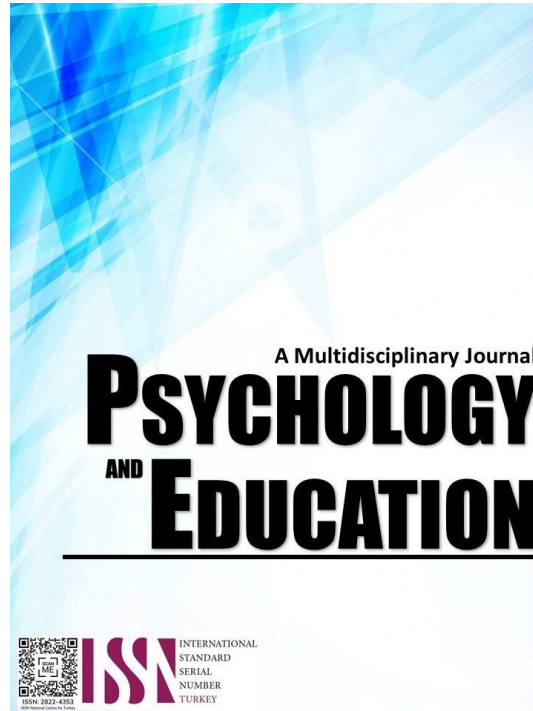


# **SOCIO-DEMOGRAPHIC AND CULTURAL PRACTICES AMONG HIGAONONS IN THE MUNICIPALITY OF IMPASUGONG DISTRICT I**



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## Socio-Demographic and Cultural Practices among Higaonons in the Municipality of Impasugong District I

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### Abstract

This study investigates the socio-demographic characteristics and cultural practices of the Higaonon people in the Municipality of Impasugong, District 1, Bukidnon, with a focus on their educational interests. Utilizing a descriptive research design, the study explores the respondents' age, educational attainment, family structure, occupation, income, and home environment. It also examines their beliefs related to key life events such as conception, birth, childhood, courtship, marriage, adulthood, death, and the afterlife. Furthermore, it assesses the extent of their interest in educating their children and explores the relationships between socio-demographic characteristics and cultural beliefs. Findings reveal that respondents range from 20 to 79 years old, with a mean age of 43.45 years. The majority are male (64.7%) and married (91.3%). Educational attainment is predominantly at the elementary level (75.3%), with a significant number of respondents living below the poverty line. The study highlights that while cultural beliefs related to adulthood and death remain strong, traditional courtship and marriage practices are less observed. Additionally, most Higaonon children attend school, benefiting from government programs such as the Indigenous Peoples Education (IPEd) and 4Ps scholarship grants. A significant relationship was found between educational attainment and cultural beliefs, indicating that higher education levels lead to a decline in adherence to traditional practices. These findings suggest the need for culturally responsive education programs that respect and integrate indigenous beliefs while promoting literacy and socio-economic development among the Higaonon community.

**Keywords:** *socio-demographic, cultural practices, municipality*

### Introduction

Mindanao is one among the three main islands of the Philippines. It is situated in the southern part of the country. Mindanao is 94,630km<sup>2</sup>, it is next in size to Luzon taking up 20% of the total Philippine population. The lowest point of the Country is the valley of Mindanao, and the highest point of the whole of Philippines is Mt. Apo, in the southern Mindanao ranges, with a height of 2,954 meters.

In the middle of the 14th century, Islam spread from Malaysia and Borneo to Sulu Archipelago and from there to Mindanao. The arrival of the Spanish in the late 16th century united the various Muslim groups in a holy war against the conquerors that lasted for 300 long years. It was eventually sold by Spaniards to the U.S. in 1898, following the Spaniards-American War. ([www.infoplease.com/encyclopedia/world/mindanao-history/html](http://www.infoplease.com/encyclopedia/world/mindanao-history/html))

The Moro's likewise resisted American domination; fighting between U.S. garrisons and Muslim groups occurred early in the 20th century. In 1946, at the end of the World War II, total Independence of the Philippines was attained.

"THE LUMAD," is a group of people in southern part of Philippines. This term means indigenous people. The name "Lumad" grew out of the political awakening among tribes during the regime of President Ferdinand Marcos.

It was advocated and propagated by members and affiliates of Lumad-Mindanao, a coalition of all-Lumad local and regional organizations which formalized themselves as such in June 1986 but started in 1983 as a multi-sectoral organization. The Lumads main objective was to achieve self-determination for their member-tribes, put more concretely, self-governance within their ancestral domain in accordance with their cultures and customary laws. ([en.wikipedia.org/wiki/lumad-peoples](http://en.wikipedia.org/wiki/lumad-peoples))

Several hundred years ago, Spaniards, preoccupied desperately unsuccessful attempt on subduing the fierce and resolute Moro resistance, did little alter the developing non-Moro communities. Except for the dislocation of Lumads in the north and northeastern seaboards; Agusan del Norte, Surigao, Misamis Oriental, and Davao Oriental of Mindanao, the majority of Lumads were unaffected by the Spanish Colonization. The Higaonon were one of these indigenous people.

The Higaonon Indigenous Nation, which is currently estimated to total about 350,000 to 500,000 people, includes the Bukidnon and Banwaon. Higaonon people are distributed in Las Nieves, Sinakungan, San Luis, Talacogon, Agusan del Sur, Buenavista, Carmen, Butuan City, in the Province of Agusan del Norte, Magsaysay, Gingoog City, Salay, Balingasag, Medina, Claveria, Cagayan de Oro City, Opol, Manticao, Naawan, Initao, in Misamis Oriental, Manolo Fortich, Impasugong, Baungon, Talakag, Libona, Malitbog, Malaybalay, Cabanglasan, Lantapan, and Valencia in Bukidnon Province, Iligan in Lanao del Norte and Camiguin. (Unahi Mindanao Inc. copyright 2003-2008)

Written accounts suggest that the term Higaonon comes from root words; 'HIGA' means 'to live' or to reside' or 'to lay in bed', GAON' which means 'mountain', and ONON which means 'people'. Thus spiritual leaders and scholars defined as 'People in the

Living Mountain”.

Based on the tribal oral history, the Higaonon oral tradition discloses the Indigenous Population that traces their common roots from the mother of the post-deluge generation, ‘Apo Entampil’, Apo of all Apo- is known as Gahumon or Pinaiyak.

