

# Understanding the Bugkalot Cultural Heritage Among Secondary School Teachers in a Philippine DepEd District: Towards Developing Educational Materials on Cultural Heritage

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## Abstract

Cultural heritage shapes communities and identities, fostering pride and a sense of responsibility for its preservation. This study employed a quantitative design using a descriptive-comparative method and a survey. It primarily assessed teachers' knowledge of cultural heritage in general, as well as their understanding of the *Bugkalot* people and their tangible and intangible cultural heritage. The findings show a predominance of female educators and a mix of teaching experiences, highlighting the need for culturally relevant resources that cater to both new and experienced teachers, especially *Bugkalot* educators. Additionally, respondents exhibited moderate knowledge of cultural heritage, with gaps in understanding cultural laws, pointing to a need for targeted professional development focused on *Bugkalot* traditions and legal frameworks. Sex, teaching experience, ethnicity, and the type of learning materials used did not significantly affect cultural knowledge, emphasizing the need for universal efforts to improve understanding of intangible heritage across all groups. Ultimately, the study reveals that while secondary school teachers in Nagtipunan, Quirino, possess moderate knowledge of Bugkalot cultural heritage — both tangible and intangible — significant gaps remain in their understanding of deeper cultural practices, legal rights, and preservation efforts. This underscores the need for specialized educational resources and professional development to empower educators and strengthen cultural revitalization efforts within the community. A brochure based on the study's findings has been created. It is recommended that authorities review it for distribution to the relevant groups and individuals.

**Keywords:** community identity, cultural preservation, cultural revitalization, educational development, heritage awareness

## 1. Introduction

Culture, identity, and nationhood are central themes in the K-12 Gabay Pangkurikulum Araling Panlipunan, reflecting the cultural essence inherent in Social Studies. This subject helps students explore key questions, such as identifying common traits across cultures, understanding how cultures adapt, and analyzing what language reveals about a culture.

Edward B. Taylor defines culture as a "complex whole," including knowledge, beliefs, art, law, and customs, passed down through generations (Varto, 2018). In the Philippines and globally, cultural heritage is preserved by ethnolinguistic groups in both rural and urban settings, with cultural bearers ensuring its transmission in formal and informal contexts. The International Council on Monuments and Sites (ICOMOS, 2023) defines cultural heritage as both tangible and intangible elements of a community's way of life. UNESCO (2022) categorizes

cultural heritage into tangible (movable, immovable, underwater), intangible (oral traditions, performing arts), and natural heritage (culturally significant sites).

Cultural heritage, whether tangible or intangible, represents human creativity meant to inform future generations. Bradshaw (2021) emphasizes that it includes all aspects of a community's past and present, vital for transmission to the future. Willer et al. (2018) assert that heritage shapes identity and behavior, with institutions like archives, libraries, and museums playing key roles in its preservation.

In the Philippines, Ocampo and Delgado (2014) and Salbang and Maslang (2010) highlight that cultural heritage conservation supports sustainable development, with education acting as a crucial bridge. The loss of cultural heritage equals the loss of identity, prompting cultural groups to protect and promote their heritage to maintain significance in society. The Philippine Constitution mandates the preservation and dynamic evolution of Filipino culture, particularly safeguarding the rights of indigenous communities.

The Bugkalot people possess a rich cultural heritage tied to traditions, language, and practices. However, this heritage has not been fully integrated into the educational system. Many teachers, while aware of the importance of indigenous cultures, lack specific knowledge of Bugkalot heritage. This gap stems not from a lack of interest but from insufficient training and exposure to cultural nuances. Teachers expressed a desire to incorporate Bugkalot culture into their lessons but lacked the guidance and materials to do so effectively.

Despite growing awareness among the Bugkalot community regarding cultural preservation, this awareness has not been translated into effective teaching practices. Teachers struggle to find authentic materials and lack the confidence to present them accurately. The absence of appropriate resources and professional development has created barriers to meaningful cultural integration in the classroom, resulting in a superficial understanding of Bugkalot culture among students.

This study addresses the gap in understanding and integration of Bugkalot cultural heritage in schools, aiming to improve teachers' knowledge and ability to incorporate indigenous culture into their teaching. The findings will contribute to preserving and promoting Bugkalot cultural identity, ensuring future generations have a deep connection to their heritage. Addressing the lack of clarity in teaching Bugkalot culture is essential to creating a more culturally inclusive and relevant educational environment for both Bugkalot students and the wider community.

