

BIBLIOGRAPHY

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Adviser: Maria Luz D. Fang-asan, PhD

ABSTRACT

The study was conducted to document the efforts of Hudhud Schools for Living Tradition (HSLT) in transmitting the ‘hudhud’ to the younger generations of Ifugao with the aid of formal education, paying attention to the elements of Educational Communication.

This study specifically aimed to characterize the people involved in the HSLT; describe the procedures that have been applied in the HSLT; identify ideas generated from the implementation of HSLT; determine the communication devices or materials used in the HSLT; determine the challenges faced by the HSLT; and to describe the organizational strategy that was used in analyzing problems and in managing solutions to problems in the HSLT.

The researcher interviewed key informants and students from *Tunggod* Elementary School, Lagawe, Ifugao to gather information about HSLT in the transmission of ‘hudhud’ to younger generation using formal education.

Results were summarized, organized and presented in narrative form, it was found out that formal education can be a great help in Indigenous knowledge conservation.



INTRODUCTION

Rationale

The traditional knowledge of indigenous peoples (IPs) is their identity but modernization is changing their views, attitudes and behavior thus, the impending erosion of this identity. According to Inglehart and Welzel (2005), modernization strongly shaped self-expression and values and it is an overwhelming force that drives cultural changes.

Ifugao, one of the provinces of Cordillera Administrative Region (CAR), is home to indigenous peoples and it is not spared from these cultural changes.

With their famous Banaue Rice Terraces, Ifugao IPs are known worldwide for carving terraces from the mountainside using primitive hand tools since time immemorial. This indigenous knowledge (IK) of the Ifugao IPs was formally recognized as an important heritage with the enlistment of the rice terraces as a World Heritage Site by the United Nations Educational Scientific and Cultural Organization (UNESCO) in 1995. Other sites accorded the same honor were Waterton-Glacier International Peace Park of Canada and United States of America and the Historic Villages of Shirakawa-go and Gokoyama in Japan in the same year.

Along with the rice terraces are other tangible heritage of the Ifugao IPs like their crafts and architecture that have become icons of their culture. Even their intangible heritage has not gone unnoticed. UNESCO recognized their ‘hudhud’ chants as another National Cultural Treasure when these were inscribed as Masterpiece of Oral and Intangible Heritage of Humanity in 2001.

‘Hudhud’ is one of the old oral traditions of the Ifugao. It is a non-ritual chant that reflects the creativity of the Ifugao and the wealth of his traditions. It is chanted by the



natives in different occasions -- during rice sowing, at harvest time, funeral wakes and other occasions.

The international recognition by UNESCO of the rice terraces and the ‘hudhud’ enhances the value of cultural heritage and gives honor not only to the Ifugao but to the entire nation as well. However, the recognition does not guarantee the perpetuation of this cultural heritage. The initiatives and efforts should emanate and be sustained at the local level where the culture is being observed.

It is therefore sad to note that the elders who are experts in chanting ‘hudhud’ are decreasing in number and that the younger people seem not to appreciate the ‘hudhud’ at all. Furthermore, factors like education, media, religious beliefs, absence of experts who could teach it, and the dearth of written materials are all contributing to the deterioration of the ‘hudhud’.

The Department of Education- Division of Ifugao (DepEd-Ifugao) decided to arrest this trend by submitting a proposal to the National Commission for Culture and the Arts (NCCA) - Intangible Heritage Committee. The proposal was approved and so the ‘Hudhud’ Schools for Living Tradition (HSLT) was put in place in 2004.

‘Hudhud’ Schools for Living Tradition (HSLT) is an Educational Communication (EdComm) strategy applied by Ifugao province to arrest the rapid deterioration of ‘hudhud’. HSLT involved the people of the locality and some procedures, ideas, devices and organization in analyzing the growing problem of the province in terms of culture deterioration particularly that of the ‘hudhud’ chant.

The HSLT aims to make use of education as a tool to revitalize and transmit ‘hudhud’ to the younger generation by integrating its teaching in the curriculum at the



lower school levels. Furthermore, it aims to collect data and other materials related to the ‘hudhud’; and to transcribe, translate and publish them in different versions. In order to generate public interest, awareness and appreciation of ‘hudhud’, the HSLT also carries out information dissemination and production of materials in multi-media.

The HSLT is an Educational Communication (EdComm) strategy. As a field of discipline in Development Communication, EdComm is defined by Rogers (1976) cited by Cadiz (2003), as “a complex, integrated process involving people, procedures, ideas, devices and organization for analyzing problems and devising, implementing, evaluating and managing solutions to those problems involved in all aspects of human learning.” Like EdComm, the HSLT approach has all the elements mentioned in the definition. Also, the HSLT focuses on the process of human learning and on the learners.

From its establishment in 2004 up to the present, the HSLT has already shown indicators of success. Young school children from Ifugao’s *Tungngod* Elementary School have performed the ‘hudhud’ at the Cultural Center of the Philippines in May 2010. The learning continues up to this day.

