

PRESERVATION OF TINGUIAN CULTURES IN THE PROVINCE OF ABRA

By

Lorna B. Llana

ABSTRACT

This study looked into the Preservation of Tinguian Cultures in the Province of Abra. It also examined the role of the different institutions such as the school, family, church and the community. It dealt on the preservation of the beliefs, practices, festivities of the 11 Tinguian tribes in the Province of Abra during birth, wedding, death, and in the administration of their justice system. The study covered the following tribes: Adasen, Vanao, Binongan, Balatok, Belwang, Gubang, Inlaud, Moyadan, Masadiit, Maeng and Mabaca.

This study particularly gave details on preservation efforts being undertaken and assured ways from the reliable sources to preserve the cultures in the Province of Abra.

It, being qualitative and descriptive in nature, the study employed the interview method in the gathering of data where the researcher interviewed representatives/informant from the different sectors of the tribes like the family, the community, the school, and the church asking them what they are doing to preserve their culture.

The researcher employed observation to witness the various practices of the tribes and asked the 20 administrators in the 20 secondary schools in the Division of Abra where the 11 tribes are found.

Results showed that there are practices and beliefs which are common among the 11 tribes in the Province of Abra. Wedding practices include danun, sab-ong, buda, sabit/bitor, duayya and tadek. Death practices common to them are bagungon, sangsangit, palpalubos, golgol and waksi. The sapata, lupon, budong are common to these 11 tribes as part of justice practices. Other practices and festivities which are common to the tribes are lay-ug, sangasang, boyon, innaluyon, and tagnawa.

Results also showed that, in order to help in the preservation of the Tinguian cultures, families are encouraging children to participate in the different Tinguian activities and festivities. Also, the elders in the different tribes are topped as speakers during IPED seminars to heighten young people's awareness of the beauty of their culture. They also take the lead in the validation of the Tinguian Orthography. The church should continue to help shape the values of the people in the community by integrating Tinguian practices during church ceremonies to be able to grasp the true meaning of culture and reasons of preserving it. The schools are integrating IPED in the Curriculum. Furthermore, since the school is the most influential among the four institutions, it should conduct more activities and apply more methods to ignite the hearts and minds of the learners to love their culture. And since the school is found to be significant in attaining the goal on preserving the Tinguian culture, there should be sustainability of programs.

Since the main threat to the preservation of the Tinguian culture is modernization and technology advancement, it is recommended that the four institutions should continue to help the young Tinguians to see the beauty and uniqueness of their culture.

Chapter 1

THE PROBLEM

Introductions

Culture is vital in everyone's life because it influences people in many ways. It provides sense of identity, purpose and belongingness and should be preserved because culture has a big impact on one's behavior. There are institutions which are responsible in preserving culture like the school, family, church and even the community. Culture is very important in one's life, so the aforementioned institutions should do something to preserve it. Education is one of the institutions which can help preserve the culture and is considered a pillar of development and a process in which a culture or value is formally transmitted to learners.

The present generation is now living in the modern world; it is hard for teachers and parents to teach the youths on preserving culture because their minds are focused on the gadgets and modern facilities and this is a challenge for them. But the researcher believes that the youths cannot go away from their own culture because it has been a part of their lives. There should be a balance between cultural preservation and modern technology. Furthermore, the members of the family should be the first to influence their children to love their culture, to encourage them to get closer to the church to strengthen the formation of their values and participate in the tribe's activities in a meaningful way. The past is lost, there is nothing to build in the future. However, these beliefs and practices will slowly die if no actions will be done to promote and preserve them, they will be soon forgotten due to modern transformations, education and the existence of the different religious sects, and changing perceptions of people, the reasons why the researcher opted to pursue this study. Inevitably, Abra is not exempted from the fast pace of development and from other influences brought about by modernization. With these powerful changes, these beliefs, practices, are now slowly being set aside or not being appreciated by the present generation anymore, so, the concerned people and institutions should do something to preserve them. The researcher believed that it is not yet too late to do this because culture is intact and can be still preserved.

