

# The Customary Beliefs and Practices of the Gaddangs: Basis for the Contextualization and Indigenization of a Course Syllabus

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**Abstracts:** The study aimed to document and describes the customary beliefs and practices of the Gaddangs of Cauayan City, Isabela on social gatherings and life ceremonies. Ethnographic research method was utilized in data gathering with the assistance of the NCIP in the conduct of conference, disclosure, and output validation. The study found out that Gaddang cultural beliefs and practices are regularly observed during baptism, birthdays, fiestas, weddings, healing, death, burial and during social gatherings. Interestingly, cultural deterioration and modification were accepted due to acculturation, modernization, and even religious teachings. However, contextualizing the curriculum is recommended as an avenue for the new generation of Gaddang to be aware that they are the inheritors of a rich cultural heritage. Hence, Gaddang culture observance is more meaningful.

**Keywords:** Cauayan city, Gaddang cultural beliefs, Acculturation, Modernization

## 1. BACKGROUND OF THE STUDY

Sociologists identified culture that builds up social institutions in the formation of the whole society. Almost all actions of people greatly depends on the standards set by the society; this simply means people usually conform to what culture dictates. The family, government, work, religion and among others are social institutions of which important functions are interconnected with one another to produced the type of people or individual they want.

In the Philippines, culture can be a force in making the society stable and continue to grow. The people's concept of culture is closely connected to their place in society with withconsideration to their race or ethnicity, group, sex and age. Culture instills conformity, while conformity to culture is essential for any society to exist. (Appelbaum and Chambliss, 1997)

A society is composed of large number of individual occupying the same territory and is subject to the same social system that includes cultural order and cultural values. While a society is made up of people, a culture is a composition of patterns of behaviors, and material possessions. These could not exist without the other, thus, society and culture are interconnected to each other.

Philippine society is composed of indigenous groups. These indigenous groups have their own sets of beliefs, practices, values and socio-cultural patterns. These cultural identities contribute much in the development of our country's rich cultural heritage. This socio-cultural patterns also includes different celebrations where Filipino people are most likely do and are actually part of their day-to-day activities. These celebrations are part of the different cultural activities which, by means of social gatherings can also identify their meanings, philosophies and attached beliefs.

Participation in cultural activities sometimes through social gatherings and other social events for all is an important aspect of promoting a communal society . Moreover, participation in cultural activities can also be instrumental in leading people and communities to sustain and indigenous knowledge and practices among groups of people or social groups.

Encouraging cultural activities among cultural communities or areas affected by the onset of modernization enable each community to revisit their identity and regain a feeling of ethnicity thus they begin to enjoy and value their way of life. Cultural programs promote appreciation of cultural differences and to respect universal elements that later pave the way to mutual acceptance and understanding.

Society is a system of interdependent parts that work together to preserve and to achieve purpose or goal. People follow the social system that sets a social structure where every part has a to perform a function in an institution (Mondal, 2016)

One of the major components of institutions is education. Through education, the norms and values of a society are transferred. Education provides homogeneity for people to observe collectively in order promote cooperation, solidarity and harmony. When a child becomes attached to his society he can live with sense of belonging and be a successful individual (Durkheim in Mondal, 2016). Through education, the child learned about culture and society and later develop a deep sense of commitment to the social group.

The school is the place where the children are taught and expected to develop their physical, intellectual, moral values, cultural values and skills they need to be able to live in the society where they belong. Cultural values include the way people interact with each other and sometimes through social gatherings it strengthens this system of interaction between and among members of the group - shared expectation of what is proper and right behavior of individuals are being maintained through the spirit of cooperation among themselves.

These social gatherings are an integral part of peoples' lives in every society, especially among the indigenous groups anywhere in the world, and it is the responsibility of members, to plan and celebrate events for the groups that are relevant and appropriate for the people of the community. Creating and providing a culturally inclusive social environment and maintaining attached customs and traditions in every event of the life of the person encourage people to attend social gatherings and special events where they can develop better relationships, make friends and enhance communication skills and most of it is the preservation and promotion of their own culture. (Mondal, 2016).

