

## **Knowledge of Socio – Cultural Practices: Basis for an Alternative Education among the Indigenous People of Nagpana, Barotac Viejo, Iloilo, Philippines**

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**Abstract:** *This study determined the results of the implementation of an instructional program using the instructional manuals on the indigenous socio-cultural practices among the Indigenous People (IP) of Nagpana specifically their language, music, song and dance. The contribution of the personal, environmental and cultural factors in the preservation of the indigenous socio-cultural practices was also determined. The level of knowledge of the young IPs of their socio-cultural practices before and after the implementation of the instructional program using the instructional manuals was measured and the significant difference was also ascertained. This study employed qualitative field research and quantitative quasi-experimental pre and post test design. There were two sets of key informants: the first were the 30 randomly selected members of the community who were the sources of information on the contribution of the personal, environmental and cultural factors in the preservation of their indigenous socio-cultural practices; the second set were the ten old members of the community purposely chosen because of their knowledge and expertise of their indigenous practices. Four of these key informants were also the teachers who implemented the instructional program using the instructional manuals. There were 52 young IP participants who were pre tested, were made to attend the instructional program for a month and were post tested to determine their level of knowledge of their indigenous socio-cultural practices. The researcher – made rating scale and interview schedule duly validated and tested for reliability were utilized to gather data. Findings revealed that personal, environmental, and cultural factors have less contribution in the preservation of their indigenous music, songs and dance. Instead they had contributed to the gradual assimilation of the IPs into the socio-cultural practices of the lowlanders. However, these factors contributed well in the preservation of their Inati language. There was a marked improvement and significant difference in the young IPs' level of knowledge as shown by the pre test and post test results.*

**Keywords:** *Indigenous people, socio-cultural practices, instructional program, instructional manuals*

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### **1. INTRODUCTION**

They are called minorities not so much because of their number, but more as a consequence of their relative isolation. Unlike the rest of the population, the IP have resisted colonial influence and total assimilation over the centuries. Thus, they have retained characteristics distinct from the typical Filipino. Their long isolation from the centers of change made these groups the last people to accept and enjoy the fruits of modern civilization, together with its ills (Ibon Facts & Figures, 2001).

In 1997, Congress of the Republic of the Philippines enacted Republic Act 8371, otherwise known as the Indigenous Peoples' Rights Act (IPRA). This law provided for the preservation of their indigenous knowledge systems, such as, providing education in their own language in a manner appropriate to their cultural methods of teachings and learning, to control, protect and develop their indigenous knowledge systems and practices, knowledge of their traditions, literature, visual and performing arts, among others (IPRA, 1997). R.A 8371 supports the constitutional mandate for the protection of the IPs.

In spite of the legal mandate, however, the task of locating indigenous traditional knowledge is certainly more difficult in the light of the burdens carried by the colonial legacy. All forms and practices of indigenous knowledge have been negatively impacted by the policies and practices of colonization. Education of the IP has been neglected in many places despite the legal mandate.

The IPs in Nagpana, Lipata, Barotac Viejo, Iloilo, Philippines, find themselves in above-stated situation. They have greatly changed during the last 50 years, both physically and culturally. However, due to the novelty of imposed change, the IP do not possess the mechanisms needed for rapid cultural transition and general cultural breakdown may not be avoided. Seemingly, the education of the IP was not able to preserve their culture across generations. Their culture dwindles through the passage of years and only the education of the younger generation could restore this dwindling situation.

The IP reservation in Sitio Nagpana, Barangay Lipata, is about seven kilometers from the town proper of Barotac Viejo. The 485 individuals belonging to 130 households occupy the 946 hectare reservation area. The IPs of Barotac Viejo are called the Ati. They are the descendants of what has been believed as the first settlers of the Philippine Islands. An originally wandering folk, they began settling in the vicinity of Sitio Nagpana, Barangay Lipata in the years before 1953 (Nagpana Minorities Association, 1986). What is significant in the year 1953 is that it was the year when the US Peace Corps Volunteers led by Mary Freebird reached the area and established the reservation of the IPs. From 1986-2000, the tribe was recognized as the Nagpana Minorities Association (NAMIAS) following President Corazon Aquino's proclamation. The name was changed in 2001 to Nagpana Tribal Communities Association (NATRICOM) and is duly registered with the Securities and Exchange Commission.