## 2. Methodology

This study employed a quantitative, descriptive-comparative approach, surveying teachers from eight secondary schools in Nagtipunan, Quirino. Respondents' profiles were described by sex, years of teaching, ethnolinguistic affiliation, and types of cultural heritage materials used. The study assessed their knowledge of tangible and intangible cultural heritage, analyzing differences based on these variables. Findings contributed to developing educational materials for preserving Bugkalot indigenous heritage.

The study took place in eight secondary schools in the Bugkalot-dominated Nagtipunan district, selected from 14 schools in the area for their relevance to the Bugkalot community. All teachers from these schools were surveyed, ensuring a comprehensive analysis of how Bugkalot heritage is understood and taught. Table 1 shows the gathered information on the composition of the respondents.

Table 1. Respondents of the Study

Name of School	Address	No. of Teachers
1. Nagtipunan National High School	Ponggo, Nagtipunan, Quirino	21
2. Scala Integrated School	Scala, Nagtipunan, Quirino	18
3. Sangbay Integrated School	Sangbay, Nagtipunan, Quirino	16
4. Giayan Integrated School	Giayan, Nagtipunan, Quirino	12
5. Disimungal Integrated School	Disimungal, Nagtipunan, Quirino	8
6. Wasid Integrated School	Wasid Nagtipunan, Quirino	8
7. Landingan Integrated School	Landingan, Integrated School	8
8. Dioryong Integrated School	Dioryong, Nagtipunan, Quirino	8
<b>Total</b>		<b>99</b>

Data were analyzed using percentages and frequency counts for profiles, means and standard deviations for

knowledge levels, and t-tests and ANOVA for comparing general and Bugkalot cultural heritage knowledge. The developed educational material aligned with the study's conceptual framework. Table 2 presents the mean range, qualitative descriptions, and interpretations used.

Table 2. Mean Range, Qualitative Description and Interpretation

Mean Range	Qualitative Description	Interpretation
3.50–4.00	Great Knowledge	Respondents have a thorough understanding of Bugkalot cultural heritage, including customs, traditions, and history.
2.50–3.49	Moderate Knowledge	Respondents are generally familiar with Bugkalot culture but lack an in-depth understanding of specific aspects.
1.50–2.49	Little Knowledge	Respondents have limited awareness of Bugkalot culture, recognizing only a few key elements.
0.50–1.49	Very Little Knowledge	Respondents possess minimal knowledge of Bugkalot culture, with only a vague understanding of its traditions.
0.00–0.49	No Knowledge	Respondents have no awareness or understanding of Bugkalot cultural heritage.

### 3. Ethical Considerations

This study was submitted for ethics review to the Saint Mary's University Research Ethics Board (SMU-REB) for their approval and monitoring. SMU-REB is located at the 2nd Floor, Rev. John Van Bauwel Hall, SMU Main Campus, Ponce Street, Don Mariano Marcos, Bayombong, 3700 Nueva Vizcaya, Philippines, with the following contact information: email: reb@smu.edu.ph; cellphone: 09177053041. There was no conflict of interest in this study, as the researcher did not intend to profit from the research. The study was conducted purely for academic and cultural purposes, with the aim of contributing to the preservation and understanding of Quirino Province's cultural heritage. All research activities were carried out with transparency, and any potential biases were managed through the involvement of independent reviewers at key stages of the research.

### 4. Results and Discussion

#### 4.1 Profile of Secondary School Teachers in Nagtipunan, Quirino

The study examines profile variables that may influence the teaching of cultural heritage, including sex, years of teaching experience, ethnolinguistic affiliation, and the types of learning materials used. The sample shows a predominance of female teachers (75.8%), suggesting that educational materials should consider gender-related needs and preferences, particularly for female educators.

Regarding teaching experience, 41.4% of teachers have taught in the area for 1-5 years, indicating they may need additional support in integrating local cultural content. Meanwhile, 14.1% have taught for 16-20 years, with the longest-serving teacher having 29 years of experience. This diversity in experience suggests that materials should be adaptable for both new and veteran teachers.

Ethnically, 42.4% of teachers are Ilocano, 33.3% are Bugkalot, and 13.1% are from other indigenous groups, reflecting the cultural diversity of the community. The high percentage of Bugkalot teachers indicates valuable cultural knowledge, while the presence of other ethnic groups calls for inclusive educational materials.

