

Development of a Localized Resource Material on the Beliefs and Practices of the Isnegs of Dumalneg

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ABSTRACT

The study aimed to develop a localized resource material to improve the teaching of local history and raise awareness about indigenous cultures, with a specific focus on the Isnegs of Dumalneg, Ilocos Norte. Utilizing a research and development approach within a descriptive framework, the study followed three key stages: planning, development, and validation. The need for this localized resource material emerged from the challenges' teachers face in motivating students to engage in social studies due to lack of relevant, culturally appropriate materials on indigenous peoples. To address this gap, Isnegs were interviewed, and data were analyzed thematically. It was noted that certain beliefs and practices were no longer observed as a result of societal change, but this did not affect or change the tribe's cultural identity. The resulting localized resource material covered five cultural themes: Birth, Marriage, Death, Livelihood, and Leadership. It underwent rigorous validation by a panel of experts, who rated it for its content, instructional, and technical quality. The overall validation score was 4.91 out of 5, indicating that the material is highly effective and relevant. Therefore, the Department of Education must provide teachers with the skills needed for developing similar material. This study not only addresses the scarcity of culturally focused educational content but also provides a model for developing similar resources that can be used to enhance learners' understanding of their cultural identity.

Keywords: Beliefs, Isneg, Localized, Practices, Material

INTRODUCTION

The K to 12 Basic Education Program is the Department of Education's flagship initiative and one of the biggest changes to the Philippine Educational System. The program includes initiatives that intend to help establish, expand, and improve primary education in the country. It aims to equip Filipino learners with needed knowledge and abilities to meet the challenges of the twenty-first century. By ensuring appropriateness, responsive, and relevance to the needs of learners, the K to 12 program is envisioned to help the Philippine basic education system level up to the standards set by other countries (Department of Education, 2019).

A crucial component of the K to 12 curriculum is Social Studies (Araling Panlipunan). This subject is critical in developing students who are mindful, fully engaged in civic and public affairs, and contribute to the development of a progressive, fair, and human society. Furthermore, its overall learning goal is to develop a solid foundation of the country's history and culture, in which students can apply what they know in real-life situations through imagination, logical thinking, problem-solving, and decision-making processes (Hingpis et al., 2019). Teaching social studies presents a variety of challenges such as low student engagement in the topic

because it focuses on history, economics, politics, the constitution, and society instead of practical skills (Mabborang, et. al.,2023).

Teachers thus strive to inspire students and must make the material pertinent to the students' lives (Press Reader, 2017). In addition, although the culture has long been present in the Basic Education Curriculum (BEC) and Higher Education Institutions (HEI). However, there is a need to strengthen the way culture is taught, particularly the cultures of indigenous peoples.

A step in this direction is accomplished through the signing of the National Indigenous Peoples Education Policy Framework, which shows DepEd's commitment to pursue the Indigenous Peoples' (IP) dream of an appropriate and relevant education, as well as to set up an education system that respects the different kinds of students (Luistro, 2011). As Republic Act No. 8371, Chapter V, Section 28, states, through the NCIP, the state must provide a complete, adequate, and integrated education system that meets the needs of the children and young people in ICCs and IPs.

Toward this end, the K to 12 Social Studies (Araling Panlipunan) curriculum emphasizes contextualization and localization to enhance the delivery of learning in the subject area in keeping the DepEd's mission, to protect and promote the right of every Filipino to quality, equitable, culture-based, and complete basic education.

Hence, the use of contextualized and localized resource materials is not only but also necessary in social studies. Because their experiences are incorporated into the lecture, the topic becomes meaningful and relevant to the students.

Moreover, the implementing rules and regulations (IRR) of Republic Act No. 10533, or the Enhanced Basic Education Act of 2013 (D.O. No. 43, s. 2013), stipulates that the curriculum shall be contextualized and global. The Enhanced Basic Education Act of 2013 specifies that the curriculum for enhanced basic education should be founded on standards and principles and flexible enough to help schools adapt, improve, and make it more relevant to their social and educational environment. Accordingly, the development of locally-developed educational materials is encouraged in pursuit of Section 18, Article XIV of the 1987 Constitution saying that the State shall encourage and support research and studies on the arts and culture. In addition, there is a need to supplement the scarcity of cultural documentation regarding the indigenous peoples, which should be incorporated into the current educational curriculum. Restoring indigenous knowledge, systems, and practices will contribute to the improvement of indigenous peoples' values and moral practices, thereby promoting social order.

The law emphasizes the importance of developing contextualized materials. The study is a response to the call for culturally responsive education for indigenous children and youths in the modernization of education. Such pedagogy is empowering, patriotic, and truly indigenous (Sumaal, 2008, as cited in Wangiwang, 2016).

