

Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices

ABSTRACT

The study developed and validated a contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices. Specifically, the study identified the unique indigenous knowledge, systems, and practices of the Tingguians of Abra and the need to develop a contextualized learning resource material for the course. The learning outcomes, content, activities, assessment techniques, and instructional qualities were the basis of the validation of the developed material. Descriptive research design was utilized in this study following the R and D methodology. The development of the contextualized learning resource material underwent three stages namely planning, development and validation. An interview guide and modified content validation rating scale were the research instruments used in the data gathering. The interview has in it the list of various in-depth qualitative guide questions that were classified as to the knowledge, systems and practices of the Tingguians. The content validation rating sheet on the other was used by the panel of experts in determining the validity of the developed material as to its learning outcomes, content, activities, assessment techniques, and instructional qualities. The content validity of the contextualized learning resource material was determined using the weighted mean. The results revealed that the material met the requirements for developing contextualized learning resource material as manifested by the overall mean of 3.53 with descriptive interpretation as highly valid. Hence, the contextualized learning resource material is accepted as instructional material in teaching the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices in HEIs in the Province of Abra.

Keywords: Contextualized Learning Resource Material (C-LRM), Tingguians of Abra, Indigenous Knowledge Systems and Practices, Content Validity, Validation, Learning Material,

1. INTRODUCTION

The Commission on Higher Education (CHED) is in charge with promoting relevant and quality higher education, ensuring access to quality higher education, and guaranteeing and protecting academic freedom for continuing intellectual growth, advancement of learning and research, development of responsible and effective leadership, education of high-level professionals, and enrichment of historical and cultural heritages.

On April 2, 2019, CHED issued a Memorandum Order No. 2 series of 2019 known as the Integration of Indigenous Peoples' Studies/Education into relevant higher education curricula. The said policy provides schemes on how to offer IP Studies in all public and private Higher Education Institutions (HEIs) in their respective curricula through, but not limited to any of the following: integrate or incorporate as topics, contexts, and concepts into higher education subjects such as history, social sciences, political science, sociology, and humanities, and include readings about the Indigenous People and Muslims. Prior to this, there had been specific standalone courses to teach the specific IPs in the different parts of the country.

The Abra State Institute of Sciences and Technology (ASIST), one of the State Universities and Colleges (SUCs) in the Cordillera Region and the only SUC of Abra, answered the call of CHED to integrate Indigenous Studies into its curricula. ASIST realized that integrating and incorporating topics, contexts, and concepts into identified subjects shall be reinforced further to advance the student's knowledge about Cordillera Heritage. Through the Board of Trustee Resolution # 11 series of 2019, ASIST introduced a course, the first of its kind, the course titled Tingguians of Abra: It's Indigenous Knowledge, Systems, and Practices. This course became an add-on general education (GE) subject to all degree programs offered in ASIST. This move, spearheaded by President Gregorio T. Turqueza Jr. in 2019, paved way for the young Abreños to recognize the rich culture of the Tingguinas and started the creation of the different IP student organizations across three campuses. This also gave birth to the Tingguian-Iloco Research Institute at the same time the application of ASIST to be a Center of Tingguian Studies in the region by duly accredited by the National Commission for Indigenous Peoples (NCIP). With these, students will have now a direct access to studying the Tingguian culture, hence, making the educational system inclusive for all. Anyone who wants to learn more of the Tingguian culture will now have access to its available researches, learning materials and other resources.

Inclusivity in education refers to ensuring that all learners have access to and can participate in high-quality educational opportunities regardless of their backgrounds, abilities, or differences. It involves creating an environment that is welcoming, respectful, and supportive of diversity and promotes equity in education.

Some critical elements of creating an inclusive education system include accessibility to ensure that educational facilities and resources are physically and technologically accessible to all learners, including those with disabilities. They design curricula inclusive of diverse perspectives and experiences, reflect learners' cultural and linguistic diversity, adopt instructional strategies catering to learners' different learning styles, abilities, and interests, and provide teacher training that emphasizes diversity, equity, and inclusivity in teaching practices—offering support services such as counseling, mentoring, and tutoring to learners who may require additional assistance. Using assessment methods that are fair, unbiased, and reflect the diverse backgrounds and abilities of learners—fostering collaboration between educators, parents, and the community to ensure that all learners have access to the resources they need to succeed.

Creating an inclusive education system is essential for promoting equity and social justice and improving learning outcomes and educational attainment. Inclusive education has positively affected academic achievement, social-emotional development, and self-esteem among learners. But the challenges are still at hand on the dearth of learning materials to support the aforementioned goals.

Since the course Tingguians of Abra is introduced for the first time, there is no complete instructional material yet nor textbook for its full-blown implementation. Hence, faculty devise their own modules and other resource materials so as to meet the contents and requirements reflected in the course syllabus. The main problem is that all these instructional resources did not undergo the validation process by panel of experts and the IP community of Abra.

Thus, this study developed and validated a resource material for college students, particularly the Tingguians of Abra: Its Indigenous Knowledge Systems and Practices. With the contextualized learning material, teachers who are both Tingguian and non-Tingguian could easily deliver the lessons with no inhibitions as to the validity of the material especially in its content and learning tasks.

The study also is a big help to school administrators in institutionalizing their instructional materials evaluation process and inform curriculum planners to see to it that outcomes-based education is observed in the development of contextualized course materials in the curriculum.

1.1 Statement of the Problem

This study aimed at developing a contextualized learning resource material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices.

Through this study, the researcher was able to provide answers to the following questions:

1. What is the indigenous knowledge, systems, and practices unique to the Tingguians of Abra?
2. What contextualized learning resource material can be developed in teaching the course?
3. How valid is the contextualized learning resource material in terms of:
 - a. learning outcomes;
 - b. content;
 - c. activities;
 - d. assessment techniques; and
 - e. instructional qualities.

1.2 Significance of the Study

This study aimed at developing a contextualized learning resource material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge Systems and Practices.

Furthermore, the study is of significance to the following:

As for the students, the study will assure a well-developed and validated contextualized learning resource material that can deliver firsthand learning experiences, capable of stimulating their critical thinking skills and further indulge them into the dynamics

and histo-cultural relevance of the Tingguians of Abra as a distinct group of people. Hence, the learning resource material will develop a thorough understanding among the learners since it is contextualized.

The results of the study will also help the faculty in HEIs teaching similar course in developing more contextualized learning resource material that will highlight their twenty first century teaching strategies through the various lessons that will enable students to acquire firsthand experiences of learning particularly on the indigenous peoples.

The study will provide on the other hand on the part of school administrators a concrete view on the development and validation of contextualized learning resource material that could improve the faculty members' instructional delivery. Thus, supporting the goal in coming up with a valid contextualized learning resource material for use throughout the province.

Through this study, the Tingguian community will have a through documented and accurate discussion of their ways of life, culture and belief systems using their own lens and will be used as a tool for them to be well understood, respected and appreciated as a regional IP group in Northern Philippines, particularly in the Cordilleras.

Similarly, the output of this study will be of great help to the National Commission for Indigenous Peoples (NCIP) as it will be an additional resource in their archives particularly on the collection on IP studies and regional cultures.

Lastly, the ideas presented in this study may also be used as reference in conducting new researches similar to the study by researchers or group of researchers across related disciplines.

1.3 Scope and Delimitation of the Study

This study was conducted in the Province of Abra. The respondents are composed of selected *umili* of the ethnolinguistic groupings, NCIP scholars and the Director for Tingguians Studies in ASIST.

This study was focused on the Tingguians of Abra to address the need of ASIST Board of Trustee Resolution # 11 series of 2019 to have a well-developed and validated contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices.

The developed contextualized learning resource material was created through a review from various existing literatures and conduct of focus group discussion using an interview guide to the NCIP scholars and their families who represents the Tingguians of Abra and the *umili* or locals from the various Tingguian communities identified by the indigenous peoples mandatory representative of the Province of Abra.

The developed material have undergone the validation process by the panel of experts chosen according to their educational background, expertise and relevant experiences. Five (5) members composed the team of validators identified as follows: (1) Tribal Chieftain from one of the Tingguian ethnolinguistic group; (1) Director for Tingguians Studies from ASIST; (1) social science professor whose specialization is Anthropology; (1) associate professor teaching the course; and (1) one expert representative along indigenous peoples studies section from the National Commission for Indigenous Peoples (NCIP). The team shared their expertise in validating the contextualized learning resource material in

terms of its learning outcomes, content, activities, assessment techniques, and instructional qualities through the Content Validation Rating Scale. Their evaluation and comments were considered in the revision of the final version of the contextualized learning material.

2. METHODOLOGY

This chapter presents the research design, locale of the study, population and sampling procedure, research instruments, data gathering procedure and the statistical treatment used in the study.

2.1 Research Design

This research is descriptive in nature following the research and development (R&D) design in the development and validation of a contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices. The study will have three phases: planning stage, development stage and validation stage.

The first stage is the planning stage. During this stage the researcher gathered all the necessary data needed for the baseline of the study. The researcher conducted review from various literatures in preparation for the meet-up with local members and NCIP scholars through focused group discussion (FGD) as part of the courtesy protocol in the conduct of the study.

Prior to the focused group discussion (FGD), the researcher received an approval from the URERB to officially conduct the study. After which, the researcher asked permission from the National Commission for Indigenous Peoples (NCIP) through the Provincial Indigenous People Mandatory Representative (IPMR) of the province of Abra, the Provincial Governor of Abra, the SUC President of Abra and the tribes of Abra of their approval and of the latter groups' participation to the study.

In focused group discussion (FGD), the objectives, goals and final output of the study were closely discussed with the some *umili* of the eleven ethnolinguistic groups and IP college students together with their families. The ethical considerations were discussed extending to them knowledge about their rights and responsibilities as population who are the center of this study. This was also the stage where data collection of primary sources have taken place vis-a-vis existing literatures. Data gathered in this stage are considered genuine as it is firsthand. The gathering of firsthand information in this stage is observational and experiential in nature.

The second stage is the development stage. During this stage, the contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices was carefully planned, designed and developed. Phase one under this stage is the designing the contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices. Based on the findings during the focused group discussion (FGD) and review from various literatures, the components of the contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices, were developed. Phase 2 is the writing the Contextualized Learning Resource Material. The following steps were followed such as crafting of learning outcomes, determining the content based from the chapter lessons from the syllabus crafted by the faculty of HEIs teaching the course in the Province of Abra through CHED Memo No. 3 series of 2019, selecting activities with the use of a variety of learning strategies, formulation of assessment methods based on the learning, and the contextualized learning material's instructional qualities.

The third and last stage is the validation stage. This stage included the following phases: content validation and revision and finalization of the instructional material. Phase one is the content validation of the learning material. After the development of the learning material, the contextualized learning material was given to the panel of experts for content validation. Phase two on the other hand was conducted for the revision and finalization of the contextualized learning material. The basis for the revision and finalization of the contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices, were the results of the content validation by the panel of experts.

2.2 Locale of the Study

The study was conducted in the province of Abra wherein the course Tingguians of Abra: Its Indigenous Knowledge Systems and Practices is being offered as a mandatory GE course that is anchored to CHED Memo No. 3 series of 2019. It is in this province that the course is only taught as it is in line to the culture and ways of life of the Tingguians who are natives of the province of Abra.

2.3 Population and Sampling Procedures

This study made use of purposive sampling to pure blooded Tingguians whose age ranging from 18 to 70 years old. In its preliminary stage, the study was conducted using the focused group discussion thereby generating sample participants from the various ethnolinguistic groups and NCIP scholars making the sampling purposive in nature as they reflect the authentic local color (culture and traditions) of the Tingguians of Abra.

2.4 Research Instruments

Two instruments were used. The first one is the Qualitative In-depth Interview Guide by Showkat and Parveen (2017). The instrument was used for the focused group discussion and was modified to fit to the needs of this study.

To determine the validity of the contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices, the researcher used a second instrument which is the Validation Rating Scale adapted from Espejo (2020).

The Tool is a 32-item Likert Scale instrument. This tool was used by the panel of experts in determining the content validity of the contextualized learning resource material as to its learning outcomes, content, activities, assessment techniques and instructional qualities using the following scale:

4	-	Highly Valid (HV)
3	-	Moderately Valid (MV)
2	-	Slightly Valid (SV)
1	-	Needs Improvement (NI)

2.5 Data Gathering Procedure

Before the conduct of this study, the researcher sought clearance from the University Research Ethics Review Board (URERB) for ethical considerations to make sure that there would be no violations in the conduct of the research study. After which, a permission from the National Commission for Indigenous Peoples (NCIP) through the Provincial Indigenous People Mandatory Representative (IPMR) of the province of Abra, the

Provincial Governor of Abra, the SUC President of Abra was secured to make sure that no IP laws and the like are violated and that the researcher is in compliance to IP ethical rules making this study right on track.

