

TiKanLu Festival: Its Socio-cultural and Economic Impact to Tagudinians of Northern Philippines

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Abstract:

The preservation of culture and heritage is a noble task especially when this activity is threatened by human negligence and oblivion. This study assessed and documented the socio-cultural and economic impact of TiKanLu Festival on Tagudinians in the northern part of the Philippines. This festival was named after the native delicacies known as Tinubong, Kankanen, and Lubi-lubi (TiKanLu). The researchers used case study and they used interview and focus group discussion as data-gathering instruments. Narrative data gathering technique was also utilized. Thematic analysis was used to interpret the data. Twelve representatives from all walks of life were chosen through snowball purposeful sampling. The accounts of the informants were recorded and field note was done. Answers were transcribed and sorted and the researchers performed open coding, categorizing, and making of themes and patterns. The activities of the festival highlighted the distinct culture and heritage of Tagudinians especially the unveiling of the giant TiKanLu. The TiKanLu festival has great socio-cultural impact on the people's value system like smooth-enabling relationships, camaraderie, collaboration, friendship, gratitude, hospitality, people empowerment, and good governance. Local entrepreneurs benefited as they made decent living and were able to send their children and relatives to college. A TiKanLu Festival coffee table book is timely and relevant to preserve the rich culture and tradition of Tagudinians and the LGU Tagudin officials are encouraged to institutionalize its support to TiKanLu products through the establishment of a business (pasalubong) center and the enhancement of the native delicacies' life span and packaging through researches.

IndexTerms: TiKanLu Festival, socio-cultural impact, economic impact, Tagudinians

I. Introduction

Festivals often serve to fulfill specific communal purposes, especially in regard to commemoration or thanking to the gods, goddesses or saints. They are called patronal festivals. They may also provide entertainment, which was particularly important to local communities before the advent of mass-

produced entertainment. Festivals that focus on cultural or ethnic topics also seek to inform community members of their traditions; the involvement of elders sharing stories and experience provides a means for unity among families.

Partakers of festivals are likewise motivated by a desire for escapism, socialization and camaraderie; the practice has been seen as a means of creating geographical connection, belonging and adaptability and to some extent, to preserve the people's heritage, history and their value system. Without the initiative of the people within the community to preserve its origin, cultural practices and heritage, the existence of such culture maybe put to complete oblivion.

In the study of Getz (2015), it was disclosed that festivals and events can create new opportunities for participants to experience local culture, learning, sensory and emotional stimuli. They also promote mutual understanding and tolerance.

Studying the perceived socio-economic impact of cultural festival on local residents' participation, Dusmezkalender, et al. (2019) found that there was a positive socio-economic impact to the residents motivating them to revisit the art festival. It established the relationship between the socio-cultural impact of the festival and the decision-making process of attending the festival of local residents.

According to Trujillo, (2022) posited that festival is a form of expression of the community in promoting its identity and it influences the reconstruction of a community (Victorihanon) identity by promoting and bringing out desired values and practices among the people. Festival plays significant role in recreating the identity of people as they showcase the community's culture; in the process, it helps sustain its economic development and prosperity.

As mandated in the Philippine Constitution Article XIV Section 14, "The State shall foster the preservation, enrichment, and dynamic evolution of a Filipino national culture based on the principle of unity in diversity in a climate of free artistic and intellectual expression". Amidst the differences experienced by the people, the law provides of a unified national culture representing the Filipino nation. Considering the history of the people, they are the offshoot of amalgamation and intermarriages, hence, others may differ from the other but unified as to national identity.

