



Received: 29-05-2022

Accepted: 09-07-2022

International Journal of Advanced Multidisciplinary Research and Studies

ISSN: 2583-049X

Manifestations of culture and cultural integrity in terms of artifacts and language of Indigenous People

Joeffrey C Latayan

Instructor, Department of Social Sciences, Laguna State Polytechnic University, College of Arts and Sciences, Los Baños, Philippines

Corresponding Author: Joeffrey C Latayan

Abstract

The purposes of research were to ascertain the manifestations of culture and cultural integrity in terms of artifacts and language and the correlations between variables. Manifestations of culture were determined using frequency count. Cultural integrity was assessed using Likert scale and statistical mean. Manifestations of culture and cultural integrity were found to be correlated. Based on the findings and conclusion, it was recommended that cultural revitalization may be conducted by the indigenous people in collaboration with the barangay government, local

schools, and other concerned organizations. Revitalization efforts may prioritize the production and enhancement of indigenous artifacts and the use and development of indigenous language. Future researchers on expressions and integrity of culture and similar topics may employ the methodology and the theoretical framework of this research either in an indigenous or a mainstream cultural setting. They may also include other elements of culture such as knowledge, beliefs, values, and norms as domains of manifestations of culture and cultural integrity.

Keywords: Manifestations of Culture, Cultural Integrity, Artifacts, Language

Introduction

Indigenous people are sources of indigenous knowledge, beliefs, values, norms, artifacts, and languages. These indigenous cultural elements intertwine with the elements of mainstream culture to form societal culture. Thus, indigenous people and their culture have always been contributing to the evolution and development of mainstream society (Latayan & Tan, 2020; Manongdo, 2018) ^[19, 24]. They have been sharing to humanity their knowledge on food production, local flora and fauna, climate and weather, medicine, and healing procedures since time immemorial (Popp, 2019; and Watene & Yap, 2018) ^[43]. Their beliefs and values serve as the basis and inspiration for the creation of the sustainable development framework (Campbell, 2019 ^[5]; Recio & Hestad 2022 ^[31]; & UNESCO, 2021). They are regarded as the “original” environmentalists and nature conservationists (Chadroune, 2021; & Golden, 2022) ^[7, 13]. Peace has been settled between warring factions through the imposition of indigenous people norms for resolving disputes (Azebze, 2012, Sedeto & Ahmad, 2018; & Tenaw, 2016) ^[2, 36, 39]. Unfortunately, indigenous people are in danger of losing their identity and community due to invasive foreign and mainstream cultures (Latayan, 2020; & Rose, 2016) ^[17, 35]. They have been manipulated and exploited by invaders, colonists, and imperialists. Their lands and natural resources have been taken and occupied by powerful entities such as big businesses, state agencies, and dominant cultural groups. Traditional indigenous people cultural traits are disintegrating due to impositions by domineering settlers, exploitative miners and loggers, large-scale farmers and ranchers, ethnocentric religious missionaries, culturally insensitive tourists, and land-grabbing developers (Harris, 2022; LeBlanc, 2014; Liu & Lu, 2014; Pardini & Espinola-Arredondo, 2021; Prieto, 2018; Squires, Landau, & Lewis 2020; Torres, 2016; & Wallace, 2016) ^[14, 20, 22, 28, 30, 38, 40, 42]. Ethnocide and genocide have been going on for millennia and the usual victims are the indigenous people (Goyes, South, Abaibira, Baicue, Cuchimba, & Ñeñetofe, 2021; & Kingston, 2015) ^[10, 16].

Needless to say, despite the mantle of manipulation and abuse spread over their communities, indigenous people possess the right to the preservation and use or manifestation of culture. They have to uphold their right to cultural integrity in order for them to safeguard their identity, patrimony, and community (IPRA, 1997; Philippine Constitution, 1987; & UN Declaration on Indigenous Peoples Rights, 2007). These rights include those that protect indigenous people artifacts and language (Latayan, Cervantes, & Silao, 2014) ^[18].

Archaeologists and anthropologists have long established the importance of material culture in understanding people and society. Anthropology and archeology as disciplines have long been studying the relationship between artifacts and culture.

Archaeology has always utilized artifacts to understand human behavior. Sociocultural anthropology during the last half of the 1900s shifted away its focus from artifacts that characterized its formative years to the intangible elements of culture. However, sociocultural anthropologists have been focusing now on how people interact and express themselves through artifacts (Cochran & Beaudry, 2015)^[8]. Globalization or westernization has profoundly impacted every society today. This overwhelming global phenomenon has both positive and negative influence on native cultures and languages. Language is an intrinsic part of culture and an essential component of social evolution. It plays an important role in expressing culture and ensuring the preservation and perpetuation of this expression throughout generations. Deterioration of language, therefore, results to the demise of culture which may eventually lead to its extinction (Navare, 2013)^[26].