In terms of learning materials, 55.6% of teachers use a mix of resources, 35.4% use textbooks, and 9.1% use modules. This suggests a gap in specific, culturally tailored resources, highlighting the need for specialized educational materials that reflect Bugkalot culture. Overall, the diverse teaching force in Nagtipunan presents both opportunities and challenges for developing effective cultural heritage materials.

#### 4.2 Level of Knowledge of Respondents on the General Aspects of Cultural Heritages and of the Bugkalots' Tangible and Intangible Cultural Heritage

##### 4.2.1 General Aspects of Cultural Heritages

Table 3. Level of Knowledge of Cultural Heritage in General

Indicators for Cultural Heritage in General	Mean	SD	Qualitative Description
Respondents are knowledgeable on the following:			

1. provisions of the Philippine 1987 Constitution regarding preservation, protection, and promotion of cultural heritages	2.96	.76 Moderate Knowledge
2. UN Declaration on the Rights of Indigenous Peoples in 2007.	2.83	.77 Moderate Knowledge
3. contents of the Republic Act 10066, which is also known as the National Cultural Heritage Act of 2009.	2.62	.81 Moderate Knowledge
4. mandate of DepEd with the National Commission on Culture and the Arts (NCCA) Philippine Cultural Education Program (PCEP) on cultural heritage education.	2.69	.82 Moderate Knowledge
5. the vision of the <i>Sagisag Kultura ng Pilipinas</i> (SKP) or the essential knowledge of Philippine Arts, Culture and Heritage in the then Basic Education Curriculum (BEC)	2.66	.97 Moderate Knowledge
6. framework of K-12 program regarding “ <i>integration process</i> ” or the practice of making the academic lessons more relatable and understandable for the students by citing the local context, beliefs, and traditions as examples.	3.22	.89 Moderate Knowledge
7. policy regarding “ <i>localization</i> ,” or hiring teachers who hail from within the school district.	3.30	.80 Moderate Knowledge
8. purpose of “ <i>localization</i> ” is not only to foster better rapport between educators and students because of their shared backgrounds and experiences but also to coincide with the Department of Education’s advocacy for contextual learning.	3.30	.73 Moderate Knowledge
9. concept of indigenization and integration as thresholds towards a culturally responsive teaching and standards-based teaching.	3.17	.74 Moderate Knowledge
10. approach in teaching where there is integration of two important aspects of education: culturally responsive teaching and standards based teaching.	3.19	.73 Moderate Knowledge
Mean Rating	2.99	.56 Moderate Knowledge
Legend: 0.00 – 0.49: No Knowledge; 0.50 – 1.49: Very Little Knowledge; 1.50 – 2.49: Little Knowledge; 2.50 – 3.49: Moderate Knowledge; 3.50 – 4.00: Great Knowledge.		

The findings in Table 3, which assess teachers’ knowledge of cultural heritage, reveal moderate awareness of topics like localization and contextual learning, but less familiarity with specific laws such as the National Cultural Heritage Act of 2009. This suggests a gap in deeper knowledge about protecting and promoting cultural heritage, particularly regarding Bugkalot traditions.

While teachers in Nagtipunan may understand general cultural policies, they likely lack detailed knowledge of Bugkalot culture and how to integrate it into their teaching. This points to the need for targeted professional development programs to improve their understanding of Bugkalot traditions, language, and national heritage laws.

The lower knowledge of the National Cultural Heritage Act suggests a need for more emphasis on how these laws apply to indigenous communities like the Bugkalot. Without this understanding, teachers may struggle to teach students about both their own culture and broader national efforts to protect indigenous heritage.

The study by Victor and Yano (2017) and Ognase and Maslang (2024) underscores the challenges of integrating indigenous rights and cultural heritage into education. Teachers may know about indigenous rights in theory but lack practical knowledge on how to incorporate them into lessons. This is crucial for the Bugkalot, where deeper knowledge of cultural heritage laws and indigenous rights is needed to preserve traditions.

Osingat (2018) highlights the importance of education in revitalizing the Bugkalot’s cultural identity, noting challenges in accessing culturally relevant resources. The moderate knowledge levels in Table 4 suggest that teachers need more specialized training to connect students with Bugkalot cultural practices, ultimately empowering them to protect their heritage.

