

Beliefs and Practices in the Life Cycle of the Agta of Lupigue, North Sierra Madre Mountains: Their Implications to Indigenous Peoples Education

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Abstract: The enactment of the Indigenous Peoples' Rights Act of 1997 and the legislation of National Commission on Indigenous Peoples Administrative Order No. 1 series of 2012 recognize and promote all the rights of the Indigenous Peoples including the proper documentation of their Indigenous Knowledge Systems and Practices (IKSPs). The absence of formal documentation of their IKSPs is a major issue and is getting increasing attention in the research literature. The ethnographic research was employed to find out the beliefs and practices in the life of the Agta of Lupigue in Sierra Madre Mountains and their implications to education. The Agta still observed some of their beliefs and practices but could hardly explain their existence and persistence. Their observance is more of a sign of respect to their elders and ancestors. These cultural beliefs and practices pose a great challenge to education particularly in its role in social transformation.

Keywords: Beliefs, Practices, Life Cycle, Indigenous People

1. INTRODUCTION

Education is a deliberate attempt to construct citizens who will participate in society as productive and vigilant reflecting what the state expects to its citizens. This is possible if education is founded on the culture of the people. Thus, educational institutions interact with the cultural community of which they are a part because school can cause alienation, stress and confusion to learners if its curriculum is not congruent to their culture. Students are motivated to learn and perform better when motivation is aroused by appealing to their beliefs and practices and easily achieve their aspirations because they are proud of their culture. The Indigenous Knowledge Systems and Practices (IKSPs) of the cultural community/Indigenous People are reflected in their perception of the role and function of education, in turn, Indigenous Knowledge System and Practices have an effect in learning and the acquisition of abilities and skills needed for survival and self-fulfillment [9]. Most important to education is its role to transmit and provide an avenue for the next generation to know and understand their cultural heritage [8]. This is the reason why Philippine Normal University – North Luzon campus, a Teacher Education Institution and an Indigenous Peoples Education Hub is mandated to develop an Indigenous Peoples curriculum that is rooted in their culture, Indigenous Knowledge Systems and Practices and ancestral domain, produce Indigenous Peoples educators who are dedicated in dealing with the daring issues facing the tribe, IPs who are assertive and are aware that they are heirs of a heritage which must be handed down to the next or succeeding generations and to create an educational atmosphere of the living traditions. This is to give recognition to indigenous peoples education system that would be the basis of educational interventions.

Indigenous Peoples are culturally distinct group that have stayed in a place longer than others. They most often survive as ethnic enclaves within a larger society. The government is usually controlled by the dominant group and claim to have control over the resources of the Indigenous People. In effect, Indigenous Peoples lack effective political autonomy, their remaining ancestral domain constantly threatened by a wider society. Their lifeways are destroyed as more powerful groups consider Indigenous Peoples culture as barriers to progress and development. Documenting their lifeways would provide a clearer understanding to them that would uplift their socio-political status in the society, and this is the challenge to Philippine Normal University North Luzon faculty and staff.

The Philippines is an archipelago composed of several Indigenous Peoples. The members of the cultural communities are found in the hinterlands where basic social services are farfetched. However, they are united, have group identity and they support one another for basic survival. By virtue of Indigenous Peoples Right Act otherwise known as Republic Act 8371 which was passed by the government in 1997, the right of the indigenous communities

are recognized and protected [5]. The Agta is one of the Indigenous Peoples in the Philippines found in Northern Luzon. Some of them reside in the Sierra Madre Mountain Range and in Lupigue, North Sierra Mountains. The Agta is a cultural community endowed with Indigenous Knowledge System and Practices observed to be slowly vanishing partly because of changing habitats and effects of modernization [7]. Thus, there is a need to document their Indigenous Knowledge System and Practices for their inclusion and to enrich curriculum for Indigenous Peoples Education (IPEd) which Philippine Normal University North Luzon is doing.

