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**Culture-based Instructional Design
for Grade 10 Social Studies Indigenous People**

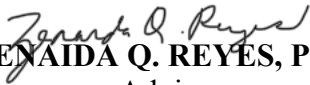
**A Thesis
Submitted to
The Faculty of the College of Graduate Studies
And Teacher Education Research
Philippine Normal University
Taft, Avenue Manila**

**In Partial Fulfillment
of the Requirements for the Degree of
Master of Arts in Education with
Specialization in History Teaching**

Ren C. Care

APPROVAL SHEET

This thesis entitled “**CULTURE-BASED INSTRUCTIONAL DESIGN FOR GRADE 10 SOCIAL STUDIES INDIGENOUS PEOPLE**” prepared and submitted by **REN C. CARE** in partial fulfillment of the requirements for the degree of **Master of Arts in Education with Specialization in History Teaching**, is hereby recommended for approval and acceptance.


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ABSTRACT

Title : Culture-based Instructional Design for Grade 10 Social Studies Indigenous People

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Degree : Master of Arts in Education major in History Teaching

Institution : Philippine Normal University

Year : 2021

Adviser : Dr. Zenaida Q. Reyes

The indigenous peoples (IP) and their education are gaining attention, no matter how slowly. In the Philippines, for example, the educational system seems lacking appropriate content, pedagogy and assessment tool for IP. As a response, this descriptive-developmental study developed an appropriate, effective and efficient culture-based instructional design for Grade 10 Social Studies IP Students. The focus of this study was the Aetas living in Puting-Kahoy Rosario, Batangas, with 8 Aeta participants who were Grade 10 students, 2 key informants, and 30 households. The findings revealed that Aeta students need instruction time to understand their culture; thus, this necessitates integration of culture in the teaching and learning processes, following the Culture-based Education and Competency-based Education as framework of instructional design. Based on the assessment of the validators, the instructional design was appropriate, and the supplementary material suitable in teaching Grade 10 Social Studies in the development of IP students' understanding of culture while learning the desired competencies.

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CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

The educational system puts central attention to students' learning. Thus, teachers and the whole school community consider students' culture and ethnicity in the teaching-learning process since culture promotes students' achievement (Singh, 2013). Skills such as learning, remembering, talking, and imaging are acquired through culture-based teaching (Bruner, 1996); hence, culture is to be included in developing students' skills, knowledge, and values since it manifest students' lives and the way they adapt to their environment (Young, 2008). The integration of culture into the teaching and learning processes is the primary goal of Culture-based education (Bruner, 1996).

In Culture-based education, culture contributes in the creation of learning experiences that serve as the starting point of students' new learning. It is an essential component of the lives of students specifically those who are members of indigenous communities. It has been part of their everyday life and the basis of their identity. Thus, culture needs to be integrated in the teaching and learning processes of indigenous and non-indigenous students; but it appears that this is not the case for Aeta students.

Contemporarily, Aeta students are engaged in a curriculum with a primary aim of developing students' knowledge and skills in all subjects. For instance, in the field of Araling Panlipunan, students are expected to acquire knowledge in civics, history and economics, and skills such as critical thinking, problem-solving, research, and decision-making. Under these circumstances, culture is not given enough attention. To pay attention to culture, teachers should make use of effective and efficient instructional design that provides appropriate learning

competencies, activities, and assessment. Therefore, culture-based instructional design should be developed and employed to incorporate culture in the teaching and learning process.

However, only a few literature and studies exist regarding the development of a culture-based instructional design for indigenous students. This seems to be the case despite its benefits to students in preserving and enriching their own culture while learning about it in school setting. Teachers can also benefit from it since it can contribute to the development of a perspective of understanding their learners, which can be shared by others who are teaching indigenous people.

Background of the Study

In the Philippines, indigenous peoples are a group of people who continue to carry, preserve, and enforce their culture while occupying a specific place (Balilla, McHenry, McHenry, Parkinson, & Banal, 2013). One example of an indigenous group in the Philippines is the Aetas of Puting-Kahoy, Rosario, Batangas that continues their traditional culture even until today. The group started to settle in Rosario, Batangas since it was an opportunity to start a new life, and Aetas still continue to practice, behave, and live with their traditional culture.

For the Aetas, the environment plays a key role in their lives. Preservation of the environment is part of the Aeta culture. This includes their spiritual belief in spiritual gods and goddesses through their “*anitos*”. Aetas think that the surroundings do not only provide food and shelter, but also function as a refuge in times of sickness (Rovillos et al., 2000).

To protect the environment, Aetas institute punishments for those who pollute and destroy the surroundings, which may be in the pattern of diseases. For example, if one cut a tree, killed an animal, or continued to pollute the environment, small pox, an acute disease that causes skin eruptions is believed to ravage the small town. Likewise, if one cut a bamboo, an illness would occur because of the person who offended and threatened the spirits (Rovillos et al., 2000).

Aetas of Rosario rely on their environment, like cultivating lands for farming. Aside from farming, Aeta women also sell herbal medicine, which manifests the spiritual belief of the group on different forms of healing. The Aetas communicate and offer prayers to their gods to heal the sick and offer them food to seek forgiveness. To them, healing is a way of repelling oppressive forces committed by dominant groups who continue to characterize them as native people (Torres, 2012).

Aside from herbal medicines, Aetas also use their cultural dances to earn money. They perform *Talip* in different festivities. *Talip* is a cultural dance highlighting the group's sense of unity (Tindowen, 2016). Meanwhile, through the help of different non-government organizations, Aeta men started to work in different construction sites.

Aeta culture is manifested also when Aeta women are pregnant. Family members always please the pregnant woman to avoid miscarriage. Women wear a piece of cloth all throughout their pregnancy to avoid the blood to rise towards the heart. The piece of cloth may be removed only after giving birth (Grey, 2015). At the same time, to avoid difficulty in giving birth, Aeta women are not allowed to pass over a rope. Squatting and sitting at the door are not allowed for pregnant women because as part of the culture, it may lead to miscarriage. Likewise, Aeta men are accepted by the tribe only after being circumcised (Grey, 2015). Like other Indigenous groups, men have the sole responsibility of getting the necessities such as food, clothing, and shelter (Tindowen, 2016).

They rely on their culture to solve their problems, and whenever they are forced to immigrate to another location, they group themselves together to form a community and live according to their tradition (Seitz, 2000). For example, to solve hunger and malnutrition, Aetas perform their dances to pray for a catch and hunt for food (Grey, 2015).

At present, they face different environmental problems and concerns (Grey, 2015) specifically the polluted river that has been the source of their food ever since. The Municipal Planning and Development Office of Rosario, Batangas agreed that the polluted river due to nearby piggeries and poultries posed a serious problem to the Aeta community.

The Mt. Pinatubo eruption led to the migration of the Aetas, and this subsequently made them vulnerable to malnutrition, high mortality rate, discrimination, and experiences of inequalities ((Tindowen, 2016; Aeta Tribe Foundation, 2015). They also resort to begging that added to discrimination by some Filipinos. They suffer from having limited resources and lack of economic opportunities (Ocampo & Ocampo, 2014; Tindowen, 2016), along with low societal position, gender inequality, and social class (Tindowen, 2016; Grey, 2015; Torres, 2012; Rovillos, Cardigan, & Alangui, 2000; Seitz, 2000).

Relationship with other groups has been a problem to Aetas. This led to the inability of the group to participate in the society (Liçenet al., 2012). Aetas tend to be an outcast in the society due to different forms of discriminations (Griffin & Griffin, 2001). Physical appearance plays a major role in Aetas social status because typical persons keep on labelling Aetas as mountain people (Tindowen, 2016). It was intensified by the peculiarity of the groups' habitat and unique life style, which is wholly different from other dominant groups (Grey, 2015). Aetas most specifically those who are in school receive different labels today. Despite the different labels, Aetas just continue to respect the dominant groups to avoid violence that degrades the dominant groups' morals and sense of self and community (Torres, 2012).

As shown by literature, culture has been part of Aetas' way of life. Culture contributes to the development of people in different aspects of life. Like in the area of education, students' culture should be seen in the total process of teaching and learning since it promotes students'

performance (Fisher, Frey & Pumpian, 2012). Students' diverse cultural backgrounds and ethnic identities should be part of the school curriculum.

Review of Related Literature

Culture-based Education

Culture-based education integrates the life and culture of students in the learning experiences. It is the combination of instruction and students' values, norms, knowledge, beliefs, practices or everything that constitutes culture for student learning (Kana'iapuno, 2007). It also focuses on one group and its native language (Demmert, 2011) where culture is applied through education with different approaches in a cultural worldview (Kana'iapuni, Ledward, & Jensen, 2010).

In Culture-based education, students' culture and practices are used as the starting point to bridge prior ideas and learning of new lessons/topics of learning. This makes learning relevant to students. It also creates an environment responsive to ethnic diversity where the dimensions of culture are recognized, and culture is incorporated within the lessons (Ko & Stuczynski, 2011).

As an approach, Culture-based Education promotes authentic learning and cultural integrity for indigenous people to achieve sustainable community growth, which has been one of the primary concerns in the Philippines since only elders of different indigenous communities remember and practice their cultural traditions, which may be gone in the near future. Additionally, in Culture-based Education, education is an investment in the community, and the school is considered as a resource community due to the integration and application of traditional knowledge and practices of the members of the community. Engagement in one's culture can increase students' achievement. In fact, having a strong foundation of culture is the springboard to lifelong

learning, global connection, and relations (Lipka, Sharp, Brenner, Yanez & Sharp, 2005). Hence, Cultural-based education strengthens the community's sense of culture (Rufino, R. 2012).

Also, Culture-based Education empowers students' ability to cope with the demands of the changing world through continuous integration of the elements of culture in the lesson contents. In fact, integration of students' culture in the lessons resulted to high levels of students' achievement and engagement in the community (Kahumoku, 2014). This happens through the implementation of different strategies aligned with traditional culture that promotes opportunities to observe, practice, and demonstrate skills (Demmert & Towner, 2003). It includes the use of cultural mores relevant to students' contemporary life, which encourages students to read and exercise their culture, molding them with a solid individual with a sense of ethnic inheritance.

Likewise, Culture-based Education employs strategies that involve values sharing, listening, and giving others the chance to join forces in different activities (Whitbeck, Hoyt, Stubben, & LaFramboise, 2001). In this way, social, political and economic context of peoples' culture becomes part of the learning experiences to both the students and the teachers. Also, it provides real-life situations highlighting students' traditional and ethnic values (Jungen, 1996) that stress students' traditional cultural characteristics contributing to the development of competencies of observation, practice, and demonstration of different skills (Regional Educational Laboratory, 2013).

Competency-based Education

Competency-based education focuses on students' learning of desired competencies, emphasizing students' mastery of observable skills developed through its two different components: pedagogy and assessment.

Pedagogy

Strategies for competency-based education include adaptive teaching and personalized learning, which promotes indigenization and contextualization of information (Everhart et al., 2014). Adaptive teaching is an approach where diverse learners attain specific competencies. It offers structures based on students' prompt responses, test or survey questions and other indicators of learning (Everhart et al., 2014). These structures are defined as part of instructional materials and methods. Students' prompt responses and survey questions can develop indigenized knowledge, which is directly important to students' lives and their community (Jungen, 1996). Through adaptive teaching, students can understand realities brought by their traditional knowledge such as behavior, norms, folkways, mores, and laws (Turner et al., 2000).

Strategies in adaptive teaching include inquiry and self-directed learning based on students' experiences (Thanabalan et al., 2014). In inquiry strategy, learners are the focus as they discover concepts and generalize ideas on their own (Ikwumelu et al., 2015). In this way, students make use of their personal experiences and culture as their initial point of learning. On the other hand, self-directed learning is a strategy that engages students to obtain higher-order thinking skills. In this strategy, learners use their own way of thinking in contextualizing the idea, which enables them in analyzing real-life situations. In the process of contextualization, traditional culture and knowledge is developed through linking students' culture with everyday experiences and academic knowledge (Tharp & Gallimore, 1989).

Nonetheless, personalized learning is a kind of educational delivery, which emphasizes individualization and differentiation. Also, it offers students' engagement in the planning and selection of learning activities, highlighting the importance of persons in education (Everhart et al., 2014). In this approach, students own the learning process to become lifelong learners through

application and personal involvement (UNESCO, 2017). Further, as shown by different literature, there are times that assessment becomes part of the teaching pedagogy (Kana'iaupuni & Ledward, 2013; Everhart et al., 2014). This shows that pedagogy includes teaching and learning processes and assessment as well.

Assessment

Direct and authentic assessments are the most commonly used assessment tools (Domaleski et al., 2015; Everhart et al., 2014; Nikolov et al., 2014). Direct assessments are used since they deal with pencil and paper test for pre-test, post-test, quarterly exams, and rubrics, which can really assess students' knowledge regarding the topic. In here, evidence-based evaluation is given emphasis. On the other hand, authentic assessment is a form of assessment that can determine how individuals demonstrate or perform different competencies (Everhart et al., 2014).

Instructional-Design

Instructional design is the development, usage, and evaluation of processes and varied materials for learning (Reiser & Dempsey, 2002). It requires 1) planning; 2) design; 3) information delivery; 4) instructional materials such as modules; 5) learning objectives; and 6) learning assessment (Carbonell, 2012). Also, instructional design includes the following elements with respect to students' needs: (1) activities that cater students' characteristics; (2) learning objectives based on students' needs; (3) properly sequenced content; (4) effective and efficient presentation pattern; and (5) appropriate assessment tool (Nagra, 2018).

Instructional design is a framework that guides teachers how to implement different planned teaching and learning processes in a particular lesson (Richards & Lockhart, 1994; Linh, 2016). The different planned teaching and learning processes create efficient, effective, and relevant instructions (Gustafson & Branch, 2002; Linh, 2016).

Culture-based Instructional Design

Culture-based instructional design is the application of culture in an instructional design. The process of this design is viewed based on the perspective of the whole society. Culture-based instructional design addresses understanding of people and the society while communicating across and within a cultural context (Young, 2008). It provides culturally-sensitive and culturally-adaptive teaching.

In culture-based instructional design, students acquire indigenized knowledge, which is directly important to their lives and community (Jungen, 1996). In this design, traditional knowledge such as behavior, norms, folkways, mores, and laws and wisdom is emphasized for students to understand realities (Turner, et al., 2000). To fathom and understand realities, culture-based instructional design encourages indigenous knowledge and materials that encompass indigenous knowledge such as books, modules, charts, and diagrams (Jungen, 1996). In such a case, teachers are able to bridge local knowledge to build new knowledge, which prompts students to learn because learning becomes meaningful (Lake, 1993). Research show that students learn best when teachers implement and employ literature with culturally relevant and responsive teaching (Wyatt, 2014).

Culturally relevant and responsive classroom engages students in instruction around students' sociocultural experiences. This involves the personal, cultural, and communal knowledge of the students as they interact with their cultural communities; these make culture as the context of the teaching and learning process (Gauvain,2001; Gay, 2000). Culture as the context of the teaching and learning process includes three different steps such as inviting students into the lesson, establishing connections, and practicing and ensuring survival. In inviting students, teachers build the relevance of what they teach to students' lives by creating cultural context or

activating schemas. Students' schema or prior knowledge allows the students to create and realize new knowledge.

Appropriate link should be built between students' experiences and lesson objectives through different activities showing real-life situations. After inviting students and creating links, the content is put into practice, which involves students' assessment at the end of the activity to determine whether the students got the content and did not merely concentrate on their schema (Wyatt, 2014).

Further, studies show that a culture as the main element of Culture-based Education is important in instructional designs because it contextualizes and most specifically indigenizes learning, which promotes student achievement. As instructional designs cater students' culture, they can easily gain knowledge as it lessens the different barriers of learning such as linguistic communication and experiences (Kinuthia, 2009; Sharif & Gisbert, 2015). Therefore, it is important that culture is constantly part of the teaching-learning process as easily as having culturally sensitive instructional materials so that this functions as a bridge for students to discover new knowledge and understandings (Grant, 2013; Collis, 1999). Also, Culture-based Education is essential in creating culture-based instructional design since instructional design should process students' culture involving knowledge, beliefs, attitudes, behaviors, and value systems, and how it creates a transition from known ideas to new ideas. With the cultural information as the content of the instructional design, students can learn and rediscover their culture. This makes the students exercise their culture while developing skills and meeting the required competencies (Kana'iapuni, 2010).

In developing a culture-based instructional design, the elements of Culture-based education, namely: (1) language; (2) family and community; (3) context; (4) content; and (5) data

and accountability should be incorporated, considering these elements as indispensable in learning culture.

Language

Culture-based instructional design employs the native or heritage language of the students (Singh, 2013). Language is a symbol of membership in a community, which carries one's ethnic identity (Singh, 2013). As students use their native language, homeschool relationship is strengthened, which can assist the students in extracting thoughts and communicating with others (Cummins, 2000). In line with this, culture-based instructional design encourages traditional language of the students because language includes idioms, which are culturally relevant to the learners. Language and culture are considered as factors that address the learning outcomes of different students. The culture-based instructional design is careful with language use, most specifically in non-verbal communication to cater the different behaviors and attitudes of different cultures. Aside from these, use of gestures and eye contact patterns have different meanings across cultures (Hall, 1976; Matsumoto, 1991). However, as literatures suggest, language affects culture-based instructional designs.

Family and Community

The family and the community are essential considerations in creating a culture-based instructional design since culture with its value system, beliefs and behaviors starts in the family, the basic unit of the society. The content of culture-based instructional designs should focus on the community and group cultural themes to cater the cultural characteristics of the learners. In fact, as communities hold on to their culture, they influence the instructional design and most specifically its designers. They need to analyze the community to respond to different cultural

characteristics while developing, implementing, and evaluating culture-based instructional designs (Chen, Mashhadi, Ang, & Harkrider, 1996).

Context

Classrooms are put into proper context when the strategies of the teacher are culturally appropriate. Teachers provide support for students' efforts towards achievement so that students are motivated in doing such activities (Gay, 2010). Teachers know and understand students' cultural background to avoid stereotypes and any form of discriminations (Singh, 2013). In the culture-based instructional design, cultural context is prioritized to produce scenarios applicable to different people across cultures. Culturally contextualized and relevant learning experiences are reflected in this design to develop cultural awareness and understanding. To contextualize learning, it needs to include culturally relevant teaching, approaches, and pedagogy, which can examine culture, teaching, and learning (Grant, 2013).

Content

Content in the culture-based instructional design has to be culturally meaningful and relevant, grounded in proper cultural content and proper assessment tools appropriate in the different contents. In this approach, content incorporates learning about the lifestyles, knowledge, and values of the students (Kana'iaupuni, 2007). In this design, content caters culture not as a subject matter only, but as part of the whole curriculum of the school (Gay, 1990.) In this way, content includes images, color, and symbols since they influence the intended messages (Edmunson, 2007). Also, content prioritizes and stresses the native language of the group. Instructional designers ensure the right direction of addressing culture to produce a good instructional content, which is related and tied closely to other cultures. Its content supports culture and differences, promotes higher levels of thinking, application and implementation for learners.

Data and Accountability

Data and accountability are emphasized in developing culture-based instructional design. Since culture is a critical component of the instructional design, designers are accountable in maintaining the safety and security of the data. In fact, designers ensure that the documents are sealed in a safe place and they treat the cultural data with utmost confidentiality. More so, the type, nature, and characteristics of culture are appreciated and acclaimed.

In a nutshell, if education wants to achieve inclusivity, it has to consider the culture of the learners in the whole curriculum (Gay, 2001). In the case of the Aetas, culture-based instructional design is essential because it can provide cultural understanding that promotes cultural awareness and experiences among the Aetas themselves (Grant, 2013). Aside from cultural understanding, culture-based instructional design can establish and even preserve the Aeta culture while acquiring the required and necessary competencies and skills in the prescribed curriculum. Additionally, it serves as a basis for the creation of appropriate content, pedagogy, and assessment tool focused on culture. Aside from the cultural experiences, Aetas' understanding regarding their culture is used in identifying their needs as the basis of the creation of the appropriate learning competencies.

Conceptual Framework

This study argues that Culture-based education is inclusive, making the integration of Aeta culture or traditional knowledge and wisdom essential in the teaching and learning processes to help students perform according to competency-based standards of the curriculum. Thus, the primary goal of this study is to create a culture-based instructional design through Culture-based and Competency-based education.

Figure 1

Conceptual Diagram of the Study

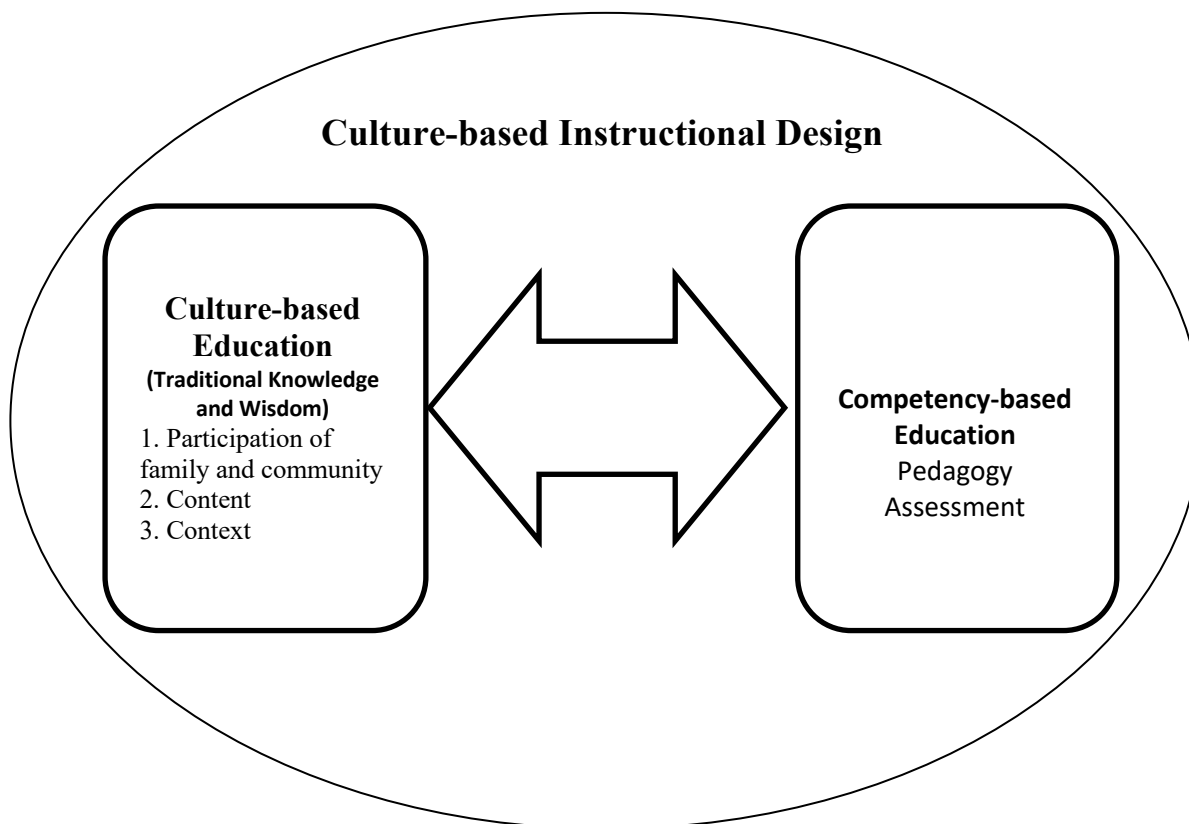


Figure 1 shows the conceptual diagram of the study. As indicated in the diagram, Culture-based education with traditional knowledge and wisdom provides transition between prior knowledge and new knowledge through competency-based education. Since the new curriculum is based on competencies, Competency-based education links students' prior knowledge to new curriculum using specific instructions and assessment instruments. Culture-based education using its elements such as participation of family and community, content, and context creates a classroom responsive to cultural diversity where teachers integrate students' culture into the teaching and learning process.

Clearly, Culture-based education is applied to culture-based instructional design through Traditional Knowledge and Wisdom Approach (TKWA), the application and cultural passing of traditional knowledge through teaching (Turner, Boelscher, & Ignace, 2000). It provides cultural connections and relationship to people and society through the usage of different instructional materials and interventions to promote students' achievement. Also, TKWA shows traditional and cultural perspective. Thus, content and instructional materials create a classroom responsive to traditional knowledge and wisdom.

Further, culture can be integrated in the teaching and learning processes through culture-based education and competency-based education. Culture can be integrated in the learning content, pedagogy, and assessment. In this way, schools serve as the melting pot of cultures where everyone with different cultures come together and learn together (Jungen, 2000).

The purpose of this study is to develop a culture-based instructional design in transmitting culturally specific knowledge to learners by creating additional cultural-based supplementary materials, coupled with an additional analysis of research on the effects of culture to student achievement. This study also creates discussions on the state of culture-based instructional design in the country.

Different steps are followed, including the design and development of instructional design, alignment of Araling Panlipunan 10 competencies to culture-based education (since it constitutes the content of the instructional design), and validation of the design through its use in the supplementary module.

The design and development of instructional design investigates and analyzes the Aeta culture. Analysis is the most critical stage since it focuses on goalsetting and understanding of learners. In setting goals, the whole school community with the stakeholders is considered. In

understanding learners, a thorough background analysis on age, behavior, traditions, mores, and folkways, attitudes, learning styles, family setup, and even medical history are done. Degree of knowledge regarding the topic, work habits, and learning difficulties are included also in the analysis phase. The preparation of learning targets and appraisal tools are at stake because the learning objectives need to be measurable and observable. Assessment tools can be direct and authentic, directly aligned with the objectives and promote skill demonstrations. Additionally, the development stage requires the formulation of appropriate instructional strategies characterized as safe and threat-free, relevant to the learners and to the community, and most specifically considering learners' needs and characteristics. Further, issues of culture, language, and community are essential to learning (Reyhner, Gilbert, & Lockard, 2011) and these form part of the design to promote students' achievement (Kana'iaupuni et al., 2010).

Under the circumstances, the researcher came up with a diagram highlighting the relationship of Culture-based Education with Traditional Knowledge and Wisdom Approach and Competency-based education in creating a culture-based instructional design that helps learners appreciate traditional knowledge essential to them and their communities. Traditional knowledge and wisdom creates cultural connections among people and the society, which makes it relevant to the teaching and learning process as the elements of context, participation of family and community as content is integrated (Singh, 2013).

Context includes the establishment of culturally responsible classroom with culturally appropriate strategies involving the participation of family and school communities, thus creating positive impact on student outcomes. Content includes meaningful and relevant culture based on students' traditional and cultural background covering students' lifestyles, knowledge, and values.

In creating new knowledge from prior knowledge brought by culture-based education with traditional knowledge and wisdom, appropriate pedagogies and assessment tools can be utilized. As shown in Figure 1, pedagogies and assessment appropriate for Competency-based education and Culture-based education are essential because the acquisition of required competencies and understanding are addressed while practicing the culture of the indigenous group (Rufino, 2010).

Furthermore, culture is the primary concern of this study because Culture-based education defines the culture-based instructional design using students' culture in learning new knowledge through different instructional materials representing the instructional design framework.

Likewise, culture continues to affect people's lives. This has been very evident in different indigenous peoples like the Aetas, as found in literature, who continue to practice their culture despite the different problems that they encounter today. These problems include environmental, social class, gender, and social status. In the field of education, Aetas also need to acquire necessary competencies. However, their culture is not integrated into the teaching and learning process. Hence, the study aims to create an appropriate, effective, and efficient cultural-based instructional design for Aetas to provide relevant learning among students. The instructional design for Aetas can help students in reaching their full potentials in learning the competencies while preserving their culture (McLoughlin & Oliver, 2000).

Statement of Purpose

The purpose of this study is to develop a culture-based instructional design for Grade 10 Aeta students of Rosario Batangas. Specifically, this study seeks to achieve the following objectives:

1. Describe the Aeta culture;
2. Develop an Aeta culture-based instructional design.

Significance of the Study

This culture-based instructional design contributes in producing supplementary materials such as a module for Indigenous people, most specifically the Aetas. Also, this study is beneficial to the following:

Teachers of Indigenous Peoples. This study can help teachers in developing a perspective of understanding their learners, which can be shared by teachers to others who are teaching indigenous peoples.

School Administrators. This study may give them relevant information and concepts, which may be used in formulating school guidelines to strengthen teachers' ability in carrying out lessons aligned with the culture-based instructional design for Grade 10 Aeta students. The findings of this study may provide them information, which can be vital inputs to program planning in schools that focus on the preservation of Aeta culture.

Future Researchers. This study can be a benchmark for developing other culture-based instructional designs for indigenous peoples' education. Also, this study can serve as a reference for other researchers most specifically in terms of Aeta people, their culture, and life. Moreover, this study may encourage other researchers to conduct similar studies on a wider scope and include the culture of other indigenous peoples not covered in the present study.

Students. The developed instructional design is beneficial to students because it can ensure learning of specified competencies while preserving and enriching the students' own culture. The contents of the instructional design are based on the students' culture, which can be understood easily since their own culture is reflected in the supplementary material.

Curriculum Planners. This study can serve as a framework in planning a curriculum responsive to indigenous people's education. This can serve as a guide in the creation of suitable and

applicable teaching materials for indigenous peoples' education, which until now, according to the report of the Department of Education, is one of the existing problems in Indigenous peoples' education (DepEd Order 62, s. 2011).

Scope and Limitations

This study was delimited to the development of a culture-based instructional design for Grade 10 Aeta students specifically in Araling Panlipunan subject, Mga Kontemporaryong Isyu. Aeta students of the Aeta Community in Puting-Kahoy Rosario are the participants of this study. The instructional design highlights the culture of the Aetas.

Likewise, this study is based on a framework anchored on three different concepts such as culture-based education (Kana'iaupuni et al., 2013; Singh, 2013); competency-based education (Rufino, 2010), and traditional knowledge and wisdom approach. In terms of the development of the culture-based instructional design, competency-based education, not outcome-based education, was used because culture-based education focuses on competencies, as literature suggest (Rufino, 2010). Nevertheless, the proposed culture-based instructional design only focuses on citizenship and human rights since Aetas have no issues in line with gender, environment, and sustainability.

Definition of Terms

Indigenous people. It refers to group of people who occupy a place while carrying their own culture (Balilla et al, 2000). In this study, indigenous people is a term defined as a group in the society where the Aetas belong. They are the participants and respondents.

Instructional-design. It is a framework in implementing different planned teaching and learning processes in a lesson (Richards & Lockhart, 1994; Linh, 2016) that focuses on creating instructional materials for student learning (Sharif & Gisbert, 2015). It involves 1) planning; 2) design; 3) information delivery; 4) instructional materials such as modules; 5) learning objectives; and 6) learning assessment (Carbonell, 2012). In this study, instructional design is defined as the design in creating a supplementary module for Aeta education, which emphasizes the Aeta culture.

Culture-based Education. It is the combination of instruction and student learning with values, norms, knowledge, beliefs, and practices constituting culture (Kana'iapuno, 2007). Also, this is an approach that focuses on the life and culture of indigenous people (Rufino, 2012). In this study, culture-based education is one essential element in the creation of a culture-based design since it emphasizes students' culture, traditional knowledge, wisdom, and experiences (Thanabalan et al., 2007). It is the application of culturally relevant education grounded on cultural worldview (Demmert & Towner, 2003). In terms of curriculum, Culture-based education curriculum has five different elements: (1) language; (2) family and community; (3) context; (4) content; and (5) data and accountability.

Culture-based instructional design. It refers to the design focused on traditional knowledge and wisdom directly important to the lives and community of indigenous people (Jungen, 1996). In this study, it refers to the framework made from the different features of culture-based education

of Aetas in different problems, and the appropriate pedagogies and assessment tools used in assessing indigenized learning. This is also the design for the culture-based supplementary module.

Competency-based Education. It is an approach focused on knowledge, skill or ability for mastery of competencies (Everhart et al., 2014.). On the other hand, in this study, this is aligned with the nature of culture-based education since it is the set of competencies followed and learned by students. Strategies of this approach are personalized learning based on traditional culture to derive better outcomes regarding the topic.

Culture-based supplementary module. It is an instrument or material in the teaching-learning process anchored in the culture of an Indigenous group (Zulueta, 2006). In this study, this means the supplementary materials that cater the culture of the Aetas through the culture-based competencies. Also, this uses the crafted culture-based instructional design in teaching Aetas to meet the educational institutions' gaps in providing appropriate learning to indigenous people.

