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The Ifugaos and the Rice Terraces : a third grade social studies curriculum about a Philippine ethnic community

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The Ifugaos and the Rice Terraces:
A Third Grade Social Studies Curriculum
About a Philippine Ethnic Community

By

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Abstract

A big part of the third grade social studies curriculum in the Philippines is learning about the ethnic communities in the country; however it is mainly directed towards enumerating the names of the groups without really knowing their culture, importance, and contributions to the society. For this study, I created an original integrated social studies curriculum for third grader students in an urban community learning about the Ifugaos and the Rice Terraces of the Philippine Cordilleras. The various experiential activities in this curriculum are designed to immerse students in the life and culture of the Ifugao community.

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Rationale

The Philippine education system has gone through drastic changes over the course of the country's long history of colonization. Beginning with the non-existence of academic learning and then later on the creation of public schools, the country endured a lot of adversities before it established its own system of education. The basic education in the Philippines is evolving, and with this continuous development, different solutions are constantly conceived to address issues that plague the country's education system.

One of the major changes that happened in the past decade is the ratification of the Revised Basic Education Curriculum of 2002, which tackled issues regarding integration of the different learning areas and time allotment given to all subjects. *Makabayan* was introduced as a new subject to make the connections more visible among the different content areas. Its biggest component is Social Studies, but other areas, such as music, art, dance, civics and health, are integrated within the curriculum. As the subject is largely based on learning about the history and culture of the Philippines, the general objective of the curriculum is to develop and strengthen citizenship and nationalism. In addition to this law, the most recent change was the enactment of the K to 12 Basic Education Program of 2012, which aims to create a more globalized education for all Filipinos, making it at par with international standards. With the passing of the K-12 education reform, laws on education were also changed to make the curriculum more appropriate for students and for classroom instruction to follow a more constructive approach.

Despite all these initiatives done by the Philippine government, issues that were supposed to be resolved by the enactment of the said laws are still very much present in the education system. According to a report conducted by Mariñas and Ditapat (n.d.), a major concern confronting the basic education is having an overloaded curriculum. Most elementary students, both in public and private schools, have 7 to 10 subjects with specific time allocations within the school week. There is so much going on in the curriculum that it was observed that targeted learning competencies for Math and Science could not be completed within the school year. There were also a lot of content and skills gap, as well as duplications and overlaps in the scope and sequencing of the curriculums across the board; hence, elementary students are not equipped with the proper foundation needed when they enter secondary education. Time allotment for subjects is crucial because in most schools, teachers do not stay with their class. They move from classroom to classroom to teach multiple subjects across different sections – handling as much as 3 to 4 sections per day with an average of 53 students per section.

The creation of *Makabayan* acknowledged the need for integration across the different learning areas; however, the practice is not that evident in the classroom. With all these information in mind, I thought it would be best to create something that teachers can use to provide students with a deeper and richer learning experience in the classroom. Creating a social studies curriculum that integrates literacy, music and movement, storytelling, art, and science is an excellent way to translate the initiatives that were already put in place by the government into actual practices that teachers can do in their classrooms.

Learning about the past and present communities in the Philippines is a big component of Social Studies in the early elementary grades, and a great deal of this is spent studying the diversity of people in the country. Different ethnic groups are mainly taught in the third grade and a lot of rich information can be gathered from this topic. There are a lot of powerful ideas that can come up around this topic; however, current instruction is mostly directed towards enumerating the names and quickly going over a brief background about their community based on the information available in students' textbooks. At the end of the unit, some students are able to name the ethnic group and the specific region where they belong in but without really understanding what it means to be a part of this community.

There are more than a hundred ethnic groups in the Philippines, and the *Ifugaos* are one of the longstanding and most celebrated indigenous tribes in the country. They are well known for creating the clusters of rice terraces stretching across the cordillera region. The Rice Terraces of the Philippine Cordilleras are cultural treasures located in the province of Ifugao in the island of Luzon. Their ancestors carved the 2,000-year old iconic landmark on the contours of the mountains, using only their bare hands and makeshift tools. The most renowned cluster is the Banaue Rice Terraces.

For this study, I am creating a second grade Social Studies curriculum about the Ifugaos and the rice terraces. The activities will be divided into six sections targeting various aspects of the life and culture of the Ifugaos that are deemed appropriate for third graders. It includes topics such as the rice culture in the Philippines, various land topography in the country, care for the environment, Filipino traditional customs, connections between own life and that of others, and respect for other cultures. The

integration aspect of the curriculum is in the lesson planning, which include literacy (e.g. activities in reading, writing, and drawing), music and movement (e.g. dance rituals of Ifugaos, traditional musical instruments), storytelling (e.g. legends and myths as part of Filipino oral tradition), art (e.g. making own rice terraces using clay, painting, sketching) and science (e.g. rice growing, land, topography, environmental awareness).

By focusing on one indigenous group, students get to immerse themselves more in what it really means to belong in an ethnic group and exposing them to various aspects of their history and culture may lead them to gain a deeper understanding and appreciation of who they are as Filipinos. The Philippines has more than a hundred languages spoken by almost a hundred million people coming from almost a hundred indigenous tribes living across the several thousand islands of the country. Learning about the ethnic groups in the manner that this curriculum hopes to accomplish can help students understand that even if we come from different communities that have different customs and traditions, we still come from the same country and that all of us are Filipinos. Allowing safe environment where students are encouraged to have a conversation about the country's rich history and diverse culture can promote a deep sense of cultural awareness, as it opens students to a whole new world that is beyond the life they are accustomed to.

Literature Review

Child Development: 8-year-olds

This curriculum is a community study about the Ifugaos and the rice terraces. It is designed for third graders, and the content and activities are tailored to the developmental needs and interests of the children in this age group. Eight-year-olds are full of life, imagination, and curiosity (Wood, 2007; Gesell, Ilg, & Ames, 1977). They are increasingly becoming more social beings and enjoy being with their peers, doing small group projects and cooperative work (Wood, 2007). Student workload should be broken down into smaller chunks because it is essential that they experience success as their work gradually increases in quantity and complexity. With that, it is the teacher's responsibility to redirect this vigor and enthusiasm and make it more productive. The varied activities in this curriculum were created to encourage students to have multiple creative outputs as they learn about the Ifugao community. They are given various opportunities to channel their creativity and share their ideas through writing, art, role play, music and movement, to name a few.

According to Wood (2007), this is an ideal age to learn about community and foreign cultures. Children at this age begin to see relationships between their own lives and the lives of other children apart from their own culture. Since they are becoming more intellectually expansive (Gesell, Ilg & Ames, 1977), eight year olds can express their wonderings and their desire to learn more about the complex connections they see in the world. Gesell, Ilg and Ames (1977) further explained that children "assimilate such information not as bare facts, but as human values" (p. 164) and that they become, more and more, "an individual, a member of a social world" (p. 175).

A Constructivist Theoretical Framework

This curriculum was created following the principles of constructivism. Fosnot (1996) explained that a constructivist view of learning gives all students an opportunity to have meaningful learning experiences as they look for patterns, ask questions, create their own strategies, formulate their own understanding, and construct their own knowledge by engaging with the world. When following such an approach, the classroom is viewed as a community of learners where engagement and reflection are encouraged. In relation to the curriculum presented in this study, all the activities provide students with ample opportunities to access their own experiences and build upon it as they learn about the Ifugaos through experiential learning (Dewey, 1998) and interaction with their environment (1978/1997).

John Dewey (1998), a major proponent of this theory, believes that experiences play a major role in the construction of knowledge. In his writing, Dewey stated that education should be built on students' experiences; however, he explained further that the quality of experiences promoted in education should build as relevant and creative experiences. For Dewey, it is not just about acknowledging the importance of experience, it is about providing students with quality experiences that help them access their previous experiences and building upon that as they construct their own understanding and gain more meaning through new experiences. As he explains it, "...every experience lives on in further experiences" (p. 16)

Lev Vygotsky (1978/1997), another advocate of this theory, believes in the role of the environment and social interaction in children's learning. He coined the term "zone of proximal development" or ZPD, which refers to the range between a task that a

learner can do independently and a task where the learner needs extra support from a more skillful partner, and Vygotsky believes that ZPD is a salient aspect in learning because there are some internal development processes that can only be activated when a learner interacts with people in the environment.

The theories of Dewey and Vygotsky are woven across the curriculum. All the activities were thoughtfully crafted to provide students with meaningful learning experiences, where their own experiences are taken into consideration and built upon as they discover the connections between their own lives and the lives of the Ifugaos. The activities were designed to have different types of social interaction that promote successful learning through individual work, shared work, or team effort.

Curriculum Design

One of the overarching goals of this curriculum is to expose students to various learning experiences that allow for a more in-depth thinking as they learn about community in relation to the Ifugaos. In his theory of multiple intelligences, Howard Gardner (2006) believes that *intelligence* is best described in relation to abilities, talents and skills and that people possess these *intelligences* in varying degrees. He explained that people have “different cognitive strengths and contrasting cognitive styles” (p. 5), which is why people showcase their cognitive competence in different ways. This idea is one of the guiding principles behind the design of the curriculum. The varied activities were meant to target the “multiple intelligences” so that all the learners are given a lot of opportunities to be successful.