Indigenous education has been a recent trend in the Philippine educational system in the basic education. One way is the implementation of the K to 12 Curriculum towards the provisions of the State and Department of Education as well as the use of innovative approaches like indigenization, localization and contextualization in teaching and learning the curriculum.

In the Indigenous education the way of life, traditions, culture and religious practices of the native community as a basic right of the indigenous people are integrated into the curriculum (ACPC, 2004). The culture-based education such as indigenous knowledge system of the Indigenous Peoples are embedded in the curriculum to insure that culture and tradition of the IPs are sustained and preserved.

Indigenous people throughout the Philippines have retained much of their traditional, social institutions and customary practices since time immemorial. One of these indigenous groups is the Gaddangs in Cauayan City, Isabela, Philippines.

Indigenous peoples' needs and concerns amid strong multicultural diversities that cause changes in their beliefs and practices result to strengthen cooperation among them. To meet these needs, indigenous education must be recognized and made part of the school curriculum. Indigenous education starts from digging deep into the cultural milieu of Indigenous Peoples. Gaddang of Cauayan City Isabela Philippines is not an exception to this.s . Cauayan Cultural Council, in coordination with the Isabela Cultural Council, municipal cultural offices, Department of Education, and Philippine Normal University-North Luzon and other institutions in the province are encouraged to develop and promote local culture and arts, and to preserve Cauayan's rich cultural heritage such as the Gaddang Culture as mandated in the Implementing Rules and Regulations of the Cauayan Cultural Council, Cauayan City, Isabela, Philippines.

The integration of indigenous concepts in education is in consonance with the trend of localization and indigenization of instructional materials. Hence, this study is a relevant response to the call for Indigenous Peoples Education curriculum integration and development of localized and indigenized materials for students.

## **1.1. Research Problem**

This endeavor studied the traditions and customary practices of the Gaddangs in Mabantad, Cauayan City, Isabela

Specifically, this was propelled by the following objectives:

1.4.1 Identify, describe and document the customary beliefs and practices of the

Gaddangs in Cauayan City, Isabela in the following social gatherings and other life ceremonies:

1.4.1.1 Baptism;

1.4.1.2 Birthday;

1.4.1.3 Fiesta;

1.4.1.4 Wedding;

1.4.1.5 Healing of the Sick; and

1.4.1.6 Death and Burial

1.4.2 Draw the philosophical explanations of the existence and persistence of the Gaddangs beliefs and practices.

1.4.3 Integrate the tradition and customary practices of the Gaddangs into the syllabus in Philippine Society and Culture offered in the General Education of IP curriculum.

## **1.2. Conceptual Framework**

The promotion and recognition of rights and diversified culture of the Indigenous Peoples all over the world is supported by the United Nation and the UNESCO. Anent to this is the provision of the Philippine Constitution to promote the rights of indigenous cultural communities including their traditions, beliefs, and respect for their cultural integrity in state policies and programs (Art.XIV, sec 17 of 1987 Constitution, RA No.8371- IPRA 1997). The Department of Education launched a program on contextualization and indigenization of instructional materials wherein the culture, beliefs laws, customs of the indigenous peoples is part of the content of the school curriculum.

The recognition and protection of the rights of the ICCs and IPs in preserving and developing their cultures, traditions and institutions were taken into consideration by the government in the crafting of national laws and policies and gave them equal footing in the trends and direction of our educational system by indigenizing education in the basic education.

The Cauayan City Cultural Council in coordination with the Isabela Cultural Council, Municipal Cultural Offices, different agencies in the province including the public and private sectors, encourage artistic creation within a climate of artistic freedom, develop and promote local culture and arts, and preserve Cauayan's rich cultural heritage such as the Gaddangs Culture. As mandated in the Implementing Rules and Regulations of the CCC also known as Cauayan Cultural Council as stipulated in paragraphs 3, 4, 6, and 8 that the said council shall support the cultural programs by promoting awareness on cultural programs and shall conduct researches to collect data that reflect the cultural milieu of all indigenous peoples in the City of Cauayan.

