen Pia L. Justo
Date of Birth	June 27, 1987
Place of Birth	Alicia, Isabela

EDUCATIONAL ATTAINMENT

Master's Degree	Master of Arts in Education with Specialization in Social Science Teaching Philippine Normal University-North Luzon S.Y. 2017-2018
Collegiate	Bachelor of Arts Major in Political Science and Public Governance University of Saint Louis Tuguegarao (USLT) 2008
Secondary	Dalton Academy Magsaysay, Alicia, Isabela Graduated 2004
Elementary	San Antonio Elementary School San Antonio, Alicia, Isabela 2000

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ELIGIBILITY

Licensure Examination for Teachers

WORK EXPERIENCE

May 22, 2017 – Present	Teacher II (Senior High School) Alicia National High School Paddad, Alicia, Isabela
May 5, 2015 – May 21, 2017	Teacher III (Junior High School) Alicia National High School Paddad, Alicia, Isabela
May 15, 2013 – May 4, 2015	Teacher I (Junior High School) Alicia National High School
September 17, 2012 – May 14, 2013	Paddad, Alicia, Isabela Casual Teacher Alicia National High School Paddad, Alicia, Isabela
June 1, 2012- September 16, 2012	LSB Funded Teacher Alicia National High School Paddad, Alicia, Isabela
June 1, 2009- March 30, 2012	Basic Education Teacher University of Perpetual Help System-Isabela Cauayan City, Isabela

SEMINARS ATTENDED

**2ND International Research Conference on Teacher Education
and Indigenous Peoples Education**
Subic Zambales, Philippines
March 1-3, 2018 (Presenter)

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Mass Training for Grade 12 Teachers for Academic Track

St. Paul University Philippines, Tuguegarao City
May 27 – June 1, 2017 and June 24 – June 29, 2017

Regional Mass Training of Grade 12 Teachers for Common Topics

St. Paul University Philippines, Tuguegarao City
May 22 – May 25, 2017

**Regional Writeshop on Indigenization of Instructional Materials
in the K – 12 Curriculum**

Philippine Normal University North Luzon, Alicia, Isabela
February 3 – 5, 2017

Learning Action Cell on School ICT Literacy Training Cum Workshop

Alicia National High School, Paddad, Alicia, Isabela
November 10, 2016 and February 2, 2017

Learning Action Cell on School ICT Literacy Training Cum Workshop

Alicia National High School, Paddad, Alicia, Isabela
November 10, 2016 and February 2, 2017

Regional Leadership Training For SPG/SSG Leaders and Teacher Adviser

Cauayan City National High School
November 11, 2016- November 13, 2016

Regional Training of Grade 9-K to 12 Basic Education Program

Saint Mary's University, Bayombong Nueva Viscaya
May 17- May 21, 2014

International Training/Seminar/Workshop on Action Research

Isabela Hotel, Cauayan City
October 17-October 19, 2014

International Dance Seminar Workshop

Puerto Princesa, Palawan
April 10 – 15, 2013

Division Training of Grade 7 Teachers on the Implementation of K-12

SDO, Ilagan City
November 12– November 13, 2012

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