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# RESEARCH ARTICLE: Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School: Sulu Province in Focus

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**ABSTRACT.** This study explored the degree of cultural heritage awareness and appreciation observed in senior high school learners at Parang National High School, with a focus on the cultural traditions of Sulu province. The research tool consisted of three sections: the first gathered demographic information, the second assessed the students' awareness of cultural heritage, and the third measured their appreciation of it, with each of the latter two sections containing 15 items. Descriptive statistics, such as frequency and percentage, were employed to address the first research question. Mean and standard deviation were used for the second, while t-tests (for gender) and ANOVA (for other demographic factors) were applied to examine differences in responses. Pearson's  $r$  was utilized to examine the relationship between awareness and appreciation. Findings revealed that most respondents were 17 to 18 years old, primarily female, with nearly half having parents who completed only secondary education, and the majority coming from families with a monthly income of five thousand pesos or below. Students generally indicated a strong awareness of and respect for the cultural traditions and practices of Sulu. There were no notable variations detected in their levels of awareness and appreciation when categorized by demographic variables. A strong positive correlation was found between cultural awareness and appreciation, indicating that students with a higher level of awareness also tend to have greater appreciation for their cultural heritage.

**KEYWORDS:** *Cultural Heritage, Awareness, Appreciation, High School*

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## **Introduction**

According to the United Nations Educational, Scientific and Cultural Organization, culture is emphasized as heritage extends beyond monuments and artifacts; it encompasses “living expressions inherited from our ancestors,” such as verbal heritage and stage performances, rituals, social customs, cultural celebrations, insights into the natural world and cosmos, and traditional expertise related to traditional craftsmanship (UNESCO, 1972). These expressions reflect the richness and continuity of human culture across generations.

Srivastava (2015) further describes cultural heritage as the intergenerational transmission of traditions, while Shimray and Rimaiah (2017) emphasize the significance of traditional knowledge in this process. Vecco (2010) includes festivals, rituals, belief systems, arts, and customs in this framework, while Jokilehto (2005) highlights that such heritage is conveyed in both explicit and tacit forms, reflecting the complexity and depth of cultural knowledge. In this regard, Comeros, Cuilan, and Chavez (2024) underline how parental influence shapes children's language development, further reinforcing the idea that heritage is sustained through familial and shared community traditions

According to the official cultural and arts authority in the Philippines (NCCA, 2018), cultural heritage encompasses all cultural assets passed down and cultivated over time. These are classified into four categories: Natural Heritage, Intangible Heritage, Tangible Movable Heritage, and Tangible Immovable Heritage each bearing historical, scientific, aesthetic, and social value. Natural Heritage comprises natural landforms, geological features, flora and fauna, and bodies of water. Intangible Heritage incorporates verbal heritage, language, performance arts, rituals, social practices, and traditional ecological knowledge. Tangible Movable Heritage refers to items such as archaeological and ethnographic objects, religious artifacts, industrial and commercial artworks, archival materials, and specimens from natural history. Tangible Immovable Heritage, on the other hand, consists of physical structures such as government buildings, schools, hospitals, commercial sites, religious spaces, monuments, heritage homes, and vernacular architecture.

In the Philippine context a country known for its multifaceted traditions and historical depth the preservation of cultural heritage has become increasingly pressing. As Alvero (2023) notes, challenges such as the diminishing of indigenous knowledge, cultural appropriation, and the prioritization of economic development over heritage conservation underscore the urgent need for thorough and strategic cultural heritage research. This is particularly relevant in Muslim-majority regions like the Sulu Archipelago, where cultural practices such as halal compliance in food and accommodation businesses reflect deeply rooted heritage values (Chavez & Vicente, 2024). However, a growing concern is the declining preference for Filipino and indigenous languages among the youth, as highlighted by Lamorinas, Luna, Lai, et al. (2025), which indicates a broader issue of cultural detachment. Magno, Indal, Chavez, et al. (2024) emphasize the role of alternative teaching strategies in reconnecting students especially dominant English speakers with their cultural and linguistic roots. Moreover, Murro, Lobo, Inso, and Chavez (2023) shed light on the struggles of parents with limited educational backgrounds in supporting their children's learning an issue that is particularly significant in geographically marginalized and culturally rich areas such as Sulu.