The City of Cauayan can achieve societal and cultural directions through worthy endeavors planned by the Cauayan Cultural Council in coordination with the Department of Education (DepEd) Department of Tourism,

Department of Interior and Local Government, National Historical Institute, National Commission for Culture and the Arts and other agencies that are mandated to support cultural programs. The main objective of CCC is to recapture Cauayeños diminishing identity and restore its posture as a distinct people so that the missing link between the old and new culture will be better understood by the new generation and eventually become a means and instrument for development, cooperation and unity among all citizens of the City of Cauayan. This is the rationale behind Executive Order No. 1-A Series of 1998 creating the Cultural Council of Cauayan.

Traditions are embraced by a particular group of people manifested through their beliefs and practices. Some of these traditions in the course of time transformed through diffusion and acculturation. Culture changes due to external forces since this is directly involved in the transformation. Under the external forces, diffusion takes a significant function because borrowing of cultural elements from another group of people and incorporating it into the culture of the recipient group takes place ( Ember and Ember, 1999, p. 459 in Salbang and Maslang, 2009).

Acculturation causes modifications that are now customary. The modification becomes a part of the practice and eventually becomes customary to this particular group of indigenous peoples like the Gaddangs. The influence of the tradition in the life of the Gaddangs are seen in their customary beliefs and practices today. Customary beliefs and practices that need to be identified and defined in order to determine their values in education and life long learning.

The current trend in education is the integration of the indigenous education into the school curriculum and localization and indigenization of instructional materials. The customary practices of the Gaddangs depicting their culture, tradition, religious beliefs and customary practices can be integrated in the curriculum. Its integration can enrich the pedagogy and content knowledge in the discipline and promote the identity and preserve the culture of the Gaddangs which is a component of the rich Filipino heritage.

The implemented K-12 Curriculum in the Philippine educational system in the basic education allowing schools to indigenize, and localize instructions based on the prevailing cultural settings in the community, and the creation of locally produced teaching and instructional materials which are naturally culture-based to synchronize with the Post ASEAN Social-Cultural Integration and the recognition and protection of the rights of the ICCs and IPs in preserving and developing their customs laws, cultural values, and social system and institutions were also considered by the State. Thus, this model in indigenous education curriculum enhance the experiences of learners to practice and enjoy their social, cultural, economic, civil and political rights. The customary beliefs and practices of Indigenous Peoples is recognized, understood, promoted, integrated through indigenization and contextualization of education. Cultural recognition is a contributory factor of quality education of Indigenous Peoples.

The contextualized and indigenized syllabus in Philippine Society and Culture which includes the customary beliefs and practices of the Gaddangs would guide educators and teaches on what topics shall be studied by Gaddang IPs and other students. The integration of the Gaddang culture in the syllabus would pave the way for cultural preservation.