CHAPTER II

METHODOLOGY

This chapter presents the research methods in the conduct of the study, including the research design, participants of the study, locale of the study, instruments used, data gathering procedure, data analysis, as well as ethical considerations.

Research Design and Method

This study used a descriptive-developmental method to depict the facts and features of a given population or area of interest systematically, factually, and accurately (Picciano, 2004). In examining the information needed, descriptive method uses different instruments that include study questions, rating scales, observations, and interview (Picciano, 2004). This study utilized descriptive research design since the significant features of the Aeta culture served as basis in the identification, categorization, and analysis of data gathered through interview.

Similarly, instructional development method focuses on different steps: design, development, and validation. In this context, most developmental research use this method (Baleña, 2004). Developmental method was chosen as a design of the study since the main goal was to develop a culture-based instructional design.

Research Locale

The culture-based instructional design was developed for Grade 10 Aeta students in Rosario Batangas, in the Aeta Community located at Puting-Kahoy. Specifically, the community is composed of thirty (30) households with eight (8) Grade 10 students enrolled in Alupay National High School.

Sampling and Participants

There were seven (7) females and one (1) male Aeta students enrolled at Alupay National High School. Based on their grades in Araling Panlipunan reflecting results of formative and summative tests, the students were labeled as slow learners.

The researcher also applied the chain referral technique, which pertains to a mode of finding a link or bridge to communicate and interact with the community (Anicente, 2008). This was done because the researcher needed to communicate and interact with the Aeta community for the identification of the content of the learning module. Apart from the 8 students, the researcher also interviewed two (2) key informants for further identification and description of Aeta culture.

Research Instruments

The researcher used an interview guide in gathering and analyzing data for the development of the culture-based instructional design (See Appendix A, p. 139).

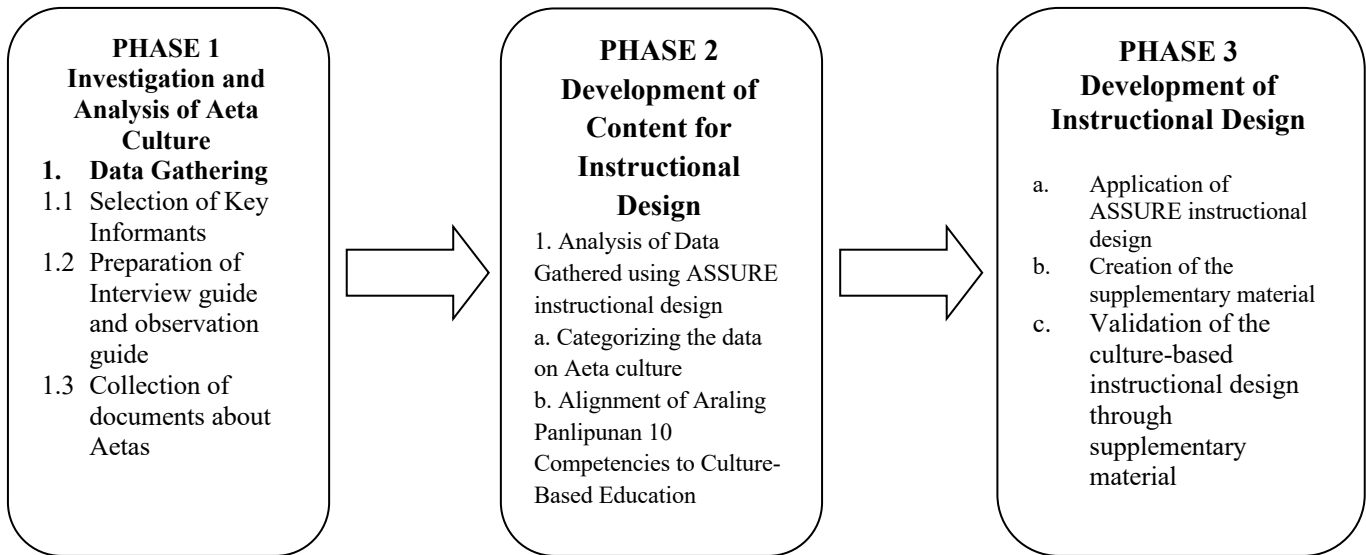
For the validation of the interview guide, the researcher asked the help of three (3) experts from different universities. Moreover, for the validation of the instrument for evaluating the supplementary module, the researcher sought the help of five (5) different experts (See appendix B, p.141). Then, five (5) experts from different universities validated the supplementary module.

Research Process

Figure 2 presents the research process with different phases in the conduct of the study. This also shows how the phases were modified to fit the purpose of creating a culture-based instructional design.

Figure 2

Research Process

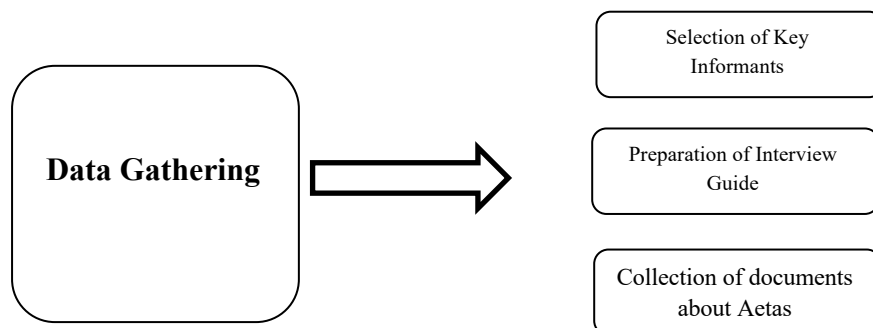


Phase 1 – Investigation of Aeta Culture

Figure 3 shows the different procedures in the Analysis of the Aeta culture. This includes the (1) selection of key informants; (2) preparation of interview guide; and (3) the collection of documents about Aetas.

Figure 3

Investigation of Aeta Culture



Before the conduct of the research process, the researcher ensured proper coordination and communication by sending letters and requests to proper authorities such as the National

Commission on Indigenous People (NCIP), the Barangay Captain where the Aeta Community is located, and the tribal chief of the Aeta Community before starting the methods of data gathering. Approvals and certifications were obtained first before implementing the data gathering methods.

As shown in Figure 3, the researcher searched for a link or “*key informant*” from the Aeta community. The “*key informant*” is one that has sufficient “*social network*” to help the researcher in finding appropriate participants of the study. Likewise, the researcher found two (2) key informants from the research locale. With the key informants, the researcher conducted interviews to analyze the Aeta culture. Moreover, the key informants were chosen based on the following criteria:

1. He/she is currently residing in the Aeta community for at least 10 years;
2. He/she has the ability to communicate and interact with Filipino and English;
3. He/she had been an influential person in the community and a former chieftain of the community.

Nonetheless, the researcher conducted participant observations of the community. Participant observation is different from simple observation because it requires the involvement of the researcher in the activities that the researcher is examining (Anicente, 2008). Different observations were done before having participant observation. This was also a way of establishing a relationship with the whole community.

While conducting participant observation, the researcher interviewed and had dialogues among the participants of the study and the members of the community as well. Interviews were scheduled and done one hour every day in one week since the participants had other things to do. The researcher used a recorder to note and record the whole conversation. The recording process was with the consent of the participants and their parents. In the interview part, the researcher also

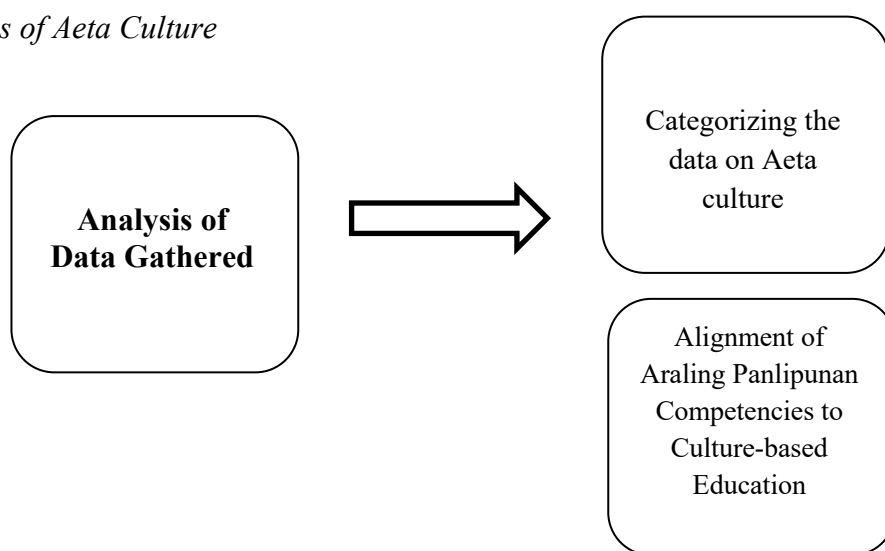
shared about his culture that motivated the participants to do the same. Likewise, the pieces of information were collected from the series of activities.

Moreover, as depicted in Figure 3, aside from the collected pieces of information from the Aetas, different documents or literature were analyzed to serve as the foundation of the framework of the study.

Phase 2 – Development of Content for Culture-based Instructional Design

Figure 4

Analysis of Aeta Culture



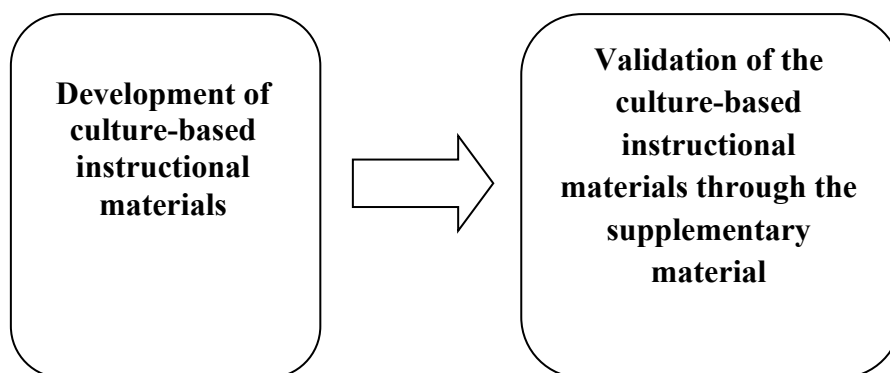
Furthermore, after the data gathering procedures, the researcher analyzed the data as shown in Figure 4. Data were categorized depending on the type of culture either material or non-material culture. After categorization, analysis was done to align the Araling Panlipunan competencies to Culture-based Education. In this step, the researcher mapped the competencies of Araling Panlipunan 10 to Culture-based Education through the analysis of what the Aetas have and do not have in terms of culture. This was done to determine the needs of the Aetas and to identify the learning content of the supplementary module. In this step, culture-based competencies emphasizing Aeta traditional knowledge and wisdom with the elements of culture-based education were created also.

Phase 3 – Development of Culture-based Instructional Design

Figure 5 shows two different stages such as the development of the culture-based instructional materials and validation through the supplementary module.

Figure 5

Development of Culture-based Instructional Material



a. Application of ASSURE Instructional Design

This stage includes the competencies and the topics to be included in the development of the instructional materials. Different materials were analyzed to identify the contents and resources needed in the development of the culture-based instructional design based on Araling Panlipunan Curriculum Guide (DepEd, 2016), Contemporary Issues books and modules, and literature. Also, experts' advice were sought and followed.

The competencies from the Department of Education curriculum and the Aeta traditional knowledge and wisdom served as the basis of the instructional design. Traditional knowledge and wisdom were integrated in the learning competencies, learning content, pedagogy, and assessment. Likewise, culture-based pedagogies and assessments were utilized to promote culturally responsive and relevant lessons.

Further, the culture-based instructional design was adopted using the ASSURE model because it has been the primary instructional model in Araling Panlipunan. The design also comprised the elements of culture-based education such as content, context, and family participation.

b. Creation of the Supplementary Material

In the creation of the supplementary material, material and non-material culture were analyzed to select the appropriate contents of the supplementary material. Traditional knowledge and wisdom and the learning competencies were mapped out to attain the appropriate learning outcomes, learning content, learning activities, and assessment tools.

More so, the supplementary material was created using the following parts:

1. Analyze Learners:

a. Students' demographics

This is about the personal background of the students such as age and cultural background.

b. Pre-test

This includes a 10-item questionnaire about the topic, which assesses how prepared or unprepared the students are about the content of the module.

2. State Objectives:

a. Statement of the purpose of the module

This part contains the overview and purpose of the module.

b. Culture-based competencies

This feature contains the culture-based competencies from the Aeta traditional knowledge and wisdom and the curriculum of Department of Education-

Araling Panlipunan. The competencies state expectations from students on what they need to know, do, or feel after accomplishing the module.

3. State and Utilize Media and Materials:

Identification of culture-based pedagogies:

This involves the identification of appropriate culture-based pedagogies.

4. Require learners' participation:

- a. This stage has four different parts, namely presentation of new information or modelling; guided practice; independent student practice; and closing activity (Galbraith, 2015).

This feature contains the complete teaching-learning process such as the learning content and activities like concept maps, maps of conceptual change, topic exercises, guide questions, and different passages and stories.

5. From Evaluation to Assessment

Post test

This feature measures what students have acquired from the module to determine if they have mastered the objectives.

c. Validation of Instructional Design

The contents of the supplementary module matched the culture-based instructional design following the ASSURE model. Three (3) experts from De La Salle Lipa and two (2) experts from Philippine Normal University validated the research instrument to assess the supplementary material. Their comments, suggestions, and recommendations guided the revision done for the improvement of the tool.

Also, three (3) experts from De La Salle Lipa and (2) experts from Philippine Normal University evaluated the supplementary material using the validation tool with the five-point Likert Scale given the following range of scores and corresponding verbal interpretations:

5- Most Appropriate (MTA)

4- More Appropriate (MEA)

3- Appropriate (A)

2- Less Appropriate (LA)

1- Not Appropriate (NA)

2-

Legend:

<i>Mean Range</i>	<i>Descriptive Interpretation</i>
4.21- 5.00-	Most Appropriate (MTA)
3.41- 4.20-	More Appropriate (MEA)
2.61- 3.40-	Appropriate (A)
1.81- 2.60-	Less Appropriate (LA)
1.00- 1.80-	Not Appropriate (NA)

Table 1 shows the result of the validation of the supplementary material.

Table 1*Results of the Validation of the Supplementary Material*

Criteria	Most Appropriate (5)	More Appropriate (4)	Appropriate (3)	Less Appropriate (2)	Not Appropriate (1)	Mean	Interpretation
Needs Analysis	20			2		4.4	Most Appropriate
Learning Competencies	20		3			4.6	Most Appropriate
Learning Content	20		3			4.6	Most Appropriate
Learning Activities	20		3			4.6	Most Appropriate
Assessment	20		3			4.6	Most Appropriate
Weighted Mean						4.56	Most Appropriate

It is revealed that the criteria set for the supplementary material are Most Appropriate as indicated by its weighted mean of 4.56. The first criterion obtained a mean of 4.4, which can be construed that the needs analysis is based on the learning needs and challenges of Aetas in their learning, and determines students' prior knowledge and cultural experiences. The second to the last criterion obtained a mean of 4.6, which shows that the learning competencies, learning content, learning activities, and assessment are based on the needs analysis relevant to the Aeta culture, and encourages students to create new learning experiences.

DATA ANALYSIS

The data gathered through interviews were transcribed and categorized in terms of culture: material and non-material. (See excerpt of transcriptions in Appendix C, p. 145-146). Material culture includes different materials, which were created by the group. Non-material culture, on the other hand, is categorized in terms of folkways, mores, beliefs, and values. After categorizing the

data, the researcher aligned the Aeta culture to the learning competencies through the elements of culture-based education.

ETHICAL CONSIDERATIONS

To protect the safety of the participants, the researcher followed proper procedures in conducting research. Letters were distributed to the Aeta community, to the barangay chairman where the community is located, and to the participants. Informed consents were given to the participants and their parents to get their approval and consent as participants of the study (See Appendix D-E, p. 147-150). Likewise, the researcher, together with the Chieftain of the community, discussed the research process, including the (1) identity of the researcher; (2) purpose of the research; (3) research methodologies; (4) research instruments; (5) scope and limitation of the study; (6) schedule of activities and over-all time frames; and (7) community benefits of the study (NCIP, 2012). Data gathering methods included interviews, observations, and participants' observations. No other activity was done in the community.

Utmost confidentiality was applied in all information regarding the participants and their identity. To ensure the safety of the participants, the researcher distributed the free and prior consent to the participants and their parents. The informant's consent includes the nature, methods, and most specifically the benefits of the study to the participants. The extent of participation and the attempt of withdrawal of the participants to the study were explained in the consent form. The researcher guaranteed that only those involved in the research could access the data. All documents were placed in a locked and secured file/cabinet.

However, in terms of interviews and interview transcriptions, names were optional for the participants. The researcher was the only person who analyzed the information. The researcher

used code names for confidentiality purposes, and communicated in the native language of the group to establish rapport with the community.

Furthermore, for legal and security purposes, the researcher filed and secured a Memorandum of Agreement and a Certificate of Compliance from the National Commission on Indigenous Peoples as per instruction of NCIP Administrative Order No. 1 s. 2012 (See Appendix F, p. 151-158). The Memorandum of Agreement and Certificate of Compliance enumerated the terms and conditions of the research study as mandated by the law, the benefits the Aetas would get from the study, most specifically in getting appropriate, effective, and efficient learning materials in education.

In attaining the certificate of compliance, the researcher followed step-by-step procedures. The procedures experienced by the researcher included the filing of application form and payment of fees. The accomplished application form was filed with the attached research proposal and Oath of Undertaking. The research proposal included the identity of the researcher, purpose of the research, methodologies or methods, materials used and data gathering methods, scope and limitation of the study, source of fund, period of research and chronology of activities involved, and a manifestation of agreeing to shoulder the administrative costs incidental to the research activities. On the other hand, the Oath of Undertaking in good faith states that all items in the research proposal would be executed by the applicant, and that he/she would abide by the guidelines and/or other requirements (NCIP A. O. 1, s. 2012). (See Appendix G, pp. 159-169).

After filling in necessary documents, the NCIP reviewed and evaluated the documents. After the evaluation, the NCIP communicated with the elders and the chieftain of the Aeta community in Puting-Kahoy regarding the conduct of the study. Following the communication of the NCIP and the community chieftain or elder, the NCIP created the Work and Financial Plan

(WFP) of the researcher, since all the expenses were to be paid by the researcher applicant. When the Work and Financial Plan was signed already by the Regional Director, a conference meeting between the researcher and the community elder was done to explain to the elders the purpose of the research, parameters, methodologies, materials, cost and source of fund, benefits from the research activity, and data gathering tools.

Succeeding the conference meeting, the community was given 30 days to decide whether they would allow or not the conduct of the study in their community. After the permission of the community, a memorandum of agreement was prepared among the researcher, the community, and the NCIP. Thereafter, the memorandum was signed by all parties, and the researcher was allowed to conduct the study in the community (See Appendix F, pp. 144). More so, ten (10) days from the completion of the research, the collected data was validated by the community with the help of NCIP personnel. After the validation, reports were prepared and submitted by the NCIP personnel to their regional office. Following the reports submission was the issuance of the certificate of compliance.

Likewise, this study is significant not only to the Aeta community, but also to the educational system since the main goal is to create a culture-based instructional design with different pedagogies for Aeta and non-Aeta students to offer an alternative solution to continuous problem on the lack of appropriate teaching materials for indigenous people.

In terms of result dissemination, the researcher would conduct a community gathering to share the culture-based instructional design and the supplementary module to the whole community. The researcher would give a copy to the Aeta community, to the school, to the division office of the Department of Education, and to the National Commission on Indigenous People. The copy would be written in Tagalog, the native language of the Aetas.

Essentially, there were no personal biases on gender, age, class, and most specifically culture to ensure inclusivity and fairness among the participants. Likewise, all issues of the researcher on employment, financial situation, and grants were disclosed to ensure that these would not affect the results of the study.

CHAPTER III

RESULTS AND DISCUSSION

This chapter presents the discussion, analysis, and interpretation of data following the sequential order of the purpose of the study as mentioned in Chapter 1.

Research Objective 1: Describe the Aeta Culture

Aeta Culture

Until today, Aetas continue to perform their traditional culture, despite the demands of modernization (Tindowen, 2016). They give much attention to preserve their traditional culture, because to them, “Culture is life and culture makes us live” (“*Kultura ang buhay at bumubuhay sa amin.*”) The idea is not only about cultural utilization but also cultural preservation. Aeta culture is divided into two: material and non-material.

1. Material Culture

Material culture pertains to the group’s product that shows or reflects culture. Aeta material culture is about the products created by the group, with materials gathered directly from the natural environment or inherited from the past through their ancestors. Also, Aeta material objects are linked to their beliefs, practices, language, and even ideas since it is believed that material culture is a manifestation of culture. The material culture includes tools, ornaments, gadgets, and even utensils (Dant, 2005). Likewise, material things contribute in shaping the society in establishing a working system with and among its members (Dan, 2005; Health & Hindmarsh, 2002; Shove, 2003).

Aetas use the material objects in their daily lives. These are tied with the lives of the people (Woodward, 2007). It is believed that material things represent past events that trace different narratives (Hirst, 2019). Narratives imply continuous application and utilization of culture. This

has also been the process of cultural transmission or oral transmission, which makes the culture alive.

Aeta material objects include materials anchored in their religio-spiritual, socio-cultural, and economic beliefs. Each material has its own function in the community, and is the group's method of cultural utilization and preservation. As members of the group continue to create and use the material objects, younger generations learn and acquire their culture.

Table 2

Aeta Material Objects about Religio-Spiritual Beliefs

Material Culture	Purpose/Usage
Medallion	Worn to protect the possessor from negative spirits
Amulets	Worn to protect the possessor from diseases and danger
Beads	Attached to amulets and talismans that possess incantations
Rings	Worn to protect the possessor from illnesses and diseases
Talisman	Worn to provide the possessor good luck
" <i>Bigkis</i> " or white belly bender	Worn to prevent blood from rising towards the heart.
" <i>Patadyong</i> " or wraparound skirt	Worn to avoid the abdomen from getting bigger.

"Hanggang sa ngayon po patuloy po naming ginagawa ang mga bagay na produkto ng aming kultura." (Aeta material objects are continuously used until today). As shown in Table 2, Aetas have medallions, amulets, beads, rings, talismans, "*bigkis*" or white belly bender and "*patadyong*" or wraparound skirt. Each material maintains its purpose in the community.

Medallions were created to protect the possessor from different negative spirits. Aetas have different kinds of medallions depending on the design. Aetas have an oblong-shaped medallion

where St. Michael, an eye, the sun, and the moon are engraved. It can be worn by both male and female to protect them from negative spirits and to provide them luck as it is believed to be full of positive spirits. These medallions are given usually to children, because Aetas believe that children are prone to negative spirits.

Aetas also have a round-shaped medallion with a sun, a moon, and an eagle with a snake in its claws engraved on it. Aetas call the round shaped medallion as “*medalyong buntis*” or pregnant medallion because of the combination of the sun and the moon. The round-shaped medallion is given to pregnant Aetas since the combination of the sun and the moon is believed to provide safety and security to pregnant women. Aetas believe that the light of both the sun and the moon carries the light of the positive spirits, which guide the pregnant Aeta to have a light and easy childbirth.

Moreover, the environment plays a major role in the creation of medallions since it is the main ingredient in the process. Every Good Friday, Aetas go to the mountains to search for plants used in creating the medallions, done in four stages: (1) melting, (2) carving/engraving, (3) drying, and (4) soaking. In the melting stage, steels or metals, usually recycled fragments-- are brought to construction workers, who cast these into shapes by melting and pouring them into a mold. After the metals solidify from the mold, carving or engraving stage begins. Carving or engraving stage is the hardest since Aetas need to inscribe all the images on the medallion. Once they already engrave them, Aetas would dry the medallions under the heat of the sun, believing that this is the best time for the positive spirits to enter the medallion. Lastly, they soak the medallions in a coconut oil while they perform different chants and incantations.

This indicates that in the context of medallions, Aetas depend solely on their environment. To bring to life the purpose of medallions, the members of the group take good care of the environment as it provides their resources.

Aetas also have amulets to protect the possessor from different diseases such as “*bati*” or “*usog*” or a bad greeting. “*Bati*” or bad greeting happens when a hungry person notices something unusual from another person, specifically regarding physical characteristics. Aside from protection, amulets also give luck to the possessor, believing that these carry positive spirits. Usually, amulets are small square-shaped red cloth with beads attached to a red string and a ring made from brass. Red cloth is used because Aetas believe that negative spirits are afraid of red because red symbolizes light. Likewise, the small square-shaped red cloth with beads is given to and worn by children to avoid bad greeting. Aetas create a square-like amulet because they believe that amulets are like boxes or rooms that catch the negative spirits. Strings are attached also so that children will not find it hard to carry the amulet.

Along with amulets, beads are essential to the community. It is believed that beads carry positive spirits summoned by different incantations. The beads are full of prayers and incantations that prevent the negative spirits in creating and inflicting different illnesses and diseases. Similarly, beads have different colors, which include red, white, and black. They believe that the red and white beads provide luck to the possessor, while black beads are their protection from the negative spirits.

Aetas also have rings made from brass to protect them from different illnesses and diseases brought by negative spirits. They wear the ring in their forefinger since it is used in pointing at things. Aside from it, they also put the ring below their tongue in times of headache and toothache. It is believed that the ring under the tongue absorbs the negative spirits. Also, Aetas believe that

when they put their saliva to their rings, the negative spirits find it hard to harm them since they have completely activated the spirits by their incantations and saliva. From that perspective, Aetas respond to the challenges brought by different spirits from the environment. Clearly, adaptation to the environment has been the primary basis of Aeta survival.

Aetas also create talismans to provide the possessor good luck in life, relationship, health, and wealth. Talismans are round shaped with beads in the middle, which are often created every Good Friday till Easter Sunday. Talismans are given to members of the community and members of different dominant communities as well since Aetas believe that everyone has the opportunity to be lucky.

Aetas also create and use “*bigkis*” or white belly bender. White belly bender is a piece of cloth placed on the stomach of a pregnant woman because it is believed that the cloth prevents blood in rising to the heart. Before using white belly bender, pregnant women are advised to take a bath first to ensure that the positive spirits do not possess the cloth.

“*Patadyong*,” on the other hand, is a piece of cloth worn by Aetas especially the pregnant women to avoid getting their abdomen bigger. In wearing “*patadyong*” or wraparound skirt, pregnant women follow a right over left pattern to ensure safety and security. They believe that the pattern symbolizes their willingness to accept the positive spirits.

Table 3

Aeta Material Objects about Socio-Cultural Activities

Material Culture	Purpose/Usage
“ <i>Tapis</i> ” or a rectangular piece of cloth wrapped around a person’s body	Worn while dancing “ <i>pandanggo</i> ”

Aetas also use a specific material called “*tapis*” in their cultural activity such as “*pandanggo*,” a dance routine performed at wedding ceremonies where other members clap their hands while a pair of Aetas sing and dance. They wear “*tapis*” or rectangular piece of cloth with red and white stripes worn by men and women when they perform the dance, believing that the rectangular piece of cloth encourages the positive spirits in providing safety and security of their occasions. Also, Aetas believe that wearing their rectangular piece of cloth is a form of their gratitude to their spirits.

This indicates that Aeta material objects are associated with different beliefs passed on from one generation to another. The idea is not only about utilization and implementation of culture, but also for cultural preservation.

Table 4*Aeta Material Objects in their Economic Activities*

Material Culture	Purpose/Usage
a. Material Objects for Health	
Ointments	Specialized oil rubbed on the skin to cure back pains, sprains, and other skin diseases
“Panapal” or patches	Specialized leaves patched on different body pains such as headaches, toothaches, and back pains, fever and flu
b. Material Objects in Food Gathering and Hunting	
“pana” or arrow	Specialized weapon made from bamboos or woods used to hunt fish such as “dalag” or mudfish and “hito” or catfish in rivers and swamps
“sibat” or spear	
“Silo” or bamboo trap	Specialized bamboo trap with strings used in hunting “bayawak” or monitor lizards
“buslo” or bamboo basket	Specialized bamboo basket used as a container of “dalag,” “hito,” and “bayawak”
c. Material Objects in Cooking	
“parilya” or grill	Improvised grill made from metal with stones on both sides usually used in grilling fish
“siyanse” or kitchen turner or spatula	Improvised kitchen turner made from bamboo used in cooking
d. Material Objects in Creating Houses	
“Pala-pala”	Improvised ladder made from bamboo usually used in building houses most specifically in constructing roofs
“muhon”	A large stone approximately 20 kilograms used in constructing houses most specifically in creating pillars or foundations

Table 4 shows the different Aeta material objects in their economic opportunities, subdivided into health, food gathering and hunting, cooking, and building their houses. Each material object plays its role in the community.

In line with health, Aetas create ointments and “*panapal*” or patches, and use these when they experience illnesses or diseases believed to be brought by negative spirits. They think that the different artifacts bound to positive spirits such as ointments and patches are the only instruments to heal them.

Ointments are specialized oil with incantations used for medical purposes. Ointments are rubbed on the part of the skin to cure back pains, sprains, and other skin diseases. Ointments are made from the roots of two different plants such as “*Santo Ninyong Kahoy*” and “*Kalingag*.” The plants are located at Mt. Peninsula or other mountains found on the trunk of the tree. They use the heat of the sun to dry the roots. While they dry the roots, they chant incantations to ensure that the spirits will possess the roots.

“Sa tuwing Biyernes Santo po hindi ninyo po maaabutan dito ang aming mga magulang dahil sila po ay nangunguha o nangongolekta ng mga ugat po at mga dahon para po sa kanilang mga pampahid na langis. Ang mga langis po ay gamot sa iba’t ibang sakit lalo na po sa sakit ng katawan, kamay at paa”. (Every Good Friday, our parents collect roots and leaves, which are used in creating ointments to cure body pains.)

As for headaches, toothaches, and back pains, Aetas make a different “*panapal*” or patches from dried leaves of “*Santo Ninyo*” and “*Kangag*.” The leaves are dried under the heat of the sun since it is believed that the sun provides positive spirits. Also, patches are effective due to different incantations guided by positive spirits. They also believe that the positive spirits are the main reason why flu and fever can be cured through patches.

“Sa pagpapagaling po ng mga masakit ang ulo at iba’t ibang parte ng katawan tinatapalan po namin ng mga panapal na gawa sa dahong herbal pagkatapos

po ay binibigkas po ang tatlong a, tatlong s, tatlong a, at tatlong asa” (In treating headaches and body pains, patches made from herbal leaves are just put on the affected area while reciting prayers).

The terms ointment and patches indicate the value of material culture to the lives of the Aetas. Both material objects serve as a remedy for the members of the community. Also, this connotes that the community completely relies on their traditional culture concerning health practices.

In food gathering and hunting, Aetas usually use “*pana*” or arrow and “*sibat*” or spear in hunting fish such as “*dalag*” or mudfish and “*hito*” or catfish. An arrow is made from bamboos or woods, which usually have a sharp pointed metal on the tip. The metal on its tip is sharpened through a metal grindstone. Moreover, “*sibat*” or spear is a long bamboo with a sharpened tip on both sides. Tips are sharpened to catch fish, most specifically catfish. They usually use spear in catching catfish because catfish are more difficult to catch compared to mudfish. They literally go down to the river or swamp to throw the spear, the usual process of hunting catfish.

Aside from arrow and spear, Aetas also create “*silo*” or traps in hunting foods, particularly “*bayawak*” or monitor lizards. They make traps from bamboos and string which usually needs a bait. They create traps by setting up the bamboo and the string, with gills of fish put inside the strings.

“Ang pagsisilo po ang madalas po naming ginagamit talaga sa panghuhuli ng mga bayawak. Pagkatapos po naming magawa ay iiwanan na po namin ang silo, babalik-balikan na lamang po namin para po tingnan kung may huli na po o wala pa. Madalas po kaming nakakahuli ng bayawak kapag silo” (Setting trap

is the usual way of hunting monitor lizards. Aetas leave the trap for a day since monitor lizards have very unpredictable habitat).

They use “*buslo*,” a bamboo basket that serves as the container of all the things that they catch. This indicates that Aetas also know how to weave baskets that serve as a food container at home, particularly for fruits and vegetables, which are harvested from their backyards. This implies that despite modernization, Aetas continue to use their traditional way of hunting taught by their ancestors, proving that they have their own way and process of hunting and gathering foods, along with appropriate strategies to ensure a large catch. These material objects serve as the foundation and basis of the group’s process of hunting as part of their daily life.