The church as one of the institution to help preserve the culture has a mission of reaching out cultures through religion. The study of Rev. Fr. Tubana emphasized that the church teaches that whatever goodness is found in the minds and hearts of men, or in the particular customs and cultures of people, far from being lost is purified is raised to a higher level and reaches its perfection for the glory of God. It means that faith and morals which are part of one's culture affect how one behaves.

Also, culture is important to a family because it can keep the closeness of a family. Before the school can instill into the minds of children the importance of giving care to cultures, parents should have done their part. First and foremost, it is in the family where these practices, beliefs are being learned.

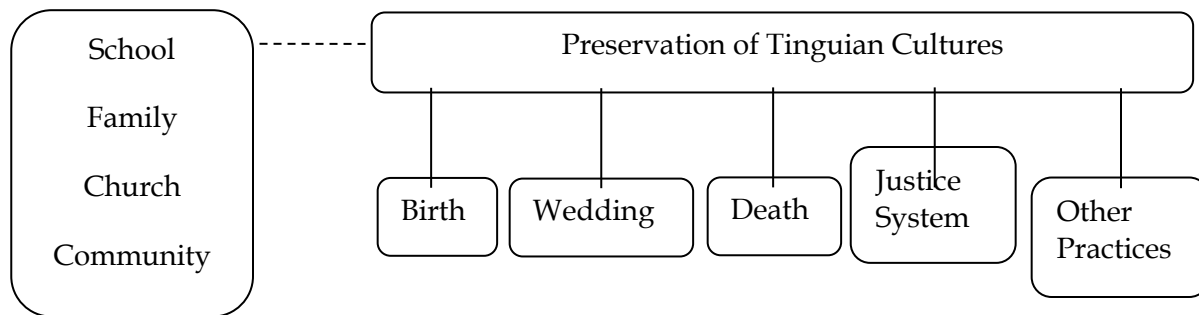
The culture is the reflection of the past, the ancestors who molded the present generation into what it is now. The elders must do their part for they are the most knowledgeable to execute the different practices and to promote the importance of culture. The researcher believed that the involvement of the for institutions, no doubt that Tinguian culture in Abra can be preserved.

Statement of the Problem

This study aimed to determine the role of the different institutions like school, community, church and family in the preservation of Tinguian cultures in the Province of Abra. Specifically, it sought to answer to the following questions:

1. What are the roles of the following institutions in the preservation of the Tinguian Culture in the Province of Abra:
 - a. School,
 - b. Church,
 - c. Family, and
 - d. Community .
2. What are the activities done in the school done to preserve the Tinguian cultures?
3. What are the beliefs/practices which are common to all Tinguian tribes in the Province of Abra during birth, wedding, death ceremonies, and when seeking for justice.

Conceptual Framework



The diagram illustrates the importance of preservation of the Tinguian cultures through the different institutions which are the school, family, church and community help in the preservation of Tinguian cultures during birth, wedding, death, justice system and other practices.

Scope and Delimitation

The study focused on the role of the different institutions like school, community, church, and family in the preservation of Tinguian cultures in the Province of Abra, the common practices during birth, wedding, death, justice and other festivities.. It involved the 20 administrators from the 20 public secondary schools in the Division of Abra where the 11 tribes are situated. It also involved IP elders , community, church, family representatives from the 11 tribes.

Theoretical Framework

Culture is a system of shared beliefs, values, customs, and behaviors that members of the society use to cope with their world and with one another, and that are transmitted from generation to generation through learning. School, family, church and the community have a big role in the preservation and transmission of culture. It has been a belief that if these institutions work hand in hand , then there is no doubt that culture will be preserved .

Culture influences actions, speech, behavior of an individual, so it should not be forgotten nor neglected. In today's generation, it is hard to keep or preserve one's culture. The role of the four institutions is indeed very important. According to Lenski and Lenski (1987) as cited by the work of Mailed, E. M. (2006), people are reluctant to do away with something they depend on when they have nothing better to take its place. It means that if culture is a part of one's life, one treasures it. The community should not be disregarded as one of the most influential institutions to preserve and promote the Tinguian cultures. Elders are knowledgeable about the different practices and beliefs in their own tribe, so elders are great help to guide the youths of today on encouraging them to join such activities regarding Tinguian cultures. Institutions like family, church and state tended to perpetuate its own mores, however, these mores have become complex for informal transmission; and these institutions have become too busy to attend to their educational duties adequately. Even though there are instances these happen, culture should be given importance because each one is unique and each of them belongs to different cultures. These four institutions should walk hand in hand to be successful in this endeavor.