Another educator in the field of education also supports this idea. In his book, Sal Vascellaro (2011) talked about integration and the importance of providing students with multiple ways of accessing knowledge. Different disciplines (e.g. mathematics, science, history, and geography) target different skills (e.g. reading, writing, research), and each discipline uses a unique way of understanding the world. Various mediums such as painting, drawing, drama and writing become an integral part of the learning process. He explained that in this kind of integration, “children are offered multiple vantage points and means from which to explore, understand, and represent their experience and understandings.” (p. 74)

Social Action in Multicultural Education

More than just a tool to teach students about the Ifugaos and rice terraces, this curriculum aims to increase students’ awareness and appreciation towards the country’s rich history and diverse culture. With that said, the idea of multicultural education is very much evident in this curriculum. As James Banks (2002) explains, a multicultural education

“...assumes that ethnic cultural and cultural diversity enriches the nation and increases the ways in which its citizens can perceive and solve personal and public problems. This diversity also enriches a society by providing all citizens with more opportunities to experience other cultures and thus to become more fulfilled human beings. When individuals are able to participate in a variety of ethnic cultures, they are more able to benefit from the total human experience” (p.1)

Banks (2007) also mentioned that the U.S. has an existing predominant culture, which he refers to as the “national macroculture”, and within that is a series of microcultures from various ethnic and racial communities. He expounded further that some aspects of the microcultures may not necessarily reflect the macroculture’s

predominant beliefs and ideologies, at the same way that some aspects of the macroculture may not necessarily reflect that of the existing microcultures. Although the author explained this using the U.S. society, it can be easily adapted to other nations as well. The Philippines has more than a hundred ethnic groups that inhabit the archipelago, and most of these ethnic groups have their own customs, language, belief systems, and cultural traditions that may be similar or different from that of the larger Philippine society. In the same way that Banks explained the concept in relation to the U.S. society, the Philippine macroculture also has several microcultures within it, and one of these microcultures is the Ifugao community. With that in mind, the activities in this curriculum aim for students to see and understand the connections between their existing microculture and the Ifugaos' microculture and also to see how these connections relate with the overarching macroculture of the country.

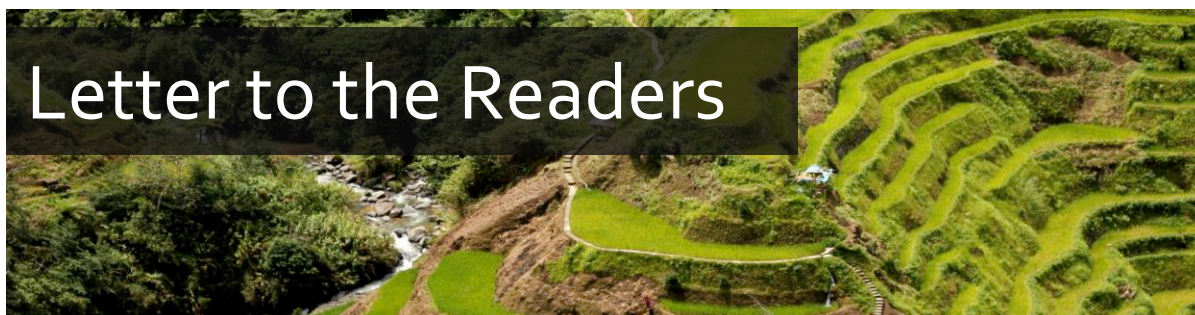
In addition, Banks (2007) explained that multicultural education should not be seen as content specific to race, culture and gender because it involves several dimensions of cultural issues. One of the ideas that this curriculum aims to achieve is for all the students to gain new perspectives and recognize social issues as they to engage in a conversation about ethnicity in a safe and supportive environment. Paula Rogovin (2001) supports this idea. In her book, she describes the social action piece in her inquiry-based classroom, where one of her goals is "to make children conscious of the need for social action and enable them to see social action as a way of life" (p. 32). Apart from the importance of encouraging students to be in charge of their own learning, Rogovin delves into how teachers can move inquiry to social action. She explains that any person, who is made aware of social problems, can be an agent of

change. Allowing students to be part of this conversation may peak their interest to learn more about social issues, and for Rogovin, students are given hope for the future if they are taught of ways to take action and to become part of the solution.



The Ifugaos and the Philippine Rice Terraces: A Third Grade Curriculum

Written By:
Emelita Corazon B. Bautista



Dear Teachers,

Education is one aspect of life that connects humans from different times, across different regions; as it reminds us of the many connections there are in the world – connections with something that may have happened in the past, that are happening in the present or that can eventually happen in the future. Whether it was during the prehistoric era, where cultural knowledge was passed on from one generation to the next using oral traditions (e.g. storytelling, songs, legends), or in the constantly stimulated technology-filled environment of the modern society, where people can easily communicate and access any information using the internet, smartphones, and other gadgets, our desire to learn about the world and to create human connections is very much embedded in our lives.

Learning about the past and present communities in the Philippines is a big component of Social Studies in the early elementary grades; and a great deal of this is spent studying the diverse population of the country. By focusing on one indigenous group, students get to immerse themselves more in what it really means to belong in an ethnic group and exposing them to various aspects of their history and culture leads them to gain a deeper understanding and appreciation of who they are as Filipinos.

Taking into consideration the plethora of educational beliefs, ideas and theories, I designed this Social Studies curriculum guide with the idea that students learn best when they are actively involved and constantly engaged in the learning process. I thought it would be best to create something that teachers can use to provide students with a deeper and richer experience in the classroom. Developing a social studies curriculum that integrates literacy, music and movement, storytelling, art and science is an excellent way to translate the existing initiatives created to further improve current teaching instruction and making it more practical for the teachers to actually use in the classroom.

With that said, may this curriculum guide inspire you to bring more life and culture in your classroom. Make your students, not only citizens of their community, but more importantly, make them citizens of the world. Make them appreciate the life that surrounds them as they actively learn that there is a bigger world outside the world they are in.

Sincerely, Emelita

THE IFUGAOS AND THE RICE TERRACES: AN OVERVIEW

There are more than a hundred ethnic groups in the Philippines, and the Ifugaos are one of the longstanding indigenous tribes in the country. They initially called themselves “*ipugo*,” which is derived from the word “*pugaw*” meaning *earthworld*. The term “*ipugo*” translates as *people of the hill*. They live in the province of Ifugao in the Cordillera Administrative Region (CAR) of Luzon. It is said that this province is one of the few places in the entire archipelago that show no signs of other colonial cultures. They have a well-preserved tribal culture that emphasize on their value of kinship, family ties, religious and cultural beliefs, all of which are very much evident in their unique customs and traditions. Their means of livelihood is agriculture and farming. They are also known for their “*hudhud*,” an epic sung during rice sowing and harvest season consisting of 40 episodes and take about 4 days to chant. It was proclaimed by UNESCO as the first Masterpiece of Oral and Intangible Heritage of Humanity” in 2001.

The Ifugaos are most celebrated for creating the clusters of rice terraces stretching across the country’s cordillera region located in the province of Ifugao in the island of Luzon. The ancestors of the said indigenous group carved the 2,000-year old iconic landmark on the contours of the mountains using only their bare hands and makeshift tools. The Rice Terraces of the Philippine Cordilleras were inscribed as a UNESCO World Heritage site in 1995. It was said to be the only monument still standing in the Philippines that show no evidence of colonial influence. This awe-inspiring cultural landmark is divided into several clusters, which are located in different areas of the same region. The most renowned cluster is the Banaue Rice Terraces.



INTRODUCTION



Originally intended for third graders living in an urban community in the Philippines, the Social Studies curriculum guide presented in this study aims to provide students with an integrated, hands-on learning experience as they learn about the Ifugaos and the Rice Terraces of the Cordillera Region, one of the most celebrated ethnic groups and cultural landmarks in the Philippines. It will focus on the life and culture of the Ifugaos then and now, and the history and current state of the rice terraces. The activities in this guide are divided into six sections: (a) rice culture in the Philippines; (b) Ifugao and the rice terraces; (c) the Ifugao people; (d) shelter; (e) festival; and (f) Ifugao in the modern world. This will include more focused topics such as rice as a staple food in the Philippines, care for the environment, Ifugao rituals and traditions, and land topography, to name a few. The integration aspect of the curriculum would be seen in the activities included in this guide, which includes literacy (reading, writing, drawing), music and movement (rituals and practices of Ifugaos), storytelling (oral traditions), art (making own rice terraces using clay), geography (mapping), science (environmental awareness), and use of technology (Google Earth).

Teachers are encouraged to be creative in planning their curriculum. The activities presented in this guide act as a starting point to get teachers to think about the different ways a community study can be conducted. As students learn about the life and culture of the Ifugaos, they will be exposed to a number of different ways to acquire information –especially since it would be quite challenging for the entire class to actually see the rice terraces. One of the main goals of this curriculum guide is to allow students to have plenty of opportunity to gather information and learn about the Ifugaos and the rice terraces. Teachers have the freedom to use this guide to however they see fit, but it is encouraged that they use various teaching strategies to present the lessons. This may include the use of pictures, videos, interviews, read-alouds, oral storytelling, games, and so on.