#### 4.2.2 All About the Bugkalots

Table 4. Level of Knowledge about the Bugkalots

Indicators for the Knowledge about the Bugkalots	Mean	SD	Qualitative Description
Respondents are knowledgeable on the following:			
1. history and origin of the word <i>Bugkalot</i>	2.54	1.02	Moderate Knowledge
2. many names are attributed to the Bugkalots, such as <i>Ilonggot</i> , <i>Italian</i> , etc.	2.69	1.02	Moderate Knowledge
3. the idea that their family names are derived from the places where their ancestors used to live, such as Gumiad, Caanawan, Cabarroguis, etc. — these names are all places that have turned into the names of their clans.	2.62	1.15	Moderate Knowledge
4. on the history of them being vicious head-hunter tribes.	3.10	.90	Moderate Knowledge
5. on their economic history (and some are still into these) of being hunters and horticulturists, like the practice of <i>kaingin</i> and	3.03	.87	Moderate Knowledge
6. characteristics that they are sturdy, independent people, kind, honest and respectful of others' rights and privileges.	2.88	.85	Moderate Knowledge
7. the condition that they are monogamous and chaste and that the husband and wives are faithful to each other.	2.84	1.02	Moderate Knowledge
8. ways on how they respect their elders — that the old are respected and given preference, when an older adult enters the house, the young would stand to give way.	3.03	1.06	Moderate Knowledge
9. history that the Bugkalots are traditionally animistic. They believe in many gods, like: " <i>ioma</i> " (god in the field/farm); in the water, " <i>pi- ngir</i> "; on the ground, " <i>idegin</i> "; and in the forest, " <i>igongot</i> ." They, however, believed in one God known to them as the " <i>Binangonan</i> ."	2.64	1.03	Moderate Knowledge
10. Certificate of Ancestral Domain Titles (CADT) awarded to them by the National government, and they are given full control of these, including the creation of their political structure, which will be working hand in hand with the national government.	2.97	1.09	Moderate Knowledge
Mean Rating	2.83	.78	Moderate Knowledge

Legend: 0.00 – 0.49: No Knowledge; 0.50 – 1.49: Very Little Knowledge; 1.50 – 2.49: Little Knowledge; 2.50 – 3.49: Moderate Knowledge; 3.50 – 4.00: Great Knowledge.

Table 4 reveals that teachers in Nagtipunan possess a moderate level of knowledge about the Bugkalot community, with a mean score of 2.83 (SD = 0.78). Teachers are more familiar with aspects like the Bugkalot's history as headhunters (mean = 3.10, SD = 0.90), their economic practices (mean = 3.03, SD = 0.87), and respect for elders (mean = 3.03, SD = 1.06). However, their knowledge is less specialized regarding areas like animistic beliefs (mean = 2.64, SD = 1.03), the Certificate of Ancestral Domain Titles (CADT) (mean = 2.97, SD = 1.09), and the significance of Bugkalot family names (mean = 2.62, SD = 1.15).

These findings suggest that while teachers have a general understanding of Bugkalot culture, their knowledge lacks depth in specific areas, particularly in terms of legal rights and cultural practices. This highlights a need for more focused education on Bugkalot heritage, particularly its legal rights and specific cultural traditions.

Similar patterns are found in Srivastava's (2015) study on cultural heritage awareness among university teachers, which also showed a gap between general awareness and deeper knowledge of specific cultural practices. Srivastava emphasized the importance of specialized training for educators to bridge this gap, a point echoed by Ocampo-Tan and Roberto (2019), who found that teachers often lack the in-depth training necessary to teach indigenous cultures accurately.

Both studies suggest that teachers need more comprehensive training to integrate indigenous knowledge into their curricula, ensuring that Bugkalot heritage is taught with the depth and respect it deserves. This would help preserve and revitalize Bugkalot culture by enhancing educators' ability to engage with and impart its unique traditions and legal frameworks.

#### 4.2.3 Tangible and Intangible Cultural Heritages

The data on the Bugkalot Tribe's tangible cultural heritage, which includes traditional items such as the *Keggong* (shield), headgear, *Be-eg* (g-string), *Binintog* bracelet, *Busi'yet* (ring), *Tugao* (headband), *Kaget* (hip band), *Panglaw* (necklace), *Ansing* (blouse), and *Agda* (skirt), shows that the respondents generally possess a moderate to limited knowledge of these cultural artifacts. For many of these items, the respondents' familiarity varies, with the highest levels of understanding linked to more widely recognized aspects, such as the contemporary use of the *Keggong* in dances (2.68) or the distinctive red bill of the Kalaw bird on the male headgear (2.67).