Indigenous Knowledge Systems and Practices are distinct to a particular Indigenous Peoples group and this can be sustained or developed through proper education and interaction with other communities. Indigenous Knowledge Systems and Practices composed the entire cultural knowledge that are transmitted from one generation to another for sustainable survival and self-fulfillment. With the advent of science and technology, Indigenous Knowledge Systems and Practices are branded as unscientific or sheer superstition. Sometimes the intervention of education and Church teachings as well as the migration of Indigenous Knowledge Systems and Practices holder, especially the youth, to urban areas devaluated the observance and practice of Indigenous Knowledge Systems and Practices. On the verge of extinction, this is due to rapid changes in natural environment, politics and cultures on a global scale. In a seminar – training conducted by the National Commission on Indigenous People, Region 02 in September 3 – 4, 2015 in Cabaroguis, Quirino, the Indigenous Peoples themselves admitted their inadequacy of capacity and facilities to document, evaluate, validate, protect and disseminate such knowledge. Thus, this study is perceived to help Indigenous Peoples to document, validate and disseminate their Indigenous Knowledge Systems and Practices for preservation and observance. This is where Philippine Normal University North Luzon as Indigenous Peoples Education Hub and a teacher education institution comes in. Hence, justifying that a culture experience when properly accounted enhances learning since culture through existing research affects cognitive and learning styles of students [3].

Conceptual Framework

The general concept that human development goes through a series of stages can be traced back since the beginning of humanity. The Romans identified distinct stages from conception to death. Medieval thinkers had twelve part schemata of the divisions of human life. Shakespeare identified seven stages from infancy to “second childishness”. Social scientists use sequential stages in the division of human life from infancy to old age in which each stage has these discrete components namely biological, physiological and psychological. Biological component involves physical changes, physiological changes and sexual maturation. Psychological component deals with most, conflicts and identity. Social component includes unstable social experiences, institutional treatment and cultural definitions of adolescence. History and culture affect each conceptual component. Since 1850, age of first menstruation and age of full physical structure has declined because the age of menarche is between fifteen (15) and sixteen (16). In 1990, age of menarche is between twelve (12) and thirteen (13) and the age of puberty from thirteen (13) or fourteen (14) to sixteen (16). In the early 19th century, the age of the full growth of man appear to have fallen from age twenty – five (25) while in the 20th century it is age of twenty (20).

Hindu Life Cycle Rites and Rituals

Life of an individual is characterized by detailed series of life cycle rituals. In the Orthodox Hindu families, a Brahman priest, upon invitation, officiates these rituals in the homes with sacred fire and recitation of mantras. Most rituals, however are not officiated by priest. These groups which do not give importance to the Vedas or those who do not respect the Brahmins have other officiants but with variation on the rites.

Pregnancy, Birth, Infancy

Health of the mother and her newborn is fundamental among the Hindu. Ceremonies are performed to assure best health. To guarantee the opening of the embryo, the father has to part the hair of the mother front to back three times upward. To ascertain protection from evils / witches / demons, charms are useful. To assure long life, mantras are chanted and the word vak (speech) is whispered on the right ear of the baby three (3) times. To ensure that the cut of the umbilical cord is safe, the father has to touch the lips of the baby by using a golden spoon or ring dipped in honey, curds, and ghee. Before this is cut.

Rituals are very significant in the life of the Hindu infant. These include the “firsts” in her/his life: first visit outside is at the temple, first feeding with solid food is usually cooked rice, and first haircut is often done at the temple or during festival when the hair is offered to the deity. Ear – piercing ceremony is done also with a ritual.