Theoretical Framework

This research was conceived because of the socio-cultural theory of Vygotsky that focuses on the interaction between developing people and the culture in which they live. Kendara (2022) posited that sociocultural theory looks at the contributions of society to individual development. According to the sociocultural perspective, psychological growth is guided, in part, by people in their lives who are in mentor-type roles, such as teachers and parents. Other times, they develop values and beliefs through interactions within social groups or by participating in cultural events. Further, it suggests that human learning is largely a social process, and that cognitive functions are formed based on interactions with those people around believed to be "more skilled." In the case of TiKanLu Festival celebration, people learned how to conduct the festivity through their experiences and through their interactions with the other participants. As they join the celebration, they learn through other people specifically the older ones the values of respect, gratitude, sharing, and collaboration and many other desirable values that they observe and experience during the said festival. Through their interaction with their kin and friends, participants may learn how to prepare the TiKanLu rice delicacies which later could be shared to other people. The theory encourages the expert cooks to share their knowledge to other people and when become experts, these new intellectuals should do the same to other future TiKanLu participants. The

sharing of these positive values and cultural practices to the younger generation is one way of preserving a part of Tagudinian culture, that is, the acquisition of the younger generation of the knowledge and values that they experienced with their adult “mentors” during the festival.

Tagudin, Ilocos Sur is one of the ancient towns founded during the Spanish colonialism which is rich not only with material culture but the immaterial culture, too. It has a distinct culture with that from other municipalities. However, it is observed that in searching for the culture of the townfolk of Tagudin, its documentation is sporadically documented. To help Tagudin document and preserve its cultural practices especially holding the TiKanLu festival during its town fiesta, the researchers aim to study, document this TiKanLu festival and assess its socio-cultural and economic impact to the townfolk of Tagudin, Ilocos Sur and help preserve the splendid heritage of Tagudinians.

This research is inclined to support this socio-cultural theory where Tagudinians can model their behaviors from the documented history of the people and their festivals. When individuals can witness the festival, participate on it and later read the documented traditions and culture, the more tendencies that they learn and practice such culture and the more that their behaviors become positive towards the making of tinubong, kankanen and lubi-lubi with the notion that such could help them economically and improve their socio-cultural ties within their fellow Tagudinians.

De Leon and de Leon (2018) emphasized the need to promote and preserve the cultural heritage of the people and to preserve their artistic creations. Festivals celebrated by different places all over the country are manifestations of preserving the cultural heritage and this is done likewise by the local government unit (LGU) of Tagudin. In the celebration of the TiKanLu Festival, the Tagudinians showcase their best delicacies like the “Tinubong, Kankanen, and Lubi-lubi” and this is one of their ways of preserving their cultural heritage.

In the making of these delicacies, the raw materials of the locality are utilized like the coconut, the banana leaves, the “bolo” or the soft bamboo, the “diket” (a special variety of rice). Many families of Tagudin, not only the entrepreneurs engaged in making TiKanLu products are benefitted since the materials are bought from different places of the locality. Other nearby towns and provinces likewise profited from the festival as their “diket” are bought by Tagudinians.

The commercial benefits and the socio-cultural benefits derived from TiKanLu are imperative and it would be up to the people to care for their heritage, their natural resources, their culture and their festival. The younger generation has shifted their focus on technological advancement but this inclination could make the municipality flourish and reach its splendor when these youth maximize their talents to enhance their festival and likewise enhance the TiKanLu products.

The incumbent Town Executive of the LGU Tagudin, Hon. Roque S. Versoza in a discussion with the researchers emphasized the need to conduct of more researches toward making Tagudin as “Umok ti Nam-ay” (Nest Town of Prosperity) especially in sustaining and preserving the cultural heritage of Tagudinians and in promoting the socio-cultural benefits and economic gains of the TiKanLu festival.

Statement of the Problem

This study assessed the socio-cultural and economic impact of TiKanLu Festival of LGU Tagudin to the lives of the people.

Specifically, it aimed to answer the following sub-problems:

1. What are the significant activities of the TiKanLu Festival?
2. How are the TIKANLU delicacies of Tagudin made?

3. Is there a need to document the TiKanLu Festival?
4. What is the impact of the TiKanLu Festival among the Tagudinians in terms of:
 - a. socio-cultural beneficence; and
 - b. economic gain?

II. Research Methodology

This study used the case study design of qualitative research. According to Bueno (2016), case study design explores in depth a program, event, activity, process, or one or more individuals. The case(s) are bound by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time. A case study may be done to highlight a specific issue by telling a story of one person or one group.