The Philippines has more than a hundred languages spoken by almost a hundred million people coming from almost a hundred indigenous tribes living across the several thousand islands of the country. Learning about the ethnic groups in the manner that this curriculum hopes to accomplish can help students understand that even if we come from different communities that have different customs and traditions, we still come from the same country and that all of us are Filipinos. Allowing safe environment where students are encouraged to have a conversation about the country's rich history and diverse culture can promote a deep sense of cultural awareness, as it opens students to a whole new world that is beyond the life they are accustomed to.

RICE CULTURE IN THE PHILIPPINES



Rice is a big part of the Filipino food culture. It is staple in every Filipino household where cooking and eating is often considered a family affair. Rice is usually steamed and served as part of the main meal. Other variants of rice, such as rice flour and glutinous rice, are used to create traditional Filipino desserts.

The first part of this curriculum is learning about the rice culture in the Philippines. This is intended to be the motivation for the community study of the Ifugaos and the rice terraces. In order to better understand the purpose of this study, students will be immersed in a hands-on learning about the importance of rice in the Filipino culture. Activities in this section include a read-aloud about a legend of rice grain, relay game, cooking activities, art activities, and watching of videos.



I. **Read-aloud: *Alamat ng Palay* (The Legend of the Rice Grain) by Virgilio Almarino**

There are many Filipino legends about how agriculture started in the country and how rice came to be. One of these stories follows the struggles of a husband and wife who decided to move away from their community to settle in a new place. As told by a Philippine National Artist in Literature, Virgilio Almarino recounts the adventure of Banag and Danas as they search for food during a drought that plagued their new home.

Possible Areas of Discussion:

- What is a legend?
- What do you know about rice?
- Who makes the rice?
- Where does rice come from?
- How does rice grow?

II. **Cooking Filipino Rice Delicacies**

In this activity, students will learn about the common variations of rice as they make *kakanin* or rice cakes. (see Appendix A)

Possible Areas of Discussion:

- How is rice used?
- What are the other variations of rice?
- How does rice grow?
- Where do we get rice?
- Who grows the rice?

III. Rice Planting Relay Game

Depending on the class size, the students will be divided into small groups of at least 5 members per team. To play the game, each members of the team will take turns planting the rice (drinking straw) into a line of 5 bottles along the running course. After planting (put the straw in the bottle) the rice, the player will then run around a post (or a chair) then harvest (get the rice in the bottle) the rice he or she planted and give the bushel of rice straws to the next player in line. The team who finishes first, wins the game.

Sample Video:

Bernski G.O. (2013, May 13). Planting rice relay contest [Video file]. Retrieved from <https://www.youtube.com/watch?v=1pG3hGEptZI>

Variation: Instead of running around a post or a chair, the students can be asked to sing a short song or recite a short poem about rice planting.

IV. Watch *A Day in the Life of a Rice Farmer*

According to The Documentary Network (2013):

The documentary shows a typical day in the life of a rice farmer and the laborious process of rice farming. You can see how well-connected the whole system is and the number of parties involved in farming rice. The way in which the farmer gently treats his animals illustrates the importance of every single life and how it is part of a greater system. From cultivation to sale, the visuals give you a sense of the strenuous, manual and monotonous work in the rice paddies. Every action has an intention -- the self-grown rice is used to feed the fishes, which will be caught and cooked for dinner. Every step and actor in the process is part of an efficient, self-sustaining system.

Possible Areas of Discussion:

- Describe the setting
- What are the farmers doing?
- How are the farmers planting the rice?
- Describe the process of rice farming as seen on the video

Video:

Baumgartner, A. (2013, June 1). One day in the life of a rice farmer [Video file]. Retrieved from <http://documentary.net/one-day-in-the-life-of-a-rice-farmer>

V. Painting the Rice Growing Process

Show student a selection of images that depict the process of growing rice, as well as the landscape of rice paddies.

Possible Areas of Discussion:

- What do you see? What do you notice?
- What are the people doing in the image(s)?
- Describe the setting
- How do you think it will feel? Describe the texture.
- Compare the images. What are the similarities and differences?

Working in their small group, students will be asked to look at the images given to them and paint the stage of rice development assigned to them. Each group will have different stages of rice development.

VI. Observing and Sketching *Palay* (Rice Plant)

Give students a real *palay* or rice plant and encourage them to observe using the different senses (i.e. What do you notice?, How does it feel?, What sounds does it make?, What is the color?, What details do you see?). Give the option to use a magnifying glass to allow for a more detailed look of the rice plant. After which, ask them to sketch their observations individually. When they are done, post all drawings on one side of the wall (if possible) so students can see all their work. Discuss the similarities and differences in their observation.

VISUAL SUPPORT

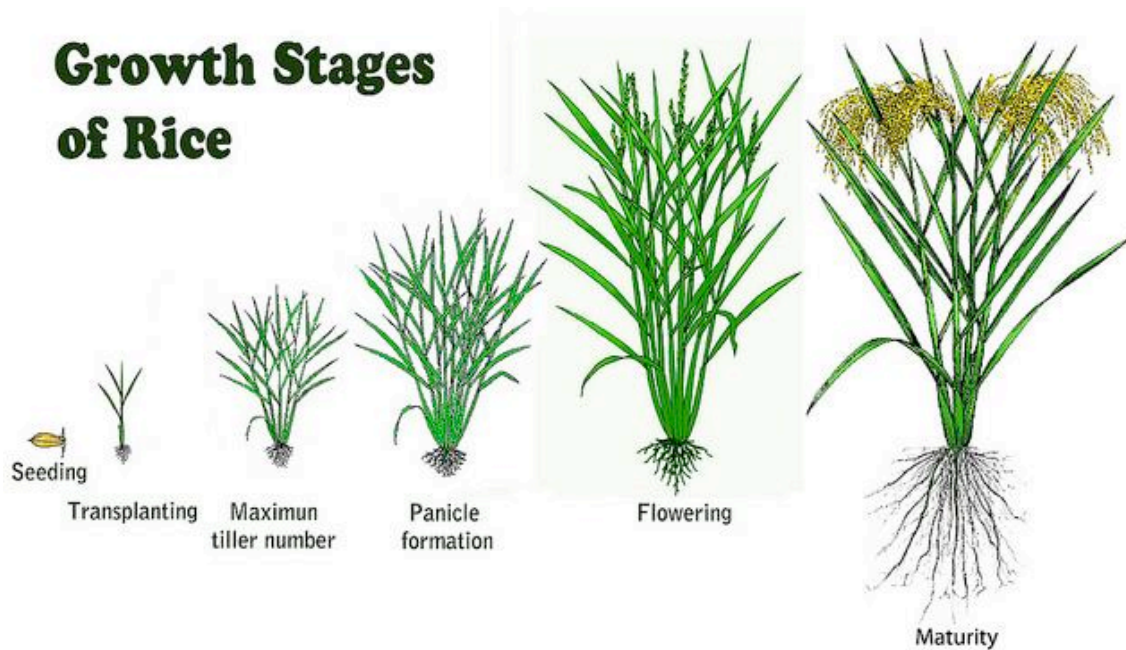
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Ciencia, S. (2007). *Golden harvest (Kiangán, Ifugao)* [Photograph]. Retrieved from <https://www.flickr.com/photos/bigberto/924700551>



International Rice Research Institute. (2014). *Growth stages of rice* [Photograph]. Retrieved from <https://www.flickr.com/photos/ricephotos/sets/72157643341257395>



International Rice Research Institute. (2010). *Heirloom_rice (3)* [Photograph]. <https://www.flickr.com/photos/ricephotos/5006945243>



International Rice Research Institute. (2010). *Heirloom_rice (5)* [Photograph]. Retrieved from <https://www.flickr.com/photos/ricephotos/5006974895>



L'Abbé, M. (2008). *Planting* [Photograph]. Retrieved from <https://www.flickr.com/photos/magtravels/2537793882>



IFUGAO AND THE RICE TERRACES



Ifugao is a landlocked province in the Cordillera Region of the Philippines, where the world-renowned clusters rice terraces are located. It covers a land area of more than 250,000 hectares. The ancestors of the Ifugaos carved the 2,000-year old iconic landmark on the contours of the mountains using only their bare hands and makeshift tools. The Rice Terraces of the Philippine Cordilleras were inscribed as a UNESCO World Heritage site in 1995.

In this part of the curriculum, students will learn about the geographical location and the topographical features of the Ifugao Province. One of the main goals of this section is to bring Ifugao in the classroom and to immerse the students in the setting. This would help them situate the people better as the community study builds on to learning about the traditions, customs, rituals and culture of the ethnic group. Since it would be extremely challenging to arrange a trip to Ifugao, the activities presented in this section allow students to get as much exposure to the setting by using a lot of visuals such as videos, photographs, maps, painting, and even a hands-on art project.



I. Mapping

To start the lesson, provide a visual of the setting by showing a map of the Philippines. Highlight the area of the school's location (city) and Ifugao. Talk about the location of the Cordillera Region in reference to the school's location. Ask students to share their observations about the location of both places on the map (e.g. Is it near a body of water? What might you see in this area?)

Possible Areas of Discussion:

- What do you already know about the Ifugao (place)?
- Where is it specifically located in the Philippines?
- What region does it belong to? What is the capital?
- How long will it take to get there?
- How do people go there?
- What do you notice about its location on the map?
- Is it near a body of water?