Upon approval of the requests, the researcher conducted a courtesy call to the various chieftains and members of the eleven (11) ethnolinguistic groups of the Tingguians and immediately started for the focused group discussion (FGD). All the primary data gathered in this undertaking were dealt with utmost cultural sensitivity in line to the values, norms and customs of the Tingguians. Members who were interviewed come from ages ranging from eighteen to seventy years old to ensure that these IP members have already authentic and vast knowledge of the Tingguian culture as to their indigenous knowledge, systems and practices.

All gathered data from the review of various literature and focused group discussion were used as bases in the designing and development of the contextualized learning material for college students in the province of Abra. The validation process was conducted after the development of the material and the results of said validation were the basis in the enhancement of the material.

2.6 Data Analysis

To describe the qualitative data obtained from the interviews and focused group discussions (FGD) with key informants, they were translated with the help of a local indigenous people mandatory representative who is fluent in the language of the specific Tingguian tribe.

To describe the data that was acquired from the validation results, descriptive statistics such as the mean and range of means were used.

The mean was used to determine the content validity of the contextualized learning resource material. The range of means was utilized to interpret the means, along with their descriptive interpretations, as employed by Rabago (2015) and Espejo (2021).

Range of Means	Descriptive Interpretation
3.25 – 4.00	Highly Valid (HV)
2.50 – 3.24	Moderately Valid (MV)
1.75 – 2.49	Slightly Valid (SV)
1.00 – 1.74	Needs Improvement (NI)

2.7 Ethical Considerations

In gathering necessary data needed for this study, certain ethical considerations were be strictly adhered to.

Participants considered for the study were first informed about the benefits, timeline of the research, their involvement, their safety and confidentiality, and their right to withdrawal or participation in the said study.

Before the focused group discussion (FGD) took place, the researcher explained to the participants the purpose and aim of the study. The researcher was time-sensitive in the conduct of interviews and photo documentations. Furthermore, questions only focused on the specific content needed as supplemental data for the writing of the contextualized learning resource material as reflected in the course syllabus.

For confidentiality, the names of the participants were not included in the discussion of the results. Hence, their permission was asked if they are willing to include their sample photos in the material prior to their participation in the process.

Alongside, no financial or any monetary fees were given to the participants and their participation in the conduct of this study was clearly voluntary and optional. Their participation was based on the approval from the National Commission for Indigenous People (NCIP) through the Provincial Indigenous People Mandatory Representative (IPMR) whose participation in this study is to identify key informants from the various Tingguian ethnolinguistic groups.

3. RESULTS AND DISCUSSION

The discussion includes the Indigenous Knowledge, Systems, and Practices unique to the Tingguians of Abra. It also discussed the contextualized learning resource material that can be developed in teaching the course and presents the results of the validation for the C-LRM of the Tingguians of Abra in terms of learning outcomes, content, activities, assessment techniques, and instructional qualities.

In this portion the researcher discussed the Indigenous Knowledge, Systems, and Practices unique to the Tingguians of Abra which was the combination of the gathered data from the Focus Group Discussion (FGD) conducted and review of various existing literature.

3.1 The Indigenous Knowledge, Systems and Practices (IKSP) of the Tingguians of Abra

3.1.1 Indigenous Knowledge (IK) of the Tingguians of Abra

The terms Tinguian, Tinggian, Tinggianes, Tingues and Tingians, which all mean mountain dwellers, refer to the people who fled into the Abra valley and the neighboring hills to elude the approaching Christian Ilocano.

Itneg, which is derived from *iti uneg*, which means from inside, or from the combination of the prefix *i-*, which denotes a place of origin, and *Tineg*, the name of an important river and geographical region, is used interchangeably with the term Tinguian (Schmitz, 1971).

The Malay root term *Tingggi* or *Tinggue*, which refers to mountains, high locations, and mountaineers, may have been the source of Tinguian. Nonetheless, many have assimilated and intermarried to become Ilokanos (integration or absorption into the Ilokano culture).

The Cordillera Administrative Region has six provinces in total, including Abra. Abra is a province in Northern Luzon that is entirely enclosed by land on the western side of the enormous Cordillera. Except in the western part, where the Abra River runs toward the coastal lowlands of Ilocos Sur. Its deep valleys and sloping hills are surrounded by rough mountains. Abra's neighbors are Ilocos Norte and Apayao in the north, Mountain Province in the South, Ilocos Sur in the Southwest, and Kalinga in the East.

Before being established as a political-military province in 1846, Abra was a part of the former Ilocos Province and then Ilocos Sur after the Ilocos Region was split into two provinces in 1818. Despite being re-annexed to Ilocos Sur in February 1905, a civil government was formed in Abra on August 19, 1901. For 12 years, Abra was a sub-province

and Act 2683 was passed in March 1917, and it was once again considered a province (abra.gov.ph, 2017).

The province's primary industry is agriculture. During the Spanish era, horses—famous across the province, particularly in the Cordilleras and Northern Luzon—were a vital form of transportation. As to the population, those who live in the province are Tingguian ethnolinguistics and Ilocano descendants. The province's population comprised 73% Ilocanos and 27% Tingguians (Philippine Census, 2000).

The Tingguians were split into two groups based on their geographic locations: the valley Tingguians, also known as wet cultivators, and the mountain or upland Tingguians, classified as dry cultivators and lived in hamlet-sized villages.

Mountain Tingguians comprises the following: Boliney, Bucloc, Daguioman, Lacub, Licuan-Baay, Luba, Malibcong, Sallapadan, Tineg and Tubo. Whereas Valley Tingguians are those from the following: Bucay, Danglas, Lagangilang, Lagayan, Langiden, Manabo, Peñarrubia, San Quintin and Villaviciosa.

In the province of Abra, the Tingguians have lived for centuries. Four valleys, four river systems, and the Abra River, which flows into the West Philippine Sea, make up the hilly terrain that is the ancient home of the Tinguian people.

The Tingguian ethnolinguistic groups trace their ancestors from different groups and places. The Banao of Malibcong and Daguioman attributed their origins to Pantikian, Kalinga, while the Mabaka of Malibcong and Lacub were descended from Mabaka, Kalinga. The Gubang of Malibcong was from Balbalan, Kalinga. Sadangga, Mountain Province, was where the Belwang of Dao-angan, Boliney, said their forefathers originated. In addition, there are similarities between the Igorot of Mountain Province and the Maeng of Tubo, Luba and Villaviciosa regarding their physical traits and dialect. The Masadiit held that Mountain Province and Kalinga were where their forefathers originated. The Adasen of Tineg, Lagayan, and Pabaca of northern Lagangilang are considered descended from Conner, Apayao due to the dialect's resemblance to Isneg. Most of the Inlaud are thought to have traveled up the Abra River and established in the new region, coming from Tamag, Vigan, and the interior villages of Ilocos Sur.

One can then conclude that their forefathers traveled to Abra, crossing past the limits in pursuit of a tranquil location, productive land, and hunting grounds.

According to Fishman and Garcia (2010), a group united by shared ethnicity and language is said to be ethnolinguistic. A typical initial language exists among most ethnic groups. Yet, ethnolinguistic frequently highlights how important language is to an ethnic community, particularly concerning its neighbors. As such, regardless of variations in language, the Tingguians value it and lived in coexistence with the Ilocanos. In an interview with one of the *panglakayen*, he made mention that:

“Na Abra ot naichumchuna e probinsiya. Sinam mail ana namayat e panagfiyag chi Ilocano kan Itnog. Nanfillayan Itnog kan Ilocano na Abra ngim oway kasta ot nalagsak cha e chua/nanpacha.”

Abra is a unique province. Here you will see the harmonious living of the Ilocanos and Itnegs/Tingguians. The Ilocano and Itnegs/Tingguians divided the Province of Abra. Despite their land division, they live harmoniously.

The ethnically varied regions of the Philippines are home to 110 ethnolinguistic groups (Tebtebba Foundation, n.d.). One of those regions with a diversified ethnic population is the Cordillera Administrative Region. One of the six provinces of the Cordillera, Abra, is home to the Tingguians, also known as Itnegs and this significant ethnolinguistic group consists of twelve ethnolinguistic groups.

3.1.1.1 The 11 Tingguian Ethnolinguistic Groups

1. Adasen. Most of the Adasen group is in Lagayan, and a few are in Lagangilang, San Juan, and Tineg. The group is thought to have originated in Cagayan before relocating to Kalinga and Abra.

2. Ammutan or Muyadan. According to legend, Ammut, a self-assured man, is the ancestor of the Ammutan people. However, they are now known as Muyadan and inhabit Manabo, especially Catacdegan.

3. Balatok. The two barangays of Boliney, Amti, and Danac are currently home to the Balatok group, originally from Kalinga.

4. Belwang. Barangay Dao-angan, Boliney is home to the Belwang group, who are thought to have immigrated from Mountain Province.

5. Binungan. In Licuan-Bay and several areas of Lacub is where the Binungans are settled. They speak enthusiastically in Binungan with features of the Ilocano and Masadit.

6. Inlaud. The dialect of the Inlaud group has several linguistic traits with Ilocano. Lagangilang, Pearnubia, Bucay, Langiden, San Isidro, San Quintin, and Danglas are some of the places where they can be found.

7. Maeng. In Luba, Tubo, and some areas of Villaviciosa, the Maeng group is primarily located. Linguistic similarities exist between them and the Northern Kankanaey of Mountain Province.

8. Masadiit. Sallapadan, Bucloc and a few areas in Manabo and Boliney are the Masadiit locations. According to Dumagat (1996), they are considered Abra's first settlers. Their dialect shares words with the Besao and Sagada of Mountain Province and shares seventy percent of its linguistic similarities with Guinaang, Kalinga.

9.-11. Banaw, Mabaka, and Gubang. In the Eastern part of Abra, especially in Malibcong, the Banaw, Mabaka, and Gubang are located. They are Kalinga settlers who settled in Malibcong and spoke these three different dialects and traditions. Given their shared territory and ancestry, the three groups were at peace with one another. People from various groups formed peace treaties and engaged in intergroup marriages to further cement their bonds. The Cordillera's many ethnic groups refer to the peace agreement as *bodong*, which aims to preserve peaceful coexistence and a coordinated defense against common threats.

The aforementioned eleven ethnolinguistic groups found their home in the province of Abra and there they coexisted meeting altogether practicing their unique culture and traditions as a unified people from the Tingguian descent.

Common Similarities and Differences of the 11 Ethnolinguistic Groups

Similarities	Differences
<p>In terms of their native values, spirituality, rituals, and healing methods, they share shared worldviews further supported by their knowledge. These include beliefs about health and healing, childbirth, and childrearing, courting and marriage, and funeral customs.</p> <p>The Lapat system directs every Tingguian to become responsible stewards through their sensibility to sustainable resource management such as Water resource management, Forest resource management, Farming System, Adaptation, and Conservation of the environment. This is regulated by their homogenous principles towards their definition of their ancestral domain.</p> <p>The An-anitos and Kabunian are revered and held in everlasting faith by them.</p> <p>Through the enduring customs of the Bodong and the Innaloyon or Bayanihan, their harmonious culture-based administration and administrative systems came into being.</p>	<p>Ethnolinguistic groupings have a variety of linguistic ancestries and topographical origins.</p> <p>There are several different dialects, each with its syntax and vocabulary.</p> <p>Old tales, legends, fables, and folktales are used to transcribe many works of unique literature.</p>

In an interview with an elderly couple, they both shared their belief about the Tingguian ethnolinguistic groups and agreed that:

“Na Kaitnogan nafilfillay si 11 ay gropon chi nansisinnatali e ginga si tanggar osa ot awad akit nanchuchumaancha ngim awad mitlang napapachaancha e siya na lason ay awad panag ossaancha.”

The *Itnegs/Tingguians* is divided into 11 ethnolinguistic groups. These groups both have their differences and similarities but still are a united group of people.

As to the Tingguians’ indigenous knowledge, there had been lots of supernatural beliefs. According to Merriam-Webster, supernatural refers to a phenomenon or creature that defies the laws of nature. The term is derived from the medieval Latin *supernaturalis*, which includes the prefix *super-* (above) and *natura* (nature).

The word *supernatural* did not exist and only gained popularity in the Middle Ages, even though the similar concept of nature has been used in many different settings since antiquity. The *supernatural* is used in both religious and folkloric contexts. It might also serve as an explanation in more mundane situations, like superstitions or supernatural beliefs.

The Tingguians are naturally religious, based on the writings of Elsa Bagioan, Director for Tingguian Studies of the Abra Institute of Science and Technology and a member of the Inlaud tribe. Long before the arrival of the Spaniards, they already believed in a supreme being. They know a power greater than themselves, one that bestows favors on

them in their daily lives. The names of God given to the Tingguians are *Kabunian* and *Bagatullayan*. As their Creator, he is thought to have created visible and invisible creatures.

