

THE INDIGENOUS MATERIAL CULTURE OF THE KALINGAS ITS IMPLICATION TO RURAL LIVING



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ABSTRACT

TITLE THE INDIGENOUS MATERIAL CULTURE OF THE
KALINGAS: ITS IMPLICATION TO RURAL LIVING

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This study sought to look into the indigenous material culture of the Kalingas and its implication to rural living specifically in farming, weaving, animal raising, pottery making, kitchen utensils, food gathering, pounding, wine and sugar making, house construction, rituals and rites, social gathering ceremonies, the researcher needed the opinion and suggestions of the respondents to find out the artifacts and which of the artifacts were to be improved, preserved or discarded and the phases of rural living affected by this material culture.

This study sought to look into the indigenous material culture of the Kalingas and its implication to rural living. It also sought answers to the following specific questions:

1. What are the tools, implements or artifacts of the Kalingas with respect to: To what extent have they been used?

- a. Farming
- b. Weaving
- c. Animal raising
- d. Pottery making
- e. Kitchen utensils
- f. Wood gathering
- g. Pounding rice and other things
- h. Wine and sugar making
- i. House construction
- j. Rituals
 - a. Child birth and child rearing
 - b. Engagement and marriage
 - c. Death and funeral
 - d. Tribal war/conflict
- 1. Social gatherings
 - a. Unlawful act and punishment
 - b. Peace-pact agreement and celebration

2. Which of these indigenous material culture can be

improved on, preserved or discarded?

3. What are the phases of rural living that are affected by this material culture? What are the implications?

The researcher made use of the descriptive normative survey design in conducting the study with the questionnaire as the main instrument.

SUMMARY OF FINDINGS

The following were offshoots of the interpretation and analysis of the data.

1. Regarding the extent of use of the artifacts, most of the artifacts are often used. For farming the following tools are often used: aguwak, aladoy, asa-an, batawil, bin-ayan, danog, gaman, kaluyod, kikkilaw, kutaw, landek, lokon, saluwan, sigay and tangkuyo. For weaving the following materials are often used: apod, balliga, ballang, gaganayan, tolin and tapawan (Laga) do-ot, gaman and gipan. For animal raising the following materials are often used: anglan, atutung, buklot, kagaban, kagungkong and puluk. For pottery making the following materials are often used: akkubak, al-o, dapos, gigili, idid, kikkil, lannak, libo, lupidas and saga-ang. For the kitchen utensils the following are often

used: akkubak, balukag, banga, dalpong, gipan, idus, leledde-san, leledes, pinakaw and sukong. In food gathering the following materials are often used: (Fishing) aga-id, asal, baguwong, bungwit, attod, tungno, lodok and ubol; (Hunting) ilug, and tubay; (Fruits) damos, gaman, and sablot. For pounding rice and other foods the following implements are often used: al-o, damos/langaya, lamnak, lusong and taltag. For wine and sugar making the following implements are often used: ammoto, astan, banga, damos, gaman, lamnak, lata and martaba. In house construction the following implements are often used: bulidaw, parataktak and taga. For child birth and child rearing the following implements are often used: bakakat, elap, and cban. For engagement and marriage the following artifacts are often used: ba-al, bongol, ka-in and tongngali. For death and funeral rites the following artifacts are often used: bawi, kada-mal, lobon, lungon and sangdil. In war/conflict the following implements are often used: gaman, kalasag, say-ang and wasay. For social gatherings the following artifacts are often used: (Unlawful act and punishment) gullawi; (peace-pact agreement and celebrations) ba-al, ballengbang, gangsa, ka-in, kubkub-ong, paluk and tapoy.

2. Those artifacts, tools or implements to be improved on are: aguwak, aladoy, batawil, gimata, kaluyod, saluwan, tangkuyo in farming. In animal raising: anglan, atutung, buklot, kagaban, kagungkong and pulok. For food gathering: asal, baguwong, bungwit, attod, lodok, ubol, ilug, tubay. Astan in wine and sugar making. In house construction: gaman, bulidaw, parataktak, saklang, and taga. For child birth and child rearing the following are to be improved on: bakakat and oban. Bawi in death and funeral rites; badang, kalasag, say-ang, wasay in war or conflict; gullawi in social gatherings specifically in unlawful act and punishment. Those to be discarded are: igad in child birth and child rearing rituals; sangdil in death and funeral rites; idaw in war or conflict; ammoto, pilak and nilabay in social gatherings specifically in unlawful act and punishment. The rest are to be preserved.

3. The dimensions of living that these artifacts greatly affected are economic, education, social and environment. They affect the peoples' living economically, they become sources of income, they do not need to buy tools/implements from other places, tools and implements are cheaply made,

nearly every household have their own tools, availability of raw materials to make the tools, practicality in life and makes life in rural area bearable and simpler. Educationally, tools and implements are adapted to folk life, even the unschooled can use them, skilled in the making of the tools and people are used to them. Socially, it is a vehicle for helping one another "Bayanihan system". Environmentally, it does not harm natural resources or it help in the preservation of natural resources or environment.

CONCLUSIONS

The following statement are conclusions deduced from the findings:

1. Most of the artifacts are often used.
2. There are some artifacts to be improved on so they become better materials. There are also those to be preserved because they are already tested to be of good materials and some must to be discarded because they are no longer useful.

RECOMMENDATIONS

The researcher proposes the following recommendations in the light of the conclusions arrived at:

1. Artifacts that should be used must have to be selected based on its usefulness in terms of economic, social, educatio-

nal and its effect on both people and natural resources.

2. This study can be used as reference material in the ethnographic study of the Kalingas.

3. This study should be expanded to all the other sub-tribes of the Kalinga-Apayao province for a more complete picture.



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Chapter 1

INTRODUCTION

Background of the Study

Since time immemorial man has lived by his culture. It is because of his culture that things and events are continuously existing and becoming meaningful to him. Culture gives taste and flavor to one's life like salt that makes the food palatable. As life progresses, man finds happiness in every move he does to find fulfillment in life.

Culture is most "pure" in the core of each group area, but is mixed at the edges where neighboring groups of different origins have borrowed extensively from each other. The intermingling of people and cultures has accelerated since the middle of this century. This is true in the Cordillera Region. Prior to 1902, inter group hostility was more common and inter marriage less common. In response to varying environmental factors, groups developed varying customs, architecture, religious beliefs, costumes, and in some cases were even physically distinguishable.¹

¹Juli Gale de Villa, et al., People of the Philippines, Cordillera Photographs, 1934-1956 (Metro Manila: Developing Inc., 1299 Makati, Metro Manila, Philippines.)

The culture of a people is the thing that makes them distinct and identifiable from all the rest. The truth is that, although it may not be readily apparent, culture not only makes life in society a pleasurable experience. It also, through an appeal to a common heritage or a stressing of national identity, generates a stronger sense of unity among the people, a condition for national development.²

Culture in the ultimate sense, shows an impression of a specific place wherein its inhabitants are bound together by their practices and beliefs. It is in their culture that they are recognized as members of a certain ethnic group. The venue of this cultural study is the Kalinga Sub-province, rising as it were from the sea, from the northern tip of the island of Luzon, the Grand Cordillera Central runs 300 kilometers north to south, and spreads 60 kilometers at its broadest. To the east lies the Cagayan Valley, flanked by the Sierra Madre, to the west the Ilocos coast and to the south the central plains of Luzon. The Cordillera covers an area of 15,600 sq. kms. or about one twentieth of the total land area of the Philippines.³

²Hector S. de Leon, New Philippine Constitution, (Quezon City: Rex Book Store, 1987), p. 583.

³Rodrigo D. Perez III, Rosario S. Encarnacion, Julian E. Dacanay Jr., Folk Architecture, 37 Panay Avenue, Quezon City, Philippines. Impressions Inc.

The Cordillera comprises five provinces which is called Cordillera Administrative Region (CAR). On the map on appendix D the general outline of these provinces suggests a man with a headress seated facing west. Kalinga Apayao on the north forms his head, neck, shoulders and chest; the Mt. Province or Bontoc his waist and lap; Ifugao his buttocks and thighs; Benguet his legs and Abra his front chest.

Kalinga is the southern half of the province of Kalinga Apayao. It is bounded on the east by the Cagayan valley, on the west by Abra, and on the south by Mt. Province or Bontoc. Kalinga Apayao has a total land area of 704,764 hectares, with the Kalinga sub-province having 311,970 hectares. Kalinga has wide plateaus and floodplains, mountainous terrain, small lakes, grassland suitable for pasture, rich forest and flatlands for farming. Climate varies from different municipalities in different seasons of the year. Kalinga is barely shielded by the high Cordillera mountains from the winds of October to April, and is more exposed to the southwest moonsoons winds and to the storms of August to April. Kalinga is linked to Abra by the Abra-Balbalasang road, to Mt. Province through the Bontoc-Lubuagan road, and to Cagayan through the Tuguegarao-Tabuk road. In terms of broad ethnic units,

Dozier⁴ postulates three cultural areas. Southern Kalinga is bounded on the north by the Pasil river, on the south by the Mt. Province boundary, and on the east and the west by the drainage valley of the Chico river. Northern Kalinga is defined as the drainage valleys of the Mabaca river and the Saltan river at least as far as Talslang Balbalan; eastern Kalinga is bounded on the north by the Chico river, on the west by the eastern ridge of the Chico river drainage system on the beginnings of the plains, and on the south by the Mt. Province boundary. In spite of these, many barrios are inaccessible because of the lack of barangay roads and bridges. In many places, one has to hike several rugged kilometers and cross treacherous rivers to reach one's destination. But the people's love for their land is as high as the mountains and as deep as the rivers. Land is life; and for the children and their children's children to live, land must be preserved and handed down as legacy.

The Kalinga people must have acquired their name because of their tradition of head taking and tribal war. The kalingas were described by the early anthropologists

⁴Robert Lawless, The Social Biology of the Kalingas of Northern Luzon, (Produced by Microfilms-Xerography 1976 by University Micro-films International Ann Arbor, Michigan U.S.A) High Wycombe, England.

as finer of bone and muscled as compared to the neighboring provinces. Individuals often have distinctive features not common in other nearby populations. The Kalinga differs a great deal from the other mountain peoples and has the best build. He is taller, larger and stronger than the Ifugao, not so heavily muscled as the Bontoc taller and lighter than the Kankanaï and not like the Tinggian who are inclined to a dumpiness of the body. He is broad-shouldered narrow-hipped, graceful and strong. His color is surely two full shades darker than that of the other tribes and together with his features, reveals a strong infusion of Indian blood. The nose is usually straight or convex in profile and high and narrow as compared with that of the other tribes. There is frequently an unusual eye-slit, there would be an epicanthus if the lower lid were straight, but this lid deflects downward and avoids being overlapped by a fold. The skull is dolichocephalic (possessing a relatively long head or a low cephalic index) or mesocephalic (having a head of medium proportion)⁵. Kalingas were men of their time, men addicted to gruesome headhunting practices for the sake of winning renown among their own

⁵ Webster's New International Dictionary, Second Edition (G and C., Merriam Co., 1959)

people, full of hatred toward their traditional enemies, and obstinate in their purpose to become rich by bringing home the booty which would be there for the taking in hostile territory after the massacre of those who could not escape. But they were also men steeped in sincere love for their wives who excited their husbands to fight bravely for them and their children; they were men and women loyal to their kin under all circumstances and, if they belonged to the higher class, pitted those whom they called commoners and shared with them their riches in sumptuous celebrations. In the work published by Billiet and Lambrecht,⁶ it authenticates the Kalinga people of old in action, thus bringing the past into the present and keeping alive the customs of bygone times, organized headhunting expected. The Kalingas have sung of the feats of their fictitious culture heroes, thereby proclaiming the bravery of their people and their innate pride of belonging to that ethnic stock whose valor overcomes danger and fear, whose ambushes display cleverness, and whose headhunts powerfully function as the fulfillment of duty toward kin and clan. The Kalinga, as con-

⁶Francisco H. Billiet, C.I.C.M and Francis Lambrecht, C.I.C.M., The Kalinga Ullalim II, (Igorot Culture Studies, Baguio City Philippines) R.P. Garcia Publishing Co., Quezon City, Philippines.

ditioned by his own culture is a nervous, vivacious individual, quick and graceful in his movements. He is enterprising and has a quick, keen mind and considerable business sense. His institutions are ingenious, relatively efficient and are in full operation today despite the superimposition of a colonial government, so that a Kalinga offender is punished by the government for a crime and by his own custom for a tort.