Related Activities:

- Topographic Map: Start by showing an image of an aerial view of the rice terraces. Talk about what students' observations. After the discussion, ask them to make their own topographic map of Ifugao.
- Use Google Earth and landmarking option to show the specific location of the rice terraces in reference to the school location.

II. Oral Storytelling: Legend of the Banaue Rice Terraces

Begin a discussion about oral storytelling as a part of the Filipino culture. Explain that the earliest form of passing information was through oral communication. Filipinos have a lot of myths and legends that were passed on from one generation to another through storytelling. Use this discussion as an introduction to tell the legend of the Banaue Rice Terraces. (see Appendix B)

Possible Areas of Discussion:

- What is a legend?
- What are your experiences with oral storytelling?
- What are some benefits and challenges of oral storytelling?
- What does this story tell you about the Ifugao culture?

Related Activities:

- Round-robin Storytelling: Demonstrate how stories can change as it is passed on from one person to another. Teacher will start by whispering a short story to a student. The student will pass this story to the next, and so on. The last person will retell the story to the class. Discuss what changed and remained the same.
- Morning Meeting Share: Incorporate oral storytelling in the classroom routine by giving students an opportunity to share their orally share their stories during morning meeting.

III. Watch Videos about Ifugao

A more concrete way to bring Ifugao in the classroom is through videos. Here are links to two excellent short documentaries, one in English and the other in Tagalog, that can be used as an introduction about the region. You have the option to plan what specific parts of the video you think is appropriate to present in class.

Videos:

Knowledge Channel. (2011, November 2). Wow Ifugao [Video file]. Retrieved from <http://www.youtube.com/watch?v=Q0FKCI5q-2U>

Living Asia Channel. (2012, August 30). Ifugao: Chanter of ages [Video file]. Retrieved from <http://www.youtube.com/watch?v=gZVEhYI3IU8>

Possible Areas of Discussion:

- What are your thoughts about the video?
- What did you already know? What new information did you learn?
- Describe the setting. How does it look like? What did you hear?
- What surprised you about the video?

Related Activities:

- Fill out a KWL chart
- Students will create a list of questions about the region, which they will revisit after watching the documentary.
- List down all the information they learned in the video
- A small group activity where students can create a short presentation to share information they gathered in the video (encourage creativity in their presentation)
- Further support the videos by showing pictures of the setting

IV. Venn Diagram: Comparing Environments

As the class learn more about Ifugao, it is important for them to see connections between the lives of the Ifugaos and their own lives. In their small group, students will use a Venn diagram to compare and contrast their current environment with the environment they saw in the video.

Possible Areas of Discussion:

- What did you notice?
- What are some similarities and difference between our current environment and with the environment you saw in the video?
- How are the two settings similar? How are the two settings different?
- What similarities and/or differences stood out to you?

v. Recreating the Rice Terraces Using Clay

A workable clay is a great tool to create three-dimensional structures since it is soft and malleable. To make their learning more hands-on, students will be given the opportunity to recreate the rice terraces using clay. The teacher can either choose to do this activity as a class or in small groups, depending on the class size; but not individually. Apart from creating their own rice paddies, students will be given to chance to work in a “community” which is how the Ifugaos constructed the rice terraces. Allow the students to strategize on how they want to construct and design their cluster of rice terraces. Keep in mind that before doing this activity, students should have enough exposure to the Ifugao Province and the Rice Terraces.

Possible Areas of Discussion:

- How do you think the Ifugaos created the rice terraces?
- Did they do it alone or as a community?
- What is a community? What does it mean to be a part of a community?
- How can you recreate the rice terraces using clay?
- What tools do you need to make the rice terraces?

vi. Geography Art Project Using Sawdust Mixture

The sawdust is pliable, like clay, but the texture makes it somewhat harder to mold than clay. Students can use the sawdust mixture to make landforms in a container. When the sawdust dries, they can pour water over the hardened forms. They can also use the textured sawdust to make maps with true-to-life terrains.

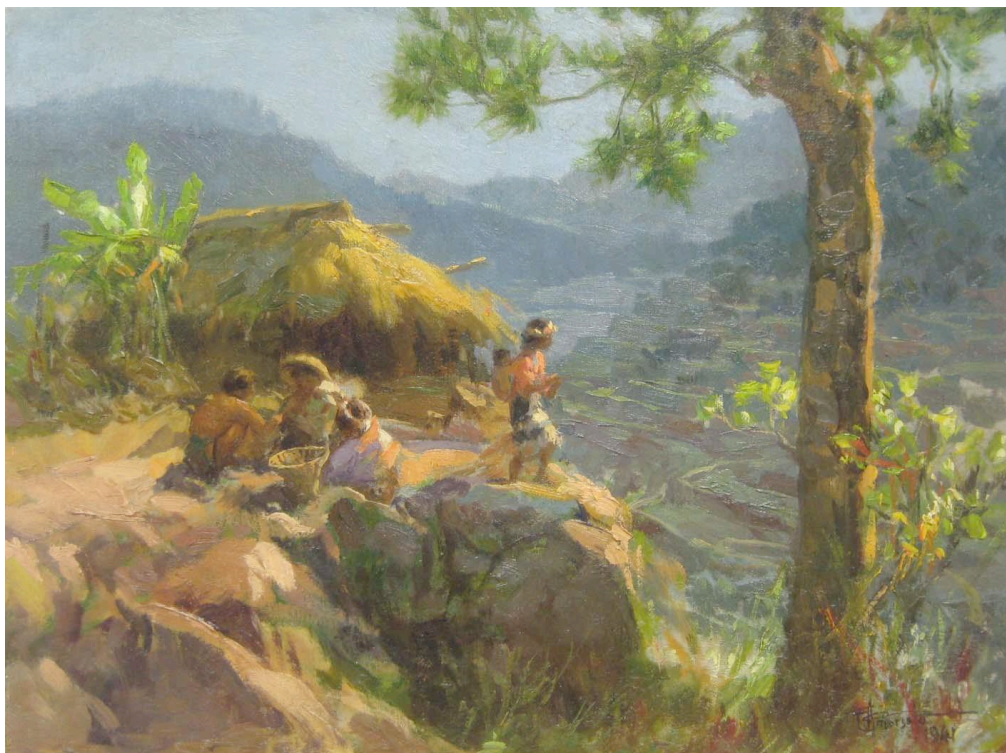
Recipe:

1 cup sawdust
 ¼ cup wallpaper (wheat) paste
 ¾ - 1 cup water

Mix together the sawdust and wallpaper paste. Add water until mixture can be molded easily with your hands. Turn mixture onto cardboard or wood or place in a container to work.

I.

VII. *Banaue Rice Terraces: A Painting of Fernando Amorsolo*



Fernando Amorsolo is one of the most important painters in the history of Philippines and he was the first Filipino to be distinguished as the “Philippines’ National Artist” in painting. He was regarded for creating masterpieces that depict the rural life of Filipinos. In this activity, students will be given the chance to carefully look at the painting and just share what they notice about it.

Possible Areas of Discussion:

- What do you notice?
- What are your thoughts about the painting?

Related Activities:

- Talk about the painting. Encourage students to look at the details.
- Students make own rice terraces painting.

Painting:

Amorsolo, F. C. (n.d.) *Banaue Rice Terraces, Ifugao* [Painting]. Retrieved from <http://www.matthewsgalleries.com/Images/auction/highlights/sept2009/7606amorsolo.jpg>

VISUAL SUPPORT

Ciencia, S. (2008). Nagacadan Rice Terraces (Kiangan, Ifugao) [Photograph]. Retrieved from <https://www.flickr.com/photos/bigberto/2190743807/in/set-72157623399146933>



Hares, A. (2010) Batad Rice Terraces [Photograph]. Retrieved from <https://www.flickr.com/photos/andyandorla/4557137072>



International Rice Research Institute. (2006). *Aerial photos of Ifugao Province* [Photograph]. Retrieved from <https://www.flickr.com/photos/ricephotos/2281617844>



International Rice Research Institute. (2006). *Aerial photos of Ifugao Province, river* [Photograph]. Retrieved from <https://www.flickr.com/photos/ricephotos/2281373834>



THE IFUGAO PEOPLE



The Ifugaos are one of the most celebrated ethnic communities in the Philippines. They are known for creating the clusters of rice terraces stretching across the country's cordillera region located in the province of Ifugao in the island of Luzon. It is said that this area is one of the few places in the entire archipelago that show no signs of foreign influence. They have a well-preserved tribal culture that is seen in their unique customs and traditions. Their means of livelihood is agriculture. They are also known for their "hudhud," an epic sung during rice sowing and harvest season consisting of 40 episodes and take about 4 days to chant. In 2001, UNESCO proclaimed the hudhud as the first "Masterpiece of Oral and Intangible Heritage of Humanity."

This section aims to incorporate a unified approach in learning about some aspects of the Ifugao culture. This means that the activities created encourage students to compare similarities and differences between their own lives and that of the Ifugaos. By doing so, their learning becomes non-restrictive -in the sense that the information they acquired are not learned in isolation from their own lives because it can become relevant to their own understanding of their identity.



I. Read-Aloud: *Naging Manlililok si Wigan* by Felice Prudente Sta. Maria

This book tells how the art of sculpture began in the Philippines. The story follows Wigan, an Ifugao farmer, who asks help from the gods in heaven when his crops suddenly failed. He learns how to create bul-ol, a sculpture of the Ifugao rice god.