These results indicate a gap in detailed knowledge about the deeper cultural meanings and craftsmanship behind these items, even though many respondents are familiar with their basic forms or contemporary uses. The variability in responses suggests differing levels of exposure to Bugkalot traditions, highlighting that cultural knowledge may be unevenly distributed across the community. This disparity is further emphasized by the higher knowledge of male-associated cultural elements (e.g., *Keggong*, *Binintog*, *Tugao*) compared to the lower knowledge of female-associated items (e.g., *Kaget*, *Ansing*, *Agda*), suggesting gender-based variations in cultural transmission and education.

The moderate to limited knowledge about the Bugkalot's tangible cultural heritage has significant implications for their efforts to revitalize their identity and protect their rights. It suggests a need for strengthened cultural education within the community, particularly for younger generations. While there is some awareness of cultural artifacts, the lack of in-depth understanding could be detrimental to preserving the deeper meanings and traditional uses of these items. Efforts to revitalize Bugkalot culture should focus on closing this knowledge gap through programs aimed at enhancing the community's understanding of both the symbolic significance and craftsmanship of these cultural artifacts.

Both the Bugkalot Tribe Confederation (2016) and Osingat (2018) presentations touch upon the critical role of cultural heritage in protecting the rights and identity of the Bugkalot people. The Bugkalot Tribe Confederation's focus on cultural revitalization emphasizes the need for formalized structures that facilitate the transmission of knowledge about their traditions, including intergenerational dialogue between elders and youth. This corresponds to the findings that knowledge about cultural artifacts like the *Keggong*, *Be-eg*, and others is somewhat lacking, especially in terms of deeper symbolic understanding.

Osingat (2018) highlights the ways in which the Bugkalot community has worked to protect their rights through cultural preservation and reassertion of their identity. The findings here underscore the importance of knowledge in this process — knowledge of their cultural heritage not only strengthens internal cohesion but also fortifies their cultural claim in the face of external pressures. The low knowledge regarding certain items, such as the *Busi'yet* or *Kaget*, reveals potential vulnerabilities in how the community is engaging with its cultural rights — without a thorough understanding of these items' meanings, the Bugkalot may struggle to assert their full cultural identity and rights in broader social or political contexts.

Meanwhile, the findings on the respondents' knowledge of Bugkalot intangible cultural heritage (ICH) highlight a generally modest understanding of key aspects of their language, marriage rituals, dance, gender beliefs, and the Penenkakasisit Festival. The mean ratings across all indicators predominantly fall within the "Little Knowledge" or "Moderate Knowledge" categories, suggesting that while there is a foundational awareness of these traditions, in-depth knowledge or detailed understanding remains limited among the respondents.

For the Bugkalot language, while greetings (mean = 2.65) are the best-known aspect, other areas, such as written stories in the Bugkalot language (mean = 2.24), reflect a gap in knowledge, particularly in preserving and passing down oral and literary traditions. This is further supported by the respondents' generally low understanding of marriage rituals (mean = 2.48), dance (mean = 2.50), and gender-specific beliefs (mean = 2.44). While some elements, like the cultural significance of women's domestic tasks (mean = 2.63), are relatively better known, other culturally nuanced ideas, such as the symbolism of dance steps or specific gender-related beliefs, are less understood, as evidenced by the lower ratings in these areas.

The respondents' relatively strong understanding of the context and significance of the Penenkakasisit Festival (mean = 2.70), as well as its practices (mean = 2.71), stands out. It suggests that while there is knowledge of its general context, specific historical and detailed knowledge of the festival is less widespread, with the mean score for its history and beginnings at 2.59.

These findings highlight important areas for intervention to enhance the transmission and preservation of Bugkalot ICH, particularly in the areas of language, marriage rituals, and gendered beliefs. Given that many aspects of Bugkalot ICH are viewed as "Little Knowledge" or "Moderate Knowledge," it points to a need for more concerted efforts to deepen understanding and engagement within the community. It is essential to focus on increasing awareness and education around specific cultural practices, especially those that have been underrepresented in daily life, such as Bugkalot literature and the detailed meanings of marriage rituals.