This paper determined the results of the implementation of an instructional program using the instructional manuals on the indigenous socio-cultural practices among the young IPs of Nagpana in terms of their language, music, songs and dance. Specifically, the study determined the contribution of the personal, environmental and cultural factors to the preservation of the indigenous socio-cultural practices among the IPs of Nagpana, specifically, their language, music, songs and dance; it also determined the level of knowledge of indigenous socio-cultural practices of the IPs before and after the implementation of the instructional program using the instructional manuals in terms of their language, music, songs and dance; and determined whether there is a significant difference in the level of knowledge of indigenous socio-cultural practices of the IPs before and after the implementation of the instructional program using the instructional manuals in terms of their language, music, songs and dance.

This study is anchored on the concept of cultural transmission. Most approaches in understanding man's learning processes take the view that life can be sectionalized into stages, ascribing growth, development and maturation processes into a somewhat rigid set of rules. Corollary to this is the assignation of the inclusive years in which the degree or levels of learning take place. While there are considerations for existent individual differences, such approach also erases the significance of culture-base variables which in themselves may help explain the way a community of people trains their young to take their place in that society. If learning is to have meaning, the people's total culture and ethnicity must be studied holistically (Alangui, 1996, p.14).

The key is the cultural mind set of the people, and such can only be understood by studying the people's behavioral patterns and social institutions in the context of community life – the socio-cultural, economic and political aspects governing it. Baseline data of actual community life and the people's perspectives of the world are needed to substantiate objectives in teaching, so that learning is attuned to the needs of the students and the community as a whole. Lacking this, the people will only again be subjected to the kind of education made up of academic irrelevance.

Understanding the processes of enculturation and socialization is central in any study of indigenous learning. Enculturation is the process by which one learns and internalizes the values, norms and lifeways of his/her society, while socialization is the process by which one learns and internalizes the values, norms and lifeways of other people (Alangui, 1996, p. 145). Within the context of these two processes, indigenous learning is the internally generated or self-designed cultural and educational response to pressures from the native cultural heritage or from diffusions or impositions from the outside as people find ways to meet their felt needs.

Education as cultural transmission is realized in the interaction of generations. Three aspects are fundamental for this interaction process. First aspect is the reciprocity of cultural transmission. In this aspect, it is important to stress that both actors in the interaction process, educators as well as children, contribute to cultural transmission. As is known from developmental psychology,

children have a strong influence on the behavior of their educators, in managing even partly the process of education (Scott, 2005, p. 2). The second aspect deals with the question of implicit or explicit, and intentional or unintentional cultural transmission. It is important to stress that education as cultural transmission consists in explicitly, as well as, implicitly undertaken activities. This is the case in school education – the difference between formal and hidden curriculum is well known – but it is also true in family education. In the family, transmitting culture educationally is mostly undertaken implicitly. The difference between implicit and explicit cultural transmission is expressed by the concepts of socialization and acculturation, on the one hand, and education and schooling on the other hand (Scott, 2005, p.4). The third aspect deals with the question of what to select for cultural transmission which forms a core topic in examining the relationship between education and culture. Especially in multi-cultural societies, the question of which elements of which culture have to be transmitted – and therefore put in the curriculum – and what has to be the goal-guided foundation of that transmission process forms the subject of discussion at several forums.

The Social learning theory formulated by Albert Bandura, is a cognitive and behavioral theory of learning. It differentiates acquisition of knowledge or skill and performance (Pfeiffer, 1991, p. 290). Social learning theory emphasizes that people typically acquire the ability to perform a certain skill by observing some model which maybe behavioral, pictorial or verbal. The process of learning from a model is cognitive; it takes place by means of mental coding and organization. It occurs before learners actually demonstrate the ability to perform the skill. A person often learns the skill and rehearses its performance mentally before actually having the opportunity to perform it. Social learning theory also emphasizes that behavior or performance is part of the learning process and that performance, coupled with feedback and reinforcement, strengthens skill development (Pfeiffer, 1991, p. 290).

The present Philippine educational system is characterized by poorly designed curricula, culturally insensitive instructional approaches, methods and techniques, and materials; and the inability of school officials to adapt education to the prevailing community structures. This is particularly true in Nagpana, where education has successfully alienated the Ati from his socio-cultural orientation and exposed him to a world view totally different from his own. This study takes the view that education, to be meaningful, must be rooted in the actual community life of the people. A holistic understanding of their totality as a people, their cultural mind set, learning theories and how they adjust to social change, can direct a more viable approach in the leaning processes as experienced outside of their family and community.