As regards cooking, Aetas create different materials made out of bamboos, woods, or metals.

“Mayroon po kaming parilya na gawa po sa mga napulot naming bakal, nililiha lamang po namin para po malinis ang bakal. Pagkatapos po ay tinatalian po namin ng kawad sa magkabilang dulo para po magkabit-kabit. Pagkatapos po ay ipinapatong po namin sa mga bato para po maging matibay at para po nakaangat sa lupa. Kailangan po kasi nakaangat sa lupa para po malagyan po ng uling at ng makapagbange na po kami ng dalag o hito. Sa katunayan po ang binangeng hito at dalag po ay masarap samahan ng lambanog” (“*Parilya*” is an improvised grill made from scratch metals which usually have wires on the edges. Aside from the wires, the grill has stones on all sides that serve as its foundation. The improvised grill is used often in grilling fish such as mudfish and catfish. In fact, grilled fish is a good complement for “*lambanog*.”)

Aetas create and use “*siyanse*” or kitchen turner (spatula) from bamboo or wood. “*Ang paggawa po namin ng siyanse ay medyo matagal dahil pagkakuha po namin ng kawayan o kahoy ay kailangan po namin itong ibilad sa init ng araw dahil kapag sariwa po ay hindi po titibay ang siyanse*” (The process of making the kitchen turner is not as easy as making the grill since the bamboo or the wood should be dried under the heat of the sun. After drying, molding and engraving follow.)

This proves that Aetas create different materials or tools primarily from the resources present in their environment. This also proves that the community relies much on bamboos and woods, since these resources are abundant in their environment. Aside from this, they believe that bamboos and woods possess positive spirits, which can help with the safety and security of the members of the community particularly in the food they eat.

In the context of building houses, they still use “*pala-pala*” or improvised ladder and “*muhon*” or a large stone. The improvised ladder is made from bamboos or woods commonly used by the members of the group in making their houses mainly for roof construction. They make a bamboo file and tie the bamboos together using a rope and a wire to ensure stability and strength. After using the improvised ladder, the members of the community keep and store it until another member needs to use it. Meanwhile, they put “*muhon*” or a large stone, approximately 20 kilograms, as the pillars of their houses.

“*Kapag po gumagawa kami ng bahay nagawa po muna kami ng muhon. Ang muhon po ay inilalagay namin sa mga biga ng bahay. Ang biga po ay yung mismong pundasyon ng bahay. Nilalagay po namin yon para po maging matibay ang bahay. Pagkalagay po ng muhon ay pinapatakan po namin ng dugo ng manok para po may alay sa mga ispirito*” (The large stones are put on the pillars

of the houses because they believe that the large stones make their houses stronger. Likewise, before putting on the pillars, the large stones are covered first by chicken blood so that the positive spirits will make the stone stronger and more stable.)

This connotes that Aeta material objects are associated with their beliefs. The large stone is associated and complemented with chicken blood, since it is their way of offering and communicating with their spirits. The idea is not only about strengthening their houses and offering to the spirits, but also utilizing and preserving their culture.

The different artifacts of the group provide connections between the members and their culture, which serves as a source for construction of cultural meaning. Cultural meanings are created through different practices associated with the different Aeta artifacts (Health & Hindmarsh, 2002) such as medallions, amulets, talismans, and ointments in applying and utilizing the culture, shaping the way the community, and even the whole society works and interacts with its members (Dant, 2005). Also, the different Aeta artifacts are never erased in the discussion of Aeta culture, since these exist and develop with Aeta practices and systems of actions. These also create a link among Aeta culture, Aeta members, and non-members because the artifacts promote integration among social relationships (Hirst, 2019).

2. Non-Material Culture

Aside from the different materials and artifacts, Aetas have also different norms, belief systems, and values. Aeta norms control and regulate the behavior of all members of the group. Their norms are divided into two, namely: folkways and mores (Davis, 1960; Mondal, 2006). Aeta folkways are habits of action among all members of the group, which are standardized and have

traditional sanctions. Folkways are habitual activities transmitted from one generation to another (Farooq, 2014). Table 5 shows the different folkways present in the Aeta community.

Table 5

Aeta Folkways in Material Culture

Folkways in Material Culture	Meanings
Carrying medallions	Pregnant women carrying medallions in their pockets
Wearing amulets	Children wearing of square- shaped small red cloth
Preparing herbal medicines	Traditional healing

As shown in Table 5, Aetas have different folkways in their material culture. This includes carrying medallions, wearing amulets, and preparing herbal medicines. Until today, the folkways continue to influence the lives of the members of the community, and these are transmitted continuously from one generation to another. They always carry their medallions in their pockets to ensure safety and security from negative spirits. The positive spirits within the medallion, depending on the kind of medallion, reject/fight the negative spirits in casting illnesses and diseases. Pregnant women always carry medallions since pregnant Aetas are prone to negative spirits. Aetas believe that negative spirits want to eat or kill the baby inside the womb because the baby could make the spirits stronger. Aside from medallions, Aetas always wear their amulets. Aeta children need to wear their amulets specially the square-shaped red cloth to stop the negative spirits from casting illnesses and even from possessing them.

Another Aeta folkway is preparing herbal medicines. In fact, in terms of health, Aetas rely much on their herbal medicines, manifested in their traditional healing.

“Naggagamot po ang aking inay gamit ang bao at alak katulad po ng lambanog.

Pinaiiinitan po ang lambanog na nakalagay po sa bao. Pagkatapos po ay

dinadasalan niya at ipaiinum po sa aming kasamahan. Ginagawa po iyun kapag may danyo o sakit na hindi po napagaling ng mga gamot na herbal” (Usually, Aetas use coconut shell and lambanog in their traditional healing. Prayers and incantations are put in the lambanog depending on the pain that a person has. They perform traditional healing every sunset because Aetas believe that their spirits are more powerful at that time of the day.)

This implies that Aetas use traditional healing for their illnesses and diseases. Traditional healing includes herbal medicines taken from different substances in their environment, incantations, and different rituals, revealing that the Aeta traditional healing is grounded and guided by their spirits.

Aetas also use different herbal medicines such as ointments and patches for traditional healing, which is a major folkway for the Aetas, since it becomes a way to sell herbal medicines in different markets. The group also shares their traditional healing practices and rituals to their children to ensure that these continue to prevail for the next generation. Thus, Aeta’s belief in traditional healing is an instrument in maintaining their distinct identity (Torres, 2012).

Table 6

Aeta Folkways in the Community

Folkways	Meanings
Smiling and shaking of hands when welcoming guests and visitors	Hospitable to guest and visitors
Drinking of “ <i>lambanog</i> ” or coconut wine	Habitual drinking
Prioritizing the environment	Love and care for the environment

Aeta folkways include smiling and shaking of hands when welcoming guests and visitors, showing hospitable treatment of guests and visitors. They love to be visited by different groups of people because to them, it is one way of building positive climate and atmosphere.

“Bukas na bukas po ang aming komunidad sa iba’t ibang mga grupo ng tao, sa katunayan, sa tuwing may darating po ay nakasanayan na po naming ngumiti at makipagkamay sa kanila. Nakagawian na nga rin po naming magtipon tipon kaagad kapag may dumarating na mga sasakayan para po tanggapin ang mga bisita”. (The community is open to all, regardless of race, gender and identity. In fact, this has been part of their daily lives.)

This implies that Aetas are positive in interacting with other dominant groups. Smiling and shaking of hands are complete manifestations of their willingness to engage in dialogues and create positive relationships with others, even in the way how they entertain visitors. They even invite their visitors inside their houses and let them experience their activities. This indicates that despite the differences and issues between the community and the visitors, the group continues to reach out. In that perspective, it is evident that Aetas create a healthy relationship with other dominant groups and their environment as well.

Another Aeta folkway is the drinking of *“lambanog”* or coconut wine. *“Lambanog”* is distilled liquor made from coconut palm. Aetas believe that drinking of coconut wine symbolizes toughness and endurance to the challenges of life. Aeta men usually drink coconut wine once they reach the legal age of 18 as a sign or symbol that a man can enter a relationship and can start a family.

Folkways provide better understanding regarding the Aeta culture since it regulates the behavior and even the attitudes of the members of the community. Similarly, research also show that these provide and establish the social value of their culture (Bueno, 2012).

“Ang amin pong kultura lalo’t higit ang mga tradisyon at ritwal ay nakadepende palagi sa aming kapaligiran sapagkat kung tutuusin nga po ay nakabatay na nga rin ang aming buhay sa aming kapaligiran... kaya na nga rin ho siguro malaki ang aming pagmamahal sa kapaligiranang mayroon kami sa katunayan nga po ay kapaligiran ang lagi naming inuuna” (Aeta traditions and rituals still depend upon their environment. In fact, Aetas even owe their lives to their environment since all of their resources come from their environment. Aetas prioritize their environment in all aspects).

This indicates that environment has also been the foundation and basis of the creation of such folkways as resources and origin of spirits. Aside from folkways, they also have mores. Mores are specialized norms observed and considered to have greater moral significance than other norms. Aeta mores determine what is moral and ethical. Mores also establish what is right and what is wrong. Aetas who violate mores suffer different consequences depending on the violation. Likewise, mores shape the values, beliefs, and even behaviors of the members of the group. Table 7 shows the different Aeta mores.

Table 7*Aeta Mores*

Mores	Meanings
<i>“pagmamano”</i> and use of <i>“po”</i> and <i>“opo”</i>	Respect to all members of the community
Respect for elders	Existence of council of elders
Greetings of peace while smiling	Establishing good relationship to others and maintaining good social image to the community
Gender Equality	Respect to all genders and establishing good relationship to others
Avoiding holding hands and kissing	Respect to women and maintaining good relationship to the community

Table 7 shows that Aetas have great respect to all members of the community, most especially for their elders.

“Dito po sa aming komunidad, lahat po kami ay gumagalang sa mga matatanda.

Bawal po dito yung pananagot sa mga matatanda lalo’t higit po sa mga magulang po namin... lagi po kaming gumagamit ng po at opo sa mga magulang po naming pati po sa mga matatanda dito dahil kami naman po lahat dito ay iisang pisa, kung бага magkakamag-anak po talaga kaya po hindi na po bago sa amin ang paggalang sa lahat po.... kung minsan pong nakakalimot gumalang ay talaga pong napapalo po at namumura kami ng aming mga tatay”

(*“Pagmamano”* and the use of *“po”* and *“opo”* are always observed since the community puts high regard on respect. Aetas respect the elderly people. In fact,

they are not allowed to oppose their parents. If the elders are disrespected, the penalties are immediately served.)

The idea is not only about respect to family members and elders, but also to all the members of the community. Aside from the use of “*po*” and “*opo*,” Aetas always see to it that paying respect most specifically to elders is practised in their everyday life to avoid punishments from their fathers. From that perspective, it can be gleaned that Aetas have a strong family orientation. Aside from their culture, they view the family as the most important aspect of their community and society as well. This connotes that Aetas have strong family ties manifested through strict compliance with family rules and regulations.

They also continue to follow and respect their elders. The council of elders continues to exist in the community. At times of conflicts, the community consults the council of elders regarding their decisions through the conduct of traditional meetings or “*pagpupulong*” in their “*bahay-pulungan*.” Traditional meetings happen every month and every time the community experiences conflicts, with the final decision depending solely on the council of elders.

In addition, Aeta mores include equality to all members of the community observed through greetings of peace and a big smile. They believe that doing this symbolizes their acceptance to all members and outsiders, and respecting members’ gender preferences. Doing this also establishes good relationship to others and maintains good social image to the community.

“Dito po sa aming komunidad pare-parehas po ang pagtingin namin sa babae at lalake. Tanggap na rin po naming ang mga bakla at tomboy. Sa katunayan po, mayroon po kaming kasamahan na dalawang bakla dito at isang tomboy. Kung saan po sila masaya, wala po kaming problema doon.... Pagdating naman po sa pamilya, parehas lamang din po ang katatayuan ng lalake at babae. Sa

pagdedesisyon po sa pamilya, nag-uusap po muna ang inay at ang tatay bago po sila mag-oo at maghindi po.” (Also, Aetas treat everyone with equal respect in the community in spite of gender preference. Gays and lesbians are treated equally also and they are already accepted in the community. In our family, in terms of decision making, everyone is included).

Aetas treat everyone with respect. In spite of their traditional practices, they still cope with the changes in the society, including acceptance of different gender preferences. The happiness of a certain person is more important than their gender preferences. Moreover, Aetas prohibit young male and female to hold hands and kiss each other. In all occasions, Aetas are allowed to dance with other members of the group, regardless of their gender preference, but no intimate actions such as holding hands and kissing. This indicates that Aetas prohibit actions that can lead to unintentional pregnancy and marriage (Garcia, Abon, & Reyes, 2016). Also, avoiding holding hands and kissing is a manifestation of members’ respect for women, which is a good way in maintaining good relationship among the members of the community.

Aeta mores serve as the group’s cultural identification since it molds Aeta behavior and character. In fact, mores help Aetas to control their own behavior as these establish what is desirable and undesirable for the members, thus promoting positive social relations among the members of the community, making them a strong united group. Establishing what is desirable and undesirable discourages Aeta members from committing crimes.

Aside from mores, Aetas also have different beliefs. Beliefs embody people’s perception of the reality, which includes ideas about the origin of the universe, different aspects of the society, and even behavior and attitudes brought by social interaction. They hold beliefs about the

environment, health, economy, spirits, and family. Table 8 shows beliefs they hold about their environment.

Table 8

Aeta Beliefs about the Environment

Aeta Beliefs on Environment	Practices
Ensuring a healthy environment and community	Prohibition of cutting trees
Ensuring clean catch	<i>“Pagpapasuka”</i> to fishes
Ensuring future catch	Getting the skin of <i>“bayawak”</i> alive
Believe in supreme beings of the environment	Praying to the environment
Announcement of death	Throwing of sands right in front of the house

Aetas continue to perform their beliefs most specifically about the environment since it plays a major part in people’s survival (Waddington, 2012). Maintaining the environment means keeping up the integrity of the Aetas, which safeguards their individual rights (Torres, 2012).

“Nakadepende po ang aming pamumuhay sa aming kapaligiran, sa katunayan po mayroon po kaming mga paniniwala sa aming kapaligiran na hanggang sa ngayon po ay patuloy naming ginagawa. Hindi na po namin ito maihihinto sapagkat ito po ay nakalakihan na namin. Malaki din po ang aming pagpapahalaga sa kapaligiran dahil dito po nakatira ang mga ispiritong gumagabay sa amin”. (Aetas rely on their environment, as many beliefs originate in and affect their environment. This will never be erased since it has become part of their life).

This indicates that they really need their environment to survive. Aside from their resources, the environment also serves as the major instrument in cultural preservation since they have beliefs regarding their environment. Likewise, Aetas prohibit all members in cutting trees to ensure a healthy environment and community. They do not cut trees unless necessary, because cutting trees is a means of offending the spirits of the place (Shimizu, 1989). It is believed that once the spirits are harmed, the community might experience the wrath of the environment through natural phenomena such as typhoon, earthquake, and the scarcity of the resources. They critically preserve and utilize their resources.

One of these is their belief regarding catching fish. In order to ensure clean catch, Aetas perform “*pagpapasuka*” of the fish such as mudfish and catfish. “*Pagpapasuka*” or letting the fish to vomit cleans the fish, according to their belief, as it is also a way of ensuring future catch. Similarly, Aetas peel the skin of the monitor lizard while it is still alive because it is believed that skinning the monitor lizard alive prohibits scarcity of resources.

Aetas also believe in supreme beings, which reside in their environment. Such belief is manifested through their prayers regarding their environment.

“Pagdating po sa aming kapaligiran, naging buhay na po namin ang paglilinis ng paligid kasi po kapag po madumi ang paligid baka po magalit ang mga isprito. Yun na din po ang nakalakihan naming dahil yun po ang laging sinasabi at ipinaaalala ng aming mga lolo at lola. (Preservation of the environment and maintenance of cleanliness are also a form of respect for their spirits. Cleaning the environment has been part of their daily life because it is believed that a dirty environment can harm their spirits.)

This indicates that caring for the environment has also been part of the Aeta culture because it is what the elders want them to do for the spirits. It is also one way of respecting their spirits. The idea is not only about paying respect to their spirits, but also a way of communicating with them. This connotes that spirits have great impact on the community as the spirits serve as the guide for Aeta behaviors and actions.

Furthermore, the environment also affects Aetas' announcement of death.

“Kapag po may patay dito sa komunidad nagtatapon po ng buhangin sa harap ng bahay para po malaman po ng lahat. Ginagawa din po yun para po hindi na po umalis ang mga miyembro ng namatay sa kanila pong mga bahay dahil kapag iniitwan po ang patay ay naniniwala po kaming kukunin ang katawan ng mga masasamang ispiritu” (In the community, Aetas throw sands in front of the house to announce the death of the person. It is done as a replacement for verbal announcement. Also, it is a two-way communication process between the Aetas and their spirits.)

This indicates that Aetas have a distinct belief regarding the dead. This has been their way of announcing the death due to their belief regarding their spirits. To them, bad spirits steal the dead body once all members of the family leave the house. This connotes that Aetas still follow their traditions greatly influenced by their spirits.

Aeta beliefs affect their relationship within the community. These influence and govern Aeta activities and experiences. Beliefs serve as an essential element in Aeta identity since it reflects who they really are and how they continue to survive. Aside from that, beliefs determine Aeta opinions and perspectives regarding the different aspects of the society. Their beliefs about the environment prove that it serves as a major element in Aeta survival since beliefs promote

behaviors and attitudes towards environmental protection. Also, application and utilization of Aeta beliefs help with cultural transmission from one generation to another, which lead to cultural preservation.

Aetas have different beliefs on health. Health has been an important aspect in the Aeta community since it covers their survival. To them, health is critical and should be given considerable emphasis. Table 9 shows the different Aeta beliefs on health.

Table 9

Aeta Beliefs on Health

Aeta Beliefs on Health	Practices
Preventing longer number of menstrual cycles	Jumping on the stairways
Acceptance to the community/Rite of passage	Male circumcision
Craving for food	<i>“Pagpapanamkon”</i>
Preventing blood in rising to the heart	Wearing of <i>“bigkis”</i> or white belly bender
Preventing abdomen from getting bigger	Wearing of <i>“patadyong”</i> or wraparound skirt
Inflicting illness to another person	Chanting <i>“tuyaw”</i>
Inflicting stomach aches to another person	Chanting of <i>“usog”</i> or bad greeting

Aetas have beliefs regarding women’s menstrual cycle.

“Mayroon po kaming mga paniniwala tulad po ng pagtalon po ng mga babae sa hagdan para po kaunting araw lamang ang kanilang regla. Sa lalaki naman po ay dapat sila ay matulian na agad. Pinaiinum nga rin po ang mga kalalakihan ng lambanog para po tumapang. Yun po ang sabi ng mga matatanda na pinaniniwalaan na rin po namin” (It is believed that women should jump on the stairways to prevent a longer number of menstrual cycles. Jumping from the

stairways is done only during the first menstrual cycle. Aetas believe that while jumping from the stairs, the spirits help a woman's body in adjusting to the cycle. Like women, men are guided also by beliefs. Men should be circumcised when they reach their legal age, believing that the positive spirits enclose the body after circumcision. Aside from circumcision, men are asked also to drink "*lambanog*" or coconut wine, because it is believed that the coconut wine can boost the immunity and courage of men.)

This indicates that Aetas are guided by their beliefs regarding health, such as jumping from stairs, circumcision, and drinking coconut wine, which are all continuously practiced, transmitted, and inherited from their past generations. Aside from these, Aetas' rites of passage are guided by their beliefs. Like the dominant groups, they, especially pregnant women, believe on food cravings or "*pagpapanamkon.*" Aetas usually experience cravings on the third month of their pregnancy.

"Kapag po may buntis, ibinibigay po lahat ng gusto nila lalo po pagdating sa pagkain katulad po ng paglilihi ng mga taga labas" (Aeta pregnancy craving should be tolerated and indulged, because it might affect the pregnancy, or worst it might lead to miscarriage. Everyone pleases the pregnant Aeta to avoid being angry.)

This implies that in spite of the different beliefs, there are still some similarities between the Aeta beliefs and the beliefs of other dominant groups. Aetas are more vigilant in following their beliefs because these are mandated by their spirits; hence, one should follow it.

Also, pregnant Aetas wear "*bigkis*" or white belly bender which prevents blood in rising to the heart. Aetas also wear "*patadyong*" to avoid their abdomen from getting bigger. In line with

the spirits, pregnant Aetas stay inside their house because of the belief in “*aswang*” or shape-shifting evil spirits that can get or eat the babies inside a pregnant woman’s womb.

Aetas also believe in “*tuyaw*” and “*usog*.” “*Tuyaw*” is a specific chant performed when Aetas want to inflict illness to another person, but usually to non-Aeta; while “*usog*” is a chant to cause pain in a person’s abdomen, which sometimes can lead to death (Torres, 2012; Waddington, 2012; Ballila et al., 2013). “*Tuyaw*” and “*usog*” are inflicted usually to non-Aeta members who harm Aetas to make the person suffer from illnesses and diseases.

“Ang tuyaw po ay parang pangungulam po sa inyo, yun pong paggamit ng mga orasyon para po magkaroon ng sakit ang ibang tao... sakit po tulad ng sakit ng tiyan, sakit ng puso, pati po yung pagkakaroon ng regla ng matagal, yun po ang nagagawa ng tuyaw pero kakaunti na rin naman po ang may alam ng pagtutuyaw, mga katandaan po at mga albularyo lamang po ang may kakayahang gumawa po noon” (“*Tuyaw*” is the same with witchcraft that uses prayers to inflict stomachache and longer menstruation. Currently, only a few members of the community know how to perform such rituals.)

This connotes that Aetas still used “*tuyaw*” to inflict illnesses and diseases to people. Also, Aetas still believe in quack doctors or “*albularyo*”. The idea proves that Aetas still perform different rituals passed from generation to generation.

In line with health, Aetas deeply rely on their beliefs, which also serve as the guide of the community in terms of safety and security. The members of the community strictly follow their beliefs because everything is guided by their spirits. However, beliefs also have disadvantages, particularly to members of other dominant groups. For instance, Aeta beliefs on “*tuyaw*” and “*usog*” can inflict illnesses and diseases to non-Aetas and other dominant groups.

Beliefs on health are transmitted to younger generations since health is a major element in Aeta culture. Like the environment, health plays a major part in Aeta survival. Aetas base their health status and even health problems on their beliefs. Beliefs on health is never erased in Aeta culture, since it belongs to their traditional knowledge and wisdom, given emphasis even outside the community, most specifically in the school, to ensure cultural preservation.

Apart from Aeta beliefs regarding health, the community also has its beliefs regarding economy, since the economy is very crucial in Aeta survival due to lack of opportunities. Aetas continue to experience lack of opportunities mainly because most of the time they fail to meet the required job qualifications, thus pushing them to depend in their beliefs since these help them in creating economic opportunities. Table 10 shows the different Aeta beliefs about their economy.

Table 10

Aeta Beliefs about the Economy

Aeta Beliefs about the Economy	Practices
Luck provides large income	Praying for luck before going to the market
Safety environment provides large income	Tapping of feet twice before selling herbal medicines
Asking larger incomes from the environment	Tapping of the feet before going to a job
Asking for job security and safety of the environment	Glancing to the left and the right before getting sands from the river

Aetas greatly depend on luck in selling their products to the market. They usually pray before going to the market for luck in order to acquire larger incomes.

“Kami po ay nagtitinda sa palengke at kapag po nagtitinda naniniwala po kami sa swerte. Nagdadasal nga po kami sa mga ispiritu bago po kami pumuntang

palengke. Pumapadyak din po kami sa palengke para po tawagin ang mga mabubuting ispirito” (Selling in the market has been our way of surviving. Before selling herbal medicines, Aetas tap their feet twice on the marketplace, believing that it helps yield larger income since it is a way of creating a safe environment.)

This implies that luck has been part of Aeta economic opportunities because the group has no assurance in gaining high income from their herbal medicines. Aetas believe that a safe market environment provides larger income. The idea is not only about the belief on luck, but also on preserving what the group has in terms of economic opportunities.

Before going to their jobs, specifically for Aeta construction workers, Aetas tap their feet outside their houses to ask for larger income from their spirits. Aetas believe that by tapping their feet, the spirits would provide larger income both from herbal medicines and different jobs.

“Napikit po muna ang tatay bago kumuha ng buhangin tapos po titingin sa kaliwa at sa kanan. Tapos po pagdadalhan po namin ng pagkain, binubuksan po niya muna ang lalagyan ng mga dalawang minuto bago po kainin, paraan daw po yun para po maiwasan ang ano mang problema sa trabaho.” (Aetas whose jobs are getting sand from the rivers glance to the left and to the right to ask for job security and safety. Likewise, before eating packed lunches, Aetas open their foods for their spirits for two minutes to avoid problems in their jobs.)

Aetas have a wide range of belief system in line with their economic opportunities guided by their spirits. Their beliefs on economic opportunities are given emphasis as a major element in their survival and these they transfer from one generation to another. Oral teaching has been the major instrument in transmitting Aeta beliefs. Also, Aetas always ensure that the younger

generations learn the belief system through actual experiences grounded by the guidance of their parents and elders. Apart from beliefs in their economic opportunities, Table 11 shows Aeta beliefs in spirits.

Table 11*Aeta Beliefs in Spirits*

Aeta Beliefs on Spirits	Practices
Believe in minor spirits of the environment	Looking to the left and the right
Offering to the spirits of the environment	Pouring of chicken blood
Respect to the spirits of the environment	Praying to the spirits before urinating on trees
Singing of traditional songs	Singing of “ <i>Mapya Ya Diyos</i> ”
Existence of the world of spirits	Throwing of sticks in a running water
Spirits travel in their proper destination	Throwing of the stick on a running water
Preventing the negative spirits in possession	Avoid visiting the dead with wet hair
Prevent sequential death	Non-eating of vines
Asking spirits to detect and cure illnesses	“ <i>Pagtatawas</i> ” or traditional healing using alum
Asking spirits to cure headaches and to protect from harm	Incantations to patches, ointments, talismans and amulets
Spirits provide resources	Getting resources from the environment
Spirits possess the medallions	Burying medallions to the ground
Spirits possess the “ <i>panapal</i> ”	Drying “ <i>panapal</i> ” or patches under the sun
Spirits enter the roots	Drying roots under the sun
Spirits harm and kill Aetas	Existence of “ <i>aswang</i> ” or shape-shifting evil creature and other supernatural creatures such as “ <i>magbabalo</i> or imitator, <i>duwende</i> or dwarfs, <i>tikbalang</i> or werehorse, and <i>kapre</i> or tree giant”

Beliefs in spirits have been a major factor in Aeta survival as spirits are essential to their beliefs and their culture. Aetas believe in minor spirits also. Unlike supreme beings that guide Aeta

activities and behavior, minor spirits help the members of the group to avoid and inflict different illnesses and diseases. They continue to believe in their spirits because the spirits control the environment, which helps the group to survive. Aside from prayers to supreme beings and minor spirits,

“Mayroon po kaming pag-aalay sa mga ispirito po namin. Nag-aalay po kami ng mga manok sa kanila. Pinapatay po namin ang manok pagkatapos po ay ibinubuhos po naming ang dugo sa mga bahay-bahay po namin” (Aetas also perform offerings that include chickens specifically chicken blood and intestines).

It was gleaned that Aetas conduct offerings to their spirits through rituals, which include pouring of chicken blood on the pillars of their houses. Aetas believe that the chicken blood strengthens the pillars of their houses, which is a good counter measure to different natural phenomena including earthquakes. They believe that the chicken blood also strengthens their relationship to the spirits. Aetas also believe that spirits love the chicken blood since it came from a living animal.

Aside from the offerings, Aetas have great respect for their spirits. The community always sees to it that the spirits are not harmed nor disrespected by their behaviors and daily activities. As a sign of respect, Aetas, specifically men, usually chant before urinating because it is believed that through chanting, Aetas communicate and ask approval from the spirits. Also, spitting is done since it is believed that it is a way of expressing their gratitude to their spirits. Likewise, they worship their spirits by songs such as *“Mapya Ya Diyos”* which means *“God is good”*.

“Ang pagkanta po ay isang paraan din namin upang makipag-usap sa aming mga ispirito. Isa rin po ito po itong paraan upang magpasalamat sa lahat po ng nagawa ng mga ispirito sa aming buhay” (The song is performed to give thanks

to the spirits, for their way of life is guided by their spirits. Singing is also a form of praying, which helps the community in giving gratitude to their spirits).

This implies that Aetas keep on communicating with their spirits because it is a way of maintaining a positive and productive relationship with them, benefitting both the members of the community and the spirits, since it is a give and take relationship.

“Pagkalibing po namin ng aming mga patay ay nagtatapon po kami ng patpat sa ilog o kaya naman po sa tubig na dire-diretso po ang agos para po maging madali ang pagpunta ng napayapa sa mundo ng mga ispirito po.” (After burying the dead, Aetas throw wood sticks in a running water to ensure that the spirits travel in the world of spirits. This belief is a must for the community since the members believe that the running water symbolizes the path towards their world of spirits.)

The wood sticks, on the other hand, symbolize the soul of the dead. The throwing of the wood stick can avoid the spirit in taking revenge and taking another life from the community. Also, Aetas are not allowed to visit the dead with wet hair since it is believed that the spirits can possess the person easily through the wet hair. Aetas are prohibited also from eating vines and round fruits, because it can lead to sequential death. It can be gleaned that the beliefs of Aetas and other dominant groups around the community have similarities, particularly in their beliefs regarding the dead. The idea is passed on through the process of knowledge transmission from one generation to another.

Another Aeta belief regarding their spirits is their *“pagtatawas.”* Aetas use alum in identifying illnesses by heating the alum in a coconut shell. After they recite some prayers, the alum forms an image believed to be the reason of the illness. After forming an image, the alum is wiped on the affected body part of the person for one whole day. The idea is not only about curing

their illnesses and diseases, but also about communicating with their spirits to continue building a positive relationship with them.

Aside from “*pagtatawas*,” Aetas also ask their spirits to cure headaches. Aetas believe that “*panapal*” or patches, ointments, talismans, and amulets heal their headaches, since their materials are full of incantations and prayers guided by spirits from their environment. In this case, the group communicates with their spirits to eliminate the negative spirits. In addition, Aetas use different prayers for healing. This shows that the group uses different prayers to ask for their spirits to heal different diseases. In spite of the healing, Aetas do not accept any payment because it is their duty to help other members of the group.

Aetas also believe that the spirits provide their resources. They believe that everything,-- including the environment, the society, the world, and the universe-- is created by their spirits. The good spirits provide their basic necessities, while the bad spirits provide the illnesses and diseases. It is believed also that burying their medallions to the ground is an essential way of getting power from the spirits. Aetas believe that the spirits can possess the medallion easily once it is buried, since no other element or factor can affect it. Aside from it, Aetas chant powerful incantations to the medallion to ensure that the medallion will really protect the possessor.

Aetas dry their patches under the sun because it is believed that the light of the sun will possess the patches. The light of the sun serves as the channel for the spirits to possess the patches. After drying, the roots with specialized oil made from coconuts are placed in a bottle.

It is believed as well that the spirits can harm and even kill them. This is manifested in their beliefs regarding “*aswang*,” a shape-shifting evil spirit (Nelson, 2018). Aetas believe that shape-shifting evil spirits are the sole reason why pregnant women die. Aside from shape-shifting evil

spirits, Aetas also believe in the existence of supernatural creatures, which include “*magbabalo* or imitator, *duwende* or dwarfs, *tikbalang* or werehorse, and *kapre* or tree giant.”

Imitator is a creature who imitates and acts as a person. This implies that spirits play a major role in Aeta beliefs. It is also evident that spirits really affect Aeta survival through different forms such as an imitator. However, despite the existence of imitators, Aetas are still safe because imitators do not inflict harm to the members of the community. Moreover, parents use their belief regarding imitators to prohibit their children from getting out of their houses at night. This has been their way too of asking their children to sleep early at night and even in the afternoon.

Aetas also believed in dwarfs.

“Ang mga duwende po ay maliliit na tao na matanda na po ang itsura tapos po ay may balbas. Kalimitan pong nakatira ang mga duwende sa mga puno o kaya po ay sa punso. Marami po kasi kaming punso dito sa komunidad naming.”