In this regard, the researcher believes that it is necessary to conserve and develop the Isnegs culture, and that many values are derived that benefit learners and the elderly. The Isnegs are the indigenous peoples of Dumalneg, Ilocos Norte. The documentation of cultural beliefs and practices will allow the Isnegs' younger generation to learn about their impressive and unique beliefs and practices. Furthermore, teachers need to be aware that promoting cultural values in the classroom can enhance the learning environment.

Identifying the beliefs and practices of the Isnegs with regard to birth, marriage, death, livelihood, and leadership were utilized as content in the development of localized resource material that can aid in teaching local history. In addition, it will help spread awareness of indigenous tribes in the locality, thereby promoting understanding and peaceful coexistence among the inhabitants of the community.

Statement of the Problem

This study aimed to develop localized resource material on the beliefs and practices of the Isnegs of Dumalneg, Ilocos Norte, Philippines. Specifically, it sought answers to the following questions:

1. What are the beliefs and practices of the Isnogs of Dumalneg as regards:
 - a) birth;
 - b) marriage;
 - c) death;
 - d) livelihood; and
 - d) leadership?
2. What localized resource material can be developed based on the beliefs and practices?
3. How valid is the developed localized resource material in terms of:
 - a) content;
 - b) instructional quality; and
 - c) technical quality?

METHODOLOGY

Research Design

The study followed a descriptive research design using the research and development (R&D) approach. It was implemented in three stages: planning, development and validation. In the planning stage, a geographical survey was conducted. Readings on the Indigenous People of the world and the country, contextualization and localization and developing resource materials were perused by the researcher as basis for the desired research output. The researcher conducted individual interviews, focus group discussions, observation, and photography to document the highlights of the Isnogs' daily lives while observing health protocols at the same time. Information from these data gathering techniques were used as input in the development of the localized resource material about the Isnogs in Dumalneg, Ilocos Norte, Philippines.

The development stage involved designing and developing the resource material in addition to organizing, analyzing, and interpreting the data collected. The localized resource material underwent validation by a panel of experts for content, instructional and technical quality validation utilizing a set of standards, with score determined by a 5-point rating scale.

The results of the validation served as the bases for the revision and finalization of the localized resource material about the Isnogs of Dumalneg, Ilocos Norte, Philippines.

Locale of the Study

The study was conducted in the Municipality of Dumalneg, Ilocos Norte, Philippines. Dumalneg has only three barangays. It is adjacent to Barangay Lanao of Bangui, Ilocos Norte. The town sits atop a mountain and offers some kind of seclusion from its adjacent towns. The presence of the Isnogs, and the dearth of written literature about them, encourage the researcher to conduct this study.

Population and Sampling

This study used total enumeration technique covering all members of the population that met the inclusion criteria of being full-blooded Isnogs whose ages are eighteen and above. Hence, seventy-five (75) were interviewed. A list of identified full-blooded Isnogs was provided by the Office of the Local Chief Executive.