Based on the 1990 census the total population is 148, 141. Kalinga has eight (8) municipalities and are classified as lower and upper Kalinga. Lower Kalinga comprises: Rizal, Tabuk, Balbalan and Pinukpuk and upper Kalinga comprises: Pasil, Lubuagan, Tinglayan and Tanudan. For every municipality it is also composed of different tribes. With the exception of possibly one or two areas, the tribe speaks one language, that is, there is a lexicographical united though the intonation and pronunciation vary greatly from town to town.

As one looks around, everything is changing like culture which is supposed to be preserved but is now differentiating. Some will soon be extinct that is no longer practiced after a number of years. This beautiful culture or folkways or the Kalingas are supposed to be a great inheritance from our forefathers but despite these changing

societal mores, the researcher is very much motivated to take this specific study because she believes that whatever is the result of this study will be of great significant value to the incoming generations and for local and national development.

Based on the constitution of the republic of the Philippines "the state shall foster the preservation, enrichment and dynamic evolution of a Filipino national culture based on the principle of unity in diversity in a climate of free artistic intellectual expression" with this the study hopes to do so as mandated.

Conceptual Framework

The culture of the people is the recipe for life for without culture life would be meaningless and boring. Man finds happiness and meaning to his life as he relates himself through his culture. Everyone needs others to share his gifts or talents by the use of culture. As the saying goes: "No man is an island" we always need the company of others. Many writers ascribe to this topic "culture."

Culture as the individual views it is something he possesses that he can show to get recognition and a way to make others get interested in him. Culture as viewed by society is a thing that distinguishes an individual from all the rest.

Culture comprises different ideas abstract and concrete or non-tangible and tangible. Speaking of tangible things, these are the things that man can visibly see, touch and use or this comprises what is commonly called the material culture. While non-material culture are the things or practices and beliefs of the people that can not be seen and touched that has to do with the art of living, like law, government, ethics, religion, recreation, language, writing, art literature and morality.

Whatever culture is all about to any angle of life, this is what one has to possess to make life worthwhile and pleasing to his creator.

The operational paradigm of the study is in the next page. The first box includes the independent variables namely: the material culture of the Kalingas as expressed in farming, weaving, animal raising, pottery making, kitchen utensils, food gathering, pounding rice, wine and sugar making, house construction, rituals, rites and social gatherings. These affect the rural life of the people along economic social, education and environmental preservation dimensions. These are the dependent variables as represented in the second box. The third box represents the out put of the study which is the identification of those to be improved on, preserved and discarded.

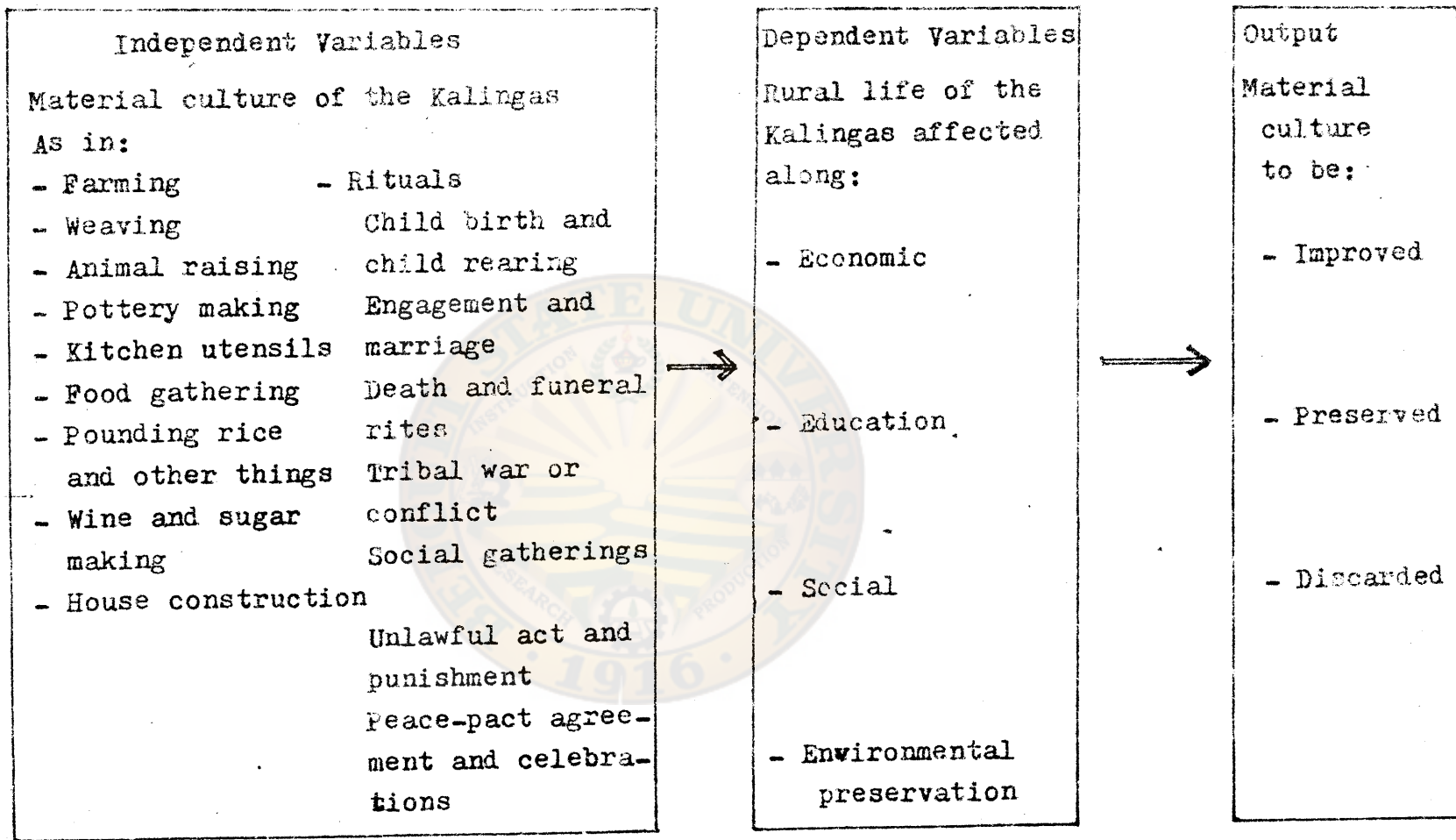


Figure 1

Operational Paradigm of the study

Statement of the Problem

This study sought to look into the indigenous material culture of Kalingas and its implications to rural living.

It also sought answers to the following specific questions:

1. What are the tools, implements or artifacts of the Kalingas with respect to: To what extent have they been used?

- A. Farming
- B. Weaving
- C. Animal Raising
- D. Pottery making
- E. Kitchen utensils
- F. Food gathering
- G. Pounding rice
- H. Wine and sugar making
- I. House construction
- J. Rituals
 - a. Child birth and child rearing
 - b. Engagement and Marriage
 - c. Death and funeral
 - d. Tribal war/conflict
- L. Social gatherings
 - a. Unlawful act and punishment
 - b. Peace-pact agreement and celebration

2. Which of this indigenous material culture can be improved on, preserved or discarded?

3. What are the phases of rural living that are affected by this material culture? What are the implications?

Basic Assumptions

1. The material culture of the Kalingas is rich and varied.
2. Some can be improved on, some preserved and some discarded.
3. The material culture affects phases of rural living.

Scope and Delimitation of the Study

As to the area coverage, this study covered eight (8) municipalities of Kalinga namely: Balbalan, Lubuagan, Pasil, Pinukpuk, Rizal, Tabuk, Tanudan and Tinglayan with a total population of 148,141 people broken down as follows:

Municipality	Population
Balbalan	11,874
Lubuagan	11,066
Pasil	8,900
Pinukpuk	22,487
Rizal	15,071
Tabuk	55,391
Tanudan	8,194
Tinglayan	<u>15,158</u>
Total	148,141

In some of the municipalities, people are all natives of the place namely: Balbalan, Lubuagan, Pasil, Pinukpuk, Tanudan and Tinglayan while in Tabuk and Rizal the residents are a mixture of immigrants and some natives. The researcher largely studied the tribe of the Taloctoc represented by the municipality of Tanudan. The terms used in this study are those of the Taloctoc tribe. Whatever word(s) spelled and pronounced differently from other tribes, is attributed to a dialectical variant. This study is confined to classifying and describing the indigenous material culture, and the influence to rural living. It also identified material culture that can be improved, preserved or discarded. A map of the 8 municipalities is in p.150

Definition of Terms

Artifacts. These are simple objects as a tool or ornament showing human workmanship or modification, a product of civilization, product of artistic endeavor.

Culture. The complex whole which include knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society, it means the entire way of life followed by a people and writing learned and shared by people in society. It includes all socially standardized ways of living and thinking about the world establishing preference and goals and

also consisting of the rules which generates and guide behavior.⁷

It also refers to a state of refinement, of being well versed in the arts, philosophy and the languages. According to some various definitions, culture has been made descriptive with emphasis on social heritage or tradition; normative with emphasis on rules or ways; psychological with emphasis on the patterning or organization of culture as a product or artifacts. According to Taylor 1871, culture is man's social heritage which has been transmitted from one generation to another through language.⁸

The distinctive way of life of a people, whatever that might be, "the social heritage which the individual receives from the group; a system of behavior shared by members of a society."⁹

Refers to all those things which go to the refining

⁷Socorro C. Espiritu, Chester L. Hunt, et. al., Sociology in the New Philippine Setting (927 Quezon Avenue Quezon City: Phoenix Publishing House Inc., 1976) p. 32.

⁸Isabel S. Panopio, Felicidad V. Cordero, Adelisa S. Raymundo, General Sociology Focus in the Philippines, (Quezon City: Ken Incorporated, 1984) p. 27

⁹Custodio Ancheta Sanchez and Fe A. Barbado Agpaca, Contemporary Social Problems and Issues on the Philippines (Quezon City: Golden Art Printing Corp., 58 Kalayaan St. Biliran, 1979).

and developing of man's diverse mental and physical endowments. It encompasses all the ways of living of a group of people such as customs, traditions, beliefs, values, artistic expression and language.¹⁰

It refers to the Kalingas' ways of life that are transmitted from one generation to generation.