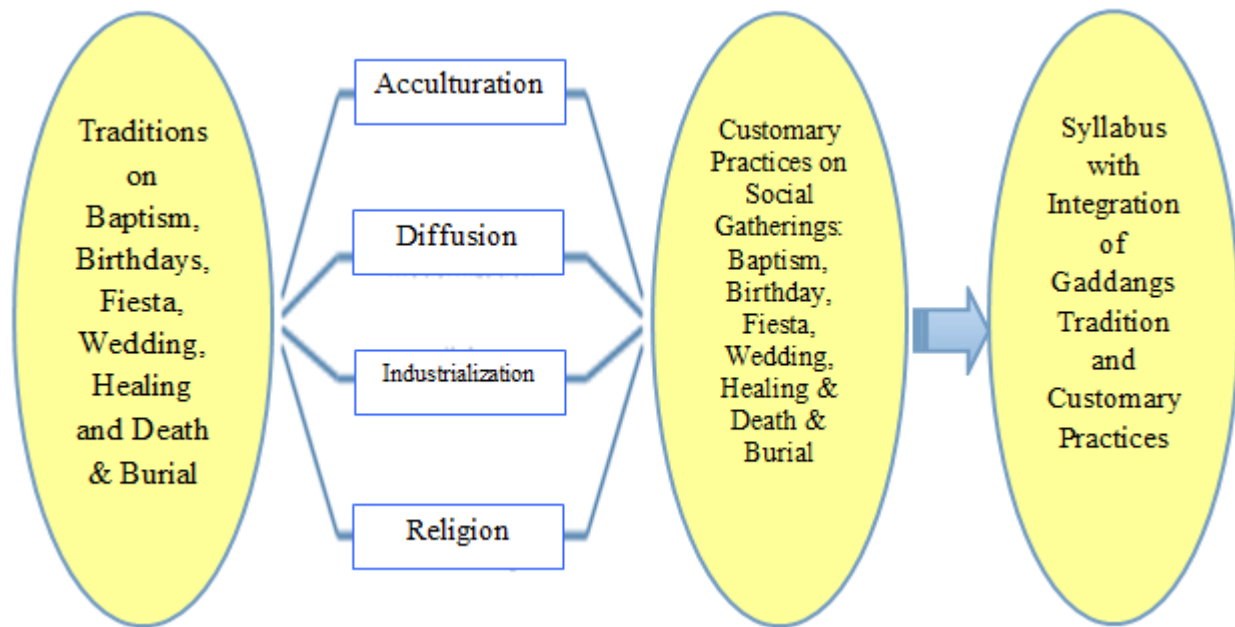


Plate1. Paradigm of the Study.

## 2. METHODOLOGY

### 2.1. Qualitative Design and Methodology

In this study, the main focus was on the customary beliefs and practices of the Gaddangs on social gatherings. The researcher used an ethnographic research method and participatory observation technique. Prof. Nestor T. Castro (U.P. Diliman, Associate Dean, College of Social Sciences and Philosophy). This was used to gather the needed data in the natural setting.

Participant Observation is a research technique in ethnographic study, wherein, the researcher directly observe the family and village life by staying in the community being studied for a period of time.



Plate 2. (Left) Political Map of the Philippines. (Center) Political map of Isabela and (Right) political map of Cauayan City, Isabela -Wikipedia.

## **2.2. Research Site**

This study was conducted at Mabantad, Cauayan City, Isabela where the Gaddangs settled.

It has a total land area of 34,335.8799 hectares (336.4 square kilometers). It is composed of sixty-five barangays which are clustered into five region barangays namely: the Poblacion barangays, the Tanap region barangays, the West Tabacal region barangays, the East Tabacal region barangays, and the Forest region barangays of Cauayan City, Isabela. Different ethnolinguistic groups have settled in the place like the Ilocanos, Tagalogs, Itawis, Ibanags and Gaddangs.

## **2.3. Selection Criteria**

The respondents of the study are the Gaddangs of Mabantad, Cauayan City, Isabela. The Gaddang narrated the observed customary beliefs and practices of the locality. The elders, couples were the prime source of information with regard to their customary beliefs and practices. The Gaddang community were subjected to intensive observation and interview by the researcher. The observation was done in different events, special occasions and significant life situations in the locality. The researcher went to the place very often for one year to observe customary beliefs and practices during weekends, special occasions and social gatherings. The researcher stayed in the place during the data gathering to intently observe, and document the customs, beliefs and practices of the Gaddangs.

## **2.4. Data Collection and Data Gathering Instrument**

**Documentary Analysis.** An intensive review of documentary materials and readings about the Gaddangs was made to enrich the researcher's knowledge of his respondents and to be able to identify the relevant customary beliefs and practices needed to facilitate the conduct of the unstructured interview of the study.

**Interview.** An unstructured interview was conducted to investigate the existing customary beliefs and practices of the respondents. The interview was conducted in Barangay Mabantad at times during the days where the respondents are available. A voice recorder and a camera were used to document the interview proceedings. Recorded responses were in native dialects like, Gaddangs, Iloco, and Tagalog. To further understand the culture of the Gaddangs, and get a variety of responses, 25 interview sessions took place including focus group discussions in different celebrations. These interviews were divided evenly among the elders in the community.

**Participant Observation.** To get accurate and to validate the real scenario of the culture of the Gaddangs of Cauayan City, Isabela, the researcher stayed in the place of the study several times as participant-observer. He stayed in the place during weekends, holidays, different events, special occasions. Important visits were made when special occasions were celebrated in the natural setting. The researcher was an intent participant-observer not only to validate the responses of the respondents on verbal and written but to have a personal contact with them. A camera with voice recorder was used to get the real picture of the beliefs and practices as part of the culture of the Gaddangs in Cauayan City, Isabela, Philippines.