### **Research Questions**

This study sought to determine the Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School focusing in Sulu province.

1. What is the demographic profile of the Senior High School Students of Parang National High School in terms of:

- 1.1 Age;
- 1.2 Gender;
- 1.3 Parent's Educational attainment; and
- 1.4 Parent's monthly income?

2. What is the level of Cultural Heritage Awareness among Senior High School Students of Parang National High School?

3. What is the level of Cultural Heritage Appreciation among Senior High School Students of Parang National High School?
4. Is there a significance differences on the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School when data are grouped according to :
  - 4.1 Age;
  - 4.2 Gender;
  - 4.3 Parent's Educational attainment; and
  - 4.4 Parent's monthly income?
5. Is there a significant correlation between the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School?

## **Literature Review**

### ***Foreign Studies and Literature***

*International Definitions and Scope of Cultural Heritage.* UNESCO's World Heritage Convention (1972) originally focused on immovable cultural assets like monuments, landscapes, and historic sites. However, a shift occurred with the international agreement established in 2003 to preserve intangible cultural heritage, which recognized the significance of non-material cultural expressions. These include Spoken narratives and expressive performance forms, rituals, and heritage-based artisanal skills, which are critical to maintaining community identity and heritage continuity.

*Cultural Heritage as a Key to Identity and Sustainability.* Bradshaw (2011) emphasized that cultural heritage encompasses artifacts, customs, rituals, and practices that connect communities to their historical roots. This growing public interest has made cultural heritage studies increasingly relevant. According to him, cultural heritage plays a pivotal role in shaping a community's identity and should be viewed as a key element of sustainable development. Tourists, both local and international, are increasingly drawn to diverse cultural experiences, from historic structures and artworks to festivals and traditions.

*Classification: Tangible vs. Intangible Cultural Heritage.* Tangible heritage is categorized as either movable—such as sculptures, paintings, and books—or immovable—like buildings, archaeological sites, and landscapes (UNESCO, 2017). These serve as evidence of a community's historical and cultural existence, helping distinguish one group from another. On the other hand, intangible cultural heritage (ICH) includes art forms, language, storytelling, culinary practices, and folk traditions. It plays a vital role in fostering intercultural understanding and mutual respect (UNESCO, 2009). What makes ICH particularly fragile is its dependence on generational transmission. Without active engagement from youth and community support, many of these practices risk fading into obscurity due to globalization and lack of institutional backing.

*Importance of Traditional Knowledge (TK).* Indigenous knowledge systems, as outlined by the World Intellectual Property Organization (WIPO, 2016), comprises innovations, practices, skills, and symbolic expressions that are continuously developed and transmitted across generations. This body of knowledge spans agriculture, medicine, environmental conservation, and craftsmanship, reflecting collective wisdom embedded in cultural identity.

*The Role of Education in Heritage Preservation.* Ryan (2024) strongly advocates for education as a powerful tool in preserving heritage. He outlines several roles for education: creating awareness, embedding heritage in school curricula, offering heritage-specific training programs, facilitating interdisciplinary collaboration, and empowering communities through

participatory initiatives. Through educational efforts, individuals learn the significance of heritage and gain the skills needed to safeguard it, ultimately fostering a sense of collective responsibility.

*Community and Parental Influence in Cultural Transmission.* Srivastava (2015) also notes that education, particularly through teachers, plays a foundational role in promoting heritage values and awareness among youth. Heritage conservation depends not only on expert efforts but also on the active involvement and understanding of local communities.

Meanwhile, Wang et al. (2017) conducted a study in Tai'an, China, revealing that teenagers can become proactive "guardians" of cultural heritage when properly engaged and educated. In a similar vein, Yi, Fei, and Loh (2024) underscore the influence of parents in transmitting cultural language and identity to children, particularly in multicultural societies like Singapore. Their findings show that parental guidance, shaped by societal contexts, plays a crucial role in nurturing a hybrid yet culturally rooted identity among the next generation.