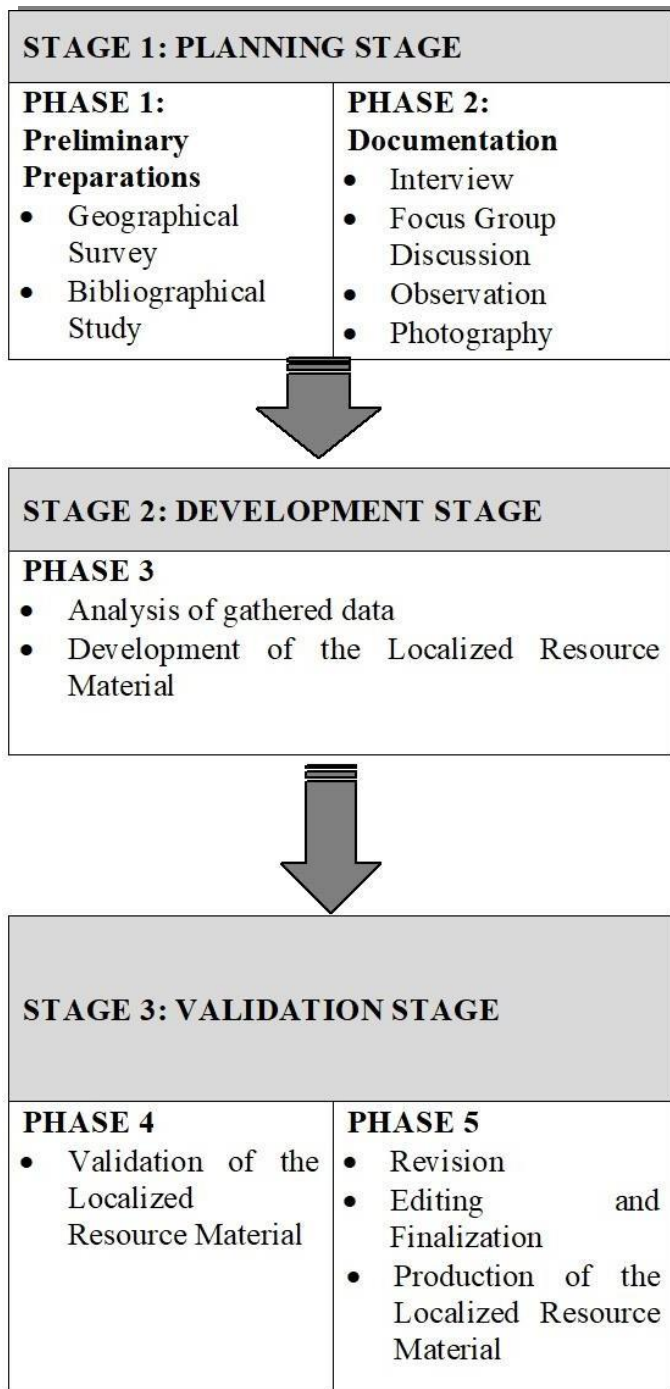


Figure 1. Schematic Diagram Showing the Stages of the Development of the Localized Resource Material.

Instrumentation

This study used triangulation by using different methods in gathering data. The researcher used interview guides, observation and focus group discussion to elicit responses from the key informants.

A structured and unstructured interview was employed. A set of predetermined questions were used to gather data from the respondents. Questions were adapted from Sacsac (2017) with modifications to suit the present study. Respondents were asked to share their beliefs and practices regarding birth, marriage, death, livelihood and leadership. The researcher conducted interviews and focused group discussion to have a more in-depth knowledge of the beliefs and practices of the Isnags. The interview guides were translated from English to Yapayao, the dialect of the Isnags.

To ensure the validity of the localized resource material, a 5-point Likert Scale was used by the panel of experts to assess the said material. The Likert Scale was adapted from Rabago (2021). However, the items were modified

to suit the study. The evaluation checklist was composed of two parts: first part was the personal information of the evaluator and the second part was the validation scale.

The study started with securing clearances and permissions from the National Commission on Indigenous Peoples (NCIP) and from the University Research Ethics Review Board (URERB). The NCIP and the URERB conducted a thorough study of whether the researcher and the study itself follow the ethical standards and procedures of research.

Data Gathering Procedures

Upon the release of the clearances, the researcher was set to conduct the study. The data gathered were used as inputs in developing localized resource material about the Isnags.

Ethical considerations were also observed during the course of the study, the informed consent procedure was observed. The respondents were oriented on the purpose and procedures of the study. It is necessary to comply with the standards required of studies which involve human participants, this includes anonymity, confidentiality, beneficence, nonmaleficence, veracity, and fidelity.

In obtaining the photos, permission was asked from the key informants. The Local Government Unit and some of the respondents also provided photos needed for the completion of the study. Conversations with the tribal chieftain and members of the Yapayao speaking tribe were transcribed directly by the researcher with the help of the IP group.

After the development of the localized resource material, it was evaluated by the panel of experts in terms of its content, instructional and technical quality. A validation rating scale was used to determine the validity of the material.

Finally, the result of the content, instructional and technical validation served as the basis in the revision and finalization of the research output.

Data Analysis

Thematic analysis was used to draw the themes regarding on the beliefs and practices of the Isnags regarding birth, marriage, death, livelihood and leadership. This data analysis technique was used to capture the essence of the data gathered from the interviews.

Regarding the validation of the developed localized research material, a rating scale was used to determine the validity of the material to evaluate the content of the localized resource material, specifically its content, instructional quality, and technical quality. The rating scale was adapted from Espejo (2020).

RESULTS AND DISCUSSION

The Philippines are home to several indigenous groups. These groups have managed to maintain their own beliefs and practices despite the presence of colonizers throughout the country's history. Indigenous people generally live in geographical areas that are somewhat isolated from others. Due to the advancements in technology, some indigenous people have adapted and are more open to extra-cultural influences, posing dangers to the continuity of their traditional beliefs and practices.

The Isnags are one of the indigenous groups in the Philippines. They establish their community usually in mountainous areas beside big rivers. This geographical location provides opportunities for them to farm and fish. The Isnags have their own language, Yapayao, but they can also speak Ilocano. The beliefs and practices of the Isnags of Dumalneg are the main points of the discussion in this analysis.

I. Beliefs and Practices of the Isnags of Dumalneg

The beliefs and practices of the Isnags of Dumalneg are the main points of the discussion in this analysis.

A. Birth

The Isnogs have various beliefs and practices regarding childbirth. These observed beliefs and practices can be summed up into two themes.

Beliefs and practices on spirituality and natural ways of childbirth. Childbirth to the Isnogs is facilitated both spiritually and naturally. At the center of the practices in the Isnogs are praying to God for guidance and delivery, a belief brought about by their Catholic faith, and it suggests that faith in God guarantees a healthy child and delivery (Jose et al., 2019). Besides, spiritual practices have natural remedies among the Isnogs. One of these is that on drinking coconut oil to ease delivery, which has also been similarly paralleled among Filipino women in Australia who drink coconut water believed to promote easy delivery (Stewart et al., 1998). Another common custom practiced here is eating fresh native eggs. These native eggs provide energy and ease from childbirth when it acts as a lubricant in the birth canal just like hens lay their eggs easily.

