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Research Article

Assessment on the Personality Development of Ayta College Students

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ABSTRACT

The study sought to assess the personality development of Ayta college students as affected by education and to give recommendations on how to minimize the problems met by the students. This study also gives importance on the preservation of indigenous knowledge, skills and practices of the Ayta tribes. Descriptive survey and qualitative method with documentary analysis for data collection are used. Respondents of the study are the Ayta college students of Porac, Pampanga for the school year 2014-2015. Findings revealed that the respondents of the study are described as: the ages of the respondents fall under 16 to 24 years old; majority or 67.24% are females; 53 or 91.38% are single while 5 or 8.62% are married; most of the respondents take up education courses (BEE, BSE and BTTE) while Bachelor of Science in Civil Engineering was the least choice of course; the first year college students were 36.21%; Item number 2 (use of herbal medicine) under mental/intellectual aspect and item number 1 (Belief to BapaNamalyari) under spiritual/moral aspect were the most practice skills of the respondents while item number 5 (use of kasikas) under physical aspect is the least practice among the indigenous knowledge, skills and practices; financial problem is the most prominent problems met by the Ayta college students, with a percentage of 62.07%; focus on study and perseverance, 65.52%, is the most suggested solution.

Keywords: Assessment; Ayta/Aeta; Personality development.

INTRODUCTION

Indigenous peoples across Asia Pacific region face a range of similar issues; from fighting for cultural preservation and expression and struggling to gain political influence to advocate for their rights, to ensuring development of appropriate curricula in the formal education system [33].

In lieu of this, the Department of Education (DepEd) takes cognizance of indigenous cultural communities. The government implemented a free education in elementary and secondary in both formal and non-formal schools.

Unfortunately, the 1991 Mount Pinatubo eruption brought undeniable but differentiated changes in the Aeta society caused by the increasing

interactions with lowland neighbours brought about by the spatial redistribution of the population on the foothills of the volcano [24]. As a result, majority of the younger generation are losing their first language and indigenous knowledge, system and practices in favor of the dominant language and culture of the place. Within the dominant system, the Aytas, who do not have a written tradition or script cope with learning to read and write, are forced to adapt the literacy culture, that is, to be able to read and write.

The eruption of Mount Pinatubo, cause many of them to be relocated, others chose to go back to the mountains. Some were fortunate to go to college with the help of different organizations and private individuals.

According to Cabalu, Pasigui, Sadsad and

Wright, a school is a catalyst for personal upliftment. An individual who passed a school is expected to be an individual of refinement and intelligence, as a consequence; he is given higher regards and respects. Conclusively, it could be claimed that through education, man could be successful and becomes happy individual. Therefore, at all cost one should get good education.

Education brought changes on the personality of Ayta students. It is in this light that the researcher decided to conduct this study to assess the personality development of Ayta college students as affected by education.

Assessment:

As used in the study, it refers to the act of assessing the personality development of the respondents.

Ayta/Aeta:

Refers to the group of person naturally known as indigenous people. They are called different names: "Agta", "Atta", "Atti", and "Ita". These names are based usually on their geographical location, history or relationship with other people.

Personality development:

Is the individual's life or personal life which includes the mental, spiritual, social, emotional, and physical aspects of his/her personality.

2. Objectives:

1. What is the profile of the respondent in terms of: a. age; b. sex; c. civil status; and, d. course and year level?
2. How may the personality development of the respondents be described in terms of: a. Mental/Intellectual aspects; b. Spiritual/Moral aspects; c. Social aspects; d. Emotional aspects; and e. Physical aspects?
3. What are the problems met by the Ayta college students and the possible solutions to these problems?

MATERIALS AND METHODS

3.1 Respondents:

The respondents are the total number of Ayta college students in Porac, Pampanga enrolled in the different colleges and universities.

3.2 Instruments:

Questionnaires were provided including the item in 1.) Profile of the respondents; 2.) Aspects of personality development; 3.) The problems met by the Ayta college students and the possible solutions. An interview was also conducted to clarify answers which need to be assessed.

3.3 Data Analysis:

All data and information that were obtained from the study were tabulated, computed, analyzed and interpreted accordingly. To analyze and interpret the data from the questionnaire, the following methods and techniques were used. The frequency counts and percentage were used to describe the profile of the respondents, the aspects of personality development, and the problems met and the possible solutions to these problems.