Apo Entampil survived the deluge that was caused by the Creator to cleanse the Earth. Her husband, Panugutan, was drowned in the deluge. Apo settled in Kapayagan now Mt. Kimangkil situated in the Hinterlands of Claveria, Misamis Oriental, bordering Manolo Fortich, Bukidnon. Then pregnant, she vowed to make a husband out of her child if it is going to be a male, as recited in Dasang...’Ngani Kang Ko Bahi Sa Lumbay Ko, Panglipaklipak, Ko, Pulo, Ko Kakayo-A ngani Kang Ko Maama Sa Lumbay Ko, Pandayaon, Ag-asawahon Ko”, which means “ If it’s going to be a girl, I’ll just throw it to the forest or top of the tree, but if it is going to be a boy, I will make him my husband”. As she wished, Tagubon also called Tahubon grew to be a man, becoming his mother’s husband.

They bore six children-making another three couples that later settled in different places in Northern Mindanao. The couple, ‘Liyangon-Lungyabon’,settled in Agusan Provinces, the couple, ‘Lugong-Tubag Lugong,’ settled in Bukidnon Province, the couple, ‘Kalitkit-Kabudakan’, settled in Misamis Oriental Province.

Higaonon at present can be classified into three categories: 1. Those on the semi- primitive communal stage-still residing in the forest; 2. Those who have been assimilated into the ranks of Non-Higaonon majority- residing in the edge of the forest; and 3. Those in between Categories 1 and 2 and who are undergoing the choice of being assimilated to either Category 1 or 2.

The researcher is a Higaonon of the Province of Bukidnon. The Province of Bukidnon is located at the center of Mindanao. It is a province bounded on the north by the city of Cagayan de Oro, South by North Cotabato and Davao City, East by Agusan del Sur and Davao del Norte and on the West by Lanao del Sur and Lanao del Norte. The province is labeled as the highland paradise in the center part of Mindanao; it comes from the bisayan word “bukid” which means mountain. Bukidnon Province is a rolling grassland plateau, cool and moist throughout the year. Its terrain is characterized by deep ravines and Forest Mountains that serves as protection from storms and typhoons. These are the mountain ranges of the province; Mt. Kitanglad,Mt. Kimangkil,Pantadon range,Mt. Tangkulan,Mt. Tago and Mt. Kalatungan. These mountain ranges host several watersheds which are very important for economic and ecological balance of the place. Two of the watersheds have direct inter-regional implications. The Pulangi River is the Rio Grande of Mindanao and shared with Region 11 and ARMM. The other river is the Salug River currently used as aquifer for Davao City.

The province is also tagged as the region’s “Food Basket”. It is progressive in terms of Agriculture. It is a major producer of corn, rice, coffee, sugar, rubber, pineapple, flowers, tomato, cassava, and other fruits and vegetables. It is also a producer of hogs, cattles and chicken. The province contributed a lot to Mindanao as the Land of Promise so it became the loved homeland of indigenous people,”THE LUMADS”.

There are seven indigenous tribes in the Province of Bukidnon,namely; The Umayamnon, The Manobo, The Talaandig, the Matigsalog, the Tigwahanon, the Bukidnon and the Higaonon. These tribes maintain peace and live in accordance to their customary laws, beliefs and traditions. Though they are all considered indigenous people but they differs in some aspects of life.

The Philippine government provides programs and benefits to these kinds of people. In terms of Governance there is a so called Tribal Mandatory Representative in every government unit to make sure that indigenous people be treated equally and justly.The government provides programs in line with education, agriculture, infrastructure, environment, peace and order, health and economic aspects for Lumads.

The town’s name “IMPASUGONG” is a Higa-onon term which means “make a current come up stream”. Impasugong was named after a spring located northwest of the barangay poblacion which is believed that water coming from the spring flows and returns to the source when it meets another body of water from the river that flows alongside the spring. Thus, the original inhabitants called the spring “Impasugong”.

The Municipality of Impasugong is now entitled “The Tribal Capital of Bukidnon”. Based on the survey majority of the residents of the above mentioned municipality is still exercising the cultures, practices and tradition of the lumads. (Walter I. Balane, 2011) Higaonon is the tribe dominant to this place. Higaonons are peace loving, friendly, courteous and very hospitable people.

The researcher is a member of this tribe. He even is a beneficiary of government programs for indigenous people. The researcher was a Cultural Community Scholar during his college time.

### Research Questions

This study endeavors to investigate the socio-demographic and cultural practices among Higaonons in the Municipality of Impasugong and their educational interest. Specifically, it seeks answer to the following questions:

1. What are the socio-demographic characteristics of the Higaonon in terms of:
  - 1.1. age;
  - 1.2. educational attainment;

- 1.3. number of children; and
- 1.4. family income?
2. What are the Higaonons practices and beliefs in terms of:
  - 2.1. conception/pregnancy;
  - 2.2. birth;
  - 2.3. childhood;
  - 2.4. courtship;
  - 2.5. marriage;
  - 2.6. adulthood;
  - 2.7. death; and
  - 2.8. life after death?
3. How interested are they in terms of educating their children?
  - 3.1. How many members of the family are in school/schooling?
  - 3.2. Number of individuals who enroll in elementary, high school and college.
  - 3.3. Identify programs implemented by the LGU for Education.
4. Is there a significant relationship of Socio- Demographic characteristics of Higaonon and their practices and beliefs
5. What independent variable(s) influence(s) the cultural beliefs of Higaonons?

## Methodology

### Research Design

This study is generally descriptive in nature because it tries to determine the socio-demographic and cultural practices of Higaonon people in Impasugong and their educational interest. This study is largely qualitative and quantitative because it made use of the descriptive statistics in analysing the data gathered in the survey.

### Respondents

This study is conducted in five barangays of The Municipality of Impasugong Bukidnon. The five barangays are the following;

Barangay Kibenton

Barangay Impalutao

Barangay Capitan Bayong

Barangay Cawayan

Barangay La Fortuna

Bilingualism is very common in the area, while ‘‘Higaonon/Binukid’’ dialect is widely spoken in this municipality. Higaonon people in this place are also conversant in Cebuano, Filipino, and English as used dialects in their homes, community and schools.