Initial success outcomes of the HSLT indicate that the strategy is effective in IK conservation. With all the good things about indigenous knowledge, it is imperative that every successful initiative must be carefully studied for possible replication in other areas, hence this study.

Statement of the Problem

The pressing concern being addressed by many researchers is the documentation of the indigenous knowledge itself. Little attention is being given to the processes of



documentation, thus, the information gap on how strategies are applied in actual situations. The general question is “How did they do it?”

Guided by the definition of educational communication (Rogers, 1976), the specific questions were answered:

1. Who are the people involved in the HSLT?
2. What procedures have been applied in the HSLT?
3. What ideas have been generated from the implementation of HSLT?
4. What communication devices or materials were used in the HSLT?
5. What were the challenges faced by the HSLT?
6. What organizational strategy was used in analyzing problems and managing solutions to problems in the HSLT?

Objectives of the Study

The general objective of the study was to document the efforts of the HSLT program in transmitting ‘hudhud’ to the younger generations paying attention to the elements of educational communication. The specific objectives were to:

1. Characterize the people involved in the HSLT;
2. Describe the procedures that have been applied in the HSLT;
3. Identify ideas generated from the implementation of HSLT;
4. Determine the communication devices or materials used in the HSLT;
5. Determine the challenges faced by the HSLT; and
6. Describe the organizational strategy used in analyzing problems and managing solutions to problems in the HSLT.



Importance of the Study

The results of the study are expected to reflect the significant lessons derived from the endeavors of 'Hudhud' Schools for Living Tradition (HSLT). Thus, it will serve as an eye opener not only to the community of Ifugao but to all IPs in the country that while indigenous knowledge systems and practices and culture are already deteriorating, something can still be done to preserve, revitalize and transmit these to the next generation.

It will also serve as a feedback channel for the community to give their perceptions, comments on and suggestions for the program.

Results may be used by teachers, researchers and communication practitioners in improving their strategies.

Scope and Limitations

The study documented the HSLT efforts as an Educational Communication Strategy for the preservation and transmission of 'hudhud' in Lagawe, Ifugao. It looked into the communication strategies and processes applied by the program and the challenges the program encountered. Data were gathered from key informants using guide questions and also from those who were educated through the HSLT. Phone interviews were done in the case of Jacqueline Lunag because of some circumstances. Data gathering was done from December 2011 to January 2012. Documentation of the 'hudhud' was not included in the study



REVIEW OF LITERATURE

The Ifugaos

The Ifugaos immortalized by their magnificent rice terraces and their literary traditions of ‘hudhud’ and *Alim* constitutes one of the most fascinating ethnic groups of the Philippines. Inhabiting the rugged terrains of the extensive Cordillera Mountain ranges of Central Luzon with their centuries-old beliefs and practices, they have developed and maintained a distinct culture (Dumia, 1979).

According to their oral traditions embodied in their myths, the Ifugaos are descendants of beings from *Kabunyan* (Sianghio, n. d). But historians and anthropologists, however, believed that the Ifugaos are the descendants of the first wave of Malay immigrants to the country (Dulawan, n. d.).

The Ifugaos are sometimes referred to as the “people of the skylands” because they carved the terraces from the mountainside which are sometimes called ‘stairways to the skies’. And they took centuries to build the terraces and the work continues until today, making the rice terraces the longest agricultural project in history (The Philippine Profile, 2009).

On the other hand, while the Ifugaos have no knowledge in writing, they developed a literature which can compare favorably with the country’s finest in the field of epics and folktales. They do not have a systematic form of writing, but their oral literature-- recorded traditions, beliefs and rituals--attest to the vast wealth of literature arts in the region (Sianghio, n. d.).



Indigenous Knowledge

Indigenous knowledge is the unique, traditional, local knowledge existing within and developed around the specific conditions of women and men indigenous to a particular geographic area (Grenier, 1998) as cited by Rovillos (1999).

According to Cobo (1998) as cited by Corpuz (1999), indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories.

This IK is not passive, accidental accumulation about how the natural environment works. Rather, it is an organized dynamic system of investigation and discovery that has yielded- and continued to yield – information that could be critical to the survival of the planet (RAFI, 1999).

Rovillos (1999) also stated that in many cases of the indigenous peoples, their ecological knowledge is an asset of incalculable value: a map of global biological diversity upon which all life depends. Encoded in indigenous languages, customs and practices is a vast store of information about nature. He further stated that indigenous knowledge systems and resources management practices embody principles of sustainability and biological conservation.

The Hudhud Chant of Ifugao

The oral traditions of the Ifugaos come in many different varieties, but the oldest and most well-known is that of the ‘hudhud’ (Stanyukovich, 2006).



The ‘hudhud’ is a non-ritual chant that describes the Ifugao world of old. It is said that there are more than two hundred (200) chants, each divided into forty (40) episodes (Palcon and Sandoval, 2011).