Related Activities:

- Ifugaos are known for their workmanship. Use this book as a starting point to discuss woodcarving as practiced by the Ifugaos.
- Further extend the discussion by showing pictures of Ifugao sculptures and if possible, letting students experience woodcarving.

II. Using Multiple Resources to Learn about the Ifugaos

Since it is highly unlikely to have a class trip in the rice terraces, it is important that students are given various exposures to learn about the life of the Ifugaos. The teacher should provide students with ample opportunities to explore resources and research about the Ifugaos. Below is a suggested list of activities to vary the learning experiences of the class.

- Invite someone to come in (or do an interview via Skype) and share his/her firsthand experience with the Ifugao community. Make sure to give students an opportunity to ask questions.
- Explore an online travel blog that recounts an experience with the Ifugaos through writing and photographs.

- The teacher prepares a collection of photographs that depict different aspects of the Ifugaos' daily life. This can also be used as a prompt for other activities. For example, in a writing activity where students create a journal entry using the perspective of an Ifugao or compose a song about the image.
- Role-play: Students will be divided into small groups and each group will recreate a scene in the daily lives of the Ifugao.

III. Visual Discussion: Ifugao Clothing

Begin this activity by showing several pictures of Ifugaos with their traditional clothing. Begin a conversation by asking students about what they noticed with the Ifugaos' clothing. Encourage them to describe the style of the men's and women's. Ask questions like: Do they all look the same? If not, why do you think they are different? Why do you think it was designed in that way? Extend this further and make a Venn diagram about the similarities and differences they noticed between their own clothing and the clothing of the Ifugaos.

Related Activities:

- If it's possible, bring a woven cloth that is native to the Ifugaos to share with the students. This can generate discussion about how it's made, how do they use, etc. Further extend the discussion by letting the students experience weaving.
- Draw the traditional clothing of the Ifugaos

IV. Videos of *Hudhud*

Videos:

National Commission for Culture and the Arts – Intangible Heritage Committee - Manila. (2005). Hudhud: UNESCO Proclaimed Masterpiece of the Oral and Intangible Heritage of Humanity [Video file]. Retrieved from http://www.unesco.org/archives/multimedia/index.php?s=films_details&pg=33&id=3451

National Commission for Culture and the Arts – Intangible Heritage Committee - Manila. (2005). The Hudhud chants of the Ifugao [Video file]. Retrieved from http://www.unesco.org/archives/multimedia/index.php?s=films_details&pg=33&id=1735

According to UNSECO:

The *hudhud* is recited and chanted among the Ifugao people - known for their rice terraces - during the sowing and harvesting of rice, funeral wakes and other rituals. Estimated to have originated before the 7th century, the *hudhud* - comprised of some 40 episodes - often take three or four days to recite. The language of the chants, almost impossible to transcribe, is full of repetitions, synonyms, figurative terms and metaphors. Performed in a leader/chorus style, the reciter - often an elderly woman - occupies a key position in society. There is only one tune, common to the entire region, for all of the verses. Very few written examples of *hudhud* exist.

Related Activities:

- Have a discussion about the hudhud: Why do Ifugaos sing the hudhud? What is it for? What does the song make you feel?
- Students will sing a couple of verses of the hudhud

v. Ifugao Puppet

Students will make their own Ifugao character by making a puppet using a cardboard cutout. Provide various art materials such as coloring and writing paraphernalia, paper scraps, glue, scissors, textile scraps, etc. Give students a standard size for the body just to make sure that they make just the right size for their puppets. They will be given the freedom to choose whatever Ifugao character they want to make. Once they are done, students will stick their own picture at the back of the puppets. Begin a conversation about character traits. Compare and contrast the traits of their Ifugao character with their own character traits.

Related Activity:

- Use the mural of the rice terraces (from previous activity) as backdrop for a storytelling. Working in their small groups, students plan a role play using the puppets. Remind the groups to use the story mountain (i.e. background, rising action, climax, falling action, and resolution) as they create their own stories.

VI. Write a Story

To bring together the different work they did, students will write a story about the character they made. Encourage students to write in any form (e.g. journal entry, narrative, poem, song, play). Allow them to go through the writing process and encourage self-check, peer editing, and revision. As a writing celebration, students can dress as their characters and read their work to the rest of the class.

VII. Discussion: Intangible and Tangible Cultural Heritage of Humanity

The Ifugaos are considered as one of the Philippines' national cultural treasure. Apart from the inscription of the Rice Terraces of the Cordillera Region as a UNESCO cultural heritage site, the said organization also recognized the Ifugao's hudhud as an intangible cultural heritage of humanity. In this part of the unit, allow a conversation where students can ask questions. Give them time to be engaged in a meaningful discussion with their peers about the importance of these recognitions and what they means to the Ifugaos, to all Filipinos and to the rest of the world.

Possible Areas of Discussion:

- What is cultural heritage?
- What does tangible mean? What does intangible mean?
- What makes the rice terraces a tangible cultural heritage?
- What makes the *hudhud* an intangible cultural heritage?

Related Activities:

- Read news articles or watch news videos about the inscription of the Hudhud as an Intangible Cultural Heritage of Humanity and the inscription of the rice terraces as a Tangible Cultural Heritage of Humanity.
- Create posters to educate people about what these recognitions mean.

VISUAL SUPPORT

Ciencia, S. (2011). *Happiness (Banaue, Ifugao)* [Photograph]. Retrieved from <https://www.flickr.com/photos/bigberto/5956528224>



Cheng, W. (2007). *Portrait: Ifugao elder, Banaue* [Photograph]. Retrieved from <https://www.flickr.com/photos/weiber/1811247931>



Ciencia, S. (2011). *The Colors of Ifugao (Kiangon, Ifugao)* [Photograph]. Retrieved from <https://www.flickr.com/photos/bigberto/5735176747>



Cabatuan, Z. (2012). *Kids Singing the Ifugao Hymn* [Photograph]. Retrieved from <https://www.flickr.com/photos/webzer/6863469817>



SHELTER



The *bale* or the traditional Ifugao houses are created using indigenous architectural practices that have been passed on from generation to generation. It is marveled for its ethnic architectural design, as well as the complexity involved in the ingenious use of natural, local resources to construct the seemingly simplistic structure of the house.

The activities in this study were crafted using various mediums of instruction, such as storytelling, video, visual supports, and hands-on work, to foster students' motivation and engagement as they learn about the *bale*. In order to gain a much deeper appreciation and knowledge for the life and culture of the Ifugaos, students will also learn about the mythical origin, as well as some of the more general information about the traditional houses of the Ifugaos, including the location, structure, how it is made, what it is used for, etc. Furthermore, to have a better understanding of how and why the shelter was constructed as such, part of this study is to look into the similarities and differences between students' and the indigenous group's houses.



I. **Oral Storytelling: Mythical Origin of the *Bale* (Ifugao House)**

Begin the discussion by telling the class that myths and storytelling are big part of the Ifugao culture. Introduce the *bale* by orally telling the story of how this indigenous house was believed to have come from *Wigan*, the great Skyworld god. (See Appendix C)

II. **Watch *Bale – Ang Tradisyunal na Bahay ng Ifugao***

This short documentary presents how the *bale* is a great manifestation of the relationship between the Ifugao community and their surroundings. As it features the traditional homes, it is mentioned in the video description that it “also highlights the biodiversity in the area and how the Ifugaos have respected and kept them over the years.” This is an excellent introduction as the class talks about traditional Ifugao houses. This can also be used as a jump-start for most of the activities presented below.

Video:

Knowledge Channel. (2012, July 4). *Bale – Ang tradisyunal na Bahay ng Ifugao* [Video file]. Retrieved from <https://www.youtube.com/watch?v=FExqAdXtbFg>

III. Where do you live: A Comparison of Different Homes

Prior to this lesson, students will be asked to bring photographs of their homes. Discuss the different parts of their houses and the corresponding uses of each area. Compare with the *bale* and make a list some similarities and differences they noticed. This can also be done individually by asking each student to fill out a Venn diagram as they make the comparison.

Possible Discussion Questions:

- What type of house do you live in?
- What materials were used in the construction?
- What are the different parts of your home?
- What are some similarities and differences between your house and the *bale*?
- Why is your house constructed that way? Why is the bale constructed that way?

IV. A Visual Discussion of Ifugao Houses

The class will be shown a series of pictures depicting the Ifugao houses. As each image is presented, students make observations about what they notice (e.g. size, shape, color, material, etc.). Observations will be recorded on chart paper.

While discussing the observations, the teacher can also list down the students' wonderings about the Ifugao houses and as the class continues their discussion about the shelter, they can refer back to the questions to see whether they have answered it or not.

V. Constructing a *Bale* Model

Suggested Materials:

- Straw
- Newspaper
- Tape/adhesive
- Cardboard/particle board
- Different kinds of sticks
- Clay
- Coloring materials
- Scissors
- Colored papers
- Scrap textiles
- Box
- Measuring tool

Before doing this project, make sure that the class already has sufficient exposure with the Ifugao's traditional shelter. Allow students to look at pictures and other resources as they construct their own *bale*.