(Dwarfs are small human-like creatures, which are usually old men with a long beard. Usually, dwarfs live in trees and mounds.)

This connotes that the Aeta belief on dwarfs is also a result of their adaptation to their environment since they believe that dwarfs live within their community. It is believed further that dwarfs are neither good nor bad, depending on how the members of the community treat them. Dwarfs usually come out during the day, at noon time, and at night. Similarly, to pay respect to the creatures, Aetas leave foods on the floor so that dwarfs near their houses will not harm them.

Additionally, Aetas believe in werehorse and tree giant. Werehorse is a half-human and half-horse creature specifically with a horse head, a body of a human, and a horse foot. Aetas believe that werehorse usually comes out at night to kidnap and even rape women to serve as the vessel for young werehorse. According to Aetas, a werehorse is the main reason why some

members of the community lose their way home. Likewise, whenever they lose their way home, they just need to take off their shirt and wear the wrong side out.

Along with werehorse, tree giants are filthy giants who like to smoke in Balete trees. Aetas believe that tree giants can possess members of the community, making the members to act and behave strangely. There are some cases when a tree giant kidnaps people; and when this happens, the person never finds the way home since the person then becomes a servant, or worst, becomes its wife.

In a nutshell, spirits are never eliminated in the Aeta culture because all their belief systems are based on the existence of different spirits, both good and bad. The idea is not only about the existence of spirits and how spirits affect Aeta survival, but it is also about how the Aetas respect and care for their spirits and their environment.

On the other hand, Aetas have different beliefs regarding their family since the group is completely family-oriented.

Table 12

Aeta Beliefs about the Family

Aeta Beliefs on Family	Practices
Ensure couple's strong marriage	Singing of " <i>awit</i> " and " <i>pandanggo</i> "
Ensuring couple's long lasting marriage	Performing of " <i>talipe</i> "

Family is a major concern in Aeta community. Preparations and rituals are done to ensure strong and long lasting marriage. Before marriage, Aeta couples perform "*awit*" and "*pandanggo*." "*Awit*" is a song performed before the wedding to ensure that the couple's love affair will last forever. On the other hand, "*pandanggo*" is a dance routine performed every occasion like marriage.

“Kapag po may okasyon tulad ng kasal, sumasayaw po ang mga kasamahan naming ikakasal ng pandanggo. Nakasuot po sila ng pulang tapis habang sumasayaw sa tugtog ng palakpak. Paminsan-minsan po naman ay bao naman ang ginagamit para po mas malakas ang tunog. Matatapos po ang pandanggo kapag nahabol po ng lalaki ang babae at nagtagpo sila sa gitna” (In this routine, men and women wear a red rectangular piece of cloth wrapped around their body while the relatives clap their hands. Performances occur every important occasion such as weddings and festivities.)

This connotes that Aeta marriage also includes different beliefs such as singing and dancing. The content of the song includes their traditional chants and rituals. Dances include traditional actions, a form of prayer to their spirits.

“Talipe” is performed also during wedding ceremony. Through the use of musical instruments such as gangsa, Aetas perform *“Talipe,”* a song and dance routine where the steps and gestures are in harmony with the song. Aeta partners who fail to perform *“talipe”* might not have a long lasting relationship.

Aetas are naturally family-oriented since the group puts high regard to their families. The whole community puts so much emphasis on different activities regarding their families. Aetas believe that a strong community could be attained only through families that have a strong relationship and connection towards each other. Having a strong family is their first priority.

Beliefs are essential in Aeta culture since it is what the group perceives as true. Aeta beliefs cover almost all aspects of their life, which include their adaptation to the environment, interaction with the spirits, health concerns, economic opportunities, and family concerns.

Apart from beliefs, values have also been an essential part of Aeta culture. Their values show and establish what is correct and desirable in their lives. Also, values define what is preferable to do, to behave, and to act. Table 13 shows the different Aeta values.

Table 13

Aeta Values

Aeta Values	Practices
Equality	Acceptance of all gender preferences
Respect	Use of “ <i>po</i> ” and “ <i>opo</i> ” for older persons and elders
Loving	Family first at all cost
Forgiving	Know how to empathize
Loyalty	Strong support and allegiance to the rules and law of the community

Values never rub out in the Aeta culture since these are an instrument in maintaining culture (Torres, 2012). Aeta values include equality, respect, love, forgiveness, and looking at things in a cyclical manner. The group treats each other with equality in all aspects of life. Likewise, inequality and discrimination do not exist within the community.

“Dito po sa aming komunidad pare-parehas po ang pagtingin namin sa babae at lalake. Tanggap na rin po naming ang mga bakla at tomboy. Sa katunayan po, mayroon po kaming kasamahan na dalawang bakla dito at isang tomboy. Kung saan po sila masaya, wala po kaming problema doon. (In our community, we treat everyone equally. Also, we already accepted gays and lesbians. In fact, we have here two gays and one lesbian. We support them for whatever they want since the most important thing in life is happiness.)

Love, respect and harmony are observed always within the community since all the members are connected to one another. They believe that harmony among the members of the community contributes in creating a peaceful community, regardless of the color of their skin and gender preferences. In addition, Aetas are loyal to the community and to the group. They have strong support and allegiance to the rules and the law of the community. They are very critical in following rules.

Values play a critical role in guiding the actions of the members of the Aeta community. They are a major element in defining and elaborating Aeta identity. Their values are evaluative in nature, helping the members of the group to identify what is good and what is bad based on the given situation. Values guide the actions and perceptions of the members of the community and help them to interpret and even pick apart their own demeanor and other people's behavior, helping them in creating a peaceful and strong community (Thome, 2015).

Aeta culture ,which includes folkways, mores, beliefs, and values, are transmitted from one generation to another through oral tradition and continuous application in their lives. It is essential to transmit their culture as it creates connections between prior knowledge and new knowledge.

Further, findings revealed that Aetas still have a lot of traditional knowledge and wisdom, both material and non-material. Likewise, Table 14 shows the outline of the unique features of Aeta culture, their worldview, and the DepEd competencies involved. The unique features of Aeta culture are based on four different topics or themes, namely: citizenship; gender issues; environmental or ecology; and sustainability. The themes or topics are based on Grade 10 Araling Panlipunan topics.

Table 14*Unique Features of Aeta Worldviews, Mainstream Worldviews, and DepEd Competencies*

Themes/Topics	Aeta Unique Worldview	Common Worldview of the Mainstream Society	DepEd Competencies Involved
Citizenship and Human Rights	Ethnic characteristics and traditional knowledge and wisdom define people's identity	Personality defines people's identity	Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan.
	Native culture should continuously be utilized and preserved	Foreign culture must be embraced	Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao.
	Consensus relationship among the members of the community will lead to development	Conflicts are always present in development	Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural
	Political and civic gatherings should be done in " <i>bahay-pulungan</i> "	Political and civic gatherings vary from political parties and places	
	Decision-making and power resides to council of elders and chieftain	Power and decision making resides in the political leader.	
Gender Issues	Everyone should be treated equally despite their gender preferences (Gender equality)	Gender preference should be either male or female only	Nasusuri ang iba't ibang salik na nagiging dahilan ng pagkakaroon ng diskriminasyon sa kasarian
		Difficulty in accepting LGBTQ members which even leads to discrimination and prejudice	Napaghahambing ang katatayuan ng kababaihan, lesbians, gays, bisexuals, at transgender sa iba't ibang bansa at rehiyon.
Ecology/Environment	Righteous treatment to the environment	Environment is just the source of all natural resources	Naipaliliwanag ang iba't ibang uri ng kalamidad na nararanasan sa komunidad at sa bansa
	Supreme beings and minor spirits created the environment	Spirits are just legend or myth.	
	Environment provides luck, large income and, job safety and security	Environment provides job but not luck. Luck is only part of one's mind.	Naiuugnay ang gawain at desisyon ng tao sa pagkakaroon ng mga kalamidad
Sustainable Goal on Gender Equality	Gender equality	Gender preference should be either male or female only	Naipaliliwanag ang konsepto ng sustainable development
	Consensus relationship among the members of the community will lead to development	Conflicts are always present in development	Nasusuri ang mga kasalukuyang hamon sa pagtamo ng sustainable development
	Creation of herbal medicines for economic opportunities	Herbal medicines are results of pseudo-science	

As reflected in Table 14, Aetas have unique worldviews compared to the common worldviews of the mainstream society in terms of citizenship and human rights, gender issues,

ecology or environment, and sustainability. In relation to citizenship and human rights, Aetas believe that ethnic characteristics and their traditional knowledge and wisdom define their identity, which has always been the saying of the participants of the study, “*Ang kultura po namin ang bumubuo sa aming identidad bilang Aeta.*” This implies that Aeta ethnic characteristics and traditional knowledge and wisdom play a major role in Aeta identity, which defines their identity as a unique group of people. This was also the instrument of their cultural transmission from one generation to another. Unlike the Aetas, dominant groups believe that personality defines people’s identity since this becomes the basis of people’s behavior and action in the society.

Likewise, as reflected in the Aeta traditional knowledge and wisdom, Aetas believe that their native culture needs to be practised and preserved even by the younger generations. This implies that Aeta traditional knowledge and wisdom should be practised by the members of the community despite the demands of the ever-changing world. Both material and non-material culture should be exercised and retained. But for dominant groups, aside from the native culture, foreign culture should also be embraced and practised. There are some who fail to think and practice their native culture due to the prevalence of the foreign culture. Aetas also believe that development is essential in their community, attained through consensus relationship among the members of the community. On the other hand, dominant groups believe that in the course of development, there are conflicts due to different perspectives and ideologies of people.

More so, Aetas believe that political and civic gatherings should be done in their “*bahay-pulungan*” to strengthen their community relationships and to make the gathering open to all members of the community. On the other hand, for the dominant groups, political and civic gatherings vary from political parties and places. Further, Aetas have a unique view regarding decision-making and political power. For the Aetas, decision-making and power reside in the

council of elders and their chieftain. Whenever there is a need for the community to make a decision in a particular situation, the chieftain with the council of elder conducts an assembly to conclude or resolve the issue. However, for the dominant groups, the power and decision-making reside in their political leaders bounded by political territories.

Apart from citizenship and human rights, Aetas also have unique worldview in terms of gender issues. Aetas believe in gender equality, which establishes that everyone should be treated equally regardless of their gender preferences. The existence of the LGBTQ is not an issue in their community. To prove this, some of their members are gays and lesbian. Aetas believe that the happiness of an individual is more important than their gender preference. Unlike the Aetas, dominant groups still have issues on gender, believing that gender preference should be either male or female only, which leads to difficulty in accepting LGBTQ that sometimes even results to different forms of discrimination.

In terms of ecology or environment, Aetas also have unique views. Aetas believe that they need to prioritize and treat the environment properly. The environment plays a major role in their survival as it serves as the shelter of their spirits. Aetas believe in different spirits, both minor and supreme beings. They also believe that their spirits created the environment that provides all the necessary resources that they need to survive. There is also a belief that environment provides luck, large income, and job safety and security to Aetas, which is manifested in Aeta beliefs in the economy. This implies that environment serves as the key to Aeta survival. Far from the beliefs of the Aetas, dominant groups believe that environment is just the source of all natural resources particularly raw materials, which are used in creating essential resources. Dominant groups also renounce the existence of spirits, particularly spirits from the environment. For the dominant groups, environmental spirits are just part of Filipino legend or myth, which literally do not exist.

Also, for the dominant groups, environment provides job but not luck since luck is only part of one's mind.

Lastly, in terms of sustainable goal on gender equality, Aetas believe in gender equality and development based on consensus relationship among the members of the community, and the preparation and use of herbal medicines for economic opportunities. Their views in sustainability are all embedded in their traditional knowledge and wisdom. Unlike the Aetas, dominant groups have a different view regarding gender, since even today they still have difficulties in accepting other gender preferences. Also, in the course of development, conflicts are always present. Additionally, dominant groups believe that herbal medicines are just result of pseudo-science, which means that there is no assurance that herbal medicines could cure diseases and illnesses.

Furthermore, the unique worldview of Aetas in terms of citizenship and human rights, gender issues, ecology or environment, and sustainability can be integrated in Grade 10 Araling Panlipunan through the learning competencies involved in each theme or topic. In citizenship and human rights, competencies such as *“Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan, nakapagmumungkahi ng mga paraan sa pangangalaga ng mga karapatang pantao”* and *“Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural.”* In terms of gender issues, the following competencies are involved: *“Nasusuri ang iba’t ibang salik na nagiging dahilan ng pagkakaroon ng diskriminasyon sa kasarin, napaghahambing ang katatayuan ng kababaihan, lesbians, gays, bisexuals at transgender sa iba’t ibang bansa at rehiyon.”* For environmental concerns, the competencies like *“Naipaliliwanag ang iba’t ibang uri ng kalamidad na nararanasan sa komunidad at sa bansa and naiuugnay ang gawain at desisyon ng tao sa pagkakaroon ng mga kalamidad”* are involved. Finally, for sustainability, competencies such as

“Naipaliliwanag ang konsepto ng sustainable development and nasusuri ang mga kasalukuyang hamon sa pagtamo ng sustainable development” are included.

Research Objective 2: Develop an Aeta culture-based instructional design

Instructional design is a set of learning activities with the goal of developing learning experiences towards achieving desired goals and outcomes. Literature show that instructional design is a branch of knowledge that emphasizes the transformation of learning and instructional theories into instructional materials and learning (Reiser, 2001; Richey et al., 2001).

In the Philippine educational system, instructional designs are seen as a consequence of different issues that went on over a point of time, which involves religion, economics, and even politics (WordPress, 2015). Instructional designs also depend on the implemented curriculum; for example, a student-centered curriculum emphasizes learners as the heart of instruction.

In addition, research show that instructional designs are essential components and ingredient of teaching in different subjects (Raiser, 2001) like in Araling Panlipunan (AP), concerned with the study of people and groups, community and the society (DepEd, 2016). AP, guided by the theories of constructivism, collaborative learning, experiential and contextual learning, proposes to prepare learners who are functionally literate and developed Filipinos through appropriate instructional activities and strategies following ASSURE instructional design model that integrates technology for a more effective and efficient learning environment (Lefebvre, 2006; Faryadi, 2007). Likewise, the said design caters students’ cultural background. Thus, Aeta traditional knowledge and wisdom can be emphasized in the teaching and learning processes through the model with its six different stages, namely: (1) analysis; (2) statement of objectives; (3) selection of media; (4) utilization of material; (5) requiring learner participation; and (6) evaluation.

As the literature suggest, ASSURE instructional design is relevant in teaching Araling Panlipunan. Thus, the proposed culture-based instructional model followed it with the five essential components of already mentioned. The components are relevant in the effectiveness and efficiency of the integration of culture in the teaching and learning processes. More so, the five components of ASSURE instructional design served as the components of the culture-based instructional design, namely: needs analysis; learning outcomes; learning content; learning activities; and assessment. Table 15 shows the alignment of the Aeta culture, DepEd Competencies, and Culture-based instructional design as adopted from ASSURE instructional design.

Table 15

Sample Mapping of ASSURE as basis for Culture-based Lessons

Themes/ Topics	Aeta Culture	DepEd Competencies	Culture-Based Instructional Design				
			Needs Analysis	Learning Outcome	Learning Content	Learning Activities	Assessment
Citizenship and Human Rights	Ethnic characteristics and traditional knowledge and wisdom define people's identity	Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan.	Maikling Pagsusulit:	Matapos ang aralin, nagkakaroon ang mga mag-aaral ng kakayahang kilalanin ang mga isyu at problema sa pagsasakatuparan ng mga karapatang pantao, at payabungin ang kakayahang mag-ambag sa paglutas ng mga isyu at problemang nakapaloob rito.	Pagkamamamayan at Mga Isyu sa Karapatang Pantao	Presentasyon ng bagong kaalaman: A. Pakikinig sa awiting “Sabihin Mo” na tumutukoy sa pagkapilipino ng mga mamamayan Mga Gabay na Katanungan: 1. Ano-ano ang ipinahihwatig ng awitin? 2. Batay sa awitin, ano-ano ang mga katangian ng isang mamamayan?	Maikling Pagsusulit: Ang maikling pagsusulit ay tungkol sa mga isyu at problema sa mga karapatang pantao, at mga pamamaraan kung paano maiiwasan ang mga ito.
	Native culture should continuously be utilized and preserved						
	Consensus relationship among the members of the community will lead to development	Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao.					
	Political and civic gatherings should be done in “bahay-pulungan”						
	Decision-making and power resides to council of elders and chieftain	Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural				B. Pagbabasa at pagsusuri ng talata tungkol sa pananaw sa pagkamamamayan, ang mga katutubong mamamayan na Aeta at ang mga karapatang tinatamasa nila. Mga Tanong: 1. Ano-ano ang iba't ibang karapatang tinatamasa ng mga katutubong mamamayan? 2. Bakit mahalaga ang mga karapatang pantao sa mga katutubong mamamayan? 3. Bilang isang mag-aaral, sa papaanong paraan ka makatutulong upang patuloy na matamasa ng mga katutubong mamamayan ang kanilang mga karapatan? Gabay na Pagsasanay: A. Pagsusuri ng mga larawan na nagpapakita ng mga materyal na kultura ng mga katutubong mamamayan na Aeta tulad ng medalyon, agimat, anting-anting o mutya, langis at mga panapal. Mga Gabay na Katanungan: 1. Ano ang ipinakikita ng mga larawan? 2. Ano ang kaugnayan ng mga larawan sa mga katutubong Aeta? 3. Paano nakaaapekto ang mga larawan sa katatayuan ng mga katutubong Aeta sa lipunan? B. Pagsusuri ng concept map na nagpapakita ng iba't ibang paniniwala	

	ng mga katutubong Aeta tulad ng paniniwala sa mga ispirito, pagkakaroon ng kapulungan ng katandaan at bahay-pulungan, mga paniniwala tungkol sa lalaki at mga babae. Paglikha ng graffiti wall na may temang: “Paano nakaapekto ang pakikilahok ng mga mamamayang Aeta sa mga gawaing pangkultural sa lipunan? Malayang pagsasanay: A. Pagbabasa ng talata tungkol sa kahalagahan ng mga karapatang pantao sa mga katutubong Aeta. Mga Tanong: 1. Ano-ano ang mga karapatang pantao na natatamasa ng mga katutubong Aeta? 2. Ano-ano ang mga kahalagahan ng mga karapatang pantao sa mga katutubong Aeta? 3. Bakit mahalaga ang mga karapatang pantao sa mga katutubong Aeta? B. Pagsusuri ng concept map tungkol sa mga gawain ng mga katutubong Aeta sa pagpapanatili ng kanilang mga karapatan. Mga tanong: 1. Batay sa concept map, ano-ano ang mga gawain ng mga katutubong Aeta na nakatutulong sa pagpapanatili ng kanilang mga karapatan? 2. Ano-ano ang mga epekto ng mga gawain at desisyon ng mga katutubong Aeta sa pagpapanatili ng kanilang mga karapatan? 3. Sa papaaanong paraan nakatutulong ang mga karapatang pantao sa pagkamit ng pagkakapantay-pantay ng mga katutubong Aeta? Pangwakas na Gawain: Paglikha ng isang adbokasiya na makapagmumungkahi ng mga paraan sa pangangalaga ng mga karapatang pantao upang maiwasan ang iba’t ibang diskriminasyon.
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(See Appendix H, pp. 170 for the whole mapping of ASSURE as basis for Culture-based lessons)

As reflected in Table 15, the different themes or topics of Araling Panlipunan 10 such as citizenship and human rights, gender issues, environmental or ecological and sustainable goals are aligned with the Aeta culture, DepEd competencies, and the proposed culture-based instructional design adopted from ASSURE model. To attain the alignment among the concepts, the five different parts of the proposed culture-based instructional design were highlighted, namely: needs analysis; learning outcomes; learning content; learning activities; and assessment.

In terms of citizenship and human rights, “*Paunang Pagtataya*” (Pre-test), consisting of five-item multiple choice test, constitutes the needs analysis phase. This is done to check students’ prior knowledge regarding the topic. The statement “*Matapos ang aralin, nagkakaroon ang mga mag-aaral ng kakayahang kilalanin ang mga isyu at problema sa pagsasakatuparan ng mga karapatang pantao, at payabungin ang kakayahang mag-ambag sa paglutas ng mga isyu at problemang nakapaloob rito*” serves as the learning outcome. The learning outcomes pertain to the learning content “*Pagkamamamayan at mga isyu sa karapatang pantao.*” Activities such as analysis of songs, articles, situations, graphic organizers and, open-ended questions were included in the learning activities. Learning activities are all aligned with the 5-item post-test to check whether the students attained the required competencies.

Likewise, in terms of gender issues, a five-item multiple choice also serves as the needs analysis. While, “*Matapos ang aralin, ang mga mag-aaral ay nagtataglay ng kamalayan sa mga karanasan at katatayuan ng mga kalalakihan, kababaihan at LGBTQ at nagkakamit ng mga kritikal na kasanayan sa pagsugpo ng iba’t ibang isyu at problema sa mga kasarian*” is a statement that serves as the learning outcome. Hence, the learning content pertains to “*Mga isyu na may kinalaman sa kasarian.*” Learning activities like analysis of articles, accomplishing of graphic organizers and concept maps, and creation of documentary are included for the students to acquire

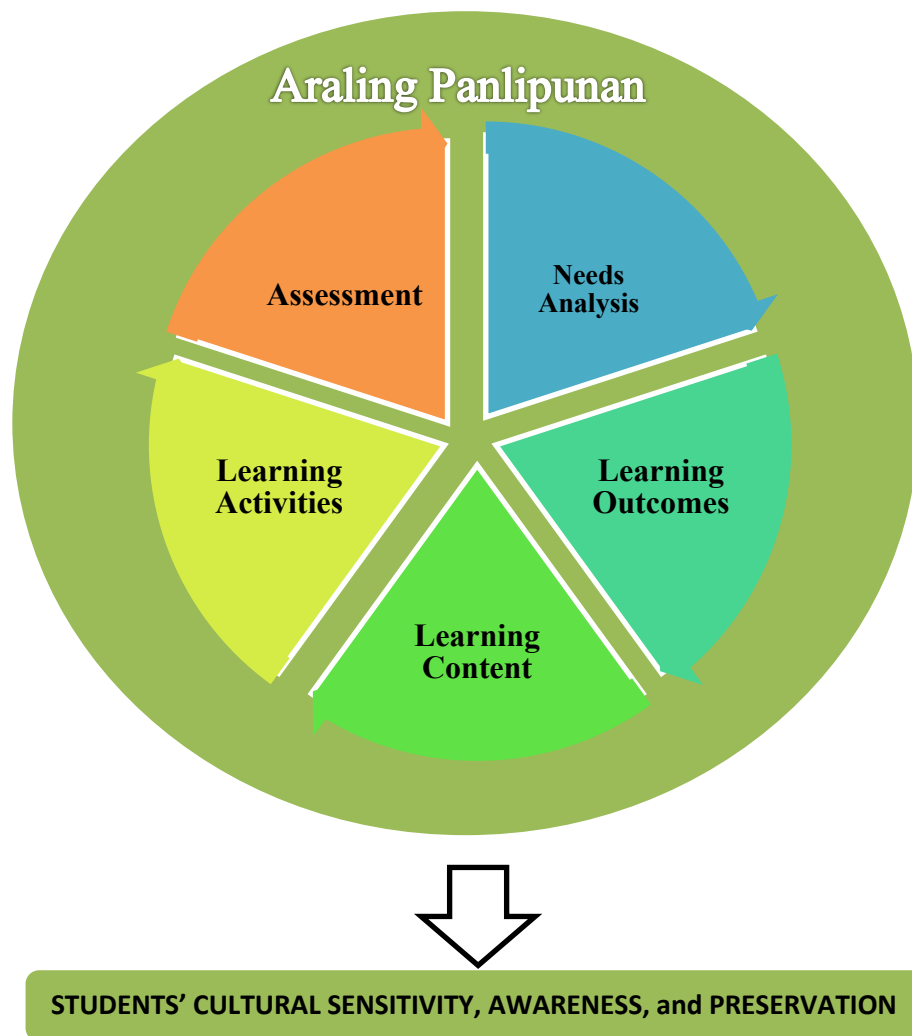
the required competencies. More so, in order to check students' acquisition of knowledge and skills, answering the general question *“Paano nakaaapekto ang kasalukuyang katatayuan ng iba’t ibang kasarian sa pagkakaroon at pagsugpo ng iba’t ibang isyu at problemang nakapaloob rito”* comprises the assessment phase.

Further, in connection with ecology or environment, a five-item pre-test comprises the needs analysis phase. *“Matapos ang aralin, ang mga mag-aaral ay nagtataglay ng mga kamalayan, kaalaman at pagpapahalaga sa mga pangunahing konsepto ng kapaligiran at nagpapakita ng mga kasanayan sa kritikal na pag-iisip na may kaugnayan sa mga gawain at tungkulin ng mga mamamayan sa pagtugon sa mga hamon at mga isyung pangkapaligiran”* makes the learning outcome. Thus, pertaining to *“Mga isyung pangkapaligiran”* as the learning content. Activities such as analysis of pictures, concept maps, videos and articles, and creation of project proposal comprise the learning activities. Meanwhile, a five-item test represents the assessment phase.

Finally, with regard to sustainable goal on gender equality, the needs analysis phase is done through the utilization of a five-item pre-test. Its learning outcome is *“Matapos ang aralin, ang mga mag-aaral ay nagtataglay ng kamalayan sa mga kaalaman at kasanayan tungkol sa pagtamo ng sustainable development at nagkakaroon ng malalim na pang-unawa sa mga pangunahing isyu sa kasarian, kapaligiran at ekonomiya na pinagbabatayan ng sustainable development.”* The learning outcome pertains to the learning content *“Sustainable development”* where learning activities like analysis of articles, videos, and concept maps, creation of essay, conduct of interviews, and creation of project proposal are included. The assessment phase includes the five-item post-test.

Figure 6

Framework of Culture-based Instructional Design



A. Needs Analysis

Likewise, as manifested and reflected from the interviews, Aeta traditional knowledge and wisdom are essential to the lives of the members of the community. Traditional knowledge and wisdom contribute a lot in Aeta survival. More so, in order to continue the practice and utilization of the traditional knowledge and wisdom, these should be integrated into the teaching and learning

processes. However, there are still issues and problems regarding how Aeta students treat their traditional knowledge and wisdom.

Table 16

Needs of Aeta Students

Traditional Knowledge and Wisdom	Needs of Aetas
Folkway	Need to critically understand the value and/or essence of folkways
Mores	Need to consistently apply their mores
Beliefs	Need to recognize the essence and effects of beliefs to their lives

As shown in Table 16, in spite the continuous application of Aeta traditional knowledge and wisdom, Aeta students still have different needs to address. For instance, Aeta students need a critical understanding of their folkways since they personally admitted that they have difficulty appreciating the value of having folkways, mainly because their parents and elders force these on them. Aeta parents also admitted that their children have difficulty in understanding the essence of their folkways in their identities and even in survival.

The need for critical understanding has been manifested by Aeta students' practice of folkways. For example, in prioritizing their environment, there are some students who failed to recognize that spirits could inflict illnesses and diseases if the environment is neglected. Students failed to recognize the folkways due to lots of preoccupations brought by the impact of modernization. Students neglected learning their folkways because they prioritized other things, specifically the use of modern technologies such as gadgets like cellphones. This has been manifested by their lack of appreciation about knowledge regarding herbal medicines. Students

know that their parents prepare herbal medicines; however, they found the process and the preparation procedures hard to explain.

This proves that there is a need to establish the value of their folkways for the students to understand critically the essence of doing such. Students need to understand that their folkways contribute in their development as a person. There is also a need to integrate their folkways in the teaching and learning process since schools as agent of change can emphasize students' traditional knowledge and wisdom, which can support the transmission of knowledge and skills from one generation to another.

Further, mores are part of Aeta traditional knowledge and wisdom by establishing what is desirable and undesirable, which serves as the basis for members' behavior and character. Like folkways, Aeta students still have needs regarding understanding of their mores and applying these consistently. Aeta students find it easy to use "*po*" and "*opo*" to their parents and elders; but for other people who are not members of the community, they still find it hard. Aeta students believe that rapport has to be built first before they respect other people, since most of the time they receive negative feedbacks from them. In addition, gender equality has been part of the Aeta community as it accepts everyone regardless of their gender. However, there are still Aeta students who have difficulties in accepting one's gender, particularly the gender of other persons from dominant groups. There are times that Aeta students still have something to say to persons of other gender preferences, specifically from members of the LGBTQ community.

This connotes that in spite of the fact that Aetas need to follow their mores, few Aeta students have difficulties in applying them to their lives; hence, there is a need in integrating Aeta mores to the teaching and learning processes to ensure that students consistently apply their mores.

Besides folkways and mores, they also have different beliefs continually affecting their daily lives. Beliefs are essential for the members of the community since these serve as source of what they perceive as true. Yet they need to recognize the essence and effects of their beliefs to their lives. Not all Aeta students believe that the spirits can give them job opportunities, job security, and safety. Aeta students still believe that in order to have a safe and secure job opportunity, they have to finish their studies. Then, some students fail to understand that there are existing spirits in their community, consequently leading to a problem on ensuring a healthy environment and community, detached from the belief on spirits. Because of this, Aeta students sometimes fail to contribute in making their environment healthy and safe; and at times, they are the ones making the environment unhealthy.

This implies that there is a need to incorporate Aeta beliefs in the teaching and learning processes to instill the essence of their beliefs to the minds of the students. This can also contribute in the development of students' cultural sensitivity and awareness that can support cultural preservation.

Unlike folkways, mores and beliefs, Aeta values raise no concrete problems among Aeta students, because aside from these being part of their lives, values are integrated already in the teaching and learning processes.

In a nutshell, Aeta students still experience different issues, concerns, and problems regarding their traditional knowledge and wisdom. To ensure that Aeta students understand critically their traditional knowledge and wisdom, there is really a need to integrate their folkways, mores, beliefs, and even values in the teaching and learning processes. More so, in the process of learning, analysis stage is done through engaging students in pre-testing to assess students' prior knowledge regarding the topic. A typical teacher asks the students to answer five or ten questions

to check and activate students' prior knowledge. This activity helps the teacher determine where and how to start the topic. This also serves as the transition and the basis of the next activity.

Learning Outcomes

Aeta traditional knowledge and wisdom can be integrated to the learning competencies of the teaching and learning processes. Further, the learning competencies where the traditional knowledge and wisdom are integrated serve as the learning outcomes since the competencies describe what essential learning, knowledge, and skills the students have to acquire at the end of the lessons. Table 17 shows the Aeta traditional knowledge and wisdom, which can be integrated in the DepEd learning competencies.

Table 17*Integration of Aeta Culture to the Learning Competencies*

Aeta Culture/Traditional Knowledge and Wisdom	DepEd Learning Competencies
a. Folkways 1. Creation of herbal medicines 2. Smiling and shaking of the hand when welcoming guests and visitors 3. Prioritizing the environment b. Mores 1. “<i>pagmamano</i>” and use of “<i>po</i>” and “<i>opo</i>” 2. Respect for elders 3. Gender equality c. Beliefs 1. Ensuring a healthy environment and community 2. Asking for job security and safety d. Values 1. Equality; 2. Respect; 3. Loving; 4. Forgiving and; 5. Loyalty	Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan. Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao.
a. Creation of medallions, amulets and talismans b. Creation of herbal medicines 1. Ointments; 2. “<i>panapal</i>” or patches c. Smiling and shaking of the hand when welcoming guests and visitors d. Prioritizing the environment e. “<i>pagmamano</i>” and use of “<i>po</i>” and “<i>opo</i>” f. Respect for elders g. Gender equality h. Belief in luck i. Belief in safety environment that provides large income j. Meetings in “<i>bahay pulungan</i>” k. Values 1. Equality; 2. Respect; 3. Loving; 4. Forgiving and; 5. Loyalty	Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural.

As shown in Table 17, folkways such as (1) creation of herbal medicines; (2) smiling and shaking of hands when welcoming guests and visitors; and (3) prioritizing the environment are cultural activities, which affect the members of the community. In this case, the folkway can be integrated in the competency “*Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan*” since the effects can be gleaned as community members participate and continue to perform the cultural activities.

Aeta mores, such as “*pagmamano*,” use of “*po*” and “*opo*,” respect for elders, and gender equality are also cultural activities that affect the members of the community, and lend themselves suitable and appropriate for integration in the learning competencies. In fact, mores are essential in the teaching and learning process since they establish what is right and wrong. Mores can help also in the moral development of the students because they likewise develop moral standards along with the expected competencies.