4. Results:

The distribution of the respondents according to their age, sex, civil status, course and year level is presented in table 1, the distribution of the respondents according to mental/ intellectual aspects and their responses is presented in table 2, the distribution of the respondents according to spiritual/moral aspects and their responses is presented in table 3, the distribution of the respondents according to social aspects and their responses is presented in table 4, the distribution of the respondents according to emotional aspects and their responses is presented in table 5, the distribution of the respondents in terms of physical aspects is presented in table 6 and table 7 presented the consolidated problems met by the respondents and the suggested solution to these problems.

Table 1 shows the distribution of the respondents according to their age, sex, civil status, course and year level. As can be seen in table 1, ages of the respondents fall under 16-24 years old. In terms of sex, there are more females than males. Out of 58, there are more single respondents. Almost half of the respondents took up education courses, of which 39.66% are Bachelor of Elementary Education, 12.07% are Bachelor of Secondary Education and 1.72% took up Bachelor of Technical Teacher Education. Majority of the respondents are first year college.

Table 2 reveals the distribution of the respondents' personality development in terms of Intellectual/Mental aspects, as shown in the table, fifty eight or 100% of them are still using herbal medicine to cure illness. In hunting, few still mimic the movement and sound of the animals and birds. Majority still believe in putting salt and vinegar on the head against lightning. In using native language to develop oneself, some respondents still use it while others used it only if they were with their co-Aytas.

The respondents' distributions in terms of their Spiritual/Moral aspects is reflected in table 3, 100% believed that "Bapa Namalyari" created the universe. Others still pray using the *Dururo*, believe to traditional healers, *Kagun* and *Kamana*, and use charms (*bula*). Majority, 81.03% still believe that they must respect the animals for they are being protected by Apu Tulanding

Table 1: Distribution of the respondents according to age, sex, civil status, and course and year level.

	Frequency	Percentage
Age		
16	6	10.34
17	6	10.34
18	8	13.79
19	8	13.79
20	4	6.90
21	11	18.97
22	7	12.07
23	3	5.17
24	5	8.62
Sex		
Male	19	32.76
Female	39	67.24
Civil Status		
Single	53	91.38
Married	5	8.62
Course		
Bachelor of Elementary Education	23	39.66
Bachelor of Secondary Education	7	12.07
Midwifery	3	5.17
Bachelor of Science in Civil Engineering	1	1.72
Bachelor of Science in Social work	18	31.03
Bachelor of Science in Information Technology	5	8.62
Bachelor of Technical Teacher Education	1	1.72
Year Level		
I	21	36.21
II	17	29.31
III	12	20.69
IV	8	13.79

Table 2: Distribution of the respondents according to Mental/Intellectual Aspects and their responses.

Mental/Intellectual Aspects	YES		NO	
	f	%	F	%
1. Use <i>banting</i> (stone) and <i>pasus</i> (bamboo) in making fire	36	62.07	22	37.93
2. Use herbal plants to cure illness	58	100.00	0	0
3. Mimic the sound and movement of animals in hunting	35	60.34	23	39.66
4. Put salt over your head against lightning	48	82.76	10	17.24
5. Use your native language to develop oneself	44	75.86	14	24.14

Table 3: Distribution of the respondents according to spiritual/moral aspects and their responses.

Spiritual/Moral Aspects	YES		No		No Response	
	f	%	f	%	F	%
1. Believe that <i>BapaNamalyari</i> created the universe	58	100	0	0	0	0
2. Use <i>dururo</i> for praying	20	34.48	38	65.52	0	0
3. Believe in <i>Kagun</i> and <i>Kamana</i> (traditional healers)	38	65.52	19	32.76	1	1.72
4. Believe in <i>bula</i> (charms)	6	10.34	52	89.66	0	0
5. Respect the animals for they are being protected by <i>ApuTulandang</i>	47	81.03	9	15.52	2	3.45

Table 4: Distribution of the respondents according to social aspects and their responses.