It consists of narrative chants traditionally performed by the Ifugao community, which is well-known for its terraces extending over the highlands of the Northern Island of the Philippine archipelago. It is practiced during the rice sowing season, at harvest time and at funeral wakes and rituals (Stanyukovich, 2006).

Although not as famous as the Ilocos region’s ‘*Biag ni Lam-ang*’ (Life of *Lam-ang*), or the world famous Beowulf, the Ifugao epic ‘hudhud’ continues to become a favorite among students or researchers of Philippine literature. The reason is because it illustrates some very important lessons -- the evils and foolishness of warfare and the goodness and advantage of upholding peace (Dechavez, 2009).

Because of its classic theme, the stories of ‘hudhud’ remain relevant even up to these days making it worthy to be a masterpiece.

In 2001, UNESCO designated the chants a Masterpiece of Oral and Intangible Heritage of Humanity as cited by Stanyukovich (2006).

Because of its social significance in upholding tradition, the ‘hudhud’ deserves the recognition of the UNESCO, and ought to be considered and protected as a valuable cultural heritage (Dechavez, 2009).

Taking Care of a Master Piece

Diversity in the world today is being destroyed at alarming and unprecedented rates. This includes culture and knowledge systems (Corpuz, 1999).



Like any other masterpiece, ‘hudhud’ chants are also in danger. In an article written by Palcon and Sandoval (2011) they have mentioned that many of the Ifugaos especially the young people have no idea on how to chant the episodes of ‘hudhud’.

There is then a need to develop a more in-depth understanding of culture so that true understanding among diverse population will be brought about. The need is dictated upon by the ongoing demographic changes across the nation and the movement towards globalization (Portuando, 2002).

In a convention on Safeguarding Intangible Cultural Heritage in 2003 by the UNESCO, they have mentioned that the national government has to designate and empower organizations to document intangible cultural heritage and create inventories thereof, and also to encourage the preservation, protection, and transmission of intangible cultural heritage by working closely and cooperatively with the relevant communities.

Policies and strategies sensitive to cultural realities, therefore, must be pursued so that the country can embark on meaningful but relevant development (De Leon, 2011).

As an initiative to rekindle this dying heritage, the NCCA through its intangible heritage committee undertakes the inventory of the Philippines intangible heritage, such as ‘hudhud’ and safeguard them (NCCA-IHC, n. d.).

The NCCA as funded by the UNESCO/ Japan Funds-In-Trust for the Preservation and Promotion of the Intangible Cultural Heritage implemented the ‘hudhud’ Schools for Living Traditions (HSLT) in safeguarding and transmitting the ‘hudhud’ chants of the Ifugao (NCCA-IHC, n. d.).



The creation of the HSLT is a prelude to the idea of integrating the teaching of the ‘hudhud’ in the provincial school curriculum concentrating in the lower school levels (De Leon, 2011).

The study on the indigenous institution by NEDA-CAR (1991), as cited by Maguen (2005), recommended that school curricula in the Cordillera should include at least a subject focused on indigenous culture, the struggle for autonomy, the geography and resources of Cordillera, their homeland. The study further said that such recommendation will promote better understanding of the various ethno-linguistic groups.

With this, the government created Republic Act No. 8371 otherwise known as the Indigenous Peoples Rights Act of 1997. The act embodies the rights and aspirations of the indigenous people (Awas, 2010).

“The State shall respect, recognize and protect the right of ICCs/IPs to preserve and protect their culture, traditions and institutions. It shall consider these rights in the formulation and application of national plans and policies (IPR Act of 1997).”

Thus, there is a need to call for sustained partnership and to use education to the advantage of the holders of the legacy and their destiny (Palcon and Sandoval, 2011).

Communication Strategy

Communication strategy for a project is the documentation of how implementation will be disseminated to and received from all stakeholders in the activity. It identifies the mean/s medium and frequency of communication between the different parties. It is used to establish and manage ongoing communication throughout a program or project (OGC, 2001 as cited by Bawas, 2008).



On the other hand, communication strategy can be used as a device which enables the learners to bridge gap between classroom interaction and various communicative competences of the learners (Blum-Kulka and Levenston, 1983 as cited by Cayat, 2009).

Cultural Transmission

Cultural transmission is the process of passing on culturally relevant knowledge, skills, attitudes, and values from person to person or from culture to culture (SIL International, 1999).

According to Yim (n. d.) the most knowledgeable and skilled persons who maintained the particular art or technique was encouraged to transmit it to others in order to preserve and continue the transmission on the culture.

Furthermore, those involved in the condition of this traditional knowledge constitute one of the most interesting aspects of our living heritage. Each member of the community possesses a piece of stored knowledge. Crucial knowledge is passed on during community activities, frequently without any conscious attention to the process (Bisin and Verdier, 2010).

Passing information by “word-of-mouth” has been shown to be one of the most effective communication channels for acquiring knowledge and promoting desire changes in behavior (UNFPA, 1999).