### ***Local Studies and Literature***

*Evolution of Heritage Concepts.* The definition of cultural heritage has evolved significantly since the 1972 UNESCO World Heritage Convention, which initially emphasized immovable assets such as monuments and cultural landscapes. Over time, the concept expanded to include intangible elements, acknowledging the dynamic and multifaceted nature of heritage. For instance, in the late 1970s and 1980s, UNESCO introduced the category of "complex heritage," blending natural and cultural aspects. Subsequently, the term "cultural landscapes" was coined to encompass both the sites and their surrounding environments, reflecting a more cohesive strategy for heritage conservation.

In the Philippines, this evolving understanding is evident in the increasing recognition of cultural expressions that are intangible, such as traditional crafts, rituals, and oral traditions. For example, in Cebu City, there has been a notable rise in the number of small museums dedicated to preserving both tangible and intangible heritage, including music, weaving, and visual arts. As highlighted by Chavez and Vicente (2024), this expansion of cultural awareness is also seen in Muslim-majority regions such as the Zamboanga Peninsula, where halal practices reflect heritage preservation through religious and commercial behavior.

*Filipino Values and Cultural Heritage.* Filipino social psychology, as articulated by Virgilio G. Enriquez, emphasizes the concept of "kapwa," or shared identity, as central to understanding Filipino behavior and values. This perspective highlights the importance of interpersonal relationships and community in shaping cultural practices and heritage. Cultural values like pakikisama (harmonious relationships), utang na loob (sense of indebtedness), and hiya (social propriety) are integral to Filipino culture and influence how heritage is experienced and transmitted within communities.

These values underscore the communal nature of heritage in the Philippines, where cultural practices are often shared and collectively maintained, reinforcing a sense of identity and continuity across generations. Magno, Indal, and Chavez et al. (2024) argue that in regions with dominant English-speaking youth, cultural disconnection can be mitigated by teaching methods that re-engage students with local language and traditions. Additionally, Comeros, Cuilan, and Chavez (2024) note that parental influence plays a pivotal role in sustaining cultural learning practices at home, aligning with traditional Filipino family-centered values.

*Educational Approaches to Heritage Preservation.* Educational initiatives have a vital impact on fostering awareness and recognition of regional cultural heritage among students. A study by Santos (2021) examined the connection between students' understanding of history and

their value of local cultural heritage. The findings indicated that while students demonstrated a limited understanding of their local history, there was no significant correlation between this awareness and their appreciation of cultural heritage. This suggests the need for more effective methods to integrate local history into the curriculum and engage students in meaningful ways.

Similarly, Ocampo (2014) explored strategies for teaching local heritage in Nasugbu and Balayan, Batangas, within the context of the K–12 curriculum. The study highlighted structural inadequacies in the Philippine Basic Education System that hinder the effective teaching of local cultural heritage, emphasizing the need for curriculum reforms and resource allocation to support heritage education. Lamorinas, Luna, Lai, et al. (2025) support this notion, highlighting how low preference for native languages among Generation Z poses a challenge for heritage transmission. Adalia, Chavez, Hayudini, et al. (2025) further reinforce this by showing how language learning is heavily shaped by social perspectives, indicating the value of integrating cultural context into educational content.

*Community Engagement and Heritage Conservation.* Community involvement is essential for the protection and transmission of cultural traditions and legacies. In Surigao City, a study assessed the recognition and value of local cultural heritage among senior high school learners. The results revealed a positive correlation link between students' understanding of local history and their recognition of cultural heritage, suggesting that educational initiatives can enhance community engagement in heritage conservation.