The findings of this study align with discussions in the Bugkalot Tribe Confederation (2016) and Ramos (2016) regarding the preservation of Bugkalot's intangible cultural heritage. Both sources stress the importance of intergenerational transmission and the role of the community in safeguarding ICH. Still, they also highlight the challenges that the Bugkalots face in maintaining and sharing their cultural practices. The relatively limited knowledge among respondents, especially in areas such as language, rituals, and gender-specific beliefs, reflects a broader trend of cultural erosion or underrepresentation within younger generations.

Ramos (2016), in particular, emphasizes the necessity of documenting and institutionalizing cultural knowledge in ways that can engage younger Bugkalots who might not have direct exposure to traditional practices. This study's findings support that view, suggesting that more targeted efforts, including educational initiatives and community-based programs, are needed to bridge the knowledge gap and ensure that Bugkalot ICH is passed on in its full richness.

Therefore, while the Bugkalot community maintains a moderate understanding of their cultural heritage, there is significant room for strengthening the depth of this knowledge.

#### *4.3 Comparison in the Respondents' Level of Knowledge on Their Cultural Awareness When Grouped According to Their Profile Variables*

Table 5. Comparison of the Perceived Level of Knowledge on Cultural Heritage in General when grouped according to Profile Variables

	Profile Variables	N	Mean	SD	QD	t/F	df	p-value	Decision
Cultural Heritage in General Mean Rating	1. Sex								
	Male	24	3.02	.65	MK	t - value	.299 97	.765	Do not reject Ho
	Female	75	2.98	.70	MK				
	2. Years in Teaching								
	1 to 5	41	3.03	.60	MK	F-value	.325 3	.807	Do not reject Ho
	6 to 10	31	2.96	.57	MK				
	11 to 15	13	2.89	.54	MK				
	16 and above	14	3.07	.46	MK				
	3. Ethnicity								
	Ilokano	42	2.86	.54	MK	F-value	2.577 3	.058	Do not reject Ho
	Bugkalot	33	3.20	.60	MK				
	Ifugao	13	3.03	.52	MK				
	Multiethnic	11	2.85	.39	MK				
	4. Learning Materials								
	Various Materials	55	3.00	.55	MK	F-value	.091 3	.913	Do not reject Ho
	Textbooks	35	2.92	.90	MK				
	Modules	9	3.00	.51	MK				

\* Significant at <0.05.

Legend: QD – Qualitative Description; MK – Moderately Knowledgeable.

Table 5 compares respondents' perceived knowledge of cultural heritage based on sex, years of teaching, ethnicity, and learning materials. The results show no significant differences across these variables. For sex, both male (mean = 3.02, SD = 0.65) and female (mean = 2.98, SD = 0.70) respondents fall under the "Moderately Knowledgeable" category, with a t-value of 0.299 and a p-value of 0.765, indicating no significant impact. Similarly, when grouped by years of teaching, respondents' perceived knowledge ranges from 2.89 (11-15 years) to 3.07 (16+ years), with an F-value of 0.325 and a p-value of 0.807, showing no significant difference.

Ethnicity also shows some variation, with Bugkalot respondents scoring the highest (3.20) and Ilokano respondents the lowest (2.86), but the differences are not statistically significant (F-value = 2.577, p = 0.058). Regarding learning materials, those using textbooks, mixed materials, or modules all fall within the "Moderately Knowledgeable" range, with no significant difference (F-value = 0.091, p = 0.913).

These findings suggest that sex, teaching experience, ethnicity, and learning materials do not significantly influence perceived cultural heritage knowledge, as all groups were categorized similarly. This aligns with studies by Gómez-Carrasco et al. (2020) and López-García & Miralles-Martínez (2024), which emphasize the importance of teaching methodology over demographic factors in shaping cultural heritage awareness.

Similarly, Göksu (2021) found that while experience and materials can affect cultural heritage education, they did not significantly influence perceived knowledge in this study. Ocal (2016) also highlighted the importance of cultural heritage education, suggesting that ethnic background has less impact on perceived knowledge.

#### 4.4 Cultural Heritage Educational Learning Material

Cultural heritage is a powerful force that shapes communities, identities, and histories. It is through understanding and appreciating our cultural heritage that we develop a sense of pride and responsibility to preserve it. The *Heritage Cycle* of Thurley (2015) provides a simple yet profound framework for this process: By understanding cultural heritages, people value them. By valuing them, people want to care for them. By caring for them, they will help people enjoy them. And from enjoying them comes a thirst to understand more.