Also, *Kabunian* connects with the Tingguians via the *Agdawdawak* (medium). When a community member is ill, the medium performs the healing rite. *Kabunian* then controls the medium's body and provides the diagnosis and treatment. Most of the diagnosis of the medium is that the cause of the person's sickness is displacing the spirits because they are disturbed in their place, harming them by stepping on their dwelling or not greeting them or saying *Kayo-kayo*.

“*Chakam ay ltnog, achu na pammati mi. nauy ag panamati mi kit siyana mangisalo kan chakam ay manglaum, mangisimpa si intud ni Apo Kabunian ay fiyag.*”

We have many beliefs. These beliefs taught us to respect and cherish the gifts the *Kabunian* gave us and the way to give back is to show respect for life.

Tingguians' rituals and behaviors from birth to death also reflect their religious belief in God. One may already detect religious undertones among the Tingguians, from a newborn's birth to their end. They have the conviction that God surrounds and permeates them constantly.

3.1.1.2 Sacred Objects of the Tingguians

In most Tingguian communities, a stone or stones shaped like a figure are placed at the entrance as *Kabagaang* or *Pinaing*. This is positioned beneath a large tree and serve as the community's watchdog. According to the Tingguian belief, they safeguard the populace by fighting against their adversaries who wish to invade the people. Famine, disease, typhoons, earthquakes, and drought are just a few of the disasters they avert. The roar of an infuriated bull is frequently audible to those who live close to the entryway where the *Kabagaang* is situated. They know that the *Kabagaang* is engaged in combat for their protection.

When social events take place, *Apo Baket* bathes the *Kabagaang* in coconut oil. This demonstrates that the Tingguians have extended an invitation for them to participate in the celebration and have prayed for protection for everyone in the community.

3.1.1.3 Ways of Offering Rituals to the Spirits

There are five common offering rites among the Tingguians according to the book *Practices and Traditions of the Tingguian of Abra* (2003).

A medium will undertake an *ibal* ritual to ensure healing by reciting the *diam* or *dimdimi* prayer. This ritual for the spirits involves the butchering of a pig or a rooster.

Dawak is a ceremony among the Maeng that is led by a couple after many years of barrenness. Thanksgiving-themed *begnas* is held first, followed by the *dawak*. After the dance, an elder chants a *paliwat* (prayer), asking the couples to have children. *Balliwes*, *tadek* and *denglala* dancers take part in the dance. The elder will sacrifice a chicken and offer it to the couple's deceased ancestors to help them ensure a fruitful union.

Pagpagada/palpalubos/pakpakada is conducted the night before the burial. Tingguians believe in life after death. The *palpalubos* ritual is performed while everyone assembles around the deceased. Members of the immediate family chant their farewell

words. Someone is tasked as *isaop* (representative), the dead, who bids farewell to the living.

After the burial, a ceremony known as *kelyas* is held. It consists of dancing and chanting to help the grieving party cope with their loss. According to this ceremony, the dead can now enter the great beyond.

Pabalon is the ritual after the internment, where the dead's favorite food and priceless possessions are placed on top of the tomb. A bone fire is lit to signify warming the dead.

3.1.1.4 Tingguian Music and Dance

Filipino folk dances and music represent the people's diverse culture and customs. Its diversity is a result of influences from various races over the course of the country's history, including Chinese, Indian, Indonesian, Malay, Spanish, and American.

Northern Luzon's misty mountain provinces are home to the Cordilleran ethnic groups. They managed to keep much of their ethnic identity, rich culture, and traditions alive because of their long seclusion in landlocked mountain settlements.

The Tingguians who live in the Cordillera, communicate their ideas through dance and singing, frequently centered on the natural world. The community's dances and chants often mark important life events like birth, marriage, death, and a bountiful harvest. To please and honor their ancestors, they dance and chant. In addition, they dance and chant to ask their gods to heal their illnesses, make war successful, fend off bad luck, and protect them from natural disasters that may otherwise threaten their way of life and source of subsistence.

For these ethnic groups, dancing serves as a means of socialization. For them to express their emotions, they frequently gather. Since agriculture is their primary source of income, some of their dances and chants show the agricultural process from planting to harvesting. To the beat of percussion instruments, including drums, hardwood sticks, various bamboo instruments, flutes, and flat brass gongs called *gangs*, they always perform their dances and chanting.

Music and Chants. The Tingguians' unique melodies and music, captivated by their peculiar dances, define their ceremonial traditions. Yodeling the *Uggayam*, *Balbalagoyos*, *Adding*, and *Dangu*, as well as the synchronized and melodic singing of the female mantra, *Diwas-sani*, by the *babbakot* (older women) in the *amung* or *bang-lag* (festival hall), are significant ways in which they display their adherence to their traditions.

Only at weddings, *bodong*, *waksi* celebrations, and other important occasions are the *Uggayam*, *Adding*, and *Dangu* being sung. During the mourning season, the Tingguians are not permitted to chant them. At happy festivities, the *Uggayam*, *Adding*, and *Dangu* typically yodels while the *ganseros* (those skilled in gong pounding) take a minute to rest.

The *lallakay* (elders) who are well-versed in sound principles, poignant sermons, and tremendous and compelling voices are typically the best candidates to perform the *Uggayam*, *Adding*, and *Dangu*. Considering this, it is a privilege to sing the *Uggayam*, *Adding*, and *Dangu*. With the collective dance of the *tadok* or *tadek*, a man and a woman are paired together to the rhythm of the *gansa* (gongs) revolving around the *Amung* or *Bang-lag*, and these poetic odes would be in harmony.

In contrast, only during funeral ceremonies are the *Alaba-ab*, *Dallong*, and *Inam-maga* are being chanted. These chants are stated with heartfelt meaning, just like the *Uggayam*, *Adding*, and *Dangu*. The distinction comes in the tone and timber as they communicate painful and sorrowful thoughts on the person's death. Conversely, chanting these at festive occasions is forbidden.

Dances. A man and a woman perform the *tadok* or *tadek* by dancing obediently around the celebration hall while adjusting their movements to the captivating melody of the *gansa*.

Faye-Cooper Cole describes the *tadok* dance as sometimes the guy will take a few quick steps toward the woman, with exaggerated high knee motion and heavy stamping of feet, or he will dance backward a few paces. Occasionally, the fabric is held out in front of or to the side; once more, it is wrapped around the waist, with the woman constantly imitating the motions of the man.

The so-called *al-lap* or *tapis*, which signify acceptance and permission to dance the *tadok*, are delivered to the partners before they begin dancing the *tadok*. When the man beckons the woman with his extended right hand to shake hands, the *tadok* dance is over. This dance is a symbol of acceptance, love, respect, and friendship among the Tingguians.

In an interview with one of the *tadok* performers, she gave emphasis that the Tingguians have a rich culture along music and dance arts. Thus, she further elaborated that:

“Achu chanaschi kankanta kan salsala mi ay Kaitnogan. Chana ay kankanta kan salsala ket naachal mi fafaon si panaagitud mi si Chayan fafaon si sagot ay itud chi manlawlaw kan chakam. Salichummay chi osangay kanta ay ammon chi kaadwan ay taga Abra. Kasta mit na panangsala si tachok ay maalalamid no tunggal wad okasyon.”

We have many songs and dances. We learned our songs and dances due to our high appreciation of the environment which was given to us. The *salidungmay* and *tadek* are some of the songs and dances that most Abrenians know. They happen to be conducted during community occasions.

The *pallo-ok* or *pattong* is a different dance. It typically consists of twelve (12) men strumming the *gansa* through a rounded wood baton-like instrument while simultaneously pounding the gongs with the left hand. The twelve (12) men and twelve (12) women dance in a U-turn pattern around the center of the *amung* (celebration hall). In time with the *gansa*'s symphonic music, the women either stretch their hands higher on their shoulders or rest both hands on their waists.

In his research titled, *The Tinguian Social, Religious, and Economic Life of a Filipino Nation*, Cole referred to the *da-eng* dance as sacrosanct. Equal numbers of men and women participate in the *da-eng* ritual dance, performed at night and to musical accompaniment.

Before a parallel row of guys standing around twenty feet apart, the women form a line. They lock their arms around each other's waists and go forward by one foot while swaying their bodies back and forth. They moved forward with their left foot, suddenly bursting into song. In perfect time with the music, they move in three steps toward the direction of the guys, then reverse the process to return to their starting positions. Following the song, the males then move forward and backward in a similar manner. The two lines intersect to form a circle; this is repeated several times. Arms entwined behind one another's

backs as they march counterclockwise while singing together. The right foot is hurled considerably backward and to the side, and the body rises and falls as it is swiftly brought up to the left foot. The dancers' vocal and physical resources are depleted as the step accelerates from a sluggish start to an increasing speed.

3.1.2 The Indigenous Systems (IS) of the Tingguians of Abra

3.1.2.1 The Lapat System

Panag-os-ossang na Panangaywan, sagut na Ginuvat ni Kabunian is the phrase: Unity in Protecting Kabunian's Forest Gift.

Premium trees, rattan, palms, animals, and freshwater resources are all safeguarded by the Tingguian resource management system known as *lapat*. Harvesting is permitted for a limited time to allow for the generation of resources. *Lapat* is a system comprising interconnected parts that include environmental preservation, resource management, cultural activities, rituals, and beliefs.

Although this system had been in place for all time, it was strengthened when locals felt that resources were becoming scarce. The Local Government Unit (LGU) and the Department of Environment and Natural Resources (DENR) support and recommend the *lapat* system in the province.

Tingguians carried on their ancestors' tradition of the *lapat* system. It is a traditional method of caring for God's creation so that they have something to utilize daily. The council of elders uses geographical features, including rivers, creeks, trees, and bamboo, to define the *lapat* region. The bordering communities are informed about the delineation.

The purposes of *lapat* are as follow: first, for a sufficient supply of freshwater for home and agricultural uses, *lapat* safeguards the watershed and its resources; second, by carrying out the laws of the *lapat*, wildlife can be presevred, including animals and plants and to guarantee continuous user availability, it prohibits resource harvesting for several years; and lastly, it safeguards the customs, values, and beliefs of the Tingguians.

“Na lapat, siya na kanglunaan e lintog e masulsulot no na pan-uugochan ot panggop si manlawlaw. Naoy na mangluna e maipatpatungpar tapno malisiyan na changchgos ay pannaka amin chi intod kafunian ay panfiyagan chi umili kan sumaluno e kaputulan.”

Lapat is an essential customary law concerning the environment which we follow. This is religiously implemented to avoid the rapid decrease of natural resources which are a gift from *Kabunian*.

Lapat on Fresh Water Resources. It is a system used to safeguard the forest's watershed region, providing fresh water for agriculture and residential uses. Applying the laws by the *lapat* council in the Tingguian communities involves the conservation of wildlife, animals, plants, and fish in the river.

Lapat enables the preservation of freshwater resources through traditional and lawful fishing methods. The following are the recognized and are the only allowed tools:

- 1) *Pana*. Bunog, palileng, kiwet, and tilapia can all be caught using a *pana*, a wooden spear.

- 2) *Sarep*. In a dried-up section of a river, where water is redirected primarily for fishing, this technique is used to catch fish. A group of men and women in the community do rerouting of water.
- 3) *Sallong*. A sizable bamboo trap which is handmade has the capability of catching palileng, eel, shrimp, bunog, catfish, tilapia, and shrimp during the rainy season.
- 4) *Tabukol*. The edges of a tabukol, a fishnet, are surrounded by metal ideal for catching fish.
- 5) *Kammel*. Using only bare hands, a basin of fish can be caught in an hour by several expert *kammel* fishermen.
- 6) *Barekbek*. A shrimp trap made of bamboo.
- 7) *Kawit*. A bamboo pole equipped with a fish hook.
- 8) *Sagap*. A fishing net with wooden handles to catch small and large fish.

Lapat on Forest Resources. As a part of their cultural history, the *lapat* is practiced by the Tingguians, who were the first people to live in the province of Abra. The Tingguians pledge to participate in it and honor the custom. They consider it an effective strategy for preserving their cultural legacy while addressing the current environmental catastrophe.

Lapat contains an embedded awareness of how Tingguian people relate to and are connected to their environment, culture, beliefs, and traditions. These individuals have long treasured and loved it as a component of the Tingguians' identity and way of life. These people, who identify as Tingguians, consider their home territory to be of excellent worth and sacred for the things it supports. They, therefore, pressed themselves to strengthen the practice to ensure sustainability and live happily by maintaining ecological balance and harmony. This method enables the Tingguians to sustainably manage their natural resources and continue to reap advantages for themselves and future generations.

