

## BIBLIOGRAPHY

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Adviser: Michelle B. Gatab, BSc

## ABSTRACT

The study was conducted to determine the processes involved and values learned from the practice *Ammuyo* of bago Tribe in Banga, Sugpon, Ilocos Sur. It described the process involved in the practice of *Ammuyo*; identified the changes applied to *Ammuyo*; determined the perceived reasons behind the changes that happened to *Ammuyo*; identified the challenges in sustaining *Ammuyo*; determined the strategies in sustaining *Ammuyo* and identified the values learned from *Ammuyo*.

Data were gathered through interview schedule of the five identified key informants and 20 respondents. Data gathering was conducted on December 2011-January 2012.

*Ammuyo* is refers to the group labor exchange. It is one form of *bayanihan* practice in farming.

It composed of three general stages which are the *Awis* (invitation), *Mula* (planting)/*Gapas* (harvesting) and *Pulang* (payment).

Changes applied in the practice were noted on the setting of performing *Awis* and method used. The changes in *Mula* were noted on the responsibility of the host, time of



*Mula* and *Gapas* and materials used. The change on the last stage was noted on the ways of payment.

There were perceived reasons behind the changes like education, population increase, climate change, present of technologies, changed in commercial products used, changed in attitude, differences in beliefs, most preferred white collar jobs, ashamed if there's no snack and food to prepare, employment, progressing status of living, lack of time to join *Ammuyo*, people shifting to *tangdan* and dole-out approach of the government.

Some challenges perceived as the reasons behind the changes were education, differences in belief, presence several of commercial products, people prefer *tangdan*, progressing status of living, conflicts of free time, most prefer white collar jobs, laborers are ashamed if there's no invitation of the host, climate change, vanishing unity, lack of family member present in the house, set number of prospect laborers to be invited, civilization and lost of elders.

The strategies used by the residents were the maintained good relationship among the people in the community, parents taught their children about *Ammuyo* and involved them and the people are involved in religious activities.

There social values learned were enumerated by the respondents as respect for the elders, cooperation, freedom, unity, friendship, honesty, trustworthiness, solidarity, responsible, thoughtfulness, peace, patience, helpful, dependent, comfort, faithfulness and generosity.



## INTRODUCTION

### Rationale

Nowadays, some indigenous practices are at risk of becoming extinct because of modernization. The high technologies cause some changes in the traditional practices. Even the social status of people in the rural areas is changing. The traditional ways of communication among the people are also being affected due to this emergence of communicating device. These changes should not totally degrade or eradicate the traditional practices established by our ancestors when it teaches us positive values. The indigenous people should know the importance of the practices passed to them by their ancestors for them to sustain and protect.

According to Faculo (1993), the indigenous practice of *og-ogfu* (reciprocal group labor) was on the wane, indicating that some positive cultural practices that could be harnessed for self-reliance might eventually gone. This group labor is likened to the lowland *bayanihan*.

This reciprocal group labor is still being practiced by the Bago tribe in Barangay Banga, Sugpon, Ilocos Sur which they call it *Ammuyo*. This is a *bayanihan* system during planting and harvesting season of rice. It is a hand-and-hand work that involves the youth and elders in the community. A farmer renders service for another farmer in one day and the latter in exchange is expected to do the same. The number of workers will depend on the wideness of the area to be planted. It is then the responsibility of the host to prepare food for the workers.

The reciprocal exchange of labor (*Ammuyo*) is a relationship which normally persist from one year to the next involving the same individual at the same task and in the same field.



In the final analysis, *Ammuyo* partners will be determined by the sociability of the work group as a whole and the ease and facility with which the group can move from the task in one field to the task in another (Lewis, 1979).

The hired labor which is termed *tangdan* is used when the host required additional help and it is outside the normal *Ammuyo* (reciprocal exchange of labor) exchange.

This traditional practice of *Ammuyo* facilitates communication among the people involved. It may require an invitation through house-to-house or volunteerism. Moreover, it is the time that the elders share folk stories to the youth and as well as advices. Some current issues are talked about and discussed during their snack time and lunch break so it became the venue for information dissemination among the people. People who are present during *Ammuyo* are having updates on events in their community and they share it to their neighbors.

This practice teach the youth basic livelihood skills, inculcate values of cooperation, trustworthiness, honesty, unity and respect towards other people especially community solidarity and friendship.