## **2. METHODOLOGY**

The study employed the Qual-Quan model which combines the qualitative and quantitative research methods. (Gay & Airasian, 2003). In this model, a qualitative phase of the study comes first, typically an “exploratory” study in which observation and interviews with individuals or groups are conducted and concepts are identified. In the second phase of the study, variables are identified and a hypothesis was tested with quantitative techniques. The Qual-Quan approach is useful for researchers who obtain results from multi-item scales to measure phenomena. The validity of the qualitative results can be enhanced by results from the second quantitative study results (Gay, 2003).

Specifically, this study used field work in describing a culture. The central aim of field work is to understand another way of life from the native point of view. The goal of working in the field is to group the native’s point of view, his relation to life, to realize his vision of his world (Spradley, 1980). The researcher employed the quasi-experimental pre-test and post-test design. In a quasi-experimental design, the research substitutes statistical “controls” for the absence of physical control of the experimental situation. This design is the same as the classic controlled experimental design except that the subject cannot be randomly assigned to either the experimental or control group, or the researcher cannot control which group will get the treatment (Wiersma, 1995). In other words participants do not all have the same chances of being in the control or the experimental group, or receiving or not receiving the treatment.

The key informants and sources of information for observation and interview were the thirty selected members of the community who were chosen by the researcher. They were purposely chosen based on their knowledge of the indigenous socio-cultural practices. They were the key sources of information of the Inati socio-cultural practices in terms of their language, music, songs and dances. They were also the raters of the level of knowledge of the young IP subjects. Four of these key informants served as the “teachers” of the young IP in the implementation of the Instructional Program using the instructional manuals. These “teachers” were purposely chosen by the researcher based on their expertise of their indigenous socio-cultural practices.

The participants of the study were the fifty-two young IPs who were of school age. They were a mixture of males and females. They were made to undergo a pre test and a post test to determine their knowledge of their socio-cultural practices, specifically, their language, music, songs and dances.

The instrument used in this study consisted of the observation guide, interview schedule and rating scale. The observation guide consisted of items that were used as parameters to determine the knowledge of the subjects of their socio-cultural practices. The interview schedule consisted of questions that were asked of the key informants to determine the influence of the personal, environmental and cultural factors in the preservation of the IPs indigenous socio-cultural practices. The questions were translated into *Inati* language for easy comprehension of the key informants. Likewise, the *Inati* responses were translated into English for easy comprehension of the research work.

The rating scale consisted of criteria used in evaluating the level of performance of the young IPs in their language, music, songs and dances. The key informants used the rating scale in evaluating the performance of the IPs before and after the implementation of the instructional program using the scale as follows: 5- excellent or superior performance; 4 - very good or extremely favorable performance; 3 - good or favorable performance; 2 - fair performance or when one is able to answer expectation and 1- poor or performance devoid of merit.

The observation guide, interview schedule and rating scale were presented to a group of experts for validation. The jurors were chosen based on their line of expertise. They were requested to go over the contents of the research instruments to judge their appropriateness and to make the necessary recommendations for their improvement. The suggestions were made the basis for revising some items of the instrument

To gather the needed information, the researcher spent time in the community to be able to observe the life of the IPs. Aspects that were given focused in the observation were the personal, environmental and cultural factors. The researcher also conducted interviews with the thirty key informants in these aspects. Observations were recorded in a journal and were photographed. To determine the level of knowledge of the indigenous socio-cultural practices of the young IP participants, they were subjected to a pre – test where they were rated by the key informants. After the pre- test, the subjects were made to attend a one-month instructional program where they were taught their indigenous socio-cultural practices specifically, their language, music, songs and dance five times a week, two hours per day by their Ati teachers. Sessions were conducted after their regular class schedule, and on weekends, under the trees and on vacant spaces in the reservation area. The 52 IP participants were divided into four groups and sessions were done alternately. After the one-month session, the subjects were post – tested to determine their level of knowledge of their indigenous socio-cultural practices measured using the rating scale. The fifty-two IP participants were made to present their knowledge of their indigenous socio-cultural practices in a one day activity. This activity was the venue for the key informants to rate the level of knowledge of the subjects in terms of their language, music, songs and dances.