Murro, Lobo, Inso, and Chavez (2023) stress that socio-economic factors like parents' educational attainment can greatly influence students' access to cultural knowledge, especially in marginalized areas. Chavez (2022) also affirms that parents' real-life language use directly impacts children's cultural awareness, particularly in bilingual households. In Sulu, where Islamic practices form a strong cultural core, Chavez, Cuilan, and Adalia (2024) explored religious-cultural behaviors like apology and forgiveness during Ramadan highlighting how heritage values are embodied in daily practice. Moreover, Chavez and Prado (2023) and Chavez, Gregorio, Araneta, and Bihag (2024) point out that broader social and gender dynamics such as policy awareness and societal norms also influence how heritage is lived, taught, and passed on.

These findings underscore the importance of integrating heritage education into school curricula and fostering partnerships between educational institutions and local communities to promote the safeguarding of cultural heritage. Chavez, Lamorinas, and Ceneciro (2023) conclude that such integration must also consider evolving discourse patterns, especially as students are exposed to multiple social and digital environments that shape their identity and appreciation of heritage.

## **Methodology**

This chapter discusses the research method to be applied to this study. It covers the discussion of the Research Design, Research Locale, Respondents of the study, Sampling Design, Research instruments, Data gathering Instruments, Data Gathering Procedure and Statistical Treatment of Data.

### **1. Sampling Design and Respondents**

This study utilized a non-probability sampling design, specifically the purposive sampling method. A total of one hundred (100) Senior High School students were selected purposively, based on their availability. The application of purposive sampling ensures adequate representation of factors such as age, gender, parental educational attainment, and monthly income.

The respondent of this study are the (100) selected student is drawn from the 5 sections of Senior High School Department of Parang National High School. Namely, 12- courage, 12- wisdom, 11- peace, 11- freedom and 11 unity. The students are chosen as respondent because the researcher wanted to determine the level of Local Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School. The respondent were requested to accomplished the questionnaire design for the purpose respondent profile include Age, Gender, Parent’s Educational attainment and Parent’s monthly income.

Figure 1 below shows the Distribution of respondent of the study:

Distribution of Respondents according to the Section	
12- Courage	20
12- Wisdom	20
11- Peace	20
11- Freedom	20
11- Unity	20
Total	100

## 2. Research Instruments

The primary tool used for data collection in this study was a survey questionnaire in gathering for data on the Local Cultural Heritage Awareness and Appreciation among the Senior High School students at Parang National High School.

The research instrument utilized in this particular study is modified questionnaire adapted from Stephanie Diaz, “Awareness and Appreciation of local Cultural Heritage of Surigao City.” (May 2024), and Shimray & Rimaiah (May 2019) “Cultural Heritage Awareness among students of Pondicherry University”.

The research instrument used in this study was composed of two sections. Part I of the questionnaire aimed to gather demographic information from the respondents, including age, gender, parental educational attainment, and monthly income. Part II focused on collecting data related to the Awareness of Cultural Heritage ( 15 items) and Appreciation of Cultural Heritage ( 15 items) a total of 30 items. A Likert scale ( 4-point scale) was utilized in the instrument.

## Results and Discussion

*Question 1. What is the demographic profile of the student-respondents in terms of 1.1 Age, 1.2 Gender, 1.3 Parent’s educational Attainment and 1.4 Parent’s monthly income?*

### *Age*

**Table 1.1** Demographic profile of student-respondents from Parang National High School in terms of age.

Age	Number of respondents	Percent
16 years old and below	28	28.0%
17-18 years old	60	60.0%
19-20 years old	10	10.0%
21-22 years old	2	2.0%
23 years old and above	0	0.0%
Total	100	100%

**Table 1.1** the table presents the demographic profile of the student-respondents based on age. Of the 100 student-respondents, 28 (28.0%) are 16 years old or younger, 60 (60.0%) are between the ages of 17 and 18, 10 (10.0%) fall within the 19-20 age range, 2 (2.0%) are between 21 and 22, and none are 23 years old or older. The results indicate that the majority of the student-respondents are within the 17-18 age group, which makes up more than half of the sample. This

suggests that most of the student-respondents in this study fall within the middle-low age bracket as categorized in this research

### **Gender**

**Table 1.2** Demographic profile of student-respondents from Parang National High School in terms in terms of gender.

Gender	Number of respondents	Percent
Male	15	15.0%
Female	85	
Total	100	100%

**Table 1.2** the table illustrates the demographic profile of the student-respondents based on gender. According to the data, out of 100 student-respondents, 15 (15.0%) are male, while 85 (85.0%) are female. The results indicate that a significant majority of the student-respondents are female. This suggests that the student-respondents from Parang National High School are predominantly female in terms of gender.