In the same manner, Aeta values such as equality, respect, love, forgiveness, and loyalty can contribute to students’ moral development and citizenship as the main goal of Araling Panlipunan (Agno, 2009). In this context, Aeta values are integrated in the learning competencies alongside cultural activities that affect the members of the group and the society.

Beliefs regarding the environment need to be integrated in the learning competencies as well because environment plays a major role in human survival. In this manner, the cultural activity does not only affect the local community, but also the whole society.

Moreover, in the competency “*Nakapagmumungkahi ng mga paraan sa pangangalaga ng mga karapatang pantao*,” Aeta values should be integrated. Values such as equality, respect, love, and loyalty are major elements of human rights. As students acquire the necessary competencies in creating ways to protect human rights, it is necessary for them to understand such values.

Furthermore, in competency *“Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural,”* Aeta traditional knowledge and wisdom such as creation of material objects that include medallions, amulets, talismans, and herbal medicines could be integrated since these objects are major elements in Aeta economic activities. The process of making such objects needs critical decisions of the members of the community.

Apart from the preparation of herbal medicines, specific folkways, mores, beliefs in environment, and values could be integrated in the learning competencies. These Aeta traditional knowledge and wisdom involve different processes and critical decision-making suitable and appropriate for the learning competencies to help in the creation and development of a culturally contextualized learning environment, thus promoting higher and better student achievement. Literature suggest that culturally contextualized learning environment promotes better student achievement (Demmert & Towner, 2003; Singh, 2013; Offorma, 2016).

Cultural preservation can be done also in the integration of culture in the learning competencies. As students continue to learn their culture, they can develop cultural awareness, which can lead to respect, the first stage in cultural preservation. While acquiring knowledge and skills, students continue to examine and live their culture, which can help in the process of cultural preservation.

Further, based on the result of the needs analysis, appropriate learning outcomes could be established. Table 18 shows the learning outcomes of the different learning competencies in Araling Panlipunan 10 as mandated by the Department of Education (DepEd, 2016).

Table 18*Learning Outcomes of DepEd Learning Competencies*

Aeta Culture/Traditional Knowledge and Wisdom	DepEd Learning Competencies	Learning Outcomes
a. Folkways 1. Creation of herbal medicines 2. Smiling and shaking of the hand when welcoming guests and visitors 3. Prioritizing the environment b. Mores 1. “ <i>pagmamano</i> ” and use of “ <i>po</i> ” and “ <i>opo</i> ” 2. Respect for elders 3. Gender equality c. Beliefs 1. Ensuring a healthy environment and community 2. Asking for job security and safety d. Values 1. Equality; 2. Respect; 3. Loving; 4. Forgiving; and 5. Loyalty	- Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan. - Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao. - Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural.	- Matapos ang aralin, nagkakaroon ang mga mag-aaral ng kakayahang kilalanin ang mga isyu at problema sa pagsasakatuparan ng mga karapatang pantao, at payabungin ang kakayahang mag-ambag sa paglutas ng mga isyu at problemang nakapaloob rito.

In Araling Panlipunan, learning outcomes can be in a form of knowledge, process or skill, understanding, and products or performances (DepEd Order No. 73, s. 2012). Table 18 shows the learning outcome of the competencies, which describe what the students need to do after acquiring the necessary knowledge and skills. Learning competencies pertain to the desirable knowledge and skills that the students should acquire at the end of the lesson; while learning outcomes pertain to

what accurately should the students do after the class. This means that learning outcomes are based on the learning competencies.

“Matapos ang aralin, nagkakaroon ang mga mag-aaral ng kakayahang kilalanin ang mga isyu at problema sa pagsasakatuparan ng mga karapatang pantao, at payabungin ang kakayahang mag-ambag sa paglutas ng mga isyu at problemang nakapaloob rito” is a learning outcome in a form of knowledge as facts and information regarding the topic. In this learning outcome, traditional tools are used such as paper and pencil tools that ask students to read particular questions and answer through a form of writing. In this learning outcome, multiple choice are the common paper and pencil tool used. Graphic organizers, diagrams, charts and conceptual map can also be utilized to achieve the learning outcome. More so, the learning outcome promotes students’ level of understanding, which pertains to the ability of the students to comprehend and apprehend different concepts. Through this outcome, students are expected to generalize and appreciate the acquired knowledge and skills.

To achieve the goal of culture-based instructional design, culture-based competencies were created from the DepEd competencies. Table 19 indicates the different culture-based competencies of the culture-based instructional design.

Table 19*Culture-based Competencies*

DepEd Competencies	Culture-based Competencies
Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan.	Nasusuri ang mga epekto ng pakikilahok ng mga Aeta sa kanilang mga gawaing pangkultural (materyal at hindi-materyal).
Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao.	Nakakapagmumungkahi ng mga paraan upang mapanatili ang mga kultura ng Aeta.
Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural.	Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng mga tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural (materyal at hindi-materyal).

As shown in Table 19, the culture-based competencies reflect existing competencies set by the Department of Education. The culture-based competencies emphasize the Aeta traditional knowledge and wisdom, which include material and non-material culture. Through this, the learning competencies can promote and develop a culturally responsive and relevant environment that caters students' culture. Students are not just going to become productive and competitive students, but also culturally upright citizens who have a strong national identity brought by cultural awareness, sensitivity, respect, and preservation. Since the culture-based competencies emphasize culture or traditional knowledge and wisdom, the competencies should adhere to the elements of culture-based education, such as content, context and family participation to ensure culturally responsive and relevant lessons to the students.

Content and context are essential in understanding students' traditional knowledge and wisdom, which includes attitudes, behaviors, norms, beliefs, and values. Content and context are the two major elements of culture-based curriculum. The integration of these to the learning competencies becomes manageable because the different Aeta traditional knowledge and wisdom were appropriate and suitable to the different topics and competencies of the curriculum.

Similarly, competencies integrate traditional knowledge and wisdom because these are a major element in attaining different educational goals. Traditional knowledge and wisdom are maintained and modified in school. Through the learning competencies, traditional knowledge and wisdom can be integrated and emphasized in the content of the curriculum, since traditional knowledge and wisdom reflect people's identity. Integration of traditional knowledge and wisdom must be related to what the students and the community need. Also, integration of traditional knowledge and wisdom to the competencies promotes and shows the relationship of curriculum content and learning experiences (Offorma, 2016).

Through the contents of the curriculum, students can create their own learning experiences, which are based on their traditional knowledge and wisdom. For Aeta students, understanding and application of knowledge can be done easily, because their own folkways, mores, beliefs, and values are emphasized. Aeta students can enhance their skills through consistent application of what they learn that contributes to the development of learning experiences. Learning experiences could also develop students' awareness regarding their culture, since the experiences are the results of the combination of prior and new knowledge. As students develop cultural awareness, students become culturally sensitive. As they create learning experiences, they continue to learn and relearn their culture.

Relearning culture is not as difficult as learning new things, since students already know their culture. The process of relearning involves the identification and analysis of students' culture. Through cultural analysis, students can learn the value of respect towards their culture. The idea is not only about learning the value of respect, but also learning how to preserve their culture.

The relationship of content and learning experiences has to be accompanied with appropriate cultural context. Competencies should be culturally contextualized to promote and

develop relevant learning experiences for the students. In establishing culturally contextualized teaching and learning, traditional knowledge and wisdom or culture should be integrated into the content of the curriculum. Like for instance, for Aeta students, Aeta material culture such as medallions, amulets, talismans, among others, could be integrated to the contents of the curriculum. Also, Aeta non-material culture could be integrated in the contents of the curriculum to promote culturally relevant teaching and learning.

Appropriate teacher and student relationship should also be emphasized to ensure culturally contextualized teaching and learning. For Aeta students, teachers should not only identify but also understand the Aeta culture in order to build rapport and positive relationship with the students. Aeta culture including folkways, such as creating medallions and herbal medicines, mores like the use of “*po*” and “*opo*,” and beliefs in spirits, economy, and family should be emphasized. More so, creative and supportive learning environment could also be established since learning environments contribute in developing culturally contextualized teaching and learning.

Aside from creative and supportive learning environment contributing to students’ achievement, students learn how to be attached with their culture. This happens when Aeta students study their own culture. This can contribute in eliminating the boundaries between the students and their culture. Boundaries such as the need in understanding the essence and value of their folkways and the need to apply their mores consistently could be addressed and eliminated as students become sensitive to their culture, which can help them in creating awareness regarding their culture. As students develop cultural awareness, cultural preservation takes place.

Family and community participation is also encouraged by the culture-based competencies. The participation of the family and even the community is essential because it promotes students’ achievement since students learn best with their family and community. Aside

from it, families play a major role in students' development. Students learn what are right and wrong, good and bad, beliefs, norms, and values from their families. Through the participation of the family, students can learn their material culture and the process of making it. This includes the creation of medallions, amulets, talismans, beads, rings, ointments, and "*panapal*." Everything that students learn from their families serves as the basis and foundation of learning. Also, the participation of the family and the community can contribute to the development of cultural awareness, since members of the family and the community can share their thoughts and most specifically their learning experiences to the students. Members of the family and the community have cultural experiences regarding their own culture, as when compared to students. Collaboration among the members of the family and the community can promote better students' achievement.

When students learn the foundations, students carry and utilize it in their everyday life, thus creating their own traditional knowledge and wisdom. In this regard, traditional knowledge and wisdom provide transitions from prior knowledge and new knowledge. For instance, Aeta students' basic concepts regarding mores lead to critical understanding and valuing of mores with the help and intervention of members of the family. The idea is not only about acquiring knowledge and skills from traditional knowledge and wisdom, but also a process of sustaining cultural sensitivity and preservation. To ensure continuous preservation of culture, students pass down their traditional knowledge and wisdom from one generation to another. Cultural transmission happens within the community and schools, since school serves as the learning ground where different cultures come together and learn together.

Similarly, culture-based competencies promote culturally contextualized teaching and learning. Competencies play a major role since the competencies are essential in creating a

curriculum responsive to students' needs and culture. Culture is viewed not only as knowledge, but also as a skill, because culture can develop students' practical skills (Riparip, 2015). Culture as part of the learning curriculum promotes students' sense of ethnicity that develops and enhances the cultural status of the members of the community.

Learning Content

Based on Aeta needs on their traditional knowledge and wisdom, there is a need for them to understand the implications of their culture to their rights as a citizen. More so, Table 20 shows the learning content appropriate for the learning competencies and outcomes relevant to Aeta traditional knowledge and wisdom.

Table 20

Learning Content

DepEd Learning Competencies	DepEd Learning Outcomes	Learning Content
- Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan. - Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao. - Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural.	- Ang mga mag-aaral ay may pag-unawa sa kahalagahan ng karapatang pantao sa pagsusulong ng pagkapantay-pantay at respeto sa tao bilang kasapi ng pamayanan, bansa, at daidig. - Ang mga mag-aaral ay nakapagpapalano ng symposium na tumatalakay sa kaugnayan ng karapatang pantao at pagtugon sa responsibilidad bilang mamamayan tungo sa pagpapanatili ng isang pamayanan at bansa na kumikilala sa karapatang pantao.	Pagkamamamayan at Mga Isyu sa Karapatang Pantao

As shown in Table 20, there is an alignment among the learning competencies, outcomes, and content. Learning content focuses on the development of 21st century skills, which aims to develop students to become functionally literate and developed Filipinos. More so, “*Pagkamamamayan at mga Isyu sa Karapatang Pantao*” as a learning content focuses on the nature of citizenship and its underlying characteristics. This involves human rights and types, particularly the cultural rights of different groups of people. Issues and concerns regarding human rights are emphasized also in the learning content, which includes racial discriminations, stereotypes, and prejudice.

Instructional Activities

In Araling Panlipunan, learning activities are divided into four phases (DepEd, 2016), from “*Alamin*” (Know), “*Paunlarin*” (Process), “*Pagnilayan at Unawain*” (Reflect and Understand), and “*Ilipat/Isabuhay*” (Transfer) These are related and followed in ASSURE instructional design, allowing students to discover and construct their own learning in each stage reflective of constructivism, experiential, and collaborative learning theories. To ensure growth and development, teachers conduct evaluation and assessment.

Students’ prior knowledge and learning experiences are activated in “*Alamin*” (Know) stage, in which getting students’ interest and attention is the top priority. This is done through providing pictures and video analysis, trivia questions, simple games, and maps of conceptual change that require students to participate in the learning activities with topics on medallions, amulets, talismans, and non-material culture such as folkways, mores, beliefs, and values to gauge their prior knowledge and cultural experiences.

Processing of information is the top priority of the second stage “*Paunlarin*” (Process), where students process and analyze the information through various activities to construct their

own understanding regarding the topic. For Aeta students, they can rely on their culture and even to members of their family and community for a more meaningful understanding of the topic. Family and community members can be of great help in accomplishing learning tasks. Article review, graphic organizers, maps of conceptual change, critical questions, and situational activities regarding Aeta material and non-material culture are integrated at this stage so students can process the information.

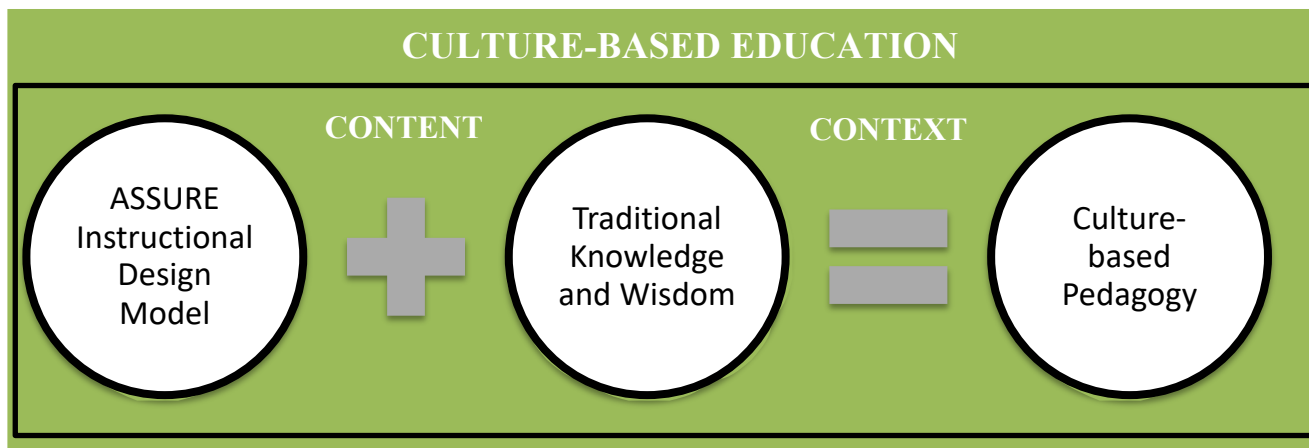
The third stage of learning is “*Pagnilayan at Unawain*” (Reflect and Understand) for students’ reflection about their learning. Various activities develop and widen students’ understanding of their folkways, mores, and beliefs so that they can have a wide variety of information in performing their tasks. Activities such as reflections and critical questions on Aeta traditional knowledge and wisdom help promote understanding of the topic and their culture as well. This stage is considered also as the preparatory activity for students’ assessment.

“*Ilipat/Isabuhay*” (Transfer) is the last stage of the teaching process in Araling Panlipunan where students apply and transfer what they learn through performances or products. For Aeta students, the process of transferring knowledge and skills includes their material and non-material culture since activities in this stage show real life situations to promote active transfer of knowledge and skills.

Concisely, in culture-based instructional design, appropriate pedagogies provide culturally responsive and culturally relevant lessons in order to deliver meaningful knowledge and skills to the students. Likewise, Aeta traditional knowledge and wisdom integrated and incorporated in ASSURE instructional model ensure that the pedagogies are culturally responsive and relevant. Diagram 1 shows how ASSURE instructional model translates culture-based pedagogy.

Diagram 1

ASSURE Model of Culture-based Pedagogy



Since ASSURE instructional model focuses on the learners and how they attain the required competencies and outcomes, the main perspective of the model is the integration of appropriate pedagogies to the teaching and learning processes that showcase students' abilities and skills in attaining the outcomes. Likewise, the integration of traditional knowledge and wisdom in ASSURE instructional model contributes in the development of appropriate teaching content and pedagogies emphasizing these in the lesson and its delivery.

Culture-based pedagogies pertain to all the teaching and learning processes within the socio-cultural context of the school and the community where teachers serve as cultural broker. Also, culture-based pedagogies are considered as an act of teaching that emphasizes culture such as folkways, norms, beliefs, and values. Literature also show that pedagogies serve as the bridge that connects the world of everyday to the world of school (Zyngier, 2016).

In addition, culture-based pedagogies include instructional processes that have connections and relevance to students' culture or traditional knowledge and wisdom promoting cultural sensitivity and preservation (Howard, 2015; Gay, 2000). These also include the students' cultural

experiences and prior cultural references to create culturally relevant and responsive learning, adhering to three different principles: (1) students' achievement; (2) students' abilities; and (3) students' sociocultural understanding (Ladson-Billings, 1995).

In line with students' achievement, culture-based pedagogies encourage students to choose their own phase of learning. In this context, prior cultural references and knowledge play a major role in students' development. These make them academically prepared based on what they want and what they really need because learning depends on how students personally engage themselves in the process and discover the knowledge and skills from the required competencies.

Aside from students' achievement and abilities, culture-based pedagogies also develop sociocultural understanding as a necessary process of cultural understanding. Through cultural understanding, other societal institutions and issues become a platform to develop critically, since norms, folkways, mores, and values become the ground for discussion and thinking. In this context, students engage in learning from their culture and society. Thus, as literature show, culture-based pedagogies increase students' academic achievement (Howard & Gay, 2001; Landson-Billings, 1994/1995).

Culture-based pedagogies are appropriate in dealing with students' *traditional* knowledge and wisdom. This has also been the primary aim of ASSURE instructional design-to provide appropriate pedagogies for students. Both ASSURE instructional design model and the culture-based pedagogies apply the constructivist approach, the theoretical perspective used in Araling Panlipunan. Also, culture-based pedagogies adhere to the process of ASSURE instructional design model where students and teachers generate teaching and learning from the process flow of competency, outcomes, and pedagogies (Nurdi, 2017).

Given that Araling Panlipunan has phases of learning, namely: “*Alamin*” (Know), “*Paunlarin*” (Process), and “*Pagnilayan at Unawain*” (Reflect and Understand), the activities of culture-based instructional design are culturally responsive and sensitive.

In “*Alamin*” (Know) phase, students’ expectations regarding the learning content are identified. Activities in this phase include map of conceptual change such as K-W-L (What you already know, what do you want to learn, and what you had learned), I-R-F (initial, revised, and final) chart, song analyses, picture analyses, video analyses, and situation analyses. Table 21 shows different examples of culture-based learning activities and pedagogies for “*Alamin*” stage.

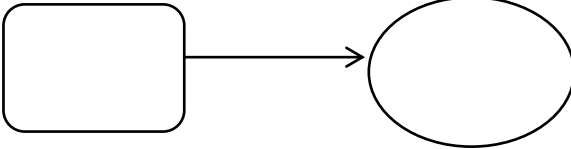
Table 21*Example of Culture-based Learning Activities and Pedagogies in Alamin Phase*

Culture-Based Learning Activity/Pedagogy			Type of Learning Activity
Question: Bakit mahalaga ang kultura sa mga katutubong Aeta?			
Initial	Revised	Final	I-R-F Chart
What you already know?	What do you want to learn?	What you ad learned?	K-W-L Chart
Pakinggaan at unawaing mabuti ang awitin mula sa NCCA Philippines (2016) na pinamagatang <i>“Filipino Ako, Filipino Tayo”</i>. Pagkatapos ay sagutan ang mga gabay na katanungan. Filipino Ako, Filipino Tayo (excerpt) (http://www.teatrofilipino.visualspate.com/2016/03/12/reference-song-lyrics-filipino-ako-filipino-tayo/) Ako ay Filipino Lahing matapang, lahing matalino Nalakbay ko na ang mundo Walang unos, o bagyo Sa aki'y gugupo Lahi ng matatag Ako ay Filipino Chorus: Ako ay Filipino (Ako'y makadiyos) AKo ay Filipino (Ako'y makatao) Saan makarating Sino mang makapiling Aangat ang galling Habambuhay, Filipino. Aaaahhh Pitong libo't isang daang isla Magkakahiwalay ngunit nagkakaisa Tahanan n gaming lahi, Mga pook na aming minimithi Gabay na Tanong 1. Ano ang ipinahihiwatig ng awitin? 2. Batay sa awitin, ano-ano ang mga katangian ng isang mamamayang Pilipino?			Song Analysis

Likewise, “*Paunlarin*” phase involves learning activities and pedagogies, which require learners to process and analyze pieces of information regarding the learning content. In this phase, students are engaged in different activities that enable them to discover and construct their own understanding of a content. Activities in this phase include different charts, concept maps, and diagrams. Also, this is where students read texts and stories before answering critical questions. Table 22 shows different examples of learning activities in “*Paunlarin*” (Process) phase.

Table 22

Example of Culture-based Learning Activities and Pedagogies in Paunlarin Phase

Culture-Based Learning Activity/Pedagogy	Type of Learning Activity
Unawain ang panuto sa pagbuo ng organizer. - Pumili ng tatlong materyal na kultura ng mga katutubong Aeta na gagawan ng Materyal-Kultura-Kabuluhan (M-K-K) Organizer. - Isulat sa unang hugis ang materyal na kultura at sa ikalawang hugis naman ang kabuluhan. Materyal na Kultura Kabuluhan  - Ano-ano ang mga materyal na kultura ng mga katutubong Aeta? - Ano-ano ang mga kahalagahan ng mga materyal na kultura sa pamumuhay ng mga katutubong Aeta? Panuto: Alamin ang iba't ibang mga paniniwala ng mga katutubong Aeta. Basahin at unawain ang diagram at tekstong nakapaloob rito. Pagkatapos ay sagutin ang mga pamprosesong tanong. Paniniwala tungkol sa Kabuhayan Isang suliranin na tinatamasa ng mga katutubong Aeta hanggang sa ngayon ang suliranin sa kabuhayan. Subalit sa kabila ng mga suliranin, patuloy pa ring gumagawa ng iba't ibang paraan ang mga katutubo upang mabuhay. Isa na rito ang pagtitinda ng iba't ibang herbal na gamot sa palengke kung saan kalakip ang iba't ibang mga paniniwala. Sa usapin ng kabuhayan, naniniwala ang mga katutubong Aeta sa swerte. Sa katunayan bago magtungo ng palengke upang magtinda ng mga herbal na gamot, ang mga katutubo ay nananalangin sa mga ispirito upang magkaroon ng magandang kita. Bukod rito, upang maging epektibo ang swerte, kinakailangang pumadyak ng mga katutubo ng tatlong beses sa palengke. Ang mga paniniwalang ito ay nag-ugat sa paniniwalang ang mga ispirito ang magbibigay ng malaking kita sa mga katutubo.  Pamprosesong Tanong: - Ano-ano ang kahalagahan ng iba't ibang mga paniniwala sa pamumuhay ng mga katutubong Aeta? - Paano mapananatili at mapangangalagaan ang mga paniniwala ng mga katutubong Aeta?	M-K-K Organizer Reading text and answering critical questions

The next phase of learning in Araling Panlipunan is “*Pagnilayan at Unawain*” (Reflect and Understand) where students engage in different activities to widen their understanding

regarding the learning content. This also allows students to reflect regarding the topic through critical questions. Students' readiness in assessment is determined in this phase. Activities such as graffiti walls, reflection papers, and critical essays offer variety of activities in this phase. Table 23 shows some examples of learning activities and pedagogies under "*Pagnilayan at Unawain*" (Reflect and Understand) phase.

Example of Culture-based Learning Activities and Pedagogies in Pagnilayan at Unawain Phase

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Assessment

Assessment is an essential element in the teaching and learning process. Likewise, in the culture-based instructional design, culture-based assessments ensure culturally relevant and culturally responsive lessons to students as assessments treat them at the center of learning processes (Montenegro & Jankowski, 2017). Culture-based assessment develops students' belongingness to the community, since they come to understand their essence in the community even as they become academically performing. Further, culture-based assessment uses the native language of the students to ensure that they understand the communicated ideas to attain the required learning outcomes. Assessment involves careful and critical planning, highlighting the traditional knowledge and wisdom of the students.

Culture-based assessments encourage students' involvement throughout the assessment processes, where students interpret and analyze their own results. Culturally relevant and culturally responsive assessment with consistent and clear learning outcomes involve students in the assessment and evaluation processes (Montenegro& Jankowski, 2017; Gaston, 2015).

Students' diversity embodies culture-based assessment in various ways, allowing them to reflect and deepen their learning experiences. Student-centeredness is encouraged in culture-based assessments by giving them the opportunity to show and share their knowledge personally.

Likewise, literature suggest four different culture-based assessments: 1) performance-based assessment; (2) peer- and self-assessment; (3) creativity assessment; and (4) dynamic assessment (Nortvedt et al., 2020; Kim & Zabelina, 2015; Heritage & Wylie, 2018; Lidz, 2001). Performance-based assessment evaluates knowledge and skills. Usually, it uses different rubrics to provide appropriate and valid results for the students. Different criteria on rubrics provide standards for students' assessment, produce realistic evidences of what students have learned

(Montenegro & Jankowski, 2017), and encourage family participation as they are done individually or by group (Nortvedt et al., 2020).

Peer and self-assessment is a two-way process between two students. Students assess their peers based on existing standards established by the teachers (Heritage & Wylie, 2018). Commonly, peer and self-assessments use formative and summative forms of examinations on cognitive development, with narratives and other written activities having open-ended questions or essays as student avenues to share their cultural experiences.

Creative thinking is the focus of creative assessment (Kim & Zabelina, 2015). Concept maps, graphs, and other graphic organizers prove useful in this kind of assessment, encouraging students to analyze critically their traditional knowledge and wisdom.

Finally, dynamic assessment focuses on students' utilization of their language. Literature describes it as a two-way process between two students, in which the other student records the development of the other student (Lids, 2001; Khaghaninejad, 2015). This kind of assessment promotes problem-solving skills. In the Philippine educational system, the four culture-based assessment strategies are evident in direct and authentic assessments.

Similarly, in Araling Panlipunan, assessments check competence attainment in ways that are meaningful to students for educators to offer necessary feedbacks. Assessment provides responses regarding students' mastery; yet, it also checks student readiness through using the assessment tools (Domaleski, 2015).

Since Araling Panlipunan aligns assessment with the learning activities, each phase has its own assessment. In "*Alamin*" (Know) stage, students have diagnostic assessments to check prior knowledge and learning experience regarding the topic. Commonly, diagnostic assessment goes with a paper and pencil tests, which are usually in multiple-choice type. For Aeta students,

questions in the diagnostic assessment include and incorporate Aeta material and non-material culture so that prior knowledge and learning experiences can be identified. Through this process, teachers can know where and when to start the topic.

In both “*Paunlarin*” (Process) and “*Pagnilayan at Unawain*” (Reflect and Understand) stages, formative assessments are used and recorded but not graded, since these aim to check students’ readiness for summative assessments. Formative assessments depend on summative assessment. If the summative assessment is a paper and pencil test, formative assessments are also in a form of paper and pencil test. On the other hand, if the summative assessment is a performance or a product, formative assessment is in a form of product or performance as well. This means that formative assessments serve as the scaffold to summative assessment. Likewise, formative assessments, both paper and pencil test and authentic assessment, integrate and incorporate Aeta material and non-material culture and traditional knowledge and wisdom to help the Aeta students in accomplishing their task.

Lastly, summative assessments are done in “*Ilipat/Isabuhay*” (Transfer) stage. Summative assessments are recorded and graded. This type of assessment checks whether the students attain the learning outcomes. Summative test may be in a form of a paper and pencil test or an authentic assessment that includes performances and products. They integrate Aeta traditional knowledge and wisdom for students to utilize and apply their personal knowledge and skill.

Performances and products at this stage should follow the GRASPS (goal, role, audience, situation, performance/product and standards) format (DepEd, 2016). Products and performances are based on real life activities dependent on their traditional knowledge and wisdom. For grading, products and performances require rubrics aligned with the required activity. These are also

culture-based with Aeta traditional knowledge and wisdom integrated and incorporated in the assessment process.

Regardless of the type, assessment intends to be meaningful to students as this places prime value on students' personal and cultural background. Under these circumstances, assessment highlights students' traditional knowledge and wisdom. Table 24 shows some examples of questions for direct assessment.

Table 24

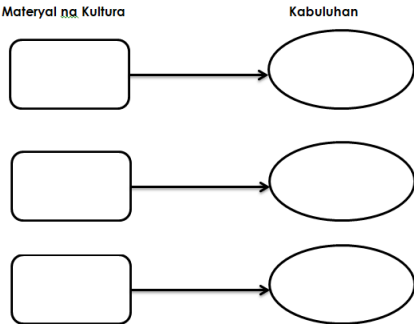
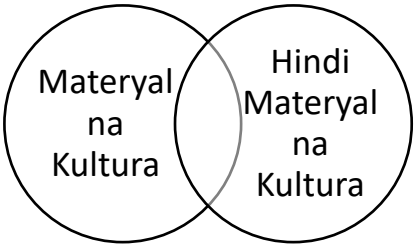
Example of Questions for Direct Assessment

Question	Type of Question
Alin sa mga sumusunod ang may wastong pagkakasunod-sunod ng prosesong nagaganap sa pagbuo ng mga medalyon ng mga katutubong Aeta?	Multiple Choice
I. Pagtutuyo sa init ng araw II. Pag-uukit III. Pagtutunaw IV. IV. Paglubog sa langis a. III, II, IV, I b. IV, II, I, III b. II, III, I, IV d. I, IV, III, II	
Paano pinahalagahan sa kasalukuyang panahon ang iba't ibang kultura ng mga katutubong Aeta?	Multiple Choice
a. Ipinagpapatuloy ang paggamit at pagsasabuhay ng kultura b. Isinasantabi ang mga gawaing kultural dahil sa makabagong panahon c. Patuloy na itinuturo ang mga gawaing pangkultural sa mga batang miyembro ng komunidad d. Niyayakap ang mga turo at gawi ng mga naunang henerasyon at isinasantabi ang mga turo ng makabagong panahon.	
Bilang isang mag-aaral paano ka makatutulong sa pagpapanatili at pagpapayabong ng kultura ng mga Aeta?	Essay Question

Also, situational and real life written activities are used for the students' ease of execution for effective and efficient measure of learning. These are essential in promoting learning activities in *"Pagnilayan at Unawain"* (Reflect and Understand) phase of learning in Araling Panlipunan. Different graphic organizers, which include concept maps, charts, and diagrams, are also appropriate for culture-based pedagogies to tract students' development. Table 25 shows some examples of concept map and diagram.

Table 25

Example of Concept Maps for Direct Assessments

Concept Map/Diagram	Purpose
	To elicit knowledge and understanding regarding a specific topic
	To compare and contrast two different concepts

Furthermore, authentic assessments relate to culture-based pedagogies as a form of assessment that can determine how individuals demonstrate or perform different competencies (Everhart, 2014), which include performance activities like poster making, slogan, and poem

recital. Observations and interviews are also appropriate to the students because in activities like these, prior knowledge activates and links to old knowledge for learning new knowledge and skills. Likewise, these activities engage students to apply the acquired knowledge and skills, providing an opportunity to the students to transfer these through product or performance based activities related to real-life situations.

Authentic assessments encourage the use of rubrics for validity and reliability of results. The different assessment activities check and track students' development. Table 26 shows an example of an authentic assessment with its corresponding rubric.