Background of the study

In the southern part of Sierra Madre in Luzon, there live two indigenous people groups. One of these groups speaks Umiray Dumaget and the other speaks or descended from those who speak Hatang Kaye. Most of these indigenous peoples reside in the uplands of the provinces of Quezon and Rizal. A few of them are found in some areas situated in the province of Laguna. The region where Quezon, Rizal, and Laguna are located is known as CALABARZON. Other indigenous people groups in CALABARZON include the Aytas of Tayabas, the Agtas of Alabat Island, and the Katabagans of Bondoc Peninsula (Latayan & Tan, 2020; & SIL, 2019)^[19, 37].

The respondents of this research are the indigenous people residing in Barangay (Brgy.) Lumutan, General Nakar, Quezon. Brgy. Lumutan shares boundary with Brgy. Mahabang Lalim in the north and in the east with Brgy. Pagsangahan. The barangays north and east of Lumutan are parts of General Nakar. In the south, Lumutan shares boundary with Brgy. Daraitan. In the west, Lumutan is bound by Brgys. Laiban, Mamuyao and Santa Ines. The barangays south and west of Lumutan are parts of Tanay, Rizal (Maplandia, 2020).

In Quezon, Lumutan is the only barangay where indigenous people are more numerous than the settlers. Most of the indigenous people in Lumutan are Hatang Kaye speakers or descendants of those who speak the language. Springing from the original inhabitants of the barangay and nearby areas, the Hatang Kayes outnumber the Umiray Dumaget speakers in Lumutan (Latayan & Tan, 2020)^[19].

Many of the indigenous people in Lumutan still live the semi-nomadic way of life transferring from one place to another when situation requires them to do so. Aside from farming and fishing, the indigenous people also engage in hunting and gathering activities (Latayan, 2020; Latayan, Cervantes & Silao, 2014; & Latayan & Tan, 2020)^[17, 18, 19].

Theoretical framework

The most enduring theory of culture is attributed to the nineteenth century English anthropologist Edward Tylor (Bulgan, 2014; & Lenkeit, 2011)^[3, 21]. Tylor (1871) defines culture as a “complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”. In this sense, culture pertains to human creations in abstract and concrete forms. Panopio (2006)^[27] classifies the major

elements of culture as knowledge, beliefs, values, norms, and materials. Manifestations of these elements occur in tangible (artifacts) and intangible forms (rituals, practices, habits, customs, traditions, language, etc.).

Artifacts represent the cultural identity of a group of people. They are often connected to the history and culture of a nation and form part of its cultural heritage. An artifact is an archaeological item that reveals valuable information about the society that made or used it. It reminds its people of their strides from history to posterity. It presents the identity and way of life of the people. (Enitan, 2019)^[9].

Magnani and Magnani (2018)^[23] emphasized the benefits of approaching ongoing indigenous people movements from an archaeological perspective. This view on production facilitates not only in-depth reading of the material culture left in the archaeological record, but also contributes to the recent indigenous people histories by examining material culture. Research questions were framed on the revitalization effort conducted by the Skolts. Understanding boat-building enhanced community goals while confirming knowledge reconstructed from archival texts, objects, memories, and present-day interaction with objects. Archaeologists interested in understanding colonial interactions lack tailor-fitted theories to interpret culture that they encounter. They were basing on ethnographies and historical accounts with limited mention of material culture. The authors have determined that the processes of innovation induce change in artifacts.

According to Acquah (2011)^[1], in his case study of the impact of African traditional religious beliefs and cultural values on Christian-Muslim relations in Ghana, one of the major factors that impeded the accurate presentation of African religious life was the failure of both European colonizers and the Christian missionaries to seriously take into account the historical context of the African people. Some of the Europeans did not even consider that Africans had any important history or religion before the European colonization and Christian evangelization. For them, the history of the Africans only began when their fellow Europeans came to civilize Africa. If not for this European ethnocentrism, the colonizers and the Christian missionaries could have found within the historical narrative of the people resources such as the oral traditions, language (in particular, in the abundance of African proverbs), and artifacts including the talking drums, sacred stools, household items, tools and other objects that were of religious and socio-economic significance. These objects if placed in their specific historical context could have served as windows to a particular religious realm. Unfortunately, these were not considered as important and were even condemned as unclean objects.

Carjuzaa (2017)^[6] opined that teaching indigenous languages is challenging since there are limited numbers of fluent speakers and scarce resources resulting from harsh education and language policies implemented in the past. The indigenous people of Montana, U.S.A. led a unique strategy that involved licensure process, professional development, funding, and other support services to indigenous language teachers and activists to revitalize and preserve their native languages. The success of language revitalization in Montana reverberated across the globe and served as inspiration to the preservation of languages among indigenous peoples.