Impasugong is known as, ‘‘The Home of the Finest Cowboys.’’ People’s livelihood is agriculture. Some are employed in Dole and Del Monte Corporation.

Furthermore, Impasugong is declared as the Tribal Capital of Bukidnon because majority of the residents of this place are Higaonon who still practice the cultures and practices of the tribe. The subject- respondents of this study will be the indigenous people residing in the above stated municipal barangays.

*Table 1. Distribution of Respondents by Barangay*

<i>Name of barangay</i>	<i>Target numbers of respondents</i>
Impalutao	30
Capitan Bayong	30
Cawayan	30
La Fortuna	30
Kibenton	30
Grand Total	150

The purposive and universal sampling techniques were used in the selection of the respondents in order to obtain the needed data for the study. The five barangays will be given 30 questionnaires.

The researcher will ask permission from the NCIP Office, Tribal Mandatory Representative and other Elders before the distribution of the questionnaire.

### Instrument

The instrument used in this study is a structured questionnaire. The questionnaire consist of the following parts; First, is the assessment of the demographic profile of the respondents which includes the; age, gender, marital status, family size, educational attainment, occupation, and family income of the respondents. Next part will touch the practices and beliefs of Higaonons in terms of; courtship, marriage/wedding ceremonies, farming, settling of disputes, customary laws. The educational interest of the Higaonons will be tackled in part 3, as to how many members are schooling, number of graduates in the family and courses they wish to college. The last part of the questionnaire will focus on the programs given by the government to the indigenous people. Number of family members who are granted with scholarship and supports for education will be accounted in the fourth part of the instrument.

### Procedure

Endorsement letters was secured from the Dean of the Graduate School of Valencia Colleges Incorporated, giving permission to conduct this study. A letter request was prepared by the researcher addressed to the NCIP office through channels requesting to conduct a survey in the locale of the study.

The questionnaires were administered by the researcher. The respondents were given appropriate orientation to research instruments and likewise were reminded to answer the items carefully and honestly in accordance with their observations, beliefs, and perceptions in order to elicit valid reliable to elicit valid reliable data. As one hundred percent retrieval should be achieve by the researcher.

### Data Analysis

Since this is purely qualitative research, descriptive statistics such as frequency and percentage were used in the study. The responses of the respondents will be scored using the 5-point scale. The scoring are as follows: 5-mostly observed, 4-always observed, 3-seldom observed, 2- if remembered and 1- never.

### Results and Discussion

This section presents the summary of the problem, methodology, and findings of the study. It also discusses the conclusions and proposes appropriate recommendations based from the findings and conclusions of the study.

It covers the socio-demographic characteristics, cultural beliefs in terms of: conception/pregnancy, birth, childhood, courtship, marriage, adulthood, death and life after death, profile and pupil's academic achievement, their interest in education of their children through the number of members of the family are in school/schooling, number of members who finished elementary, high school and college and identify programs given by the LGU for Education. It also covers correlational analysis of the socio-demographic characteristics and cultural practices of the Higaonons in terms of conception/pregnancy, birth, childhood, courtship, marriage, adulthood, death and life after death. Regression analysis on the predictor variable(s) of the cultural practices of the Higaonons of the Municipality of Impasug-ong is also presented.

#### Research Question 1. What are the socio-demographic characteristics of the Higaonon in terms of; age, educational attainment, number of children, family income

Table 1. *Frequency distribution of the respondents' ages*

<i>Age</i>	<i>Frequency</i>	<i>Percent</i>
20.00	1	.7
21.00	3	2.0
22.00	1	.7
23.00	1	.7
24.00	1	.7
25.00	6	4.0
26.00	3	2.0
27.00	5	3.3
28.00	4	2.7
29.00	1	.7
30.00	3	2.0
31.00	2	1.3
32.00	4	2.7
33.00	2	1.3
34.00	6	4.0
36.00	2	1.3
37.00	4	2.7
38.00	4	2.7
39.00	7	4.7
40.00	2	1.3
41.00	7	4.7
42.00	6	4.0
43.00	4	2.7



44.00	5	3.3
45.00	3	2.0
46.00	3	2.0
47.00	4	2.7
48.00	3	2.0
49.00	3	2.0
50.00	3	2.0
51.00	3	2.0
52.00	10	6.7
53.00	4	2.7
54.00	1	.7
55.00	4	2.7
56.00	2	1.3
57.00	2	1.3
58.00	4	2.7
59.00	1	.7
60.00	2	1.3
61.00	1	.7
62.00	1	.7
63.00	1	.7
64.00	3	2.0
67.00	2	1.3
69.00	1	.7
72.00	2	1.3
76.00	1	.7
78.00	1	.7
79.00	1	.7
Total	150	100.0

Table 1 shows the frequency distribution of the respondents' ages. The frequency distribution of the ages of the respondents is distributed from 20 years old to 79 years old. Among the one hundred fifty (150) respondents there is only one (1) who is youngest while there is also one (1) respondent, who is the oldest, aged 79 years old. The mode of the distribution is 52 years old while the median age is 42 years old. The mean age is 43.45. This means that the respondents belong to the middle age.

Table 2. *Frequency distribution of the respondents'*

<i>Sex</i>	<i>Frequency</i>	<i>Percent</i>
Male	97	64.7
Female	53	35.3
Total	150	100

Table 2 shows the frequency distribution of respondents' sex. Ninety seven (97) of the respondents, which is 64.7%, are male and fifty three (53) of them, 35.3%, are female. This means that majority who responded the survey were males.

Table 3. *Frequency distribution of respondents' marital status*

<i>Civil status</i>	<i>Frequency</i>	<i>Percent</i>
Single	3	2.0
Married	137	91.3
Widowed	9	6.0
Separated	1	.7
Total	150	100.0

The 3 shows the frequency distribution of the respondents' civil status. Most of the respondents are married with frequency of 137 which is 91.3%. Only three (3) or 2% are single, nine (9) which is 6% are widowed and only 1 which is 0.7% is separated.