Lapat naturally conveys unity in protecting the forest, a gift from *Kabunian* to them. The *lapat* commemorates the close bond that the Tingguians have with nature by caring for it rather than just a custom, practice, or system for managing forest resources. This is because the local people's forest management strategy regards the forest as a life shed where human existence is entwined with the land, the forest, and the water. Despite the risks posed by the effects of Philippine society, *lapat* is still practiced today. Maintaining it is a constant struggle for these folks, especially in these trying times. Below is a poetic piece dedicated to the *lapat* system:

“Land is life
 What is the most precious thing to man?
 Life. If life is threatened, what ought a man do?
 Resist. This he must do, otherwise he is dishonored
 that is worse than death.”
 -Macliing Dulag

The *lapat* system's application attests to the Tingguians' close ties to natural systems and the environment. Their ancestral lands rivers, mountains, and forests supply their fundamental needs, including food, water, and shelter. They would experience a disaster if all of these were lost because it would drastically change their quality of life and

show that they failed to protect this gift. Their ancestors' teachings, which place significance on nature, are carried forward through *Lapat*.

Because nature takes time for things to regenerate after being affected by human activity, nature can only provide what is necessary. *Lapat* allows for the healing and regeneration of natural resources at a predetermined time.

The *Lapat* Implementation Process

1. The *Lallakay* (or the Council of Elders) meet regularly in which the community representatives—including the barangay authorities and heads of family—participate.
2. The meeting in accordance to *lapat* laws request awareness of some forest resources' scarcity, rarity, and disappearance in the area.
3. They *Lallakay* converse to come to an agreement at the meeting of some specific areas of concern and resolve issues if there are.
4. Related issues are tackled such as delineating and setting the boundaries of the *lapat* areas in the barangay, identifying which forest products are to be protected, setting the duration of the ban and schedule its lifting and discussing the corresponding equivalent fines to be imposed on the offender/s of the *lapat* laws.

Lapat areas are typically shared pasturelands, watersheds, woodlands, and bodies of water. Premium trees, including narra, rattan, and volang palm, are mainly forbidden to be gathered.

In his work titled *Lapat: Natural Resource Management in Abra*, Philip Tingonong discusses the function of man:

"Land and natural resources are a part of man's heritage, or "Tawid," and he is a steward or trustee. As a result, he has the right to utilize it as he sees fit without abusing it or discarding it. Based on this idea, the *Lapat* system in Abra operates." As a result, the wisdom about *Lapat* that the elders have is what they want to pass on to the present and future generations. They commit themselves to put the *Lapat* method into practice for the benefit of their neighborhood and the ancestral home that sustains them. The land needs time to rest, recover, rebuild, and be protected."

Lapat on Farming. The Tingguian farming practices are based on what they named the *kaingin* system, which has been impacted by their forefathers from the dawn of time. This traditional farming method entails the sporadic clearance of small forest areas for the cultivation of subsistence food crops, followed by longer intervals during which the forest's regrowth increases the land's productivity. Native landless farmers frequently practice shifting cultivation, clearing enormous forest tracts, and planting crops there. On the contrary, these systems have destroyed forests and other forested areas, depriving birds of their resting sites. The primary causes of people practicing *Kaingin* before farming may include unsustainable forest management and agriculture (Lawrence, 1997).

The municipality of Bucloc is an LGU that adheres strictly to the *lapat* system based on local customs. The locals are aware of which plant or animal species need to be conserved as well as the location of the region that needs to be protected for a specific amount of time. The people must defend the *lapat* area and ensure the law is followed. The

locals elect elders known as *Lapat Panglakayen* to oversee the *lapat* system's implementation for a predetermined period or legally acknowledge them to enforce the customary laws governing it. In accordance with the type and severity of the environmental crime, these *Panglakayen* create policies, regulations, sanctions, punishments for offenders, and fines. Also, the *lapat* system facilitates the work of government personnel officers, and in regions where *lapat* is effectively managed where forest protection is not an issue. Implementing the government's improved forest conservation rules and the *lapat* practice is made simpler by how well the Tingguians work together.

Rice Production of the Tingguians. The Tingguian prioritizes rice production as its most important crop and spends significant time doing it. In the districts nowadays, there are two different ways to farm rice: on rice terraces with irrigation and in mountain or upland fields where the rice is grown without irrigation.

The first field is prepared by selecting a plot of second-growth-covered forest land, if available or lacking in forest land. Timberland is used to avoid the cogon grass, which swiftly takes over all open fields and thrives until the trees block the sun once more. Trees and underbrush are cut down during the dry season to be prepared for burning before the first rain. If there is not any suitable timberland, the farmer will choose a piece of open ground, the grass will be burned, and then the soil will be partially scraped off its obstinate roots using a sizable tool called a *pallek* that resembles a colossal knife or edge.

The farmers use two crop seasons to produce rice. The harvest period is in December after the first cropping, known as *ulitay*, which starts in June. The second cropping or *sawali*, which begins in January or early February and is harvested in May or June. Farmers cannot fully develop their rice fields during *ulitay*, but because there is no water supply for irrigation during *sawali*, less land is used in these locations.

Recognizing indigenous knowledge, systems, and practices, such as the *lapat* system, refocuses humanity on the importance of the environment and its connections and relationships. They coexist peacefully with nature by leading simple lives and relieving the environment of the burden of producing resources. Their spirituality and religious convictions link them to nature, demonstrating its inherent worth. Being stewards of their land and guardians of their forest, the Tingguians give wildlife the respect it deserves. The worldview of an individual affects their behavior. The ancestral domains of the Tingguians serve as their place of residence.

3.1.2.2 The Lallakay System

The *Lallakay* (council of elders) provided the Tingguians of Abra with their phronetic leadership, which continues to uphold shared prosperity, harmony, peace, reciprocity, and reciprocal accountability. The primary sources of authority, power, and legitimacy among the Tingguians are the *Lallakay* (council of elders) and, ultimately, the *Ap-appo* (ancestors), according to the mapping study conducted by Buendia (2006). The ancestors are thought to have given the *Lallakay* the responsibility of upholding the *ug-ugali* or the customary traditions of the Tingguians.

The Lallakay Governance System:

1. On socio-economic and political activities. It is necessary and essential for the *Lallakay* to play this function in upholding the social structure, including applying customary laws. Conflict resolution and communal peace are handled by the *Lallakay* with the leadership of the *Pangat*.

2. On Justice and Conflict System. The *Lallakay* is mainly in charge of handling cases of crime commission and minor infractions. Offenders are penalized with *danyos* or *dusa* depending on the severity of the offense committed. The ultimate objective of conflict resolution upholds the notion of keeping social harmony and tranquility in the neighborhood.

3. On Land Tenure and Property System. To ensure the stability and sustainability of their means of subsistence and food supply, the Tingguians of the area, under the direction of the *Lallakays*, have developed their techniques for managing the resources of their ancestral lands.

4. On Management and Utilization of Resources. Three guiding concepts form the basis of the *lapat* system: first is the management of the environment by people, second is the collective duty and communal ownership of the people and third is the idea that preserving and preventing the exploitation of specified resources is sustainability.

Traditional Tingguian's political and governing structures were confined to the tribal level. Under the indigenous political and governmental system, three (3) primary institutions of authority predominated: the tribe's chief or the *pangat*, the council of elders participants or the *Lallakay*, and the individuals or the *tattago* or *umili*.

To protect the community's interests, the three (3) institutions collaborated closely. As a result, the *Lallakay* or council of elders is the primary source of guidance, which governs the entire tribal community. The indigenous system of the *Lallakay* emphasizes inclusive, consensus decision-making defined by their sense of participatory governance. The system ensures that everybody is aware of the laws, rules, and ordinances they have passed as a result of their initiatives. The role of the *lallakay* is indispensable in the execution of laws, hearing of cases and issues and implementing punishment/s to offender/s. Hence, in an interview with one member of the *lallakay*, he coined that:

“Chana lallakay na makanan ay kalalaingan kan kasisilitan go unogchi ili. Icha na mangipatpatulong si pansayaatan kan pannaka ulnos chi tunggar osa. Chana lallakay ot malallaom e kasisilifan gapo si kapadpachasancha si fiyag.”

The *lallakay* are the brightest and wisest elders of the community. They are the ones leading the community toward its progress. The *lallakay* are said and believed to be the most brilliant due to their life experiences.

In the Tingguians' government, the people (the *tattago* or *umili*) are the weakest yet most potent element. They made up the majority of the village's population since they were the primary beneficiaries of the laws and rules that the *pangat* or tribal leader had established with the assistance of the *Lallakay*. The *pangat* and *Lallakay* must still abide by the bylaws that their tribe gathered and created. Thus, this does not mean they are exempted. In their roles as the bylaws' primary creators and enforcers, the *pangat* and the council of elders are responsible for respecting and adhering to them without hesitation or exception. Inherent reverence for their own *bogis* or *piglis* or area and their traditional rules and rituals distinguish the *tattago* or *umili* as the supreme rulers of their ancestral dominion, which is defined by their prowess and dedication.

The *umili*'s primary accountability is demonstrated by their requirement to participate in any called village meeting with the initial goal of reaching decisions through agreement following the community's customary regulations, which are often directed and steered by the *Lallakay*. Choosing their elders with decisive authority is based on their seniors' shown

worth, moral character, and sense of fairness. This is the *umili*'s critical duties as members of their tribal group.

On the other side, the *Lallakay* are the adjudicators, judges, and counselors who direct and guide the *pangat* and the *umili* to be united about the requirements of their customary laws. The most intelligent and wise person in each tribe was recognized as a *Lakay* or senior patriarchal figure. Other male tribal elders who were also respected for their intelligence and knowledge and could be counted on to debate matters about the wellbeing of the hamlet assisted him. Under the direction of the *Lakay*, they established an elders' council known as the *Lallakay*. Because the senior leader has the community's respect and backing, leadership is typically exercised through consultation and mediation.

The *pangat* held the top spot in the hierarchy of the Tingguians. He is in charge of managing the village's resources and political administration. The *pangat* himself is a *Lakay*. He typically presided over the tribe's meetings and hearings and administered the customary laws, customs, and boundaries for the tribe's land. The *Lallakay* usually chooses the *pangat* because of his expert knowledge of the traditions, wisdom, prowess, and ability to defend the village from obnoxious intrusion. The *pangat*, a *Lakay* or mature elder, is typically a part of the council of elders. He possesses honesty, integrity, intelligence, charity, bravery, and a sense of justice. A *pangat* must be informed about customary laws and conventions, wise, mature, experienced, fair in making decisions, affluent, eloquent, skilled in negotiations and arbitration, and well-liked by the community. A *Pangat* used to be someone who had proven himself deserving of his status in his town through unique acts.

3.1.2.3 The Bodong System

An American anthropologist Faye Cooper Cole described the Tingguians as lovely savages, but the Tingguians' *bodong* system marks the beginning of the ethical side of civilization that contested this description.

According to Prof. Bienbenido M. Balweg:

"The Bodong has blossomed from the desire of two tribes to either cease their animosity or to build peace between them if they were at war or, if they were not at war, to ensure stability, enhance their friendship, and prevent future wars and conflicts."

As a result, the *bodong* or peace pact is a bilateral relationship structure between two tribal groups with a shared interest in protecting one another, working together, and preventing crime.

The Process of Establishing the Bodong. The two tribes' desire to enter a peace treaty was the initial driving force behind the creation of the *bodong*. Tribes did this to preserve peace and harmony, develop their brotherly ties, and increase their dedication to improving economic, social, and political stability.

In the administration of the *bodong*, there are three (3) primary actors of each forging tribes: the *bodong* initiators (the *lallakay* or *panglakayen*), the *bodong* holder, and the *bodong* guarantors (the *umili*).

The two tribes' determination to end their hostilities or forge a lasting peace between them gave rise to the *bodong*. To maintain stability, cement their friendship, and avert future conflict whether they were at war or not. They are the guardians, promulgators, and

implementers of the *pagta* or by-laws. The *bodong* initiators are the elders (*lallakay*) in the tribes making up the council of elders tasked with selecting and electing a *bodong* holder.

In an interview with one of the *umili* who have experienced *bodong* in his early days, he made mention that:

“Na fochong osang ay ipampusuan kan chakam ay Itnog ay mangitolong si nafarfaro ay panagtutunos si tunonggal tribo. Naoy ot makanakan ay toragchi kapyra. Si panagtunos chi tunggar tribo, nanglina e itod na naoy fochong ot ta maliklikan na panagsisina kan pannaka pukaw chi fiyag.”

The *Bodong* is a conventional system that leads to the unity of tribes. *Bodong* is known to be a peace pact among the Itnegs/Tingguians. The agreement of each tribe is the main vision of the *bodong* that will prevent tribal war and eventual death.

Regardless of age or gender, a *bodong* holder is a person who possesses the qualities of bravery, political leadership, wisdom, and financial prowess. The *tattago* or *umili* approve of him as their representative after the elders' council selects him.

The *umili* then become the *bodong* guarantors. These names appear on the *bodong* as witnesses and signatories.