### **Parent's Educational Attainment**

**Table 1.3** Demographic profile of student-respondents from Parang National High School in terms of Parent's Educational Attainment.

Parent's Educational Attainment	Number of respondents	Percent
Elementary Level	33	33.0%
Secondary Level	49	49.0%
College Level	18	18.0%
Vocational	0	0.0%
With Master's Degree	0	0.0%
With Doctor's Degree	0	0.0%
Total	100	100%

**Table 1.3** the table presents the demographic profile of the student-respondents based on their parents' educational attainment. Of the 100 student-respondents, 33 (33.0%) have parents who completed only elementary level, 49 (49.0%) have parents who reached secondary level, 18 (18.0%) have parents with a college education, and none have parents who completed a vocational course or obtained a post-graduate degree. The findings show that nearly half of the student-respondents come from families where the parents' highest level of education is secondary school.

### **Monthly Income**

**Table 1.4** Demographic profile of student-respondents from Parang National High School in terms of parent's monthly income.

Parent's Monthly Income	Number of respondents	Percent
5,000 and below	88	88.0%
5,001 – 10,000	5	
10, 101- 15, 0000	2	2.0%
15,101 20,000	3	3.0%
20,001 and above	2	2.0%
Total	100	100%

**Table 1.4** the table outlines the demographic profile of the student-respondents based on their parents' monthly income. Out of the 100 student-respondents, 88 (88.0%) have parents with a monthly income of 5,000 or below, 5 (5.0%) have parents earning between 5,001 and 10,000, 2 (2.0%) have parents earning between 10,001 and 15,000, 3 (3.0%) have parents with an income between 15,001 and 20,000, and 2 (2.0%) have parents earning more than 20,000. The findings reveal that the majority of student-respondents come from families with a monthly income of 5,000

or less, indicating that most respondents are from lower-income households, as categorized in this study.

*Question 2. What is the level of Cultural Heritage Awareness and Appreciation of Senior High School Students in the context of 2.1 Awareness on Cultural Heritage of Sulu and 2.2 Appreciation on Cultural Heritage of Sulu?*

**Awareness on Cultural Heritage of Sulu**

**Table 2.1** Level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School in the context of Awareness on Cultural Heritage of Sulu.

	Statements	Mean	S.D	Rating
1	I can speak fluently and understand <i>Bahasa Sug</i>	3.32	.510	Agree
2	I am aware and enjoy eating local cuisine	3.33	.652	Agree
3	I am aware and adhere to the teaching of my religion	3.30	.689	Agree
4	I observed and respect the traditional rituals	3.31	.563	Agree
5	I adhere to the local traditional clothing or attire that can be an outward expression of cultural awareness	3.17	.779	Agree
6	I have knowledge on the local history, folklore, customs and tradition.	3.12	.656	Agree
7	I am aware and adhere to the local social norms, manners and etiquettes.	3.07	.782	Agree
8	I attend and participate in local cultural heritage events, festivals or celebrations.	3.11	.709	Agree
9	I support in preserving and promoting local museums, historical sites, and cultural institutions.	3.13	.580	Agree
10	I participate in cultural educational programs and workshops to learn more about the local culture	3.21	.624	Agree
11	I am aware of the origin of our ancestors	2.96	.634	Agree
12	I am aware about my festivals.	3.11	.695	Agree
13	I am aware about my way of life.	3.32	.618	Agree
14	I am aware about my lifestyle.	3.29	.556	Agree
15	I have observed that Sulu traditional clothing patronized by the different artist ( <i>hablon</i> and <i>tiyahian</i> ).	3.35	.626	Agree
Total Weighted Mean		3.21	.32042	Agree