Liang (1993) in his work Education for National Development as one of the references of Mailed E.L. (2006), also stated and added that the schools and various agencies related to education should respond to local and national goals of development that can be a help to preserve Tinguian cultures. Aside from the school, the church, family and the community are also influential in promoting and preserving the culture because these three institutions

At present generation, new technologies are being introduced, apparently the youths are prioritizing them, so it is a big challenge for the different institutions to inculcate into the minds of learners/ youths of today the importance of one's culture. Before youths develop appreciation for other cultures, measures should be taken by these institutions especially family and school to instill basic culture of their own. It should be taught first among the members of the family, practiced in the community and supported by the church so that these individuals appreciate their culture. Demetrio (1998) states that through the efforts of the different institutions especially the school and family, everybody awakened the spirit of the present generation. One must realize the truth behind their culture by continuously involving them in all activities in relation to culture.

Operational Definition of Terms

The following terms are defined for clearer understanding of this study:

Culture. It pertains to a way of life of group of people – their behaviors, beliefs, values and symbols that they accept, practice and that are passed along by communication and imitation from one generation to the next.

Elders/Lallakay/Manakem. They refer to the men chosen by a community on account of their virtues gifted them by Kabunian like wisdom, courage and bravery.

Church. It pertains to a Christian organization with its own distinctive doctrine. A sacred place where sacraments are officiated and liturgical celebrations are done.

School. It refers to the institution for educating children where group of people share ideas, methods and techniques in teaching the learners.

Family. It refers to the institution that consist of parents (father and mother), and their children living together as a unit in a community.

Community. This pertains to a group of people having a religion, race, and interests.

Methodology

This section provides methodology in data gathering of the research: **Research Design.** The descriptive method of research was used in the study. The researcher gathered information on contemporary cultures through fieldwork, or first-hand study. In addition, the researcher had observed and interviewed people whose culture she described. In this study, the cultural interpretation refers to the researcher's ability to describe what she sees and hears from the point of view of the members of the group.

Population and Sample. The researcher used the purposive sampling because she believed that the sample selected would be representative of the population. In this study, there were 20 secondary school heads from the secondary schools in the Division of Abra as respondents where the 11 Tinguian tribes are found, representatives from Tinguian family, church, elders from 11 Tinguian tribes.

Data Gathering Instrument. There were questions asked to gather data: one question was asking the activities done by the school and its role in preserving the Tinguian culture. Similar question was asked to the family, church, community representative/s on their role in the preservation of the Tinguian cultures and the common practices among these 11 tribes during birth, wedding, death, justice and other practice

CHAPTER II PRESENTATION and ANALYSIS OF DATA

This chapter deals with presentation, analysis and interpretation of the gathered data in order to answer the problems raised in this study:

- I. **Problem No.1: What are the roles of the different institutions in the preservation of the Tinguian cultures in the Province of Abra:**
 - a. school,
 - b. family,
 - c. church, and
 - d. community?

A. The Role of the School in the Preservation of the Tinguian Culture

It has been observed that Indigenous peoples (IPs) remain to be among the most vulnerable and marginalized members of the citizenry. Many IP communities lack access to decent basic social services, have limited opportunities to engage in the mainstream economy and suffer social, economic and political exclusion, one of the reasons why education was recognized as a necessary means to realize other human rights and fundamental freedoms. The DepEd then adopted DepEd Order No.62, s.2011 on ADOPTING THE NATIONAL INDIGENOUS PEOPLES (IP) EDUCATION POLICY FRAMEWORK. This Policy Framework is intended to be an instrument for promoting shared accountability, continuous dialogue, engagement, and partnership among government IP communities, civil society and other educational stakeholders. In this Dep.Ed Order, there are key concerns which the department should be concerned of to promote tinguian culture: respect and recognition of Indigenous Knowledge Systems & Practice in school, eliminate discrimination of learners due to cultural identity, they should be treated equally, ensure also the promotion among learners the affirmation and sense of indigenous cultural identity.