Steps in Establishing the *Bodong*. The following are the systematic ways in establishing the *bodong* among the Tingguians:

1. The *Sipat*. To establish the *bodong*, the *sipat* must first be established. It is, in the words of Father Gaioni that *bodong* is described as:

“...the period of preparation during which two tribe groups strive to study each other's feelings towards the potential of creating a peace pact.”

To create a peace accord, the *sipat* is extending an invitation to neighboring tribes. Following the invited tribe's acceptance of the proposal, a rite is performed in which members of both tribes must provide objects of symbolic meaning as a sign of their approval.

2. The *Gabnot*. This is in anticipation of the ensued *sipat*. The late former mayor, Agustin Bagayao, emphasized that the *gabnot* often occurs when one of the two tribes formally celebrates the *bodong* by calling for a conference with the tribal elders to prepare the celebration. To deliver the invitation to the *bodong* partner or *kabodong*, the *gabnot* is the official party of messengers, which can have three to seven members.

3. The *Inum*. The consuming of alcohol would be the *inum*. The *bodong* celebration has officially begun at this point. The usual procedure for the *inum* are as follow:

Step 1. *Pangili* or *Palanos*. The *bodong* cohorts are being welcomed with a ceremony. It is a joyful occasion that the host community typically prepares for visitors from the tribe. This ceremonial event signifies complete acceptance of the *kabodong*. The exchange of literary odes through the *uggayam*, *dangu*, and adding backgrounded by the singing of the *salidummay* or *diwas-sani* by the women or *babbakot* are customarily interspersed with the series of dancing by the *tadok*, *pallook*, or *pattong* accompanied by the percussion of the *gangsa* (gongs).

Step 2. *Lanok* or Entrance. If there were any past disagreements between the parties to the *bodong*, they must be brought to light. Hence, all previous problems are thrashed out and smoothed out to the complete satisfaction of both *bodong* partners through the regulated exchange of themes and counter-issues.

Step 3. *Pagta* and the *Bodong Law*. Each tribe abides by and upholds the two. Any tribe involved uses the *pagta* as the foundation for settling crimes or wrongdoings. The word *pagta* is most likely derived from the Spanish word *pacto*, which implies agreement (Gaioni, n.d.). The constitution outlines the laws and regulations that must be implemented to resolve crimes committed by any tribe member or to prevent future crimes from occurring. Each party selects its representatives sectorally when creating the *pagta*: the elderly, professionals, and young people. The *pagta* plays a significant role in the *bodong*. Therefore, the *pagta*'s creation or writing is a sensitive topic for both *bodong* parties, necessitating the presence of qualified panels. The major contents of the *pagta* of the *bodong* consists of a preamble, a guiding principle and by-laws.

A recently added section of the *pagta*, the preamble, acknowledges God's enormous bounty and anointing (*Kabunian*). The *pagta*'s guiding principle identifies the key goals that give the concerned tribes a solid foundation to impose their obligations. The laws against related offenses are contained in the *pagta*'s by-laws. Why Tingguians are required to respect and adhere to the carefully established norms and requirements in the *pagta* of the *bodong* on a religious basis is rooted in the thought of *Kabunian*. The ultimate deity sets the parameters for his relationship with man and interactions with other spirits and people. It will be punished by the person and the community to which it belongs if this harmonious relationship is destroyed due to crimes and other foul deeds.

Because of the severe penalties and fear of punishment, people are discouraged from disobeying the law. The following provisions of the by-laws, as stated in the *pagta*, are vehemently defiant such that murder, robbery, theft, rape, adultery, concubinage, arson, physical harm resulting from careless conduct, verbal defamation, threat, libel, and other crimes are examples.

4. *Pinalayak*. This process would follow the convening of the *pagta* and the public reading of all the provisions of the *pagta* in the among (celebration hall). The *pinalayak* is a traditional Filipino ritual that involves sipping aged basi (sugar cane wine) from a panay (ancient chinaware) that is positioned above two turned-over wooden mortars or *alsong*. Elders on both sides knelt close to the mortars, crossed one arm over the other's shoulders, and drank from the aged basi while holding the panay in their free hand. It is a custom that represents a pledge to mutual trust and defense of one another.

5. *Daykot*. The sticky rice cooked in a vat and covered with fresh coconut oil is known as *daykot*, a ritualized dish. In the *amung* which is run by the two *bodong* holders of both parties, the *bodong* partners eat the cooked *daykot*, known as *inandila*. According to former mayor Agustin Bagayao, the *daykot* represents harmony and unity while the lana, or oil, represents enduring peace and easy-going relationships.

6. *Linay*. The *bodong* celebration's final ceremony is this ritual. As a sign of friendliness and brotherly ties, the host tribe gathers the *linay*, a little gift of money. As a tribal matter, the event is funded mainly by contributions from the host tribe's community, notably the close relatives of the *bodong* holder. To make sure that this will be roughly approximated during the *sukalit*, the *imbentaryo* is delivered to the *bodong* holder of the other tribe (the *kabodong*). During a year, the *sukalit* is completed. In the *kabodong*'s village, the *bodong* festival is also celebrated.

7. *Ap-ap-payag*. When partners in the *tadok* complete the dancing by shaking hands, the *ap-ap-payag*, a ritual ornament positioned in the center of the *amung* or *banglag* is where their hands will be next to each other. The *saluko* (bamboo pole), *say-ang* (spear), *kalasag* (shield), and *ba-al* are the components of it. The *liblibon* (a tiny jar filled with old basi or sugarcane wine) is also included. In the dismantling of the *ap-ap-payag*, a couple of *mingol*, tribal warriors, or heroes from both parties are chosen to air the *pal-paliwat* or *pokaw* following the *bodong* ceremony. A well-known *mingol* will recount heroic acts in battle in a *pal-paliwat* or *pokaw*, which is a loud, rhythmic, staccato voice that frequently uses exaggerated terminology.

The classic *paliwat* was once aired by the late Felix Lomioan, a member of the Gubang Tribe from Malibcong, Abra, and a veteran of World War II in the olden days. Thus, an excerpt from his *paliwat* is presented:

Paliwatak ton Ap-ap-payag!
Kadkadi-ya iyak dumap-ak, olon di hapon on nawasak!
Sakon si Felix Lomioan natulod on lummaban
uray anak kak payan iyak napagasatan osan soldadon
di Filipino-American sidit tampon
ti maikadwan gubat si sangalubongan.
Inikwami dit gubat daan di init on lumgak,
omya adiyak ummugyat, ta ining-gaw dadit pangat!

(Let me sing my war exploits to the Ap-ap-payag!
 I am Felix Lomioan fearless and valiant. Every step on the ground,
 helpless heads of Japanese soldiers were cracked down.
 When I was young, I belong to the Filipino-American great warriors
 during the second world war.
 Every daybreak, we attacked and slew Japanese soldiers!
 I felt no fears at all because I was among great warriors!)

Paliwatak ton Ap-ap-payag!
Sillong mi Botak kan Bessang, teritoyon di i-japan;
anom ma bulan min lumaban, kama nankulitag
si cyanide on ikan soldadon di i-Japan!

Let me sing my war exploits to the Ap-ap-payag!
 We attacked Botak and Bessang,
 the territories of Japanese imperialists during that time;
 we spent wars with them in six months;
 we killed almost all their men;
 they were like fishes poisoned with cyanide in a pond!

Paliwatak ton Ap-ap-payag!
Sillong mi Lipanto kan Man-kayan gum-mambang
on garrison di i-japan; osan gubat on adiyak manli-owan,
omakit kamis bilang ta nago-gom-an nantalowan
da kan natolod da pay lum-maban!

Let me sing my war exploits to the Ap-ap-payag!
 We attacked Lipanto and Mancayan,
 the well fenced garrison of the Japanese imperialist at that time;
 it was a great fight, but unluckily we were manacled

because their defenses and maniacal tactics
forged them to audaciously fight!

*Paliwatak ton Ap-ap-payag!
Simoko General Yamashita,
maugod on tigren di Malaya,
ta as-sana magan-gan-na potok
kanyon-masing-gan on mangayaya!*

Let me sing my war exploits to the Ap-ap-payag!
At last! General Yamashita
known as the Tiger of Malaya was capitulated,
because of the unrelenting canon-machinegun's blasts from all sides!

*Paliwatak ton Ap-ap-payag!
Siwayawaya tako siton ita,
ta nangabak kamin lumaban sidit gubat on maikadwa.*

Let me sing my war exploits to the Ap-ap-payag!
With great jubilation! We are now enjoying
the efficacy of freedom as eminent prize of our victory
during the Second World War's ferocity!

*Paliwatak ton Ap-ap-payag!
Siya di din iyak ip-kaw nanomom
kapadasak gapos ayat ko si igaw;
lawing ita mankabaw ta sadit kan dadit
mam-malong-ag on kaniyaw!*

Let me sing my war exploits to the Ap-ap-payag!
This is my heartfelt revelation about my experience
on how I gave my priceless love to my country and country men,
it is a grave sin to express lies, in juxtaposition to the old advice
of the elders as they called vituperation!

8. *Dong-sat*. Dismantle is how the *dong-sat* word is used. The community members of the host tribe will carry out the *dong-sat*, mostly made up of the men in the village, one day after the *bodong* cohorts (the *kabodong*) leave. *Dong-sat* is razing every building used in the vicinity (celebration hall).

9. *Paloksad*. The host community holds this ceremony as a send-off or farewell for the peace pact partner or *kabodong*. It is taking place in the next nearby village or barangay. Like the *pangili*, the *paloksad* involves drinking *basi* while elder people sing ballads, chant the *uggayam*, and dance to the *tadok*.

Hence, *bodong* refers to the peace agreement or peace council that is used in the cordillera villages, including the Tingguians. Due to the necessity for collective security, it is a sociocultural and economic institution that has been methodically created over the years. It serves as the backbone of thriving communities that sprang from their sincere desire to live in social security and peace, with the conviction that once peace is attained, economic growth and social stability will follow.

Also, *bodong* promotes the development and preservation of a cultural legacy that expresses the unique ethnic identity of the Tingguians which significantly impacts the sustainability of social justice for both individuals and *binodngan* (*bodong* cohorts) sides.

3.1.2.4 The Bayanihan System

The Tingguians' hunting (*opon* or *anop*) and fishing (*salop* or *sarop*) activities are practical examples of these continuums because they typically go out in teams, with each member having a specific task to complete to obtain a plentiful catch. On the other hand, the ownership, management, and usage of the community's ancestral lands are collectively organized among the Tingguians. Several laws and unwritten agreements have been passed down from one generation to the next that govern this.

The *Lallakay*, which supports and instigates mutual aid and self-help among its constituents, is a striking demonstration of this. The elders' council enforces rules and laws, resolves disputes, and takes action to safeguard their territory, practices, and culture.

The community's residents organize themselves into manageable workgroups and alternate helping each other with tasks such as farming, building houses, and other tasks that require assistance from the *kakailian* or neighbors. It should come as no surprise that food is used to pay workers. The host family serves lunch to thank the *kakailian* for their assistance. Tingguians have a long-standing custom that demonstrates their understanding of *bayanihan* or the spirit of cooperation.

Here are the prototypal *bayanihan* practices of the Tingguians in the province of Abra:

1. *Pango*. Certain Tingguians are involved in this activity *pango* due to their skills. The host requests the relatives or tribal members (the *kakailian*) to help build his house, harvest, plant, clean the family's fields and carry out any other work the family cannot do. A pig or a dog (or occasionally a wild boar or a deer) is butchered by the host, who divides the meat into portions for each person who comes to lend a hand. The allotted meat portions are impaled on thin bamboo or rattan slats and grilled alongside the leftover chops. Separately cooked entrails are used. After lunch is served, the pieces are given to the participants, or they can later be delivered to their homes. The most popular method of paying such people for their labor is through *sukalit*.

2. *Botad*. All the strong men in the tribe must participate in a practice called *botad* when a crisis arises. Those who are ill must be brought to a healer; those who have been killed in accidents or due to criminal activity must be conveyed home, whether they are still alive. As part of its heritage, the fighting tribe must put aside its differences and hostilities to work as a unit in times of need. This is part of their obligation to the community. To respond to the call for help during the *botad*, friends and enemies forget their differences and work together. This tradition's distinctive structure is as follows:

Bolig. When an ill or deceased person is carried voluntarily during the *botad*. Using a blanket as a litter, both ends are safely fastened to the pole's two ends at equal distances. Replace the carriers frequently when they slow down because two or more people can carry the debris quickly.

Sarop or *Salop*. Community fishing in the river, the *sarop* or *salop* exemplifies the togetherness of the entire tribe working together. By purposefully damming a river's section point to stop the flow of water on the desired portion of the river, a procedure known as

sarop or *salop* diverts the flow of water or streams. Building a temporary coffer or diversion dam to stop the river's main flow is required of all males in the hamlet who are not incapacitated. To control or stop the water flow, the male's voluntary labor in moving a boulder or other large stones was employed to create a temporary barrier and fill the tiny spaces between the rocks with clay.