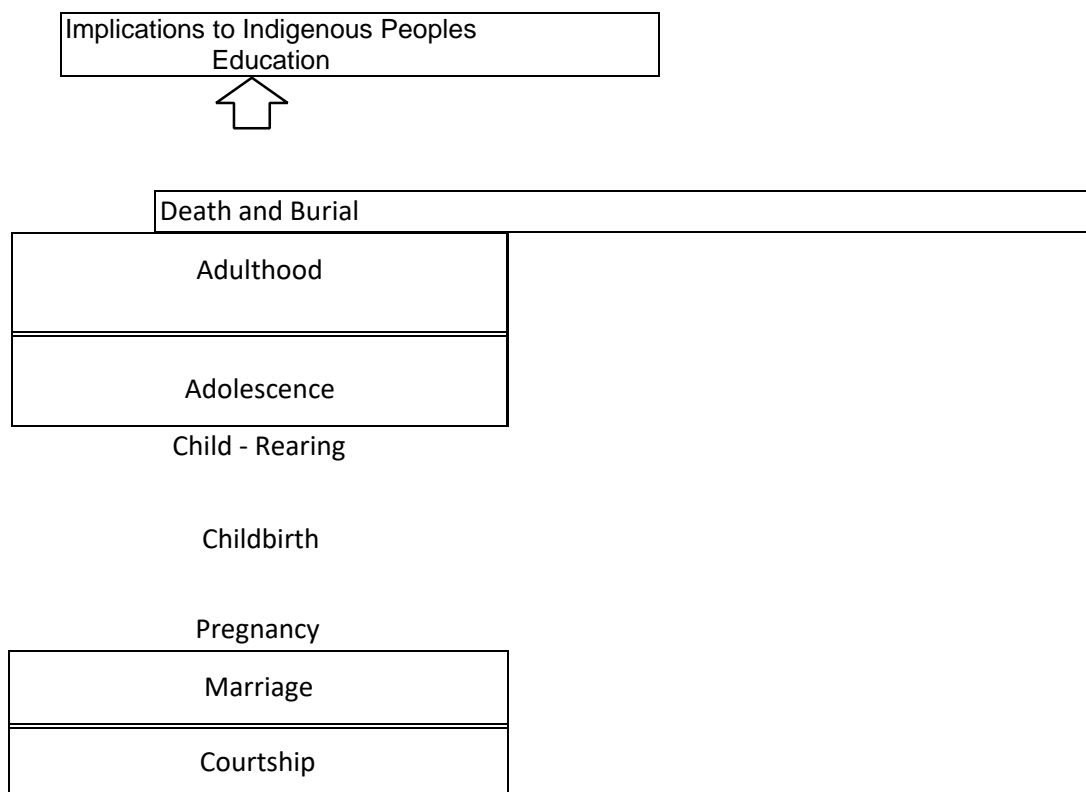


Figure 1. Research paradigm illustrating the implication to indigenous peoples education of the Agtas life stages

The stages of life must be defended as part of human life cycle due to their distinguishing characteristics. If these stages are properly developed, the individual attains his full growth and maturity. The eight (8) stages of socialization process of man by Erickson are formulated through experiences in psychotherapy and wide range of experiences with children and adolescent from different social classes. In each stage there is what Erickson calls as psychosocial crisis which needs to be cleared up before going on to the subsequent stages satisfactorily (Acero, et.al, 2004). It is in this regard that these stages are conceived in an architectural sense. Beliefs and practices in the different life stages of the Agta of Lupigue, North Sierra Madre Mountains was properly documented, described and studied to crop up with their implications to indigenous peoples education.

Statement of the Problem

1. What are the beliefs and practices of the Agta of Lupigue, North Sierra Madre Mountains in the different life stages?
2. How do the beliefs and practices of the Agta as an Indigenous People affect their development in education?
3. What are the implications of the identified beliefs and practices to indigenous peoples education in terms of the following:
 - a. Attitude
 - b. Coping mechanism
 - c. Motivation
 - d. Learning Processes?

2. METHODOLOGY

2.1 Research Design

The ethnographic research method was utilized in this study. Ethnographic research is focused on documenting day to day experiences of individuals through observation and interview and relevant others [2]. Furthermore, ethnographic research method as a systematic way of knowing how a people bring order, coherence, and significance

to the things they do, believe and think. This was used to describe, inquire deeper, and examine the beliefs and practices in the different life stages of the Agta of Lupigue, North Sierra Madre Mountains.

2.1 Description of the Respondents

The total population of Agta residing in Lupigue, North Sierra Madre Mountains was considered in this study. The old folks were the main source of information and the other members of the community were the subjects of intense observation.

2.3 Data Gathering Instruments

Documentary Analysis. In order to enhance knowledge about the respondents and to be able to identify the Agta's beliefs and practices in the different life stages and to facilitate the conduct of unstructured interview, an in - depth review of the documentary materials and readings about the Agta was made.

Interview Guide. An interview guide was used by the researcher in gathering data regarding the beliefs and practices on the different life stages of the respondents. An interview with the aid of tape recorder to verify the accuracy and authenticity of information gathered was conducted at the most convenient and available time of the respondents.