The researchers utilized interviews and focus group discussions in gathering the needed data. Semi-structured Interview and focus group discussion were employed to determine the significant activities of the TiKanLu Festival, to document the making of TiKanLu delicacies, and to determine the impact of TiKanLu Festival among Tagudinians in terms of socio-cultural beneficence and economic gain. To showcase the making of TiKanLu products, narrative data gathering technique was used. The researchers wrote the narrations and significant accounts of the TiKanLu entrepreneurs, described their life experiences, and discussed the meaning of these experiences. Through the use of interviews and focus group discussions including documentary analysis, the research was done. Moreover, as the researchers analysed the gathered data, they conducted triangulation to other participants to make the findings more reliable and valid. After the analysis and interpretation of data, they went back to their participants especially to the LGU of Tagudin and presented their findings of which everyone was encouraged to participate and to make reconciliation and rectification of the findings when deemed necessary.

Population and Sample

There were 12 participants of this investigation. They were the two TiKanLu entrepreneurs as identified previously by the Office of the Mayor of LGU Tagudin and ten other chosen representatives (snowball sampling) of the different groups of Tagudinians who are known to be knowledgeable enough about the TiKanLu festival. They were chosen purposively (purposeful sampling) based from the recommendations of the technical working group of the recent TiKanLu Festival 2023 of the municipality of Tagudin. The recommended participants were the best informants about TiKanLu festival because they have full awareness of what TiKanLu is and that they could explain things about how the festival is organized and conducted since they personally participated and were once the organizers of the previous TiKanLu festivals. They were former members of TiKanLu Working Group and they shared information of their lived experiences when TiKanLu Festival is being celebrated. The participants or informants were the 2 LGU of Tagudin officials, 2 elderly, 2 youth representatives, 2 public school teachers, and 2 barangay captains from the municipality. The other two were TiKanLu entrepreneurs who shared their experiences, their gains and struggles, in their occupation. All of the 12 participants were willing to participate in the study.

Data Gathering Instrument

The instruments used in collecting the data were interview and focus group discussions. The researchers

organized semi-structured guide questions relevant to the targeted sub-problems that were asked during the personal encounter with 12 participants. The interview questions were to assess the impact of the TiKanLu Festival to the socio-cultural and economic benefits of Tagudinians. The interview guide questions were contents validated by two research experts and suggestions were incorporated. Focus group discussion was likewise employed by the researchers. With the help of the municipal executive, all technical working group of the TiKanLu Festival were invited for a panel discussion. Before the interview and discussion, informed consent was secured.

Data Gathering Procedure

During the data gathering, interview was used supported by field notes while during the focus group discussions, the meeting was recorded and some important notes were done. The narrative data gathering technique was employed where participants freely elaborated their responses to the interview questions. Interview, observation and follow-up interviews were done until saturation. Their responses were transcribed, classified, and analysed. Coding, making themes and thematic analysis were done. Document analysis was another way to confirm the gathered information where municipal records and souvenir programs were carefully scanned and studied as sort of triangulation.

Data Analysis

In the process of analysing the data, the researchers' major task was coding data which means sifting through data and, as one notes recurring themes, patterns or concepts, labelling pieces of data to indicate what theme, pattern or concept they reflect (Neuman and Bueno, 2016). An open coding was done followed by second sweep of data. Using of team of coders were utilized and when themes or patterns were identified, the researchers sorted the data into categories which served as the answers to the research question.

For the results of the Focus Group Discussion (FGD) and interviews, thematic analysis was utilized. The 12 participants were requested by the town executive to attend a series of FGDs and during these occasions, they were given opportunities to relate their stories and experiences as to the queries asked. In here, they were given to recount their experiences, their feelings and their decisions. The researchers focused on the overall story or experience of the participants and organize the constructs of the narratives. The researchers identified the core narratives as the theme or answer of the sub-problems. They transcribed the different field notes and recordings. The recordings were helpful to supplement the incomplete field notes written by the researchers. After transcription, labelling the data was important so that same recurring answers were on the same column. Coding of answers was done after which the researchers identified the pattern. After a careful study of the patterns and after seeing that the answers were placed in the same column, the researchers categorized the data into themes to significantly answer or address the specific problems. After categorizing the data, thematic analysis was employed. The researchers determined how often certain words or concepts occur in the answers of the participants. Saturating the answers given, the repeated answers were coded and served as themes.