The data were recorded, classified and summarized according to the objectives of the study. To further validate the results obtained through observation and interview, the researcher subjected the findings to an inter-rater validation process. This was done by presenting the findings, the synthesis and conclusions to the key informants for comments and affirmation. The key informants discussed the findings with the researcher and suggested some items to be deleted which they believed were “unrealistic” in their community. In return, they supplied some details to make the findings more attuned to the realities of life in Nagpana.

The qualitative research data were gathered through observation and interview. In the observation, the researcher stayed in the community, lived with the Atis for almost one month, and watched the people behave in every situation. The researcher was able to see how the Atis pass the day, from the time they wake up in the morning, till the time they retire to bed at night. She was also able to observe the way the Atis relate with one another and with non-Atis visiting the area. Aspects that were given focus in the observation were the personal, environmental and cultural factors that would contribute to the preservation of their socio-cultural practices. Data were noted in a journal and documented. In the interview, the researcher met with the thirty key informants on scheduled times as arranged by their tribe leader. The key informants were grouped into three composed of ten members. The interview schedule was utilized for this purpose. Their responses were recorded in a journal and recorded in cassette tapes.

After all the data had been gathered, the researcher categorized the raw data into three factors as personal, environmental and cultural. The categorized data were further classified into specific items per factor like **values and attitudes for personal, social and economic for environmental, and beliefs and traditions for cultural**. The raw data were itemized into the classification where it fits. After the categorization and classification, a synthesis for every item was formulated. A value category was included as a summary of the findings for every item.

The statistical techniques of the mean and t-test were utilized in the analysis of the quantitative data. The mean was used to determine the level of knowledge of the IPs of their indigenous socio-cultural practices, in terms of their language, music, songs and dance in the pre – test and post – test. The t-Test determined the significant difference in the level of knowledge of the IPs of their indigenous socio-cultural practices, specifically their language, music, songs and dance.

### **3. RESULTS**

Personal factors, particularly the Atis' beliefs and attitudes, indicated that the Atis tended to be disinterested in practicing their music, songs and dances. However, the Atis still valued and recognized the importance of preserving their language. Music, songs and dance become less attractive to the Atis. Consequently, they tended to be disinterested in practicing them. The researcher observed that children cannot play the indigenous musical instruments, especially the *tultogan* (bamboo drum), guitar and banjolina. When they attempted to play, the sounds produced lack melody and dynamics, failing to synchronize the sounds produced. Observations further showed that only few can hold the instruments properly. Interview, likewise revealed that even adults cannot play the banjolina because they are not familiar with them. Those who can play the instruments expressed their desire to teach these to the children. However, they have problems because they have no time to teach and these instruments are not available in the area. Only the 82 year old Manong Vito can play the banjolina and he verbalized his worry when he said, "*kon mapatay iye, kay kiye bandyo ilubong imaw ki kiye*" (if I die, my bandjolina will be buried with me).

Though the Atis recognized the importance of their music, they found themselves helpless in pursuing its practice. An old informant said, that the old members of the community regret the vanishing of their culture. Another exclaimed that its good if children learn to play. Another interjected by saying, they are busy working. In matters of their indigenous songs, observations showed that these are no longer heard in the community because the children now sing modern songs of the lowlanders. Very few adults can sing their indigenous songs, especially the epic song "*Ang Pagbaligya Ki Panay*." (The Sale of Panay). Informants declared that Inati songs are no longer sung in the reservation, because it's nice to listen to modern songs. Many, however, believed, they have beautiful Inati songs... many comoso or indigenous songs are not sung anymore because the children have no interest).

The Atis found their songs to be valuable to their community, in spite of the reducing interest shown by the young Atis. Informants acknowledged that they are really important but they have no more time. The Atis of Panay, as Bolante (1986) pointed out, have songs that are believed to be of Malayan origin, the lyrics of which were replaced by the Inati language. Garvan (1963) in his study of the Atis in Eastern Luzon, claimed that singing is common to all. The findings of this study, however, revealed the Atis' diminishing interest in their songs, was probably due to their

busy work. The findings of Lomax as reported by Vander-Zanden, (1979) found a direct correlation between work and work style. Indigenous dance are also less practiced among the Atis, although observations showed that IP children and adults love to dance. However, they dance the modern dances seen on television and they are quick to learn modern dance steps. Merely curiosity propelled the children to watch old people dance their indigenous dances. Among the adults, only a few remembered their dances like *sinulog*, *balitaw*, *kuratsa* and *urokoy*, but nobody can recall the steps and figures. They responded that they only know how to dance *pandang-pandang*.