At present, the number of people practicing this *Ammuyo* in the municipality is decreasing and only few practice it to the other barangays of Sugpon. In Barangay Banga there are still some people practicing *Ammuyo* despite some changes in the environment. Education and the changes in social status in the barangay are the perceived causes of the changes in the practice of *Ammuyo*.

Dulatre (2009) emphasized that the need to document the farming beliefs and practices is important, as they may be lost in time. Accounts indicate that the deterioration of indigenous practices is eminent as views, values perception, changes and internal conflicts



and culture crisis occur. These threats are manifested by shift in land use from traditional to commercial farming, thus indigenous practices are displaced. Before this happens, documentation of the practices is crucial.

Therefore, the researcher aims to document such living tradition to reiterate the importance of *bayanihan* system in the development of community despite the changes in its processes.

### Statement of the Problem

Generally, the study aimed to identify the processes involved and the values gained from the practice *Ammuyo*.

Specifically, it aimed to answer the following questions:

1. What are the processes involved in the practice of *Ammuyo*?
2. What are the changes applied in the process of *Ammuyo*?
3. What are the perceived reasons behind the changes that happened to *Ammuyo*?
4. What are the challenges in sustaining *Ammuyo*?
5. What are the strategies in sustaining *Ammuyo*?
6. What are the values learned from practicing *Ammuyo*?

### Objectives of the Study

The study aimed to determine the processes involved and values gained from *Ammuyo*.

1. Describe the process involved in the practice of *Ammuyo*;
2. Identify the changes applied to *Ammuyo*;
3. Determine the perceived reasons behind the changes that happened to *Ammuyo*;
4. Identify the challenges in sustaining *Ammuyo*;



5. Determine the Strategies in sustaining *Ammuyo*.
6. Identify the values learned from *Ammuyo*.

### Importance of the Study

This is a modest way of documenting an indigenous way of communicating. It may serve as a reference material for younger generations of Bago tribes. It may make them aware on the values gain in this *bayanihan* practice. Therefore, this practice deserves to be documented and be practiced because of the values to be gained.

Moreover, the documented materials could be tangible reference for planners in government, for policy direction and recommendation towards the sustenance of indigenous practices and the environment. The documents will likewise form a larger database on indigenous knowledge, skills and practices.

Furthermore, it may help researchers who would want to engage themselves in knowing more about the Bago tribe practices.

### Scope and Limitations

The study focused on the processes involved and values gained from the practice *Ammuyo* of the Bago tribes in Banga, Sugpon, Ilocos Sur. Other communication practices in the areas were not included. The study was conducted on the five sitios of Barangay Banga namely; Tuyeng, Pungas, Central Banga, Tangilig and Lutaan.



## REVIEW OF LITERATURE

### Bago Tribe

Bago National Cultural Society of the Philippines (BNCSPI Society, 1997) describe the Bago Tribe as part of the 1st Malay Migrating groups to the Philippines, who entered and settled at the upper delta of the Amburayan River (Ilocos Provinces), with some going further North and entered and settled at the upper delta of the Abra River and from here, they (the Bago Tribe) migrated to all parts of the country and even abroad. These upper deltas of the Amburayan River and Abra River were already inhabited by the Bago Tribe before the arrival of the Spaniards in the Northern Philippines.

On the other hand, Buaqen (2003) stated that Bagos are hill tribe dwellers in the border regions between Ilocos and Cordillera mountains who are the offspring of intermarriages as well as product of trade between mountain tribes of the Cordillera and the Ilokano of the lowlands. Further more, he stated that Bago people are of medium built yet some resembles the Kankana-eyes with fair complexion and sturdy built.

Anonymous (2002), added that many aspects of the Kankana-ey and Ilokano cultures are practiced by the Bago people. Their communities can be found along the Provinces of Benguet, Ilocos Sur, Ilocos Norte, Abra, La Union and Pangasinan.

In Benguet, they are settled somewhere along the boundaries of Bakun and Ilocos Sur. They attributed their origins to the Besao area. Many of them, as written by Malanes (2002), trace their roots to the Pingad and some to Kagubatan and Besao, all of which were part of the old Lepanto district during the Spanish regime and now part of Mountain Province.



