

How to Cite:

Julian, M. C. C. B. (2021). Maddulo Kamu: traversing the social life patterns of the Ibanags. *Linguistics and Culture Review*, 5(S1), 1054-1061.
<https://doi.org/10.37028/lingcure.v5nS1.1491>

Maddulo Kamu: Traversing the Social Life Patterns of the Ibanags

Ma. Cecilia Cynthia B. Julian

Cagayan State University, Andrews Campus, Philippines

Abstract--The purpose of this research is to discover, characterize, and analyze the social life patterns of the Ibanags in Nassiping, Gattaran, Cagayan. The descriptive case study approach was utilized, which included current information regarding the nature or status of this cultural group, as well as other phenomena. 100 clients were chosen from conception until death or burial based on their understanding of facts and information about Ibanag beliefs, traditions, and rites. The participant-observer technique, in which the researcher participated in the practices, rituals, and other ceremonies while simultaneously observing and seeing them, necessitated her staying among the people for several months. The researcher also studied reference materials or documents, as well as other demographic data on the community and its population. Farming and fishing are the most common jobs, however, some of them also work in carpentry and have their businesses. The Ibanag people have traditional beliefs and habits that are at variance with what teachers teach in schools from conception to death. On the other side, the problem of value conflicts can be solved by shifting unfavorable ideas and practices to more favorable ones, which can be attributed to people's education and willingness to change. Indigenous beliefs and practices that are important to the preservation of one's culture are still practiced. An examination of the benefits and drawbacks of the unfavorable ones is required to determine whether they should be abandoned or continued. According to the findings, parents, schools, elders, and the broader public should encourage young people to keep their culture alive. During celebrations, local leaders should create activities to highlight these beneficial ideas and practices, and local students and researchers should perform extra research to fully understand the uniqueness of their culture.

Keywords--cultural preservation, demography, social life patterns, value conflict.

Introduction

Every individual is formed by the culture in which he or she lives. Unless he learns to investigate his society and see how it influences him, his social world pushes in on him before he is mature enough to resist. Enculturation is the process through which all humans acquire culture, which is a unique attribute of humanity (Arioglu, 2021; Nyseth & Sognnæs, 2013). Culture encompasses taught behavior and values that are passed down from generation to generation. Everyone is cultured, not only the upper crust, but everyone lives in a specific culture in which they are raised according to different customs. People live to think and act differently than others to achieve this. These characteristics can be found in people from all over the world. Sub-cultural distinctions are accounted for precisely by geography and socioeconomic class in nations. Since the 1960s, anthropologists have been studying ethnicity in depth. According to their research, an ethnic group is a group of people who think they have a shared history and origins. Ethnic groups share cultural characteristics such as language, religion, clothing style, and cuisine preferences. The most complicated cultures today are plural societies, which include a diverse range of ethnic groupings. Ethnicity is profoundly embedded, yet it is also malleable. Which trend prevails is determined by socio-cultural and historical factors. Human culture, according to Winkelman & Glazier (1997), is learned behavior gained by members of a social group. He defined it as a "complex whole" that includes "knowledge, beliefs, arts, morals, laws, conventions, and all abilities acquired by man as a member of society." Since then, the term has undergone various refinements and changes, but all agree that culture is taught behavior rather than genetically endowed behavior. The youngster is the center of attention in the family. The child moves in the family circle from the time he or she is born. As he grows older, a piece of his family's existence revolves around him at all times, giving him a variety of duties. The youngster is brought up in the family's ways and learns its conventions and values. So much so that, even if the youngster moves away from his or her parents' home, he never forgets where he came from (Prompayuk & Chairattananon, 2016; Agha, 2003). They instruct him wherever he goes and, in a way, become ingrained in his whole appearance. Several investigations have demonstrated that man is a social creature. Since the dawn of time, man has always lived in a group or community of his kind. In his social interactions, certain patterns must be followed. He understands that if he wants serenity and contentment, he needs to have meaningful interactions with other people. He understands that he requires people in his social life. He must interact with individuals, groups, and communities since he has several needs and desires that can only be met through others. He must adjust to the environment in which he lives. He is compelled to act by his historical tradition. His way of life must be consistent with the community's overall aims. Home socialization is critical for the formation of individual personality patterns and, as a result, social structure. It might be argued that the type of experience that parents provide for their children has a significant impact on the social life of any ethnic group. The effects of early training on personality development have made it clear that socialization practice plays a vital part in the formation of both the individual and society, according to Puigcerver et al. (1989). The Philippines is a country in Asia's Mainland region. According to scientific studies, the Philippines' cultural past is extremely complicated and dates back to Asia's ancient anthropological history. There is a