Table 4. *Frequency distribution of the respondents' educational attainment*

<i>Educational Attainment</i>	<i>Frequency</i>	<i>Percent</i>
Grade 1	2	1.3
Grade 2	5	3.3
Grade 3	24	16.0
Grade 4	19	12.7
Grade 5	57	38.0
Grade 6	6	4.0
Second Yr HS	11	7.3
Third Yr HS	2	1.3



High School Grad	19	12.7
First Yr College	1	.7
Second Yr College	2	1.3
College Graduate	2	1.3
Total	150	100.0

Table 4 shows the educational attainment of the respondents. More than a half, frequency of 113 or 75.3%, of the respondents are in the elementary level while 32 or 21.33% are in the high school level, 3 are in the college level and only 2 are college graduate. Grade 5 has the highest frequency distribution of 57 which comprises 38% of the total sampled population. Grade 3 has the second to the highest frequency which is 24 or 16%. The lowest frequency distribution belongs to the first year college which is 1 or 0.7%.

Table 5. Frequency distribution of the respondents' number of children

Number of Children	Frequency	Percent
.00	14	9.3
1.00	27	18.0
2.00	34	22.7
3.00	25	16.7
4.00	37	24.7
5.00	3	2.0
6.00	5	3.3
7.00	2	1.3
10.00	2	1.3
11.00	1	.7
Total	150	100.0

Table 5 presents the frequency distribution of the number of children of the respondents which ranges from 0 to 11. Among the 150 samples, 14 or 9.3% have no child, 27 (18%) have only one child, 34 (22.7%) have 2 children, 25 (16.7%) have 3 children, 37 (24.7%) with 4 children, only 3 (2%) have 5 children, 5 (3.3%) have 6 children, 2 (1.3%) have 7 children, 2 (1.3%) have 10 children and only 1 (0.7%) have 11 children. Exactly a half of the respondents have 0 to 3 children. The other half have 4 to 11 children.

Table 6. Frequency distribution of the respondents' family income

Family Income	Frequency	Percent
1,000-5,000	129	86.0
6,000-10,000	18	12.0
11,000-15,000	2	1.3
15,000 above	1	.7
Total	150	100.0

Table 6 shows the respondents monthly income. It ranges from Php1,000– Php 5,000, Php 6,000– Php 10,000, Php 11,000– Php 15,000, Php15,000 and above. More than three fourths, 86%, of the sample population belongs to the level of Php 1,000 – Php 5,000. Only 18 or 12% of the respondents belong to Php 6,000 – Php 10,000. Much more than that, only 1 respondent has an income of Php 15,000 and above.

**Research Question 2. What are the Higaonons practices and beliefs from time of: Conception/Pregnancy, Birth, Childhood, courtship, Marriage, adulthood, death, and after death**

Table 7. Cultural beliefs of Higaonon on pregnancy

Indicators	Mean	Description
1. Ag Pangaw-as kaw pa ba ko amin bedes ta balay noy iman? -Gapangaw-as pa ba kamo karon nga panahon kon adunay buros sa inyong panimalay? -Are you still doing the ritual for pregnant women to keep them away from bad spirits?	4.73	Mostly Observed
2. Ag-gimukedan noy pa ba iman sa bahi ha ko bahi sa batadin na ipahinang ha magbae? -Ga-ampuan pa ba ninyo ang inahan nga kung ang iyang anak babaye ipasunod siya sa buluhaton sa usa ka bae? -Are you still giving a blessing to women that if her child is a girl then she must be doing things in line with girl.	4.76	Mostly Observed
3. Ag-gimukudan noy pa ba sa bedes ha ko maama sa bata din na ipahinang ha magdatu? -Ga-ampuan pa ba ninyo ang buros nga kung lalaki ang iyang anak na kinahanglan magsunod sa mga ginbuhaton sa pagkadatu? -Are you still giving blessing to women that if her child is a boy then he must act like one?	4.79	Mostly Observed
4. Sa bedes ag-ipabakos ho piyadason ho kasili,impis hu talabasan,salulu hu amu daw hul-es ho bunsalagan? -Ga ipabakos pa ba ninyo ug apdu sa kasili,itlog sa tabili,salulu sa unggoy ug hul-os sa halas ang	4.63	Mostly Observed



<p>buros? -Pregnant women must belt in Lizard’s egg, monkey’s cradle, snake’s skin?</p>	4.81	Mostly Observed
<p>5. Sa bedes tigpainum ho inumon iling ho gamut hu patola para laos da makabata? -Ang buros gaipainum ug mga inumon pareha sa linage nga gamut sa patola para dali ra maka-anak? -Pregnant women must drink herbs like boiled patola roots to make her deliver a child easy?</p>	4.85	Mostly Observed
<p>6. Hadi tigpasubay hu madadaut sa bedes. -Dili gaipahisgot ug mga dautan ang buros. -Pregnant woman is not encouraged to talk about bad happenings and motives.</p>	4.89	Mostly Observed
<p>7.Huda tigpaung-ung ta dalanganan. -Walay gaipaung-ung sa pultahan kung nay buros sa balay. -Nobody is allowed to stay in the doorway if there is a pregnant family member.</p>	4.60	Mostly Observed
<p>8. Hadi tigpalugi sa bedes hu salapi. -Dili gaipalugi ug kwarta ang buros. -Pregnant women are not allowed to save money.</p>	4.48	Mostly Observed
<p>9. Hadi tighumba ku bedes sa tagdalo ha bana din. -Dili pwede magdulog sa buros ang bana kung kini nagsakit. - Sick Husband is not allowed to sleep together with his wife.</p>	4.77	Mostly Observed
<p>10. Hadi igpakaen hu tinakaw daw mahudo ha pagkaen sa bedes. -Dili gaipakaon ug kinawat ug mga baho nga pagkaon ang buros. -Pregnant women must not eat stolen and odorous foods.</p>	4.75	Mostly Observed
<p>11. Hadi agpanahi hu pinaksoy hu bata sa bedes. -Dili gaipapanahi ang buros ug mga gamit sa bata. -Pregnant women are not allowed to sew dress for the unborn babies.</p>	4.73	Mostly Observed
	<b>Weighted Mean</b>	<b>4.73</b> <b>Mostly Observed</b>

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Table 7 presents the cultural beliefs of Higaonon on pregnancy. All seven indicators have mean values greater than 4.21. The overall mean of this cultural belief is 4.73. This means that the respondents mostly observed beliefs concerning pregnancy.

They mostly observe that nobody is allowed to stay in the doorway if there is a pregnant family member, mean value of 4.89. Sick Husband is not allowed to sleep together with his wife, with the lowest mean of 4.48.