For Huss (2016) ^[15], language loss refers to a societal or individual loss in the use or in the ability to use a language. This implies that another language is replacing the old language. Revitalization, on the other hand, is commonly understood as giving new life and vigor to a language that has been decreasing in use. Both areas of concern are highly multidisciplinary, drawing from linguistics, sociology, education, psychology, anthropology, political science, and other disciplines. Since the 1990s, the research interest in endangered languages and consciousness of the need to contribute to their survival have grown among researchers, and numerous studies have been undertaken to present what has been done to curb language decline and to explain why some languages survive and others do not. Researchers have also tried to pinpoint the most relevant factors and the ways in which they interact. But still, to establish language revitalization more firmly as an independent discipline, more research and theorizing are needed. Many revitalization projects are connected to ethnic revivalist movements. Thus, revitalization of a language is often seen as an important part of the revival of ethnicity. As a response to past forced assimilations and oppressions, revitalization is often seen as a way to heal, redress, and empower what Anthony Wallace (1956) ^[41] might refer to as culturally distorted communities.

Reyhner (2017) ^[32] mentioned that the United States spent millions upon millions of dollars in a largely unsuccessful effort to close the academic achievement gap between American Indian and other ethnic minorities and mainstream Americans. Focus on teacher factor and evidence-based instruction, assessment and consequent reform efforts have largely downplayed the harmful effects of American popular culture and assimilation. English only educational efforts on indigenous people children which attack their identity have led to cultural disintegration instead of assimilation. Recent American Indian and Hawaiian efforts at language and cultural revitalization in schools helped students develop stronger sense of identity and academic performance.

Language is important to the spiritual, cultural, and emotional health of a people. Written and spoken words are vessels for culture to be passed on from one generation to another. When language is dying, culture is dying. Correspondingly, when the language of a people is intact, the set of knowledge, beliefs, values, and norms of the people remains intact. More than words, sentences and grammar, language is history and discourse, customs and heritage (Rogers, 2020) ^[33].

Culture that is stable has integrity. The unbroken connection between cultural elements and the actions, behaviors, and objects originating from these elements is essential to cultural integrity (Root, 2018) ^[34]. Thus, manifestations of culture and cultural integrity are seen in this research as related and complementary. An increase in the occurrence of manifestations of culture results to an intensified cultural integrity, and vice-versa (Latayan, 2020; & Latayan & Tan, 2020) ^[17, 19].

Gullino and Larcher (2013) ^[11] mentioned in a comparative study for rural landscapes that the Outstanding Universal Value (OUV) served as the standard by which United Nations Educational Scientific and Cultural Organization (UNESCO) assesses world cultural heritage site suitability. The study focused on the unique and distinguished rural landscapes and the OUV parameter of integrity. It aimed to analyze the concept of integrity and how it could be used to

preserve the rural landscapes heritage. Historical and ecological parameters as well as socio-economic and management parameters were chosen to assess the integrity of a landscape. The results showed that integrity was of value to both cultural and natural landscapes and was a key to site identity.

In her work, *Language and Material Culture*, Burkette (2015) ^[4] asserts that language and material culture are interrelated. Both language and artifacts are parts of ongoing multifarious processes. These processes occur because of interactions between speakers, producers, hearers, and makers. Language and artifacts, therefore, are not as separate as one may have thought.

Statement of the problem

This research was intended to explore the manifestations of culture and cultural integrity and the relationships existing between the two variables in the domains of artifacts and language. Specifically, this study sought to answer the following:

1. What is the manifestation of culture of the indigenous people in terms of artifacts and language?
2. What is the cultural integrity of the indigenous people in terms of the aforementioned cultural elements?
3. Is there a significant relationship between manifestations of culture and cultural integrity of the indigenous people in terms of the aforementioned cultural elements?

Hypothesis

The statement of the problem elicited the formulation of the hypothesis that there is no significant relationship between manifestations of culture and cultural integrity of the indigenous people in terms of artifacts and language.

Scope and limitation of the study

This research dealt with the culture of indigenous people in the domains of artifacts and language. Other elements of culture such as knowledge, beliefs, values, and norms were not covered in this research. The indigenous people who served as respondents in this research were the Hatang Kayes residing in Brgy. Lumutan, General Nakar, Quezon. Responses in manifestations of culture might indicate the presence of indigenous people artifacts or language in the barangay. However, such responses would not necessarily mean that the individual respondent was using or possessing such artifacts or language.

Significance of the study

This research is expected to benefit the indigenous people by promoting cultural integrity especially in terms of language and artifacts. Cultural integrity is expected to contribute to the preservation of identity and improvement in the lives of the indigenous people.

Future researchers on expressions and integrity of culture and similar topics will benefit from this research since it provides the relevant theoretical framework and methodology that may be utilized and applied in such kind of research.

Definition of terms

Artifact: Any object that manifests the social, political, economic or religious organization of the people to whom it belongs may be considered as an artifact. An artifact,

therefore, is anything deliberately made for some purpose (Enitan, 2019) ^[9]. In this research, artifacts are operationally defined as infrastructures, tools and equipment, weapons, clothing and adornments, and artworks made by indigenous people.