Table 26

Example of Authentic Assessment

Authentic Assessment		Rubric for Assessing Projects				
Panuto: Isiping tagapangulo ka ng National Commission on Indigenous Peoples ng Pilipinas. Nakatanggap ka ng liham mula sa Pangulo na humihingi ng panukalang proyektong may layuning mapanatili, mapangalaga at mapreserbahan ang kultura ng mga katutubong Aeta. Isaalang-alang ang mga sumusunod na panuntunan sa pagbuo ng proyekto: 1. Gamiting gabay ang template sa pagbuo ng proyekto; 2. Humingi ng suhesyon sa mga nakakatandang miyembro ng pamilya. Republic of the Philippines National Commission on Indigenous Peoples Unang Bahagi: a. Pamagat ng Proyekto: b. Petsa ng simula at wakas ng pagpapatupad ng proyekto: _____ c. Tinatayang halagang gugugulin sa proyekto: _____ d. Mga ahensya ng pamahalaan na maaaring maging kaakibat sa proyekto: _____ Ikalawang Bahagi: a. Panimula (Tungkol saan ang proyekto) b. Layunin (Ano ang mga gustong makamit ng proyekto) c. Kahalagahan (Ano ang kahalagahan ng proyekto) d. Saklaw (Ano ang saklaw at limitasyon) Ikatlong Bahagi: a. Mga Hakbang sa pagkamit ng layunin (Ano ang proseso o ang mga dapat gawin upang makamit ang layunin) b. Mga Kagamitan (Ano-ano ang mga kagamitang kinakailangan) Ikaapat na Bahagi: a. Tinatayang Bunga (Ano ang magiging bunga ng proyekto) b. Mensahe sa kinauukulan at taong-bayan (Anong mga paalala at suporta ang nais mong hingin sa kinauukulan at mga taong bayan) c. Blueprint ng Proyekto (Ano ang guhit o istruktura ng proyekto)		Kraytirya	20	15	10	5
		Nilalaman ng Panukalang Proyekto	Kumpleto ang nilalaman ng panukalang proyekto; 100 % na wasto ang itinala sa panukala; makatotohana n ang lahat ng sagot sa tanong; may kabuluhan ang gawang panukala; mahusay ang iginuhit sa magiging bunga ng proyekto	May 1-2 ang nawala sa panukalang proyekto; hindi bababa sa 75% ang may wastong itinala sa panukala; makatotohana n ang mahigit 75% sagot sa tanong; may kabuluhan ang gawang panukala; mahusay ang iginuhit sa magiging bunga ng proyekto na may 1-2 aspekto ng guhit ang kailangang isaayos	Mahigit sa 50% ang nawala sa panukalang proyekto; mahigit sa 50% ang hindi wasto sa mga itinala sa panukala; may 50 % nilalaman ng panukala ay hindi makatotohanan ; may pag-aalinlangan sa kabuluhan ang gawang panukala; hindi gaanong malinaw ang guhit	Mahigit sa 50 % ang nawala sa nilalaman ng panukalang proyekto; mahigit sa 50% ang hindi wasto sa mga itinala sa panaukala; hindi makatotohana n ang panuala; hindi maipakita ang kaugnayan ng guhit sa panukala.
		Pinagkunan ng Datos	Ibinatay sa 3 o higit pang sanggunian ang datos na kabilang sa panukalang proyekto (aklat, pahayagan, internet at iba pa).	Ibinatay sa 2 sanggunian ang datos	Ibinatay lamang ang sanggunian sa batayang aklat	Walang batayang pinagkuhanan at gawa-gawa lamang ang mga impormasyon.

Validation of Supplementary Material

The proposed supplementary material focuses on Aeta citizenship and human rights based on the following competencies: (1) *Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan*

sa mga gawaing pangkultural sa lipunan; (2) Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao and; (3) Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural. The supplementary material followed the proposed culture-based instructional design where Aeta traditional knowledge and wisdom are integrated (See Appendix I, pp. 183).

Table 27

Descriptive Analysis of the Experts' Assessment of the Supplementary Material in terms of Needs Analysis

Components	Most Appropriate (5)	More Appropriate (4)	Appropriate (3)	Less Appropriate (2)	Not Appropriate (1)	Mean	Interpretation
1. The needs analysis is based on the learning needs of the students.	15	4	3	0	0	4.4	Most Appropriate
2. The needs analysis is based on the challenges of students in their learning.	15	4	3	0	0	4.4	Most Appropriate
3. The needs analysis determines students' prior knowledge and cultural experiences.	20	0	0	2	0	4.4	Most Appropriate
Weighted Mean						4.4	Most Appropriate

As shown in the table, the experts rated the area of Needs Analysis as Most Appropriate since the components got a weighted mean of 4.4. Thus, this suggests that the needs analysis is

based on the learning needs of the students and their challenges in learning. Results also revealed that the needs analysis determines students' prior knowledge and cultural experiences.

Table 28

Descriptive Analysis of the Experts' Assessment of the Supplementary Module in terms of Learning Competencies

Components	Most Appropriate (5)	More Appropriate (4)	Appropriate (3)	Less Appropriate (2)	Not Appropriate (1)	Mean	Interpretation
1. The competencies are based from the needs of the Aeta students	20	0	0	2	0	4.4	Most Appropriate
2. The competencies are relevant to the Aeta culture specifically non-material culture and material culture like folkways, mores, beliefs and values	20	4	0	0	0	4.8	Most Appropriate
3. The components are relevant in the creation of new learning experiences	20	0	3	0	0	4.6	Most Appropriate
4. The competencies such as " <i>Nasusuri ang mga epekto ng pakikilahok ng mga Aeta sa kanilang mga gawaing pangkultural (materyal at hindi-materyal);</i> <i>"Nakapagmungkahi ng mga paraan upang mapanatili ang mga kultura ng Aeta"</i> and <i>"Naipaliliwanag ang kaugnayan ng mga Gawain at desisyon ng mga tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural (materyal at hindi-materyal)"</i> , eliminate boundaries between students and their culture	15	4	3	0	0	4.4	Most Appropriate
Weighted Mean						4.55	Most Appropriate

As reflected in Table 28, the experts rated the area of Learning Competencies as Most Appropriate as indicated by its weighted mean of 4.55. This implies that the learning competencies are based on the Aeta students' perspectives and are relevant to the Aeta culture both for material and non-material culture. Also, results show that the competencies are relevant in the creation of new learning experiences as the learning competencies eliminate boundaries between students and their culture. Specifically, the component, which states that, "*The competencies are relevant to the Aeta culture specifically non-material and material culture*" got the highest mean of 4.8; while the component "*Regarding the creation of new learning experiences*" got a mean of 4.6. More so, components "*The competencies are based from the needs of the Aeta students*" and "*The competencies eliminate boundaries between students and their culture*" both got a mean of 4.4.

Table 29

Descriptive Analysis of the Experts' Assessment of the Supplementary Module in terms of Learning Content

Components	Most Appropriate (5)	More Appropriate (4)	Appropriate (3)	Less Appropriate (2)	Not Appropriate (1)	Mean	Interpretation
1. The learning content emphasizes the Aeta culture	20	0	3	0	0	4.6	Most Appropriate
2. The learning content have smooth integration of Aeta Culture to learning content	20	0	3	0	0	4.6	Most Appropriate
3. The learning content are culturally relevant and meaningful	20	0	0	2	0	4.4	Most Appropriate
4. The learning content is grounded in cultural context	20	0	0	2	0	4.4	
Weighted Mean						4.5	Most Appropriate

Table 29 reveals the evaluators' rating on the component of the Learning Content as Most Appropriate as registered by the weighted mean of 4.5. Components about emphasizing Aeta culture and smooth integration of Aeta culture to the learning content both got a mean of 4.6; while components about learning content as culturally relevant and grounded in cultural context both got a mean of 4.4.

Table 30

Descriptive Analysis of the Experts' Assessment of the Supplementary Module in terms of Learning Activities

Components	Most Appropriate (5)	More Appropriate (4)	Appropriate (3)	Less Appropriate (2)	Not Appropriate (1)	Mean	Interpretation
1. The learning activities are based from the needs analysis and learning competencies.	20	0	0	2	0	4.4	Most Appropriate
2. The learning activities promote the selection and utilization of appropriate methods, media and materials which are relevant to Aeta culture and other cultures like the Batangueño culture	20	0	3	0	0	4.6	Most Appropriate
3. The learning activities require learners' participation	20	0	3	0	0	4.6	Most Appropriate
4. The learning activities are relevant to the Aeta culture and other culture	20	0	3	0	0	4.6	Most Appropriate
5. The learning activities avoid discrimination, promote equality, respect for human rights and promotion of unity in diverse classrooms	20	0	3	0	0	4.6	Most Appropriate
Weighted Mean						4.56	Most Appropriate

As manifested in Table 30, the evaluators' rating on the component of Learning Activities got a weighted mean of 4.56, interpreted as Most Appropriate. The component that states that, *"The learning activities are based on the needs analysis and learning competencies"* got a mean of 4.4; while the other components got a mean of 4.6. Consequently, appropriate modifications were done by the researcher to anchor the learning activities on the needs analysis and the learning competencies.

Table 31

Descriptive Analysis of the Experts' Assessment of the Supplementary Module in terms of Assessment

Components	Most Appropriate (5)	More Appropriate (4)	Appropriate (3)	Less Appropriate (2)	Not Appropriate (1)	Mean	Interpretation
1. Assessment encourage students' involvement throughout the process	15	4	3	0	0	4.4	Most Appropriate
2. Assessment encourages students to reflect from their learning experiences	20	0	3	0	0	4.6	Most Appropriate
3. Assessment promotes students' diversity	15	4	0	2	0	4.2	More Appropriate
4. Assessment is relevant to the Aeta culture	20	0	0	2	0	4.4	Most Appropriate
Weighted Mean						4.4	Most Appropriate

Table 31 reveals that the experts rated the area of Assessment as Most Appropriate, with a weighted mean of 4.4. The component which states that, “*Assessment encourages students to reflect from their learning experiences*” got the highest mean of 4.6; while the component “*Assessment promotes students’ diversity*” got the lowest mean of 4.20. Likewise, the researcher made the necessary adjustments for the assessment to promote students’ diversity. The components which state that, “*Assessment encourages students’ involvement throughout the process*” and “*Assessment is relevant to the Aeta culture*” got a mean of 4.4 respectively.

Table 32

Summary of the Experts’ Assessment of the Supplementary Module

Areas	Mean	Interpretation
1. Needs Analysis	4.4	Most Appropriate
2. Learning Competencies	4.55	Most Appropriate
3. Learning Content	4.5	Most Appropriate
4. Learning Activities	4.56	Most Appropriate
5. Assessment	4.4	Most Appropriate
Weighted Mean	4.48	Most Appropriate

The table reveals the summary of the experts’ assessment of the supplementary modules. Results revealed that ratings of the experts interpreted as **Most Appropriate** in five different areas in the module are consistent. The area of Learning Activities got the highest weighted mean of 4.56, followed by the area of Learning Competencies with a weighted mean of 4.55. The area about Learning Content posted the third rank with a weighted mean of 4.5, while the Needs Analysis and Assessment components both posted a weighted mean of 4.4. Results reveal that the experts viewed the module as **most appropriate**; thus, the culture-based instructional design is **most appropriate** for Grade 10 Social Studies IP Students.

Chapter IV

SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter presents the summary of findings, conclusions and recommendations of study.

Summary of the Study

In this descriptive-development method of study, the researcher developed an instructional design for Social Studies IP Students based on the traditional knowledge and wisdom of the Aeta students to create a culture-based pedagogy relevant in developing cultural awareness, sensitivity, and preservation.

The instructional design was validated through the development of a supplementary module evaluated by experts using an assessment instrument. Results revealed that the experts have positive response regarding the instructional design.

Based on the analysis and interpretation of data, the following are the findings:

1. The Aeta culture is composed of material and non-material culture. Material culture pertains to different products created by the members of the group, which reflects their culture. These materials are made out of different materials naturally existing in their environment. On the other hand, non-material culture includes norms such as folkways and mores, beliefs, and values. More so, material and non-material culture revealed that there is a need for the Aetas to determine and understand the implications of their culture to their rights as a citizen.
2. The preparation of the culture-based instructional design started with the analysis of the Aeta culture and the alignment of the culture to the learning competencies. The process was based on the ASSURE instructional design model currently used in Araling Panlipunan, with the following important elements: (1) needs analysis; (2) determining

learning competencies; (3) determining learning content; (4) determining learning activities and; (5) determining assessment. These elements are found in the phases of ASSURE instructional design: (1) Analyze learners; (2) State objectives; (3) Select Methods, Media, and Materials; (4) Require Learners' Participation; and (5) Evaluate. Likewise, the assessment of the experts revealed that the supplementary module is most appropriate to Grade 10 Social Studies IP students.

Conclusion

Based on the findings, the following conclusions are drawn:

Aetas still reflect their traditional knowledge and wisdom until today. Aeta traditional knowledge and wisdom plays a major role in the creation of their own unique worldview compared to the existing mainstream worldviews. More so, Aetas continue to transmit their traditional knowledge and wisdom to their younger generations. Hence, the transmission of Aeta traditional knowledge and wisdom should be done not only within the community but also outside it, particularly at school.

Further, students from Indigenous groups show a need for support regarding understanding their culture and the implications of their culture to their rights as a citizen; thus, integration of culture in the teaching and learning processes is in order. In this regard, teachers of Indigenous people are in need of an appropriate culture-based instructional design that emphasizes culture, promoting students' cultural awareness, sensitivity, and preservation. In the culture-based instructional design, Culture-based Education and Competency-based Education are essential in the integration of culture in the teaching and learning processes in AP for cultural preservation.

Recommendations

In view of the aforementioned findings and conclusions, the following recommendations are presented:

For Educational Policies:

1. Culture-based Education be integrated and utilized in Araling Panlipunan curriculum and other related curriculum to emphasize students' culture in the teaching and learning processes.
2. The developed culture-based instructional design, supplementary module and ASSURE instructional design be implemented in Araling Panlipunan curriculum and other related curricula to ensure that learning is based on students' needs.

For Future Research:

1. A similar study be conducted in creating other supplementary materials for Aetas and other participants specifically members of other Indigenous groups.
2. An instructional design for other subjects be developed to help students appreciate and enhance their cultural awareness, sensitivity, and preservation while learning the desired competencies and skills.
3. The developed supplementary module can be transformed to a software application for maximum use of technology.

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Appendix A
Interview Guide for Grade 10 Aeta
Students and Aeta People

I am conducting a research entitled “*Cultural-Based Instructional Design for Grade 10 Social Studies Indigenous People*”. The primary goal of my study is to develop a cultural based instructional design for Aeta students. I wonder if you have some time to speak with me about your culture. In particular, I want to know your traditions, rituals, belief systems and daily life as well. I am interested in learning your culture which will be a great help to my research.

PERSONAL BACKGROUND

What is your name?	
How old are you?	
Family Background	
How many are you in the family?	
What are your parents' occupations?	
What is the educational background of your siblings?	
What do you like best about your family? What do you like least?	
Which accomplishments of your family are you proud of and why?	
Educational Background	
What is your school?	
What is your grade level?	
What is your favorite subject?	
What is your level of achievement in Araling Panlipunan?	
What do you like best in Araling Panlipunan? What do you like the least?	

CULTURAL BACKGROUND

1. What are your common problems in your community?

2. How do you handle these problems?
3. What traditions in your community are still present up to this day?
4. What practices in your community are still present up to this day?
5. What are the traditional beliefs do you still have in your community?

“Isyung Pangkapaligiran”

1. How do you describe the natural resources in your physical environment?
2. What are your common belief system regarding your physical environment?
3. What are your common traditions, rituals within your physical environment?
4. How do you care for your environment?
5. What are your common problems regarding your environment?
6. What do you do to overcome the different environmental problems?
How do these problems affect you as an Aeta and as a student?
7. What are your future plans regarding these problems?

“Isyung Pang-ekonomiya”

1. What is your parents’ occupation?
2. Do you have problems regarding your economic situation?
3. How do these problems affect you as an Aeta?
4. What do you do to overcome your problems?
5. Do you have plans or backup plans regarding it?
6. What can you suggest to your family and community regarding your economic situation?

“Isyung Pangkasarian”

1. How does your community treat girls?
2. How does your community treat boys?
3. What are the roles of men and women in the community?
4. Are there experiences of gender violence?
5. Who commits gender violence in your community?
6. How does your community address gender violence?
7. What are the common issues do you experience regarding the status of boys and girls in the community?
8. What can you suggest to your family and community regarding your issues in the status of boys and girls in the community?

”Mga Hamon sa Pagkamamamayan”

1. What do you think are the different characteristics of a good citizen?
2. Can you consider yourself as a good citizen?
3. What makes you a good citizen?
4. Do you have experiences regarding discrimination from dominant groups?
5. How did you handle the situation?
6. What are your future plans to avoid discrimination from dominant groups?

Appendix B
Validating Instrument for the Supplementary Module

Criteria	Most Appropriate	More Appropriate	Appropriate	Less Appropriate	Least Appropriate
	5	4	3	2	1
A. NEEDS ANALYSIS In needs analysis, students' problems are identified. It is considered as the most important stage in instructional design since this stage serves as the basis and the foundation of the learning materials. Likewise, in this phase, the target audience or the learners are also distinguished because the learners are viewed as the center of the instructional design (Instructional Design Center, 2020)					
a. The needs analysis is based from the learning needs of the students.					
b. The needs analysis is based from the challenges of students in their learning.					
c. The needs analysis determines students' prior knowledge and cultural experiences					
B. LEARNING COMPETENCIES Aeta traditional knowledge and wisdom were integrated in the learning competencies. Learning competencies serve as the learning outcomes since the competencies describe what essential learning should the students acquire at the end of the class. In other words, competencies describe what the students should acquire, both knowledge and skills, at the end of the class.					
a. The competencies are based from the needs of the Aeta students.					
b. The competencies are relevant to the Aeta culture specifically non-material culture and material					

culture like folkways, mores, beliefs and values.					
c. The competencies are relevant in the creation of new learning experiences					
d. The competencies such as “ <i>Nasusuri ang mga epekto ng pakikilahok ng mga Aeta sa kanilang mga gawaing pangkultural (materyal at hindi-materyal)</i> ”; “ <i>Nakakapagmumu ngkahi ng mga paraan upang mapanatili ang mga kultura ng Aeta</i> ” and “ <i>Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng mga tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural (materyal at hindi-materyal)</i> ”, eliminate boundaries between students and their culture					
C. LEARNING CONTENT Learning content pertains to topics which are expected to learn by the learners. Learning contents vary on the learning competencies and learning outcomes since proper alignment should be done.					
a. The learning content emphasizes the Aeta culture.					

b. The learning content have smooth integration of Aeta culture to learning content					
b. The learning content are culturally relevant and meaningful					
c. The learning content is grounded in a cultural context					
D. LEARNING ACTIVITIES Learning activities are considered as the most essential part in the teaching and learning processes. Learning activities include instructions or activities which are aligned with the learning competencies and content. Also, learning activities promote students' traditional knowledge and wisdom where students are expected to become active participants in the learning process.					
a. The learning activities are based from the needs analysis and learning competencies.					
b. The learning activities promote the selection and utilization of appropriate methods, media and materials which are relevant to Aeta culture and other cultures like the Batangueño culture.					
c. The learning activities require learners' participation					
d. The learning activities are relevant to the Aeta					

culture and other culture.					
e. The learning activities avoid discrimination, promote equality, respect for human rights and promotion of unity in diverse classrooms.					
E. ASSESSMENT Assessment is an essential stage in the teaching and learning process because this is where the learning competencies, pedagogies, media and materials are checked and assessed (Nurdi, T., 2017). Assessments are also essential in students' achievement because it establishes the extent of student development in a particular goal or outcome. At this stage, students are checked whether they attained the required learning outcomes or not. Also, assessment is crucial because this is where students receive feedbacks. Feed backing is essential to know and analyze students' development.					
a. Assessment encourage students' involvement throughout the processes					
b. Assessment encourages students to reflect from their learning experiences					
c. Assessment promotes students' diversity					
d. Assessment is relevant to the Aeta culture					

Appendix C
Excerpt of the Transcriptions

RCC – Ren C. Care (Researcher)

MFC – **Mila Fruelda** (Respondente; Hindi totoong pangalan)

NFC – **Nila Fruelda** (Respondente; Hindi totoong pangalan)

CFC – **Cynthia Fruelda** (Magulang ng mga respondent; Hindi totoong pangalan)

RCC- Magandang Umaga. Ako si Mr. Ren Care, mag-aaral sa Pamantasang Normal ng Pilipinas na may kursong Master of Arts in Education major in History Teaching. Sa kasalukuyan ay nagsasagawa ako ng isang pananaliksik tungkol sa paggawa ng isang disenyong kultural para sa mga mag-aaral na Grade 10 Aeta sa Araling Panlipunan. Pangunahing layunin nito ang makabuo ng isang disenyong kultural para sa mga Aeta. Kaugnay nito, hihingin ko lamang ang kaunti mong oras para sa ilang mga katanungan tungkol sa iyong kultura. Nais kong malaman ang inyong mga tradisyon, ritwal, paniniwala at maging ang pamumuhay mo sa pang-araw-araw. Interesado akong malaman ang inyong 145ap ag145ana tiyak na 145ap ag ang maitutulong sa aking pananalaksik. Bago ang lahat, maari ko bang malaman ang inyong mga pangalan?

MFC – Ako po si Mila Fruelda

NFC – Ako naman po si Nila Fruelda

RCC – Ilang taon na kayo?

MFC – Ako po ay 16 years old si Nila po ay 15.

RCC – Ilan kayo sa inyong pamilya?

NFC – Walo po kami kasama na po ang inay at tatay po.

RCC – Ano naman ang trabaho ng iyong mga magulang?

MFC – Ang inay po ay nagtitinda po ng herbal na gamot. Ang tatay naman po ay nangunguha ng buhangin po sa ilog.

RCC – Saan nagtitinda ang nanay mo ng herbal?

MFC – Minsan po ay sa bayan ng Rosario, minsan po ay sa Lipa.

RCC – Si tatay mo saan naman kumukuha ng buhangin?

NFC – Dito rin po (itinuro ang daan papuntang ilog), doon po ang daan papuntang ilog. Dun po sila nakuha ng buhangin po. Tapos po ang alam ko po ay may pinagdadalahan po sila. Minsan po ay nagkakarapintero din po ang tatay.

RCC – Ano-ano ang mga trabaho ng iyong mga kapatid?

MFC – Wala pa po, lahat po sila ay nag-aaral pa. Ako po ang pinakamatanda.

RCC – Ano-ano ang mga gusto mo sa iyong pamilya? At ano naman ang hindi?

MFC – Wala po akong ayaw sa aking pamilya. Pagdating naman po sa gusto, gusto ko po ang lahat sa aking pamilya. Gusto ko po yong lagi nila po akong sinasabihang pumasok at mag-aral po ng mabuti.

RCC – Ikaw naman Nila?

NFC – Ganon din po katulad po ng sagot ni ate.

RCC – Palagi ka ba nila kayong kinukumusta 146ap ag-aaral?

MFC – Opo, halos araw-araw po nila kaming pinaaalalahanan na mag-aral ng mabuti para daw po makaangat kami sa hirap.

RCC – Ano-anong mga bagay naman ang maipagmamalaki ninyo tungkol sa iyong pamilya?

MFC – Ipinagmamalaki po naming ang inay dahil nakapagtapos po sya ng pag-aaral. Nakatapos po sya ng pagiging guro sa Luancing po. Pinagmamalaki ko din po ang tatay sa walang sawang pagsuporta sa inay at sa amin po.

NFC – Ako po pinagmamalaki ko po ang inay at tatay po. Wala po kasi silang kapaguran sa pagsuporta at pagtulong po sa aming lahat.

Appendix D

Consent to Participate in the Research Study

Title of the Study: **"Culture-based Instructional Design for Grade 10 Social Studies Indigenous People"**

Introduction

- You are being asked to be in a research study of creating an appropriate, effective and efficient cultural-based instructional design for Aetas which will provide relative learning among students.
- You were selected as a possible participant because you have the following criteria:
 - a. An Aeta currently residing in the community with at least 5 years;
 - b. An Aeta who can communicate and interact in Filipino and English;
 - c. Currently enrolled in school and;
 - d. A Grade 10 student.
- I ask that you read this form and ask any questions that you may have before agreeing to be in the study.

Purpose of Study

- The purpose of the study is to design and develop a cultural-based instructional design based from the Aeta culture.
- Ultimately, this research may be presented as a paper of the researcher in his Master's Degree.

Description of the Study Procedures

- If you agree to be in this study, you will be asked to do the following things:
 - a. Participate in different data gathering procedures such as interview, observation and participant observation.
 - b. Try-out the cultural-based module which is the supplementary material of the instructional design and;
 - c. Assess the instructional design and the supplementary module.

Risks/Discomforts of Being in this Study

- There are no reasonable foreseeable (or expected) risks.

Benefits of Being in the Study

- The benefits of participation includes the following:
 - a. Learn the required competencies while preserving the Aeta culture;
 - b. Participate in creating appropriate indigenous materials which can lead to relative pedagogy for Aeta and non-Aeta students.

Payment for participation

- There is no payment for taking part in the study

Confidentiality

- The records of this study will be kept strictly confidential. Research records will be kept in a locked file and all electronic information will be coded and secured using a password protected file. The researcher will not include any information in any report he may publish that would make it possible to identify you. Similarly, there will be a Memorandum of Agreement (MOA) which the researcher secured from the National Commission for Indigenous Peoples which contains the necessary agreements.

Right to Refuse or Withdraw

- The decision to participate in this study is entirely up to you. You may refuse to take part in the study *at any time* without affecting your relationship. Your decision will not result in any loss or benefits to which you are otherwise entitled. You have the right not to answer any single question, as well as to withdraw completely from the interview at any point during the process; additionally, you have the right to request that the interviewer not use any of your interview material.

Right to Ask Questions and Report Concerns

- You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact me, **Ren C. Care** at **renccare@gmail.com** or by telephone at **+63916-1147-688**. If you like, a summary of the results of the study will be sent to you.

Consent

- Your signature below indicates that you have decided to volunteer as a research participant for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep, along with any other printed materials deemed necessary by the study investigators.

Participant's Name and Signature

(adopted from Smith College's Participant Consent: https://www.smith.edu/irb/forms/Consent_to_Participate_Form.doc, retrieved: June 6, 2018 at 6:00 pm)

Appendix E

Parent/Guardian Informed Consent

Title of the Study: **"Culture-based Instructional Design for Grade 10 Social Studies Indigenous People"**

Identification of Investigators & Purpose of Study

Your child is being asked to participate in a research study conducted by Mr. Ren C. Care from Philippine Normal University. The purpose of this study is to design and develop a cultural-based instructional design based from the Aeta culture. This study will contribute to the researcher's completion of his Master's Degree.

Research Procedures

Should you decide to allow your child to participate in this research study, you will be asked to sign this consent form once all your questions have been answered to your satisfaction. This study consists of an interview, observation and participant observation that will be administered to individual participants in your community located at Putting-Kahoy, Rosario Batangas. Your child will be asked to provide answers to a series of questions related to Aeta culture. The interview will be recorded for easy transcriptions of data and information. Your child will also be asked to try-out the supplementary module in the school for validation process.

Time Required

Participation in this study will require one hour of interview everyday in just one week of your child's time. The try-out of the module will be integrated in your child's scheduled time in Araling Panlipunan.

Risks

There are no reasonably foreseeable (or expected) risks.

Benefits

Potential benefits from participation in this study include your child's acquisition of the required competencies in Araling Panlipunan while preserving your culture and participate in creating appropriate indigenous materials which can lead to relative pedagogy for Aeta and non-Aeta students.

Payment for participation

There is no payment for taking part in the study

Confidentiality

The records of this study will be kept strictly confidential. The researcher will not include any information in any report he may publish that would make it possible to identify your child. The results of this research will be presented at the researcher's graduate school. Your child will be identified in the research records by a code name. The researcher retains the right to use and publish non-identifiable data. When the results of this research are published or discussed in conferences, no information will be included that would reveal your child's identity. All data will be stored in a secure location accessible only to the researcher. Upon completion of the study, all information

that matches up individual respondents including the recorded interview, with their answers will be destroyed.

There is one exception to confidentiality we need to make you aware of. In certain research studies, it is our ethical responsibility to report situations of child abuse, child neglect, or any life-threatening situation to appropriate authorities. However, we are not seeking this type of information in our study nor will you be asked questions about these issues.

Participation & Withdrawal

Your child's participation is entirely voluntary. He/she is free to choose not to participate. Should you and your child choose to participate, he/she can withdraw at any time without consequences of any kind.

Questions about the Study

You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact me, **Ren C. Care** at renccare@gmail.com or by telephone at **+63916-1147-688**. If you like, a summary of the results of the study will be sent to you.

Giving of Consent

I have read this consent form and I understand what is being requested for my child as a participant in this study. I freely consent my child to participate. I have been given satisfactory answers to my questions. The researcher provided me with a copy of this form.

Name of Child (Printed)

Name of Parent/Guardian (Printed)

Name of Parent/Guardian (Signed)

Date

Name of Researcher (Signed)

Date

(adopted from James Madison's Parents' Informed Consent: <https://www.jmu.edu/researchintegrity/irb/forms/irbparentalconsent.doc>., retrieved: November 14, 2018 at 5:30 am)

Appendix F Certificate of Compliance



Republic of the Philippines
OFFICE OF THE PRESIDENT
NATIONAL COMMISSION ON INDIGENOUS PEOPLES
CALABARZON REGIONAL OFFICE IV
3rd Flr. ARGO Bldg., 574 EDSA, corner P. Tuazon Blvd.,
Cubao, Quezon City

CERTIFICATE OF COMPLIANCE

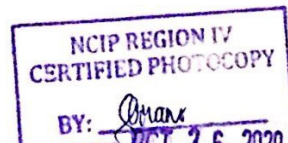
Control No. CP RIV-BAT-2020-10-04

TO WHOM IT MAY CONCERN:

THIS IS TO CERTIFY that **MR. REN C. CARE** with mailing address at Barangay Quilib, Rosario, Batangas has satisfactorily complied with the requirements under the rules for securing the Free and Prior Informed Consent (FPIC) of Aeta ICCs/IPs for the research entitled: **"Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students"** in accordance with the provisions of the National Commission on Indigenous Peoples Administrative Order No. 1, series of 2012.

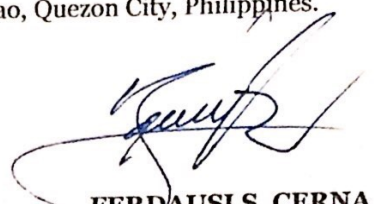
This is to certify further that this certificate of compliance is being issued in conformity with the Free and Prior Informed Consent given by the affected ICCs/IPs under the following terms and conditions, to wit:

- I. The Resolution of Consent of the abovementioned ICCs/IP of Barangay Puting Kahoy, Municipality of Rosario, Province of Batangas shall form part of the record of the research application and shall constitute the documentary evidence to show that the concerned ICCs/IPs have given their consent to the abovementioned research.
- II. The Memorandum of Agreement between the **Aeta Indigenous Cultural Community of Barangay Puting Kahoy, Rosario, Batangas, NCIP, and Mr. Ren C. Care**, shall constitute the contract between the parties.
- III. The project falls within the category of research work under Section 7, paragraph (b), NCIP Administrative Order No. 1, series of 2012 and therefore shall strictly comply with the requirements on publication as prescribed in the last paragraph therein.
- IV. The ownership of such research work or research output and the registration thereof pursuant to the Philippine and International copyright laws shall always be in the name of Aeta Indigenous Peoples.
- V. A copy of the validated and approved research output shall be submitted to the concerned ICCs/IPs and NCIP Regional Office.



THIS CERTIFICATION is issued to **MR. REN C. CARE** as a pre-condition to the conduct of the aforementioned project in Aeta Indigenous Cultural Communities in Barangay Puting Kahoy, Municipality of Rosario, Province of Batangas as required by Republic Act 8371 otherwise known as the Indigenous Peoples Rights Act (IPRA) of 1997 and its Implementing Rules and Regulations and Administrative Order No. 01 series of 2006.

Issued this 13th of October 2020 at Cubao, Quezon City, Philippines.