For the school heads, integration in subjects the IPED curriculum should be monitored, the involvement of learners to indigenous activities because it should not be only thru lectures but also thru actions.

B. The Role of the family in the Preservation of the Tinguian Culture

Family is said to be the smallest unit of the society. It has also an important role in the preservation of Tinguian culture. A person's understanding of their own culture and others' cultural identity develops from birth and is shaped by the values and attitudes prevalent at home and in the environment. The members of the family headed by their parents, grandparents teach their children and grandchildren the practices, beliefs in their tribe. They are the first and the most influential people to inculcate in their minds the importance of carrying their own culture wherever they go because it serve as their identity. The behavior of an individual is derived from his/her family because culture regulates the behavior of people.

According to most family members from the 11 tribes I have interviewed, youths should really be encouraged to join the Tinguian activities, festivities so that they can really feel the essence/meaning of the activities and have a deeper understanding of those practices for appreciation.. Parents serve as models in valuing their own cultures so that their children will follow and imitate them.

Another significant feature of Tinguian life is their strong sense of family. It is within the family that a child learns the basic ways of living, the existing practice, beliefs and in which Christian values are inculcated. Family ties are not only bounded by blood relations but includes extended families like ancestors that help teach their children to embrace their culture.

C. The Role of the Church in the Preservation of Tinguian Cultures

Church/ religion play also a very important component of people's lives. Religion is a part of their culture because it shapes culture and behavior. In some societies, religious knowledge is highly detailed, carefully organized and beliefs are being passed from generation to generation. The church is one of the places where values are being formed. It served as a guide to do what is morally accepted in the society or not.

The church has a responsibility to nourish the people and their culture as well in a certain tribe and community where they live. To be responsible is to be able and require to give account to someone or something. The idea of responsibility, with the freedom and obligation has its place in social relations and culture is a part of it because the way you deal with a certain community/tribe, one should know the nature of his/her culture. According to church leaders/representatives that were interviewed, as a part of the community or group, the church should learn to love their culture, should support their activities as well. It is their role to uphold the values of the people for people have great regards to church. Furthermore, since the priest are blessed with special power to communicate the needs of the people to the anitos and in turn tell the people the wish of the anitos. In other words, they serve as mediators. According to the research work entitled Seeds of the Word in the Tinguian Culture that in the Tinguian world, culture and religion are inseparable. Their religious experiences in different facets of life have formed the whole Tinguian life...their worldview, their attitude towards the Sacred and their relationship with one another. During the early Christianization of the Tinguians of Abra, the role played by the sacraments of the church and other liturgical celebrations cannot be underestimated. They are in fact the life of the church that invited much attention to the Tinguians. They served as the point of entry of the missionaries into the Tinguian world, it means that ever since church and culture is inseparable. It only means that the spiritual dimension is considered a crucial dimension for a community to survive because without the spiritual dimension, the community's moral and spiritual anchorage will weaken, and this has grave consequences for community life.

D. The Role of the Community in the Preservation of the Tinguian Cultures

In the community, one can find different religious sects/ organizations, different people from different races with different ways of living and practices and so there is a need to preserve the existing culture of that community/ tribe to strengthen the relationship. Vital to community life is the relationship of the human community with the bio-geographical environment. All activities of the human community are one way or another related to the environment/place. It is by relating with the place that a community is able to grow and develop. There are schools, church, families in a community but each of them has its own roles. In a community, the best influential people to preserve the culture are the elders. Tinguian life, as projected in the cycle of life-death-life after death, is characterized by the spirit of community, linkage and connectedness. They shared a common life and guided by a common precepts (ug-ugali) as regards to politics, social, economic and spiritual life,(Fr. Leonardo Tubana). This only means that the life as linkage and connectedness boast their sense of belongingness, identity, security and social order wherein culture cannot be separated from these, because during these times where Tinguians share a life mirroring community support and solidarity. The elders continuously engage youths in their tribe in holding different Tinguian festivities and conduct lectures to make them aware of the importance of cultures and reasons why there is a need to preserve them.