Challenges in Cultural Transmission

A number of scholars have found that concepts like mutation, selection and random drift, which emerged from the theory of biological evolution, may also explain evolutionary phenomena in other disciplines as well.



According to Alkullo as cited by Awas (2010), there are some constraints that hinder the transmission of knowledge. These were: a) education and exposure especially of the young to modern training have biased people's attitudes towards IK; b) some members of the community feel it is time consuming, exhausting and sometimes dangerous to hunt for herbs in the forest and bushes; c) IK was reported as not effective in large scale production; d) some religious beliefs do not encourage traditional beliefs and technologies regarding them as demonic and superstitious; e) regressive government laws prohibiting some practices like growing cannabis, un-authorized tree cutting and rudimentary castration of livestock; and f) selfishness that inhibits people from passing on knowledge to other.

Definition of Terms

'Mun-abbog'. They are the rest of the choir who chant the 'hudhud'.

'Munhaw-e'. He/She is lead chanter of the choir.

'Point Teachers'. They are the appointed teachers in the schools who monitor the teaching of 'hudhud'.

'Stakeholders'. They are the people involved in HSLT program.



METHODOLOGY

Locale and Time of the Study

The study was conducted at Lagawe, Ifugao. Lagawe is one of the ten (10) municipalities of Ifugao province which in turn is one of Luzon's prime tourist destinations in the Cordillera Administrative Region (CAR).

Lagawe, a fourth class municipality, is politically subdivided into twenty (20) barangays namely: Abinuan, Banga, Boliwong, Burnay, Buyabuyan, Caba, Cudog, Dulao, Juchong, Luta, Montabiong, Olilicon, Poblacion South, Ponghal, Pullaan, Tungngod, Tupaya, Poblacion East, Poblacion North and Poblacion West. It is located approximately 348 km away from Manila and 333 km from the city of Baguio.

Lagawe residents are Tuwali, Iloco, Ayangan and English speakers related to the other people of the Ifugao region. They practice a mixture of indigenous religion, Catholicism and other forms of Christianity. According to the latest census it has a population of 15,269 people in 2,944 households.

This place was chosen to be the place of study because it is where the 'hudhud' was strongly practiced and it was one of the municipalities where HSLT program was implemented.

The study was conducted from December 2011 to January 2012.

Respondents of the Study

The key informants of the study were selected stakeholders of the 'Hudhud' Schools for Living Tradition (HSLT) – the project proponent Jacqueline Lunag, two





Figure 1. Map of the Lagawe, Ifugao

teachers, namely Fatima Tugunen and Ellenora Aliguyon. They were identified through the DepEd Ifugao Division and the barangay officials of Lagawe, Ifugao.

Survey respondents were 20 students of HSLT in *Tungngod* Elementary School. The respondents were chosen through Fatima Tugunen, the point teacher of *Tungngod* Elementary School.

Data Collection

The data were gathered through key informant interviews using guide question. The researcher did the interview in Tuwali, Iloco and English.

The researcher also conducted a survey among the twenty students of the HSLT using an interview schedule. They were interviewed individually by the researcher.

Data Gathered

The researcher gathered data on the characteristics of the people involved in the HSLT; the procedures that have been applied; the ideas have been generated from the implementation; the communication materials used; the challenges faced by the HSLT; and, the organizational strategy that was used in analyzing problems and in devising, implementing, evaluating and managing solutions to problems in the HSLT.

Data Analysis

The data gathered from the key informants was summarized, organized and presented in narrative form. Data from the survey was consolidated, tabulated, and analyzed using means and percentages.



RESULTS AND DISCUSSION

HSLT Stakeholders

Agencies. The agencies involved in the HSLT were the NCCA, DepEd and the Local Government Units of Ifugao.

NCCA is a national government agency that supports programs on cultural development. It is the overall policy making body and grants-giving agency for the preservation, development and promotion of Philippine arts and culture. One of its programs is the Schools for Living Traditions (SLT) established among different ethno-linguistic groups in the Philippines. SLT is used as a strategy to safeguard intangible cultural heritage of the country. For Ifugao, NCCA suggested that a proposal be submitted by DepEd Ifugao for the establishment of an SLT for the teaching of ‘hudhud’.

DepEd is the national government agency responsible for the management of the Philippine system of basic education. DepEd- Ifugao Division, just like all DepEd offices in all provinces, oversees the delivery of educational services which include cultural preservation and other cultural endeavors. It established Schools of Living Traditions across the province. The Schools Division Superintendent (SDS) approved the organization of HSLT classes.

For its part, the Local Government Units at the provincial and municipal levels played an essential role in establishing the HSLT. Provincial and Municipal officials actively supported the program by assuming the financial responsibility for sustaining the HSLT and other related activities.

The HSLT Executive Commission was later created. It is composed of school



heads, community heads, and barangay officials. Its main role is to oversee the operations of the program.