Social Aspects	YES		No		No Response	
	f	%	f	%	F	%
1. Practice <i>bandi</i> and <i>sambong</i> (dote)	40	68.97	15	25.86	3	5.17
2. Dance to show gratitude	22	37.93	34	58.62	2	3.45
3. Believe that teenagers are not allowed or permitted to eat in one table with the opposite sex	16	27.59	40	68.97	2	3.45
4. Respect the opinions of the <i>mamuun</i> (elders)	51	87.93	7	12.07	0	0
5. Practice the giving of high respect to your fellow <i>Aytas</i>	53	91.38	3	5.17	2	3.45

Table 4, presents the distribution of the respondents in terms of their social aspects and their responses. As for their Social aspects, they still practiced the *bandi* and *sambong*. In thanksgiving, few still danced to show gratitude and believe that as an educated individual you should learn how to deal

with that kind of situation. In respecting the opinion and decision of the elders (*mamuun*) when it comes to conflicts, 87.93% still practice it. Fifty three or 91.38% still practice the giving of high respect to their fellow *Aytas*.

Table 5: Distribution of the respondents according to emotional aspects and their responses.

Emotional Aspects	YES		No		No Response	
	f	%	f	%	f	%
1. Believe that Land is life	46	79.31	7	12.07	5	8.62
2. Practice <i>langgad</i>	36	62.07	17	29.31	5	8.62
3. Practice <i>magkalutu</i> in asking forgiveness	18	31.03	34	58.62	6	10.34
4. Feel inferior in among others especially the <i>umat</i> (lowlanders)	39	67.24	15	25.86	4	6.90
5. Hurt when someone calls you <i>Baluga</i>	45	77.59	9	15.52	4	6.90

In terms of their Emotional aspects, majority believe that “land is life”. They still practice “*langgad*” and “*magkalutu*” or “*salu-salu*”. In terms of relating their selves with the lowlanders, 67.24%

can not cope up with the “*unats*” because they feel discriminated. Forty five or 77.59% are still hurt when a lowlanders call them “*baluga*”.

Table 6: Distribution of the respondents according to physical aspects and their responses.

Physical Aspects	YES		No		No Response	
	f	%	f	%	f	%
1. Wear <i>lubay</i> and <i>paselen</i> (native dress)	32	55.17	24	41.38	2	3.45
2. Use <i>gugu</i> and <i>pusu-pusu</i> in taking a bath	9	15.52	47	81.03	2	3.45
3. Wear <i>Uno</i> and <i>taklay</i> (native ornaments)	17	29.31	39	67.24	2	3.45
4. Believe that mixing squash and chicken in cooking can cause illness	36	62.07	20	34.48	2	3.45
5. Use <i>kasikas</i> in cleaning your teeth	4	6.90	53	91.38	1	1.72

Table 6 presents the respondents distribution in terms of their Physical aspects. Majority of them still wear *lubay* and *paselen* during special occasions, while others believed that it is not appropriate for an educated person to wear native dress. In using *gugu* and *pusu-pusu* as part of the good hygiene, majority prefer shampoo and soap. Seventeen out of 58 still

use *taklay* and *uno* as body ornaments. In cooking, for the Aytas, mixing squash and chicken is prohibited for it may cause diseases. Only 62.07% still believe to this while 34.48% said that it is not true. Majority prefer to use toothbrush and toothpaste in cleaning their teeth instead of *kasikas*.

Table 7: Consolidated problems met by the Ayta college students and the suggested solution to these problems.

Problems Met	f	%	Suggested Solutions	f	%
1. Financial	36	62.07	1. Proper budgeting/ scholarship	36	62.07
2. Academic	33	56.90	2. Focus on study/ Perseverance	38	65.52
3. Discrimination	22	37.93	3. Build self-confidence/ open mindedness	32	55.17
4. Boarding House/dormitory	6	10.34	4. Patience	6	10.34
5. Spirituality	1	1.72	5. Trust to the Lord	6	10.34

Table 7 presents the problems met and the suggested solutions by the Ayta college students. The problems are: a.) lack of financial support to their studies; b.) problems with their academic performances; c.) discrimination; d.) problem in staying in the boarding house and/or dormitory; and e.) problems in their spiritual lives. The respondents suggested solutions to the problems met: a.) focus on the study and perseverance; b.) proper budgeting and scholarship; c.) build self-confidence and open mindedness; trust to the Lord; and patience.

4.1 Discussion and Conclusion:

I. Profile of the Respondents:

As for their ages, 16 and 17, had the frequency of 6 or 10.34%; 8 or 13.79% are 18 and 19 years old; 4 or 6.90 falls under 20 years old; 11 or 18.97% are ages 21, 7 or 12.07% are 22 years old; 3 or 5.17% aged 23 and 5 or 8.62% are 24 years old.