Farming. Act or business of cultivating land, the conduct or management of a farm.

Folkways. Refer to the behavior patterns of society which the members have come to accept as the proper ways of dealing with their day-to-day problems of living and interaction with each other through either trial and error, sheer accident or some unknown influence. Once established and accepted these patterns are endorsed by most members of the society and become the way of the folks or their folkways.¹¹

Rural Community. Usually small community where the occupation of the people is usually farming, fishing or food gathering characterized by low density of population, primary grouping, gemeinschaft interaction and homogeneity of culture.¹²

¹⁰ Ibid.

¹¹ Ibid

¹² Ibid.

Heirlooms. Beads, gong, jar or plate which is valuable (antique)

Artifacts. These are simple object as a tool or ornament showing human workmanship or modification, a product of civilization, product of artistic endeavor.

Indigenous. Originating in a particular region; native.

Indigenous Cultural Communities. Those nondominant groups in a population which possess and wish to preserve stable ethnic, religious or linguistic traditions or characteristics markedly different from those of the rest the population (in the Philippines) it refers to those who are somewhat outside the orbit of the Hispanic Christian culture which has characterized the majority of inhabitants of the Philippines.¹⁴

Implication. Close connection.

Rural Living. The kind of life or standard or living in rural community.

Rituals. The form of forms of conducting worship as established by traditions or customs which have the face of how, they are sets of actions performed according to a prescribed set of rules usually with symbolic meaning.¹⁵

¹⁴ Webster's New International Dictionary, Second Edition (G and C., Merriam Co., 1959) p. 1250.

¹⁵ Ibid.

Pottery. Manufacture of earthenware, ceramics.

Significant Value. The usefulness, importance, excellence or worth of influence or effect of things, deserving to be conindividual results.

Taboo. Sacred or social prohibition.

Tools. These are instruments use in working.

Weaving. The operation of business of forming threads into fabric or cloth and also forming some other material into baskets, decorations etc.¹⁶

Material Culture. It is applied to the sum total of all sorts that are the results of technology. Such artifacts include tools and implements and containers of all kinds, processed foods or devices used by members of society.¹⁷

A glossary of non-English word(s) or Kalinga term(s) is in appendix E (pp. 120-125).

Implements. These are articles, tools, utensils, etc. like apparel or furniture serving to equip for work.

¹⁶ Ibid

¹⁷ Half L. Beals and Mary Meier, An Introduction to Anthropology, Third Edition, (Collier, McMillan, Carma Ltd., Toronto Antonto: McMillan Co., 1965) p. 298.

Importance of the Study

This study will be very useful and significant to many people in various ways:

It will serve as an updated record or data-bank of the indigenous material culture of the Kalingas. Any interested individual who will seek to know the material culture of Kalinga will be guided and will acquire knowledge about it. Knowing the material culture will lead one to understand and appreciate the Kalingas better. Familiarity with the material culture of other people and appreciation of them will promote better understanding with one another and which further leads to a harmonious relationship among neighbors and other people.

This is also in response to the program of the government that is geared towards the preservation and development of Filipino culture for national identity. This will contribute to research knowledge, undoubtedly.

This study is likewise for other research students of ethnography and folkways.

Finally, this study is addressed to the incoming generation of Kalinga for them to know the variety and richness of the material culture of their forebears.

Chapter 2

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents the related studies both published and unpublished materials available in the foreign and local setting and also contains the reasons why there is a need to review related literature, the researcher derived the following reasons:

To be able to have a background and additional information about the topic "culture". To gain broader knowledge on the culture of other people. To determine whether or not the problems of this study have already been investigated by local researchers. To discover related findings and conclusions. And to determine if previous findings, conclusions and recommendations of previous related studies will be confirmed by the findings of this study.

So far, no study has been conducted on the same topic covering the same geographical area, however related studies on the culture of other places were reviewed and presented here.

Because of her great desire to know and get related informations, the researcher availed herself of as many references as she could take hold of.

Published Materials

Culture is that complex social heritage or general

design or recipe for living within a society which has been transmitted by human beings interacting with one another throughout the whole history of mankind. Man's culture constitute his way of life, knowledge and techniques that enable him to survive and overcome space. Man is the only member of the animal kingdom to develop and possess culture. The crucial difference, thus between man and lower animals is culture.¹ As Kroeber² wrote:

"Roughly, then, we can approximate what culture is by saying it is that which the human specie has and other social species lack. This would include speech, knowledge, beliefs, customs, arts and technologies, ideals and rules. That in short, is what we learn from other men, from our elders or the past, plus what we may add to it".

According to Chinoy,³ 1967: Being both social and cultural being, man develops his personality through social interaction. As human beings interacting with one another, they exchange the meanings of their environment and experiences. These exchanges become the foundation of a socially accepted way of life or culture. The continued existence of a culture depends upon the continuing interaction

¹ Op. cit.

² Ibid

³ Ibid

of human beings in groups. Culture is the product of social interaction. Culture according to Taylor an English Anthropologist is a "complex whole which includes knowledge, beliefs, arts, law, morals, customs, and any other capabilities and habits acquired by man as a member of society." Culture is man's social heritage which has been transmitted from one generation to another through language, culture tells man what to do, what not to do and how to do things. It presents him ways of relating himself to the people and phenomena in the world about him. Culture represents the designs or recipes for living; the interrelated network of norms and roles. It encompasses modes of thinking, feeling and acting commonly found in a society and includes everything man has acquired as a member of a society. Man's culture is unique but it differ in various societies, at birth the child is heir to this vast social heritage of organized ideas and values, knowledge and expected ways of behavior. This culture presents him with a way of making sense of the myriad of people and phenomena in the world about him and which he does great consistency.

Furthermore, Culture according to Schwartz⁴, 1963 refers to a different ideas; culture as real phenomena

⁴Ibid.

and culture as an abstraction. Schwartz said that a stone tool, a nipa hut, and others are all real things and are part of culture. These things are readily visible and have reality as many of the other phenomena in nature, likewise, culture is an abstraction from behavior and may be observed from the activities of the people; in what people do and say, what they avoid doing, and in the techniques they use in making artifacts. Culture comprises of non-tangible and tangible things, and tangible culture or material culture refers to the concrete things that man creates and uses, they range from the prehistoric stone tools of primitive man to the more advanced and complex implements and machinery of modern man.

In some books, Philippine cultural heritage are discussed in historical form like the one authored by Zaide and Pritchard;⁵ They discussed the houses and dwellings, foods and drinks, mode of dressing, family life, marriage customs and laws of the ancient Filipinos. According to them, the ancient Filipino already have their distinct culture before the Spaniards came to the Philippines.

⁵Gregorio Zaide and Sonia Pritchard, History of the Republic of the Philippines, College Edition, (National Bookstore Inc., 1983), Metro Manila, Philippines.

An ancient Filipino house they said was known as a "bahay kubo," was made of bamboo and roofed with nipa, palm leaves, each houses was provided with a ladder that could be drawn up at night or when the family is out. Under the house was kept the rice, firewood and pet animals/the ancient Filipino ate rice as their staple food supplement with meat, fish, bananas and other fruit and vegetables. They also described the man as wearing a collarless short sleeved jacket Kangan and a strip of cloth Bahag, wrapped around the waist and in between the legs. The women a wide-sleeved jacket called Baro and a skirt called Patalong, a piece of cotton which they wrapped around their waist and let fall to their feet. The family was the basis of society in ancient Philippines with family ties as they are today, close and strong. They were trained to be loyal to their ancestral gods to respect their elders, love their parents and to obey the datu and the barangay laws. Their oral laws were the customs (ugali) which had been handed down orally from one generation to generation. The aspects of the culture of the ancient Filipino as discussed by Zaide and Pritchard are related to that of the Kalingas, the subject studied. They are similar and related because it touches clothing and housing, family life, marriage practices and laws. The discussion that were given

are similar to that of the present study as was presented but the former covered the ancient Filipino in general while the present study is limited only to the Kalingas.

His people are the inhabitants of the Grand Cordillera Central the rugged mountains which are at the heart of Luzon of the Philippine largest island. The Cordillera people are among the few groups which managed through remoteness of their homes and tenacious resistance to evade Spanish rule and influence. Their lives and religious practices retain many elements of Pre-Hispanic Philippine ways. Their spiritual and physical independence persisted for more than three centuries after their lowland brothers were ruled by an alien government, converted to western religions and accepted many western practices into their culture.⁶

At the beginning of the twentieth century, however western influences finally permeated the mountains and started affecting the religions and daily lives of the people. Changes have been slow in some areas, but they will never stop or be reversed. The old practices have long gone from the mountains too.

⁶ Ibid

One could see that there would be a time when the life style would disappear, almost everything is changing. The houses for instance are beginning to be made of galvanized iron, because the old houses are hard to make. Gathering grass for the roof is time-consuming, and it would only last for about five years before it had to be changed again. Modern material are vermin-proof, less subject to fire and more convenient. In the matter of clothes, a pair of trousers was cheaper than a G-String and moreover, it had pockets.

More people were moving to the large towns to look for jobs. They were still going to the rituals, but they are beginning to adapt. For instance, in the wedding festivals, christians were also joining in, so they would have the marriage performed in the church and then have merrymaking in the ethnic way.

There were more children in school and going to church, the children would be taught not to follow their customs.

Community gatherings or activities were initiated by those whom the people see as heroes because of what they have done, and what they have gained.

Tradition is handed down from generation to generation orally. Kinship as well as rights and responsibilities is equal for both male and female parents in the

family. When it comes to marriage "contract" or making arrangement to whom their children be married in the near future is done by the elders even if their child is still very young or even unborn. However if one of the party decided not to honor the parental commitment if he or she reach maturity his or her parents must pay to compensate the family of the rejected partner.

To the people of the Cordillera, the whole world was a temple and everything in it was sacred. One did not become religious; one was born religious. Each culture group considered itself directly descended from one or more deities, and believed that they would rejoin their ancestors after death. The kin relationship transcended death. Living people were expected to look after the desires of departed relatives, and the spirits of the deceased were depended upon to assist and interceded for their living kin when properly asked to do so.

Yet while a number of the mountain people have obtained a university education and distinguished themselves in the various professions, the ancient rituals are still performed, the traditional attire is still worn and the tribal languages are still spoken. Something in the Igorot has refused to be conquered.

Local Studies

Ngodcho's⁷ study on the Impact of Education on the Culture of the Bontocs derived the following findings:

The customs, practices and traditions of the people reflected in the material aspects of their culture are those related to housing, kitchen utensils, carrying equipment, cutting equipment, farming equipment and type and kind of dress and mode of dressing. Several customs, practices and traditions of the people are affected by Education among these are: the improvement in house construction from the Curde Apa to the bigger and larger Agamang, manufacture of more Doyo and Bacong with better designed for sale and use by every member of the family, improvement in the manufacture and material of the Salucbet, gipan and badang, improvement of the alado and saloysoy, wearing of the 8-string and tapis, wearing the prescribed attire in mourning. Those which the people thought to be modified are: use of alado and saloysoy, use of doyo, bacong and bamboo tube for carrying water, wearing the prescribed attire for mourning. Those with

⁷Josephine Ngodcho, "The Impact of Education on the Culture of the Bontocs" (Unpublished Master's Thesis, Baguio Central University, Baguio City, 1980).

the people thought to be preserved are: bolo, gipan, salucbet and wearing the tapis.