Cultural Integrity: Cultural integrity refers to autochthonous cultural traditions and to the possibility of aesthetic, social, and ceremonial meanings existing outside the system of capitalist exchange. Integrity retains an idea of cultural wholeness and of a relatively unbroken connection between the image or object and the culture in which it is made and used (Root, 2018) ^[34]. Operationally, cultural integrity pertains to the unity or wholeness of indigenous people artifacts and language which is assessed based on the levels of agreement of the respondents.

Culture: This refers to that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Tylor, 1871). In this research, culture is reduced to the traditional cultural elements within the domains of artifacts and language.

Language: This is the main system of communication used by a particular group of people within a particular society of which they are members (Hakim, 2018) ^[12]. Language, in this research, pertains to the oral, written, read, and non-verbal expressions of Hatang Kaye.

Manifestations of Culture: These pertain to the representation of the elements of culture (Bulgan, 2014; & Lenkeit, 2011) ^[3, 21]. In this research, manifestations of culture were delimited to traditional artifacts and language that were ascertained through the frequencies of representations.

Methodology

This research employed the quantitative method of research specifically utilizing the descriptive and correlational methods. The descriptive method was used to determine manifestations of culture. The correlational method was instrumental in assessing the existing relationships between manifestations of culture and cultural integrity in terms of artifacts and language. A survey interview was conducted to collect the data. The respondents were 251 adult indigenous people residents of Brgy. Lumutan, General Nakar, Quezon Province. Simple random sampling was the sampling technique used.

The research instrument was a self-made survey interview questionnaire divided into three parts. Part I was intended to determine the manifestations of culture in terms of artifacts and language. Part II was composed of items with Likert scales to determine the levels of agreement of respondents in cultural integrity in terms of artifacts and language. Levels of agreement were disagreed for a score of 1, somewhat disagree for a score of 2, somewhat agree for a score of 3, and agree for a score of 4.

The instrument was pilot tested on thirty (30) adult indigenous people residents of a small village in an adjacent barangay. The pilot test responses for manifestations of culture in terms of artifacts and language were subjected to Cronbach Alpha yielding a .952 level which was indicative of high reliability. The pilot test responses for cultural

integrity in terms of the aforementioned cultural elements were also subjected to Cronbach Alpha garnering a .939 level which was also indicative of high reliability.

Frequency count was utilized to ascertain manifestations of culture. The mean level of agreement was computed to obtain the level of cultural integrity. The levels of cultural integrity had the following range: low (1.00-1.72), somewhat low (1.73-2.48), somewhat high (2.49-3.24), and high (3.25-4.00). Pearson correlation was instrumental in determining any significant relationship existing between manifestations of culture and cultural integrity. The level of correlation was established using the following range: very low (± 0.00 to ± 0.19), low (± 0.20 to ± 0.39), moderate (± 0.40 to ± 0.59), high (± 0.60 to ± 0.79), and very high (± 0.80 to ± 1.00).

Findings

Fig 1 shows manifestations of culture in terms of artifacts indicating that 237 respondents claimed that sawali, as an indigenous people material, was still being produced and used in Lumutan; 234 mentioned that indigenous people traditional houses were still sheltering people in the barangay; 203 shared that the G-string and the tapis were still being worn in remote areas of the barangay; 169 stated that traditional necklaces and bracelets were also being used in far-flung places; 121 stated that decorative bamboo materials were still being produced; 98 mentioned that some elders were still keeping their spears; 93 stated that bows and arrows were still in use in some isolated areas; and 47 stated that some elders in the outskirts had tattoos.

As what was mentioned by Enitan (2019) ^[9] about artifacts as objects that reflect the social, political, economic or religious organization of the people to whom they belong, the materials mentioned by the respondents as existing in the barangay may give an outsider the idea of how the Hatang Kayes traditionally live. Moreover, such findings may tell the indigenous people the kinds of artifacts that should be used or produced in order for them to maintain or strengthen their identity. Similar to the statements of Magnani and Magnani (2018) ^[23], this present research considered artifacts as essential in understanding the situation of a contemporary culture.