Female respondents has 67.24%, while male respondents has 32.76%. Lower percentage of male respondents is caused by dropping out from school to find a living for their families.

With regards to their civil status, 5 or 8.62% are married. Ayta’s early marriage is associated with their practice for at this stage they usually have their own family.

In terms of the choice of courses, almost half of the respondents takes education courses of which 23 or 39.66% are Bachelor of Elementary Education and 7 or 12.07% are Bachelor of Secondary Education. This is maybe an influence of their awareness of the importance of education that will transform them to a better life situation. Three or 5.17% takes midwifery while 18 or 31.03% are Bachelor of Science in Social Work. Five or 8.22% takes Bachelor of Science in Industrial Technology, while 1 or 1.72% takes Bachelor of Science in Civil Engineering and 1 or 1.72% takes Bachelor of Technical Teacher Education.

As for their year level, as of School Year 2014-2015 majority of the respondents, 21 or 36.21% are first year college; 17 or 29.31% are second year; 12 or 20.69% are third year; and 8 or 13.79% are fourth year. It shows that there is an increase in the number Ayta college enrollees for the school year 2014-

2015, but before the school year ended one of the fourth year college students left the school for marriage.

II. Personality Development:

A. Mental/ Intellectual Aspects:

Among the 58 respondents, 62.07% are still using *banting* and *pasus* to make fire; while 37.93 % refrained from using the system. A respondent said that he is still using *banting* and *pasus* especially when he is in the mountain where there was no means to make fire. According to Montemayor [34], the skill of making fire among the Aytas is imperative. They learned the know-how of producing fire with their traditional method of using indigenous materials such as stones and bamboos in cooking their food, giving them warmth and driving away mosquitoes and other insects.

Table 2 also reveals that 100% of the respondents use herbal medicine to cure their illnesses. One respondent said that there are illnesses that doctors can not heal so they keep on using herbal medicine. The respondent added that abundance of nature's herbs are everywhere and very effective. Thirty five or 60.34% said "Yes" when asked if they still mimic the movement and sound of birds and animals in the mountain while hunting. Some of the respondents said that they experienced mimicking the animals and birds when they are still young and stopped doing it now because they already adapt the way of life of the lowlanders.

They performed dances before hunting or collecting shellfish. On the other hand, the dance is an apology to prey animal and yet an appeal for the hunt to be successful. Lawas also added that before butchering a wild pig in captivity, they will hang a kilo of it and offer to "BapaNamalyari" to thank him for the success of their hunting.

During rainy seasons, Aytas put salt and vinegar to their heads as a protection against lightning. During the interview, one of the respondents said that they still practice it if they do something wrong against nature. The respondent is still searching the connection between their practice and lightning. This is associated with the study of Torres Aeta children who go to school start questioning the authenticity of their culture because they can not find their stories and legends in assigned literature in government schools.

The Ayta of Porac speaks the Magindi and Magantsi language, two of five spoken dialects by the Aytas inhabiting the Zambales mountain range. During the interview, some of the students agreed that they are still using their dialect to be understood by their co-IPs who could not speak and understand other languages. On the contrary, some students believe that using the native language will not help them improve their knowledge that they must learn the language of the lowland people for

better communication and improvement. This may be the reason why Aytas younger generations get negative attitudes towards the use of their own language. This is also similar to the study of Shimizu, the Aeta of Capas speaks the Magantsi language, but they continually struggle to maintain their mother tongue because of their frequent encounter with their lowland neighbors.

B. Spiritual/Moral Aspects:

One hundred percent of the respondents believe that "BapaNamalyari" created heaven and earth. Based on the interviews, it could be implied that lot of Aytas were Christianized. The Aytas equated BapaNamalyari to the God of the Christians. Christian missionaries who converted the Aytas to Christian religion were teaching that BapaNamalyari was the same with the Supreme God of the Christians. Majority of the Aytas identified themselves as animists and Christians intertwining their religious beliefs.

When asked about using "Dururo", a form of prayer, 34.48% still practice it, and 65.52% admitted that they stopped the practice with the introduction of other religious sects especially during harvest time. "Dururo" is a prayer done by the Aeta women healers and elders in the community. This proved the study of Fontanilla [21] and Shimizu, that Aytas are practicing traditional healing practices and had traditional healers.