Observation and Immersion. The Agta respondents of this study were the subject of intense observation. The researchers were intent participant-observers to validate the respondents' verbal responses and to facilitate personal contacts with them. The personal contacts served as basis of the very important first hand and genuine observations of the respondents in their day to day activities. Hence, to get an accurate and real picture of the Agta's beliefs and practices, it was necessary for the researchers to stay in the place of study in different times.

2.4 Data Gathering Procedure

Prior to the conduct of the study, the researcher complied with requirements pertinent to Administrative Order No. 1, series of 2012 [9]: The Indigenous Knowledge Systems and Practices (IKSP) and Customary Laws (CL) Research and Documentation Guidelines of 2012 of the National Commission on Indigenous Peoples (NCIP). An application to conduct the study was filed to the National Commission on Indigenous Peoples Regional Office through the Provincial Office. The research proposal was then submitted for review and evaluation. Upon approval of the research proposal the Indigenous Knowledge Systems and Practices Team facilitated the formulation of proceedings, subsequently, together with the researchers, the Work and Financial Plan (WFP) was accomplished for approval. The Conference and Disclosure of research to the Agta community was set during the Work and Financial Plan conference. The Conference and Disclosure was facilitated by the IKSP team led by the NCIP Provincial Office lawyer who thoroughly and objectively explained the intent of the research to the Agta. After obtaining the consent of the community, the IKSP team facilitated the signing of the Memorandum of Agreement. Finally, with the issuance of the Certification Pre Condition by the NCIP Regional Office, the research commenced. Several visits were made to the Agta community. Initially in Lupigue, Ilagan where their Gawad Kalinga shelters are situated. Interviews, observations, and documentation were conducted among Agta folks across ages. The elders were the main informants as regards their indigenous knowledge, beliefs, and practices in the different life stages. Part of the immersion was an eight (8) – hours trip by small boats rowed by skillful Agta youth to Sulimanan, a place along the Sierra Madre Mountains where the Agta folks engage in foraging, hunting, fishing, planting and charcoal – making. It was in this trip that the researchers had the chance to capture glimpses of genuine Agta life. After analyzing the data gathered, the research write– up was presented to the Agta community for validation. The whole procedure was facilitated by the IKSP team. A Certificate of Validation was issued to the researchers after submission of the final research output to the NCIP offices concerned.

2.5 Data Analysis

The data gathered were presented and analyzed in a descriptive - narrative form.

3. RESULTS AND DISCUSSION

3.1 Courtship

Traditional courtship among the Agta of Lupigue, North Sierra Madre Mountains is possible only to the members of the tribe. Agtas believe that non – hunting, fishing and farming – Agta suitors and – Agta woman.



Foremost basis of courtship is survival. Agtas are not skilled in basic survival like hence, Agta women do not entertain non eventually an Agta man do not court non

Due to of Agta and non – Agta is has still some restrictions. woman is sought first before home. The man takes along (bracelet made of (rootcrops), *proselas*

(modern bracelet), meat, and fish for the woman’s family. Immediacy is the culture of their courtship. If the woman loves the man she directly accepts the love offered, if not, she immediately and straight forward inform the man. The Agta social norm in courting, one woman at a time, is explicitly observed. Courtship is initiated by the man and it takes one or two months process. In dating, which is usually done in the riverbank, the lovers are accompanied by friends to maintain purity, a virtue kept by the Agta. Violators of this virtue are put to shame and sometimes are excommunicated by the community.

acculturation, nowadays, intermarriages becoming prevalent. Courtship, however, Permission from the parents of the courting commence at the woman's with him gifts in the form of *manik* indigenous materials), *subang*

Plate 1. Adolescent Agta preparing themselves in courting an Agta woman

3.2 Marriage

Nowadays, Agta children choose their own life partners because the traditional practice of parental agreement often results to family feud. It is basic that before marriage, the man, together with his parents and community elders, goes to the house of the woman to talk about the wedding.