Key individuals. Key persons in the conceptualization and implementation of the program are listed and characterized in Table 1. They also served as key informants for this study. Jacqueline Lunag was invited by NCCA as DepEd representative to the Intangible Cultural Heritage (ICH) Committee in 2004. She was tasked to submit a proposal for the establishment of the HSLT which was approved by the NCCA the same year. Mrs. Lunag coordinated several seminar workshops as part of HSLT activities. She now serves as consultant, resource person, trainor and coordinator for the program. She claims that her involvement in the program strengthened her love for Ifugao culture. It also fired up her passion to safeguard and preserve the Ifugao culture even to the extent of sacrificing her time, money and energy.

Ellenora Aliguyon was one of the first students of the SLT headed by Manuel Dulawan in 2001. Aliguyon never thought that she would be involved in cultural endeavors. But when she joined the SLT, she fell in love with the chant and the Ifugao culture. She devoted her time every Saturday to teach willing children on how to chant the ‘hudhud’ and execute other cultural performing arts like playing gongs, dancing. She is now the Cluster Head for SLT in Kiangan, Ifugao.

For Aliguyon, being part of the HSLT is a rewarding endeavor. She said, “I am fulfilled that I learned about my culture and that I was able to share its importance to my people. With this I am able to contribute to the preservation of our culture. At least, I leave a legacy to my co-Ifugao.”



Fatima Tugunen is a teacher of *Tungngod* Elementary School. She was one of the participants of the first seminar-workshop on ‘hudhud’ chants conducted by DepEd in August 2004. She was not able to learn the ‘hudhud’ chant instantly during the seminar so she supplemented it by learning on her own. She looked for old ‘hudhud’ chanters in their place and asked them to chant for her. She recorded the chants and meditated on them afterwards. Continuous practice improved her chanting the ‘hudhud’.

Because of the passion she demonstrated for ‘hudhud’ she became one of the point teachers of HSLT in Lagawe. That passion inspired her to be more creative in teaching ‘hudhud’. She translated the stories in the ‘hudhud’ in English and compiled them. She also organized a ‘hudhud’ club to train interested children in chanting the

Table 1. General characteristics of key informants

NAME	AGE	SEX	POSITION/ ORGANIZATION	ROLE IN THE HSLT
Jacqueline Lunag	49	F	Educational Supervisor I of DepEd-Ifugao Division	Consultant, Coordinator, Resource Speaker, Trainor
Ellenora Aliguyon	54	F	Internal Auditor of Ifugao Electric Cooperative Inc. (IFELCO) Lagawe, Ifugao	SLT Cluster Head-Community Ifugao
Fatima Tugunen	52	F	Teacher at Tungngod Elementary School	Point Teacher



‘hudhud’. Tugunen said that after eight years of teaching the ‘hudhud’, she appreciated and valued the Ifugao culture more. She even devoted her time every summer with students and elders to prepare them for the annual ‘hudhud’ competition in Ifugao.

Students. Twenty HSLT students from *Tungngod* Elementary School represented the learners in this study. These 20 students were from grade three to grade six and they all belonged to the ‘hudhud’ club. The club joined contests and performed in different festivals in Ifugao. Moreover, the club was invited to perform at the Cultural Center of the Philippines (CCP) complex in May 2010.

Among the 20 respondents, 17 (80%) said that they learned to chant the ‘hudhud’ in school with the help of their teacher. Only three students said that they learned ‘hudhud’ in their homes. All of the students said they enjoy chanting the ‘hudhud’.

Among the 20 students was Danica Garcia, a nine year old grade four student who was the *munhaw-e* or the lead chanter of the group. The rest of the chanters were called the *mun-abbog*. Tugunen said that being a *munhaw-e* is the most crucial role because he or she provides the go-signal for the chorus. But Danica was able to manage to learn the part of a *munhaw-e*. Danica is one of the students who learned to chant ‘hudhud’ in school.

Management Strategies Adopted by the HSLT

Planning Stage

Proposal preparation. The recognition of ‘hudhud’ by UNESCO in 2001 as Masterpiece of Oral Intangible Heritage of Humanity chants, prompted NCCA to suggest that a School of Living Tradition specifically for ‘hudhud’ be established. NCCA saw the need to safeguard and transmit the ‘hudhud’ through formal education. Aliguyon





Figure 2. Interview with ma'am Ellenora Aliguyon.



Figure 3. Photo of ma'am Fatima Tugunen together with the Tungngod Elementary chanters. She said, “Integrating the teaching of ‘hudhud’ in formal education could mean a lot because in school, children think that they are compelled to learn the things that teachers teach them.” Furthermore, she mentioned that it is easier to monitor the interest and development of the students inside the classroom.

Through the Intangible Cultural Heritage (ICH) Committee under the NCCA, it was suggested to the DepEd Ifugao Division representative that a proposal be submitted for this purpose.

Action planning. Upon the approval of the proposal by NCCA, DepEd-Ifugao called for a meeting and an action plan was drawn for implementation.

Implementation Stage

Organization of HSLTs. With the supervision of DepEd-Ifugao, HSLTs were established in key areas across the province. Table 2 lists the seven municipalities and 23 schools that hosted the HSLTs.