The customs, practices and tradition of the people that have far-reaching implications to education are: some customs and practices should be totally discarded through the schools because of their adverse effect upon the life of the people especially along health, technology and economy, others should be modified to go away with the destructive aspects and improved on the advantageous aspects, this can easily be done through lessons in the different subjects of the school curriculum, still many others ought to be preserved for their human values worth developing in the minds and character of the youth, this can be done by incorporating them in the curriculum and making them part of the program of study in all schools.

Ngodcho's study is related to the present study because both talks of the same material culture but the difference is in the venue and ethnic group considered in this study reviewed and in the present study.

Another study conducted by Donato Pes-oyen on the customs, practices and traditions of the Kankana-ays of western Kapangan and their implication to education arrived at the following findings:

Pes-oyen's⁸ study on the customs, practices and traditions of the Kankana-eyes of western Kapangan presented the customs practices and traditions of the Kankana-eyes of western Kapangan with full description; he also classified these customs, practices and traditions as to which of them should be discarded modified or preserved in accordance with their significance to education: Pes-oyen's findings:

The effects of education upon the customs, practices and traditions of the people are evident in the changes and improvement of many of these original customs and practices. There are faster changes in the customs, practices and traditions of the people related to the material aspects of their culture than upon the non-material aspects because of the old folks who desire to perpetuate the traditional pagan tribes. They like to maintain their leadership status along the non-material aspects of their cultures.

There are worthwhile human values in both the original and present customs, practices and traditions of the people that have far-reaching and fundamental implications to education.

⁸Donato Pes-oyen, "The customs, Practices and Traditions of the Kankana-eyes of Western Kapangan and Their Educational Implications." (Unpublished Master's thesis, Baguio Central University, Baguio City, 1980).

Pes-oyen's study dealt with customs, practices and traditions, the same as that of the present study but the present one is on the material culture and also involves people of another place. There would be some similarities of the beliefs and practices but they are not exactly the same.

A study conducted by Suclad⁹ on the culture of the Kankana-eyes of Bagulin: Its influence to social science and education arrived at the following findings:

The customs, practices and traditions of the kankana-eyes that influenced their social life and their education are those related to housing, kitchen utensils, carrying equipments, farming equipments, modes of dressing, birth, marriage, sickness, death and burial rites and agriculture. These customs and practices are evident in the kinds and variety of their various implements and activities like the construction of houses, making and using kitchen utensils, making and using of carrying equipmen, kinds and uses of farm equipment, kinds of clothes and modes of dressing.

There are many primitive customs and traditional practices of the people which influenced very much their

⁹Pedro Suclad, "The Culture of the Kankana-eyes Bagulin: Its Influence to Social Science and Education" (Unpublished Master's thesis, Baguio Central University, 1988).

social life and education that made them socially different and inferior to other tribes. Other practices and customs influenced their social life and education much but not so much that they could be altered and or modified.

A number of these customs, practices and traditions have positive influence on their social life and education. These customs and practices could make the people beneficial, productive members of society and could make them distinct but traditions which have negative influence that made them educationally and socially backward, undeveloped and hard to adjust to modern social ways of living.

The customs, practices and traditions have far-reaching influences on the social life of the people; the customs, practices and traditions have developed among the people strong and close family ties but developed among them inferiority complex; the people have low income because of the primitive techniques of farming and limitations of primitive handicrafts; the child is conditioned by the customs, practices and traditional sets of behavior or patterns of living; the people still respect the role of the folks especially the manbunong, mansip-ok, man-ilot who developed the breeding of kinship leaders who generally lorded over his kins; traditional types of dwelling, implements, attire and other material possessions still exist because of the impact of the old customs, practices

and traditions, some people, especially children are easily affected by diseases because of improper sanitation and or system of controlling waste disposal; the customs, practices and traditions have far-reaching influences on the education of the people as a result of the traditional customs and practices, the natives developed inferiority complex inspite of their close and strong family ties, many cannot push through or finish their studies because of the old beliefs, customs, practices and traditions where much money is spend for rites rather than for the education of their children, inspite of the modern inventions, discoveries and teachings, the natives still practice a dual system on medical care, ignoring the importance of science and technology, the customs, practices and traditions hinder the changes in burial rites and practices, courtship and marriage rites and in agriculture, they partially and slowly accept the impact of modern civilization introduced by the change agents like private schools, churches, civic organizations or government and private agencies, even educated natives perform the kinds of canao prescribed by the mansip-ok and the manbunong because they believe and fear that unfulfilled rituals would lead to a life time of misery and or misfortune. Suclad's study is similar to the present study in the sense that Suclad also talked on the material aspect of

culture same with that of the present one but in different place and different ethnic group.

On a study on beliefs and values as reflected in the life of the Igorots of Sagada Mt. Province and their implications to education by Beatrice Unos, she arrived at the following findings:

The material culture of the typical Igorot consists of the following: house-granary, bedroom, living room, kitchen, dining room, space for keeping the cage of children at night; tools and implements for use in the fields and kaingins, basket for men and women, large and small for lunch containers, carrying palay and camotes; other working tools like bolos and zxes, wooden bark and pieces of red cloth for G-string and tapis for women, invariably, a house has a pigpen for comfort room; weapons and other paraphernalia useful in all forms or rituals ceremonies; folkways are expressed in terms of customs, traditions and mores of the people. The rituals practices take place in a cycle with respect to birth, marriage and death, depending upon the nature of event that occurred in the family household, the number of animals sacrificed to appease the ancestral spirits and other anitos, many range from three to 21 varied kinds of animals; chicken, pigs, cows and carabaos. Those families unprepared when an unexpected phenomena happens often borrow animals from immediate rela-

tives, the institution of canao vary in kind. The numerous types that is being performed in the drama of life and living of the native depends primarily on the nature of ritulas celebrated; each ritual requiring different kind of animals sacrificed, different sacred paraphernalia used during the ceremony and of course different attire of the celebrants. As a rule, the performance during the year consists of numerous activities. They are performed sequentially including those that normally occur during birth, marriage or death. In the course of the lives of a family there is no such thing as just butchering of animals for what is known in English term as "blowouts," since any killing of animals is done with an objective, although there are occasions for merrymaking and making fiestas those are tribal amenities dedicated as a sort of thanksgiving to the good bounty of nature, hence to the native Gods, deities or to the appeasement of ancestral spirits. The native Igorots are living in cogon-thatched houses clustered in villages/barricos, this is necessary following the instinct of man to defend themselves against a common enemy, particularly in the olden days when rampaging other tribal groups from the same province came to attack them, this bred the spirit of unsurpassed cooperation of the people to help one another in time of need e.g. group labor which is common in building houses, working in the fields

as harvesting palay, or any type of work which a family may wish to finish within a few days. Any member of the tribe simply offers his desires to help without payment in return. Some of the positive moral traits well fostered and inherent among the native Igorots of western Mt. Province are: hospitality and courtesy even to strangers; intense loyalty to their own group including obedience and helpfulness; modesty as expressed by feminine demureness; unsurpassed humility; patience in adversity, the people are industrious, never known to have been affected in times of adversity, they are self-reliant, never known to idling time, to gambling nor dependent. They are self-satisfied in all the things they do, fatalistic attitude is not a part of their virtue, neither are they indolent or attempt to keep up with the Santosos.

This former study by Unos¹⁰ is related to the present one since the former study discussed some aspects of the material culture but in another ethnic group and another place.

Another study conducted by Bongyo on the

¹⁰ Beatrice Y. Unos, "The Beliefs and Values as Reflected in the Life of the Igorots Sagada Mountain Province, their Implication on Education" (Unpublished Master's thesis, Baguio Central University, 1985).

as harvesting palay, or any type of work which a family may wish to finish within a few days. Any member of the tribe simply offers his desires to help without payment in return. Some of the positive moral traits well fostered and inherent among the native Igorots of western Mt. Province are: hospitality and courtesy even to strangers; intense loyalty to their own group including obedience and helpfulness; modesty as expressed by feminine demureness; unsurpassed humility; patience in adversity, the people are industrious, never known to have been affected in times of adversity, they are self-reliant, never known to idling time, to gambling nor dependent. They are self-satisfied in all the things they do, fatalistic attitude is not a part of their virtue, neither are they indolent or attempt to keep up with the Santosos.

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Customs and Beliefs of the Mayoyao people on Health Education, have the following findings:¹¹

The customs and practices and beliefs of the people that have far-reaching implications to education are the following: Some customs and practices should be totally discarded through education because of their adverse effects upon the life of the people especially along health and economy. Others should be modified to do away with the destructive aspects and improved on the advantageous aspects, this can be done easily through education and example. Still many others ought to be preserved for their human or cultural values worth developing in the minds and in character of the youth. This can be done by incorporating these customs and beliefs in the school curriculum and making them a good part of the program of study in all schools.

The present study is related to that of Bongyo in the sense that the former presented those to be discarded, modified and improved the same with the present one but the present study talks on the material aspects of culture while the former study is on the non-material aspect of cultural and the venues are in different place and different ethnic group.

¹¹Jennylyn P. Bongyo, "Customs and Beliefs of the Mayoyao People on Health: Their Implication to health Education" (Unpublished Master's thesis, BCU, 1988)

The culture of the Kankanaïis of barrio Tagudtud by Rodolfo Abastilla¹² talked on the following:

He traced the changes in the material and non-material culture of barrio Tagudtud for the past four decades. At the same time, he endeavored to find out the agencies that are responsible for the rate of change. He centered his studies on the changes of the culture of the Kankanaïis of Tagudtud while the present study is on the material culture of the Kalingas.

Abastilla's study is related to the present study in the sense that they talked on the same topic culture. Abastilla also touched the material culture as the subject of study of the present one but the present study covers another ethnic group and another place.

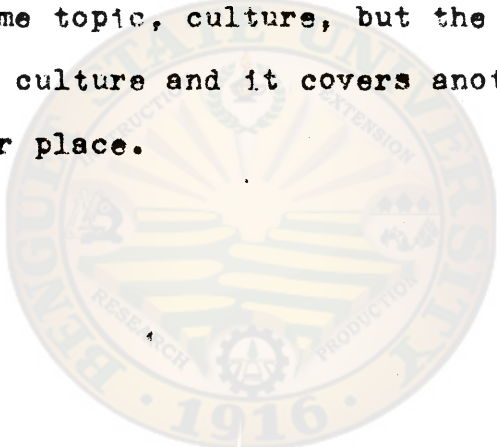
Another study made by Ursula Perez¹³ on the social world of the Iballoys said that "from birth, the child develops a personality conditioned by customs, beliefs and practices; learn to adjust to living with the members of society; and integrate his desires and ideas with the system

¹²Rodolfo T. Abastilla, "The Culture of the Kankanaïis of Barrio Tagudtud" (Unpublished Master's thesis, University of Baguio, Baguio City, 1977).

¹³Ursula C. Perez, "The Social World of the Iballoys", (Unpublished Doctoral's Dissertation, University of Baguio, Baguio City, 1979).

of values common to the ethnic group. The child is gradually molded to respect and perform according to the traditional sets of behavior or patterns of living based on age, sex and kinship relations.