III. RESULTS AND DISCUSSION

The study aimed to describe the significant activities and the socio-cultural and economic impact of TiKanLu Festival to Tagudinians of the province of Ilocos Sur, Philippines. As such, this chapter presents the findings and outputs of the study.

Significant Activities of the TiKanLu Festival

From the participants, the important TiKanLu festival activities include the preparation of *tinubong*, *kankanen* and *lubi-lubi* (native rice delicacies coined as TiKanLu also known as TIKANLU) by the townsfolk and the unveiling of the giant TiKanLu, singing and sports competitions, beauty pageants, civic parade, overseas (balikbayan) Tagudinians' night, Agro-Eco Tourism Trade Fair, grand ball, Search for *Ginoong* Tagudin (Mr. Tagudin), Search for *Binibining Perlas ti Amburayan* (*Miss Amburayan*) and Coronation and Education Night among others are all vital paving to unity and cooperation and these help depict the culture and heritage of the Tagudinians.

One elderly, which was affirmed by another elderly, recounted; *"During the festival, closer kinship, oneness, collaboration and renewed acquaintances and the reminiscence of the past values and traditions are often experienced. We are to attend thanksgiving mass, visit relatives and friends...had "salo-salo" (eating together), videoke challenge, attend the civic parade...uhmmm... dance the cha-cha, waltz and "kapet-kapet" (traditional Ilocano dance), ahhh, how wonderful this reunion is. "Dagitoy koma ti pagtuladan dagiti agtutubo"* (These activities are best to be emulated by the youth of today); they added.

These statements imply that the senior citizens treasure the moment of their participation as they renew their bonding with their acquaintances through these activities. They could reminisce good stories and history of the Tagudinians that depict their rich traditions and way of life. These further imply that they believe that the youth benefit from these especially if they participate on these events as motivation to get closer with fellow Tagudinians.

One youth leader mentioned, *"The Search for the Ginoo and Binibining Perlas ti Amburayan are the most significant events in the festival as these reflect the talents, ingenuity and the values of the youth. They showcase sometimes the cultural dances and music, rituals, and other ethnic traditions. In here, the youth are empowered."* Another youth added, *"The festival especially the preparation of the giant TiKanLu and its unveiling reflects the bayanihan spirit of the Tagudinians. They help one another for one purpose, that is, every barangay has the part in the making of the giant TiKanLu and one at a time, they bring it in the venue where the program is to be conducted and they put altogether forming the giant TiKanLu. Some barangays of Tagudin will prepare tinubong (rice delicacy on a bamboo), other barangays will prepare kankanen (rice delicacies in varied forms) to include puto, inkiwar, tupig, suman-suso, and bibingka while other remaining barangays will prepare lubi-lubi (a delicacy of mixed ingredients through the use of pestle and mortar). This recount was affirmed by other participants.*

The remarks indicate that participation on the different events of the festival empower the youth and help them recognize and develop their talents; that they become closer to their culture; that they cooperate with one another to achieve a purpose; and that their sense of patriotism and loyalty to their own hometown, their love of labor and their cooking skills are developed and magnified.

The entrepreneur representatives remarked, *"I treasure most the making and marketing of the TiKanLu products like the tupig, inkiwar, puto, tinubong, suman-suso and lubi-lubi (these are native rice delicacies) during the festival since many orders are placed. Besides, I remember my parents and grandparents who taught me how to make these rice delicacies. The festival makes me and my grand grandparents closer and I am indeed thankful to them for this occupation I have"*.