Results show that Higaonon People are so careful in taking care of pregnant women which is so important. Sarah J. Buckley, MD stated that anything that disturbs the pregnant/laboring women sense of safety and privacy will disrupt the birth process. The strong beliefs of Higaonon with regards to pregnancy and their ways of caring pregnant shows uniqueness and wonders.

Table 8. Cultural beliefs of Higaonon on birth

Indicators	Mean	Description
<p>12. Ag-gimukudan sa bata ha inbata. -Ritual is given to a new born baby.</p>	4.68	Mostly Observed
<p>13.Hadi tigpalaba sa maama hu gamit hu migbata ta agbaba sa untong hu maama.. -The husband is not allowed to wash things used by his wife so his dignity be not lowered.</p>	3.71	Always Observed
<p>14.Sa una ha lalang ha maikagi hu bata na iyan ngaran din. -The first word being spoken by the child will be his/her name.</p>	3.43	Always Observed
<p>15.Ku agkalugunan sa bahe tagbata na tagsusihon hu mangunguyamo ku amin ba tulunanon ha huda kabuhat na agbuhaton dayon. -If during the delivery the pregnant woman finds it hard, the mangunguyamo/pregnant helpers will demand for a ritual.</p>	4.51	Mostly Observed
<p>16.Ku kamulo agduona sa bata na hadi pwede ag-ngaranan sa duma ha etaw. -If the baby is about to come out from the womb of the mother talking about other people is prohibited.</p>	4.71	Mostly Observed
<p>17.Sa inunlan na agbulingan daw putuson hu malimpyo ha gaming daw ibitay.Agbulingan para hadi maaha hu busaw. - -The amniotic sack will be wrapped with clean cloth after coating it with a black color. then be hung in a safe place. It is coated with black to keep it away from witches.</p>	4.71	Mostly Observed
<p>18.Ku agkabiliud sa pusod hu bata ta liog din na ag-ritualan para hadi maghikot. - -If the umbilical cord of a child is found rounding his/her neck a ritual should be made to prevent him/her to commit suicide</p>	4.84	Mostly Observed
<p>19.Ag-pamuhatan hu Pasablay sa Tagbata. - -There is a ritual offering for a delivering mother.</p>	4.3	Mostly Observed
<p>20. Ag-pamuhatan hu palugdang daw agpalintubuan sa bata para laos umadagi. - -Ritual will be offered for a new born child so he will grow fast and healthy.</p>	4.88	Mostly Observed
<p>21.Sa maligamon gayed sa tagtanol hu asawa din. -The husband should be the one to take care of his wife.</p>	4.87	Mostly Observed
<p>22.Ku taglangay sa migbata kinahanglan gayed hu lihi-lihi sa una din ha langay ugsakan gayed hu talimughat. - -The first bathe of the mother should contain first class herbs so she can acquire back her strength.</p>	4.89	Mostly Observed



23. Tag-ila hu salapi sa pigbataan duen hu mangnguyamu. - Parents should give money to the pregnant helpers/mananabang.	4.85	Mostly Observed
24. Ku bahe sa bata na ugsakan hu bulak sa una din ha langey para mailing duun kadagway. - The first bathe of a baby girl must contain beautiful flowers so the child grows up beautiful.	4.67	Mostly Observed
25. Ag-ugsakan hu wahig daw bato sa didalom ta uwaan para maayad sa pagtiduga hu bata daw kuna bagala. - Water and a stone are placed under the cradle so the child will sleep well and not a crying one.	4.69	Mostly Observed
26. Tagbuhatan hu Dalikaan igbitay ta buwaan hu bata daw hadi maaha hu busaw. - Gabutangan ug Dalikaan ang duol sa duyanan aron dili Makita sa balbal ang bata. - A Dalikaan will be placed near the cradle so it will be the one seen by the witches not the baby.	4.75	Mostly Observed
27. Ku medyu en paka-ikagi sa bata na ag-agakon ta unayan daw ipakilala en ta igbabasek sa bata. - The time a child learns to speak he/she be brought in the farmyards so he/she be known by the guardian of the land and farm.	4.64	Mostly Observed
28. Tagtudluan sa mga bata hu pagtahud hu mga ginikanan. - The children are taught to respect their parents.	4.85	Mostly Observed
<b>Weighted Mean</b>	<b>4.62</b>	<b>Mostly Observed</b>

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Table 8 presents the cultural beliefs of the Higaonon on birth. Fifteen of the seventeen indicators were rated greater than 4.21. This means that the respondents mostly observed Ritual to a new born baby. The first bathe of the mother should contain first class herbs so she can acquire back her strength, with the highest mean of 4.89. The husband is not allowed to wash things used by his wife so his dignity be not lowered has the lowest mean of 3.71. Generally, the respondents mostly observed the higaonon’s cultural beliefs on birth, mean value of 4.62.

Table 9. Cultural beliefs of higaonon on childhood

<i>Indicators</i>	<i>Mean</i>	<i>Description</i>
29. Tag-gimukedan sa bata kasi tuig. - Gaisaulog ang adlaw nga natawhan sa bata kada tuig. - There is a birthday celebration for a child every year.	4.81	Mostly Observed
30. Ig-padula-dula sa bata hu mga alu-alu. - Gatagaan sad ug panahon ang bata sa pagdula-dula. - A child is given time to play.	4.81	Mostly Observed
31. Ag-bunalan sa bata ku agkasayep. - Gabunalan ang bata kung gakasayop. - A child will be punished with a stick or a rod if he commits mistakes.	3.78	Always Observed
32. Ku agkasayep sa bata na igtago duun hu bakag daw hudhudan hu wahig para malaag sa madaet ha ispiritu ha migdikit kandin. - Kung gakasayop ang bata ,gaisulod sa bukag ug bubuan ug tubig para mawala ang dautan nga ispirito nga niuban sa bata. - If a child commits mistake he will be placed inside a big basket then be poured with water to take out a bad spirit in him.	3.53	Always Observed
33. Tagtudluan hu amay sa bata ha maama, daw sa inay sa tagtudlo ku bata ha bahi. - Ang amahan maoy gatudlo sa anak nga lalaki ug ang inahan sad maoy magtudlo sa babaye. - The father will give teachings to his son while the mother will teach her daughter.	4.32	Mostly Observed
34. Hadi igpahumba hu maama sa suled din ha bahi. - Dili gaipadulog sa pagkatulog ang magsuong babaye ug lalaki. - A brother and his sister are not allowed to sleep together.	4.57	Mostly Observed
35. Hadi igpakaen hu talinga hu baboy, bubug-on, tinai daw atay sa bata. - Dili gaipakaon ug dalunggan sa mananap ,tinai, batikulon ang bata. - A child is not allowed to eat animal’s ear, intestines and other internal parts.	4.23	Mostly Observed
<b>Weighted Mean</b>	<b>4.29</b>	<b>Mostly Observed</b>