Perez, focused her study on the social world of the Ibalays discussing in detail how an individual develops and is affected by customs, beliefs and practices and so this former study is related to the present one because both dealt on the same topic, culture, but the present is only on the material culture and it covers another ethnic group in another place.



Chapter 3

METHODS AND PROCEDURES

This chapter presents the research design followed by locale and population of the study, data-gathering tool, validity of the instrument, data-gathering procedure and the treatment of data.

Research Design

The researcher made use of the descriptive normative survey design with the questionnaire as the main instrument in gathering data and informations. Survey was used because the study calls for field investigation to the respondents through the questionnaire to get information about the indigenous material culture and their influence to rural living. Descriptive because the researcher had to talk in detailed on the conditions of the people and the places as they actually are.

Locale and Population of the Study

The researcher conducted the study in the eight (8) municipalities of Kalinga a sub-province of Kalinga-Apayao with a total population of 148,141 people. More or less 98 percent of the total population possess and/or are using the same material culture of the Kalingas. The respondents were selected from the different municipalities based on their maturity, experiences, physical age and knowledge on the subject matter.

Table A

Places and Number of Respondents Per Place

<u>Municipal Residence</u>	<u>: Frequency</u>	<u>: Percentage (%)</u>
Balbalan	: 15	: 8.06
Lubuagan	: 34	: 18.28
Pasil	: 21	: 11.29
Pinukpuk	: 19	: 10.22
Rizal	: 3	: 1.61
Tabuk	: 18	: 9.68
Tanudan	: 46	: 24.73
Tinglayan	: 30	: 16.13
Total	: 186	: 100.00

Prominent of the respondents are those from the municipality of Tanudan which consist of 46 respondents or 24.73 percent of the total percentage.

A list of some of the respondents are found at the appendix.

The main source of data are the 186 respondents who answered the questions in both English and in the native tongue. The respondents were taken based on their age, maturity, experiences and educational background.

These 186 respondents are believed by the researcher to be enough representatives of the whole Kalinga population because they are pure and native Kalingas who grew and

Describe how the respondents were chosen

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developed in the place and are mostly from the middle age who are mentally mature enough and knowledgeable of the material culture of the people.

The researcher referred to the provincial office of Kalinga-Apayao to check on the current population of the province. It was found out that the total population of the whole province is 239,684 and out of these, 148,141 are Kalingas.

Table B shows the distribution of the respondents by sex, on the table there are more male than female respondents. The difference on the percentage is only 4.30 which implies a more or less even distribution of sexes.

Table B

Distribution of Respondents by Sex

Sex	Frequency	Percentage (%)
Male	97	52.15
Female	89	47.85
Total	186	100.00

Table C presents the age distribution of the respondents whose ages fall on 40 and above is more prominent than those fall between 20 to 40 and 20 and below. This means that most of the respondents are adult and matured. This makes also their responses more credible.

Table C
Age Distribution of the Respondents

Age	:Frequency	:Percentage (%)
20 and below	: 9	: 4.84
20 and 40	: 76	: 40.86
40 and above	: 101	: 54.30
Total	: 186	: 100.00

Table D
Distribution of the Respondents by Educational

Attainment Education	:Frequency	:Percentage (%)
Elementary	: 44	: 23.66
High School	: 56	: 30.11
Vocational	: 6	: 3.22
College	: 71	: 38.17
Out of School	: 9	: 4.84
Total	186	: 100.00

As shown in the table above, most of the respondents finished college followed by high school and those who reached Elementary level only, out of school and those who finished a vocational course. Therefore most or almost all of the respondents are literate. The degrees they have finished are found at the appendix F (pp. 128)

Table E

Distribution of Respondents by Civil Status

Civil Status	Frequency	Percentage (%)
Married	112	60.21
Single	61	32.80
Widow/Widower	13	6.99
Total	186	100.00

On the table above, most of the respondents are married which means that they have their own families followed by single then widow or widower wherein they also have their own families.

Table F

Distribution of Respondents by Profession/Occupation

Profession/Occupation	Frequency	Percentage (%)
Farming	78	41.94
Teaching	39	20.97
Office Work and other government employee	37	19.89
Students	15	8.06
Others	17	9.14
Total	186	100.00

As shown in the table above, prominent among the respondents are those whose occupation is farming followed by teaching, office worker and other government employee,

then represented by others and students. Degree finished and present profession are at the appendix.

Table G

Distribution of Respondents by Source of Income/Livelihood

Source of Income/Livelihood	Frequency	Percentage (%)
Salary	76	40.86
Farming	78	41.94
Others	32	17.20
Total	186	100.00

As shown on the table 41.94 percent of the respondents get their daily living in farming followed by the rest. Those represented by others are discussed in the appendix.

Table H shows the municipal distribution of population of Kalinga only which is a sub-province of Kalinga-Apayao. As shown in the table, Tabuk municipality comprise the biggest number of the total population because residents in Tabuk are immigrants to the place. People go there to seek greener pastures, Tabuk at present is one of the rice producing places in Luzon.

Table H

Municipal Population Distribution of the Kalingas
1990

<u>Municipality</u>	<u>:Frequency</u>	<u>:Percentage (%)</u>
Balbalan	: 11,874	: 8.02
Lubuagan	: 11,066	: 7.47
Pasil	: 8,900	: 6.01
Pinukpuk	: 22,487	: 15.18
Rizal	: 15,071	: 10.17
Tabuk	: 55,391	: 37.39
Tanudan	: 8,194	: 5.53
<u>Tinglayan</u>	<u>: 15,158</u>	<u>: 10.23</u>

Data-Gathering Tool

The researcher used the questionnaire as the main instrument supplement by the observation participation technique and readings on related studies.

In the preparation of the questionnaire, the researcher read books, unpublished master's thesis, Dissertations and other educational materials that have bearing on the study. With the help and assistance of her adviser and other concerned individuals the improved questionnaire was finally prepared for distribution.

Validity of the Instrument

After the construction of the questionnaire, it was

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After the construction of the questionnaire, it was

subjected to internal and external validation. The internal validity was done with the editing of the materials by the researcher under the direction of her adviser and the external validation was done by proof reading and editing by those concerned and knowledgeable townmates and friends. So the improved questionnaire thereby established validity that paved the way to a semi-final construction and administration of the questionnaire to 15 respondents of the municipality of Tabuk for a dry run. Some revisions were made for the final edition of the questionnaire. See appendices B and C.

Data Gathering Procedure

Before the researcher floated the questionnaire, she informed and secured first a permission and request from the office of the provincial Governor for the conduct of the study. See appendix A.

The distribution of the questionnaire was done by the researcher herself going from one place to place since the respondents are from the different municipalities and she can not just give them to any concerned head like an institution. When the researcher retrieved the questionnaires she had to go again from house to house but she was not able to get back all the questionnaires at once because some of the respondents did not accomplish the materials

yet. So the researcher made another round up for those questionnaires that needed to be followed up and retrieved except for 14 questionnaires, 186 therefore became the basis of the data of this study.

Treatment of Data

The data supplied by the 186 respondents were categorized, tallied, tabulated and presented in a series of tables in Chapter 4. In this way it was easier for the researcher and the reader to analyze and understand the findings of the study. For purposes of analyzing and interpreting the data gathered, the frequency counts, percentage were used in the tables and some of the tables used the descriptive analysis of the number and percentage. Arbitrary rating points were assigned, 3 points for often used, 2 points for moderately used and 1 point for slightly used in order to determine the extent of their uses. While tables 2-A to 2-L were to determine which were those to be improved on, to be preserved and those to be discarded. Table 3 determined the implications and phases of rural living that were affected by this material culture.

Picture of some of the indigenous materials and places is in appendix G (pp. 128-148).

Chapter 4

PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

This chapter presents the analysis and interpretation of the findings of the study.

One can not deny the fact that culture is one of man's valuable possessions because he can actualize his aspirations in life through culture. If there is no culture, man would be like a non-living being that nothing happens to his God given life more so with the material culture that he uses to earn his daily living.

The things or materials that man uses in his daily living are considered relevant which is the subject of this study specially the indigenous ones. The opinion and suggestions of the respondents on the indigenous material culture could contribute to the improvement of daily living and to the culture at large.

The indigenous materials or tools and implements as the subject of this study are determined to find out are which are oftenly used, moderately used and slightly used which are to be improved or preserved or discarded and how they affect rural living. As such the researcher consolidated the data in tabular presentation and statistical computations for analysis. Moreover, aside from the indigenous materials

being opined by the respondents, some personal data, background of the respondents, related studies as well as factors that added facts for the development of this study were also discussed in the previous chapter. A pictorial appendix is presented on the different artifacts of the material culture.

The succeeding tables shows the extent of use of the indigenous materials, they are presented and tabulated as such.

In the tabulation, the weighted mean was derived through a solution, sample of which is at the appendix H.

As shown in Table 1, almost all of the indigenous materials are often used except for one that is moderately used. Almost all of the materials are often used because they are available and adaptable to them except for one that is Gimata because it is no longer used due to the introduction of modern tools.

Table 1

Indigenous Materials Used in Farming and
the Extent of Use

N = 186

Materials	Frequency			Weighted Mean	Description Equivalent
	OU 3	MU 2	SU 1		
Aguwak	133	42	11	2.7	Often Used
Aladoy	172	14	—	2.9	Often Used
Alang	178	8	—	3.0	Often Used
Asa-an	176	8	2	3.0	Often Used
Bataw'l	138	44	4	2.7	Often Used
Bin-tyan	121	42	23	2.5	Often Used
Danog	135	44	7	2.7	Often Used
Gaman	186	—	—	3.0	Often Used
Gimata	88	52	46	2.2	Moderately Used
Kaluyod	130	47	9	2.7	Often Used
Kikkilaw	179	5	2	3.0	Often Used
Kutaw	176	7	3	2.9	Often Used
Landok	186	—	—	3.0	Often Used
Lokom	135	44	7	2.7	Often Used
Saluwan	133	44	9	2.7	Often Used
Sigay	120	48	23	2.5	Often Used
Tangkuyo	130	47	9	2.7	Often Used

Legend:	Numerical Equivalent	Stat. Limits	Descriptive Equivalent
	3	2.5 - 3.49	Often Used
	2	1.5 - 2.49	Moderately Used
	1	.5 - 1.49	Slightly Used

Table 1-a

Indigenous Materials Used in Weaving and the Extent
of Use

N = 186

Materials	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
	3	2	1		
ABOL					
Apod	186	—	—	3	: Often Used
Baliga	186	—	—	3	: Often Used
Ballang	186	—	—	3	: Often Used
Gaganayan	186	—	—	3	: Often Used
Tolin	186	—	—	3	: Often Used
Tapawan	186	—	—	3	: Often Used
LAGA					
Do-ot	186	—	—	3	: Often Used
Gaman	186	—	—	3	: Often Used
Gipan	186	—	—	3	: Often Used

As shown on the table above, all of the materials in both weaving cloth (abol) and weaving non-cloth (laga) are often used. The materials are all often used because they are still good materials to be used, no better materials can substitute them and these materials are very much available in their surroundings and the people are accustomed with these materials.