The community does the wedding preparation. The men hunt and fish while the women, together with the bride prepare the food. The wedding ceremony is usually done in Sulimanan, a place in the Sierra Madre Mountain where the Agta stay longer than stay in Lupigue within the year. It is officiated by a community elder. Betel nut and its complete ingredients are essential in this ceremony without which the wedding ceremony shall not start. The bride and groom chew the betel nut with the ingredients and after they finish chewing, they are proclaimed as husband and wife. The food prepared is served to everybody in the community. Immediately after eating, the newly wed will build their own simple house which takes one or two hours to construct. These days, Pastors or government officials are welcome to officiate wedding ceremonies in Lupigue.



Plate 2. Betel nut and its ingredients usually offered during the traditional wedding of the Agta

3.3 Pregnancy

Pregnancy is detected when the Agta woman misses her expected date of menstruation. Proofs that an Agta is pregnant are: craving for sour fruits and special food, demanding extra attention from her husband, very moody when her wishes are not granted, and nauseating caused by fishy smell. A pregnant Agta observes several traditions and beliefs about pregnancy. She neither does hard work, nor carry heavy objects nor jumps to avoid miscarriage. She does not eat bitter foods or take herbal medicines without consulting the *meganak*, a community midwife. She is not supposed to go around the community because she might entangle with the unseen spirits, however, in some unavoidable circumstances she has to carry with her garlic or charcoal. The pregnant suffers sleepless nights if the unseen spirits are displeased. To counter this, she has to offer betel nut with its complete ingredients for chewing, tobacco and an egg. Clothes of pregnant should not be hang outside during the night because this is detrimental to

them. The pregnant must sleep in sideward position and should not keep still to evade the *aswang* from catching the unborn child. No one should pass over a lying or sleeping pregnant nor should anybody sit or stand at the door to keep away from problems to happen during delivery. The pregnant should not stay long in the river so that the child does not become watery and that she should wear *barikis* (binder) to position the fetus properly in the womb. The pregnant has to consult a *meganak* during the first trimester of pregnancy and if it happens that she suffers from stomachache, she has to put *ilelus* leaves on her stomach to relieve the pain. In order for the pregnant not to suffer colds, she has to drink the water of boiled *labtang*, a vine herbal medicine. Pregnant Agta, these days, are already open to consult registered midwives and medical doctors for pre – natal and post – natal care. The Local Government Unit of Ilagan even goes to the extent of providing medical services and medicines.



Plate 3. facilitate child birth
 Left: A pregnant Agta woman n Agta clearing the ground as part of her physical activity to
 Right: An Agta pregnant woman telling stories and teaching lessons to children

3.4 Childbirth



Plate 4. A mother Agta portraying the correct holding position in carrying a baby

An extraordinary pain felt in the womb is a signal for a pregnant Agta that her delivery day is about to come. The delivery is assisted by the *meganak* where she and the husband are the only persons allowed in the delivery area. Children from the neighborhood are not permitted to see or watch the laboring mother because of their belief that the pain which the mother of these children experienced during delivery is transferred to the presently laboring mother. The pregnant has to lean on the wall or has to keep walking to alleviate the suffering during delivery. She has to drink water of boiled ginger prepared by her husband to make her strong. The umbilical cord is cut by the *meganak* using the polished skin of a bamboo or rattan. In order to ease the pain and for the fast healing of their wound due to childbirth, a cloth is wrapped around the abdomen. A bow and arrow is used to thrust the umbilical cord to the river so that the newborn becomes a future swimmer and good fisher folk. The placenta is buried where drops of water fall atop it. In order for the newborn not to experience colds early, a lukewarm water from boiled herbal plant called *sahagubit* is applied to the whole body. Traditions prevail after delivery, too. The mother wears long skirt to make her comfortable, does not sleep one or two hours after delivery, does not eat sour fruits and sardines, and does only light choires three days after delivery. The family burns papers, sack or old clothes to protect the mother and the newborn because smoke drives away the unseen spirits wandering around. This unable the child not to be uneasy and puts the mother to fast recovery. The newborn wears bracelet/s and necklace made of vine to protect him / her from harmful spirits.