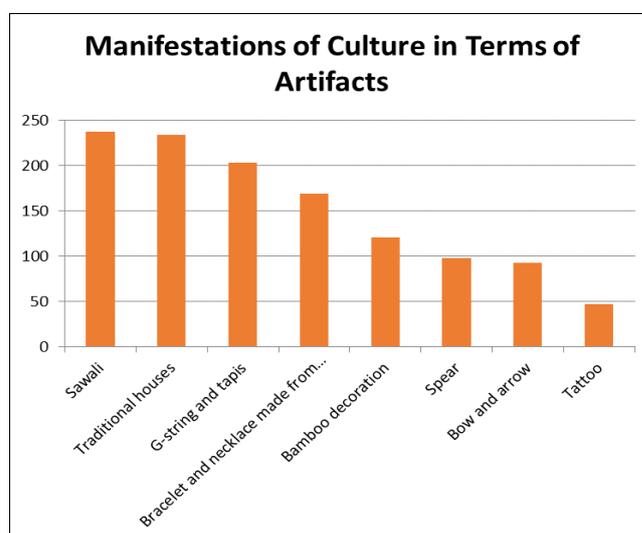


Fig 1: Manifestations of Culture in Terms of Artifacts

Fig 2 shows manifestations of culture in terms of language

indicating that 241 of the respondents claimed that Hatang Kaye was still in use in some places in the barangay; 200 claimed that the speakers were teaching others the language; 30 mentioned exchange of betel chewing materials as a means of communicating on trail; 15 shared sending of messages using twigs and grass; 12 shared that the indigenous people were writing in Hatang Kaye; and 11 shared that the indigenous people were reading in Hatang Kaye.

The findings on manifestations of culture in terms of language indicating that the indigenous people were teaching their fellow villagers Hatang Kaye, and that they were writing and reading in that language, agree with Rogers (2020) [33]. The findings prove that language is more than words, sentences and grammar but also of history and discourse and that language also serves as a means through which culture may be passed on from one generation to another. The Hatang Kayes expressing themselves in non-verbal ways such as in exchange of betel nuts and the use of grass and twigs, also conforms with Rogers' assertion that language is an expression of customs and heritage. The findings that only a few Hatang Kayes read and write in their native tongue are supported by Carjuzaa's (2017) [6] and Huss's (2016) [15] claims that some languages are being lost or endangered and that these languages need intervention or revitalization.

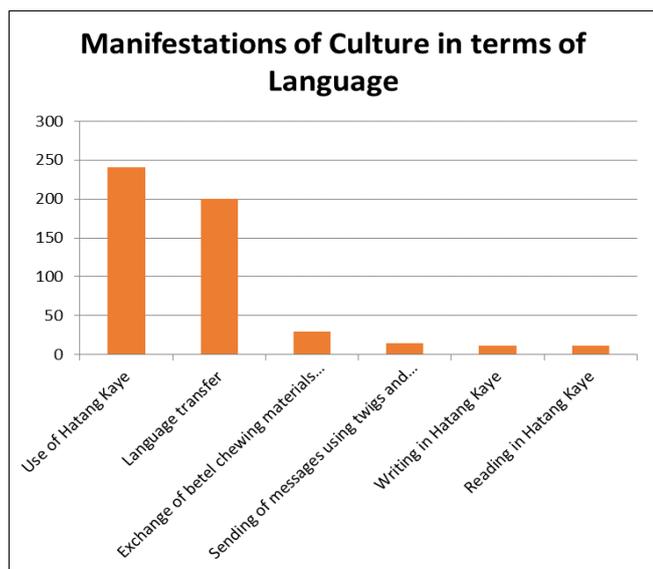


Fig 2: Manifestations of Culture in Terms of Language

Table 1 shows that cultural integrity in terms of artifacts demonstrated the “presence of traditional houses” as having a mean of 2.99 which was interpreted as somewhat high coupled with a standard deviation of 0.11. “Presence of other traditional structures” had a mean of 2.42 which was interpreted as somewhat low with a standard deviation of 0.49. “Presence of traditional tools and equipment” had a mean of 2.51 which was interpreted as somewhat high with a standard deviation of 0.50. “Presence of traditional clothes and body ornaments” had a mean of 2.31 which was interpreted as somewhat low with a standard deviation of 0.66. “Presence of decorative materials and other artworks” had a mean of 1.53 which was interpreted as low with a standard deviation of 0.52. “Presence of traditional musical instruments” had a mean of 1.02 which was interpreted as low with a standard deviation of 0.15. In total, cultural

integrity in terms of artifacts had a mean of 2.13 which was interpreted as somewhat low with a standard deviation of 0.34. Since all the standard deviations in artifacts were lower than the means, mean responses of the indigenous people were ascertained to be having considerable similarities.

Similar to the research of Magnani and Magnani (2018) [23] on the Skolts, this research on the Hatang Kayes of Lumutan utilized present artifacts to determine the conditions of the community under study. However, the present research regarded artifacts as just a component of the means to have a description of the indigenous people culture. Also differing from the work of Magnani and Magnani (2018) [23] which utilized ethnography, this present research used a survey to ascertain the conditions of traditional material culture. The somewhat low rating of cultural integrity in terms of artifacts presents the problem of a disintegrating traditional material culture among the Hatang Kayes. The disintegrating traditional material culture may be attributed to influences from the outside society similar to the situation of African religious objects that underwent cultural devaluation due to European influences (Acquah, 2011) [1].