The entrepreneurs continued, *"Ti panagaramid ti tinubong, kankanen ken lubi-lubi ket mangrugi iti panangisagana kadagiti mausar nga materiales ken ingredients. Kasla kadakami, gapu ta bassit metten ti diket ken kamoteng kahoy nga magatang, agpamula kami tapno adda mausar ken katulag mi metten*

dagitay paggatangan ti bolo, niyog, saba. ken dadduma pay. Iti panagluto, daytoy kankanen kas koma iti suman ipus, ikabil ti gata ken diket iti sinublan ket no agburek, ikabil ti asukar. Kiwaren a kanayon tapno saan a makset. Sakbay a maluto unay, pabaawan ket isagana metten dagitay bulong ti saba nga pangikabilan. Iluto manen agingga iti kapkapnekan. Maymayat no nakaisem ka nga aglutluto tapno naim-imas diay lutlutwem.” (The making of these rice delicacies starts in the preparation of the materials and ingredients. For us, since there is scarcity of materials, we do the initiative to plant rice and “*kamoteng kahoy*” but of course, these are still not enough. We contracted with our suppliers of “*bolo*”, banana leaves, coconut fruits and others. These rice delicacies when cooking especially “*suman- ipus*”, place the rice and the coconut milk on a giant pot and when it boils, put the needed sugar. Stir frequently until half-cooked. Let it cool and wait until it can be placed on the banana leaves. Cook it again until it is cooked well. When cooking, it is better to smile all the way so that it will be delicious).

These data imply that the people feel pleasure and grateful of the TiKanLu Festival experiences as they wait for its annual celebration so that they could once more participate and reminisce the old and the present culture and traditions of Tagudinians through the different activities. The celebration of TiKanLu Festival where the traditional cake delicacies of Tagudin (TiKanLu) are artistically made and offered to attendees of the occasion showcase the distinct culture. The native rice cake delicacies make the culture of Tagudin distinct and different from others since the delicacies they make have different ingredients and different preparations before cooking them. The responses also indicate that, like the sticky native delicacies, the people are united in their merriment as they participate in the varied activities of the TiKanLu Festival. The young and the old, the educated and the less educated, and everybody in the municipality irrespective of their religion, race and language may become active players of the event. The rich and the poor get together and await for the unveiling of the giant TiKanLu as they jointly savor these delicacies without any social preference. They could likewise participate in any event whom they desired and qualified as they simultaneously establish camaraderie and smooth and harmonious social relationship with other constituents. These likewise affirm that TIKANLU Festival is indeed a festive celebration geared to highlight the significance of Tagudinians’ ingenuity and their rich cultural heritage within the context of its unique traditional rice delicacies (TiKanLu Festival Souvenir Book 2018) and the empowerment of the people is depicted. De Leon and De Leon (2018) emphasized that culture makes people distinct from all other people.

Need to Document TiKanLu Festival

When asked, one LGU official participant told about the need of documenting the TiKanLu festival, “*A written material is needed to help preserve the culture and heritage of Tagudinians. There is a need to make a written material to reflect the culture and heritage of Tagudinians. Without a written document, the culture and heritage of Tagudin will be placed into oblivion and the children of our children will no longer know what culture and heritage their grandparents or ancestors had. I really believe that putting the festival into writing reflects the culture and heritage of Tagudinians*”. These words was resoundingly affirmed by all informants.

Another LGU head of office quickly suggested “*Maysa a journal koma ti maaramid wenna libro tapno maisurat ken mailadawan dagiti tradisyon ken kultura dagiti kakailian*”. (A journal or a book is supposed to be made to write down and depict our own tradition and culture). *A documented information should be written in a book or magazine or in any form where it could be read by all Tagudinians and*

the visitors as well”, said a public school teacher. *“This documents the TiKanLu Festival activities as all these activities are highlighting the culture and heritage of the Tagudinians”*, added by her colleague.

During this focus group discussion conducted at the municipal hall with LGU officials and other participants, an agency head recommended *“A TiKanLu Festival Coffee Table Book to document the different salient festival activities and the culture and heritage of Tagudinians. It is a book containing the history of Tagudin, its culture and heritage depicted from the activities of the TiKanLu festival, and pictures of the past and present town executives will be contained thereto to include the various developments and important historical landmarks that took place in the municipality.”* Another LGU official mentioned, *“Such TiKanLu Festival coffee table book will be a repository of the printed and recorded cultural heritage of Tagudinians where the descendants of this generation may comprehend their ancestors’ mores or folkways, their values, traditions, festivities, religion, and their cultural heritage”*. These suggestions were readily accepted by the other participants. These findings entail that there is indeed a need to document the TiKanLu Festival activities since doing so may help the LGU of Tagudin and its people preserve their rich culture. Delving deeper, these remarks denote that the need to document and record the TiKanLu Festival through a coffee table book is emergent and necessary as the present time especially the advent of technological innovations may help lose some significant parts of Tagudin culture putting them to oblivion. It is indeed a noble task to showcase and display the treasured heritage of the people through the suggested TiKanLu Festival Table Coffee Book. The suggestion is relevant for the researchers or future researchers to undertake so as to preserve the simple yet endearing cultural activities of Tagudinians.