**Still Camera with Voice recorder.** These were necessary tools in the documentation of the customary beliefs and practices of the Gaddangs as well as to capture actual customs and traditions and picture-out their usual activities. Extra phones with camera and voice recorder were bought to have a back-up files and uninterrupted capturing of significant events. Every significant activity was documented and captured to validly describe events.

## **2.5. Data Gathering Procedures and the NCIP/IKSP Process**

The researcher who is a Gaddang and a resident of Cauayan since birth, immersed himself in the place to participate and observe the cultural practices of the people in order to give him first-hand information. He actually visited the barangay to conduct the observation and at the same time to interview personally the informants to

authenticate and validate the data gathered. He also made use of set of questions prepared before immersing himself with the Gaddangs but these were modified to suit the situation in the locality.

The researcher sought permission from the office of the National Commission on Indigenous Peoples (NCIP) to use analysis of published or available documentary materials. Other essential bits of information were supplemented by interviews with the key informants who were chosen on the basis of age and knowledge, through inquiring from reliable persons in the community who were the barangay officials, teachers who have long been assigned in the locality and some old folks who, throughout most of their lives, have been staying in the locality.

The key informants were the old folks or elders.

In line with the policy of the Commission, the following documents were strictly observed and followed in the documentation of customary laws of the Gaddang indigenous group. Administrative Order No. 1 s. 2012 also known as "The Indigenous Knowledge Systems and Practices (IKSPs) and Customary Laws (CLs) Research and Documentation Guidelines of 2012 in Art. I sec. (4) d, f, g, h, i, sec. (5) a, b, c, d, e, sec. (6) b, f, g, h Art. II sec. (7) b, Art. (III) sec. (11) Art. (IV) sec. (13) a-e. (see appendix E).

## **2.6. Data Analysis**

The researcher identified, described, documented, validated and analyzed the data gathered from the existing customary beliefs and practices of the Gaddangs. Every significant response of the Gaddangs was validated on the observed actual practices they did and the documented customary practices. After the formal conduct of data gathering and full immersion, an Output Validation was done with the NCIP to validate the contents of the data.

## **2.7. Methods of Validation**

The researcher requested the participants, through his key informants, to conduct and facilitate validation from his respondents as regards the purpose of the study. During the course of the validation, the participants assessed the truthfulness and genuineness of the information presented by the researcher had in-depth discussion of their culture regarding customs and traditions during different celebrations. This gave the researcher a firm belief on the reliability of the data gathered and validity of the answers of the respondents.

## **2.8. Ethical Considerations**

Before, during, and after the conduct of this study, the researcher looked into the Dos and Don'ts of the research as regards the confidentiality and anonymity of the personality of the participants. During the data gathering, the researcher assured the respondents that he would only record informations with their approval. The researcher strictly followed the stipulated terms and conditions in the Memorandum of Agreement signed by the researcher and Gaddang elders during the Conference and Disclosure facilitated by NCIP personnel.

## **3. SUMMARY OF THE STUDY**

### **3.1. Customary Beliefs and Practices**

The beliefs and principles in life of the Gaddang passed from their ancestors to the present generations are seen in their daily ways of living. These are observed during events like baptism, birthdays, wedding, fiestas, healing and death and burial and other social gatherings.

**Baptism for the Gaddang** is giving honor to God and to give the right of the child for a name to be recognized as a member of the society. The customary practices during baptism are the *tunnad* ( food offering for the spirit of ancestors), inviting friends and relatives to attend the occasion, the *pagala*, and *pakangkamman piddan* (dancing and giving money to the newly baptized child so that he/she will grow healthy and prosperous), cooking and serving foods with the help of relatives and neighbors.



Plate 3. A Gaddang Child Baptized in the Church by a Priest.



Plate 4. After Baptism Ceremony, This Follows Celebration Usually Consist of Luncheon in the House were People Gathered Together.



Plate 6. The Gaddangs Practice Of Pagala during Baptism.