Divide students into small groups. For consistency, it is ideal for each group to work with the same size of cardboard for the base of their model. Students will only make the exterior of the *bale*. Depending on the skills of the students, teacher may give more/less detailed instruction on how to construct the houses. For students who may need more structure, teacher can limit the number of materials they can use; while for more advance students, teacher can give a broader framework to work with, like for example asking them to construct a house that has a "working" door or to put more details on the surrounding area of the house. Moreover, encourage them to explore the different materials as they plan for the interior foundation of their miniature house.

VISUAL SUPPORT

Cabatuan, Z. (2008). *Cambulo Native Houses 2* [Photograph]. Retrieved from <https://www.flickr.com/photos/webzer/2572174273>



Lon&Queta. (1994). Ifugao house on stilts, Pula, Ifugao, Philippines [Photograph]. Retrieved from <https://www.flickr.com/photos/lonqueta/4206681239>



Lon&Queta. (1994). Door carving and skull on Ifugao Home; Pula, Ifugao, Philippines
[Photograph]. Retrieved from <https://www.flickr.com/photos/lonqueta/4206680545>



Lecuyer, J. (2008). Jon 041 [Photograph]. Retrieved from
<https://www.flickr.com/photos/lecuyer/2567102116>



FESTIVALS



The Ifugaos celebrate a number of different festivals to showcase their cultural heritage. One of the grandest celebrations is the Imbayah Festival, which was originally a rite of passage of common folk to nobility. Now, this merrymaking festivity happens every 3 years and its 11th year will be celebrated this 2014. Ifugaos also celebrate a yearly town first called *Urpih*.

This section highlights the rich and colorful culture of the Ifugao people as students learn about the events during this grand cultural celebration. They will watch several videos to really bring in the festivities in the classroom. These visuals are accompanied by hands-on experiences, which include music and movement activities to learn a cultural dance of the Ifugaos, and physical activities to play a traditional Ifugao game.



I. Look at a Travel Blog about the Imbayah Festival

Ferdinand Decena is an award-winning photographer and blogger. His travel and photography blog chronicles his travels in the Philippines and across different parts of the world. There are a number of entries about the Ifugao in his

blog, one of which recounts his experience during the Imbayah Festival in 2011. This can be used as another source of information as students learn about this grand cultural celebration.

Video:

Decena, F. (2011, May 3). Ifugao: Banaue's Imbayah 2011, A festival three years in the making [Web log post]. Retrieved from <http://www.ironwulf.net/2011/05/03/ifugao-banaue-imbayah-2011/>

II. Watch *Imbayah Festival – Banaue Ifugao*

This is a short documentary about the Imbayah Festival celebrated in Banaue, Ifugao. It narrates the history and origin of the celebration, and it uses a video montage of various significant events and activities during the festival to show how this is commemorated today. This is a great video to introduce the Imbayah Festival because it

Video:

Menor, M. (2012, August 29). Imbayah Festival – Banaue Ifugao [Video file]. Retrieved from <http://vimeo.com/48495564>

includes clips of traditional dances, street dances, ethnic chants, religious ceremonies and ethnic sports that are usually done during the festival.

Possible Discussion Questions:

- How did the Imbayah Festival came about?
- Why is the Imbayah Festival celebrated?
- What are some events during in the festival?
- How does the Imbayah Festival promote the Ifugao Culture?

III. Listen to Traditional Ifugao Music - Gangsa

Music plays a big role in the lives of Ifugaos. In this part of the lesson, students will learn about the most common ethnic instrument played by the Ifugao, the *gangsa* or gongs. During their festivals, Ifugaos chant and dance with the beat of gongs as they celebrate and give thanks.

Possible Discussion Questions:

- What do you notice about the sounds of the music?
- How do the Ifugaos move with the music?
- What do you feel as you listen to the music?

Videos:

Blasito .Ginawang. (2012, March 13). Musical gong's of Ifugao.wmv [Video file]. Retrieved from <http://www.youtube.com/watch?v=DW0CRDqFzHU>

Shallag Lagguy. (2012, April 27). Ifugao gong music or ethnic music [Video file]. Retrieved from <http://www.youtube.com/watch?v=kZUat-QzICA>

Ermie Bahatan. (2013. January 27). Ifugao dinupdup gong beating Cababuyan, Ifugao [Video file]. Retrieved from <http://www.youtube.com/watch?v=fpnqWyiw2c>

IV. Indigenous Games

The Ifugaos showcase their heritage during festivals, and this include various ethnic games that origins can be traced back to their ancestors. The video shows two popular traditional Ifugao games that are played across the various festivals in the region. Depending on the skills of the students, teachers can recreate a modified version of a game shown in the video.

Video:

GMA News. (2013, May 4). Paano napapanatiling buhay and tradisyunal na laro ng mga Ifugao? [Video file]. Retrieved from <http://www.youtube.com/watch?v=eEBYDScPM6o>

V. Dance

Slow and controlled movements of the dancers usually characterize traditional Ifugao dances. Most dance steps mimic the movements of things that they see in nature such as plants and animals. The videos below show different clips of various dances that Ifugaos typically perform during their festivals.

Related activities:

- Create a short dance presentation using the traditional dance steps and ethnic music of the Ifugaos
- Have a discussion about the dance in the video: What did you notice? What were some of the movements? What did the movements or dance steps remind you of? What emotions did the dance convey?

Videos:

David Draper. (2011, May 29). Banaue Imbayah parade 2011 [Video file]. Retrieved from <http://www.youtube.com/watch?v=kEQs2TzyrZw>

Ifugao land. (2007, Spetember 19). Ifugao dance [Video file]. Retrieved from <http://www.youtube.com/watch?v=XeOnzGh4OUw&list=PL02F407E3666E930B>

VISUAL SUPPORT

***Note: Used with owner's permission (See Appendix D)

Decena, F. (2011, May 3). Ifugao: Banaue's Imbayah 2011, A festival three years in the making [Web log post]. Retrieved from <http://www.ironwulf.net/2011/05/03/ifugao-banaue-imbayah-2011/>



an ifugao ethnic game where the objective is to hit the other person at the back with the most number of plant stalk



Ifugao athleticism and test of strength during the Guyudan



beautiful songs
and chants at the
salidumay



a young ifugao doing an
Ethnic Dance during the
Imbayah Festival 2011

IFUGAO IN THE MODERN WORLD



Although the Philippine rice terraces have stood the test of time for several thousands of years, the well-renowned landmark, as well as the community, are facing significant challenges as the people continue to feel the effects of modernization, poverty, and natural calamities. According to several reports, a big percentage of the Ifugao's younger generation choose to leave their community to look for better opportunities. The effects of natural calamities are also taking a toll on the integrity of the rice terraces as farmers struggle to keep up with the reconstruction of their rice paddies.

In this part of the curriculum, students will learn about the Ifugao in the modern world. They will be encouraged to do their own research about current events involving the rice terraces and the Ifugao. The class will also talk about tourism and what it does to help the community.



I. Rice Terraces of the Cordilleras in the News

Students will be asked to do their research about the rice terraces and the Ifugaos. Either by pair or with a group of three, they will look for news articles or videos about the rice terraces and the people living in the community. They need to provide the original article or a link of the video. Students should put the article in their own words, and then report it to the rest of the class. Make a class chart to keep track of the main ideas or topics of the news.

Possible Areas of Discussion:

- What did you notice about the topics?
- What are some the positive news? What are some negative news?
- What information did the class already know that was mentioned in the reports?
- What are your thoughts about the news reports?
- What is the government doing to help the community?

Videos:

GMA News. (2013, March 23). 24 Oras: Special Report: Ifugao Rice Terraces, nanganganib nang masisira [Video file]. Retrieved from <http://www.youtube.com/watch?v=sh1OEHXCUys>

GMA News. (2013, May 8). BT: Rehabilitasyon ng Ifugao Rice Terraces, inaasahang matapos sa June 30 [Video file]. Retrieved from <http://www.youtube.com/watch?v=Nz-NZ-Pyvsg>

PTV News. (2013, June 5). Ifugao Rice Terraces, itinuring na World Heritage Site ng UNESCO [Video file]. Retrieved from <http://www.youtube.com/watch?v=qJZlidaIg20>

GMA News. (2012, June 27). SONA: Ifugao Rice Terraces, kilala sa mundo bilang isa sa mga yaman ng Pilipinas [Video file]. Retrieved from <http://www.youtube.com/watch?v=fyWNG7Qnm-M>

II. Tourism: It's More Fun in the Philippines

The Philippine Department of Tourism recently made an overhaul with its campaign to encourage more visitors in the country. They launched a big international tourism campaign that showcases the beauty and grandeur of the Philippines. One of the forefront tourist destinations was the Rice Terraces of the Cordillera Region. In this part of the study, students will have a deeper understanding of how tourism helps boost local economy. They can even create their own tourism campaign poster that showcases the life and culture of Ifugao.

Possible Areas of Discussion:

- How does tourism help a community?
- Talk about expectations for tourists. How should tourists behave?



Philippine Department of Tourism. (n.d.). Tending the garden. More fun in the Philippines [Advertisement]. Retrieved from <http://itsmorefuninthephilippines.com>

COMMUNITY CELEBRATION

Throughout the study, students will be collecting various evidences (i.e. writing samples, clay sculpture, painting, and puppet) to document their learning about the Ifugaos and the rice terraces. A big part of this curriculum guide is a celebration to conclude the Ifugao study, where students showcase their learning about the life and culture of the community. Families will be invited to celebrate with their children. Teachers are reminded to organize this event to accommodate the needs and interests of the students, parents and school administration.