Killo-ong. During planting or harvesting, teams of five or more men and women collaborate on farming tasks. The groups work on each member's *payaw* or *makmak* (rice field) or *uma* (swidden farm) to ensure that each member would provide the same amount of labor when moving from one farm to another. The older people introduce and educate the younger people in this practice.

Baddang. The relatives labor together to fulfill the task when the community is behind in a cropping season because of illness or disability on their part.

Abboyog. A term used to describe a working arrangement based on an interchange between two or more people. A villager provides a day's worth of labor and anticipates receiving a day's labor cost in return from the individual they assisted. On the other hand, other livelihood activities can be compensated between and among the working *umli* by working together and get equal share of the produce as mentioned by one of the *umilis* from the Inlaud tribe, thus:

"Na makankanan ay avvoyun ot maal-alamid si tunggar umili. Naoy na mangitulong si naalalisto ay panag lang-ay. Maalalamid na avvoyon no omay kam nanarop, manganop kan no omoy kam manlaop kan mansaman. No lagop na panagsarop adacho na maarakan maapit e siya na manfillayan chi umili kas osang ay pamilya."

The *Bayanihan* is still happening in each community leading to its fast progress. *Bayanihan* is conducted whenever we do fishing, hunting, farming, and harvesting. With *Bayanihan*, much is fished, hunted, and harvested, which will be divided by each family.

Imarot. Whether requested or required by the person who provided the *abboyog* or *badang*, *immarat* is the repayment work owed for that service.

Gakat. The building or repair of a communal irrigation system is accomplished by a process known as *gakat*. The irrigation system's users form a cooperative and work together to complete the construction or repair. To perform the *sunga* rite, the essential players—typically those with more extensive land holdings—voluntarily provided an animal to be sacrificed, killed, and used as sustenance for the workers.

Lopyas. This means pouring a jar or basket. It is a type of *pango* where the host family asks family members and locals to help build a house, a rice granary, or plow farmland by hauling building supplies. The Tingguians know that the *lopya* organizer will slaughter pigs, carabao, or cows needed to feed the participating villages.

Bugga or *Pakoy*. To summon the *umili* for an emergency gathering to assist or rescue someone, the villager known as *pakoy* bangs a drum made of carabao skin or blows a horn (*tanggoyob*) made of carabao horn. The severity of the crisis is shown by the drum's beating or the horn's blowing.

Bakas. It translates to tearing down a building or residence. The tribe's able-bodied population is required to assist in disassembling the system and transporting the removed components to a new location.

Bagungon. When someone passes away, bagungon is what the tribe performs to respect the deceased and offer the grieving family time to grieve. All daily activities are put on hold until the burial is finished. Everyone in the village performs the ceremonies used for the funeral.

Barrubay or *Amung*. When the children reach marriageable age, *amung* is the wedding or official celebration of a parental marriage contract. An affair is a social gathering when both partners' family and friends are required to attend as a matter of reciprocity. The pair willingly receives food and other assistance from the *umili* in exchange for their free services.

3.1.3 The Indigenous Practices of the Tingguians of Abra

3.1.3.1 Childbirth and Child-rearing Practices

Inherent meanings of care and inner anticipation of familial responsibilities are seen in the Tingguians' ritualistic childbirth and child-rearing practices as evidently shown in the following:

Dawak. This is a rite that a couple performs after being infertile for an extended period among the Maeng tribe. Thanksgiving-themed *begnas* are followed by a *dawak*. After the rituals, an elder shouts his *paliwat* (prayer) for the couples to have children. *Balliwes*, *tadek*, and *denglala* dancers all take part. The couple's deceased ancestors receive a chicken that has been butchered as a gift, and the older women ask for their help in ensuring the union will be fruitful. *Basi*, a wine made from sugar cane, is frequently given in addition to the meal.

Gipas, *Sikki* or *Gippas*. A birth rite that is carried out in hopes of a prosperous future for the infant. To provide warmth and protect the mother from evil spirits, the fire is maintained, burning for twenty-nine days after delivery in a little box next to her. The naming of the infant, which is done in honor of an ancestor or other relative with outstanding qualities or deeds that the parents want the child to inherit, is the *sikki*'s most important feature according to a research conducted by the Divine Word College of Bangued. A newborn baby has the ritual performed on them by a *mamaltot* (traditional midwife). Following Cole and the findings of DWCB, the youngster is positioned on an upside-down winnowing basket as an older woman, and a male pronounces the name. While the name is said, the basket is raised and lowered numerous times with care. For the ritual, a pig is butchered.

Pinakiyulog. This ritual is carried out on the fifth day after the newborn's birth in some communities. The infant must be carried down the steps while stepping on the stones at the bottom of the stairwell, and the young girl is instructed to accomplish this. In doing so, it is said to strengthen and characterize the newborn.

Apo. Masadiit tribal members have a custom whereby parents introduce their grandchildren to their grandparents for the first time. To exchange gifts, the youngster and the grandparents are brought by the parents or close family members. The grandparents may occasionally give a chicken or a piglet as a gift to the new baby.

Longbos. After a month, the child will undergo this confirmation process to strengthen them as they mature. When family members participate in a ceremony, they are fed.

Sangasang. The first tooth is occasionally referred to as a *dalaw*. The *Apo Baket* (priestess) performs the *sangasang* while the kid is teething or just before it occurs, making the required sacrifices. Its mother then places the newborn beneath the rice granary. Before the mother receives and returns the child, another lady is tasked with picking up the infant and carrying it. For the child's teething process to succeed, gifts are given to the lady who cared for the youngster. The mother will prepare food that the village kids will eat to bring the rite to a close. They consume all of it while washing their hands in a sink and patting the baby's hair dry. The mother will wash the infant with handwashing water to symbolize removing negative characters. This ritual component aims to identify a child with a charming personality and positive attributes.

Ibal. By praying the *Diam* or *Dimidimi*, a medium carries out this healing ritual and ensures recovery. To fulfill the rituals, a pig or rooster is killed.

Oloy. In this ritual, the *Diam* or *Dimidimi* is prayed, and a pig or rooster is offered when the kid reaches the age of two. The child touches a thread from the *mandadawak's* clothing while the butchered animal's heart is passed between the child's family members' chests. They thought that preventing excessive crying was the key to a happy upbringing.

3.1.3.2 Courtship, Wedding and Marriage Practices

Respectfully modeled after the following practical indigenous practices are the courtship, wedding and marriage customs of the Tingguians:

Kalon or Tani. Also known as child engagement, the Tingguians had been practicing this in their culture for a very long period. Although customs and social structures have evolved, some Tingguian tribes still follow the tradition of *kalon* or *tani* which is often completed when a boy between the ages of six and eight is paired with a female who is the same age as the boy or younger. To communicate their intentions, his parents will visit the girl's parents in the middle and give them three beads. The beads are strung around the girl's waist to symbolize engagement if the proposal is accepted.

Singlip or Danon. When the man's family visits the woman's family, the grownups perform this ceremony. The *sab-ong* and the *pama-uso* or the present for the bride's family, will be outlined in the agreement. A pig is typically butchered for dinner while the wedding is being planned, and the traditional dance for this occasion is *tadek*. A *burador* (document) will be created with the *singlip* or *danon* results and preserved for future reference. This document will also be discussed on the wedding day.

Pakalon or Wolwac. The *lallakay* will serve as ceremony mediators during this engagement ceremony during which a pig is typically slain to be utilized in the necessary rites and prepared and provided as a feast for both parties. Normally, the dowry, or *sab-ong* has been resolved and finalized. The bride and groom sit together throughout the ceremony with a vintage bowl (usually made of chinaware) in front of them. Two beads are placed within the bowl, which they are to drink to assure their eternal unity. The bride and groom then grasp each grain of glutinous rice that has been shaped into a tiny ball during the rice ceremony. The fate of the wedding will be delayed if the small formed ball of glutinous rice rolls or breaks rather than falling on the ground entirely. As a sacrifice to the spirits, the bride lets her rice ball fall between the bamboo floor planks.

Tugtugaw. Boliney people practice the *tugtugaw* as a form of wooing. When the men traverse the forest to gather wood to bring to the woman's home, the *bulallo*, a mediator, offers assistance. The family demonstrating acceptance by butchering a pig for the boys

indicates that they regard their intentions. Following the approval, they ask the *bulallo* who of the group's males would be the best choice to propose to the girl, start a conversation. The *pides* rite, in which the pig's bile and liver are meticulously scrutinized and approved if suitable, is performed to determine whether the *bulallo* has selected the correct guy before the wedding arrangements are finalized. It will be delayed if the indications are unfavorable.

Imbentario. The amount of cash, blankets, native skirts and beads that should be given to the woman's parents are all topics of discussion. Prepared is an *imbentario*. Family members of the bride inspect the *imbentario*, which was recorded during the courting and during the wedding. The man lives in the woman's house and they can get to know one another so she can ask him questions when hesitant. If the woman rejects the male, a *multa* or fine is assessed. The *lallakayen* who mediated the match gets credit for this, and the man gets another fine.

Tinipuy or *Kinaiw*. This is a practice in which the bride and groom's parents negotiate and plan the wedding. This is the simplest of the traditional marriage practices conducted by the Maeng in Luba, Villaviciosa, and Tubo. The woman's parents and a few other elders visit the man's home the following day after she is asked to bring cooked rice there. The man's family makes food for older males from the hamlet who join the *tinipuy*. Following the wedding, there is a supper and dancing by the *balliwes* and the *tadek*. The man goes to cut wood and assist the woman's family the following day. The woman returns the favor by visiting and helping the man's family the next day. The couple can then live together as a couple after that.

Eyapdo. Invitations are extended to the communities of the contracting parties, two pigs are butchered and the celebration cost is split between the two parties. During dinner, everyone dances to *balliwes* and *tadek*. In search of lucky indicators, researchers examine the liver and bile. If the readings are not up to par, the wedding will still go forward, but another date for butchering another pig will be set, hoping to get a good reading. Dancing the *balliwes* and *tadek* is a part of feasting.

Danon. This is regarded as the Maeng wedding ritual that costs the most money. At this point, the woman's family starts to request gifts from him (similar to a dowry), including property, cash, a home, pets, food, trees, and more. At times bargaining gifts are negotiated. The couple's parents sign an agreement written in the *burador* and set the terms for their future marriage. Everyone joins the party on the fortunate occasion, even visitors from other communities. One day is dedicated to the bridal feast, which includes eating, dancing, singing the *salidummay* and chanting the *uggayam*. Young men and women work as servers while animals are butchered.

Supon. A designated financial manager oversees and practices *supon* which is the practice of providing financial assistance to newlywed couples. Managing the listing during the festivities is divided between two or three people. Couples are allowed to dance together, and onlookers are urged to dangle cash from the couple's dancing garments. There may be some friendly competition between the man and woman's families to determine who will get the larger inheritance. The *mantenedor* or *mangitortorong* (financial manager) counts all of the money received before being made public. An older guy and an older woman enter the scene, followed by the *duayya*. Throughout this chant, they recite blessings and prophecies for the couple and their future offspring. The couples say goodbye and thank everyone before the day is over. The pair intends to use every cent they earn throughout the day to fund the beginning of their life together.

In an interview with a newlywed Tingguian couple, the wife shared by sharing that:

“Na panag-arom kan panagasawa panag fulay na fafai cin lalaki ha itnog. Importante anchakami tay hina mi eh mai paila a patog chi panag-kakafyan an panagsisinnuporta mi en mansusunod an mailo mi sina no kasano na kasano na kaachon chi puli mi ang maipaila mi na panangi patog mi han pakamang mi.”

Courtship and marriage for us are very important. This happening shows the continuity of the bloodline of each tribe. The union of the two Itnegs/Tingguians is considered sacred to us.

3.1.3.3 Traditional Healing Practices

Long ago, even when the Tingguian ancestors naturally realized that these plants were highly helpful in treating ailments, people began collecting herbal medicines from their surroundings. Following ritual-based procedures based on beliefs in the intervention of good *anito* or spirits, they typically carry out healing processes by gathering suitable tree bark, roots, leaves, and other edible raw materials that can be found and collected within the environment. Based on a series of interviews with Dr. Elsa Baguioan (2023), the following are the traditional medicines that Tingguians have used to treat ailments ever since:

Subusob or *Subisob*. A common herb that grows in *tiptippang* (ridges) along riverbanks, creeks, and fields. It can also be seen growing along road shoulders. The Tingguians think that this plant works well to treat coughs, stomachaches, gas pains and urinating problems. In an interview with one of the respondents, Ama Winter Guibasan (2023) of Dominglay, Licuan, Baay, Abra, he made mention that:

They [Tingguians] typically consume the juice derived from the leaves after being crushed in a small mortar. They either beat the leaves to be fastened on the stomach with a binder overnight or boil them and drink or beat them while drinking.