The child is a source of happiness among the Gaddangs, a priceless possession. They celebrate their **birthdays** as a form of thanksgiving because the child and their family received so much blessings and these should be shared to other people in the community. It is also believed that if the child's birthday is not celebrated, sickness may fall on her/him. During the celebration, delicacies such as *pinalattat* ( rice cake), *pinatarak* (a combination of small rounded rice dough, banana, yam cooked in coconut milk) are prepared. Nobody is allowed to eat without the customary belief *warit* (food offering for the unseen spirits) performed. After the *warit* is done, all visitors eat, sing and dance. The presence of friends and relatives during birthday celebrations are highly valued by the Gaddangs. The occasion strengthens kinship.





Plate 9. The Gaddangs Celebrate Birthdays together.



Plate 10. The Gaddangs Practice to Serve Pinatarak and Pinalattat (Rice Cakes) during Birthdays.

**Fiesta** is another much observed custom and tradition by the Gaddangs. This is to give thanksgiving to God for the manifold blessings. This is also a time for coming home for those living and working in other places. This is also the time to entertain political leaders and influential people. This customary belief and practice is patterned from the Spaniards. A result of acculturation and diffusion where the old tradition is not forgotten but the new structure not totally established.



Plate 15. The Gaddangs Practice of Mapparti si Bafuy (Butchering Sidro or Pig) during Fiesta.



**Plate 16.** The Gaddangs Practice of Mappakkan Si Bisita during Fiesta.

The Gaddangs have their traditional and customary ways during **weddings**. The celebration starts with *patontol* ( a ritual to drive away evil spirits where there is spontaneous hitting of the *attung* (mortar)and *allu* (pestle) while the male family members of the groom dance around the hollow and the female members of bride's family clap. The customary practices in marriage are then observed in the church ceremony. After the ceremony in the church, the newly weds proceed to the bride's residence where relative await at the entrance to perform the *pakuwad* (*shower of coins and rice grains*) so that the couple will be blessed with abundance and happy life, then the couple enter the house walking side by side for the next customary belief- a prayer called *ammeda maabban* ( not to lose minds) led by elders. After the prayer, the couples kiss the hands of the parents to give respect and then proceed to the *pabbodan* (dance hall) for the pagala ( the couple dance while the visitors and relatives pin money to their clothes). Balyawan, the last wedding ritual, is performed with the elders and eight pairs of boys and girls from family where both parents are alive. The elders sing advice to the newlyweds while the boys and girls dance, with them kicking each others feet. This is done to ensure long life and prosperity for the newlyweds.



**Plate 17.** The Gaddangs Practiced of Hanging the Dresses of the Couple.



**Plate 18.** The Gaddangs Customs during the Church Wedding.



**Plate 19.** The Gaddangs Couple Kneel and Pray together led by a Prayer Leader.



Plate 20. The Gaddangs Practice Pagala during the Dance of the new Couple.



Plate 21. The Gaddangs Practice of “Lattang” Ritual in Healing Sicknes.

Gaddangs believe that long term **sickness** is caused by supernatural beings such as the unseen spirit or the *caralua* (soul of their dead ancestor or relatives or former owner of the lot where their house is built). **Healing of the sick** is done through an *albularyu* (medium ) who talk to the *caralua* (spirit). The *warit* is done to show respect to the souls of their dead loved ones and other *caralua*. *Mangacao* is a ritual to bring back the soul or spirit of the child allegedly possessed by unseen spirits. Another is *pamanyok* where the godparents of the sick child participate in the ritual. In these instances of healing the sick caused by unseen forces, the *albularyu* performs the *warit* (food offering) to appease the spirits and that the sick will be healed. These customary beliefs and practices are somewhat forgotten by some Gaddangs when they come in contact with the new structure brought by education through the classroom and interaction with other culture. Another is the result of intermarriage with other culture. Nowadays, Gaddangs go to physicians when there is sick in the family. But when a situation calls for adherence to the tradition, the Gaddangs go back to their roots of faith.