3.5 Child rearing

It is a general tradition for Agta children to be exposed to sunlight, one day or two after birth to make them healthy and strong. Further, in order to achieve sturdy bones and be able to walk early, the parents must rub their fire-heated palms on the limbs of the child. The Agta of Lupigue are influenced by the Ilocano in regard to child baptism because, traditionally, Agta do not subject their children to baptism. It is during baptism that the child is given a surname which is taken from the surname of the godparent. After the baptismal ceremony, the people in the community gather together and they are entertained through dancing. It is the community which contribute to the food to be served for everybody. The local doctor of the Agta is the *albolaryo* whose prescriptions are purely herbal medicines. He offers food to the unseen spirits and soul of dead relative/s to heal the sick. In order for the child to be protected from future illnesses, he / she wears bracelets/s and necklace called *manik*. Agta in Lupigue use fruits in

season when a child is born to determine his age or birthdays because they are still illiterate. Their mode of celebrating birthdays

is eating together with the community along with offering of food to unseen spirits and soul of dead relatives for protection

from any form of destruction. Simple household chores like washing and basic ways of securing or producing food are taught to Agta children only when they are physically ready. In regard to politeness to elders, Agta children are trained not to butt in the conversation of adults because this is disrespect and discourtesy.



Plate 5. An Agta man teaching Agta children to catch duck as part of their training

3.6 Adolescence

Menstruation signals entrance to adolescence of the Agta. They are extra careful during menstruation period. They do not eat sour fruits with vinegar. They do not carry heavy things because this causes dysmenorrhea and menstrual irregularities which leads to insanity and even death according to them. In case there is menstrual irregularities, they drink decoction of pineapple leaves. When an Agta starts to wear indigenous jewelries and avoid going with opposite sex, it means she is now an adolescent. She is then not allowed to go out during the night to avoid early marriage. She already sleeps separately



Plate 6. A young lady helping her mother to pre. pare food for meal. She is wearing indigenous jewelries signifying that she is already a lady.

from her father and brother/s. She is now

expected to help her

mother in doing home chores. Circumcision signals entrance to adolescence also to Agta man. At this stage of life, it is expected that he helps his father in farming, fishing, hunting, and basic survival work. It is understood that when he feels itchiness in his nipples, he is already in the state of manhood and he can finally begin to court. The

Plate 7. Adolescent Agta men preparing themselves to do fishing and hunting

basic and most accepted way to express love to an Agta woman is whistling, hence, it is imperative for an Agta man to learn how to whistle.

Courting is somewhat rigid to the Agta. It is a sign of disrespect when a man passes in front of the woman's house. The man seek permission from the woman's parents before he visits her. In his visit, he takes with him gifts in the form of *manik*, fish or meat. These are the evidences that he can ably support the family of his own. Man courts Agta woman one at a time. He can also dance with her on condition that there is no holding of hands.

3.6 Adulthood

The stage of adulthood to the Agta is very significant. At this stage of life, Agta are well respected and are considered the leaders of the community. They are the consultants to community activities. They are responsible in resolving conflicts and in deciding the corresponding punishment of the culprit/s. They are the overseers of the implementation of laws and social norms. Age is not a hindrance for doing work, helping, and supporting one another. Elders are still actively involve d in basic ways of foo d



production like hunting, fishing, farming, and domesticating animals which to them are leisure activities. Elders are being looked upon to lead in performing rituals during burials and wedding.

Plate 8. Left: An adult Agta being consulted by other members of the community
Middle and Right: The daily routine of the adult Agtas

3.7 Death and Burial

It is a tradition that death vigil to the Agta lasts only for twenty-four (24) hours because they do not practice embalmment. However, these days, they are beginning to subject their dead to embalmment. The dead is bathe and is dressed in white just after his last breath. He is laid at the center of the house facing east so that the soul can easily go back to his earthly abode to continue his usual work in searching for food. Two relatives stay beside the corpse during the wake to show love and respect. A prayer is offered for the soul of the dead to save her / him for the life after death. Mourning to the Agta is intense. The black cloth placed around their neck or upper arms which is a sign of mourning stage remains intact until it will naturally fall to the ground. Those who will attend the wake observes a dress code which is black and white. Colored dresses are shunned. The house where the dead is laid is quiet but with friendly atmosphere in order for the soul to peacefully reach its destination. Playing of children is allowed but with minimal noise. Coffee and betel nuts are served during the wake to keep attendees from feeling drowsy. Interment ceremonies are officiated by a Pastor where he gives his final blessings. Afterwards, the members of the family conveys their final messages and requests. The request is for the dead not to scare them. Agtas believe that the dead still work in other world so all his belongings are placed in the grave for him to use. The bereaved family together with all those who attended the burial rites are required to wash their hands with lukewarm water from boiled pomelo leaves with vinegar before they go home. This process is expected to ease the pain of bereavement and eliminate dizziness which is the aftermath of the vigil. After the interment, fish and meat are served. On the 9th day after the