Table 1-b

Indigenous Materials Used in Animal Raising and
the extent of Use

N = 186

Materials	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
Anglan	186	—	—	3.0	: Often Used
Atutung	135	51	—	2.7	: Often Used
Buklot	96	81	9	2.5	: Often Used
Kagaban	98	79	9	2.5	: Often Used
Kagungkong	95	84	7	2.5	: Often Used
Pulok	186	—	—	3.0	: Often Used

As shown on the table above all of the materials used in Animal raising are often used. All of the materials are often used because they are still good ones and always available and adaptable and they are used as usual.

In Table 1-c all of the materials used in Pottery making are often used because they are still practical and good ones available and adaptable too and people are used to them.

Table 1-c

Indigenous Materials Used in Pottery Making and Extent Use
N = 186

Materials	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
Akkubak	133	53	—	2.7	Often Used
Al - o	186	—	—	3.0	Often Used
Damos	136	50	—	2.8	Often Used
Gigili	173	13	—	2.9	Often Used
Idi-Id	186	—	—	3.0	Often Used
Kilkil	186	—	—	3.0	Often Used
Lamnak	134	52	—	2.7	Often Used
Libo	186	—	—	3.0	Often Used
Lupidas	186	—	—	3.0	Often Used
Saga-ang	131	55	—	2.7	Often Used

Table 1-d shows the materials or kitchen utensils are often used because they are cheap and raw materials for making them are always available. They are also safe to use and used as usual by the people.

Table 1-e presents the materials are often used because they are home made, materials used to make them are always available and safe to be used, except for bung-wit, lodok, palsi-it. Some parts of them are bought and can be dangerous if not properly used.

Table 1-d

Indigenous Materials Used in the Kitchen Utensils and Extent of Use

N = 186

Utensils	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
Akkubak	123	40	23	2.5	Often Used
Balukag	121	42	23	2.5	Often Used
Banga	186	—	—	3.0	Often Used
Dalpong	186	—	—	3.0	Often Used
Gitpan	173	13	—	2.9	Often Used
Idus	186	—	—	3.0	Often Used
Leleddesan	186	—	—	3.0	Often Used
Leledes	186	—	—	3.0	Often Used
Pinakaw	186	—	—	3.0	Often Used
Sukong	186	—	—	3.0	Often Used

Table 1-e

Indigenous Materials in Food Gathering and Extent of Use

N = 186

Materials	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
FISHING					
Aga-id	186	—	—	3	Often Used
Asal	178	8	—	3	Often Used
Baguwong	173	13	—	3	often Used
Bungwit	170	16	—	3	Often Used

Table 1-e Cont'n

Attoa	:	178	:	8	:	—	:	3	:	Often Used
Tungno	:	179	:	7	:	—	:	3	:	Often Used
Lodok	:	178	:	8	:	—	:	3	:	Often Used
Ubol	:	161	:	17	:	8	:	2.8	:	Often Used

HUNTING

Ilug	:	175	:	11	:	—	:	3	:	Often Used
Tubay	:	186	:	—	:	—	:	3	:	Often Used

FRUITS

Damos	:	178	:	8	:	—	:	3	:	Often Used
Gaman	:	186	:	—	:	—	:	3	:	Often Used
Sablot	:	162	:	16	:	8	:	2.8	:	Often Used

Table 1-f presents the implements in pounding rice and other foods are often used because of their availability and ease in using them, and people are accustomed to them.

Table 1-g shows all the implements in wine and sugar making are often used because of their availability and are adaptable to the folks, and are used by the people as usual.

Table 1-f

Indigenous Implements in Pounding Rice and Other Foods and
Extent of Use

N = 186

Implements	Frequency			Weighted Mean	Description Equivalent
	OU 3	MU 2	SU 1		
Al-o	186	—	—	3	Often Used
Damos/Langaya	186	—	—	3	Often Used
Lamnak	186	—	—	3	Often Used
Lusong	186	—	—	3	Often Used
Taltag	161	17	8	2.8	Often Used

Table 1-g

Indigenous Implements Used in Wine and Sugar Making and
Extent of Use

N = 186

Implements	Frequency			Weighted Mean	Description Equivalent
	OU 3	MU 2	SU 1		
Anmoto	186	—	—	3	Often Used
Astan	186	—	—	3	Often Used
Banga	178	8	—	3	Often Used
Damos	170	10	—	3	Often Used
Gaman	186	—	—	3	Often Used
Lamnak	161	17	8	2.8	Often Used
Lata	179	7	—	3	Often Used
Martaba	186	—	—	3	Often Used

Table 1-h

Indigenous Implements in House Construction and Extent of Use
N = 186

Implements	Frequency			Weighted Mean	Description Equivalent
	QU- 3	MU 2	SU 1		
Bulidaw	96	90	—	2.5	: Often Used
Parataktak	133	53	—	2.7	: Often Used
Saklang	107	52	26	2.4	: Moderately Used
Taga	186	—	—	3.0	: Often Used

As shown in the table above almost all the implements in house construction are often used except for one which is moderately used. All the others that are often used are practical or always available. There is no need to buy these. Those moderately used which is saklang as opined by the respondents as moderate used because it can be substitute by better one. Saklang is dangerous if not use properly.

As shown in the table 1-1 three are often used because they are safe and available while the two are moderately used because they are not necessary to used and these are used in a paganistic way or belief.

Table 1-1

Implements in Child Birth and Child Rearing and Extent of Use
N = 186

Implements	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
Among	59	62	65	1.97	Moderately Used
Bakakat	178	8	—	3.0	Often Used
Flap	179	7	—	3.0	Often Used
Igad	52	62	71	1.9	Moderately Used
Oban	186	—	—	3.0	Often Used

On table 1-j one (1) of them is moderately used that is kullitong because of the presence of modern instruments like guitar and one is slightly used that is ullimong because of modern substitutes.

As shown on table 1-k almost all of the artifacts in death and funeral rites are often used except for one that is Sangadil because of its adverse effect to the people. This will spread disease if used because the dead person is exposed to the public. All the others are for the good of the deceased person and those around.

Table 1-j

Artifacts in Engagement and Marriage and Extent of Use

N = 186

Artifacts	Frequency			Weighted: Mean	Description Equivalent
	OU	MU	SU		
Ba-al	: 186	: —	: —	3	: Often Used
Bongol	: 186	: —	: —	3	: Often Used
Ka-in	: 186	: —	: —	3	: Often Used
Kullitong	: 96	: 35	: 55	2.2	: Moderately Used
Tongngali	: 181	: 5	: —	3	: Often Used
Ullimong	: —	: —	: 186	1	: Slightly Used

Table 1-k

Artifacts in Death and Funeral Rites and Extent of Use

N = 186

Artifacts	Frequency			Weighted: Mean	Description Equivalent
	OU	MU	SU		
Bawi	: 178	: 8	: —	3	: Often Used
Kadamal	: 161	: 17	: 8	2.8	: Often Used
Lobon	: 186	: —	: —	3	: Often Used
Lungon	: 186	: —	: —	3	: Often Used
Sangadil	: 178	: —	: 186	1	: Slightly Used
Sangdil	: 176	: 10	: —	3	: Often Used

Table 1-1

Implements in War/Conflict and Extent of Use

N = 186

Implements	Frequency			Weighted Mean	Description Equivalent
	OU	MU	SU		
	3	2	1		
Saman	178	8	—	3.0	Often Used
Idaw	73	66	42	2.2	Moderately Used
Kalasag	186	—	—	3.0	Often Used
Say-ang	186	—	—	3.0	Often Used
Wasay	161	17	8	2.8	Often Used

As shown in table 1-1 almost all of the implements used in war or conflict are often used except for one that is moderately used because it is in consonance with the superstitious beliefs, while the rest are often used because they are still practical.

In table 1-m almost all of the artifacts in unlawful act and punishment are moderately used except for one that is gullawi. It is often used because this shows victory like a medal and this has no bad effect to any one but the others are all paganistic practices. The artifacts in peace-pact agreement and celebrations are all often used because they are used in a good way doing no harm to any individual. They are use for the good of all more on the celebration.

Table 1-m

Artifacts in Social Gatherings and Extent of Use

N = 186

Artifacts	Frequency			Weighted Mean	Description (Equivalent)
	OU	MU	SU		
	: 3	: 2	: 1		
UNLAWFUL ACT AND PUNISHMENT					
Ammoto	: 78	: 66	: 42	2.2	: Moderately Used
Pilak	: 76	: 68	: 42	2.2	: Moderately Used
Nilabay	: 73	: 71	: 42	2.2	: Moderately Used
Gullawi	: 161	: 17	: 8	2.8	: Often Used
PEACE-PACT AGREEMENT AND CELEBRATIONS					
Ba-al	: 186	: —	: —	3.0	: Often Used
Ballenbeng	: 178	: 8	: —	3.0	: Often Used
Bayas	: 186	: —	: —	3.0	: Often Used
Gangsa	: 186	: —	: —	3.0	: Often Used
Kain	: 186	: —	: —	3.0	: Often Used
Kubkub-ong	: 161	: 17	: 8	2.8	: Often Used
Paluk	: 186	: —	: —	3.0	: Often Used
Tapoy	: 186	: —	: —	3.0	: Often Used

Table 2

Indigenous Farming Tools to be Improved, Preserved or Discarded

N = 186

Tools	To be Improved (f)	(%)	To be Preserved (f)	(%)	To be Discarded (f)	(%)	Description
Aguwak	186	100.00	—	—	—	—	To be Improved
Aladoy	108	58.06	78	41.94	—	—	Improved
Alang	35	18.18	151	81.18	—	—	Preserved
Asa-an	8	4.30	178	95.70	—	—	Preserved
Batawil	101	54.30	85	45.70	—	—	Improved
Bin-iyán	9	4.84	177	95.16	—	—	Preserved
Danog	80	43.01	106	56.99	—	—	Preserved
Gaman	—	—	186	100.00	—	—	Preserved
Gimata	101	54.30	85	45.70	—	—	Improved
Kaluyod	186	100.00	—	—	—	—	Improved
Kikkilaw	81	43.55	105	56.45	—	—	Preserved
Kutaw	8	4.30	178	95.70	—	—	Preserved
Landok	—	—	186	100.00	—	—	Preserved
Lokom	10	5.38	176	94.62	—	—	Preserved
Saluwan	135	72.58	51	27.42	—	—	Improved
Tangkuyo	186	100.00	—	—	—	—	Improved

As shown in table 2, most of the tools in farming must be preserved, those to be improved on are: aguwak, aladoy, batawil, gimata, kaluyod, saluwan and tangkuyo, they are to be improved on because when used they are time consuming and more effort is exerted so in order to save time and effort, these are to be improved on.

They are time consuming in the sense that in doing these tools, so much time is consumed like in doing aladoy,

kaluyod and tangkuyo. There are other materials that one can use to save time. They are also energy consuming because in using them one must have to exert more effort in order to carry like the batawil, gimata, kaluyod and tangkuyo, they are very heavy if use to its purpose.

Table 2-a presents the tools in weaving are to be preserved because of their availability and people are accustomed to them.