growing idea that during the prehistoric period, distinct groups of people migrated at different periods, bringing physical and cultural features with them that were later integrated into the cultures of the people (Zaide, 1994; Bell, 1992; Fatmawati, 2021). These characteristics become distinguishable from those of the people already living in the area at the time as a result of their responding to their physical and environmental needs. The activities of the basic social institutes were less clearly defined in the past. Adapting to their surroundings became a component of their growth. The most basic institution, family, was strongly ingrained in the community. The majority of economic education took done in the home. Politics was not entirely a secular institution, as it was influenced by their faith. There are more than 100 known ethnic groups in the Philippines, who live on more than 7,000 islands. They are distinguished mostly by their languages, which typically refer to the nature or qualities of the land in which they live. The exact number of ethnolinguistic groupings in the country cannot be determined at this time. The fact that not all ethnolinguistic groups have been examined systematically and exhaustively is one clear explanation for this. One of these ethnic groups is the Ibanag. “The state shall support the maintenance, enrichment, and dynamic evolution of a Filipino national culture based on the idea of unity in variety, in a climate of free artistic intellectual expression,” according to Article IV, Section 14 of the 1987 constitution. The state must also recognize, respect, and safeguard the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions, according to Section 17. It will take these rights into account when formulating national plans and policies.” As a result of the constitutional provisions, studies on indigenous communities' culture have been conducted (Kolay, 2016; Smith et al., 2018). It is for this reason that the researcher was inspired to conduct this research on the Ibanag's socialization practices as an ethnic group.

Statement of the problem

This study aimed to identify, describe and analyze the social life patterns of the Ibanag of Nassipping, Gattaran, Cagayan. Specifically, this study sought to identify, describe, and analyze the following:

- Land and its people
- Beliefs, practices, and rituals of the Ibanag in Nassipping relative to the following:
 - conception
 - pregnancy
 - childbirth
 - childbearing
 - adolescence
 - love and courtship
 - marriage
 - death and burial
- The implication of the above beliefs and practices to education.

Methodology

The descriptive - case study method was used in this investigation. It also used the participant-observer technique, in which the researcher takes part in events and occasions while also observing the practices, rituals, and other ceremonies. The researcher used interviews and documentary analysis as well. The researcher obtained the necessary data through interviews, observations, and participation to meet the study's objectives. Data were collected from elderly people and others of various ages and walks of life using the interview guide ([Scupin, 2019](#); [Kibblewhite et al., 2015](#)).

Results and Discussion

Profile of Barangay Nassipping

- Land
Gattaran, Cagayan province has fifty-three barangays, one of which is Barangay Nassipping. It is Gattaran's easternmost barangay, bordered on the north by Lapogan and Ganzano and on the south by the Cagayan River. It was originally established as a town on June 15, 1596, but was later transferred to Gattaran, which became a parish on November 27, 1896. Only 708 hectares of the entire land area of 3,000 were transformed into agricultural and residential lots. It was also mentioned as a tourist attraction in Gattaran due to its century-old catholic church and the Djanggo Festival, which is held every year. There are forest reserves in the area, as well as a plain area. Along the National Highway, where the majority of the residences are located, reforestation efforts are carried out. It was also rated as one of Gattaran's cleanest barangays.
- People
Ibanag and Ilocano people predominate in this barangay. However, the Ibanag dialect is spoken well by the majority of the elderly. Their children, who play with other kids in town, can communicate in both Ibanag and Ilocano. Nassipping people speak Ibanag at home. However, the majority of them now speak both languages fluently. Because of intermarriage, some of them can also communicate in Tagalog. The people's primary vocations are farming and fishing. Some people work for the government or in the private sector. Rice and corn are the barangay's main crops, followed by horticulture. People in the barangay also have supplementary means of income, such as rearing hogs and poultry. Others work in carpentry and run their enterprises ([Lussetyowati, 2015](#); [Boyce et al., 2006](#)).

Beliefs and practices

Conception

- Ibanag people believe that looking to such an unpleasant appearance like the Djanggocs may frighten the conceiving mother.
- Craving or disliking certain foods, objects, or persons could also be associated with the physical or character traits of the baby. To the

conceiving mothers, their likes and dislikes should always be considered to avoid miscarriage.