**Matrix1.** *Syntheses and Value Category*

<b>Identified Factors</b>	<b>Syntheses</b>	<b>Value Categories</b>
Personal Factors	The IPs tended to be disinterested in practicing their music, song and dance. The IPs value and recognize the importance of using their language.	Disinterest in music, songs and dance. Valuing Inati language.
Environmental Factors	No or less opportunities for socialization contributed to the non-preservation of music, songs and dance. The Inati language remained their daily medium of communication. Influence of lowland culture is very evident. Satisfaction of physiological needs is the main reason for neglecting IP practices.	Less opportunities for socialization. Inati as the daily medium of communication. Evident cultural assimilation. Prioritization of economic survival.
Cultural Factors	Socio-cultural practices reflect the identity of the IPs Socio-cultural practices remained to be expressions of the Inati culture, yet are fast disappearing.	Source of Inati identity. Vanishing traditional Practices.

Environmental factors provided less opportunities for the Atis' socialization where they could perform their music, songs and dances. Environmental factors, likewise, allowed and permitted lowland culture to influence the Atis' music, songs and dances, as well as, language. A very important environmental factor, the economic factor, was cited to be the reason for the Atis' to set aside their traditional practices for their focus was on physiological survival. Nevertheless, such factor influenced the Atis to communicate daily in the Inati language. It was observed that there are still resources in the community that can be used in making their bamboo drum, however, few instruments were on site. Singing and dancing were only done during special occasions like weddings, and entertaining visitors. The informants recalled that there are only singing and dancing during weddings, when there are visitors and when comforting bereaved families. Like music and songs, dances are performed only during special occasions. Only very few can dance the *pandang-pandang*, the only indigenous dance known to them. The Atis reasoned that this can be attributed to their lack of opportunity to perform these dances. As the informants revealed, celebrations were needed for the performance of their dances, and they have no celebration where they can gather and perform.

Cultural factors, when examined, showed that the Atis acknowledged and believed that their traditional practices reflect their identity as a people, particularly their language. They were, however, quick to admit that these traditional practices were fast disappearing. Their practice of their Inati music, songs and dance were not considered important because they prioritize their economic survival. Although they voiced out that their socio-cultural practices expressed their desires and aspirations their songs and dances contain messages that reflect their unique culture. There are items in culture that cannot be verbalized, but are best expressed in songs and dances. The themes of the Inati songs reflected their everyday life, their relationship with nature, and their feelings toward the opposite sex. These are expressed in the *composo* sung by the few males during their free time. However, parents felt sad that their children were not interested to learn their Inati songs. In the past, many knew how to do the *composo*, but now children liked to listen to modern songs which are not really good.

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Socio-cultural practices are expression of their unique Inati culture. Language ensures the transmission of their culture. Thus, interviewees disclosed that the Atis swore they will do everything to preserve their language because they believed that without it, they will disappear. They stressed that, *“dapat indi gid lipatan ang lingwahi.. gamiton gid permi kag itugro sa mga tamaanak.. kon ginagamit adlaw adlaw, indi gid malipatan ang lingwahi.”* (Language should not be forgotten... use it every day and teach them to the children, so that it will not be forgotten). The researcher observed that the use of Inati language is natural when the Atis speak with each other, though they are also conversant of *kinaray-a* and Bisaya and even occasional English when talking with visitors. They believed that their language must be taught to the children so that they will not forget it, because if they will not speak it, nobody will. They also believed that they have to learn to speak the language of the lowlanders so that they will not be fooled when they do business with them.

The 52 young IP participants were pre tested to determine their level of knowledge of their indigenous socio-cultural practices. Pre – test results showed that their level of knowledge is only “Fair” which reflected that they lack familiarity with their indigenous socio-cultural practices, specifically their language, music, songs and dance.