Table 2-a

Indigenous Weaving Tools to be Improved, Preserved or Discarded

N = 186

Tools	To be Improved (f)	(%)	To be Preserved (f)	(%)	To be Discarded (%)	Description
ABOL						
Apod	: —	: —	: 186	: 100.00	: —	: — : Preserved
Baliga	: —	: —	: 186	: 100.00	: —	: — : Preserved
Ballang	: —	: —	: 186	: 100.00	: —	: — : Preserved
Gaganayan	: —	: —	: 186	: 100.00	: —	: — : Preserved
Tolin	: —	: —	: 186	: 100.00	: —	: — : Preserved
Tapawan	: —	: —	: 186	: 100.00	: —	: — : Preserved
LAGA						
Do-ot	: —	: —	: 186	: 100.00	: —	: — : Preserved
Gaman	: —	: —	: 186	: 100.00	: —	: — : Preserved
Gipan	: —	: —	: 186	: 100.00	: —	: — : Preserved

Table 2-b, presents the materials in animal raising that are to be improved on. They are to be improved so that animals to be raised will be taken cared well and the surroundings would be clean.

Table 2-b

Indigenous Materials in Animal Raising to be Improved,
Preserved or Discarded
N = 186

Materials	To be		To be		To be		Description
	Improved (f)	(%)	Preserved (f)	(%)	Discard- ed (f)	(%)	
Anglan	137	73.66	49	26.34	—	—	To be Improved
Atutung	135	72.58	51	27.42	—	—	To be Improved
Buklot	133	71.51	53	28.49	—	—	To be Improved
Kagaban	132	70.97	54	29.03	—	—	To be Improved
Kagungkong	135	72.58	51	27.42	—	—	To be Improved
Pulok	108	58.06	78	41.94	—	—	To be Improved

Table 2-c

Pottery Making Tools to be Improved, Preserved or Discarded
N = 186

Tools	To be		To be		To be		Description
	Improved (f)	(%)	Preserved (f)	(%)	Discard- ed (f)	(%)	
Akkubak	33	17.74	153	82.26	—	—	To be Preserved
Al-o	35	18.82	151	81.18	—	—	To be Preserved
Damos	14	7.53	172	92.47	—	—	To be Preserved
igilit	4	2.15	182	97.85	—	—	To be Preserved
Idi-id	37	19.89	149	80.11	—	—	To be Preserved
Kilkil	51	27.42	135	72.58	—	—	To be Preserved
Lamnak	14	7.53	172	92.47	—	—	To be Preserved
Libo	35	18.82	151	81.18	—	—	To be Preserved
Lupidas	40	21.51	138	74.19	—	—	To be Preserved
Saga-ang	50	26.88	136	73.12	—	—	To be Preserved

Table 2-c shows the tools in pottery making are to be preserved because they are easy to make and raw

Table 2-d

Indigenous Kitchen Utensils to be Improved, Preserved or Discarded
N = 186

Utensils	To be Improved (f)	(%)	To be Preserved (f)	(%)	To be Discarded (f)	(%)	Description
Akkubak	: 17 :	9.14	: 169 :	90.86	: — :	—	Preserved
Balukag	: 18 :	6.99	: 173 :	93.01	: — :	—	Preserved
Banga	: — :	—	: 186 :	100.00	: — :	—	Preserved
Dalpong	: 68 :	33.07	: 123 :	66.13	: — :	—	Preserved
Duyog	: 14 :	7.53	: 172 :	92.47	: — :	—	Preserved
Idus	: 16 :	8.60	: 170 :	91.40	: — :	—	Preserved
Leledesan	: 58 :	31.18	: 128 :	68.82	: — :	—	Preserved
Leledes	: 58 :	31.18	: 128 :	68.82	: — :	—	Preserved
Pinakaw	: 16 :	8.60	: 170 :	91.40	: — :	—	Preserved
Sukong	: 65 :	34.95	: 121 :	65.05	: — :	—	Preserved

materials are always available around. They are adaptable to folk ways.

As shown on the table above all of the kitchen utensils are to be preserved because they are simply made from the available raw materials that are always cheap and easily made and people are used to these utensils.

As shown in table 2-e, some of the tools in food gathering are to be preserved because they are cheaply made and do not harm any and are not time and effort consuming, while others are to be improved because they are hard to make and sometimes it may harm people or other living things if not properly used. Those to be preserved are: aga-id, tungno, damos, gaman, sablot and upit.

Table 2-e

Food Gathering Tools to be Improved, Preserved or Discarded

N= 186

Tools	To be Improved (f)	To be Improved (%)	To be Preserved (f)	To be Preserved (%)	To be Discarded (%)	Description
FISHING						
Aga-id	7	3.76	179	96.24	—	Preserved
Asal	178	95.70	8	4.30	—	Improved
Baguwong	181	97.31	5	2.69	—	Improved
Bungwit	183	98.39	3	1.61	—	Improved
Attod	174	96.24	7	3.76	—	Improved
Tungno	8	4.30	178	95.70	—	Preserved
Lodok	184	98.92	2	1.08	—	Improved
Ubol	183	98.39	3	1.61	—	Improved
HUNTING						
Ilug	180	96.77	6	3.23	—	Improved
Tubay	181	97.31	5	2.69	—	Improved
FRUITS						
Damos	78	41.94	108	58.06	—	Preserved
Gaman	78	41.94	108	58.06	—	Preserved
Sablot	80	43.01	106	56.99	—	Preserved

Table 2-f presents the implements in pounding rice are to be preserved. They are safe and available.

Table 2-f

Implements in Pounding Rice to be Improved, Preserved or Discarded

N = 186

Implements	To be Improved		To be Preserved		To be Discarded		Description
	(f)	(%)	(f)	(%)	(f)	(%)	
Al-o	8	4.30	178	95.70	—	—	Preserved
Damos/ Langaya	01	43.55	105	56.45	—	—	Preserved
Lamnak	58	31.10	128	68.02	—	—	Preserved
Lusong	52	27.96	134	72.04	—	—	Preserved
Taltag	11	5.91	175	94.09	—	—	Preserved

Table 2-g

Implements in Wine and Sugar Making to be Improved, Preserved or Discarded

N = 186

Implements	To be Improved		To be Preserved		To be Discarded		Description
	(f)	(%)	(f)	(%)	(f)	(%)	
Ammoto	5	2.69	181	97.31	—	—	Preserved
Astan	181	97.31	5	2.69	—	—	Improved
Banga	5	2.69	181	97.31	—	—	Preserved
Damos	0	4.30	178	95.70	—	—	Preserved
Saman	6	3.23	180	96.77	—	—	Preserved
Lamnak	9	4.84	177	95.16	—	—	Preserved
Lata	9	4.84	177	95.16	—	—	Preserved
Martaba	11	5.91	175	94.09	—	—	Preserved
Tungo	—	—	186	100.00	—	—	Preserved

As shown on the Table 2-g, almost all of the implements in wine and sugar making are to be preserved except for one (1) to be improved that is astan. This is to be improved on so the work would be easier and faster and this might cause diseases if not washed well for the succeeding user.

As shown on the table below, all of the implements in house construction are to be improved on, because there are better tools to use now.

Table 2-h

Implements in House Construction to be Improved, Preserved or Discarded
N = 186

Implements	To be Improved		To be Preserved		To be Discarded		Description
	(f)	(%)	(f)	(%)	(f)	(%)	
Samam	181	97.31	5	2.69	—	—	To be Improved
Bulidaw	183	98.39	3	1.61	—	—	Improved
Parataktak	183	98.39	5	1.61	—	—	Improved
Saklang	135	72.58	51	27.42	—	—	Improved
Taga	114	61.29	72	38.71	—	—	Improved

Table 2-1 shows the implements in child birth and child rearing are to be improved some to be discarded and one (1) to be preserved. Those to be improved are: bakakat and oban so that the child is surely safe with that of the mother who give birth. Those to be discarded are among and igad because they do not give any meaning and

Table 2-i

Implements in Child Birth and Child Rearing to be Improved,
Preserved or Discarded

N = 186

Implements	To be		To be		To be		Description
	Improved (f)	(%)	Preserved (f)	(%)	Discarded (f)	(%)	
Among	3	1.61	—	—	183	98.39	Discarded
Bakakat	181	97.31	5	2.69	—	—	Improved
Elap	5	2.69	181	97.31	—	—	Preserved
Igad	—	—	—	—	186	100.00	Discarded
Oban	184	98.92	2	1.08	—	—	Improved

Table 2-j

Artifacts in Engagement and Marriage to be Improved, Pre-
served or Discarded

N = 186

Artifacts	To be		To be		To be		Description
	Improved (f)	(%)	Preserved (f)	(%)	Discarded (f)	(%)	
Ba-al	78	41.94	108	58.06	—	—	Preserved
Bongol	75	40.32	111	59.68	—	—	Preserved
Ka-in	78	41.94	108	58.06	—	—	Preserved
Kullitong	88	47.31	98	52.69	—	—	Preserved
Tongngali	80	43.01	106	56.99	—	—	Preserved
Ullimong	76	40.86	110	59.14	—	—	Preserved

worth, they are purely superstitious beliefs while elap is to be preserved because it is safe for cutting the intestine of the newly born baby from the mother not like other implements that might has rusty and this cause diseases

or germs for both mother and baby.

As shown in table 2-j all of the artifacts in engagement and marriage are to be preserved because they are nice, adaptable and available. They are valuable and has a sentimental value to the Kalingas.

As shown on the table below two (2) are to be discarded because of their adverse effect to the health of the people especially sangadil that is exposing the deceased person to the public and this spread diseases or germs and also sangadil which is not necessary for it is superstitious belief. One is to be improved that is bawi because it is a place where the people could stay to pray and condole, an opportunity for them to share, help for the family. The rest are to be preserved.

Table 2-k

Artifacts in Death and Funeral Rites to be Improved, Preserved or Discarded

N = 186

Artifacts	To be Improved		To be Preserved		To be Discarded		Description
	(f)	(%)	(f)	(%)	(f)	(%)	
Bawi	: 158	: 84.95	: 28	: 15.05	: —	: —	: Improved
Kadamal	: 28	: 15.05	: 158	: 84.95	: —	: —	: Preserved
Lobon	: 38	: 20.43	: 148	: 79.57	: —	: —	: Preserved
Sangadil	: —	: —	: —	: —	: 186	: 100.00	: Discarded
Sangdil	: 18	: 9.60	: —	: —	: 157	: 84.41	: Discarded

Table 2-1

Implements in War/Conflict to be Improved, Preserved or Discarded

N = 186

Implements	To be Improved (%) (f)	To be Preserved (%) (f)	To be Discarded (%) (f)	Description
Badang	100 : 96.77	6 : 3.23	— : —	Improved
Idaw	55 : 29.57	3 : 1.61	128 : 68.82	Discarded
Kalasang	178 : 95.70	8 : 4.30	— : —	Improved
Say-ang	178 : 95.70	8 : 4.30	— : —	Improved
Wasay	102 : 97.05	4 : 2.15	— : —	Improved

As shown on the table above one (1) of the implements in war or conflict are to be discarded because it is a result of purely paganistic or superstitious beliefs. Some are to be improved because of the introduction of modern weapons like Idaw.

As shown in Table 2-m, almost all of the artifacts in unlawful act and punishment are to be discarded because they are purely paganistic or ungodly practices as the respondents opined while one (1) of them is to be improved on because this shows victory like a medal, it does not harm any, this one to be improved on is gullawt. In the peace-pact agreement and celebrations all of the artifacts are to be preserved because they are always available, not harmful to living being and free from superstitious beliefs. They are used as objects for merrymaking in the celebration.