Table 1: Cultural Integrity in Terms of Artifacts

Indicator	Mean	Standard Deviation	Descriptive Interpretation
Presence of traditional houses	2.99	0.11	Somewhat High
Presence other traditional structures	2.42	0.49	Somewhat Low
Presence of traditional tools and equipment	2.51	0.50	Somewhat High
Traditional clothes and body ornaments	2.31	0.66	Somewhat Low
Presence of traditional decorative materials and other artworks	1.53	0.52	Low
Presence of traditional musical instruments	1.02	0.15	Low
ARTIFACTS	2.13	0.34	Somewhat Low
Legend: 1.00-1.72 - Low 1.73-2.48 - Somewhat Low 2.49-3.24 - Somewhat High 3.25-4.00 - High			

Table 2 shows that cultural integrity in terms of language demonstrated that the “use of Hatang Kaye in speech” had a mean of 2.94 which was interpreted as somewhat high coupled with a standard deviation of 0.26. “Use of Hatang Kaye in writing” had a mean of 1.17 which was interpreted as low with a standard deviation of 0.54. “Reading in Hatang Kaye” had a mean of 1.16 which was interpreted as low with a standard deviation of 0.51. “Non-verbal Hatang Kaye communication” had a mean of 1.06 which was interpreted as low with a standard deviation of 0.35. In total, cultural integrity in terms of language had a mean of 1.58 which was interpreted as low with a standard deviation of 0.33. Since all of the standard deviations in language were lower than the means, mean responses of the indigenous people had considerable resemblances.

Similar to the case of the indigenous people of Montana prior to language revitalization (Carjuzaa, 2017) [6], the indigenous people of Lumutan were experiencing a decline in the use of native language as indicated by the low ratings in cultural integrity in terms of language. The Hatang Kayes, therefore, need language revitalization not only to save their native tongue but also to reinvigorate their culture in accordance with the articulations of Carjuzaa (2017) [6],

Huss (2016)^[15], and Reyhner (2017)^[32].

Table 2: Cultural Integrity in Terms of Language

Indicator	Mean	Standard Deviation	Descriptive Interpretation
Use of Hatang Kaye in speech	2.94	0.26	Somewhat High
Use of Hatang Kaye in writing	1.17	0.54	Low
Reading in Hatang Kaye	1.16	0.51	Low
Non-verbal Hatang Kaye communication	1.06	0.35	Low
Language	1.58	0.33	Low
Legend:	1.00-1.72 - Low	1.73-2.48 - Somewhat Low	2.49-3.24 - Somewhat High 3.25-4.00 - High

The correlation between manifestations of culture and cultural integrity in terms of artifacts was .498 with a p-value of .000 indicating significance at alpha .01 and was interpreted as moderate. Interpreted as low, the correlation between manifestations of culture in terms of artifacts and cultural integrity in terms of language was .359 with a p-value of .000 indicative of statistical significance at alpha .01.

Correlation between manifestations of culture in terms of language and cultural integrity in terms of artifacts was .221 with a p-value of .000 indicating significance at alpha .01 and was interpreted as low. Interpreted as high, correlation between manifestations of culture and cultural integrity in terms of language was .681 with a p-value of .000 indicative of statistical significance at alpha .01.

The correlations existing between manifestations of culture and cultural integrity in terms of artifacts and between manifestations of culture and cultural integrity in terms of language are supported by the articulations of Enitan (2019)^[9], Gullino and Larcher (2013)^[11], Latayan (2020)^[17], Latayan and Tan (2020)^[19], and Root (2018)^[34]. Through the findings of this present research, manifestations of culture and cultural integrity are once again proven to be related and complementary. This positive relationship means that an increase in the occurrence of manifestations of culture leads to an intensified cultural integrity, and vice-versa.

The correlations existing between manifestations of culture in terms of artifacts and cultural integrity in terms of

language and between manifestations of culture in terms of language and cultural integrity in terms of artifacts give weight to the articulations of Rogers (2020)^[33] that when the language of a people is intact, their culture is also intact; and that language is not just words, sentences and grammar, but also history, discourse, customs, and heritage. The findings also corroborate the articulations of Burkette (2015)^[4] who asserts that language and material culture are interrelated, and that language and artifacts are not as separate as one may think. Revitalizing language, therefore, may revitalize artifacts, and vice-versa.

The low correlation between manifestations of culture in terms of language and cultural integrity in terms of artifacts as well as between manifestations of culture in terms of artifacts and cultural integrity in terms of language means that the indigenous people might not have been too effective in using their native tongue to convey and transfer certain elements in culture that would have led to the production and use of indigenous people artifacts. Such situation in the relationship between language and artifacts might have been brought forth by innovations made by the Hatang Kaye, a case which might be similar to what Magnani and Magnani (2018)^[23] found among the Skolts. It might also be due to the factors from outside of the Hatang Kaye community that affected the interactions between language and artifacts. These factors might have been similar to those that affected the artifacts, languages, and ethnicity of indigenous peoples in the works of Acquah (2011)^[1], Carjuzaa (2017)^[6], and Reyhner (2017)^[32].