The preservation of indigenous culture has become a priority item in the national agenda and the government has expectedly made significant intervention. According to Dumagat (1974), culture can also be preserved through: a. continuous practice of practices by contemporary Tinguians, b.) the love and promotion of the culture, c.) education, intensive studies and research works.

2. Problem No.2: What are the activities done in the school do to preserve Tinguian Culture?

The school is one of the institutions that has a big contribution not only in promoting the Tinguian culture but as well as to preserve it . One way of achieving this goal is by implementing different school activities which are worthwhile and meaningful in the sight of the learners.

One of the activities according to 20 secondary school heads where the Tinguian community is located is joining cultural competitions during Abra festival wherein the Provincial Capitol is annually inviting the participants from secondary schools to portray Tinguian beliefs, practices through a dance.. Also, Tinguian schools are always invited to join the Indigenous Peoples Week wherein these school representatives join the parade, listen to the lectures during the program and join in presentations. In this case, youths are able to personally witness the different Tinguian practices and realize the importance in preserving the culture.

School Heads also send teachers to attend Indigenous Peoples Education seminar to be able to update themselves with the new trend of integrating IPED in the curriculum. School heads also monitor the integration of IPED in the teaching-learning process.

Problem No.3: What are the beliefs, practices which are common to all Tinguian tribes in the Province of Abra during birth, wedding, death, seeking for justice and other beliefs and practices?

4.1 During Birth

- Paapo – the child is being offered by the community especially by grandparents cash or in kind. Gifts are exchanged by the parents or immediate relatives bringing the child and grandparents.
- Livo – the baby is placed at the door to avoid bad spirit from disturbing the baby. The elder (either lakay or bket) carry the child, raise it on the door and make prayers.
- Kubkubar – a welcome ritual for the baby to become a member of the family. The elders and parents and other members of the family prepare foods to eat after the ritual.

4.2 Courtship, Wedding and Post- wedding

- Danon/ Kalkalimusta – it means to reach. The groom and his parents are going to propose to the bride's house marriage to the parents of the girl. At times, bride's family demand for gifts bargaining of gifts but it can be negotiated then wedding is set after the agreement.
- Sab-ong/ dowry – refers to the traditional custom that the family has observed in the past marriages of the family clan. This is mostly practiced by well to do family wherein the family of the groom offers money, piece of land, animals to the bride.
- Buda –This is the happenings after the wedding ceremony at the church. It is relatively a celebration with ethnic dances, songs and other presentations are rendered. The couple together with their families, relatives and invited guests celebrate with rituals.
- Sabit/bitor – done when the couple dances accompanied by gansa and other Tinguian musical instruments as way of manifesting that the couple will live harmoniously. Visitors hang money to the wedding dress of the couple.
- Duayya – during this part of the "boda," two elders, a male and a female will wrap the money with a cloth and they will make a chant full of advices for the couple, especially on how they will use the money.

- Kinakan – The couple will go and dine to members of the family after the agreement has been made. The couple is advised by the members of the family to have a good start.
- Patan-aw – it is done when the couple goes to the house of the groom. This is a welcome rite to the bride in their house. This is done because not all relatives of the groom were able to attend their wedding.

4.3 Death Ceremonies

- Bagungon – ceremony of a dead person. The tradition is, when a person has passed away, immediately thereafter, the corpse is bathed and clothed in the best attire and laid in a coffin.
- Sangsangit/ Uggayam – it has fixed lyrics to be sang/performed by one representative from each of the guest invited.
- Palpalubos/Pacpacada – most touching part of the burial. This is bidding goodbye of the family, pleading for the forgiveness too.
- Golgol – After the interment, the members of the bereaved family goes to the river for a “golgol”. An old woman performs the ceremony before applying oil. The oil is mixed with burned rice straw (arutang). Then , the members of the family plunge into the river at the same time.
- Waksi – (or end of grieving). Eight or 10 months after the burial, the waksi is done to put an end to the grievances of the bereaved family. A Thanksgiving Mass or Palualo (indigenous way of thanksgiving) is done.