**Table1.** *Difference in the level of knowledge of indigenous socio-cultural practices of the IPs in the implementation of the instructional program using the instructional manuals in language, music, songs and dance*

Socio-cultural factors	Mean	df	t-value	p-value	Remarks
Language Pretest Post test	2.52 3.12	51	7.86	.000	Significant
Music Pretest Post test	2.26 3.01	51	12.37	.000	Significant
Songs Pretest Post test	2.13 2.92	51	15.61	.000	Significant
Dance Pretest Post test	2.12 2.80	51	8.72	.000	Significant

Their level of knowledge in the post-test was “Good,” which signifies that after they attended the one month instructional program, their level of knowledge of their indigenous socio-cultural practices, improved. Significant differences were noted in the level of knowledge of indigenous socio-cultural practices of the IPs before and after the implementation of the instructional program using the instructional manuals. This implied that the level of knowledge of the young IPs after the implementation of the instructional program manifested a marked improvement. Observation and interview data showed that the IP children were also very interested to learn the different indigenous musical instruments and the skill of playing them. This attitude is a typical characteristic of the Atis as shown by the numerous literatures explaining their love of music, song and dance. An alternative education program using the instructional manuals proved effective in the preservation of the Atis’ socio-cultural practices.

In view of the findings, the researcher came up with the following recommendations:

For the National Commission on Culture and Arts and the National Commission on Indigenous People to establish a “School of Living Traditions” (SLT) in Nagpana, as a form of an alternative education program, where indigenous socio-cultural practices of the IPs can be taught to the young to ensure the perpetuation and transmission of their indigenous cultural practices. The Department of Education in the Philippines should establish and support indigenous schools from the elementary to university level institutions in collaboration with national and international agencies. DepEd should also allow the IPs to participate in the revision of school texts and the contents of programs of study in order to eliminate discriminatory contents and to promote the development of indigenous cultures, indigenous languages and scripts, and to develop indigenous curricula for schools and research institutions.

If the schools cannot avoid mixing IP pupils with pupils from lowland communities, the teachers should be trained not to abruptly force the IP children into a pattern still alien to their accustomed way of life. Any development program intended to help the IPs to become integrated with lowland neighbors must take into account their way of life as much as that of the lowland Christians involved in the process. Only by allowing each side to bring whatever good they may have to contribute, will the resultant society be reasonably free from antagonism and division. The Department of Trade and Industry and other economic agencies of the Philippine government, to provide intensive livelihood skills training for the IPs in order to develop their indigenous skills in producing quality indigenous handicrafts. These agencies should also provide effective marketing strategies so that there is a steady market of their goods, thereby making them productive participants in the country's economic development. It is only when the IPs are economically productive and stable that they are able to remain settled in their community and have the time and resources to enhance their indigenous socio-cultural practices.

#### **4. IMPLICATIONS TO TEACHING**

- The Atis were trainable and they could be educated and they could learn as non-IPs if given the opportunity.
- IPs must be given access to educational opportunities, like the non-IPs.
- Alternative education, using non-traditional teaching strategies can be adapted by teachers to enrich instruction.
- Integration of indigenous topics into the lesson for the students to appreciate these practices.

This would contribute to the preservation of these indigenous socio-cultural practices.

#### **5. THE INSTRUCTIONAL MANUALS**

The researcher constructed eight instructional manuals, three in language; two in song; two in music and one in dance, with the assistance of the key informants and technical help from experts. The instructional manuals contained the expected lessons that were taught to the young IPs by their teachers for one month.

Topics in language include grammar, reading comprehension and common expressions or vocabulary. Their performance in language was evaluated using the model suggested by Bloom and Lahey (cited by Owens, 2001, p.8), where language is divided into three major, although not necessarily equal, components: Content, Form and Use.

In music, there were two instructional manuals which included the identification of the different musical instruments, knowing the use of each one and the development of the skill to play these musical instruments. The criteria used to evaluate the level of knowledge of the IPs in music include correct beating of the instrument, in the case of drums and *tultogan* (bamboo drums) and correct strumming of the guitar or banjolina, rhythm, proper holding of the instrument and dynamics.

The instructional manuals in songs contained two very important songs of the IPs in Nagpana, which are *Katito Lang Ike* (A Love Song) and *Ang Pagbaligya Ki Panay* (The Sale of Panay), an epic. The IP subjects were taught to answer questions based on the songs, give their themes and sing them with correct rhythm and melody. Their level of learning was evaluated using the following: Tone quality, flexibility and range, musicianship which refers to melody, tempo and style, diction which is the quality of sounds and timing or the ability to sing with the group.

The instructional manual in dance contained the teaching of *Pandang-pandang*, a courtship dance. It is a dance performed during wedding rites and on special gatherings of the IPs. The subjects were taught the basic steps of *pandang-pandang* and were made to execute the dance based on the following criteria: proper dance steps, correct arms and feet formation, can dance with the music, gracefulness and can dance with the group.

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