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Table 9 shows the cultural beliefs of higaonons on childhood. Five (5) among the seven indicators were mostly observed by the respondents, namely: A birthday celebration for a child every year and a child is given time to play have the highest mean value of 4.8. They always observed that when a child commits mistake he will be placed inside a big basket then be poured with water to take out a bad spirit in him, lowest mean value of 3.53.

The results show that the respondents give less important to physical punishment of the children. Overall, they mostly observed their cultural beliefs on childhood with mean value of 4.29. Higaonon children sometimes wish to trespass childhood roles because they think they are mature enough but parental guidance should always be given to them as what Sean Coughlan BBC News Education Correspondent said, “ Children no longer want to be seen as children, even when as parents we know they still are.”

Table 10 presents the Higaonons’ cultural beliefs on courtship. The five indicators were always observed by the respondents. The boy will visit in the lady’s house has the highest mean of 3.98 while on the belief that the parents are the ones who will decide in choosing

for a partner of their son got the lowest mean of 3.54. It implies further that some of the respondents do not observe this practice anymore.

Table 10. *Cultural belief of Higaonon on courtship*

Indicators	Mean	Description
36. Yan tagbuot sa ginikanan ku sin-o sa tag-ulitawhan. -In choosing a partner the parents are the decision makers.	3.54	Always Observed
37. Tagpamisita sa maama ku bahi.	3.98	Always Observed
38. Tagdawag hu apog daw tagbitay hu sartin ha plato ta limbubungan. -Hang a plate with money in the lady,shouse.	3.83	Always Observed
39. Tag-gamit hu lumay. -Use lumay or love potion in courting.	3.49	Always Observed
40. Agsalaon sa maama daw sa bahi ku maghuhumba en ha huda pa kakasal. -The boy and a lady will undergo Sala if they will commit actions allowed for married couple only.	4.05	Always Observed
	Weighted Mean	3.78
		Always Observed

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Results show that Higaonons ways of courtship is so unique. Respect for both male and female is very observable. To Higaonon people, courtship is also sacred. As stated by Quentin McCall, "Courting is step two on the road to marriage, with step one being dating."

Table 11. *Cultural Belief of Higaonons on marriage*

Indicators	Mean	Description
41. Tagbuyahon sa mga bata. -Gabuyahon ang mga anak. -Arrange marriage	3.63	Always Observed
42. Tagpanuyo sa maama. -Gapanuyo ang laki. -The man asked the girl to marry him even without relationship he will be accompanied by Datu.	3.74	Always Observed
43. Tagpanayo sa laas hu bahi hu kapulangan. -Gapangayo ang ginikanan sa babaye ug bugay. -Lady's parents ask for a dowry.	4.20	Always Observed
44. Tagpanukod /Bansa ,agdumasan sa lawing,tagkudaw. -Gapangimbitar ang gamenyo. -The lovers will send invitation for the wedding.	4.59	Mostly Observed
	Mean	4.04
		Always Observed

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Table 11 shows the Higaonons' cultural beliefs on marriage. They always observed their customs and traditions on arranged marriages, They mostly observed sending invitations by the lovers about their coming marriage with the highest mean value of 4.59.

This means that their cultural beliefs on marriage are still important to them. The lowest mean goes to the belief on arranged marriages, mean 3.63. Generally, Higaonon people view marriage as sacred.

Table 12. *Cultural beliefs of Higaonons on adulthood*

Indicators	Mean	Description
45. Sa mga laas na appalintubuan/tagpapamuhatan hu mga bata ku makauma en hu 55-pataas. -Ga pamuhatan ang mga tigulang pag-abot nila ug 55 nga edad pataas. -Ritual at age 55 and above is done for the adults as thanksgiving for their life.	4.79	Mostly Observed
46. Tagpanudlo sa laas parte hu mga batasan, buluhaton daw tulumanen hu tribo diyan ta mga kabataan. -Gapanudlo ang mga tigulang sa mga tulumanon ug gingbuhaton ngadto sa mga kabataan. -The elders will do teachings to the youth about the tradition, cultures and beliefs to the youth.	4.79	Mostly Observed
47. Tagkasuned daw agkapalimanan pa imanto sa mga desisyon hu laas diyan ta pamilya daw kumunidad. -Gapaminawon pa ang mga desisyon sa mga tigulang diha sa panimalay ug sa kumunidad. -The voice of elders is still followed at home and in community.	4.82	Mostly Observed
	Weighted Mean	4.80
		Mostly Observed

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

The table above shows the cultural beliefs of the higaonons on adulthood. The results reveal that the respondents mostly observed that the voice of elders to be followed at home and in the community 4.82. The overall mean is 4.80 which mean that this beliefs and practices are very important to the Higaonons.

True adults according to Marc Chernoff do what they have to do when it is required of them, and they do what they want when they can. They are able to distinguish between the two and manage their time and effort accordingly so adult people are highly respected in Higaonon society.

Table 13. *Cultural beliefs of Higaonons on death*

<i>Indicators</i>	<i>Mean</i>	<i>Description</i>
48. Agpamuhatan sa minatay para hu ikaayad hu espiritu din. -Gaampuan anng minatay para sa ikaayo sa iyang kalag. -Ritual for the good of the spirit of a dead person will be initiated.	4.80	Mostly Observed
49. Hadi tag-ihaw hu bisan inu ha mananap ku amin minatay ta balay. -Dili pwede mag-ihaw ug bisann unsa nga mananap kung adunay patay sa puloy-anan. -To slaughter any kind of animal is prohibited if one member of the family died.	4.76	Mostly Observed
50. Hadi pwede humipanaw sa mga tagbalay ku minatayan ha balay. -Bawal ang paglakaw-lakaw bisan asa kung adunay minatay sa inyong balay. -To go anywhere is prohibited if a member of the family died.	4.83	Mostly Observed
<b>Weighted Mean</b>	<b>4.80</b>	<b>Mostly Observed</b>

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Table 13 presents the cultural beliefs of the higaonons on death. The results show that the respondents mostly observe beliefs and practices on death, weighted mean 4.80. They mostly observed ritual for the good of the spirit of the dead person and they prohibit slaughtering, any kind of animals if one member of the family died, highest mean value of 4.83. The lowest mean, 4.76, goes to the belief on prohibiting the slaughtering of any kind of animal if one member of the family died.