Another form of healing is *Panganito* as asserted to Lawas [40] study. It is a ritual done for mild illnesses such as cough and colds. A humming sound will be whispered to the sick person then a white cloth will be wiped to the sick person's body. Shimizu [46] added a *manganito* (to communicate with the spirits) is another form of healing where the healer talks to the *anito* who dwells in the patient to show the proper cure for his illness. They have two types of environment spirits- the *kagun* and *kamana*. They also believe that *kagun* and *kamana* are the only individuals who can drive away bad spirits and bring back lost souls to individuals. This is attested by some respondents who said that they had an experience *pangagun* when they are sick. Aytas believe that animals should be respected because they are being protected by *ApuTulandang* and believe that Apo Namalyari gives life to human to guide and protect His creations especially things that had life too. *Anitos* must not be disturbed or insulted, or else they may take revenge, causing illness (*matibe*) or death or even natural disasters.

C. Social Aspects:

In marriage, the Aytas follow a certain tradition called *sambong* (*dote*). The family of the male Aytas will give a number of carabaos to the family of the female. When the family of the bride accepts the groom's "sambong", it means that they submit their daughter to him in marriage. Table 4 shows that a

higher percentage still practiced their tradition. However, there are still who could cling to a church wedding as they are already influenced by the new trends of marriage by the lowlanders.

Pakikipagkapwa-tao is a symbol of giving respect that they treasure. Student number 35 added that it was the culture of the Ayta that should not be forgotten, but if given the opportunity, the respondent wanted it to be out of their culture. This may be associated with the reason of another student, wedding is the most important for the couple. She added that as a woman, she wanted to get married in church. Student number 48 said and as quoted, "*Hindi, dahilnangangahuluganitoparasa akin naipinagbibilimoangiyonganak*". (No, because for me it means that you are selling your own daughter).

Talek (dance) is a tradition or practice that shows gratitude to BapaNamalyari especially during hunting and harvesting seasons. They dance also to give thanks to visitors and people who give them good things, a returned kindness.

Aytas teenagers are not allowed or permitted to eat in one table with the opposite sex which they called "Salu-salu". Forty or 68.97% did not believe to the said practice while 16 or 27.59% believed to it. Apparently, there are 2 or 3.45% who didn't respond to the question. This may be associated with the study of Orejas [38] that at present, for an Aeta Mag-antsi, education is seen both as a threat to their existing culture and at the same time a vehicle to a better life. Threat because, those educated will be entirely acculturated to the mainstream population and vehicle because being educated means being able to facilitate their exchange with lowland markets. It is also similar to the study of Carino (2009), internally; the indigenous knowledge also faces threats from within indigenous communities.

Changing values brought modernization change to indigenous knowledge, especially among the young. They are no longer interested to learn from their elders. Some elders are reluctant to pass on their knowledge, preferring that youth seek a formal education and a degree to be able to find work to support their families [13].

Historically, indigenous peoples have their own governance. But in many cases, these systems changed when they became marginalized in societies dominated by lowlanders [7]. As reflected in table 4, 7 or 12.07% did not practice the giving of respect to the opinion and decision of the *mamuun* (elders) in settling problems, while 51 or 87.93% said that they respect the *mamuun* opinions and decisions.

During the interview, one student said that the authority should not be taken for granted. The presence of the barangay captain and other barangay official including the army and police decision should be the first priority in settling problems. This was in contrary to the answer of two student respondents, who both agreed that elders should be

respected because the *mamuun* has direct authority in maintaining peace in the community.

Aytas have high respect to their fellow Aytas. They are basically peace-loving persons. This is manifested during conflict, an accused Ayta gives off *langgad*, which is also compensation to an offended party, and a symbol for peace social order

D. Emotional Aspects:

To indigenous people, "Land is life." It is their abode since time immemorial. It is the material basis of their collective identity and survival as indigenous peoples. On the other hand, one student did not believe that land is life. According to him, the land is the reason why human are still in sin and only God can give life, the reason why God is alive.

In case of conflicts, peace offerings are given to the victim in the form of animals or fruits. This is manifested in the phenomenon of *langgad*, which is also a compensation offered to an offended party, aims to pacify him/her and symbolizes the desire to maintain social order. Also in settling conflicts, it is also their practice to call the attention of the parties in conflicts. A guilty person has to do a "magkalutu" as a sign of accepting what he/she has done to the affected one.