The Isnogs also believe that walking during labor helps in the positioning of the baby. This practice is supported every month with massages from a hilot during the later stages of pregnancy to ensure proper fetal positioning. Once the baby is said to be in a correct position, a bigkis or cloth binder is applied on the abdomen to keep the child in place up until delivery (Jocano, 1970). Although this practice is not scientifically approved, many mothers and hilots themselves believe in it (Landicho 2022). The Aetas also hold similar practices, preventing premature labor by using chili pepper leaves and hastening labor with a gift of fresh eggs or lemongrass (Jose et al. 2019).

Beliefs and practices on the influence of other people on childbirth. The Isnogs believe that some people bring good luck, and others bring bad luck into childbirth. No visitors are allowed near doors or stairways at the time of labor because to them, childbirth is like passing through a tunnel that should be free of obstacles. All windows and doors, and even drawers are kept open in order to facilitate delivery (Landicho, 2022). They also believe that those who have quarreled with the mother should touch her abdomen to promote delivery, but that a breech presentation is best kept away. This implies; luck is attached to some persons according to the Isnogs.

During confinement, an Isnog woman is made to sleep on a slanting bed near the stove to warm the body, which supposedly makes the newborn healthy. This is similar to saklab or roasting, practiced among Tagalogs where smoke fumigation from medicinal plants helps in the healing process of the uterus (Jocano, 1970). The involvement of female family members in childbirth, contrasting modern medical practices where fathers are present, reflects the importance of tradition in Isnog culture (Team et al., 2009). This practice is evidence that the Isnogs, in the face of modern medicine available to them, still utilize spiritual life and traditional medical knowledge to keep their human and spiritual worlds in balance, according to the WHO's conception (WHO, 1964).

B. Marriage

Family's impact on marriage. Among the Isnogs, marriage is considered a very important avenue for building relationships between families. For this reason, prior to marriage, the groom has to inform the bride's parents of their intention to get married, and the two families must agree upon the marriage. In Abra, the similar tradition to this Danon/Kalkalimusta is performed among Tinguians, where the family of the bridegroom negotiates a wedding with the family of the bride including the bride wealth and the date of the wedding (Llaneza, n.d.). The Isnogs also consult the planetano or bileta (almanac) to determine an auspicious wedding date, ensuring that all stages of the marriage process are carefully planned and respected.

Another important practice in which the dowry is concerned is called sab-ong, which refers to the giving of absolutely any form of gift or property from the groom's family to the bride's family, much like that of the Kalinga Tribe's badong where worthy beads and goods are exchanged (Llaneza, n.d.). These traditions then reflect the value the Isnogs attach to family consent and the worth of women, in strong contrast to the practice in certain cultures in the Philippines where a couple can get married without their parents' being in the know. Generally speaking, these practices reflect well on the deep respect of the Isnogs to familial involvement and tradition when it comes to marriage, including the value attached to family and bride alike.

C. Death

The Isnegs firmly believe that spirits and luck play a major role in their lives, particularly in death and burial. One of those fairly important beliefs is that the spirits cause illnesses while the omens in the form of black butterflies or eclipses tell of death. During a wake, the Isnegs do not clean up or sweep the floor since it is believed to be hurrying the burial or disrespecting the dead. This practice is parallel with beliefs in Tacloban, where people avoid sweeping during wakes because it may connote negativity (Amat et al., 2020). The dead receive a lualo, held by the Isnegs for nine nights, its ritual beheading of a rooster or hen, depending on the gender of the dead, paralleled that of the Ilocanos, since the offered animal escorted his master to the afterlife.

Certain rituals, on the other hand, ward off bad luck and spirits, which include the diram-os where mourners wash their faces and bodies in basi with coins after burial. This is rather similar to the Tacloban tradition of cleansing with haro (Amat et al., 2020). Additionally, the golgol ceremony involves a widow applying oil mixed with burnt rice straw on family members' heads before they jump into a river, a practice also observed by the Tinguians (Abaya, De Vera, Bajet, 2011; Llaneza, n.d.). These practices reflect the Isnegs' deep belief in appeasing spirits to avoid bad luck and maintain harmony with the spiritual realm.

Food and death. Food is a big component of Isneg death rituals, and there are certain foods believed not to be consumed during the wake and burial. These are marunggay (horse radish), foods with a sour taste, and bisukol (snails) believed to invite bad luck or signifying undesirable eventualities happening (such as the widow remarrying and relatives dying one after another). Other groups, like the Mangali Sub-Tribe in Kalinga, are also similar in this regard. These practices have a deeper meaning that implies the Isnegs strongly believe in symbolism and the messages given to nature by means of food.