Legend: (4) 3.50-4.00=Strongly Agree; (3) 2.50-3.49=Agree; (2) 1.50- 2.49=Disagree; (1) 1.00-1.49=Strongly Disagree

**Table 2.1** the table presents the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School, specifically regarding their awareness of the cultural heritage of Sulu. This category received a total weighted mean score of 3.21 with a standard deviation of 0.32042, which is classified as 'Agree.' This result indicates that the students generally acknowledge their awareness of Sulu's cultural heritage. The score of 3.21 suggests that the students recognize the importance and existence of Sulu's cultural traditions, historical landmarks, indigenous practices, and heritage sites. The relatively low standard deviation of 0.32042 indicates consistency in the responses, suggesting that most students at Parang National High School share a similar understanding of their cultural heritage.

Notably, the student-respondents rated the following statements as 'Agree': 'I am aware of and enjoy local cuisine,' 'I follow traditional local clothing or attire as an expression of cultural awareness,' 'I support the preservation and promotion of local museums, historical sites, and

cultural institutions,' and 'I engage in cultural educational programs and workshops to learn more about local culture.'"

**Appreciation on Cultural Heritage of Sulu**

**Table 2.2** Level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School in the context of Appreciation on Cultural Heritage of Sulu.

	Statements	Mean	S.D	Rating
1	I learned a lot regarding local history in high school	3.25	.539	Agree
2	I have learned and understand the significant knowledge about Sulu	3.20	.492	Agree
3	I purchased locally made products	3.00	.725	Agree
4	I love wearing <i>Panamung Sug (Batawi, Sablay, Sambra and etc.)</i>	3.47	.559	Agree
5	I understand the importance of Hablon (Pis Siyabit Weaving)	3.39	.584	Agree
6	I listened carefully while the elders and teachers discuss local literature	3.47	.658	Agree
7	I enjoy listening to the Traditional Song and Music ( gabbang, luguh and etc.)	3.27	.709	Agree
8	I watch traditional performances (Pangalay) that embody the essence of a culture.	3.49	.595	Agree
9	I am mindful of culture norms, and customs by showing respect for local traditions.	3.23	.750	Agree
10	I explore museums, and historical sites to understand the cultural and historical context of Sulu	3.13	.617	Agree
11	I love to perform Sulu different dances ( Linggisian, Tauti, Pakiring and etc.)	3.14	.697	Agree
12	I do believe in superstitious belief	3.09	.698	Agree
13	I love seeing elders sharing their indigenous knowledge and skills to the young generations.	3.59	.570	Strongly Agree
14	I appreciate local government unit for protecting the cultural heritage	3.31	.506	Agree
15	I appreciate, enjoy and love the local environment and natural landscape of Sulu.	3.43	.517	Agree
Total Weighted Mean		3.30	.33946	Agree

Legend: (4) 3.50-4.00=Strongly Agree; (3) 2.50-3.49=Agree; (2) 1.50- 2.49=Disagree; (1) 1.00-1.49=Strongly Disagree

**Table 2.2** the table illustrates the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School, specifically regarding their appreciation of Sulu's cultural heritage. This category received a total weighted mean score of 3.30 with a standard deviation of 0.33946, which is classified as 'Agree.' This result indicates that the student-respondents generally agree that they appreciate Sulu's cultural heritage. The score of 3.30 suggests that the students value and respect the traditions, historical practices, and cultural identity of Sulu. Furthermore, the relatively low standard deviation of 0.33946 shows consistency in the responses, implying that most students have a similar level of appreciation.

Notably, the student-respondents rated the following statements, among others, as 'Agree': 'I enjoy wearing Panamung Sug (Batawi, Sablay, Sambra, etc.),' 'I listen attentively when elders and teachers discuss local literature,' 'I visit museums and historical sites to better understand the cultural and historical context of Sulu,' and 'I enjoy watching elders share their indigenous knowledge and skills with younger generations.'"