Recent activities. At present HSLT is conducting workshops like ‘hudhud’ for beginners. Furthermore, HSLT continuously invites different schools to present the ‘hudhud’ at different occasions. The latest activity was the presentation of the different schools in Banaue hotel in 2012.

Identification of ‘hudhud’ chanters. A survey was done to trace the remaining ‘hudhud’ chanters who were then requested to share the art and knowledge through seminar-workshops organized by DepEd.

Seminar-workshops. In August 2004, DepEd organized a seminar-workshop which aimed to teach school teachers how to chant the ‘hudhud’. The identified ‘hudhud’



Table 2. Areas covered by HSLT

MUNICIPALITIES	SCHOOLS INVOLVED
Lagawe	Lagawe Central School Cudog Elementary School Burnay Elementary School Buliwag Elementary School Tungngod Elementary School
Kiangan	Kiangan Central School Baguinge Elementary School Duit Elementary School Nagacan Elementary School
Lamut	Nayon Elementary School Ilap Elementary School Bliss Elementary School
Panopdopan Elementary School	
Hingyon	Hingyon Central School Umalbong Elementary School Pitawan Elementary School
Hungduan	Hungduan Central School Hapao Elementary School Pula Elementary School
Asipulo	Asipulo Central School Pula Elementary School
Banaue	Amganad Elementary School Balawis Elementary School



chanters became teachers to teacher-participants from different schools. The seminar became a venue for the identification of point teachers for the program.

Legislative intervention. The provincial government of Ifugao issued Executive Order 003, s.2004 which stipulated that teaching of the ‘hudhud’ be integrated in Music, Arts, Physical Education and Health (MAPEH). The order was used by DepEd –Ifugao in communication with the different schools.

Production of teaching materials. Teaching guides were produced by DepEd-Ifugao through a writeshop among selected teachers. Blurt website (2010) said that a teacher is nothing without something to teach; that something comes from a subject matter with a background. This teaching matter comes from resources that create the bulk of understanding surrounding the particular subject. Therefore, a teacher is helped greatly by the resources that back them up.

Elders as teachers. Elders were invited and became teachers for the program. They taught teachers on how to chant the ‘hudhud’ in seminars. Even teachers like one of the key informant Mrs. Tugunen ask the elders assistance on the chant.

Other interventions. ‘Hudhud’ competitions were organized to encourage schools to participate. Different techniques on teaching ‘hudhud’ were developed.

Ideas Generated from HSLT Implementation

To identify points for improvement on how the program is being implemented, this section presents ideas that were generated from the implementation of the program. Without ideas, no progress occurs, change does not happen and much of human development will stop (University Blog, 2010).



Annual' hudhud' competition. The provincial government of Ifugao and Dep-Ed Ifugao came up with annual 'hudhud' competitions involving the whole province. Cash prizes and perpetual awards for the best 'hudhud' chanters were given. These competitions motivated the different schools to participate. Even in local festivals, there were 'hudhud' competitions that were organized. According to the student-respondents, these competitions give them the chance to sing the 'hudhud'. The competition is composed of two categories, the children and adult category.

Innovative teaching techniques. As for the point teachers they were able to formulate different techniques in teaching the 'hudhud'.

Fatima Tugunen saw the need to raise the interest of students first. As a prelude, she told the story of the chant first. Then she translated the stories in English, had them printed and compiled. The compilation contains the lyrics of the chant, the story and some visual representation of the story. It contains 23 episodes of the chant and ten stories. Then after that she taught the 'hudhud' to the students slowly. "*Parang nagtuturo ka lang ng reading so kailangan mong ituro ang proper articulation of words,*" Tugunen said. This means that it is like you are teaching reading so you need to teach the proper articulation of words.

As for Ellenora Aliguyon, she recorded the 'hudhud' done by the elders using tape recorder and let the students listen to it. She also she gave printed materials of the 'hudhud' to students for them to be able to follow the recorded chant.

'Hudhud Club.' Tugunen organized the 'Hudhud' Club in *Tunggod* Elementary School with students, teachers and elders as members. This was expected to strengthen the teaching of 'hudhud' because the members get more time to practice outside their



MAPEH subjects. They also get more guidance from the elders who are also members of the club

Real life 'hudhud' chanting. Among the students, their initiative to chant the 'hudhud' during occasions was developed. Tugunen said that the students would go to her saying "*im-me ami nun "hudhud" hidin awadan di nate*" which means that the students attended a burial and chanted the 'hudhud' there.

Communication Materials Produced by HSLT

HSLT produced communication materials in order to strengthen the program. This is recognizing that teaching materials can support student learning and increase student success (Right, 2012). Without information materials, the whole teaching process could be very boring.

Audio visual materials. CD's and Videos about 'hudhud' chants were produced to help the students and even the teachers follow proper articulation and pronunciation of words. Furthermore, they serve as guide for the correct melody and rhythm of the chant.