The balo/pangis prohibit themselves, for one year, from certain foods like taro, carabao meat, and root vegetables for the reason that its consumption is believed to result in a physical or social consequence in the form of an involuntary movement or increase in weight, among others. Similarly, the balo practices the andomdom rite, a manifestation of continued bereavement since coming back from Siputan (Sappa & Adora, 2016). The Isneg people still give foodstuffs like niniogan, basi, buyo, and tobacco during the palualo prayer. As with the Ilocanos, they prepare offerings of foodstuffs for the lualo and umras prayers offered for the dead. This again affirms that in death food is just as vital as in life.

Beyond death. The Isnegs do not fail to respect their dead family member with post-burials, which signal the end of bereavement. One of such practices is called mangyul-ulog, where the spouse of the dead is brought to neighbors after a three-day rest; gifts such as rice-grain and seeds are given to signify support for better health in the future. This rite also parallelizes the Tinguians' waksi, done some months following burial as a ritualistic ending to the mourning period (Llaneza, n.d.). On the other hand-mourning in terms of dress-the Isnegs also wear manto or black clothes, parallel with the Imangali where a widow is supposed to wear black for a year as a sign of mourning (Sappa & Adora, 2016).

D. Livelihood

Indigenous and traditional knowledge holders have a deep understanding of and strong bonds with nature. Their cultural practices and respect for nature significantly contribute to the preservation and protection of the earth's fragile state. As a result, indigenous peoples must agree on how to implement their own culture-based practices regardless of their boundaries. Furthermore, they should be recognized as genuine and ideal stewards in the development and preservation of their territories and properties (Beltran, 2000, as cited in Magallanes, 2020).

Hunting for survival. The Isnegs are dependent on traditional hunting methods using ropes, bamboo spears, and deep pits to capture wild animals such as pigs, deer, and chickens. They also depend on farming up in the mountains, although "kaingin" or shifting cultivation remains one of their primary sources of income. Specialty livelihood strategies are closely linked with ecology and cultural knowledge, as generally established in other indigenous communities. For example, Titumir et al. (2020) showed how indigenous livelihoods in Bangladesh emanate from traditional practices and natural resources. Similarly, other authors like Daskon and Binns (2010), and Chowdhoree (2019) found an integration of agriculture, forest resources, and ingenuity that further supports

sustainability and biodiversity conservation amongst indigenous communities in Nepal and beyond. These studies therefore emphasize the need to conserve indigenous knowledge and practices as part of developing sustainable livelihoods.

Back to basics: Use of indigenous implements for livelihood. They also depend largely on indigenous materials: rattan, axe, and ropes for farming and hunting, with such implements as wasay and aliwa used in their kaingin farming. In fact, Palaganas et al. (2013) noted that the Isneg in Apayao do subsist from kaingin as well as from the cultivation of koman (swidden farms) and talon (rice paddies). On the other hand, kaingin has been seen from the ecological perspective to be destructive, and is thereby prohibited under Presidential Decree No. 705 that bans the cutting of timber or collection of forest products without license.

They have continued to shape farming in Isneg due to their belief in letting the land recover and performing rituals for successful harvests (Gonzales & Briones 2018). This is representative in global trends, such as in China, where farmers are adapting to diversified subsistence methods, while cautious of environmental impacts (Wallace 2011).

Sustaining livelihood practices through education and behavior formation. Preservation of beliefs and customs in daily life is the fourth main issue. The informants stated that there have been no changes in their livelihood practices because inhabitants have continued to do this activity. Additionally, they said that Indigenous Peoples Education (IPED) will help teach today's kids and those of future generations about the rules and regulations controlling intellectual property. Additionally, they suggested that youngsters should learn the behaviors and pass them on to the following generation in order to preserve these livelihood-related beliefs and practices.

E. Leadership

Leadership in the Isnegs is culturally deep-rooted, embedded with certain values. It requires wisdom, maturity, and a very good understanding of the Isneg way of life. With time, modern democratic ways took precedence over the older ones due to the influence from outside the community. However, experience and respect for elders remain the core values at the center of Isneg leadership.

Blood and age: Isneg's view on leadership. This is the first main theme, which participants said is innate. Several participants said that in order to be a leader, one needed to understand the Yapayao as the dialect and be a full-blooded Isneg. The respondents also underlined that being a leader is a talent that is intrinsic in a person, and that one requirement is to be a full-blooded Isneg with a plot of land and extensive knowledge of the Isneg culture. This is connected to the centrality of land ownership in the economic structure of the Isnegs (CCP Encyclopedia of Art, 2020).