FERDAUSI S. CERNA
Regional Director



KALATAS NG KASUNDUAN

SA KAALAMAN NG LAHAT:

Ang kasunduang ito ay sa pagitan at isinagawa ng:

MGA KATUTUBONG AETA sa Barangay Puting Kahoy, Bayan ng Rosario, Lalawigan ng Batangas, na dito ay kinakatawan ng mga sumusunod:

KAREN M. PALOMO, HERMOGENES M. MAGTIBAY, MARIA CECILIA M. FRUELDA, at VANESSA M. CUADRA, may mga sapat na gulang, mga Pilipino, naninirahan at may mga pahatirang sulat sa nasabing lugar, at dito ay tinutukoy bilang "**UNANG PARTIDO**", awtorisadong makipag-ayos para sa mga alituntunin, pumasok sa, pati na rin pumirma at maghatid, ng Kalatas ng Kasunduan (MOA) na ito, at iba pang mga dokumento na kinakailangan upang makamit ang mga layunin ng Kalatas ng Kasunduan na ito, alinsunod sa Resolusyon Bilang 1, may petsang Agosto 20, 2020 na pinagtibay ng UNANG PARTIDO sa pulong na ginanap nuong Agosto 20, 2020 ;

-AT-

REN C. CARE, may sapat na gulang, Pilipino, kasalukuyang kumukuha ng Master of Arts in Education major in History Teaching sa Philippine Normal University, Manila Main Campus at kasalukuyang nakatira sa Brgy. Quilib, Rosario, Batangas at dito ay tinutukoy bilang "**IKALAWANG PARTIDO**"

-AT-

At ang **NATIONAL COMMISSION ON INDIGENOUS PEOPLES**, isang ahensiya ng pamahalaan na nilikha at gumagalaw ayon sa Batas Republika 8371 o ang Batas IPRA ng Rehiyon IV (CALABARZON) na may tanggapan sa Ikatlong Palapag, ARGO Bldg., 574 EDSA Cor. P. Tuazon Boulevard, Cubao, Lungsod ng Quezon, na dito ay kinakatawanaan ni FERDAUSI S. CERNA, Regional Director at dito tinutukoy bilang "**IKATLONG PARTIDO**".

SAKSIHAN:

PANGKAT 1 – PANG UNANG SALAYSAY

YAMANG, isang aplikasyon ay naihain ng **IKALAWANG PARTIDO** para mabigyan ng Sertipikasyon Prekundiyaon para sa pananaliksik na pinamgatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students" in selected IP communities in Puting-Kahoy, Rosario, Batangas;

CA

REN C. CARE

KAREN M. PALOMO

HERMOGENES M. MAGTIBAY

MARIA CECILIA M. FRUELDA

VANESSA M. CUADRA

YAMANG, ang napiling pamayan para sa naturang pananaliksik ay ang Katutubong Pamayanang ng mga Aeta sa Barangay Puting Kahoy, Bayan ng Rosario, Lalawigan ng Batangas;

YAMANG, ang kasalukuyang desinyo na ginagamit sa pagtuturo ay walang diin o hindi masyadong naisa alang-alang ang mga gawing pang katutubo;

YAMANG, ayon sa Batas IPRA at IKSP Guidelines, walang pahintulot para sa pagpatupad ng isang pananaliksik, proyekto o programa, pamahalaan o pribadong kompanya sa Pamayang Katutubo nang walang Sertipikasyon Prekondisyon at Malaya, Nauna at Malinang na Pagsang-ayon ng mga apektadong Katutubong Pamayanan / Katutubong Kultural na Pamayanan mula sa PKKP;

YAMANG, ayon sa Talata 44 (m) 46 (a), 57, 58, at 59 ng Batas Republika 8371, na lalong kilala sa batas ng mga Karapatan ng Katutubong Pamayanan ng 1997, at mga kaugnay na tadhana at ang Patakaran para sa pagbigay ng Malaya, Nauna at Malinang na Pagsang-ayon o ang Pang-ahensiyang Kautusan Bilang 03, Serye ng 2012, patakaran ng estado na ang proseso ng pagkuha ng Malaya, Nauna at Malinang na Pagsang-ayon ng mga kinauukulang Katutubong Pamayanan / Katutubong Kultural na Pamayanan ay mangyari ng may mataas na paggalang sa karapatan ng mga Katutubong Pamayanan / Katutubong Kultural na Pamayanan;

YAMANG, ang mga kawani sa Tanggapan ng National Commission on Indigenous Peoples ay nagsagawa ng Information Education Campaign (IEC) tungkol sa aming karapatan bilang Payamayang Katutubo na nakasaad sa Rebutic Act 8371, o ung tinatawag na Indigenous Peoples Rights Act of 1997,

YAMANG, ang IKALAWANG PANIG ay nagsagawa ng pagpapaliwanag sa aming mga kasapi ng Katutubong Pamayanang Aeta nabanggit na lugar ukol sa naturang pananaliksik na pinamagatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students", na kung saan ay aming lubusang naintindihan;

YAMANG, bilang bahagi ng proseso ng pagkuha ng Malaya, Nauna at Malinang na Pagsang-ayon ng mga apektadong katutubo at kung kinakailangan ang pagpayag sa inihang proyekto ay ibinigay, ang kinakailangan Kalatas ng Kasunduan (MOA) na naglalaman ng mga termino/tuod at kondisyon para sa pagpapatupad at mga kapakinabangan o kagalingan ng nasabing pananaliksik;

"NGAYON, SAMAKATUWID, para sa, at sa pagsasa-alang-alang ng mga nabanggit na mga pangunang salaysay at kusang loob na pakikipagsunduan ng mga **UNANG PARTIDO** at **IKALAWANG**, dito ay nakikipagkasundo ayon sa mga sumusunod:

REN C. CARE

PALENG

MARKEN M. PALONG

HERNANDEZ MARGITA MARIA

Vanessa M. Cuadra

PANGKAT 2 – SAKLAW AT LIMITASYON NG PAGSANG-AYON

SAKLAW NG PAGSANG-AYON – Ang Kalatas ng Kasunduan at ang pagsang-ayong ito na ipinagkaloob ng mga Kasapi ng Katutubong Pamayanang Aeta sa Barangay Puting Kahoy, Bayan ng Rosario, Lalawigan ng Batangas ay sasaklaw at tutuon lamang sa pagsasagawa ng pananaliksik at paglalathala na pinamagatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students", at iba pang gawaing kaugnay nito ng **IKALAWANG PARTIDO**.

PANGKAT 3 – PANGAKO AT KATUNGKULAN NG MGA KATUTUBONG AETA

- a. **MALAYA, NAUNA AT MALINANG NA PAGSANG-AYON** – Ang mga Katutubong Pamayang Aeta ay naghahayag na sila ay lubos na naipabatid ang kanilang pagsang-ayon bilang mga katutubo sa nasabing lugar sa pagpapatupad at pagsasagawa ng naturang pananaliksik;
- b. **PAGPASOK** – Ang Katutubong Aeta ay dito naggagawad sa **IKALAWANG PARTIDO** kasama ang mga Kinatawan mula sa National Commission on Indigenous Peoples ng kanilang pagpasok sa Katutubong Pamayan para sa pagpapatupad at pagsasagawa ng pananaliksik at iba pang gawaing kaugnay ng pananaliksik;
- c. **Katahimikan At Kapanatagan** – Ang mga Katutubong Aeta ay tutulong na panatilihin ang katahimikan at kapanatagan sa pagitan ng mga kasapi nito habang sinasagawa ng **IKALAWANG PARTIDO** ang naturang pananaliksik;
- d. **Pakikipagtulungan** – Ang **UNANG PARTIDO** ay makiisa sa **IKALAWANG PARTIDO** sa pagpapatupad at sa pagsasagawa ng nabanaggit na pananaliksik at iba pang gawaing kaugnay nito.

PANGKAT 4 – PANANAGUTAN AT MGA DAPAT ISAGAWA NG IKALAWANG PANIG

- a. Kilalanin at igalang ang mga karapatan ng mga Katutubong Pamayanang Aeta para mapanatili at mapaunlad ang kanilang kultura, katutubong batas, kaugalian at kinaugaliang gawain at institusyon.
- b. Magbigay sa pamunuan ng tribo (Tribal Council) ng kopya (bookbound) ng resulta ng pananaliksik na pinamagatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students" na nakasulat sa Wikang Tagalog;
- c. Sagutin ang mga gastusin gaya ng pakain at pamasahang mga katutubong makikibahagi kaugnay sa pagpapatupad ng naturang pananaliksik.

PANGKAT 5 – PANANAGUTAN AT DAPAT ISAGAWA NG NCIP

Pagsusubaybay – Ang mga kinatawan mula sa NCIP ay susubaybay at gagabay sa Unang Panig at Ikalawang Panig sa pagpapatupad at pagsasagawa ng pananaliksik na pinamagatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students" at iba pang gawaing kaugnay nito na isasagawa ng IKALAWANG PARTIDO.

PANGKAT 6 – GAWAING PINAGBABAWAL

Ang sinumang partido sa Kalatas ng Kasunduan na ito na siyang sadya o walang ingat na hindi tumupad sa kanilang obligasyon ayon sa mga alituntunin na nasa ilalim ng kasunduan na ito at ang sinuman na lalabag sa mga ipinagbabawal na gawain na nabanggit sa ilalim nito ay pananagutin ng naayon sa tradisyunal na sistema ng hustisiya ng mga naturang Katutubong Aeta (ICCs o IPs) o ng Katarungang Pambarangay Law o pagsasaayos sa pamamagitan ng kinikilalang Council of Elders/Leaders at kung hindi maresolba, sa NCIP Regional Hearing Officer, o sa korte na may kaukulang hurisdiksyon.

PANGKAT 7 – PANGHULING TADHANA

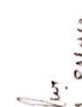
Bawal Na Pagsalin Ng Kapasiyahan. Ang nasasabing Nauna, Malaya at Malinang na Pagsangayon na iginawad ng UNANG PANIG SA IKALAWANG PANIG sa pagpapatupad at pagsasagawa ng pananaliksik na pinamagatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students" at iba pang gawaing kaugnay nito ay bawal na isalin o ilipat sa ibang tao/ahensiya o institusyon na walang kasulatang pagpayag ang UNANG PARTIDO.

Kadahilanan sa pagkansela ng ibinigay na pahintulot. Ang Malaya, Nauuna at Malinang na Pagsang-ayon at ang Kalatas ng Kasunduan na ito ay pwedeng makansela sa mga kadahilanang kagaya ng, ngunit hindi limitado sa hindi pagsunod ng **IKALAWANG PARTIDO** sa mga pananagutan nito na nakasaad sa Kasunduan kahit na ito ay nasabihan sa pamamagitan ng sulat;

Pagsusog / Amenda. Ang kasunduan ay maari lamang pag-usapan muli at susugan ayon sa kusang loob na kasunduan ng mga pangunahing partido na may unang pabatid sa NCIP;

Bisa At Hangganan Ng Kasunduan; Ang mga termino at kondisyones na napapaloob sa Kalatas ng Kasunduan ay magkakabisa simula ng matanggap ng IKALAWANG PANIG ang CERTIFICATION PRECONDITION mula sa NCIP hanggang sa matapos ang naturang pananaliksik at matanggap ng Pamunuan ng Tribo (Tribal Council) ang kopya (bookbound) ng resulta ng pananaliksik na pinamagatang "Towards a Cultural-Based Instructional Design for Grade 10 Social Studies IP Students" na nakasulat sa Wikang Tagalog.




MARIA NAUNA TONELAKEN M. ESTERA

HERMIGENES MAGTIBAY
HERMIGENES MAGTIBAY

Vanessa M. Cuadra
Vanessa M. Cuadra



Memorandum of Agreement- Ren C Care and Aeta Indigenous Peoples/Indigenous Peoples
Community of Barangay Puting kahoy, Municipality of Rosario, Province of Batangas

BILANG PATUNAY, dito namin nilagay ang aming mga lagda nitong ika _____
ng _____ 2020 SO

_____, Republika ng Pilipinas.

AETA INDIGENOUS PEOPLES/
INDIGENOUS CULTURAL COMMUNITIES

BY:

KAREN M. SALOMO

MARIA CLILIA M. FERNANDEZ

Vincent M. Cuadra
Vincent M. Cuadra

HERMOGENES MAGTIBAY
HERMOGENES MAGTIBAY

REN C. CARE

CTC No. 01882656, issued on February 9, 2020
At Quilib, Rosario, Batangas

NATIONAL COMMISSION ON INDIGENOUS PEOPLES

FERDANSI CERNA
Director, NCIP 4A

SIGNED IN THE PRESENCE OF:

MS. ROSITA LIWAGON
CDO III, NCIP CSC Lucena City

ENGR. TEDDY PASIWEN
Engr. II, NCIP Quezon Provincial

PURONG BARANGAY
Puting Kahoy, Batangas

ACKNOWLEDGMENT

Memorandum of Agreement- Ren C. Care and Aeta Indigenous Peoples/Indigenous Peoples
Community of Barangay Puting Kahoy , Municipality of Rosario, Province of Batangas

REPUBLIC OF THE PHILIPPINES)
PROVINCE OF BATANGAS) S..
~~ROSARIO, BATANGAS~~

BEFORE ME, A NOTARY PUBLIC in and for the
~~ROSARIO, BATANGAS~~ Philippines, this 06 day of OCT 16 2020, 2020,
came and appeared the aforementioned Parties, known to me and
known to be the same persons who executed the foregoing instrument
containing pages including this page and they acknowledged to me that
the same is their free and voluntary act and deed, and that of the IP/IC
community in whose behalf he has acknowledged the same.

IN WITNESS WHEREOF, I have hereunto set my hand and seal on the date
and at the place above-written.

NOTARY PUBLIC

Doc No. 284
Page No. 55
Book No. XLIX
Series of 2020.

ATTY. PIO JAY S. GALINGASAN
NOTARY PUBLIC
UNTIL DEC. 31, 2020
PTR NO: 284/11/2020
ROSARIO, BATANGAS
01/03/2020 ROLL NO: 46266
MCLE NO: VI 284/11/2020

[Signature]
REN C. CARE

[Signature]
KAREN M. PLANO

[Signature]
HERMAGENES MAGTIPAY
HERMAGENES MAGTIPAY

[Signature]
Vanessa M. Cuadra
Vanessa M. Cuadra

Appendix G
NCIP Administrative Order No. 1 Series of 2012

**The Indigenous Knowledge Systems and Practices (IKSPs) and Customary Laws
(CLs) Research and Documentation Guidelines of 2012**

I. PRELIMINARY PROVISIONS

Section 1. Title. This Guidelines shall be known as “The Indigenous Knowledge Systems and Practices (IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012.”

Section 2. Legal Bases. This Guidelines is hereby promulgated pursuant to the Constitution, Republic Act No. 8371 and other pertinent and applicable laws, international covenants, treaties and declarations.

Section 3. Policy Statement. It is the policy of the Commission to:

- a. Promote, protect and recognize the rights of Indigenous Cultural Communities/ Indigenous Peoples (ICCs/ Ips) to cultural integrity and to prescribe protection mechanisms at the international and national government levels and within the context of relevant customary laws;
- b. Ensure and guarantee the due exercise by the concerned ICCs/ Ips of their right to allow or reject, through free and prior informed consent (FPIC), research and documentation of their IKSPs and customary laws and their derivatives; and
- c. Regulate the use of IKSPs and customary laws, and ensure that the ICCs/ Ips benefit from the use of research output/ outcome.

Section 4. Operating Principles. In the conduct of research and documentation of IKSPs and customary laws, the following principles shall be observed:

- a. **Self-determination.** ICCs/ Ips have the right to determine and decide their own priorities for development affecting their lives, beliefs, institutions, spiritual well-being, and the land they own, occupy and use, and to freely pursue their economic, social, and cultural development. ICCs/ Ips shall participate in the formulation, implementation and safeguarding of their cultural and historical heritage.

Section 5. Objectives. This Guidelines is promulgated to achieve the following objectives:

- a. Promote ethical standards in the conduct and implementation of research concerning ICCs/ Ips, their ancestral domains/ lands, culture and other resources;
- b. Establish a framework for the conduct, monitoring and evaluation of researches concerning ICCs/ Ips, their ancestral domains/ lands, cultural resources/ treasures and traditional cultural expressions, including mechanisms for the protection and promotion thereof;

- c. Set the requirements and procedures for ensuring the free and prior informed decision of the ICCs/ Ips on any research activity affecting them, their ancestral domains/lands, cultural resources/ treasures and traditional cultural expressions;
- d. Establish a community registry and/ or IP databank to safeguard products or outcomes including derivatives, of research/ documentation activities;
- e. Institutionalize the sustainability of indigenous knowledge systems and practices and customary laws through cultural resiliency, intergenerational responsibility and indigenization; safeguarding of their cultural and historical heritage.

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- b. Establish a framework for the conduct, monitoring and evaluation of researches concerning ICCs/ Ips, their ancestral domains/ lands, cultural resources/ treasures and traditional cultural expressions, including mechanisms for the protection and promotion thereof;
- c. Set the requirements and procedures for ensuring the free and prior informed decision of the ICCs/ Ips on any research activity affecting them, their ancestral domains/lands, cultural resources/ treasures and traditional cultural expressions;
- d. Establish a community registry and/ or IP databank to safeguard products or outcomes including derivatives, of research/ documentation activities;
- f. Institutionalize the sustainability of indigenous knowledge systems and practices and customary laws through cultural resiliency, intergenerational responsibility and indigenization; Identify, recognize and appropriately register the ownership of IKSPs by the ICCs/ Ips or the IKSP holders and determine the applicability of customary laws.

Section 6. Definition of Terms. For purposes of this Guidelines, the following terms shall be defined:

- a. **Bioprospecting.** It is the research, collection and utilization of biological and genetic resources for purposes of applying the knowledge derived therefrom solely for commercial purposes.
- b. **Certificate of Validation.** It is the certification issued by the authorized IP representatives evidencing that the community is satisfied with the content, extent and manner of presentation of the information or knowledge that may be published or communicated.
- c. **Community.** It refers to the Indigenous Cultural Community.
- d. **Community Property Rights.** It is the ICCs' entitlement to the recognition of the full ownership and control and protection of their cultural and intellectual rights as embodied in Sec. 32 of IPRA.

- e. **Customary Laws.** It is a body of written and/ or unwritten rules, usages, customs and practices traditionally and continually recognized, accepted and observed by respective ICCs/ Ips.
- f. **Indigenous Knowledge Systems and Practices.** These are systems, institutions, mechanisms, and technologies comprising a unique body of knowledge evolved through time that embody patterns of relationships between and among peoples and between peoples, their lands and resource environment, including such spheres of relationships which may include social, political, cultural, economic, religious spheres, and which are the direct outcome of the indigenous peoples, responses to certain needs consisting of adaptive mechanisms which have allowed indigenous peoples to survive and thrive within their given socio -cultural and biophysical conditions.
- g. **IKSP research.** It is the gathering and analysis of data, information and facts, with the active and full participation of the ICCs/ Ips, on the ICCs/ Ips' IKSP and/ or life ways for purposes of gaining knowledge and understanding for its advancement and enhancement, advocacy, basis for policy, plans and programs, decision making and for the continuity and protection of cultural integrity. It includes the four Rs; 1) Recover that from which is possible; 2) Reaffirm that which is relevant; 3) Readopt that which is necessary for the culture and; 4) Recreate or regenerate that which is required through new things.
- h. **IKSP or customary law documentation.** It is a process or a technique to support the IKSP or customary law research or a standalone tool to serve as evidence to support the existence of IKSP and customary laws.
- i. **IKSP as Sui Generis.** This means that IKSPs are "a class of its own" and the collective property of the IC/ IP community and therefore the author, composer, inventor, writer, choreographer, arranger, lyricist, owner, first user, or preacher is not one individual but all the members of the community who belong to the past, present and future generations.
- j. **Material Benefit.** It refers to any type of benefit due the IP community and it may in the form of money, goods, or services. It also includes royalty, shares from its commercialization, and other benefits.
- k. **Publication.** It refers to printed documentation or reproduction of textual graphics or visual materials in print, tri-media or any private documentaries for public use or in any digital form published in the internet.

II. PROJECTS OR ACTIVITIES COVERED

Section 7. Scope and Coverage. This Guidelines shall cover the following researches/ documentation:

- a. Community initiated or solicited researches. Research activities solicited, commissioned or conducted by the concerned ICC s/ IP s themselves to be undertaken within or affecting the ancestral domain.
- b. Academic Researches. Those conducted pursuant to a scholastic program and/ or researches required to earn a particular academic accreditation or degree.

- c. Researches in Aid of Policy. All researches conducted for the purpose of developing policies or programs intended for the benefit ICCs/ Ips.
- d. Social Researches. These are researches conducted for the purpose of understanding the historical and cultural heritage, as well as nature, social relations and dynamics of IP communities, and those involving their various traditional cultural expressions.
- e. Researches necessary to implement the mandates of NCIP. These include all types of researches needed to enforce the mandates of the NCIP including, but not limited to, those involving delineation of ancestral domains/ lands and formulation of ADSDPPs by the NCIP or accredited entities and individuals, conduct of FPIC process, those made in aid of legislative proposals, and researches made in relation to its function as an advisor to the President.

III. PROCEDURES/PROCESSES/ METHODS

Section 8. Common Provisions. The procedure outlined below shall apply to all researches and documentations, except for the category outlined in:

- a. Researches and documentations in aid of delineation and titling of AD/ Als conducted by NCIP personnel, the Ips themselves or accredited private entities or individuals;
- b. Researches and documentation in aid of ADSDPP formulation conducted by NCIP personnel or accredited private entities or individuals.

In so far as biological and genetic prospecting and commercial research are concerned, the pertinent provisions of NCIP Administrative Order No. 3, Series of 2012 shall apply. Researches and documentation conducted by NCIP personnel and Ips for the purpose s of delineation and titling of Ads/ Als shall be governed by NCIP Administrative Order NO. 4, Series of 2012. Researches and documentations conducted by NCIP personnel and Ips in aid of ADSDPP formulation shall be governed by the A.O No. 1, Series of 2004.

Section 8.1. Filing of Application and Payment of Fees. Researchers/ project proponents shall file with the concerned regional office the accomplished application form and paying therein the required filing fee in the amount of Five Hundred Pesos (P 500.00).

The accomplished application form shall be accompanied by the following:

1. Research proposal containing the following:
 - a. identity of the researcher
 - b. purpose/ rationale of the research
 - c. methodologies or methods
 - d. materials to be used and data gathering instruments
 - e. scope and limitation of the study
 - f. source of fund
 - g. period of research and chrono logy of activities involved
 - h. a manifestation agreeing to shoulder the administrative costs incidental to the research activities.
2. An undertaking in good faith executed by the applicant that he/ she will abide by

this Guidelines and / or other requirements. The filing fee herein shall be reviewed every two years.

Section 8.2. Review and Evaluation of the Application. The TMSD Chief, with the assistance of the Regional Legal Officer, shall review and evaluate the application, attachments and other supporting documents to determine the sufficiency thereof. If on the basis of objective evaluation, the research work proposal is lacking in material points or there is a need to revise the same to make it culturally appropriate, it shall be communicated and remanded to the researcher for compliance.

Section 8.3. Grounds for Denial. The Regional Director, upon recommendation of the TMSD Chief and the Regional Legal Officer, shall deny the application on any of the following grounds:

- a. The research involves the intrusive and actual experimentation of human persons that will pose an imminent threat to their life and limb;
- b. It involves the excavation or destruction of sacred places of worship grounds or other culturally sensitive areas restricted by tradition;
- c. Those that may violate the rights of ICCs/ Ips.

Section 8.4. IKSP Team. Upon recommendation of the TMSD Chief that the application is sufficient and meritorious, the Regional Director shall immediately form the IKSP Team. The team shall be composed of the Provincial Legal Officer, Community Development Officer and Tribal Affairs Assistant having jurisdiction of the area subject of the research. The team shall facilitate the proceedings provided in this Guidelines.

Section 8.5. Transmittal. If the application is sufficient, the Regional Director shall send a notice of the sufficiency of the proposed research application to the applicant and the community through their elders/ leaders. Thereafter, a meeting shall be called for the purpose of preparing a Work and Financial Plan (WFP) by the applicant and the IKSP Team in consultation with the ICC/ IP elders/ leaders. The WFP shall be signed by the applicant and approved by the RD.

If the application is insufficient or denied by reason of any of the grounds provided in Section 3 hereof, it shall be returned to the applicant indicating therein the reason/s of the denial. The applicant shall have the opportunity to re-file only once.

Section 8.6. Work and Financial Plan; Contents. The Work and Financial Plan shall contain the following:

- a. Expenses for food and transportation of the IC/ IP community elders/ leaders and members who will attend meetings, conferences and other activities identified in the succeeding sections;
- b. Documentation expenses (e.g. photo and/ or video, cassette recording, reproduction of documents);
- c. Other logistics costs.

The amount identified in the WFP shall be held by the applicant and to be disbursed for the purposes for which they are intended.

Section 8.7. Conference and Disclosure. Within five (5) days from the approval and signing of the WFP, the IKSP Team shall schedule a conference between the community members and the applicant on a date and at a venue agreed upon by all concerned. The conference shall be held in order to allow the applicant to present the following:

- a. The purpose/s of the research
- b. Parameters
- c. Methodologies
- d. Materials
- e. Cost and source of fund of the research
- f. Related information on the intended research,
- g. Benefits that the community may derive from the research activity
- h. Data gathering tools
- i. Research work plan

Section 8.8. Community Decision -Making. The ICCs/ Ips shall be given enough period but not more than thirty (30) days from the termination of the conference within which to decide and issue a resolution expressing their consent or denial, and the grounds thereof to the said research application.

In case the ICCs/ Ips accept the research application, they shall, during the decision-making process, identify the selected key informant/ s, the extent of the information that may be disclosed to the researcher, possible restrictions and such terms and conditions which the community may deem appropriate, and the authorized signatory to the memorandum of agreement. Whenever appropriate, youth and women IP leaders from the community shall be involved in the research activities.

In case of denial by the ICCs/ Ips, the IKSP Team shall submit to the RD a report on proceedings conducted together with the resolution of denial by the community.

Section 8.9. MOA Preparation, Negotiation and Signing. Within five (5) days from the manifestation by the concerned ICCs/ Ips of their consent to the research application, a memorandum of agreement (MOA) shall be prepared and negotiated by the parties. The NCIP IKSP Team shall facilitate and assist the drafting and negotiation of the terms and conditions of the agreement.

The terms and conditions of the MOA agreed to by all the parties shall be written in the primary language or dialect spoken and understood by the ICCs/ Ips, and translated into English or Filipino. After final review of the MOA by all the parties, the same shall be signed by the authorized ICC/ IP representative/ s and the researcher. The concerned Regional Director shall sign the MOA after submission by the IKSP Team of their report. A copy of the MOA shall be furnished the Central Office through the OPFR. The MOA shall be the basis for the issuance of the Certification Precondition by the Regional Director.

Section 8.10. Contents of the Memorandum of Agreement. The MOA shall stipulate, among others, the following:

- a. The detailed premises of the agreement;
- b. All parties involved;
- c. Inclusive dates/ duration of the agreement;
- d. Rights and responsibilities of the parties;
- e. The extent of the information that may be disclosed to the researcher, possible restrictions and such terms and conditions which the community may deem appropriate;
- f. The benefits to be received by the community;
- g. Dispute resolution mechanisms and sanctions for non-compliance with the agreement;

h. Other terms and conditions agreed to by the parties.

Section 8.11. Submission of Report. Within ten (10) days from the conduct of the MOA negotiation and signing, the IKSP Team shall submit to the Regional Director their report and recommendations, together with the resolution of consent issued by the ICC s/ Ips and the MOA signed by the parties for his/ her appropriate action.

Section 8.12. Issuance of the Certification Precondition. Within ten (10) days from the submission by the IKSP Team of their report and favorable recommendation, the Regional Director shall issue the Certification Precondition.

Section 8.13. Extension of Time. In case the applicant fails to complete the research within the period stipulated, a request for extension may be filed through a letter addressed to the elders / leaders of the community. The grant or denial of said motion shall be embodied in a resolution. A copy of said letter and resolution shall be furnished the Regional Office.

Section 8.14. Output Validation. Within ten (10) days from the completion of the research, the researcher shall present the output to the community for validation. The IKSP Team shall facilitate the conduct of validation. The result of the validation shall be contained in a resolution to be issued by the community indicating therein the ICCs/ Ips' general impression on the genuineness of the output and compliance to the MOA and research process. A Certificate of Validation shall also be issued by the ICCs/ Ips immediately after the conduct of the validation process.

Section 8.15. Certificate of Validation. The certificate of validation refers to the certification issued by the authorized ICC/ IP representatives evidencing that the researcher presented his/ her research output to the community for validation and that the ICCs/ Ips are fully satisfied with the content, extent and manner of presentation of the information or knowledge that may be published or communicated.

Section 8.16. Submission of Output. A copy of the validated and approved research output shall be submitted to the community registry, Regional Office, Central Office, through the OPRR pursuant to Part VII of this Guidelines, and the NCIP Central Office Library, through the OECH.

Section 8.17. Publication. The community shall have the sole and exclusive right to determine the extent, content or manner of presentation of the information or knowledge that may be published or communicated if the research output pertains to their religious, cultural beliefs, ceremonial paraphernalia or sites. Such determination must be clearly outlined in the memorandum of agreement or in any document appended thereto and referred to therein.

Before a research can be published, the researcher must provide a translation of his/ her major findings and recommendations, as well as the pertinent research documentation, to the indigenous community concerned who shall have the right to comment and/or to correct factual data. A Certificate of Validation shall be necessary before publication.

Section 9. Benefits. The community shall be entitled to material benefits as royalty, user fees and other benefits as herein below provided:

- a. Final research output. The researcher shall furnish the community a copy of the final and approved version of the research output.

- b. **Royalty.** This fee is the share of the community from the income derived from the use of the research output in an amount as provided in the MOA. Royalty must be paid to the ICCs/ Ips from any income derived from the use of the research output.
- c. **User Fees.** This fee is due from commercial users of various IKSPs or unprotected materials that are not subject to copyright or any derivative thereof.
- d. **Other benefits** that redound to the benefit of the entire community. Non-monetary forms that are acceptable to all parties should be explored.

Section 10. Exception to the Process. Sections 8.1 to 8.17 and the above requirement on benefits shall not apply to researches undertaken by pupils and high school students to complete requirements for subject courses or in finishing basic education.

Section 11. Researches and Documentations by the NCIP. For researches and documentations necessary to implement the mandates of the NCIP, the following procedure shall apply:

Section 11.1. Transmittal. The letter of intent, together with the project proposal containing the purpose, methodology, the process or procedure of the research, shall be submitted to the IP community concerned.

Section 11.2. Conference and Disclosure. Within five (5) days from the transmittal of the project proposal, a conference between and among the community members and NCIP representative/s shall be called in order to allow the latter to present the following:

- a. The purpose/s
- b. Parameters
- c. Methodologies
- d. Materials
- e. Benefits that may be derived by the community from the research activity
- f. Data gathering tools
- g. Research Work Plan
- h. Related information on the intended research

Section 11.3. Community Decision -Making. The community shall be given fifteen (15) days from the termination of the conference to make a decision whether to accept or deny the proposal. If the proposal is accepted, a resolution of acceptance shall be issued by the community. Otherwise, a resolution of denial shall be issued by the community stating the reasons therein.

Section 11.4. Output Validation. Immediately after the completion of the research or documentation, the output shall be presented to the community for validation. The IKSP Team shall facilitate the conduct of validation. The community shall have the sole and exclusive right to determine the extent and content of the research and the decision whether to publish or not the research output. The result of the validation shall be contained in a resolution to be issued by the community indicating therein the community's general impression on the genuineness of the output.

Section 11.5. Submission of Output. A copy of the validated and approved research output shall be submitted to the community registry, Regional Office and Central Office,

through the OPPR, pursuant to Part VII of this Guidelines.

IV. RESPONSIBILITIES OF THE PARTIES

Section 12. Responsibilities of the Community.

- a. Establish a registry of completed research output;
- b. Inform and/ or orient the researchers of the cultural sensitivities of the community (taboos, dos and don'ts);
- c. Ensure that all concerned sectors in the community are properly represented in the consensus building.

Section 13. Responsibilities of the Researcher.

- a. Comply faithfully with the provisions of the MOA duly entered into between the parties;
- b. Consider and respect cultural sensitivities of the concerned community;
- c. Observe transparency to the community in the presentation of the proposed research and the conduct of all activities related thereto;
- d. Submit a copy of the research output to the community and the NCIP;
- e. Comply with the provisions of this Guidelines.

Section 14. Responsibilities of NCIP.

- a. Ensure compliance with the provisions of this Guidelines;
- b. Facilitate and coordinate the whole activities;
- c. Assist the Ips in the crafting and execution of agreements;
- d. Ensure protection of the rights and benefits of the Ips as regards the conduct of research, their degree of participation;
- e. Monitor compliance of the terms and conditions of agreements entered into;
- f. Ensure that the community intellectual rights of the ICCs/ Ips on the research output are properly respected and enforced;
- g. Come up with a registry of researchers and research organizations with complete profile for monitoring and evaluation purposes;
- h. Assist the ICCs/ Ips in establishing a registry of research or documentation outputs.