3. Is there any significant difference in the level of Cultural Heritage Awareness and Appreciation when data were grouped according to age, gender, parent's educational attainment and parent's monthly income?

**Grouped By Age**

**Table 3.1** Difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School when data are grouped according to their demographic profile in terms of age.

Sources of Variation		Sum of squares	df	Mean Square	F	Sig.	Description
Awareness on Cultural Heritage of Sulu	Between Groups	.964	3	.321	3.353	.052	Not Significant
	Within Groups	9.200	96	.096			
	Total	10.164	99				
Appreciation on Cultural Heritage of Sulu	Between Groups	.089	3	.030	.252	.860	Not Significant
	Within Groups	11.319	96	.118			
	Total	11.408	99				

\* Significant at alpha 0.05

**Table 3.1** the table presents the differences in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School based on their age. As shown, all F-values and p-values are not significant at the 0.05 alpha level. This indicates that, despite variations in age among the student-respondents, there is no significant difference in their perceptions of the subcategories related to Cultural Heritage Awareness and Appreciation. This further suggests that students aged 23 years and above do not have a better understanding of Cultural Heritage Awareness and Appreciation compared to those aged 11 years and below, or vice versa.

Therefore, it can be concluded that age does not significantly influence how Senior High School students at Parang National High School perceive the level of Cultural Heritage Awareness and Appreciation. As a result, the hypothesis stating, 'There is no significant difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School when data are categorized according to their demographic profile in terms of age,' is accepted.

**Grouped By Gender**

**Table 3.2** Difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School when data are grouped according to their demographic profile in terms of gender.

Variables	Grouping	Mean	S.D	Mean Difference	t	Sig.	Descripti
Awareness on Cultural Heritage of Sulu	Male	3.0844	.28224	-.14379	-1.615	.109	Not Significa
	Female	3.2282	.32340				
	Male	3.1822	.32608				

Appreciation on Cultural Heritage of Sulu	Female	3.3176	.33957	Not Significant
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\* Significant at alpha 0.05

**Table 3.2** The table presents the differences in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School based on gender. As shown, all t-values and p-values are not significant at the 0.05 alpha level. This indicates that male and female student-respondents do not differ in their perceptions of the subcategories related to Cultural Heritage Awareness and Appreciation. This further suggests that being a male student-respondent does not result in a better understanding of Cultural Heritage Awareness and Appreciation, nor does being female.

Therefore, it can be concluded that gender does not significantly influence how Senior High School students at Parang National High School perceive the level of Cultural Heritage Awareness and Appreciation. As a result, the hypothesis stating, 'There is no significant difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School when data are categorized according to their demographic profile in terms of gender,' is accepted.

**Grouped By Parent’s Educational Attainment**

**Table 3.3** Difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School when data are grouped according to their demographic profile in terms of Parent’s educational attainment.

Sources of Variation		Sum of squares	df	Mean Square	F	Sig.	Description
Awareness on Cultural Heritage of Sulu	Between Groups	.052	2	.026	.249	.780	Not Significant
	Within Groups	10.112	97	.104			
	Total	10.164	99				
Appreciation on Cultural Heritage of Sulu	Between Groups	.116	2	.058	.498	.609	Not Significant
	Within Groups	11.292	97	.116			
	Total	11.408	99				

\* Significant at alpha 0.05

**Table 3.3** The table presents the differences in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School, grouped according to their parents' educational attainment. The data shows that all F-values and p-values for the subcategories are significant at the alpha level of 0.05. This suggests that, despite variations in the parents' educational levels, student-respondents do not significantly differ in their perceptions of Cultural Heritage Awareness and Appreciation at Parang National High School. It further implies that students whose parents have a college-level education may have a better understanding of Cultural Heritage Awareness and Appreciation compared to those whose parents have only completed elementary school, or vice versa.

Therefore, it can be concluded that the variable of parents' educational attainment does not significantly influence how Senior High School students at Parang National High School perceive the level of Cultural Heritage Awareness and Appreciation. As a result, the hypothesis stating, 'There is no significant difference in the level of Cultural Heritage Awareness and Appreciation

among Senior High School students of Parang National High School when data are classified according to their demographic profile in terms of parents' educational attainment,' is accepted.