Table 2-m

Artifacts in Social Gatherings to be Improved, Preserved
or Discarded

N = 186

Artifacts	To be Improved		To be Preserved		To be Discarded		Description
	(f)	(%)	(f)	(%)	(f)	(%)	
UNLAWFUL ACT AND PUNISHMENT							
Ammoto	—	—	—	—	186	100.00	Discarded
Pilak	—	—	—	—	186	100.00	Discarded
Nilabay	—	—	—	—	186	100.00	Discarded
•ullawi	178	95.70	—	—	8	4.30	Improved
PEACE-PACT AGREEMENT AND CELEBRATIONS							
Ba-al	78	41.94	108	58.06	—	—	Preserved
Balleng- beng	61	43.55	105	56.45	—	—	Preserved
Bayas	79	42.47	107	57.53	—	—	Preserved
•angsa	58	31.18	128	68.82	—	—	Preserved
Ka-in	78	41.94	108	68.82	—	—	Preserved
Kubkub-ong	83	44.62	103	55.38	—	—	Preserved
Paluk	58	31.18	128	68.82	—	—	Preserved
Tapoy	60	43.01	106	56.99	—	—	Preserved

Table 3

Phases of Rural Living Affected by the Material Culture
of the People

N = 186

	:Agree(%)	:Disagree(%)	:Descrip- tion
ECONOMICS			
1. Source of income or live- lihood	:178: 95.70:	8:4.30	: Agree
2. No need of buying tools/ implements from other places because they have their own	:161: 86.56:	25:13.44:	Agree
3. Tools and implements are cheaply made	:186:100.00:	—: —:	Agree
4. Nearly every household has their own tools	:186:100.00:	—: —:	Agree
5. Availability of raw mater- ials to make the tools	:186:100.00:	—: —:	Agree
6. Practicality in life	:186:100.00:	—: —:	Agree
7. Makes life in rural area bearable and simpler	:186:100.00:	—: —:	Agree
EDUCATIONAL			
8. Tools and implements are adapted to folk life	:186:100.00:	—: —:	Agree
9. Even the unschooled can use them	:186:100.00:	—: —:	Agree
10. Skilled in the making of the tools	:179: 96.24:	7:3.76	: Agree
11. People are used to them	:186:100.00:	—: —:	Agree

Cont'n of Table 3

SOCIAL

12. It is a vehicle of helping one another "Bayanihan System." :178: 95.70: 8 :4.30: Agree

ENVIRONMENTAL PRESERVATION

13. It does not harm natural resources or it help in the preservation of natural resources/ environment :186:100.00:— ; — : Agree
- =====

As Source of Income or Means of Livelihood.

The material culture of the people could be a source of income or means of livelihood in the sense that the products of what they could make is sold in and outside of the place like in weaving of cloth, rain coat, baskets, pottery, so it is from there where they get an income.

There is No Need of Buying Tools/
Implements from other places
Because they have their own

Since the people can make their own tools and implements why should they spend just to buy their tools/implements. With the money they can buy other needs.

Tools/Implements are Cheaply Made

The materials they use to make are not to be bought because they make use of those raw materials that are available in place which means that the composition or component parts of these tools/implements are not those

bought in the market that are very expensive but they are made of simple and adaptable materials.

Nearly Every Household Has Their Own Tools

Since the people can make their own tools/implements it is understood that they also have the tools in their own homes so this minimize borrowing from neighbors unless necessary or buying.

Availability of Raw Materials to Make the Tools

The materials they use in making the tools are always available in the place that is why the elders had earlier known how to make the tools because to make use of the resources around. There is no need to buy the raw materials in making the tools.

Practicality in Life

The people have the raw materials in making their own tools, they will not spend any amount for their tools, this is only being practical.

They can live as long as they know where to get the resources, how to make them and use them advantageously

Makes life in rural area are bearable and simple. Life or standard of living of the people is easy in the sense that it is not necessary to have so many things or to know so many things. There is no substitute for living using what is made locally and always available.

Tools and implements are adaptable to folk life. The making of the tools/implements is learned at home there is no need for a formal schooling because each new generation can learn from their old folks at home. Everyone in the family can use them because the tools are simple and adaptable. Everything is exposed at home where one get to know the skills and knowledge on how to make and use them.

Even the unschooled can use them. As said earlier there is no need for formal schooling to learn how to make and use the tools because it can be learned at home. Any individual literate or illiterate, young and old for as long as he is willing can learn the craft.

Skilled in the making of the tools. Since they have been making the tools since time immemorial, they have now perfected their skills in the art of the craft. It is not hard to use the tools because they are familiar or has always been used, the more they use them the better they can make use of them.

It is a vehicle of helping one another "Bayanihan System". In the process of making at the same time using the tools in working, the people come together and help one who is in need called "cooperative work." This illustrates the Filipino traits that is "Bayanihan." The more people come together to work for one in need,

the more they become united.

It does not harm natural resources or it helps in the preservation of natural environment. The use of the tools and implements or artifacts helps preserve the natural resources. It helps in the preservation of natural resources in the sense that by using the raw materials, they tend to multiply. Nature replaces what is gathered for as long as the roots are not hurt. But if there is want on destruction then mother nature gets hurt like those that are gathered in very large quantities.

The indigenous tools and implements or artifacts are still the best in their place. They greatly affect the rural living of the Kalingas because most of them depend on these materials for getting their daily living. Not all can go to school to get formal education so a few do not depend so much on these materials and even those who are sending their children to school, they still depend on these materials. Schooled or professionals still use some of these materials since these are still convenient for them.

The indigenous material culture of the Kalingas attracts nearby population and even foreigners wherein they like to buy their products for souvenirs. They are in demand for both private and public consumption. If a thing is saleable then the source must produce more, so

there is income in it.

The material culture of the Kalingas as a whole can pave the way for progress and development of the place in various ways as discussed earlier. It is in the material culture of the people that life could continue moving.



Chapter 5

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

This chapter presents the summary of findings, conclusions and recommendations.

Since this study sought to look into the Indigenous material culture of the Kalingas and its implication to rural living specifically in Farming, Weaving, Animal Raising, Pottery Making, Kitchen Utensils, Food Gathering Pounding rice and other things, Wine and Sugar Making, House Construction, Rituals and Rites, Social gatherings or ceremonies, the researcher needed the opinion and suggestions of the respondents to find out the artifacts and which of the artifacts are to be improved, preserved or discarded and the phases of rural living affected by this material culture.

This study sought to look into the indigenous material culture of the Kalingas and its implication to rural living. It also sought answers to the following specific questions:

1. What are the tools, implements or artifacts of the Kalingas with respect to: To what extent have they been used?
 - A. Farming
 - B. Weaving
 - C. Animal Raising
 - D. Pottery Making

- E. Kitchen Utensils
- F. Food Gathering
- G. Pounding rice and other things to be pounded
- H. Wine and sugar making
- I. House construction
- J. Rituals
 - a. Child birth and child rearing
 - b. Engagement and marriage
 - c. Death and funeral rites
 - d. Tribal war/conflict
- K. Social gatherings
 - a. Unlawful act and punishment
 - b. Peace-pact agreement and celebration

2. Which of this indigenous material culture can be improved on, preserved or discarded?

3. What are the phases of rural living that are affected by this material culture? What are the implications?

The researcher made use of the descriptive normative survey design in conducting the study with the questionnaire as the main instrument.

SUMMARY OF FINDINGS

The following were offshoots of the interpretation and analysis of the data:

Regarding the extent of use of the artifacts, most

of the artifacts are often used. For farming the following tools are often used: aguwak, aladoy, asa-an, batawil, bin-iyang, danog, gaman, kaluyod, kikkilaw, kutaw, landok, lokom, saluwan, sigay and tangkuyo. For weaving the following materials are often used: apod, baliga, ballang, gaganayan, tolin and tapawan (Laga) do-ot, gaman, and gipan. For animal raising the following materials are often used: anglan, atutung, buklot, kagaban, kagungkong and puluk. For pottery making the following materials are often used: akkubak, al-o, damos, gigili, idi-id, kilkil, lamnak, libo, lupidas and saga-ang. For the kitchen utensils the following are often used: akkubak, balukag, banga, dalpong, gipan, idus, leledde-san, leledes, pinakaw and sukong. In food gathering the following materials are often used: (Fishing) aga-id, asal, baguwong, bungwit, attod, tungno, lodok and ubol; (Hunting) ilug, and tubay; (Fruits) damos, gaman, and sablot. For pounding rice and other foods the following implements are often used: al-o, damos/langaya, lamnak, lusong and taltag. For wine and sugar making the following implements are often used: ammoto, astan, banga, damos, gaman, lamnak, lata and martaba. In house construction the following implements are often used: bulidaw, parataktak, and taga. For child birth and child rearing the

following implements are often used: bakakat, elap and oban. For engagement and marriage the following artifacts are often used: ba-al, bongol, ka-in, and tongngali. For death and funeral rites the following artifacts are often used: bawi, kadamal, lobon, lungon and sangail. In war/conflict the following implements are often used: gaman, kalasag, say-ang and wasay. For social gatherings the following artifacts are often used: (Unlawful act and punishment) gullawi; (peace-pact agreement and celebrations) ba-al, ballenbeng, gangsa, ka-in, kubkub-ong, paluk and tapoy.

2. Those artifacts, tools or implements to be improved on are: aguwak, aladoy, batawil, gimata, kaluyod, saluwan, tangkuyoc in farming. In animal raising: anglan, atutung, buklot, kagaban, kagungkong and pulok. For food gathering: asal, baguwong, bungwit, attod, lodok, ubol, ilug, tubay. Astan in wine and sugar making. In house construction: gaman, buidaw, parataktak, saklang, taga. For child birth and child rearing the following are to be improved on: bakakat and oban. Bawi in death and funeral rites; badang, kalasag, say-ang, wasay in war or conflict; gullawi in social gatherings specifically in unlawful act and punishment. Those to be discarded are: among, igad in child birth and child rearing rituals;

sangadil in death and funeral rites; idaw in war or conflict; ammoto, pilak and nilabay in social gatherings specifically in unlawful act and punishment. The rest are to be preserved.

3. The dimensions of living that these artifacts greatly affected are economic, education, social and environment. They affect the peoples' living economically, they become sources of income, they do not need to buy tools/implements from other places, tools and implements are cheaply made, nearly every household have their own tools, availability of raw materials to make the tools, practicality in life and makes life in rural area bearable and simpler. Educationally, tools and implements are adapted to folk life, even the unschooled can use them, skilled in the making of the tools and people are used to them. Socially, it is a vehicle for helping one another "Bayanihan system". Environmentally, it does not harm natural resources or it help in the preservation of natural resources or environment.

CONCLUSIONS

The following statement are conclusions deduced from the findings:

1. Most of the artifacts are often used.

2. There are some artifacts to be improved on so they become better materials. There are also those to be preserved because they are already tested to be of good materials and some must have to be discarded because they are no longer useful.

RECOMMENDATIONS

The researcher proposes the following recommendations in the light of the conclusions arrived at:

1. Artifacts that should be used must have to be selected based on its usefulness in terms of economic, social, educational and its effect on both people and natural resources.

2. This study can be used as reference material in the ethnographic study of the Kalingas.

3. This study should be expanded to all the other sub-tribes of the Kalinga-Apayao province for a more complete picture.

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