Pangapduen. The edges of roads and walkways is where you will find this plant. Coughing and diarrhea are treated with it. The leaves are boiled to get the extract (juice) according to an interview with Eliza Quinto (2023) of Caoayan, Licuan-Baay, Abra.

Pelay or *Dalipawen*. Even on infertile soils, everywhere is an excellent place to find this tree. Boiling its bark is thought to heal malaria, as is a decoction. But it was discovered later on that pregnant women are at risk in taking this medicinal plant according to an interview with IPMR Zosimo Baroña (2023) of Mapisla, Licuan-Baay, Abra.

Toknang. At the sides of rivers, this plant thrives. When someone is experiencing fainting spells, being possessed by an evil spirit, or both, they can squeeze and sniff the leaves to help them wake up and get rid of the evil spirit according to Winter Guibasan (2023).

Banaba. This tree can be found anywhere. It can grow on a farm, in the woods, along the river and elsewhere. It is an antioxidant and a treatment for difficult urination and blood vomiting. They are boiled in a pot after being combined with powdered banaba tree bark. For a sick individual with a fever, it is typically adequate as a drink according to Dalimag (2023) of Dominglay, Licuan, Abra.

Kunig. In wetlands, fields, and forests, *kunig*, also called yellow ginger or turmeric, is common. Consuming this raw is possible. Edema and dry cough are successfully treated with it. Usually, the *kunig* is broken up into little pieces and roasted over a low flame. The afflicted area is treated overnight with oil and crushed *kunig* bound with a binder. A drink that

soothes sore throats and joint pain can be made from it by boiling it according to Dr. Rosita C. Brillantes (2023) of Nalbuan, Licuan-Baay, Abra.

Sapang or *Kanusi*. It typically grows in gardens or fields. For skin that has been burned or blistered, the seeds are helpful. They make a solution by soaking a bunch of achiote leaves in water; then, they apply it to the injured region. By using the leaves on the patient's back, abdomen, armpits, and forehead to induce perspiration, the leaves help alleviate headaches and high fever according to Olivia Lunes (2023) of Lenneng, Licuan-Baay, Abra.

A local healer shared her story and faith to her practice of traditional healing and emphasized that:

“Gapu ta achoyo kami gaw ili naachal mi na manusar si lol-loot ay makaagas. Mamati kami si intod ni apo kabonian, mulmula ay makaagas mangtud sina faro way salun-at mi kan kastamit si panamati mi kan Siya ay mangtud si chagus wenno naalisto way pannaka agas mi.”

We learned to use herbal medicine and healing because we were far from the town. We believed that the gifts of Kabunian, such as plants, could heal us and, with our faith in him, provide us with a swift recovery.

3.1.3.4 Burial Rites and Practices

Connoting Cole's definition, a funeral is a great event in a Tingguian village.

The Tingguians hold funerals or *bagungon* solemnly after someone passes away; their body is bathed so that the soul may be clean; after they have washed the deceased, they dress them in their finest clothes and jewelry; after which, they are propped up in elaborate bamboo seats known as the *sangadel* or *sangadil*.

Other than lying on the *ballitang*, this is customary to rest their dead. The *sangadil* denotes the deceased was a revered *lakay* or elder in the tribe, a *mingol* or warrior, or a well-to-do family. A pig's insides are typically hung up outside the house, and the skin is left outside until the body is buried. The family of the departed must bring food to their deceased loved one when it is time for everyone to eat outside the house in a *doyog* (coconut shell) filled with *basi* as an offering to the spirits. If they did not take the proper precautions, they thought the wicked spirits would find their deceased loved one.

The men mourning the deceased person congregate in the house's front yard on the third day to drink old *basi*. As part of the *panakibagongon*, a man is selected from the group and given 200 stick blows to the thigh and wrist. After receiving a minor beating, he takes the stick and uses it to hit the other member 150 times. The guys might have been kept up all night long playing this ceremonial game to keep them alert for the dead.

At the *pannaka-ilbon*, it is standard practice to bury the body beneath the house (the interment of the deceased). They bury the dead beneath the home in the hope that the ghost of the deceased will guard the household against demons. After the burial, the man stays in the house for a while, performing a song honoring the dead. The widow must go to the rivers in the early morning hours the following day, drop her headband in the water, and then plunge in. The widow will be able to let some of her pain and loss go after drinking from the river, and the fire will help her think more clearly.

Burial customs and practices are required to be followed religiously in several other Tingguian municipalities, especially the upland Tingguians:

1. *Pannaka-amos di Natoy*. Also known as the bathing of the dead so that the deceased's spirit can be purified. The corpse is covered in its finest clothing, and its neck is encircled by silver wire and beads. Above and around the corpse are numerous priceless blankets, belts, clouts, woven skirts, and other items that the spirit is supposed to take with him to their ancestors in *maglawa*, which is supposedly their future home.

2. *Bugga*. The Tingguians send a group of people (at least three mature adults) to nearby tribes to inform them of the death of their mate. This is a part of their customary practice in extending the news to other villages.

3. *Batakan*. Beginning burial procedures during the three-day commemoration of the dead's passing suggests the following:

Sangsangngit. A weeping recounting of the deceased's life and actions while lamenting occurs in their home. A lament known as the *alba-ab* is performed at the time after a person has died and been buried. Male and female singers of the *inammaga* perform it at wakes for the deceased to keep the onlookers awake during their extended vigil. The song is first sung by a leader, who is then joined in singing by another chosen participant from the audience. A singer who makes a mistake in their performance is penalized by being forced to sip wine prepared from matured sugar cane in a coconut shell known as a *sin-ongot on basi* (basi). The extemporaneous delivery required for this song is adept.

Pagpagada/Palpalubos/Pakpakada. Those who believe in a hereafter accept death. On the night before the funeral, *palpalubos* are done. The rite of the *palpalubos*, or farewell, is performed with everyone gathered around the deceased. Family members chant their goodbyes to one another. Someone is invited to serve as the dead person's *isa-op* (representative), saying goodbye to the living (through the airing of the *inang-nangay*).

Sag-sag of Kelyas. The grieving family's suffering is relieved during this ritual, carried out right after the interment, and includes dancing and chanting. The dead are being released into the great beyond with this.

Pabalon. It is customary to set the deceased's favorite foods and other valuable items on top of the tomb the day following their interment. To represent warming the dead, a campfire is lit.

4. *Lay-og, Dalos or Waksi*. When the living are expected to purify themselves of sadness, it is held a year after a person dies. The mourning time for the deceased is over. The *panung-awan*, responsible for determining whether the liver is healthy, is overseen by a pair of *panglakayen*, who is also in charge of the *palanos*. In the absence of a healthy liver, another pig is slaughtered. To make the liver available to the *an-anitos*, it is placed in a *bol-bol-loy* or *kalapaw*. The ritual begins with the arrival of the tribes' delegates. The *tadek*, *uggayam*, and drinking of the *basi* start as the various committees complete their tasks. As well, food is provided.

In an interview with one of the *panglakayen*, he shared one of his practices that is reflective of the Tingguian culture of giving something for the dead. He said:

"Mamati kami ay na fiyag ay naitud kit masapulay ipauli mi yay nafaro. Siya na gapuna ay awanchan kami si falfalakad ay kawkawon mi no awad minatoy mi. fafaon si

kastoy ay kawkaw-on mi maipailami naschi panagayat kan panaglaum mi si fangkay chi minatoy mi manpafalon kam sig among ta achi maawanan.”

We believed that the life given should be returned carefully. That is why we have various ceremonies if we have deaths. In this practice, we show love and care to the person and his body. We give *pabalon* as we believe the dead should have a belonging as he passes by.

The offerings are deposited in the center of the *ap-a-payag* on the day of the celebration. A guy stands to watch over the *pika* or *say-ang* (spear) next to the entire *lay-og*. In front of the *agto*, in a particular area of the yard, the *tugtugaw* is positioned with a pair of clothes and images of the *mailay-og*.

Beginning with the *gansa*, the *tadek*, *uggayam*, and *basi* drinking commence. The *kinindusan*, *piningitan*, and jewelry of *Tingua* are worn by women to dress them. The manager oversees the *lay-og*. The *agto* joined in with the *tadek* dance by all of the *nau-lila* (the left-loving ones). The activity is finished with the *bisita ta unawa*. To everyone who performed the *tadek* and sang the *uggayam*, the *rineddek* is given out.

Overall, the Tingguians have a unique history as evidently seen in their cultural beliefs and practices. Their system of governance is so strong that it became lasting even in this modern-day period. Their practices in various occasions and festivities have also been remarkable as they are a manifestation of the Tingguians' way of life.

3.2 The Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Their Indigenous Knowledge, Systems and Practices

In this portion the researcher presents the contextualized learning resource material in teaching the course: Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices.

In his book titled *Contextualized E-Learning Resource: A Tool for Stronger Academic Platform*, Jimenez (2020) made mention that contextualized instructional materials allow students to prepare for mastery of the various competencies needed for education and learning. Understanding and remembering the information was made more accessible by the material's facilitation of connections between the learners' prior knowledge and new ideas and abilities. By allowing students to build on their prior knowledge and experiences, contextualized learning resource material can increase instruction's effectiveness and promote equity in education by considering the needs and backgrounds of diverse students. It can also increase students' motivation and engagement in the learning process.

The Indigenous Knowledge, Systems, and Practices of the Tingguians of Abra are the primary topics of the contextualized learning resource material that was developed for the course. The learner is given a preview of what to expect in the contextualized learning resource material on the cover page, which features images of the Tingguian people, culture, and textiles. The researcher used an indigenous fabric known as *piningitan* as the primary background of the cover page. The title of this study is on the following page and its purpose is to let the learners know that the contextualized learning resource material is a result of a research study.

The Abra March or Abra Hymn lyrics were on the following page. This will help the learners remember what the province offers and what makes Abra unique among the other provinces in the Cordillera Administrative Region. The table of contents is another element

of the contextualized learning resource material that lets the learners know what lessons they will encounter and the expected pages where to locate the different parts.

The introduction page is a crucial component of the contextualized learning resource material. The researcher discussed the rationale behind the integration of the Indigenous People's Education (IPED) in all higher education curricula as well as the reason behind the addition of the General Education course Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices to all academic programs at the Abra State Institute of Sciences and Technology. Also, general details on the Province of Abra and the Tingguian community were added as background material for the course.

After the information page comes the chapter overview page, which provides the chapter number, the expected duration of the chapter to be taught, and the chapter title, which is based on the Indigenous Knowledge, Systems, and Practices of the Tingguians of Abra. It also contains brief information about the chapter and a list of the different lessons the learners will encounter. General guidelines for the students and general objectives are indicated on this page so the learners may know what to expect during and at the end of the chapter.

The most important pages in the contextualized learning resource material of the course are the lesson pages. It provides the lesson number, the expected duration to study the lesson, and the title of the lesson. Learning outcomes are also visible, so the learners know what to expect from them by the end of the lesson. The researcher also used the three E which stands for Explore, Explain, and Examine accompanied by unique icons such as jeepney, indigenous people, and student writing which were graphically developed by the researcher. The Explore with an icon of a jeepney acts as a preparatory activity for the learner, which will prepare them for the lesson content. The Explain with an icon of indigenous people serves as the lesson content where the scopes of the Indigenous Knowledge, Systems, and Practices of the Tingguians of Abra are provided and explained thoroughly. Moreover, images are also incorporated in this part to give a vision of the ideas provided by the lesson. The Examine with an icon of a student who is writing serves as the assessment part of the lesson.

The researcher used the term worksheet followed by a number to help the instructors to record the activity made by the learner easily. Every worksheet in the Examine provides two sets of activities that encourage multiple modes of expression of the learners, show mastery/competence in the lesson, and demonstrate the ability to provide concrete experiences and connection to personal experiences. It also helps the learners with self-evaluation, divergent thinking, creative and critical thinking, and active participation.

The last page of the contextualized learning resource material in every chapter is the references which provide a list of research, literature, and interviews used by the researcher as an added aid in enhancing the various lessons' content apart from the output or primary sources from direct sources obtained during the focused group discussion (FGD).

The material was packaged and was guided by the criteria set for the evaluation in terms of learning outcomes, content, activities, assessment techniques and instructional qualities.

3.3 Validity of the Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Their Indigenous Knowledge, Systems and Practices

The contextualized learning resource material of the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices was subjected for content validation. The material was validated by a panel of experts composed of one Tribal Chieftain from the Tingguian ethnolinguistic group, the Director for Tingguian Studies from the Abra State Institute of Sciences and Technology, a social science professor whose specialization is Anthropology, an associate professor in social sciences teaching the course, and one expert representative along IPs from the National Commission for Indigenous Peoples (NCIP).