Table 3: Significant Relationship between Manifestations of Culture and Cultural Integrity

Variables	Cultural Integrity in terms of Artifacts	Cultural Integrity in terms of Language
Manifestations of Culture in terms of Artifacts	.498**	.359**
	.000	.000
	Moderate	Low
Manifestations of Culture in terms of Language	.221**	.681**
	.000	.000
	Low	High

**Significant at p value ≤ 0.01

Conclusions

From the findings of research, it was concluded that there were significant relationships between manifestations of culture and cultural integrity in terms of artifacts and language. Therefore, the null hypothesis is rejected. Based on the findings and conclusion, it is recommended that cultural revitalization may be conducted by the indigenous people in collaboration with the barangay government, local schools, and other concerned organizations. Revitalization efforts may prioritize the production and enhancement of indigenous artifacts and the use and development of indigenous language. Such actions are expected to

strengthen the identity and further the preservation of the cultural heritage of the Hatang Kayes. Future researchers on expressions and integrity of culture and similar topics may employ the methodology and the theoretical framework of this research either in an indigenous or a mainstream cultural setting. They may also include other elements of culture such as knowledge, beliefs, values, and norms as domains of manifestations of culture and cultural integrity.

References

1. Acquah F. The Impact of African Traditional Religious Beliefs and Cultural Values on Christian-Muslim

- Relations in Ghana from 1920 through the Present: A Case Study of Nkusukum-Ekumfi-Enyan area of the Central Region. A doctorate thesis submitted to the University of Exeter, 2011.
2. Azebre, Abu Ibrahim. Indigenous Mechanisms of Dispute Resolution Among the People of Adaboya Traditional Area. Academic Article. Modern Ghana, 2012.
 3. Bulgan, Adrian Christian. Culture. Adrian Christian Bulgan, chapter-3-37865378, 2014.
 4. Burkette, Allison P. Language and Material Culture (IMPACT: Studies in Language, Culture and Society) UK ed. Edition, 2015.
 5. Campbell, Jeffrey Y. No Sustainable Development Without Indigenous Peoples. SDG Knowledge Hub. International Institute of Sustainable Development, 2019.
 6. Carjuzaa, Jioanna. Revitalizing Indigenous languages, cultures, and histories in Montana, across the United States and around the globe. Cogent Education. 2017; 4(1).
 7. Chadourne, Brianna. Indigenous peoples are the original environmentalists. It is time we start treating them that way. Open Global Rights, 2021. <https://www.openglobalrights.org/indigenous-peoples-are-the-original-environmentalists-it-is-time-we-start-treating-them-that-way/>
 8. Cochran MD, Beaudry, Mary. Material culture studies and historical archaeology, 2015. Doi: 10.1017/CCO9781139167321.011.
 9. Enitan, Ogunsusi Cecilia. Significance Of Cultural Artefacts to National Identity. Nigerian Tribune, August 15, 2019. <https://tribuneonline.com/significance-of-cultural-artefacts-to-national-identity/>
 10. Goyes David R, South Nigel, Abaibira, Mireya Astroina, Baicue Pablo, Cuchimba Angie, Ñeñetofe Deisy Tatiana R. The British Journal of Criminology. 2021; 61(4):965-984.
 11. Gullino P, Larcher F. Integrity in UNESCO World Heritage Sites. A comparative study for rural landscapes. Journal of Cultural Heritage. 2013; 14(5):389-395.
 12. Hakim, Azizul. Definition of language by different scholars, 2018. www.endeavornotes.com/2018/06/language-definition.html
 13. Golden, Hally. Original Caretakers: Indigenous groups team up with conservationists to protect swaths of US. The Guardian, 2022. <https://www.theguardian.com/us-news/2022/jan/03/original-caretakers-indigenous-groups-team-up-with-conservationists-to-protect-swaths-of-us>
 14. Harris, Bryan. Brazil's indigenous tribes suffer new degradations at hands of illegal miners. Financial Times, 2022. <https://www.ft.com/content/49346cc2-7b22-44c9-8ece-5ed151b26d14>
 15. Huss, Leena. Researching Language Loss and Revitalization. Research Methods in Language and Education. Live, 2016.
 16. Kingston, Lindsey. The Destruction of Identity: Cultural Genocide and Indigenous Peoples. Journal of Human Rights. 2015; 14(1).
 17. Latayan, Joeffrey C. Manifestations of Culture, Cultural Integrity, and Demographic Profile: Inputs to an Enhanced Indigenous People Basic Education Curriculum in Araling Panlipunan. College of Teacher Education, Laguna State Polytechnic University- Los Baños Campus, Los Baños, Laguna, 2020.
 18. Latayan, Joeffrey C, Cervantes, Paolo Miguel C, Silao Jennifer D. Cultural Integrity Rights, Community Development and Quality of Life of an Indigenous People Community. Searchlight. Calamba: Don Bosco College Canlubang, 2014, 35-48.
 19. Latayan, Joeffrey, Tan, Consorcia. Manifestations of culture and cultural integrity of indigenous people. International Journal of Research Studies in Education. 2020; 9(5):59-71. Doi: 10.5861/ijrse.2020.5819
 20. LeBlanc, Terry. Mission: An Indigenous Perspective. Direction. A Mennonite Brethren Forum. 2014; 43(2):152-165.
 21. Lenkeit, Roberta E. Introduction to Cultural Anthropology. New York: McGraw-Hill Companies, Inc, 2011.
 22. Liu, Tzu-Ming, Lu, Dau-Jye. The cultural and ecological impacts of aboriginal tourism: A case study on Taiwan's Tao tribe. National Center for Biotechnology Information, National Library of Medicine, USA, 2014.
 23. Magnani, Matthew, Magnani, Natalia. Archaeological ethnography of an indigenous movement: Revitalization and production in a Skolt Sámi community. Journal of Social Archeology, 2018.
 24. Manongdo, Ping. How the poorest of the poor champion sustainability. Ecobusiness, 2018.
 25. Maplandia. Lumutan Map: Satellite Images of Lumutan, 2022. <http://www.maplandia.com/philippines/region-4/quezon/lumutan/>
 26. Navare, Nisha. Conservation of Culture through Language, 2013. https://www.researchgate.net/publication/268449037_Conservation_of_Culture_through_Language
 27. Panopio, Isabel S. Society and Culture: Introduction to Sociology and Anthropology. Revised 3rd ed. Fil 301 P195 2006, 2006.
 28. Pardini, Chelsea A, Espinola-Arredondo, Ana. Violence, coercion, and settler colonialism. Journal of Theoretical Politics, 2021. Doi: <https://doi.org/10.1177/0951629820984850>
 29. Popp, Jesse. How Indigenous knowledge advances modern science and technology. The Conversation. Academic Rigour, Journalistic Flair, 2018. <https://theconversation.com/how-indigenous-knowledge-advances-modern-science-and-technology-89351>
 30. Prieto, Francisco Luis. Land grabbing: An urgent issue for indigenous peoples around the world. Slow Food, 2018. <https://www.slowfood.com/land-grabbing-urgent-issue-indigenous-peoples-around-world/#:~:text=As%20stated%20by%20the%20%E2%80%9CLand,lands%20that%20were%20legally%20protected>
 31. Recio, Eugenia, Hestad, Dina. Indigenous Peoples: Defending an Environment for All. International Institute for Sustainable Development, 2022. <https://www.iisd.org/articles/deep-dive/indigenous-peoples-defending-environment-all>