The findings corroborate the ideas of De Leon and De Leon (2018) stating that *“The State shall conserve, promote and popularize the nation’s historical and cultural heritage and resources as well as artistic creations to preserve them for future generations of Filipinos, for all the country’s artistic and historical wealth constitutes the cultural treasure of the Filipinos as a people and as a nation.”* They added, *“It is the duty of the State to promote cultural consciousness especially among the youth so they can have better understanding of our heritage.”*

Impact of TiKanLu Festival on Socio-cultural Beneficence

The TiKanLu Festival is a helpful venture to unite Tagudinians who are local and in abroad renewing their accolades and friendship wherein they feel oneness and togetherness. As they join and participate in the festival, they joyfully reminisce a lot of their past old days making their ties with their fellow Tagudinians and relatives closer. A participant mentioned that as she recounts the past of joining the festival, she said *“I felt closer to my ancestors when I join TiKanLu Festival since I remember how they taught us how to make tinubong, kankanen and lubi-lubi (varied rice delicacies). I felt happiness brought about by unity among kins, the collaboration during the preparation of these native foods, and the laughter... and the friendship”*. Another added, *“The “balikbayans” or overseas Filipino workers of the town usually schedule their vacation during the TiKanLu Festival because they could be with their relatives, friends and batch mates especially during the special night offered to them by the organizers”*. The statements indicate that as Tagudinians participate in the festival, they feel the bond, closer family ties and oneness. There is a strong indication that they wanted to make their bond with their fellow Tagudinians refreshed, closer and lasting.

One barangay official continued, *“Maisubli daytay dati nga napintas nga panaglalaman no adda TiKanLu Festival ken maplano pay no kasano ti panagtittinnulong ken panagsisinnaranay dagiti*

agkakailian.” (We could make reflections of the good old days and we could plan to help each other when we join the TiKanLu Festival”). This also imply that as they attend the festival, they could possibly reminisce their childhood days nor their elementary or high school days which could lead them to laughter and make their friendship stronger.

“*Maipakita no adda TiKanLu Festival diay kaugalian nga panagsangaili; diay panagayab mo kadagiti tattao, kabagian wenno saan, ket iparanud mo daydiay adda nga taraon kas panagyaman iti Namarsua*” (During TiKanLu Festival, we could show our good cultural values as hospitality, graciousness by sharing to people the foods that you have and gratitude to the Divine Providence) was mentioned by an LGU official. *Maysa nga wagas ti panagyaman ket daydiay panangiparanud dagiti bendisyon mo kadagiti pada a tao*” (One way to show gratitude is to share the blessings you got to other people), she added. In another perspective, the holding of the TiKanLu Festival implies deep gratitude on the part of the Tagudinians for the bountiful harvest, good health, or fortune to their Divine Provider. Thankfulness has been embedded in the heart of the Tagudinians for all the blessings received from Almighty God as they occasionally say the town’s mantra “In God, we trust”.

Another elderly said, “*Daytoy TiKanLu Festival ket maysa nga panagranbak ken panagyaman gapu kadagiti adu nga bendisyon ni Apo Dios ken maysa pay daytoy nga wagas tapno malagip ken mataginayon wenno mapreserbar dagiti napintas a kaugalian dagiti Tagudinians* (The TiKanLu festival is a festive occasion of merriment and thankfulness for the bountiful blessings from God and it relives and preserves the beautiful culture and heritage of Tagudinians). Similarly, such statement shows the profound gratitude instilled in their hearts due to the joyful activities that could be the instruments for the preservation of their beautiful heritage.