Table 14. *Cultural beliefs of higaonons on after death*

<i>Indicators</i>	<i>Mean</i>	<i>Description</i>
51. Tagtuo ha sa mauyaw-uyaw ag uli ta Magbabaya, sa tul-an na tagkahimo ha bato,sa sapo ag uli ta bugta daw sa langusa ag diyan ta wahig. -Gatuo nga ang espiritu gabalik sa Magbubuhat niini, ang unod mubalik sa yuta,ang bukog mahimong bato ug ang dugo mubalik sa mga katubigan. -Believe that the spirit will go back to the Creator, the muscle will be back to the soil, the bones will become stone and the blood will return to the bodies of water.	4.65	Mostly Observed
52. Tagtuo ha sa tagbuhat hu madaet hadi makadiya ta Ki Magbabaya diyan ta Bunted Ta Balatukan. -Gatuo nga ang gabuhat ug dautan dli makaadto sa Langit. -Believe that those who will trespass the law can't enter into the kingdom of heavens.	4.76	Mostly Observed
<b>Weighted Mean</b>	<b>4.71</b>	<b>Mostly Observed</b>

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

The table below shows the cultural beliefs of higaonons on after death. They mostly observed the beliefs that the spirit will go back to the creator, the muscle will be back to the soil, the bones will become stone and the blood will return to the bodies of water and they mostly observed also the belief that those who will trespass the law can't enter into the kingdom of heavens, mean values of 4.76 and 4.65, respectively. The overall mean of their belief on after death is 4.71 which mean that they mostly observed their beliefs on after death.

Table 15. *Other cultural beliefs of higaonons*

<i>Indicators</i>	<i>Mean</i>	<i>Description</i>
53. Agsalaen sa bisan sin-o ha agpakasala hu balaed . -Gasalaon ang bisan si kinsa nga makasupak sa balaod. -Sala will be imposed to anyone who trespass the law.	4.87	Mostly Observed
54. Ag buhaton pa sa Tampuda Hu Balagon para sulbadon sa manag-saba hu mga utaw. -GabuhAton pa ang ritual nga Tampuda kung adunay gasulbadon nga panag-away sa mga pamilya,tribo,o katawhan. -Peace Talks is done through a ritual call Tampuda Hu Balagon..A cutting of Rattan would mean stopping the war/conflict.	4.79	Mostly Observed
55. Tagsunudon pa ba sa mga buluhaton hu pagpang-uma iling hu pamtuen,pagbagtu,pagbagti,palagen,daw pagpamuhat ku tag-ani en. -Gabuhaton pa ang mga tulumanon sa pagpang-uma sama sa pamituon,pagbagto,pag-ampo sa harvest ug uban pa. -The practices in terms of planting are still follow like looking in the forms of stars,prayers during farm preparations, prayer before harvest, prayer during harvest and prayer after harvest.	4.87	Mostly Observed
<b>Weighted Mean</b>	<b>4.84</b>	<b>Mostly Observed</b>

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

Table 15 represents other important cultural beliefs of the higaonons. It shows that the respondents mostly observed the imposition of Sala to anyone who trespass their law. They also mostly observed the practice of peace talks through a ritual called Tampuda Hu Balagon. This is done through cutting of rattan would mean stopping the war/conflict. They mostly observed their practices during planting and harvesting, mean values 4.87, 4.79, and 4.87 respectively.

Table 16 is the summary of higaonons' cultural beliefs. Among the nine (9) variables, cultural beliefs on courtship has the lowest mean of 3.78 the second to the lowest mean value 4.04 on cultural belief on marriage. This means that these two beliefs were least observed by the respondents compared to the other cultural beliefs. They had high regard on other beliefs ( mean 4.84 ), adulthood (mean 4.80)



and death (mean 4.80). The results implies that the two constructs, adulthood and marriage, may be affected by enculturation. Generally, the respondents mostly observed their cultural beliefs.

Table 16. Summary of higaonons' cultural beliefs

Cultural Beliefs	Mean	Qualitative Description
Conception/Pregnancy	4.73	Mostly Observed
Birth	4.62	Mostly Observed
Childhood	4.29	Mostly Observed
Courtship	3.78	Always Observed
Marriage	4.04	Always Observed
Adulthood	4.80	Mostly Observed
Death	4.80	Mostly Observed
Life After Death	4.71	Mostly Observed
Other Beliefs	4.84	Mostly Observed
Weighted Mean	4.51	Mostly Observed

Legend: 4.21 – 5.00 Mostly Observed | 3.41 – 4.20 Always Observed | 2.61 – 3.40 Seldom Observed | 1.81 – 2.60 If Remembered | 1.00 – 1.80 Never

**Research Question 3. How many members of the family are in school/schooling?**

Table 17. Number of children schooling

No. of child schooling	Frequency	Percent
No child schooling	26	17.3
1	56	37.3
2	27	18.0
3	18	12.0
4	16	10.7
5	5	3.3
6	1	.7
7	1	.7
Total	150	100.0

Table 17 is the respondents' number of children who are schooling. Twenty six (26) or 17.3% of the respondents have no child schooling while fifty six (56) or 37.3% of the respondents have 1 member of their family who is schooling. Twenty seven (27) 18% have 2 children who are in school, eighteen (18) or 12% have three (3) children in school while only 1 respondents who have 6 to 7 members who are schooling. The results show that most of the respondents have children who are schooling.