Books. HSLT produced two books *Pumbakhayon: An Origin Myth of the Ifugao* and *Halikpon: A Retelling of an Ancient Ifugao Chant*. These books were reproduced into 400 sets and were distributed to the schools. A compilation of stories with illustrations together with the chant lyrics were also produced and reproduced by Fatima Tugunen (Figures 2 to 4).



ALIGUYON OF HAGUYAYOP

(The Hudhud Story)



In the land of Haguyayop, a place of peace and prosperity, there lived the family Amtalao, his wife Indummulao and their son Aliguyon.

Without noticing the passing of time, Indummulao realized that their son Aliguyon has grown up a handsome young man. His mother thought that it's time for Aliguyon to search for a wife equally young, beautiful, and wealthy.

She told her son to join the young men of his age to go and attend a feast (*gotad*) in another place. Aliguyon decided to go to the "*gotad*" with the young

men. They started to go passing on the dike of the rice fields and they have to cross a river. The young men stopped to clean their armor and jewelries by rubbing some fine sand to make them shiny.

But Aliguyon objected saying, there's no need because the people knew that they belong to a rich family. He urged them instead to proceed to their destination.

The place was called Makawayan because they can hear the sound of gongs.

By:
FATIMA N. TUGUNEN

Figure 2. Samples 1 of the story translated by Mrs. Tugunen

**ALIGUYON OF MAKAWAYAN
(The Hudhud Story)**



In the old days people celebrate festivals. Rice wine is usually served to the crowd and it is the only native alcoholic beverage known to the whole village.

Aliguyon and his companions, crossing the river would go to attend a feast in Makawayan, carrying with them their gongs. They crossed the river and passed through the rice paddies and were almost near the stone walls. When they finally reached Makawayan, Aliguyon handed the gongs to the elders. They beat the gongs and Aliguyon started dancing and eventually paired with Bugan. They danced gracefully looking at each other's eyes. The people who are present was fascinated by their dance.