Moreover, Austin (2003) presented three theories on the origin of the Bagos which are New Christians Theory, New settlers theory and Neo-tribe theory. The New Christians theory stated that during the process of Christianization of the Spanish Catholic missionaries, there were certain groups who were dubbed as “Bagong Kristyano” by those who preceded them. The name calling stuck and these are now called Bago to this day. On the other hand, the second theory came in three (3) valid versions. One version is that, a certain groups who came latest in a sense of migration that entered the Philippines. Sometimes in the country’s historic past were called “Bagong tribu” by those who came in the territory earlier. The “Bagong Tribu” ascription was rejoined to become simply “Bago”. And the third theory points to those migrating families from the “Mt. Province”, particularly called Besao, a place called Sagada and other places in the present political subdivision of Mt. Province and Benguet which are contiguous with the upland areas of present-day Ilocos Sur and La Union.

#### Group Labor Tradition/Bayanihan

Bayanihan as defined by the University of the Philippines Diksiyunaryong Filipino (2001) is the oneness of the people in lightening any kind of work through helping and caring for each other. Some forms of bayanihan are; Alayon, Ammoyo, Araglayon, Bataris, Buligbuligay, Hungos, Patabang, Pagtabangan, Panatakasi, Tagnawa, Tagup, Tinabangay, Tagup, and Yaru.

According to Dulatre (2009), one of the many positive traits of Filipinos is being helpful. Stories abound of people helping each other even during their most dire conditions. It portrays the Filipinos deep sense of family and community.





Kintanar (1996) added that *bayanihan* is the valued practice to cooperate and self-help in bringing about community projects and activities among Filipinos. The more this is done, the faster and better the outcomes will be. Andres (2003) affirmed that *bayanihan* is the pooling of peoples efforts in order to accomplish a task better and faster.

This is also being supported by Bayani (2005), stating that *bayanihan* is a type of Filipino value system where the Filipinos are willing to extend their help to those people whose are in need to accomplish something worthy and immediate. Thus cooperation appears to be a key for doing something valuable and duty bound.

Some practice of *bayanihan* is the traditional reciprocal labor which is being practice by Bago tribes as stated by Anonymous (2002).

According to Lewis (1971), in the Ilocos Province, other interesting aspects about cooperative practice are introduced in the practice of reciprocal exchange of labor (*ammuyo*), communal assistance (*tagnawa*), and hired labor (*pakiawen*).

He further explained that the reciprocal exchange of labor (*Ammuyo*) is a relationship which normally persist from one year to the next involving the same individual at the same task and in the same field. In the final analysis, *Ammuyo* partners will be determined by the sociability of the work group as a whole and the ease and facility with which the group can move from the task in one field to the task in another (Lewis, 1971)

Another the same practice of *bayanihan* is the *og-ogfu*, as Faculo (1993) cited in his study which is applied to agricultural and construction activities. It is practiced on reciprocal basis by the Bontoc people. It is the responsibility of the caller or beneficiary to prepare good food for the helpers. Work is done and facilitated with this practice. Some ethnic communities, particularly isolated have maintained the close kinship system, which one



main feature is the *og-ogfu* practice. Hence, small irrigation, footpaths, footbridges, and foot rails are constructed through the group labor system.

Dulatre (2009) also stated that one form of *bayanihan* practice is the *Ambon* which is an Ilokano term for *bayanihan*. It pertains to the practice where the villagers help together and attain one's needs to achieve one goal. It is manifested in many communal activities-from agriculture, wedding, and death-to the celebration of fiestas and other personal milestones. Whatever these are, as long as it requires the help of the rural folk, the *Ambon* is practiced. She also added another form of *Ambon* which is termed *Gamal* by some of the Ilocanos. It is an agricultural activity in which the host is not obliged to pay; however, he should serve snacks and lunch for the laborers. *Ambon* is necessary because it does not only foster cooperative effort but it can also improve social relations.

*Ambon* in its implication can be inferred from the *ub-ubu* practice of the Ifugaos, specifically among the women who intend to lighten the burden of fieldwork according to Vicente (2003).

*Ubbu* further explained by Daguitan (2010) that it is the formation of a partnership or group labor for exchange. A farmer renders service for another farmer for a number of days, and latter in exchange is expected to do the same. The number of group members depends on the task to be performed. During harvest or transplanting, more people group themselves and go from one field to another owned by members.



## Changes in Indigenous Practices

Since culture is cumulative and dynamic, as noted by Weber (2002), culture has the tendency to grow, expand and continually changes. Accordingly, technology does not totally stop people from practicing traditional means of communication , instead, the changes in culture is due to the alterations of life's conditions within a society.