Another LGU official even recounted that lubi-lubi may lead to courtship among the youth and may eventually end in marriage. “*Uhhmm, dagiti babbaro ken babbalasang ket agiinnawis da nga aglubi-lubi. Usually, malem wenno rabii nga mar-aramid ket ditan to metten nga agarem ni baro ken tay balasang nga pagduyosan ti rikhana*”. (The gentlemen and ladies invite each other for the conduct of lubi-lubi. This is usually held during noon or night time and in there, the man may court the lady he desires.) The recount suggests that even TiKanLu activities may lead to dating and then to a relationship, and even elopement or marriage especially among the young participants. The festival is then a key to courtship, marriage and even lasting relationship.

One of the elderly said, “*Ti TiKanLu Festival ket ital.-o na dagiti nakaisigudan a tradisyon ken kultura dagiti Tagudinians*” (The TiKanLu Festival highlights and fosters the tradition and culture of the Tagudinians). *Daydiay napigket nga kankanen ket ipasimudaagna ti kinadekket dagiti taga-Tagudin iti tunggal maysa nga saan laeng nga gapu iti panagkakabagian, panaggagayem ngem ketdi gapu iti kultura ken kadagiti napintas nga ar-aramiden.*” (The sticky rice cake delicacies symbolize the Tagudinians to have been very close with each other not only because of kinship, friendship but their cultural practices”). Delving deeper into the statement, it implies that the festival will not only be a key to unity and furtherance of kinship but the sheer and impeccable friendship brought about by these cultural activities.

Further, these findings imply that TiKanLu Festival is a blessing in the lives of Tagudinians since this venture makes them closer and united, their culture and heritage are rekindled, their traditions and beliefs are reminisced and their God-given talents are discovered. Further, the answers point-out that TiKanLu Festival is an indispensable activity of the Tagudinians to preserve their cultural heritage. In here, collaboration or *bayanihan* is practiced; oneness or unity is seen; thankfulness or *panagyaman* to

the Almighty God and closer ties between and among the people are observed. The finding supports that of Gonzales (2017) stating that the community respondents in her study agreed that festivals help in the preservation of culture and traditions.

Impact of TiKanLu Festival on Economic Gain

The TiKanLu Festival has positive contributions to people engaged in the making of *tinubong*, *kankanen* and *lubi-lubi* (sticky rice delicacies). One entrepreneur humbly said, “*Daytoy panagaramidan ti kankanen ket isu ti pangbibiyag ko iti pamilyak*. (The making of TiKanLu products is my occupation and I support my family with it)”. Another entrepreneur quipped, “*Adun a dagiti napaadal ko nga kakabagiak gapu daytoy nga negosyok. Adda pay umadanin nga agradwar iti kina-engineer nga pagbasbasaek*. (I have many kins whom I sent to college because of this business. One is about to finish Engineering soon)”. She also mentioned “*Dagiti paggatgangak iti bolo ken bulong saba idia Siteo Alog ket mairanud ken matulungan da met ta adda mausar da iti mausarda para iti panagbiagda*”. “*Gumatangak payen ti diket idia Isabel a ngamin agkurang payen ti magatang ditoy Tagudin*”. (I buy the needed soft bamboo and banana leaves in Siteo Alog and I could help them too since through it, they could provide their needs. I buy rice from Isabel because rice (diket variety) is unavailable in Tagudin). She added, “*Babaen iti daytoy, dimmakel metten toy negosyok. Daytoy binangon ko a pagal-alaanmi ti pagbiagmi ket makatulong kadagiti trabahador ko ket isu ditoy nga adda met maurnongmi. Inaldaw-aldaw a nga agrabaho kami agaramid kadagitay orders saminto ipan kadakuada. Isu nga kasapulak dagiti trabahador ko. Pati pay dagitay paggatgangak iti bulong saba ken bolo, niyog ken diket, uray isuda ket maisagut da met. Daytoy nga fiesta ket maysa a grasya kadakami*.” (This could make our business grow. My business and my workforce will benefit from this since we will earn a lot of money”. Everyday will be a very busy day preparing and making orders and delivering them hence I need more people to work with me. Even the people whom I buy the banana leaves, soft bamboos, coconut and rice (diket), they also felt blessed. This festival is indeed a blessing for us.”)