The cultural heritage educational learning material created in this study is in the form of a brochure. It carries the title: *Understanding and Preserving the Cultural Heritage of Bugkalot: A Pathway to Empowerment*. This title reflects the aim of the brochure to educate and empower teachers and community members in Nagtipunan, Quirino, to understand better, appreciate, and preserve the rich cultural heritage of the Bugkalot people. Similarly, the brochure serves as a guide to bridge knowledge gaps, promote cultural revitalization, and encourage active participation in safeguarding the cultural identity of the Bugkalot community.

This brochure is also designed to help teachers and community members in Nagtipunan, Quirino, understand the cultural heritage of the Bugkalot people, assess the current level of cultural knowledge, and provide strategies for enhancing the preservation and revitalization of Bugkalot traditions. The brochure is attached as Appendix J.

##### 4.4.1 Integration with the Araling Panlipunan Curriculum

The results presented in the crafted educational material, which highlights the general knowledge of cultural heritage and the Bugkalot community's tangible and intangible cultural heritages, offer valuable insights that can significantly support the efforts of the Department of Education (DepEd) in the ongoing initiatives for contextualization and localization of the curriculum. The findings from the study suggest that while there is a moderate level of knowledge regarding cultural heritage and the Bugkalots' unique traditions, there is also variability in the understanding across different domains. These insights can be directly linked to various competencies outlined in the Grade 3, 4, and 5 curricula, particularly those related to local history, cultural awareness, and heritage education.

By integrating these findings into the educational framework, DepEd can enhance students' connection to their local cultures, fostering a deeper understanding and appreciation of their heritage while aligning with the goals of the K-12 curriculum to make learning more relevant and meaningful for learners. Furthermore, the development of tailored educational materials based on these findings could serve as a helpful reference for teachers. These materials would provide teachers with a ready resource to effectively teach about the tangible and intangible cultural heritage of the Bugkalot community, ensuring that local culture is accurately and meaningfully conveyed to students. This would not only aid teachers in presenting localized content but also promote a deeper, more personalized connection for students to their own cultural identities.

## 5. Conclusions

The diverse demographic and professional profile of teachers in Nagtipunan, Quirino, reveals a need for educational resources that address the gender-specific needs of the predominantly female teaching force and varying levels of experience. This calls for additional support to integrate Bugkalot heritage into their teaching. The high proportion of Bugkalot teachers emphasizes the importance of incorporating their cultural knowledge into educational materials. Teachers show moderate knowledge of cultural heritage, with gaps in understanding formal frameworks and specific aspects of Bugkalot culture, pointing to the need for professional development. While teachers are familiar with Bugkalot culture, gaps remain in areas like animistic beliefs and the legal dimensions of ancestral domain titles. There is also limited knowledge of Bugkalot cultural artifacts, particularly female-associated items, indicating that gender-based cultural transmission may be underemphasized. Teachers' limited knowledge of intangible cultural heritage, such as language and rituals, highlights the need for targeted educational programs to preserve these traditions. The analysis shows that sex, years of teaching experience, ethnicity, and learning materials do not significantly impact teachers' perceived cultural heritage knowledge, indicating a broad need for more focused education. To address these gaps, the study developed a brochure aimed at educating teachers and community members on Bugkalot culture, promoting revitalization, and encouraging active participation in preserving the community's identity and traditions.



## 6. Recommendations

To address the identified gaps in cultural heritage knowledge, it is recommended that targeted professional development programs be implemented for teachers in Nagtipunan, Quirino, focusing on deepening their understanding of Bugkalot culture, traditions, and legal frameworks, such as the Certificate of Ancestral Domain Titles. These programs should also emphasize the significance of both tangible and intangible cultural heritage, including gender-specific cultural practices and oral traditions, to ensure comprehensive and culturally sensitive teaching.

Additionally, the development of more culturally tailored educational materials, particularly for Bugkalot artifacts and rituals, should be prioritized to better equip teachers in transmitting these cultural elements to students. Given the moderate knowledge levels across various demographic groups, it is crucial to provide resources and support that are inclusive of all teachers, regardless of experience or ethnicity, to foster a more effective and unified approach to preserving and promoting Bugkalot heritage. Lastly, community-based initiatives and collaborations should be encouraged to engage local leaders and elders in the preservation and revitalization of Bugkalot cultural practices.

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