The contextualized learning resource material showcases the rich culture of the Tingguians. Through pictographic presentation and a glimpse of their unique cultural heritage as a people in the Cordilleras, lessons presented are arranged on the basis of order set forth by the researcher with the guide of the course syllabus.

As part of this study's goal and duty to ensure the validity of the developed contextualized learning resource material, a thorough assessment of its content was made by the experts aforementioned. The presentation of lessons such that use of words and definitions came from the lens of those who participated (primary sources) who are actual members of the full-blooded Tingguian ethnolinguistic communities.

Table 1 to 5 of this portion present the content validation of the material in terms of its learning outcomes, content, activities, assessment techniques, and instructional qualities.

3.3.1 Learning Outcomes

Table 1 shows the results of the validation made by the panel of experts as to the learning outcomes of the contextualized learning resource material for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices.

Table 1. Mean ratings of the learning outcomes of the developed Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices

Criteria	Mean Rating	Descriptive Interpretation
A. Learning Outcomes		
The learning outcomes are:		
1. attainable	4.00	HV
2. teachable	4.00	HV
3. observable	4.00	HV
4. measurable	3.80	HV
5. clearly stated	3.60	HV
6. arranged in logical order	3.60	HV
Composite Mean	3.83	HV
Legend:	Range of Means	Descriptive Interpretation (DI)
	3.25 – 4.00	Highly Valid (HV)
	2.50 – 3.24	Moderately Valid (MV)
	1.75 – 2.49	Slightly Valid (SV)
	1.00 – 1.74	Not Valid (NV)

The results show that the validation considered the learning outcomes as *highly valid* with a composite mean rating of 3.83. This indicates that all the learning outcomes are attainable, teachable, observable, measurable, clearly stated and arranged in a logical order in line to the target needs of learners.

One of the validators said:

'The learning outcomes fit the level of learners, such that you are expected to deliver this to college students. Good work!'

The results show that the validators are highly satisfied with the learning outcomes and could greatly help the learners in understanding and appreciating the content of the course.

In a study conducted by Ewell (2005), in order to achieve greater focus on the learner, a more precision in curriculum design is called for. The use of learning outcomes that are clearly stated and well defined therefore in any learning material make learning attainable and feasible for learners.

3.3.2 Content

Table 2 shows the results of the validation made by the panel of experts on the content of the contextualized learning resource material.

Table 2. Mean ratings on the content of the Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices

Criteria	Mean Rating	Descriptive Interpretation
B. Content		
The content has/is:		
7. clarity and focus	3.40	HV
8. organized in a systematic way	3.80	HV
9. an accurate information	4.00	HV
10. self-explanatory	3.80	HV
11. relevant	4.00	HV
Composite Mean	3.80	HV
Legend:	Range of Means	Descriptive Interpretation (DI)
	3.25 – 4.00	Highly Valid (HV)
	2.50 – 3.24	Moderately Valid (MV)
	1.75 – 2.49	Slightly Valid (SV)
	1.00 – 1.74	Not Valid (NV)

The results show that the validation considered the content as *highly valid* with a composite mean rating of 3.80. This indicates that the content has clarity and focus, organized in a systematic way, composed of accurate information, self-explanatory, and relevant.

The result also show that the validators are highly satisfied with the content of the contextualized learning resource material particularly on the accuracy of information and the authenticity of the supporting documents such as photos which aid further the learner's understanding of the Tingguian culture.

In relation, two of the validators claimed,

Maragsakan kami ta nakapanunut iti mesa nga manursuro iti pagadalan nga ASIST nga nagaramid ti maysursuro panggep iti kulturami ken araramid mi. Sapay kuma ta adun to ti adadal nga mayiwar panggep kadakami ta maamamo da kami kadagiti kabbaro nga agtutubo. Ti detoy nga libro a naaramid ket dakkal nga pinangipakita iti kultura mi nga Itneg/Tingguian kadagiti agtutubo nga Abreño.

It is good to know that a faculty of ASIST have created a learning material about our culture and practices. We hope to see more studies about us that can be shown to today's generation. The module is very important for the young generation to know us and the choice of the subject/contents of the material is relevant.

With the developed contextualized learning resource material, a discussion of the content from the lens of those who participated in the focused group discussion (FGD) made it more authentic and their approval to use the images incorporated in the material added life to the rich cultural heritage of the Tingguians of Abra.

3.3.3 Activities

Table 3 shows the results of the validation made by the panel of experts about the activities of the contextualized learning resource material.

Table 3. Mean ratings on the activities of the Contextualized Learning Resource Material (C-LRM) of the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices

Criteria	Mean Rating	Descriptive Interpretation
C. Activities		
The activities:		
12. learner-centered	3.60	HV
13. present authentic activities	3.00	MV
14. provide multiple perspective	3.00	MV
15. put emphasis on metacognition	3.20	MV
16. facilitate knowledge construction	3.40	HV
17. support knowledge collaboration	3.60	HV
18. emphasize apprenticeship learning	3.00	MV
19. encourage previous knowledge constructions	3.60	HV
20. encourage self-analysis-regulation, reflection and awareness	3.00	MV
Composite Mean	3.27	HV
Legend:	Range of Means	Descriptive Interpretation (DI)
	3.25 – 4.00	Highly Valid (HV)
	2.50 – 3.24	Moderately Valid (MV)
	1.75 – 2.49	Slightly Valid (SV)
	1.00 – 1.74	Not Valid (NV)

The results show that the validation considered the activities as *highly valid* with a composite mean rating of 3.27 for the contextualized learning resource material. This indicates that the activities are learner-centered, facilitate knowledge construction, support knowledge collaboration and encourage previous knowledge constructions.

According to Rogers (1983), learning should be learner-driven and filled with opportunities for learners to make decisions and take responsibility for their own learning. In the same manner, the more that learners can freely and openly explore learning experiences, the greater the chance that they will exhibit their creativity and participate in productive ways in the world at large (Rogers, 1969). Hence, the output of this study is contributory to the preservation of the Tingguian identity whereas giving the learners the chance to understand and appreciate the unique features of this century-old culture through its myriad of activities that are contextualized and relevant.

3.3.4 Assessment Techniques

Table 4 shows the results of the validation as to the assessment techniques of the contextualized learning resource material.

Table 4. Mean ratings on the assessment techniques of the Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices

Criteria	Mean Rating	Descriptive Interpretation
D. Assessment Techniques		
The assessment techniques:		
21. encourage multiple modes of expression, for example, role play, simulations, debates, and explanations to others	3.60	HV
22. provide choices in tasks and in how to show mastery/competence	3.40	HV
23. include concrete experiences (manipulatives, links to prior personal experience)	3.20	MV
24. motivate students with real-life tasks and connections to personal experience	3.60	HV
25. help students to self-evaluate-to think how they learn, set new goals, and why they like certain work/task.	3.80	HV
26. encourage divergent thinking, multiple links and solutions, not just one right answer	3.60	HV
27. provide students with opportunities for self-evaluation and peer-review	3.00	MV
28. encourage students to see connection between effort and results	3.40	HV
Composite Mean	3.45	HV
Legend:	Range of Means	Descriptive Interpretation (DI)
	3.25 – 4.00	Highly Valid (HV)
	2.50 – 3.24	Moderately Valid (MV)
	1.75 – 2.49	Slightly Valid (SV)
	1.00 – 1.74	Not Valid (NV)

The results show that the validation considered the assessment techniques as *highly valid* with a composite mean rating of 3.45 for the contextualized learning resource material. This indicates that the assessment techniques encourage multiple modes of expression, for example, role play, simulations, debates, and explanations to others, provide choices in tasks and in how to show mastery/competence, motivate students with real-life tasks and connections to personal experience, help students to self-evaluate like to think

how they learn, set new goals, why they like certain work/task, encourage divergent thinking, multiple links and solutions, not just one right answer and encourage students to see connection between effort and results.

Some of the evaluators commented as to the assessment techniques used in the contextualized learning material:

'The activities are varied and they really show the local color of the Tingguians of Abra.'

'Such material is ready for use especially in times when scarcity of learning resources is a major problem. In this case, on the course Tingguians of Abra. Activities indeed suit the level of learners (college).'"

Assessment techniques in learning materials should reflect pedagogy while measuring the application of new knowledge and learning outcomes set forth by the curriculum (DiCarlo & Cooper, 2015). In addition, in order for assessments to be effective, it must be an ongoing process that is not just active but also authentic (Robles & Braathen, 2002).

Results of the evaluation mean that the material in terms of its assessment techniques is useful in the mastery of concepts presented in the various lessons of the contextualized learning resource material.

3.3.5 Instructional Qualities

Table 5 shows the results of the validation made by the panel of experts about the instructional qualities of the contextualized learning resource material.

Table 5. Mean ratings on the instructional qualities of the Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices

Criteria	Mean Rating	Descriptive Interpretation
E. Instructional Qualities		
The instructional qualities:		
29. encourage creative and critical thinking	3.40	HV
30. arouse interests and sustain attention	3.20	MV
31. promote active participation	3.20	MV
32. are clear, accurate and easy to understand	3.40	HV
Composite Mean	3.30	HV
Legend:	Range of Means	Descriptive Interpretation (DI)
	3.25 – 4.00	Highly Valid (HV)
	2.50 – 3.24	Moderately Valid (MV)
	1.75 – 2.49	Slightly Valid (SV)
	1.00 – 1.74	Not Valid (NV)

The table revealed that the instructional qualities of the contextualized learning resource material *highly valid* with a composite mean rating of 3.30.

This means that the instructional qualities of the material encourage creative and critical thinking, arouse interests and sustain attention, promote active participation, and are clear, accurate and easy to understand.

One of the validators said:

'The material will be of great help in instilling the values, practices and ways of life of the Tingguians particularly to young adults who are studying in various HEIs in the province and even in the country. Learning our culture will have more color with the aid of actual footages incorporated in the material. The content of the material is very easy to understand.'

The validation results only show that the contextualized learning resource material is geared towards the development of a learner who has the capacity to have in him critical thinking of the complex lessons embedded in the material. Thus, making the contextualized learning resource material timely and valid.

4. CONCLUSION

In the light of the findings, it can be concluded that the Tingguians of Abra has a unique Indigenous knowledge, systems, and practices.

It can also be concluded that the development of the contextualized learning resource material is needed in the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices based in CHED issuances and the dearth of learning materials to teach the course.

Further, it is concluded that the contextualized learning resource material is highly valid in terms of learning outcomes, content, activities, assessment techniques, and instructional qualities. Hence, the contextualized learning resource material is accepted as instructional material in teaching the Tingguians of Abra: Its Indigenous Knowledge, Systems, and Practices.

CONSENT

All authors declare that 'written informed consent was obtained from the respondents (or other approved parties) for publication of this study. A copy of the written consent is available for review by the Editorial office/Chief Editor/Editorial Board members of this journal.

ETHICAL APPROVAL

Ethical Approval undergone from the careful and thorough review of the University Research Ethics Review Board (URERB) of Mariano Marcos State University (MMSU).

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DEFINITIONS, ACRONYMS, ABBREVIATIONS

For a better understanding of this study, the following terms are defined in the context of this research.

Content Validity. Refers to the extent to which the Contextualized Learning Resource Material (C-LRM) for the Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices can attain the specific standards set along learning outcomes, content, activities, assessment techniques and instructional qualities.

Learning Outcomes. These refer to the qualities that students should possess and be able to do at the end of each lesson.

Content. This refers to the body of knowledge and information that the faculty teach and students are expected to learn in a given lesson.

Activities. This refers to a series of learning tasks for the students utilizing constructivist strategies that are based on the learning outcomes of each lesson.

Assessment Techniques. This refers to a set of authentic assessment techniques that are used to evaluate student's knowledge and skills before or after the discussion.

Instructional Qualities. This refers to the interactive nature of the resource materials, which makes students interested and engaged from the start of the class until the end.

Contextualized Learning Resource Material (C-LRM). This help students connect the content they are learning to the life contexts in which the content can be used in such a way that they find meaning in the learning process and draw upon their previous experiences and build upon existing knowledge (Ampa, Basria & Andriani, 2013; Berns and Erickson, 2001).

The Tingguians of Abra: Its Indigenous Knowledge, Systems and Practices. A course offering in HEIs in the province of Abra based on the implementing rules of CHED Memorandum Order No. 2 series of 2019 or otherwise known as the Integration of Indigenous Peoples' Studies/ Education into Relevant Higher Education Curricula.

Tingguians. They are the indigenous people in the province of Abra divided into eleven (11) ethnolinguistic groups.

Validation. The process of proving that something is valid based on truth or fact and that the contents are acceptable by a panel of experts.

Experts. They are the people who have an extensive knowledge or skill in a particular field or subject and are recognized as authorities in their respective areas of specialization.