V. DISPUTE RESOLUTION/ MANAGEMENT

Section 15. In case of conflict/ dispute, the principle of primacy of customary laws shall apply. In all disputes, referral to the Council of Elders/ Leaders is mandatory and the same shall be resolved in accordance with the customary mode of dispute settlement. If unresolved, the parties can resort to the Rules on Procedures, Pleadings and Practice before the NCIP (AC #1 series of 2003).

VI. SANCTIONS

Section 16. Failure to comply with the terms and conditions of their agreements and violation of any of the provisions of this Guidelines shall be subject to the following sanctions without prejudice to the filing of criminal, civil and administrative proceedings as the case maybe.

- a. Violation by the IP community shall be penalized in accordance with the customary law of the community;
- b. Violation committed by the Researcher shall constitute a ground for the termination of the research activity. An order of termination shall be issued by the Regional Director after due notice and hearing;
- c. Violation committed by NCIP officers or employees shall subject him/her to administrative liability.

VII. DATA BANKING

Section 17. Establishment of a Registry of IKSP and CL. Pursuant to Section 46(b) the IPRA, the NCIP shall establish a registry of IKSP AND CL, through the activation of the Research Center under the OPPr, which shall be the depository of all ethnographic information, including researches and documentations defined under this Guidelines.

In accordance therewith, any and all researches and documentations conducted, whether published or not, initiated or solicited by the community themselves or by a non-member of the community shall be filed, registered and recorded with the Community Registry and Research Center of the OPPr.

The communities shall provide copies of any and all researches and documentations, approved by them and/ or published with their consent, pertaining to them and/or conducted within their ancestral domain, to the appropriate NCIP Regional or Provincial Office and to the Central office, thru the OPPr -Research Center.

The said copies shall be submitted within thirty (30) days from the validation and approval by the community.

The community covered shall likewise maintain its own Registry of any and all researches on IKSP and CL conducted within and affecting their ancestral domain.

The OPPr, in coordination with LAO, shall provide the procedures and guidelines by which these Registries shall be maintained by the community concerned.

The OPPr shall likewise devise the guidelines regarding the use of the research materials and/ or works and materials derived therefrom, provided that the right of the community as to the publications of said researches, documentations, works and/ or materials are respected. The intellectual property rights of its owner and/ or its author shall be of paramount consideration in its publication and/ or use by the NCIP.

Section 18. Ownership Rights. The rights to researches and documentations whether published or unpublished, shall rightfully belong to:

- a. The community, whether initiated, solicited or conducted by the community themselves, undertaken within or affecting the ancestral domain.
- b. The community and the research proponent, jointly, for researches or documentation conducted by non-members of the community, undertaken within and affecting the community concerned and/ or its ancestral domain.

They shall have joint rights to all works and materials resulting from such research, whether or not the same is published or communicated in any medium.

In the event that the research or documentation output are sought to be protected by the research proponent such copyright shall involve the community concerned in the said research or documentation.

VIII. FINAL PROVISIONS

Section 19. Special Provision. Previous documentation and research outputs shall be included in the registry of the community and the NCIP after validating the same with the concerned ICCs/Ips.

Section 20. Saving Clause. This Guidelines will not in any manner adversely affect the rights and benefits of the community under other conventions, recommendations, international treaties, national laws, awards, customs and agreements.

Section 21. Separability Clause. If any provision of this Guidelines or the application of such provision to any circumstances is held invalid, other provisions shall not be affected thereby.

Section 22. Effectivity. This Administrative Order shall take effect fifteen (15) days upon its publication in a newspaper of general circulation and registration at the UP Administrative Register, UP Law Center, Diliman, Quezon City, Philippines.

APPROVED, this 15th day of March 2012, Quezon City.

Appendix H

Mapping of ASSURE as basis for Culture-based Lessons

Themes/ Topics	Aeta Culture	DepEd Competencies	Culture-Based Instructional Design				
			Needs Analysis	Learning Outcome	Learning Content	Learning Activities	Assessment
Citizenship and Human Rights	Ethnic characteristics and traditional knowledge and wisdom define people's identity	Nasusuri ang mga epekto ng pakikilahok ng mga mamamayan sa mga gawaing pangkultural sa lipunan.	Maikling Pagsusulit:	Matapos ang aralin, nagkakaroon ang mga mag-aaral ng kakayahang kilalanin ang mga isyu at problema sa pagsasakatuparan ng mga karapatang pantao, at payabungin ang kakayahang mag-ambag sa paglutas ng mga isyu at problemang nakapaloob rito.	Pagkama mamayan at Mga Isyu sa Karapata ng Pantao	Presentasyon ng bagong kaalaman: A. Pakikinig sa awiting "Sabihin Mo" na tumutukoy sa pagkapilipino ng mga mamamayan Mga Gabay na Katanungan: 1. Ano-ano ang ipinahihiwatig ng awitin? 2. Batay sa awitin, ano-ano ang mga katangian ng isang mamamayan? B. Pagbabasa at pagsusuri ng talata tungkol sa pananaw sa pagkamamamayan, ang mga katutubong mamamayan na Aeta at ang mga karapatang tinatamasa nila. Mga Tanong: 1. Ano-ano ang iba't ibang karapatang tinatamasa ng mga katutubong mamamayan? 2. Bakit mahalaga ang mga karapatang pantao sa mga katutubong mamamayan?	Maikling Pagsusulit: Ang maikling pagsusulit ay tungkol sa mga isyu at problema sa mga karapatang pantao, at mga pamamaraan kung paano maiiwasan ang mga ito.
	Native culture should continuously be utilized and preserved	Nakapagmumungkahi ng mga paraan sa pangangalaga sa mga karapatang pantao.	Ang maikling pagsusulit ay tungkol sa pagkamama mayan at mga karapatang pantao				
	Consensus relationship among the members of the community will lead to development						
	Political and civic gatherings should be done in " <i>bahay-pulungan</i> "						
	Decision-making and power resides to council of elders and chieftain	Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng tao sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural					

3. Bilang isang mag-aaral, sa papaanong paraan ka makatutulong upang patuloy na matamasa ng mga katutubong mamamayan ang kanilang mga karapatan?

Gabay na Pagsasanay:

A. Pagsusuri ng mga larawan na nagpapakita ng mga materyal na kultura ng mga katutubong mamamayan na Aeta tulad ng medalyon, agimat, anting-anting o mutya, langis at mga panapal.

Mga Gabay na Katanungan:

1. Ano ang ipinakikita ng mga larawan?
2. Ano ang kaugnayan ng mga larawan sa mga katutubong Aeta?
3. Paano nakaaapekto ang mga larawan sa katatayuan ng mga katutubong Aeta sa lipunan?

B. Pagsusuri ng concept map na nagpapakita ng iba't ibang paniniwala ng mga katutubong Aeta tulad ng paniniwala sa mga ispirito, pagkakaroon ng kapulungan ng katandaan at bahay-pulungan, mga paniniwala tungkol sa lalaki at babae.

Paglikha ng graffiti wall
na may temang: “Paano
nakaapekto ang
pakikilahok ng mga
mamamayang Aeta sa
mga gawaing pangkultural
sa lipunan?

Malayang pagsasanay:

A. Pagbabasa ng talata
tungkol sa kahalagahan ng
mga karapatang pantao sa
mga katutubong Aeta.

Mga Tanong:

1. Ano-ano ang mga
karapatang pantao na
natatamasa ng mga
katutubong Aeta?
2. Ano-ano ang mga
kahalagahan ng mga
karapatang pantao sa mga
katutubong Aeta?
3. Bakit mahalaga ang
mga karapatang pantao sa
mga katutubong Aeta?

B. Pagsusuri ng concept
map tungkol sa mga
gawain ng mga
katutubong Aeta sa
pagpapanatili ng kanilang
mga karapatan.

Mga tanong:

1. Batay sa concept map,
ano-ano ang mga gawain
ng mga katutubong Aeta
na nakatutulong sa
pagpapanatili ng kanilang
mga karapatan?
-

						2. Ano-ano ang mga epekto ng mga gawain at desisyon ng mga katutubong Aeta sa pagpapanatili ng kanilang mga karapatan? 3. Sa papaanong paraan nakatutulong ang mga karapatang pantao sa pagkamit ng pagkakapantay-pantay ng mga katutubong Aeta? Pangwakas na Gawain: Paglikha ng isang adbokasiya na makapagmumungkahi ng mga paraan sa pangangalaga ng mga karapatang pantao upang maiwasan ang iba't ibang diskriminasyon.	
Gender Issues	Everyone should be treated equally despite their gender preferences (Gender equality)	Nasusuri ang iba't ibang salik na nagiging dahilan ng pagkakaroon ng diskriminasyon sa kasarian Napaghahambing ang katatayuan ng kababaihan, lesbians, gays, bisexuals, at transgendern sa iba't ibang bansa at rehiyon.	Maikling Pagsusulit: Ang maikling pagsusulit ay tungkol sa katatayuan at mga dahilan ng diskriminasyon ng kababaihan, lesbians, bisexuals at transgender.	Matapos ang aralin, ang mga mag-aaral ay nagtataglay ng kamalayan sa mga karanasan at katatayuan ng mga kalalakihan, kababaihan at LGBTQ at nagkakamit ng mga kritikal na kasanayan sa pagsugpo ng iba't ibang isyu at problema sa mga kasarian.	Mga Isyu na may kaugnayan sa Kasarian	Presentasyon ng bagong kaalaman: Pagsusuri sa “Rainbow Pride Flag” ng mga miyembro ng LGBTQ. Mga Tanong: 1. Ano ang ipinahihiwatig na “rainbow pride flag”? 2. Paano mailalarawan ang kasalukuyang katatayuan ng mga indibidwal na nakikipaglaban gamit ang rainbow pride flag? Gabay na pagsasanay: A. Pagbabasa at pagsusuri ng isang panayam sa isang	Pagsagot sa pangkalahatang tanong: “Paano nakaaapekto ang kasalukuyang katatayuan ng iba't ibang kasarian sa pagkakaroon at pagsugpo ng iba't ibang isyu at problemang nakapaloob rito?

	katutubong Aeta tungkol sa kanilang mga paniniwala sa mga kasarian. Mga Tanong: 1. Ano-ano ang mga paniniwala ng mga katutubong Aeta pagdating sa mga kasarian? 2. Batay sa panayam, tanggap ba ng mga katutubong Aeta ang iba't iba pang mga kasarian? 3. Batay sa panayam, ano-ano ang iba't ibang mga pananaw o perspektibo ng mga katutubong Aeta tungkol sa mga kasarian? B. Pagbabasa at pagsusuri ng talata na may kinalaman sa mga katutubong Aeta na may pamagat na: 1. Ang buhay ni Juling na dating si Julio. 2. Ang pantay na pagtingin sa komunidad. Paglikha ng Venn diagram tungkol sa katatayuan ng kalalakihan, kababaihan, gays, lesbians, bisexuals at transgender. Mga tanong: 1. Ano-ano ang mga pagkakatulad at pagkakaiba-iba ng mga
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kasarian batay sa nabasang talata?

2. Nakararanas o nakaranas na ba ang mga katutubong Aeta ng diskriminasyon pagdating sa kasarian?

3. Kung oo, ano-ano ang mga dahilan o salik na nakaapekto sa diskriminasyon? Kung hindi naman ay bakit sa tingin mo hindi nakararanas ng diskriminasyon ang mga katutubong Aeta?

4. Ano-ano ang mga pananaw o perspektibo ng mga katutubong Aeta na matataya sa Venn diagram?

Malayang pagsasanay:

A. Pagsusuri ng graph ng mga Aeta na nabibilang sa LGBTQ community.

Mga Tanong:

1. Ilang bahagdan ng kabuuang bilang ng komunidad ng mga Aeta ang kabilang sa LGBTQ?

2. Batay sa bilang ng mga Aeta na kabilang sa LGBTQ, ilarawan ang kasalukuyang kalalagayan nila sa loob ng komunidad.

B. Pagsusuri sa isyu-solusyon map ng mga katutubong Aeta tungkol

sa mga isyu na may
kaugnayan sa kasarian

Mga Tanong:

1. Ano-ano ang mga isyung kinahaharap ng mga katutubong Aeta na may kinalaman sa kasarian?
2. Ano-ano ang mga solusyon na ginagawa ng mga katutubong Aeta patungkol sa mga isyu sa kasarian?
3. Paano nakaaapekto ang mga gawain at desisyon ng mga katutubong Aeta sa pagsugpo sa mga isyu na may kinalaman sa kasarian?

C. Paglikha ng talahanayan ng mga pananaw ng mga katutubong Aeta tungkol sa mga isyu na may kinalaman sa mga kasarian.

Mga Tanong:

1. Ano-ano ang mga pananaw ng mga katutubong Aeta tungkol sa mga isyu na may kinalaman sa kasarian?
2. Paano nakaaapekto ang mga pananaw ng mga katutubong Aeta sa kanilang patutungo sa ibat ibang mga kasarian?

Pangwakas na gawain:

						Paglikha ng isang slogan tungkol sa kahalagahan ng mga pananaw sa pagsugpo sa iba't ibang isyu na may kinalaman sa kasarian.	
Ecology/Environment	Righteous treatment to the environment Supreme beings and minor spirits created the environment Environment provides luck, large income and, job safety and security	Naipaliliwanag ang iba't ibang uri ng kalamidad na nararanasan sa komunidad at sa bansa Naiuugnay ang gawain at desisyon ng tao sa pagkakaroon ng mga kalamidad	Mailing Pagsusulit: Ang pagsusulit ay tungkol sa iba't ibang uri ng kalamidad at mga gawain at desisyon ng tao sa pagkakaroon ng mga kalamidad.	Matapos ang aralin, ang mga mag-aaral ay nagtataglay ng mga kamalayan, kaalaman at pagpapahalaga sa mga pangunahing konsepto ng kapaligiran at nagpapakita ng mga kasanayan sa kritikal na pag-iisip na may kaugnayan sa mga gawain at tungkulin ng mga mamamayan sa pagtugon sa mga hamon at mga isyung pangkapaligiran.	Mga Suliranin g Pangkapa ligiran	Presentasyon ng bagong kaalaman: A. Pakikinig at pagsusuri ng kantang “Laging Handa”, ang opisyal na DepEd DRRM Jingle. Mga Tanong: 1. Tungkol saan ang awitin? 2. Ano-anong mga paghahanda ang ginagawa ng iyong pamilya tuwing may kalamidad? 3. Bakit kailangang maging handa sa lahat ng pagkakataon? B. Pagbabasa at pagsusuri ng talata tungkol sa pag-aalaga ng kapaligiran ng mga katutubong Aeta. Paglikha ng talahanayan ng mga impormasyon tungkol sa mga suliraning pangkapaligiran o kalamidad na naiiwasan ng mga katutubong Aeta sa pamamagitan ng pag-aalaga sa kanilang kapaligiran. Gabay na pagsasanay: A. Pagbabasa ng isang panayam sa isang	Maikling Pagsusulit: Ang pagsusulit ang tungkol sa iba't ibang mga gawain at desisyon ng mga mamamayan at mga epekto nito sa pagkakaroon ng iba't ibang suliraning pangkapaligiran.

katutubong Aeta tungkol sa kanilang mga paniniwala sa mga ispirito at kung paano binuo ng mga ispirito ang kapaligiran.

Mga Tanong:

1. Ano-ano ang mga paniniwala ng mga katutubong Aeta sa mga ispirito?
2. Ano-ano ang mga suliraning pangkapaliran o kalamidad na nararanasan ng mga katutubong Aeta?
3. Paano nakaaapekto ang kanilang mga paniniwala sa mga suliraning pangkapaligiran o kalamidad na kanilang nararanasan?
4. Paano nakaaapekto ang mga gawain at desisyon ng mga Aeta sa pagkakaroon ng mga suliranin o kalamidad?

B. Paglikha ng graphic organizer tungkol sa mga suliraning pangkapaligiran o kalamidad na nararanasan ng mga Aeta at mga paniniwalang nakatutulong sa kanila upang malampasan ang mga suliranin o kalamidad.

Malayang Pagsasanay:

A. Pagbasa sa talata/teksto tungkol sa mga paniniwala

ng mga katutubong Aeta
tungkol sa kapaligiran at
kung paano ito nagbibigay
ng swerte, seguridad at
malaking kita sa kanila.

B. Paglikha ng
environmental map kung
saan matatalakay ang mga
paniniwala ng mga
katutubong Aeta sa
kapaligiran at ang epekto
nito sa kanila at sa mga
kalamidad o suliranin
nilang nararanasan.

Mga tanong:

1. Paano nakaaapekto ang
mga paniniwala ng mga
Aeta sa kapaligiran sa
pagkakaroon ng mga
kalamidad?
2. Bakit mahalaga ang
mga paniniwala ng mga
Aeta sa kanilang
pakikibaka sa mga
suliraning
pangkapaligiran?

C. Paglikha ng listahan ng
mga gawain at desisyon
ng mga katutubong Aeta
na nakatutulong sa
pagsugpo sa mga
suliraning
pangkapaligiran.

Pangwakas na gawain:

A. Pagsusuri sa iba't ibang
editorial cartoon tungkol
sa mga gawain ng mga
mamamayan na

						nakaapekto sa pagkakaroon ng mga suliraning pangkapaligiran.	
						Paglikha ng isang editorial cartoon na may temang: Epekto ng mga gawain at desiyon ng mga mamamayan sa pagkakaroon ng iba' ibang suliraning pangkapaligiran.	
Sustainable Goal on Gender Equality	Gender equality Consensus relationship among the members of the community will lead to development Creation of herbal medicines for economic opportunities	Naipaliliwanag ang konsepto ng sustainable development Nasusuri ang mga kasalukuyang hamon sa pagtamo ng sustainable development	Mailing Pagsusulit: Ang pagsusulit ay tungkol sa konsepto ng sustainable development at ibat' ibang hamon sa pagtamo nito.	Matapos ang aralin, ang mga mag-aaral ay nagtataglay ng kamalayan sa mga kaalaman at kasanayan tungkol sa pagtamo ng sustainable development at nagkakaroon ng malalim na pang-unawa sa mga pangunahing isyu sa kasarian, kapaligiran at ekonomiya na pinagbabatayan ng sustainable development.	Sustainable Development	Presentasyon ng bagong kaalaman: A. Pagsusuri ng larawan at pagguhit ng isang simbolo na nagsasaad ng ipinahihiwatig ng larawan. B. Pagbasa sa talata/teksto tungkol sa konsepto ng sustainable development. Mga Tanong: 1. Batay sa teksto, ano ang kahulugan ng sustainable development? 2. Paano matatamo ng isang komunidad ang sustainable development? Gabay na pagsasanay: 1. Pagbasa sa isang panayam sa isang katutubong Aeta tungkol sa pagkakapantay-pantay sa kasarin at pagkakaisa ng komunidad.	Maikling pagsusulit: Ang pagsusulit ay tungkol sa mga salik na nakaapekto sa pagtamo ng sustainable development.
						Mga tanong:	

-
1. Batay sa panayam at sa tekstong nabasa, sa papaanong paraan nakatutulong ang pagkakapantay-pantay at pagkakaisa sa pagtamo ng sustainable development?
 2. Batay sa panayam, ano-ano sa tingin mo ang mga hadlang ng komunidad sa pagtamo ng sustainable development?
 3. Ano-ano ang mga paraan upang maiwasan o malampasan ang mga hadlang sa pagtamo ng sustainable development?

Malayang pagsasanay:

A. Pagsusuri ng concept map tungkol sa proseso ng pagbuo ng mga katutubong Aeta ng iba't ibang herbal na gamot.

Mga Tanong:

1. Ano-ano ang iba't ibang herbal na gamot ng mga Aeta?
2. Ano-ano ang mga prosesong ginagawa sa pagbuo ng mga herbal na gamut?
3. Sa papaanong paraan nakatutulong ang pagbuo ng herbal na gamot sa pagtamo ng komunidad ng sustainable development?

B. Paglikha ng sustainable map na tumatalakay sa kahalagahan ng pagbuo ng

	herbal na gamot sa pagtamo ng komunidad ng sustainable development? C. Pagsusuri ng bidyo tungkol sa epekto ng sustainable development sa pag-unlad ng isang bansa Mga Tanong: 1. Tungkol saan ang bidyong napanood? 2. Ano-ano ang mga epekto ng sustainable development sa pagkamit ng pambansang kaunlaran? Pangwakas na gawain: Paglikha ng iba't ibang mga paraan sa pagkamit ng sustainable development ng bansa
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Appendix I Excerpt of the Supplementary Material

Pamagat: Pagkamamamayan at Kultura ng mga Aeta



Bakit Mahalaga Ang Modyul Na Ito?

Ayon kay Murray Clark (1981), ang pagkamamamayan o “*citizenship*” ay ugnayan ng isang indibidwal at ng estado. Ito ay tumutukoy sa pagiging miyembro ng isang indibidwal sa isang estado kung saan bilang isang mamamayan, siya ay ginawaran ng iba’t ibang mga karapatan. Ang ilan sa mga karapatang ito ay ang karapatang mamuhay, karapatan sa malayang pagpapahayag, karapatan sa pagkain, at karapatang makapag-aral. Bukod sa mga karapatang ito, malaki rin ang naiaambag ng mga karapatang pangkabuhayan, karapatang makilahok sa kultura at karapatang pangkultura sa pamumuhay ng isang tao.

Mahalaga ang pagkakaroon ng maliwanag at maayos na pag-unawa sa mga karapatang pangkabuhayan, karapatang makilahok sa kultura at karapatang pangkultura sa pamumuhay ng isang tao. Ang mga kaaalamang nakapaloob sa modyul na ito ay makatutulong sa paghubog ng malawak na pang-unawa at kamalayan na malaki ang maiaambag sa pangangalaga at pagpapatuloy ng mga kultura.

Ang modyul na ito ay binubuo ng isang aralin:

Aralin 1 ---- Kultura ng Mamamayang Aeta



Ano-ano ang mga matutunan mo sa modyul na ito?

Matapos mong mabasa at maunawaan ang nilalaman ng modyul na ito, inaasahang makakamit mo ang mga pagunahing kakayahang ito:

- Natutukoy ang mga katangian ng isang mamamayan
- Nasusuri ang iba’t ibang karapatan ng mga mamamayan
- Natutukoy ang mga katangian ng mga katutubong mamamayan
- Nasusuri ang mga epekto ng pakikilahok ng mga mamamayang Aeta sa kanilang mga gawaing pangkultural (materyal at hindi-materyal).
- Naipaliliwanag ang kaugnayan ng mga gawain at desisyon ng mga mamamayang Aeta sa pakikilahok sa mga gawaing pangkabuhayan at pangkultural (materyal at hindi-materyal).
- Nakakapagmumungkahi ng mga paraan upang mapanatili ang mga kultura ng mga mamamayang Aeta.



Ano-ano ang mga alam mo?

Handa ka na ba? Bago ka magsimula, sagutin mo muna ang paunang pagtataya. Huwag kang mangamba sa pagsasagot may mga tulong sa pag-aaral na inihanda para sa iyo.

BILUGAN MO!

Panuto: Basahing mabuti ang bawat tanong at piliin ang wastong sagot mula sa mga pagpipilian. Bilugan lamang ang wastong sagot.

1. Ito ay tumutukog sa kalagayan ng isang tao bilang miyembro ng pamayanan o estado.
 - a. Pagkapilipino
 - b. Pagkamamamayan
 - c. Pagkakaroon ng Karapatan
 - d. Lahat ng nabanggit
2. Alin sa mga sumusunod ang maaaring maglarawan sa mga katutubong Aeta?
 - a. Ang mga katutubong Aeta ay nagmula sa Timog na bahagi ng Pilipinas
 - b. Ang mga katutubong Aeta ay tinatawag ring mga Agta dahil sa kanilang pamumundok.
 - c. Ang mga katutubong Aeta ay patuloy na nakadepende sa kapaligirang kanilang kinabibilangan.
 - d. Ang mga katutubong Aeta ay may sariling sistema ng pamumuhay na kakaiba sa sistema ng ibang mga mamamayan.
3. Alin sa mga sumusunod na pahayag ang may maling impormasyon tungkol sa mga katutubong Aeta?
 - a. Ang mga Aeta ay may sariling kultura at paniniwala.
 - b. Ang mga Aeta ay naniniwala sa iba't ibang mga ispirito.
 - c. Ang mga Aeta ay may malaking pagpapahalaga sa kanilang mga kasarian
 - d. Wala sa nabanggit.
4. Alin sa mga sumusunod ang may wastong pagkakasunod-sunod ng prosesong nagaganap sa pagbuo ng mga medalyon ng mga katutubong Aeta?

V. Pagtutuyo sa init ng araw	III. Pag-uukit
VI. Pagtutunaw	IV. Paglubog sa langis
a. III, II, IV, I	b. IV, II, I, III
b. II, III, I, IV	d. I, IV, III, II
5. Aling pahayag ang may maling impormasyon tungkol sa paniniwala ng mga katutubong Aeta sa mga ispirito?
 - a. Ang mga ispirito ay maaaring makapagdulot ng sakit
 - b. Ang mga ispirito ang nagbibigay ng mga pangangailangan ng mga katutubo

- c. Ang mga ispirito ang gumagabay at nangangalaga sa mga katutubo at sa komunidad
- d. Ang mga ispirito ay maaaring makita at makausap ng sinomang miyembro ng komunidad.

Kumusta ang paunang pagtataya? Nasagutan mo ba lahat ng mga katanungan?

Kung lahat ng iyong kasagutan ay tama, mahusay! Makikita na marami ka ng alam patungkol sa paksa ng modyul na ito. Subalit kailangan mo pa ring pag-aralan ang nilalaman ng modyul upang madagdagan ang iyong mga kaalaman.

Kung nakakuha ka ng mababang marka, huwag kang mawawalan ng pag-asa sapagkat sa tulong ng modyul na ito matutugunan ang lahat ng mga impormasyong kinakailangan mo. Handa ka na ba?

Kung handa ka na, maari ka ng pumunta sa Aralin 1.

Appendix J
Request Letter to the Barangay Captain

Date:

Barangay Captain
Putting-Kahoy Rosario Batangas

Sir:

Greetings of Peace!

The undersigned is presently conducting a research study entitled “Culture-Based Instructional Design for Grade 10 Social Studies Indigenous People”. The study aims to develop a culture-based instructional design that will serve as an aid in teaching Social Studies for Grade 10 IP students.

In line with this, may I request you to allow me to conduct my research study in your jurisdiction specifically to the Aeta Community.

Rest assured that I would share willingly the result of my study to your jurisdiction.

Your kindness will surely pave way for the researcher’s betterment as an educator.

Hoping your understanding and approval regarding this matter

Thank you and God Bless.

Respectfully,

Noted:

REN C. CARE
Researcher

Dr. ZENAIDA Q. REYES
Thesis Adviser

Appendix K
Request Letter to the Validators of the
Interview Guide

Date:

College Professor/Expert:

Sir/Madame:

Greetings of Peace!

The undersigned is presently conducting a research study entitled “Culture-Based Instructional Design for Grade 10 Social Studies Indigenous People”. The study aims to develop a cultural-based instructional design that will serve as an aid in teaching social studies for Grade 10 IP students.

With your educational background and expertise, I am asking for your kind assistance to help me in this endeavour by giving your comments, critique or evaluation in validating my research instrument which will be used in data collection.

Your ideas will be of great help to the success of this research. Rest assured that I would share willingly the result, if you are interested.

Your kindness will surely pave way for the researcher’s betterment as an educator.

Hoping your understanding and approval regarding this matter

Thank you and God Bless.

Respectfully,

Noted:

REN C. CARE
Researcher

Dr. ZENAIDA Q. REYES
Thesis Adviser

Appendix L
Request Letter to the Validators of the Validating Instrument
of the Supplementary Module

Date:

College Professor/Expert:

Sir/Madame:

Greetings of Peace!

The undersigned is presently conducting a research study entitled “Culture-Based Instructional Design for Grade 10 Social Studies Indigenous People”. The study aims to develop a cultural-based instructional design that will serve as an aid in teaching social studies for Grade 10 IP students.

With your educational background and expertise, I am asking for your kind assistance to help me in this endeavour by giving your comments, critique or evaluation in validating my research instrument which will be used in validating my supplementary module.

Your ideas will be of great help to the success of this research. Rest assured that I would share willingly the result, if you are interested.

Your kindness will surely pave way for the researcher’s betterment as an educator.

Hoping your understanding and approval regarding this matter

Thank you and God Bless.

Respectfully,

Noted:

REN C. CARE
Researcher

Dr. ZENAIDA Q. REYES
Thesis Adviser

Appendix M
Request Letter to the Validators of the
of the Supplementary Module

Date:

College Professor/Expert:

Sir/Madame:

Greetings of Peace!

The undersigned is presently conducting a research study entitled “Culture-Based Instructional Design for Grade 10 Social Studies Indigenous People”. The study aims to develop a cultural-based instructional design that will serve as an aid in teaching social studies for Grade 10 IP students.

With your educational background and expertise, I am asking for your kind assistance to help me in this endeavour by giving your comments, critique or evaluation in validating my supplementary module.

Your ideas will be of great help to the success of this research. Rest assured that I would share willingly the result, if you are interested.

Your kindness will surely pave way for the researcher’s betterment as an educator.

Hoping your understanding and approval regarding this matter

Thank you and God Bless.

Respectfully,

Noted:

REN C. CARE
Researcher

Dr. ZENAIDA Q. REYES
Thesis Adviser

Appendix N
Profile of the Experts Who Validated the Interview Guide

Evaluator	Position	School	Degrees Earned
1	Associate Professor	DLSL	Ph. D. in Philippine Studies
2	Associate Professor	DLSL	Ph. D. in Philippine Studies
3	Associate Professor	DLSL	Ph. D. in Philippine Studies

Appendix O
Profile of the Experts Who Validated the Instrument in
Validating the Supplementary Module

Evaluator	Position	School	Degrees Earned
1	Associate Professor	DLSL	Ph. D. in Philippine Studies
2	Associate Professor	DLSL	Ph. D. in Philippine Studies
3	Associate Professor	DLSL	Ph. D. in Educational Management
4	Associate Professor	PNU	Ph. D. in Social Studies Education
5	Associate Professor	PNU	Ph. D. in Social Studies Education

Appendix P
Profile of the Experts Who Validated
the Supplementary Material

Evaluator	Position	School	Degrees Earned
1	Associate Professor	DLSL	Ph. D. in Curriculum and Instructions
2	Associate Professor	DLSL	Ph. D. in Curriculum and Instructions
3	Associate Professor	DLSL	Ph. D. in Educational Management
4	Professor	PNU	Ph. D. in Social Studies Education
5	Professor	PNU	Ph. D. in Curriculum and Instructions

CURRICULUM VITAE



REN C. CARE

188 Sampaguita St. Quilib, Rosario, Batangas

Email: care.rc@pnu.edu.ph

Tel. no: 0916-114-7688/ (043) 321-8131

Personal Information

Date of birth: November 29, 1992
Place of birth: Rosario, Batangas
Civil Status: Single
Height: 5'8
Weight: 167.2 lbs.

Educational Attainment

Master's Degree

November 2018 Master of Arts in Education
Major in Teaching History (candidate)
Philippine Normal University
Taft Avenue, Manila

Bachelor's Degree

April 2013 Bachelor of Secondary Education
Major in Social Studies (*Magna Cum Laude*)
De La Salle Lipa
J.P. Laurel Highway, Lipa City, Batangas

Secondary Education

April 2009 Holy Family Academy
Banaba, Padre Garcia, Batangas

Elementary Education

April 2005 Padre Garcia Central School
Padre Garcia Batangas

Professional Experiences

2015 up to present Classroom Teacher
Social Studies Teacher

Senior High School Teacher
Bulihan Integrated Senior High School

2013 to 2015 Classroom Teacher
 Social Studies
 Homeroom Adviser
 St. Bridget College

Scholarships and Honors Received

Magna Cum Laude	De La Salle Lipa April 2013
Top Outstanding Student	De La Salle Lipa February 2012
Full Academic Scholar	De La Salle Lipa 2009-2013

Civil Service Eligibility

PRC Licensure Examination for Teachers (rating: 83.80)

Civil Service Commission Certificate of Eligibility for Honor Students

Membership to Organizations

2015- present	Secretary, BISHS Faculty and Staff Association Bulihan Integrated Senior High School
2018-president	Member, Rosario-West District Faculty and Staff Association Department of Education, Rosario-West District
2014-2017	Member, Philippine Normal University, Geografika