The answers imply that TiKanLu Festival helps not only the entrepreneurs of TiKanLu products but likewise the farmers and traders in and outside Tagudin in making a decent living and in educating their children and relatives. Further, their answers indicate that as they become more helpful to others, they believe that they are getting more blessings in return. Making them self-reliant and empowered is another implication of the study as they always become dependable on their capability and of the things that they have, however, as business opportunities and development come nearer to the municipality and its people, the Tagudinians are pliant like the bamboo tree and wise to engage developmental business projects like bringing the TiKanLu products in the global business arena.

One LGU representative remarked; “*Ad-adu pay matulungan da (referring to the entrepreneurs) no mapapintas ti quality ken packaging ti TiKanLu products ken saan koma nalaka mabangles. Adu gamin kakabagian nga adda iti abroad, kayat da agpaw-it kami para kadakuada. Baka kayat da pay i-negosyo idia. Nagsayaaten koman!*” (You can help more people if you have better quality and better packaging of your TiKanLu delicacies especially when these have longer life span. We have relatives residing abroad and they always request that we send them TiKanLu native delicacies. They might want to establish their own trading post abroad. That’s quite great, indeed!) This implies that TiKanLu products may still be refined and improved with the help of innovative strategies especially when the life span of the products could be made longer through the collaboration of appropriate government agencies like the Department of Trade and Industry and other non-government agencies. Moreover, the empowerment of

the people, their leadership skills, their fun of merriments, their collaboration, their love of their own cultural heritage and their hometown and their gratitude to the Divine Creator, and their will to survive are all elicited in this meaningful festival.

IV. Conclusions and Recommendations

The study was conducted to assess the impact of the TiKanLu Festival activities to the lives of the Tagudinians in terms of socio-cultural beneficence and economic gains.

Based on the findings, TiKanLu Festival is an essential activity to celebrate as it significantly showcases the culture and heritage of the Tagudinians; the making of TiKanLu delicacies significantly provides the Tagudinian entrepreneurs, farmers and traders opportunities of making a decent living; the holding of TiKanLu Festival leads to people empowerment in many perspectives and the hidden talents not only the youth, employees and children but likewise people of all walks of life in Tagudin are tapped and honed. It also determined the need for a relevant and lasting documentation of the TiKanLu Festival. The festival is a key to unity, closer ties, positive cultural values like gratitude, cooperation, camaraderie and the love of culture and heritage. It is also an indispensable way to improve the financial status of empowered men and women engaged in the TiKanLu business that could help the domestic tourism industry of Tagudin flourish but also in the global market.

The following are the salient recommendations based from the findings and conclusions: The institutionalization of the TiKanLu Festival through an unalterable municipal ordinance is imperative, hence, highly recommended, as it helps in the continuous preservation of the culture and heritage of Tagudinians; “*Pasalubong*” Center, a TiKanLu cooperative or any business center” be established along the road by the municipality to make the TIKANLU products famous and accessible to consumers; It is highly suggested that future researchers may conduct on how to make the life span of the TiKanLu products longer as well as their respective packaging better; It is likewise suggested that the Department of Agriculture should encourage the planting of “bolo”, rice (diket), cassava and banana to Tagudin farmers to support the entrepreneurs of TiKanLu products; An official TiKanLu hymn, TiKanLu newsletter, TiKanLu dance and TiKanLu banner or logo are recommended to be institutionalized by the Sangguniang Bayan or through an Executive Order of the Office of the Mayor; It is suggested that the “TiKanLu Festival Coffee Table Book” should be published through the support of the LGU to disseminate not only to the Tagudinians but all people about the richness of the heritage and culture of Tagudinians. Same or future researchers may develop and conduct a follow-up study on the acceptability of the TiKanLu Festival Coffee Table Book, the enhancement of the TiKanLu products, the marketing strategies to help the entrepreneurs, and the making of the longer life span of these said native delicacies.

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