**Number of individuals who enroll in elementary, high school and college**

**Number of Children Who Finished Elementary School**

Table 18. Number of Children Who Finished Elementary School

No. of children	Frequency	Percent
0	53	35.3
1	62	41.3
2	18	12.0
3	10	6.7
4	2	1.3
5	2	1.3
6	2	1.3
7	1	.7
Total	150	100.0

Table 18 shows the number of children in the elementary school. Nearly a half (41.3%) of the respondents has a child who finished the elementary school. Fifty three (53) or 35% have no children who finished the elementary school. Seven (7) respondents have 4 to 7 children who finished elementary school.

Table 19. Number of Children Who Finished High School

No. of children	Frequency	Percent
0	103	68.7
1	34	22.7
2	10	6.7
3	3	2.0
Total	150	100.0

Table 19 shows the number respondents' children who finished high school. Frequency percentage and commulative percentage are shown. it shows further that more than two thirds of the respondents have no children who finished high school, frequency 103 or



68.7%. Only thirty four respondents have a child who finished high school while only 10 or 6.7% have 2 children who finished High school. The lowest frequency distribution is 3 for respondents who have 3 children who finished High school.

Table 20. Number of Children Who Finished College

	No. of children	Frequency	Percent
Valid	.00	137	91.3
	1.00	9	6.0
	2.00	4	2.7
	Total	150	100.0

Table 20 shows the number of children of the respondents who finished college. The frequency distribution, percentage and cumulative percentage are shown. The results show that 137 or 91.3% of the respondents have no children who finished college. Only thirteen or 8.7 percent have children who finished college.

**Programs Implemented by the Local Government Unit for Education**

The following are the government programs related to education which are being implemented to the community to improve the quality of their lives through education. The result revealed that there are three government programs on education which are being implemented in their locality. Almost all of the respondents were able to avail IP education, 4P’S and scholarship grants.

**Research Question 4. Is there a significant relationship of Socio- Demographic Characteristics of Higaonon and their practices and beliefs?**

**Relationship of Independent Variables to Cultural Beliefs of Higaonon**

Table 21. Correlation Analysis Showing the Relationship of Independent Variables to cultural beliefs of higaonons

Indicators	Correlation Coefficient (r)	Probability
Age	-.079	.339
Educational Attainment	-.267	.001**
Number of Children	.132	.107
Income	.101	.218
Schooling Children	.108	.190
Finished Elementary School	-.050	.541
Finished High School	-.109	.183
Finished College	-.122	.137

\*\* .correlation is significant at p < 0.01

Table 21 show the relationship of independent variable to the dependent variable, cultural beliefs. The indicators, correlation coefficient and probability are shown. The results reveal that among the eight independent variable, only educational attainment has a significant relationship at .01 level with cultural beliefs, r = -.267 p = .001. The negative relationship implies that the more educated they are the less observant they become on their cultural beliefs. This implies that there is a need to implement IP education to formal education. Although the relationships of the sub variables “finished elementary education”, “finished high school education” and “finished college” r = -.050, -.109 and -.122 respectively implies the negative relationships of education to cultural beliefs of the respondents.

**Research question 5. What independent variables influence the cultural beliefs of Higaonons?**

**Influence of Independent Variables to the Cultural Beliefs of Higaonons**

Table 22. Regression analysis showing the Extent of Influence of the Set of Independent Variables to Cultural Beliefs of Higaonons

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
Constant	4.729	.176			26.823	.000**
Age	-.004	.003	-.116		-1.371	.172
Educational attainment	-.049	.013	-.300		-3.601	.000**
Number of children	.038	.021	.169		1.773	.078
Income	.120	.073	.129		1.638	.104
Schooling children	.056	.030	.196		1.888	.061
Finished Elementary School	-.063	.032	-.192		-1.992	.048*
Finished High School	-.060	.057	-.100		-1.061	.291
Finished college	-.021	.097	-.020		-.216	.829
R = .410      R <sup>2</sup> = .169      F = 3.572      Prob. = .001**						

Table 22 shows the extent of influence of the set of independent variables to the cultural beliefs of the higaonons. Unstandardized coefficients and standardized coefficients, t values and p values are shown. The results show that among the set of independent

variables, only two are predictor variables of cultural beliefs of the Higaonons. These are the highest educational attainment and number of children who finished elementary school,  $B = -.049, -.063$ ;  $t = -3.601, -1.992$  and  $p = .000$  which is significant at .01 level and .048 which is significant at .05 level, respectively. The regression model is  $Y = 4.729 + (-0.049)X1 + (-0.63)X2$ , where Y is the cultural beliefs of the Higaonons, X1 is the highest education attainment and X2 is the number of children who finished elementary school.

## Conclusions

The following conclusions can be made from the findings of the study. The ages of the respondents are normally distributed which ranges from 20 years old to 79 years old. They belong to the middle age.

More than a half of the respondents are in the elementary. Most of the respondents are within the poverty line.

The respondents mostly observed beliefs concerning pregnancy, cultural birth, childhood, death and after death. Generally, the respondents mostly observed their cultural beliefs.

The results also show that most of the respondents have children who are schooling. Three government programs on education which are being implemented in their locality. Almost all of the respondents were able to avail IP education, 4P'S and scholarship grants.

Educational attainment has a significant relationship with cultural beliefs. Therefore,  $H_01$  is rejected. The highest educational attainment and number of children who finished elementary school are the predictor variables of Higaonons' cultural beliefs. Thus,  $H_02$  is also rejected. The regression model is  $Y = 4.729 + (-0.049) X1 + (-0.63) X2$ , where Y is the cultural beliefs of the Higaonons, X1 is the highest education attainment and X2 is the number of children who finished elementary school.

From the findings and conclusions of the study, the following recommendations are presented:

Priority must be given by the government especially the local government unit to the education of the IPs in general and Higaonons of the municipality of Impasugong in particular.

The implementing agencies of the scholarship grants to IPs, especially the 4Ps education program, must see to it that the Higaonons of Impasugong can avail them. A close monitoring of the agencies involved is recommended so that equality on scholarship may be served to them.

The teachers may integrate in their classroom discussions the cultural beliefs and practices of the IPs in general and of the Higaonons in particular to preserve their culture.

The school administrators are encouraged to conduct trainings to the classroom teachers on the techniques on how to integrate IP cultural integration.

The future researchers are encouraged to investigate further the factors concerning the Scholarship Grants Programs of the Higaonons, the effect of the K2 – 12 curriculum to the practices and beliefs of the Higaonons and/or on the effect of integration of IPs cultural beliefs and practices to their school achievement.

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