**Plate 22.** The Gaddangs Practice of Making Damara with the help of the Neighbors.

The customary beliefs and practices of the Gaddangs during **death and burials** are combination of the old and new. While they assimilated themselves with the modern practice of embalming the dead, they still believe in wearing white twine on the forehead, a sign of mourning and to prevent headaches from lack of sleep during the wake. Wearing of red colored dress is prohibited to show respect to the dead and to the bereaved family. They still believe that when a butterfly gets near the coffin, the spirit of the dead or other relatives are present. The family and relatives offer prayer for the soul of the dead as practice today. The dead is brought to the church for a mass before interment and do the customary rituals accordingly like washing of hands and wetting the forehead with the hot water from boiled guava leaves to prevent headache and body pains of family members, relatives and all those who attended the funeral.



**Plate 23.** The Gaddang Members Stay Near the Coffin during Wake of a Dead Person.

Those social gatherings are well participated by the community. Among the Gaddang if they heard that someone in the community celebrates an occasion with or without invitation, they grace the occasion. For them, celebration is a form of thanksgiving, therefore everybody is invited. More people during the celebration means the family is friendly.

### 3.2. Philosophy of Life of the Gaddangs

The philosophical attributes of the Gaddang that make them stand the tests of time are values such as community spirit, respect to ancestors, love of children and awareness of children's rights to identity, awareness of lawful acts and obedience, great value of *pakikisama*, ( cooperation) sacrifice for happiness, respect of nature and openness to change in order to adapt to the calls of times.

The Gaddangs culture manifested through their customary beliefs and practices are simply their art of living, including their philosophy of life, attitudes towards God, attitudes towards nature, and towards fellowmen (Rodriguez in Zulueta, 2005).

### **3.3. The Contextualization and Indigenization of the Syllabus**

The identified and documented customary beliefs and practices of the Gaddangs are integrated into the course syllabus in Philippine Society and Culture, thus, making it contextualized and indigenized as encouraged by the Department of Education and mandated by the Philippine Constitution particularly on Indigenous Peoples Education.

## **4. LIMITATIONS**

This study was limited to the description, documentation and analysis of the customary beliefs and practices of the Gaddangs on social gatherings and other life ceremonies in Barangay Mabantad, Cauayan City, Isabela. These practices, however, are framed with various socio-cultural change. Diffusion and acculturation of other socio-cultural and economic structure continue to push the customary beliefs and practices to their modification, or even to their deterioration. The study is limited to the description of the transformation of the traditional beliefs and practices on social gatherings such as baptism, birthday celebration, wedding, fiestas, healing and death and burial.

## **5. CONCLUSIONS**

The findings of this study point to the general trend that although there are some customary beliefs and practices that have survived the test of time there are also traditional beliefs that gave way to the call of the present caused by acculturation and industrialization or modernization. However, whenever by chance or by any means, the Gaddangs show their adherence to their culture. There are still old folks who perceive the customary beliefs and practices be embraced and perpetuated by the younger generations because those practices give more meaning to social life, the sustenance of the sense of culture belongingness and serve as conduit between the Gaddangs way of way and other culture. This is supported by Onofre D. Corpuz (1965 in Zulueta, 2005) that growth of industrialization and business through an increased and variety of public services and the expansion of education and communication that have taken place created a culture of modernization different from the traditional culture. The values and norms brought by modern culture influence the mind alongside traditional cultural values. None of these culture has displaced the other in the governance of the individual's behavior and social look. The tradition has not been abandoned and the new has not been quite established (Ember, 1999 in Zulueta, 2005).

These customary beliefs and practices of the Gaddangs when integrated into the curriculum will contextualize and indigenize the study of Philippine Society and Culture as mandated by the Constitution for the promotion of Indigenous Peoples rights and preservation of their culture.

Thus, contextualization and indigenization of education aims to help the Gaddangs culture to enjoy the fruit of development without uprooting them from their traditional and customary way of life despite the advancement of science and technology in the country.

## **6. RECOMMENDATIONS**

1. Submit the contextualized and indigenized syllabus to the proper school authority for approval to be used as an instructional material in the subject Philippine Society and Culture.
2. Teachers of Culture and Society should gain more knowledge on tradition and customary beliefs and practices so that they can present them in proper context objectively.

3. A study on the migration of Gaddang be conducted to establish the historical culture and determine the political economic contribution of this Indigenous Peoples group in the City of Cauayan.

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