32. Reyhner, Jon. Affirming identity: The role of language and culture in American Indian education. *Cogent Education*. 2017; 4(1).
33. Rogers, Natalie. Saving a language, preserving a culture. University of New Mexico Newsroom, 2020.
34. Root, Deborah. *Cannibal Culture Art, Appropriation, and the Commodification of Difference*. New York: Taylor and Francis Books, 2018.
35. Rose, Janna. Biopiracy: When indigenous knowledge is patented for profit. *The Conversation*, 2016. <https://theconversation.com/biopiracy-when-indigenous-knowledge-is-patented-for-profit-55589>
36. Sedeto, Muleta H, Ahmad, Irshad. Oromo Indigenous Conflict Resolution Institutions: An Example of African Indigenous Institutions Review of Research. 2018; 8(3).
37. SIL Philippines. *Ethnologue*, 2019. <https://philippines.sil.org/resources>
38. Squires Carter, Landau Kelsey, Lewis Robin J. Uncommon ground: The impact of natural resource corruption on indigenous peoples. Brookings Institution, 2020. <https://www.brookings.edu/blog/up-front/2020/08/07/uncommon-ground-the-impact-of-natural-resource-corruption-on-indigenous-peoples/>
39. Tenaw Zigale T. Indigenous institutions as an alternative conflict resolution mechanism in eastern Ethiopia: The case of the Ittu Oromo and Issa Somali clans. ACCORD, 2016. <https://www.accord.org.za/ajcr-issues/indigenous-institutions-alternative-conflict-resolution-mechanism-eastern-ethiopia/>
40. Torres Carolina. Violence against indigenous people high, as land conflicts heat up. *Mongabay*, 2016. <https://news.mongabay.com/2016/10/violence-against-indigenous-people-high-as-land-conflicts-heat-up/>
41. Wallace Anthony FC. *Revitalization Movements*, 1956. Doi: <https://doi.org/10.1525/aa.1956.58.2.02a00040>
42. Wallace Scott. *Illegal Loggers Wage War on Indigenous People in Brazil*. *National Geographic*, 2016. <https://www.nationalgeographic.com/animals/article/160120-brazil-illegal-logging-indigenous-people-Amazon-Basin-Awa-ibama>
43. Watene, Krushil, Yap, Mandy. Culture and sustainable development: indigenous contributions. *Journal of Global Ethics*. 2018; 11(1).