This is backed up by the study of Domingo (2004), that the indigenous groups have very high leadership standards. Leaders must be wise, mature, experienced, fair in making decisions, wealthy, articulate, knowledgeable about custom laws and traditions, skilled in negotiation and arbitration, and well-liked by the community. Elders are also held in high regard, as they are typically chosen as leaders or members of advisory councils. Head taking is no longer a criterion for leadership because the government and larger society do not sanction it. Leaders, on the other hand, are individuals who have demonstrated their worthiness for their roles in the community through acts of bravery or previous actions for the good of the community.

As a requirement for leadership, indigenous peoples place a premium on being an elder; public servants should be mindful of this tradition. When dealing with indigenous peoples, older, more mature, and experienced public servants are more likely to have the group's ear than one perceived to be raw and inexperienced.

Furthermore, tribal leaders are people who always have the necessary leadership qualities. They must be wise, articulate, experienced, trustworthy, and so on. There is no room for the inexperienced, and there are no shortcuts. Even heirs to leadership positions must demonstrate their worthiness.

Democracy and its impact in choosing a leader. Changes with these values and behaviors is the second theme under leadership. The informants claimed that changes in Isnegs' beliefs were brought about by outside

influences. Additionally, they mentioned how, in earlier times, leaders were chosen by drawing sticks or leaves, with the longest stick or largest leaf designating the leader. Today, democracy and raising hands are used to choose leaders. Additionally, as a result of modernization, the methods for selecting a leader have changed over time.

The informants' responses show that indeed, through time there have been changes in the Isneg's practices and belief systems which can in part be attributed to outside influence. As stated in the General Framework for the Protection and Promotion of Indigenous Knowledge Systems and Practices (IKSP) in the Philippines (1998), exposure to outside culture and other influences can lead to changes of thinking and doing, which may undermine the continuity of their own IKSP. At the same time, IPs may experience political intervention from the people power.

Unity and inclusion as ways to preserves leadership practices. The third main subject is preserving leadership principles and practices, which participants feel should be incorporated into the Indigenous Peoples Education (IPED) in order to be able to sustain these beliefs. Elders and tribal members must work together to uphold the noble principles of Isneg culture. They also emphasized that they ought to pick leaders in accordance with earlier customs. Thus, they realized that in order to maintain these practices and beliefs, they need always remain humble and unified as one.

The informants' responses underscore the importance of preserving indigenous knowledge and practices on leadership. As noted by the Philippine Resource Center for Sustainable Development and Indigenous Knowledge and the Philippine Council for Agriculture, Forestry, and Natural Resources Research and Development (PCARRD) in the General Framework for the protection and Promotion of Indigenous Knowledge Systems and Practices in the Philippines (1998), the survival and cultural identity of the ICC revolve largely in their IKSP, which in turn are rooted on the ancestral domain and natural resources with which the IPs have lived for centuries.

It is most appropriate then to look at IKSP and ancestral domain under one whole context. Hence, it is important that policies and programs are developed in educational systems that would protect IKSPs from being misappropriated or lost.

At the same time, as Degawan (2020) advocated, any intervention for IPs must have the IPs themselves at the center in terms of their agency and rights. Policies have to be reviewed carefully and thoroughly to reflect to the situation and needs of the IP communities.

II. The Localized Resource Material on the Beliefs and Practices of the Isnegs

Contextualization and localization are implemented in a variety of ways. The contextualized and localized curriculum is based on the learners' local needs and relevance, allowing for flexibility and creativity in the lessons.

The developed resource material was based on the themes derived from the responses of the study's informants particularly on the Isnegs' IKSPs related to birth, marriage, death, livelihood and leadership, as crucial aspects of their culture. These were carefully analyzed and reviewed in view of the existing literature and validated with observations and expert validation.

Each lesson is organized into six sections: 1) Target, which provides an overview of the knowledge and skills to be learned; 2) Learn, which includes a quiz to see how much you already know about the subject; 3) Discover, which offers a quick overview of the subject and assists the reader in learning and comprehending fresh ideas; 4) Gauge, which will increase knowledge of the subject and to enhance retention of concepts; 5) Answer Key, which includes solutions to all the exercises in the localized resource material, and 6) References, which is a list of all sources used in developing the localized resource material.

The Preface, Title Page, Introduction, and Table of Contents make up the preliminaries of the localized resource material. The lesson's subject is stated on the Title Page. The greetings are covered in the Introduction section,

which also goes over the components of each localized resource material, specifically: Readers can use the Table of Contents as reference.

As the material is rooted in the Isnegs' IKSPs, teaching local history can benefit greatly from this developed localized resource material about the Isnegs' conceptions and customs regarding life, marriage, death, livelihood, leadership, and other life events. This localized resource material also presents which beliefs and practices are still practiced and which ones are not. The Isnegs of Dumalneg will be able to understand the significance of their unique culture and preserve their beliefs, and their customs with the help of this material, which also used as an additional learning resource when teaching local history.