Ayta's attitudes towards "Unat" (lowlander) has raised their confidence to associate with them. This attitude associated with the study of Lawas, which stated that the Ayta youth are not as confident as the youth of today. Prior to the arrival of technology and formal education, Aytas are afraid to communicate with the people outside their community, specifically the "unat", believing they are enemies. Through the introduction of technology and formal education, negative impacts against "Unat" apparently boosted their self-esteem.

Aytas preferred to be called as *kapatad*, *kulotorpatel*. They refused to be called as "Baluga". This brought them negative meanings: uneducated, moron, with tail or idiot.

E. Physical Aspects:

The Aeta's story according to the study of Austria [7], survival and adaptation to their changed environment and contact with other cultures is a classic example of diffusion, adaptation, and innovation. This may be the reason why most of the Ayta youth prefer to present themselves like the youth of lowlanders.

With regards to the use of *pusu-pusu* as part of their good hygiene, majority of the respondents refrained from using it. *Pusu-pusu* is effective in removing dandruff and in thickening the hair, while some others are not using it when they are in the lowland.

Nowadays, very few are using their body ornaments. Many of these are no longer worn by the Aytas like the "uno" and "taklay".

The different Aytasubtribes are also governed

by indigenous beliefs when it comes to cooking of foods. According to the respondents, cooking chicken should not be mixed with squash which will cause "bukbuk".

Aytas of today use commercialize products like toothpaste to clean their teeth while Aytas before use "kasikas"

III. Problems Met by the Ayta College Students and the Suggested Solutions:

During the interview, respondents were asked to identify problems that they are facing as college students. And also, they were asked to give possible solutions to these problems. Aytas problems are: 1. Financial constraints; 2. Academic performance; 3. Discrimination; 4. Staying in dormitory or boarding house; and 5. Maintenance of faith and lose of spirituality.

Suggested solutions cited by respondents to the problems met are: 1. Focus on the study and perseverance; and 2. Proper budgeting.

Others solutions cited by the students were: build self-confidence and open mindedness. This can greatly help the students overcome fear and discrimination, trust to the Lord, and patience.

The following conclusions were drawn from the findings of the study.

1. Profile of the Respondents:

Their ages fall under 16-24 years old. Majority of the respondents are females. Most of the students are single. In terms of their courses, majority of them take up education courses (BEEd and BSEd). Bachelor of Science in Civil Engineering (BSCE) is the least choice of course. Most of the respondents are first year college.

2. Personality Development:

In terms of their mental/intellectual aspects, majority of the respondents use herbal medicine, few of them mimicked the movement and sound of animals and birds.

As for their spiritual/moral aspects, 100% still believe to "BapaNamalyari". Only few of them still believe to the use of *bula*, which happen to be the lowest frequency under this category.

In terms of their social aspects, the Aytas still have respect to their fellow Aytas, while the practice of not allowing the youth to eat with their opposite sex is still prohibited.

As for their emotional aspects, majority of the respondents, believe that "land is life".

In terms of their physical aspects, the Aytas still believe that mixing chicken and squash is prohibited for it may cause illness, such as "bukbuk", while a few still use "kasikas" to clean their teeth.

Ayta college students face different problems and challenges that are seen to be the reason why most of them tend to forget their own culture and identity as individuals. Financial problem is the most

prominent among them, which has the highest frequency while problem on spirituality got the lowest frequency. Focus on study and perseverance, is the most suggested solutions to their problems, while patience and Trust to the Lord happened to be in the lowest suggested solutions.

4.2 Recommendation:

Administrators should conduct regular planning and organize functional action program that is suited to the learners need. Teachers must provide the students with localized and contextualized activities that will enhance the personality development of Ayta learners and to ensure effective teaching and learning competencies. Parents should encourage self-confidence in their children and try to communicate with them effectively instilling in them the importance of preserving their indigenous identity. The students must understand that education is the most effective instrument not only for personal transformation but also for national development without forgetting their tradition and culture. The community leaders must make action and decision with regard to the preservation and continuous practice of their indigenous knowledge, skills, and practices.

Researchers must make further studies and consider other variables that may affect the personality development of Indigenous Peoples.

Authors' Contribution:

Dr. Olivia G. Dimalanta, thesis adviser, assisted Mr. Remy M. Chantengco, the main author, in the formulation and conceptualization of the survey questionnaires and current study.

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