Suggested Activities:

- **Museum:** Students will create a classroom museum to present their learning throughout the unit. One way to do this is to divide the class into small groups. Each group tackles various aspects of the Ifugaos' life (i.e. shelter, clothing, songs, rice terraces). Students are encouraged to be creative in their presentations by using role-play, dance, songs, etc. Other artifacts can also be displayed in the classroom and bulletin boards.
- **Show and Tell:** Each student should have their own book about the Ifugao and the rice terraces, which is a collection of the various works they did throughout the study. They will go through their book, choose a memorable work, and share it with the rest of the class.

RECOMMENDATION

As previously mentioned, this curriculum guide was originally intended for third grade students in an urban setting in the Philippines learning about the Ifugaos and the Rice Terraces of the Cordillera Region. The activities are divided into six sections: (a) the motivation: rice culture in the Philippines; (b) Ifugao and the rice terraces; (c) the Ifugao people; (d) shelter; (e) festival; and (f) Ifugao in the modern world. Teachers are encouraged to use this as a guide to design a curriculum that best caters to the needs and interests of their class. They are given freedom to choose from the different activities to increase students' engagement in their own learning of the Ifugaos and the rice terraces. With that said, teachers may choose to go through all the sections for a more extensive study of the community, or to delve into a specific section and extend it further. Teachers are also reminded to not limit their ideas with the activities in this guide when planning for their own curriculum. Although these activities were meant to be executed, it is also created with the intention of helping teachers think of more creative ways to maximize student learning and have a richer classroom environment.

Teachers can also use the general framework of this curriculum guide to plan other community studies. It is highly recommended that they begin with a motivation to use background knowledge as a hook to increase students' interest about the topic and to set the purpose and relevance of the study. Although teachers are encouraged to develop a curriculum that best support their class, it is suggested that they start by learning about the land so that students can have a concrete setting in mind as they go

more in-depth about the lives of the people in the community. For this specific study, the content of the curriculum guide was created to tackle various aspects of the Ifugao community that are deemed appropriate for third graders. For teachers with older students, they may opt to extend the “People Study” to more complex aspects of the community, such as the political system, religious beliefs, education, trade, etc.

Another way to take full advantage of the information in this curriculum is by using the research workshop strategy by Paula Rogovin (2001). Allowing the students to explore their interest and to do research on a specific topic about the Ifugao community is highly motivating. Encourage them to ask questions. Expose them to a lot of different resources to help them find the answers to their questions and really let them be in charge of their own learning. Gathering references about the Ifugaos and the rice terraces can be challenging so teachers are encouraged to be creative with their resources. There are not a lot of books, particularly children’s books, about the topic, so maximize the use of electronic resources to bring Ifugao in the classroom. Since it would be highly unlikely to go on a class trip in Ifugao, most of the resources embedded in the activities are videos and pictures. The internet has a number of rich materials about the topic; so apart from the usual encyclopedia texts, use travel blogs, online documentaries, advertisements, news articles, and interviews to gather information from real-life resources that can be easily accessed on the internet. Take advantage of websites of organizations affiliated with the people or landmark being studied, for example, in this study, UNESCO and a number of Philippine government agencies and NGOs working with the ethnic groups in the country. Maximize the use of electronic resources because it can lead to a lot of great learning opportunities for the students.

Additional Teacher Resources

I. Content-Related

A World Heritage Site lived-in, protected and maintained by Indigenous Peoples. (n.d.). *NIKE*. Retrieved April 24, 2014, from <http://www.nikeprogramme.org/>

Abano, I. (2013, July 10). The age of the Ifugao Rice Terraces is a 'great mystery'. *Philippine Environews*. Retrieved April 24, 2014, from <http://environews.ph/food-agriculture/the-age-of-the-ifugao-rice-terraces-is-a-great-mystery/>

Cordillera Autonomous Region. (n.d.). *It's more fun in the Philippines*. Retrieved April 24, 2014, from <http://itsmorefuninthephilippines.com/ifugao/>

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Appendices

A. Rice Culture in the Philippines

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- Permission from Ferdz Decena

Appendix A

RICE CULTURE IN THE PHILIPPINES

Rice Song

Video:

Robie317. (2013, June 20). Magtanim ay di biro animated [Video file]. Retrieved from <https://www.youtube.com/watch?v=f8TgQ0aagls>

Magtanim ay di biro
Maghapong nakayuko
Di naman makatayo
Di naman maka-upo

Braso ko'y nagmamanhid
Baywang ko'y na nangangawit
Binti ko'y namimintig
Sa pagkababad sa tubig

Sa umagang pagkagising
Ang lahat iisipin
Kung saan may patanim
May masarap na pagkain

Braso ko'y nagmamanhid
Baywang ko'y na nangangawit
Binti ko'y namimintig
Sa pagkababad sa tubig

Halina, halina, mga kaliyag
Tayo'y magsipag-unat-unat
Magpanibago tayo ng landas
Para sa araw ng bukas
Para sa araw ng bukas

Rice Vocabulary in English and Filipino

Filipino	English
Palay	Rice plant or rice grain
Punla ng palay	Rice seedling
Magtanim ng palay	To plant rice
Umani ng palay	To harvest rice
Palayan	Rice paddy
Bigas	Uncooked rice
Kanin	Cooked rice

Filipino Rice Delicacy Recipes

Bibingkang Malagkit

Panlasang Pinoy. (2012, February 2). Bibingkang Malagkit Recipe [Web log post]. Retrieved from <http://panlasangpinoy.com/2012/02/23/bibingkang-malagkit-recipe>

Bibingkang Malagkit can be categorized as a dessert and snack at the same time. Sometimes, it is also eaten for breakfast along with brewed coffee (or kapeng barako). The process of making this tasty rice cake is somewhat complex and tiring, but with this guide, you will be able to easily do the necessary steps. Aside from the usual stove top cooking, we also need to bake this rice cake. You will need a conventional oven to do this.



Banana leaves are also nice to have. Our readers in the Philippines won't have a hard time getting one, but if you live abroad, you may get a pack in most Asian stores. The leaves are sold frozen though; you need to thaw it before using.

Ingredients:

- 2 cups glutinous rice (sweet rice or malagkit), washed
- 2 ¼ cups brown sugar
- 4 cups coconut milk
- 2 cups coconut cream
- ½ tsp salt
- banana leaves (optional)

Procedure:

1. Combine glutinous rice and 4 cups of coconut milk in a cooking pot. Heat and let boil, then reduce heat and cook while stirring until the texture thickens. This process can range from 18 to 20 minutes, or even more.
2. Add 1 1/4 cups of sugar and salt. Continuously stir and cook for 10 more minutes or until the rice is completely done. The texture should be very sticky.
3. Meanwhile, arrange banana leaves in a 9x 13 inches baking pan. Transfer the cooked sticky rice to the baking pan. Set aside.
4. Make the topping by heating a sauce pan and combining 2 cups of coconut cream and remaining 1 cup of brown sugar. Let boil and simmer while stirring once in a while until the texture thickens.
5. Preheat oven to 400 degrees Fahrenheit.
6. Spread the topping equally over the cooked sticky rice. Bake for 12 to 18 minutes, or until the topping becomes a little firm.
7. Remove from the oven and let cool.
8. Serve. Share and enjoy

Champorado

Panlasang Pinoy. (2009, September 8). Champorado Recipe [Web log post]. Retrieved from <http://panlasangpinoy.com/2009/09/07/filipino-food-tsampurado-champorado-champurado-chocolate-rice-porridge-recipe>

Champorado is a sweet chocolate rice porridge that uses sweet glutinous rice (locally known as *malagkit*) and cocoa powder as main ingredients. A more traditional approach would be using *tablea* (pure cocoa blocks) instead of cocoa powder. This porridge can be served hot or cold and is mostly eaten during breakfast. This can also be served during mid-afternoon snacks (*merienda*) and is best when complimented with Tuyo (salted dried fish).



Watch the cooking video:

<https://www.youtube.com/watch?v=7jXv9YZ8pPA>

Ingredients:

- 8 tbsp cocoa powder (or about 4 pieces *tablea*)
- 1 cup glutinous rice (*malagkit*)
- ½ cup sugar
- 3 ½ cups water
- condensed milk (optional)

Procedure:

1. Pour 2 1/2 cups of water in a pot and bring to a boil.
2. Put-in the glutinous rice and allow water to re-boil for a few minutes.
3. Dilute the cocoa powder in 1 cup warm water then pour-in the pot. Stir continuously.
4. Once the glutinous rice is cooked (about 12 to 18 minutes of cooking with constant stirring), add the sugar and cook for another 5 minutes or until the texture becomes thick.
5. Remove from the pot and place in a serving bowl.
6. Serve hot with a swirl of condensed milk on top.