4.4 On Justice Practices

- Sapata – It means swear. This practice maybe considered as a justice system, as this is observed and practiced to solve problems and to prevent other problems that may arise from the problem if it remains unsolved. The real criminal will suffer the punishment in the swearing.
- Lupon – In order to reduce the load of the lower courts, local committees of citizens called Pacification committees (Lupon Tagamapayapa) are organized to effect extra judicial settlement of minor cases between barangay residents. In each lupon, there is Conciliation Body (Pangkat Tagapagkasundo).
- Budong/Bedeng –Together with the institution of the village councils and assemblies, the inter-village peace pact holders or guarantors provide the element of a working political order evolved by the tribes people themselves in the matrix of their own culture.
- Dap-ay system – The community calls for a general and asks attendees who among them are planning to run for elections. They ensure peaceful election.

4.5 Other practices/ beliefs and festivities

- Lay – ug – Death memorial celebration. It is done a year or more years after the death of a person whose death memorial is celebrated.
- Boyon- It means to know or to discover. This is a ritual to know the whereabouts of lost personal belongings, attire, tools, animals etc. or to know the cause of an illness.
- Innaluyon/Alluyon – this is a Tinguian way of working together. It is usually done when a particular work demands a big group to finish it like house construction. This is also practiced when a community project requires labor from community members.

CHAPTER III CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the conclusions drawn from the recommendations

forwarded:

CONCLUSIONS

After a thorough conduct of interviews to elders church and family representatives, visiting the Tinguian places to personally witness events, attending seminars on Indigenous Peoples Education, and analysis of data, the researcher came up with the following conclusions:

- There are 11 Tinguian tribes in the Province of Abra that have common beliefs, practices that they do during birth, wedding, death, and when seeking for justice and other practices and festivities.
- The Department of Education is doing its part well to strengthen the commitment to help preserve the Indigenous Peoples cultures.
- The Tadek is always performed during wedding and burial ceremonies and even religious festivities.
- From the findings, the school has the biggest role in the preservation of Tinguian cultures because teachers attend IPED seminars and learners stay in school longer time than in church and community.
- It is very important to preserve culture because it ensures a history, a past, present and certainly a future and is essential to know one's identity.

RECOMMENDATIONS

Based on the findings of this study, the researcher strongly recommends the following:

1. These four institutions should continue to coordinate with each other because the efforts and programs of these institutions are significant for the preservation of the Tinguian cultures.
2. The school should conduct more activities and apply more methods to ignite the hearts and minds of youths to love their cultures. And there should be sustainability of school programs.
3. Elders should not be tired sharing their thoughts, ideas to the present generation and should serve as inspirations so that these youths will carry with them their culture wherever they go.
4. Parents should continue encouraging their children to join or involve themselves in the different Tinguian activities.
5. The church should also continue to help shape the values of the people in the community to be able to grasp the true meaning of culture and why is there a need to preserve them.

BIBLIOGRAPHY

A. Books

Lenski, Gerhard and Jean Lenski. 1987. Human Societies: An Introduction to Macrosociology. 5th Ed. New York: McGraw-Hill Book Co.

Demetrio, Francisco R. The Soul Book. Quezon City: GCF Books, 1991

Dumagat, Fay L. "Ways of the Itneg." In Filipino Heritage: The Making of a Nation. Edited by Alfredo R. Roces. Vol.VI. Manila: Lahing Pilipino Publishing Inc.,1978

B. Unpublished

Rev. Fr. Tubana, Leonardo. 2005. The Seeds of the Word: The Case of the Of the Tinguian Culture

Diocese of Bangued. May 1994. "The First Diocesan Pastoral Assembly: Diocesan Vision Mission and Mission of the Diocesan Statutes."

Mailed, Eloida M. 2006." Role of Education Sector in the Preservation and Development of Vigan's Culture Heritage."University of Northern Philippines.

Liang, Chen. 1993. Education for National Development – The Taiwan Experience. Unpublished Thesis. Philippine Christian Univ. Manila.

C. Articles/ Journal

"Practices and Traditions of the Tinguians of Abra" The Abrenian Institute And Research Center. Divine Word College, Bangued, Abra.

Dep.Ed Abra. November 2014. Indigenous Knowledge System and Practices.