Figure 3. Sample 2 of the translated story of Mrs. Tugunen

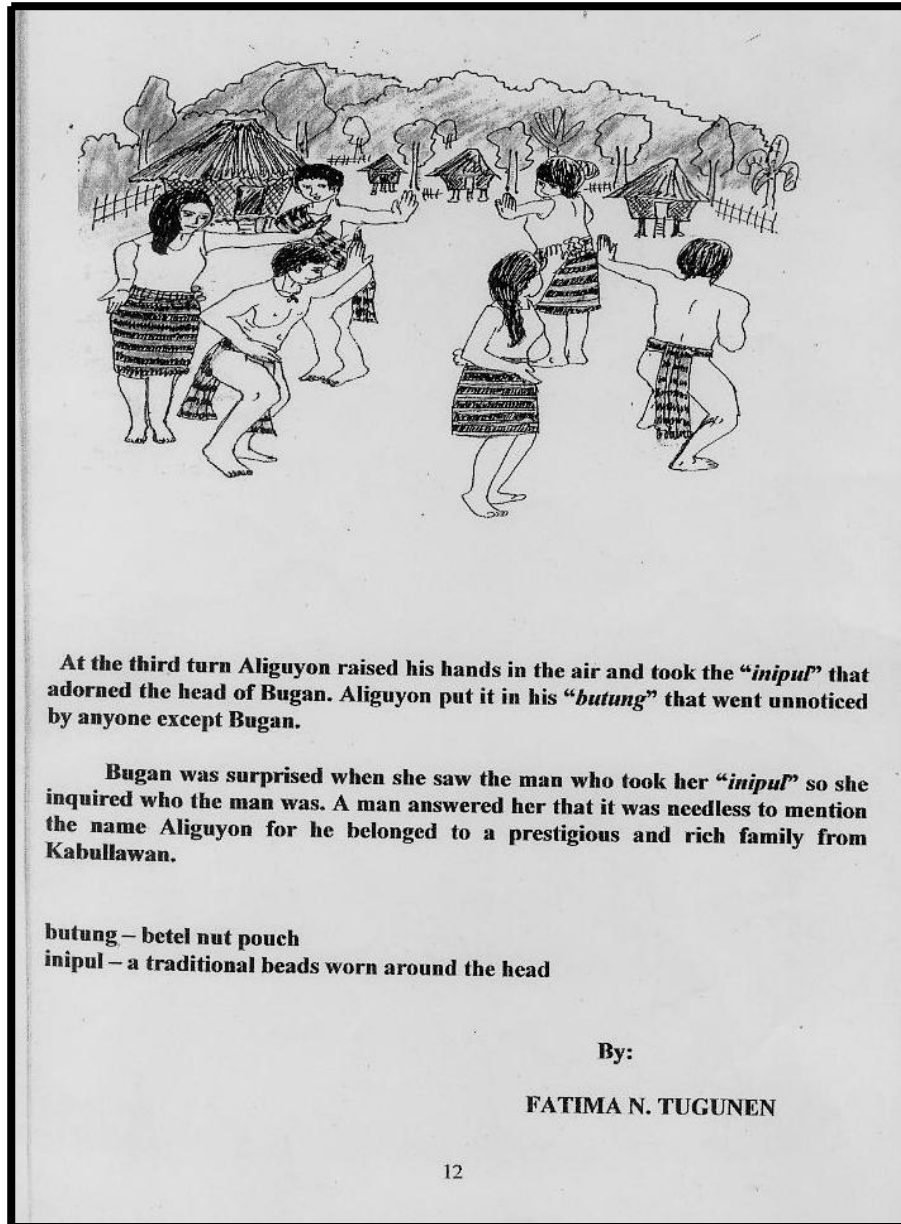


Figure 4. Continuation of the sample 2

Challenges Faced by HSLT

Lack of resources. The major problem the program encountered was the scarcity of both human and material resources. Material resources include funds that make the program possible. For point teachers, problems like not enough money to use for expenses like fare and others are common. This lack of resource was highlighted when point teachers voiced out that there should be honorarium for their services. The importance of funds is highlighted in the statement, “Fund is a fuel of an organization or any kind of business” (Francis, 2009).

As for the human resource, HSLT do not have elders who are expert in chanting the ‘hudhud’. There is a lack of point teachers and other organizations that support the program. The teachers’ ability to chant the ‘hudhud’ was also a pressing problem. Very few among them could do the chant.

Raising the interest of the students on the ‘hudhud’ became also a problem for the teachers.

Time constraint. The stakeholders of the HSLT are not only focused on the program because they have their own responsibilities in their work so sometimes conflict with their schedules arises.

Organizational Strategies Applied by HSLT in Analyzing and Solving Problems

Challenges or problems will always be part of an organization. But understanding organization challenges is the heart of successful strategic plans as mentioned in The Promoting Leadership cite. Furthermore, it mentioned that the clarity of challenges enables an organization to assess probability of achieving goals, and formulating plans to remove



the road blocks on the way and identifying latent opportunities in the challenges. It also mentioned that challenges are hidden opportunities and strategic plans.

Planning. The key informant of the study said that in order to address these problems they need to make plans. When they were planning they were able to anticipate some problems they would be encountering in the future.

What they did to analyze problems was to conduct meetings and ask the people involved to raise suggestions and comments about the problems. Possible solutions and options they would undertake were listed down.

“It’s a matter of advocacy,” Lunag said. “You need to encourage the people in the community to accept the change you want for the benefit of everybody in order to gain their support,” she added. So to achieve their advocacy to let the community accept HSLT, they involved local officials; teachers and parents who would help them introduce the program in the community.

Looking for sponsorship. To address the problem on lack of funds, Lunag, asked the NCCA for support. They also involved different people in the locality who could help them in their endeavor like provincial officials, barangay officials and the people in the community. Reproduction of teaching materials on the ‘hudhud’ got the most of the budget.

Teachers’ initiatives. The point teachers were able to devise solutions with the help of their respective schools. In raising the interest of students in the ‘hudhud’, the point teachers were able to device different techniques in teaching the ‘hudhud’ chant to the students like creating story books, recording the chant etc.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study specifically aimed to characterize the people involved in the HSLT; describe the procedures that have been applied in the HSLT; identify ideas generated from the implementation of HSLT; determine the communication devices or materials used in the HSLT; determine the challenges faced by the HSLT; and to describe the organizational strategy that was used in analyzing problems and in managing solutions to problems in the HSLT.

Key informant interviews were done using a recorder and a digital camera for full documentation. The survey among the students were done using interview schedule.

HSLT is an EdComm strategy applied by Ifugao province to arrest the growing problem of the deterioration of 'hudhud'. The key players of HSLT were the people of the locality. Different ideas were generated by the people involved like 'hudhud' competitions, creation of different techniques in teaching the 'hudhud' and the creation of 'hudhud' club. It also produced communication materials that will aid in the learning of 'hudhud' chants like compilation of translated stories, teaching guides, creation of videos and CDs and books.

The challenges the program encountered were on the scarcity of both human and material resources. In order to solve the problems, project implementers discussed things in a meeting with the different stakeholders of HSLT. Networking with other agencies was also explored.



Conclusions

Based on the findings, the following conclusions were derived:

1. Community people who are differently situated can contribute to the common cause of cultural conservation in different capacities.
2. The encouraging output of the HSLT may be attributed to the processes put in place for the implementation of the program.
3. A development opportunity like the HSLT can generate helpful ideas from the people involved.
4. Communication materials in printed form are important in the transmission of indigenous knowledge even if this had traditionally been transmitted through oral communication.
5. Challenges will more likely be analyzed and solved if an organization undertakes proper planning.

Recommendations

The study recommends that:

1. there must be an extensive evaluation of the program for further improvement;
2. local Ifugao languages be used in documenting the story of 'hudhud' for preservation purposes;
3. more development initiatives using educational communication be implemented to generate people participation and ideas in cultural conservation.



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