Biko

Panlasang Pinoy. (2009, October 31). Biko Recipe [Web log post]. Retrieved from <http://panlasangpinoy.com/2009/10/31/filipino-asian-food-dessert-rice-cake-biko-recipe>

Biko is a Filipino rice cake made from sticky rice (locally known as malagkit), coconut milk, and brown sugar. Like other rice cakes, this is referred to as kakanin (derived from the word “kanin” which means rice) and is often eaten as dessert or meryenda (mid-afternoon snack). Traditionally, this delicious rice cake is placed over banana leaves in a bilao (round woven bamboo tray) and garnished with latik (cooked coconut milk residue) on top. In addition, Biko is served during special occasions such as birthday parties, family reunions, and town fiestas.



Watch the cooking video:

<http://www.youtube.com/watch?v=7LjYPEmaLU>

Ingredients:

- 2 cups glutinous rice (also known as sticky rice or malagkit)
- 1 ½ cups water
- 2 cups brown sugar
- 4 cups coconut milk
- ½ tsp salt

Procedure:

1. Combine the sticky rice and water in a rice cooker and cook until the rice is ready (we intentionally combined lesser amount of water than the usual so that the rice will not be fully cooked)
2. While the rice is cooking, combine the coconut milk with brown sugar and salt in a separate pot and cook in low heat until the texture becomes thick. Stir constantly.
3. Once the rice is cooked and the coconut milk-sugar mixture is thick enough, add the cooked rice in the coconut milk and sugar mixture then mix well. Continue cooking until all the liquid evaporates (but do not overcook).
4. Scoop the cooked biko and place it in a serving plate then flatten the surface.
5. Share and Enjoy!

Palitaw

Panlasang Pinoy. (2010, January 24). Palitaw Recipe [Web log post]. Retrieved from <http://panlasangpinoy.com/2010/01/24/flat-rice-cake-palitaw-recipe>

Palitaw is a term used to call a sweet flat rice cake that is eaten in the Philippines as a snack or dessert. Originally, ground or pounded sticky rice is used to make this rice cake (called *kakanin* in the local language) – however, the practice of using packaged rice flour became common because it is more efficient. This is made by simply mixing rice flour and water until a dough is formed. The dough is divided into small pieces then manually molded into a ball-shape figure and flattened. The flattened dough are cooked in boiling water until they float – this is the reason why it was called as such. The name was derived from the Filipino word “litaw”, which means “to float or to surface”.



Watch the cooking video:

<http://www.youtube.com/watch?v=WviYhIA3R00>

Ingredients:

- 2 cups glutinous rice flour
- ½ cup granulated sugar
- 1 cup water
- ½ cup sesame seeds, roasted
- 1 cup grated coconut

Procedure:

1. Combine glutinous rice flour with water and mix until a dough is formed.
2. Scoop about 2 tablespoons of dough then mold it into a ball-shaped figure.
3. Flatten the ball-shaped dough using the palm of your hands.
4. Boil water in a cooking pot then put-in the flattened dough.
5. When the flattened dough starts to float, remove them from the pot and set it aside allowing water to drip.
6. Combine sugar and roasted sesame seeds then mix well.
7. Dunk the rice cake in grated coconut then in the sugar-sesame seed mixture.
8. Arrange in a serving plate then serve. Share and enjoy!

Arroz Caldo

Panlasang Pinoy. (2009, July 18). Arroz Caldo Recipe [Web log post]. Retrieved from <http://panlasangpinoy.com/2009/07/18/arroz-caldo>

Arroz Caldo literally means warm rice. This recipe is a type of congee that closely resembles risotto. It has been a favorite Filipino snack and is best eaten with tokwa't baboy (tofu and pork). Although Arroz Caldo is of Chinese origin, the name was actually given by the Spaniards because of pronunciation issues. You might be familiar with lugaw and goto. These congee closely resembles each other, correct? The distinguishing ingredient of arroz caldo is the use of chicken, while goto usually requires the use of tripe, beef, and innards. Lugaw, on the other hand, is as plain as it can get.



Watch the cooking video:

https://www.youtube.com/watch?v=SXde1p_wGXM

Ingredients:

- 1 ½ lbs chicken, cut into serving pieces
- 1 ½ cups uncooked rice
- 34 ounces water (about 1 liter)
- 2 tbsp fish sauce
- 1 tsp garlic
- ½ tsp ground black pepper
- 1 cup onion, minced
- 4 pieces hard boiled eggs
- 1 cup scallions (green onions), minced
- 2 knobs ginger, julienned
- 3 tbsp safflower(kasubha)
- 1 piece chicken cube (bouillon)
- 1 piece lemon or 4 pieces calamansi
- 2 tbsp cooking oil

Procedure:

1. In a pot, heat the cooking oil then saute the garlic, onion, and ginger.
2. Dash-in some ground black pepper
3. Add the chicken cube and cook until the cube melts
4. Put in the chicken and cook until outer layer color turns golden brown
5. Add the fish sauce and uncooked rice then mix and cook for a few minutes
6. Pour the water and bring to a boil
7. Stir occasionally and simmer until the rice is fully cooked (about 30-40 mins).
8. Put-in the hard boiled eggs
9. Add the safflower for additional color and aroma.
10. Serve hot with garlic, minced scallions, and lemon. Share and Enjoy!

Appendix B

IFUGAO AND THE RICE TERRACES

Legend of the Banaue Rice Terraces

Mango Tours. (2013, January 4). Landmark legends: Banaue Rice Terraces, Benguet [Web log post]. Retrieved from <http://blog.mangotours.com/2012/01/landmark-legends-banaue-rice-terraces.html>

Long time ago, a tribe of natives was living peacefully on the plains. Soon after, the Spaniards came and conquered the land; leaving the natives with no choice but to flee to the mountains. Unfortunately, the mountains where the natives went were sloped and steeped, thus making it impossible for them to plant rice, their staple food. A growing number of natives started to get sick and some died due to hunger. It was then when Apo Lakan, the first Ifugao religious specialist decided to carve the image of Bulul or “the Rice God”.

He looked for the best timber and started carving. After few hours of carving, Apo Lakan fell into a deep sleep and dreamt. In his dream he saw himself standing at the foot of the mountain staring at the rice god as it was slowly rising up to the heavens. Upon seeing this, he went back to his hut, brought a bird and offered it to the god. He followed Bulul up to the top of the mountains where he performed the offering ritual. Heaven’s gate opened afterwards and much to his surprise, he saw the rice god standing on a great stairway made neither of gold nor of silver; it was made of rice plants. After few seconds, Bulul “the rice god” suddenly vanished and Apo Lakan was awakened from his deep slumber.

Apo Lakan thought that the dream was a sign; a solution to their problem. He called his tribesmen and immediately told them about his dream. Apo Lakan asked the natives to gather stones, sticks, and mud. They carved the mountains like a stairway and planted rice with their hands. After few months, the rice plants grew all over the terraces. The natives were happy as they were saved from famine.

Till this modern day the Banaue Rice Terraces stands majestically, thus a proof of the Ifugaos' ingenuity and rich culture.

Appendix C

SHELTER

Mythical Origin of the Ifugao House

Ananayo, Z. B. (2010, March 23). The bale: Traditional Ifugao house [Web log post]. Retrieved from <http://www.nikeprogramme.org/index.php/ik-database/researches/82-knowledge-we-wrote/109-ifugao-house.html>

Myth reveals to us that the first house in Ifugao originated from the Skyworld. One day, Skyworld god Wigan looked down to the Earthworld and saw the lush but uninhabited land of Kay-ang (now Kiangan). “What a pity such fertile land is desolate,” he said to himself. Hence, he thought out a plan to populate the place. That night he made a house and filled it with rice. Then, he made several cages, put in a couple of chicken, and hung it at the sides of the houses' floor beams. He tied pigs too on the posts. Having ensured that everything is set, he carried his sleeping children, Cabbigat and Bugan, and brought them inside the house. After whispering farewell to his children, he carefully brought down the house to the riverside side in Kay-ang. In the morning, Cabbigat and Bugan woke up and realized they were in a strange place. House building was, thus, initiated by the gods. The knowledge and skill was passed on to the human beings and later enhanced the technology to suit their needs and preferences.

Appendix D

FESTIVAL

Permission from Ferdz Decena

Use of Photos & Blog
Inbox x

Emelita Corazon Bautista <ebautista@bankstreet.edu>
to ferdz

Apr 15 (8 days ago) ☆

Hi Ferdz,

My name is Emily Bautista, and I'm a student at Bank Street College in New York. I'm currently doing my masters thesis about the Ifugao and the Rice Terraces. It is basically a curriculum guide with a list of several hands-on activities to help teachers plan their lessons as they teach about the Ifugao community.

With that said, I want to ask your permission to use your photos as additional visual support for the activities I have created, and also to use your blog as part of an activity where the teacher introduces it to the class as another source to gather information about the life and culture of the Ifugao people. All the information and images will be solely used for educational purposes only. Everything will be credited accordingly, and will not be altered in any way.

Thank you, and I look forward to hearing from you.

Best,
Emily

Ferdz Decena
to me

Apr 16 (7 days ago) ☆

Hi Emelita!

Really appreciate that you asked permission first. As long as it is for educational and personal use, it's okay. Kindly send me a copy of the portion you have used the materials afterwards if possible.

Best regards,

Ferdz Decena

www.Ironwulf.net
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www.backpackphotography.net

sent from my mobile

Ferdz Decena
Traveler, Photographer, Writer, G...

▾

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