III. Validation of the Localized Resource Material on the Beliefs and Practices of the Isnegs

The validation of the developed localized resource material was the last stage of the study. This was accomplished by using the evaluation tool that is specific about the areas being evaluated. The developed resource material was validated in terms of its content, instructional quality and technical quality by a panel of experts: an Isneg representative from the Dumalneg Local Government Unit, one (1) Isneg representative from the National Commission on Indigenous People (NCIP) validated the content, while one (1) instructional specialist validated the instructional component, one (1) Social Studies education program supervisor, and one (1) technical quality expert validated the technical aspect.

A) Content

The validators gave the content of the material a very high validity rating (4.90). The outcome shows that the content of the localized resource material is understandable and well-explained for discussion. The material has an aesthetic presentation, and they follow a logical and appropriate flow. Additionally, the material adheres to the required curriculum set forth by the Department of Education. It is written at the level of comprehension of the students and concludes with pertinent generalizations. Finally, it is comprehensive, well-written, factually accurate, and sincere in its approach.

Table 1. Mean ratings of the content validation of the localized resource material.

Criteria	Mean Rating	Descriptive Interpretation
A. Content		
<i>The content of the resource material ...</i>		
a. used concepts that are useful and informational.	4.80	VHV
b. used sentences and words that are concise and clear.	5.00	VHV
c. enriched, reinforced mastery of the concepts intended to teach.	4.80	VHV
d. made lessons in local history clearer and more interesting.	5.00	VHV
e. incorporated the use of local terms and localized teaching.	4.80	VHV
f. provided accurate information.	5.00	VHV
Mean	4.90	VHV
Legend:		
Range of Rating	Descriptive Interpretation	
4.51 – 5.00	Very Highly Valid (VHV)	
3.51 – 4.50	Highly Valid (HV)	
2.51 – 3.50	Moderately Valid (MV)	
1.51 – 2.50	Slightly Valid (SV)	
1.00 – 1.50	Not Valid (NV)	

B) Instructional Quality

Validators gave the localized resource material a very high validity rating (4.88). The findings demonstrate that the content promotes active learning or student participation. Additionally, it provides novel perspectives and concepts that might challenge preconceived notions, encouraging students to exercise critical thinking. Additionally, incorporating it into the current lesson is simple. In addition, the researcher obtained pertinent feedback from knowledgeable validators regarding the localized resource material.

Table 2. Mean ratings of the instructional quality validation of the localized resource material.

Criteria	Mean Rating	Descriptive Interpretation
B. Instructional Quality		
<i>The resource material ...</i>		
a. has concepts that are readable.	5.00	VHV
b. promotes positive values that support formative which is free from cultural, gender, racial or ethnic bias.	5.00	VHV
c. fits to the level of difficulty for its intended target user and achieves its defined purpose that is enjoyable, challenging and engaging.	4.60	VHV
d. can supplement the lessons in teaching local history.	5.00	VHV
e. provides for the development of higher order thinking skills such as critical thinking, creativity, learning by doing, inquiry, problem solving, etc. to the target user effectively.	4.80	VHV
Mean	4.88	VHV
Legend:	Range of Rating	Descriptive Interpretation
	4.51 – 5.00	Very Highly Valid (VHV)
	3.51 – 4.50	Highly Valid (HV)
	2.51 – 3.50	Moderately Valid (MV)
	1.51 – 2.50	Slightly Valid (SV)
	1.00 – 1.50	Not Valid (NV)

C) Technical Quality

The localized resource material's design and illustrations and layout was rated very highly valid (4.96).

The result implies that the localized resource material is interesting and have the proper transition to keep learners' attention. Additionally, learners and readers are expected to find it to be interesting and appealing.

The expert panel gave the developed localized resource material an overall mean of 4.91 and classified them as very highly valid (VHV). Additionally, the result of the validation implies that the developed localized resource material is very beneficial for preserving and appreciating the Isnegs' rich and distinctive culture. Further, the results of the validation imply that the localized resource material is accurate. As a result, junior high and senior high schools can use them in addition to other resources to teach local history.

Table 3. Mean ratings of the technical quality validation of the localized resource material.

Criteria	Mean Rating	Descriptive Interpretation
C. Technical Quality		
A. Design		
<i>The resource material ...</i>		
a. is aesthetically pleasing and easy to read.	5.00	VHV
b. has designs that are harmoniously blended to suit the content.	5.00	VHV
c. has visuals that provide an accurate representation of the concept discussed.	4.80	VHV
d. emphasizes a deeper understanding through the picture clips included.	5.00	VHV
e. emphasizes unity and clarity of designs.	4.80	VHV
Mean	4.92	VHV
B. Illustrations and Layout		VHV
<i>The illustrations and layout of the resource material are ...</i>		
a. simple and recognizable.	5.00	VHV
b. supplemented by the text.	5.00	VHV
c. attractive and appealing.	5.00	VHV
d. appropriately colored.	5.00	VHV
e. harmoniously blended.	5.00	VHV
Mean	5.00	VHV
Overall Mean	4.96	VHV
Legend:	Range of Rating	Descriptive Interpretation
	4.51 – 5.00	Very Highly Valid (VHV)
	3.51 – 4.50	Highly Valid (HV)
	2.51 – 3.50	Moderately Valid (MV)
	1.51 – 2.50	Slightly Valid (SV)
	1.00 – 1.50	Not Valid (NV)

Table 4: Overall validity of the localized resource material.