- To an Ibanag conceiving, mother getting nervous about certain animals could lead to miscarriage because of the belief that supernatural spirits reincarnate in an animal's body.

Pregnancy

A lot of taboos and practices as well as beliefs are being observed by the Ibanag mothers when pregnant like the following:

- Not to cut their long hair when pregnant to protect their babies from unpleasant spirits
- The husband whose wife is pregnant should avoid using personal things of the dead so that the spirit will not harm the fetus in the womb
- The husband should not dig holes in the surroundings of the house, and should not also carry the coffin in the funeral because this could bring bad bad omen to the pregnant wife.
- Pregnant women are prohibited from going out at night because ghost spirits may harm the unborn child.
- Pregnant women should not be left alone at home, otherwise harmful spirits may take the fetus from the mother.
- Pregnant women should not look into the coffin of a dead person because this could mean death in giving birth.
- Pregnant women should not sleep with open windows. Scissors, garlic, and salt should always be carried by them when going out.

Childbirth

In giving birth and upon the birth of a child, the following must be observed as ritual, beliefs, and practices:

- Not to speak to anyone while laboring and secretly kick the first post to ease the pain in giving birth;
- The husband of the laboring mother has to build fire outside the house and spread some incense powder to drive away spirits who are waiting for the birth of the baby;
- To eat a roasted pig mouth for the mother to be strong in giving birth;
- An eggshell should be placed on the mother's tummy to give birth easily.

Child rearing

- After weeks or a month, Ibanag babies must be baptized, and names should be based;
- Ibanag parents are very particular, too, with the health and safety of their babies. They bathe their babies with some amount of vinegar so the baby may not catch a cold.
- Ibanag parents place their babies in a "kassun" and place a rosary, salt and garlic beside the sleeping baby when sleeping;

- Marking a red color on the forehead of the baby is important when traveling to avoid bad luck;
- Pinning some sort of amulets will bring good luck and safety to the child;
- Throwing hot water anywhere is prohibited for this may harm dwarf spirits and in return may harm the baby;
- Food offering to natural spirits is being observed to please the spirits that are roaming around.

Adolescence

- During this stage, Ibanag adolescents learn to become independent and responsible;
- Young female adolescents are advised to wear binders and are prohibited to do hard work during monthly menstrual periods;
- Young male adolescents undergo circumcision, and when circumcised, they wear skirts and use boiled guava leaves to wash the wounds;
- In the late adolescent stage, both males and females should, as much as possible, not be put to shame because this could make them turn rebellious.

Love and courtship

- Today, modern parents have their blessings on their children to choose their life partners.
- In some instances, where a man can not express his love to the one he admires, a “middleman” could speak on his behalf.

Marriages of Nassiping still practice the traditional marriage practices although with some modifications already.

- In an Ibanag traditional marriage, a pre-celebration is a must.
- The groom’s family has to follow the demands of the bride’s family and also are expected to shoulder almost all expenses for the pre-celebration and on the wedding day.
- The bride will only wear her gown on the day of the wedding. With the accessories, there should be something old, something new, something blue.
- Future bride and groom are prohibited to travel to far places because they might meet an accident.
- The wedding celebration would not be complete without the “maskota”, an Ibanag ritual dance.
- The giving of “gala” is a traditional practice still carried on today.

Death and burial

- It is a common belief of the Ibanag that immediate members of the family must refrain from moving when the dead body still lies in state.
- The number of days for vigil is unlimited whether the dead person is young or old, especially when waiting for other family members.

- During the old days, the ringing of church bells gives information when somebody dies in the community. The ringing is different from the regular ringing of bells during Sunday mass.
- The lighting of candles should be maintained near the coffin of the dead person. This is because of the belief that this will light the path to their next destination.
- The construction of the tomb should be exact. Oversized or undersized should be avoided because if this will happen, there is an invitation to another death.
- Food offering for the dead is a usual practice especially on the third day while the body still lies on state and on the 40th day to feel the presence of their souls.

Conclusion

The Ibanag of Nassiping have traditional beliefs and practices, although they are changing owing to intermarriages, the influence of education, and social contact with other groups both inside and beyond the community (Blasco et al., 2014; Bodkin et al., 2009). Despite the fast-changing lifestyle and tremendous economic progress, certain customs and beliefs persist, particularly in pregnancy, childbirth, and before marriage rites. The beneficial indigenous beliefs and practices are still practiced in the preservation of one's culture. For the unfavorable ones, an assessment of their benefits and drawbacks is required to determine if they should be abandoned or continued.