**Grouped By Parent’s Monthly Income**

**Table 3.4** Difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School when data are grouped according to their demographic profile in terms of Parent’s monthly income.

Sources of Variation		Sum of squares	df	Mean Square	F	Sig.	Description
Awareness on Cultural Heritage of Sulu	Between Groups	.374	4	.094	.908	.463	Not Significant
	Within Groups	9.790	95	.103			
	Total	10.164	99				
Appreciation on Cultural Heritage of Sulu	Between Groups	.333	4	.083	.714	.585	Not Significant
	Within Groups	11.075	95	.117			
	Total	11.408	99				

\* Significant at alpha 0.05

**Table 3.4** the table presents the differences in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School, grouped according to their parents' monthly income. It can be observed from the data that all F-values and p-values for the subcategories are not significant at the 0.05 alpha level. This indicates that, despite variations in the parents' monthly income, student-respondents generally do not differ in their perceptions of the level of Cultural Heritage Awareness and Appreciation. This suggests that students with parents earning 20,001 and above do not necessarily have a better understanding of Cultural Heritage Awareness and Appreciation compared to those whose parents earn 5,000 and below, and vice versa.

Therefore, it can be concluded that the variable of parents' monthly income does not significantly influence how Senior High School students at Parang National High School perceive the level of Cultural Heritage Awareness and Appreciation. As a result, the hypothesis stating, 'There is no significant difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School students of Parang National High School when data are classified according to their demographic profile in terms of parents' monthly income,' is accepted.

*4. Is there a significant correlation among the sub-categories subsumed under the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School?*

**Table 4** Difference in the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School when data are grouped according to their demographic profile in terms of age.

Variables		Pearson r	Sig.	N	Description
Dependent	Independent				
Awareness on Cultural Heritage of Sulu	Appreciation on Cultural Heritage of Sulu	.675**	.000	100	High

\*Correlation coefficient is significant at alpha .01

Correlation Coefficient Scales Adopted from Hopkins, Will (2002):  
0.0-0.1 = Nearly Zero; 0.1-0.3 = Low; 0.3-0.5 = Moderate; 0.5-0.7 = High; 0.7-0.9 = Very High; 0.9-1 = Nearly Perfect.

**Table 4** shows the correlation among the subcategories subsumed under the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School. As shown in the table, the computed Pearson correlation Coefficients (Pearson  $r$ ) variables are significant at alpha 0.05.

Furthermore, the correlational degree among the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School is as follows:

1. A high correlational degree ( $r = .675$ ,  $p = .000$ ) between the aspects of Awareness on Cultural Heritage of Sulu and Appreciation on Cultural Heritage of Sulu among senior high school students at Parang National High School. This significant positive relationship suggests that students who have higher awareness of their cultural heritage tend to appreciate it more. The strong correlation implies that knowledge and understanding of cultural heritage play a crucial role in fostering appreciation, which supports previous research indicating that cultural education enhances students' sense of identity and pride (Smith, 2018; UNESCO, 2019).

Hence, it is safe to say that generally, the subcategories subsumed under the level of Cultural Heritage Awareness and Appreciation among Senior High School Students are highly correlated. Therefore, the hypothesis which states that “There is no significant correlation among the subcategories subsumed under the level of Cultural Heritage Awareness and Appreciation among Senior High School Students of Parang National High School.” is rejected.

## Conclusion

Based on the findings of the study, it was observed that most senior high school students are in their late teenage years, with a greater number of females compared to males. The majority of their parents have attained only basic education and are generally part of low-income households. The study also revealed that students at Parang National High School are generally aware of their cultural heritage and hold a deep respect for its traditions and practices. Furthermore, while the findings suggest that students share a common level of cultural awareness and appreciation, there are also indications that their degree of understanding and value towards their heritage may differ. This implies a range in how students perceive and relate to their cultural background, highlighting both shared and individual perspectives.

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