Criteria		Mean Rating	Descriptive Interpretation
A. Content Validity		4.90	VHV
B. Instructional Validity		4.88	VHV
C. Technical Validity		4.96	VHV
Overall Mean		4.91	VHV
Legend:	Range of Rating:	Descriptive Interpretation (DI):	
	4.51 – 5.00	Very Highly Valid (VHV)	
	3.51 – 4.50	Highly Valid (HV)	
	2.51 – 3.50	Moderately Valid (MV)	
	1.51 – 2.50	Slightly Valid (SV)	
	1.00 – 1.50	Not Valid (NV)	

Localization and contextualization are new teaching-learning strategies highlighted in the Philippines' K to 12 Curriculum. On the study of Perin (2011), contextualization of basic skills in disciplinary content is used in elementary, secondary, and postsecondary education to engage students, deepen content learning, and promote skill transfer. Furthermore, Manuel (2019) concluded that educators may use contextualization and localization of lessons to improve students' academic performance. They may embrace and commit their time to be creative, forward-thinking, and adept in using available community resources, construct real-life experiences for learners to connect concepts to relevant issues so that the necessary skills and competencies are developed among learners, and become adept in their chosen careers as prescribed by K to 12 programs.

In addition, localization and contextualization should be incorporated into all subject areas of instruction because they improve student engagement, motivation, and attitude toward the teachings (Saro, et. al., 2023).

Lastly, studies showed that Contextualized Teaching and Learning (CTL) Approach is beneficial in increasing mastery of learning competencies in Araling Panlipunan (Lorbis, 2019). Furthermore, Dioneda (2019) discovered that students taught using localized and contextualized teaching performed better than students taught without using localized and contextualized teaching.

RECOMMENDATIONS

Based on the findings and conclusions, some suggestions are made in light of the facts and conclusions:

The localized resource material met all the criteria set after its validation and now ready to be use as an added resource material in teaching local history in the Junior High School and Senior High School. It is recommended the teachers use the localized resource material as teaching aids in enhancing their lesson delivery.

For the students, it is recommended that they be given copy of the localized resource material for their perusal. The localized resource material will bring additional knowledge on the Isnegs and will help them appreciate indigenous culture.

The researcher recommend that curriculum developers utilize the localized resource material in developing a more inclusive approach and non-discriminating approach on indigenous people groups. This will address the continuous problem on preserving indigenous practices and beliefs. It is further recommended that curriculum developers include topics such as the topics included in the localized resource material in the local curriculum of each locality.

It is also recommended that school administrators and the Department of Education (DepEd) must encourage teachers to develop locally relevant resources. This can be accomplished by offering teachers different seminars, webinars, write shops to provide them the skills they need to create such products. It is also recommended that

they conduct a thorough study on the presence of the indigenous groups in their respective areas as basis for the development of locally relevant resources.

The Local Government Unit is also encouraged to conduct information drive to spread awareness about indigenous people in the community. Furthermore, this will not only help in the preservation of beliefs and practices but will also help in promoting social equity, justice, tourism, and culture. It is recommended that the LGUs make brochures and other creative means on significant beliefs and practices of the indigenous people and showcase it as an exhibit. Furthermore, the findings of this study can help the local government unit of Dumalneg to create policies and programs that may help in the preservation of the beliefs and practices of the Isnogs.

Similar studies could be carried out to develop more relevant and timely resource materials for teaching local history, in order to supplement the current and available materials used by teachers. It is suggested that other aspects of their way of life, particularly those on the verge of extinction, be included in further research studies.

CONCLUSION

Based on the result of the findings, the following can be inferred:

The Isnogs continue to follow their cultural traditions in terms of birth, marriage, death, livelihood and leadership.

It was noted that there were beliefs and practices that are no longer observed as a result of societal change but this does not necessarily affect nor change the tribe's cultural identity. Hence, the hypothesis of cultural preservation according to which culture is reflection of human civilization transmitted through generations is so confirmed.

The developed localized resource material was rated *very high valid* (VHV) therefore, can be utilized as added resource material in the teaching of local history both in Junior and Senior High Schools. Moreover, the heart of the localized resource material covers the set of values and the significance of beliefs and practices in one's life. It will open windows for the 21st century learners to develop their own unique culture as they venture the globally competitive world of the new millennium without losing their own distinct cultural identity. This, therefore, confirms the contextualization and localization theory which encourage genuine learning and boosting learner's success by helping them make connections as they build new knowledge.

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- Maya Angelou

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