Recommendations

Based on the findings of this study, the following are hereby recommended:

- Parents, teachers, elders, and community members should encourage children to maintain positive attitudes and habits while explaining the drawbacks of harmful ones.
- Barangay officials should emphasize the importance of the beliefs, traditions, and rituals by planning activities to highlight them on significant occasions and holidays.
- Residents of the barangay should continue their education to fully comprehend the peculiarities of their own culture.
- Families and schools should strengthen the qualities of nationalism, humility, obedience, collaboration, loyalty, and religiosity to form future high-spirited and responsible people in the community.
- Magazine and other platform publications should be part of some subjects at all levels for students to appreciate their own culture.

References

Agha, A. (2003). The social life of cultural value. *Language & communication*, 23(3-4), 231-273. [https://doi.org/10.1016/S0271-5309\(03\)00012-0](https://doi.org/10.1016/S0271-5309(03)00012-0)

- Arioglu, E. (2021). Board age and value diversity: Evidence from a collectivistic and paternalistic culture. *Borsa Istanbul Review*, 21(3), 209-226. <https://doi.org/10.1016/j.bir.2020.10.004>
- Bell, C. (1992). *Ritual theory, ritual practice*. Oxford University Press.
- Blasco, R., Rosell, J., Gopher, A., & Barkai, R. (2014). Subsistence economy and social life: A zooarchaeological view from the 300 kya central hearth at Qesem Cave, Israel. *Journal of Anthropological Archaeology*, 35, 248-268. <https://doi.org/10.1016/j.jaa.2014.06.005>
- Bodkin, C. D., Amato, C., & Peters, C. (2009). The role of conflict, culture, and myth in creating attitudinal commitment. *Journal of Business Research*, 62(10), 1013-1019. <https://doi.org/10.1016/j.jbusres.2008.05.005>
- Boyce, M. S., Haridas, C. V., Lee, C. T., & NCEAS Stochastic Demography Working Group. (2006). Demography in an increasingly variable world. *Trends in Ecology & Evolution*, 21(3), 141-148. <https://doi.org/10.1016/j.tree.2005.11.018>
- Fatmawati, E. (2021). Strategies to grow a proud attitude towards Indonesian cultural diversity. *Linguistics and Culture Review*, 5(S1), 810-820. <https://doi.org/10.37028/lingcure.v5nS1.1465>
- Kibblewhite, M., Tóth, G., & Hermann, T. (2015). Predicting the preservation of cultural artefacts and buried materials in soil. *Science of the Total Environment*, 529, 249-263. <https://doi.org/10.1016/j.scitotenv.2015.04.036>
- Kolay, S. (2016). Cultural heritage preservation of traditional Indian art through virtual new-media. *Procedia-Social and Behavioral Sciences*, 225, 309-320. <https://doi.org/10.1016/j.sbspro.2016.06.030>
- Lusetyowati, T. (2015). Preservation and conservation through cultural heritage tourism. Case study: Musi Riverside Palembang. *Procedia-Social and Behavioral Sciences*, 184, 401-406. <https://doi.org/10.1016/j.sbspro.2015.05.109>
- Nyseth, T., & Sognnæs, J. (2013). Preservation of old towns in Norway: Heritage discourses, community processes and the new cultural economy. *Cities*, 31, 69-75. <https://doi.org/10.1016/j.cities.2012.05.014>
- Prompayuk, S., & Chairattananon, P. (2016). Preservation of cultural heritage community: cases of Thailand and developed countries. *Procedia-Social and Behavioral Sciences*, 234, 239-243. <https://doi.org/10.1016/j.sbspro.2016.10.239>
- Puigcerver, A., Martínez-Selva, J. M., García-Sánchez, F. A., & Gómez-Amor, J. (1989). Individual differences in psychophysiological and subjective correlates of speech anxiety. *Journal of psychophysiology*.
- Scupin, R. (2019). *Cultural anthropology: A global perspective*. SAGE Publications.
- Smith, V. ., Florence, K. ., & Maria, F. . (2018). Semantics in cultural perspective overview. *Linguistics and Culture Review*, 2(1), 24-31. <https://doi.org/10.37028/lingcure.v2n1.9>
- Winkelman, M., & Glazier, S. D. (1997). *Anthropology of religion. A handbook*.
- Zaide, S. M. (1994). *The Philippines: A Unique Nation*. Quezon City.