interment, they go to the graveyard, they light a candle therein and offer foods and prayers. When they have returned home, every Agta joins the gathering where they all eat together. After a year and thereafter, a commemoration of the dead is done during the birthday of any member of the bereaved family.

3.8 How do the beliefs and practices of the Agta affect their development in education?

The persistent observance of the Agta's beliefs and practices might improve their development in education if an education program, intervention, procedures and strategies in teaching and learning put premium on philosophical and scientific meaning of those beliefs and practices.

3.9 The following are the implications of the identified beliefs and practices to indigenous peoples education:

Attitude. Education is expected to explain and elaborate further the value and sustainability of their indigenous beliefs and practices. Education should pave all possible means for those IPs to meaningfully and proudly absorb their own culture, to ingrain in them the essence of those beliefs and practices in order to mend failing intergenerational ties, assert the development of personhood, and to lead the community accommodate this type of culture.

Coping Mechanism

Education needs to clarify concept of human and social development. Here, the Agta must be assisted to admit their uniqueness as an indigenous people and acknowledge their similarities with other people. Understanding the general growth and development of each stage of human life will help them accept what and who they are, their role and their changing needs that they have to cope with. Education must be able to reinforce their concept on using herbal medicines and massage for healing, and other skills for livelihood but all of these requires further explanations and clarifications so that Indigenous People youth will be encouraged to transmit. Education should facilitate the Indigenous People discover the personal meaning of their culture and their IKSPs and make them conscious that they are the inheritors of a rich cultural heritage for the next generation to emulate. The idea of consulting medical doctors and midwife for pregnant women, instead of a quack doctor, should be encouraged. Education must make them aware of the possible danger of having limited pre - natal and post - natal care. Furthermore, non – formal education has as invaluable part in responding to the needs of the Agta.

Motivation

Training for the development of society should be embedded in the Agta education. The educational program should be relevant to the needs of the IPs so that they will be globally prepared. Education should encourage and motivate the IPs to adopt new ideas and ways of living that will enhance their cultural heritage and ancestral domain.

Learning processes

Education should look into a curriculum that fits the needs and conditions of the Agta or Indigenous People to facilitate learning processes and to ensure continuity of learning. This might encourage them to go to school and finish formal schooling but still rooted in their culture, IKSPs and ancestral domain, grow up with clear sense of identity, committed to meet the challenges and issues that face the tribe, and can assert their self – determination and conscious of being inheritors from their elders. This study posed a great challenge to education and to Philippine Normal University North Luzon, the Indigenous Peoples Education Hub, being a prominent educational institution and as a vehicle for socio-cultural exhibits. From the data, significant insights maybe used as practical bases or guidelines in the development of Indigenous Peoples curriculum, educational intervention, programs, and strategies.

CONCLUSIONS

The Agta of Lupigue still observe their traditional beliefs and practices in the different life stages without necessarily and fully understanding its existence and persistence but more of a sign of respect to their elders and ancestors. Education can help the Agta explain the persistence, existence and observance of such indigenous beliefs and practices in a more scientific or philosophical ways for better understanding.

RECOMMENDATION

The Agta must be open minded to allow educators and researchers to conduct studies in order to explain their IKSPs in a more scientific or philosophical ways. The Education sector and Philippine Normal University North Luzon, the Indigenous Peoples Education Hub should sustain if not to increase their interest to conduct research for the scientific and philosophical explanation of the Agta's beliefs and practices. This will give a better appreciation and

understanding of their culture and IKSPs. Indigenized curriculum should be crafted and adopted to ensure continuity of learning among the Indigenous People and to guarantee perpetuation of their cultural heritage.

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