However, Prill (1999) as cited by Oloan (2010) stated that many Indigenous knowledge systems today are at risk and of becoming extinct because of the rapid changes in natural environments and fast pacing of the economy. The indigenous practices vanish as they become inappropriate for new challenges. Many practices disappear only because of the intrusion of foreign technology or development concepts that promises short-term gains or solutions to problems without being capable of sustaining them.

Due to these, Dulatre (2009) further stated that the preservation of practices gradually changes. She stated also that one reason is urbanization. In which primary relations turn to secondary and there is slow disappearance of personal relationships in the family, kin and neighbor.

On the other hand, Gloria (1987) emphasized that within a culture itself, it is possible to discern certain processes by which the culture changes: innovation, or the formation of a new habit by a single individual which is afterwards accepted and learned by the other members of the society; social acceptance, in which a new habit is accepted by a small number of individuals; selective elimination, where the innovation or the new habit is tested for survival of individual experiences; integration which completes the adjustments of the new habit with the rest of the shared habits to form an equilibrium.



Warren (1991) also specified that Indigenous Knowledge in agriculture is dynamic and it changes through creativity and innovativeness as well as through contact with other local and international knowledge systems.

Faculo (1993) further explained that one specific example of traditional practice which is fading is the *og-ogfu* or *og-ogbu*, a free and reciprocal labor. Due to people's orientation, according to him, that Bontoc and Kankana-ey engineers, was changing from a selfless community welfare-oriented type to a cash-oriented and self-serving kind. As they said, the people believed that the government should provide for all infrastructure needs and that they should be paid when they render labor.

Moreover, he concluded that the programs have negatively affected people's initiatives towards self-reliance particularly the group labor tradition.

NASAR (1968), as cited by Carantes (1994), noted that the "domination of nature", which includes the encounter of man and nature with technology, has become a matter of concern that has caused "social illness" within human habitat as well as environmental difficulties which are insurmountable.

He also added and specified that elders, DPWH engineers, people's attitude was changing from being a selfless community to cash and self-serving, as indicated by natives non-response when called upon to render group labor for their needed basic infrastructure.

Tudlong (1993) noted that in considering the implication of cultural beliefs and knowledge for development and modernization, planners, scientist and other educator should not view traditional cultural beliefs as obstacle that should be overcome when we speak of development and process to succeed. Instead it maybe more useful to both the development planners of particular area to view cultural beliefs and traditions as important sources of



information and knowledge that can increase, compliment and enrich over all scientific understanding that can help prevent them from making costly mistakes on inadequate data, and that can aid traditional groups in their adjustments to the development belief system, values and knowledge, for it may be in many cases better to encourage their maintenance and continued accumulation of information within the indigenous belief system.

### Challenges Encountered in Sustaining Indigenous Practices

According to Prill (1987), as cited by Oloan (2010), practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear only because of the intrusion of foreign technologies or development concepts that promise short –term gains or solutions to problems without being capable of sustaining them.

Fiar-od (2001) as cited by Saydoven (2010), affirmed that the introduction of modern methods has greatly affected the traditional practices. To a certain degree, this has also affected the culture of the community. The adoption of these new methods is not bad, especially that this contributed to agricultural productivity; however, it is also important that traditional beliefs and practices have been viewed as component of marginal farmers without the interference of external forces.

### Values Learned from Indigenous Practice

The culture identity can be manifested in the individual aspiration on the spirit of oneness. Rural people traditionally have accorded importance to group and community when addressing common problems. Apparently, they believe that individual aspirations can be



achieved most successfully if individual effort is supplemented with cooperative endeavors Dulatre (2009).

Furthermore, on the true spirit of cohesiveness and in the achievement of success in social activities, Peralta (1996) stressed that the neighborhood is the focal point of most social activities. Semi-specialists are present and role-differentiation is discernible. The boundaries of role performance is somewhat diffused and there is a tendency towards homogeneity in the aspect of community aspirations within this subcultures.

Another good effect of cooperative work as added by Kintanar (1996) is cooperation and social relations that can facilitate teamwork; enhance efficiency and quality of bonding and interpersonal relationships that enable to the community folks to get by. Cooperation represents an investment to individual and group identity, which can lead to the development of social network and eventually, better social outcomes.

Bayani (2005) supported that *bayanihan* is a type of Filipino value system where the Filipinos are willing to extend their help to those people whose are in need to accomplish something worthy and immediate. Thus cooperation appears to be a key for doing something valuable and duty bound.

Agoncillo (1990) further explained that a series of interaction to form a continuous process of getting along within is in the spirit of the Filipino value of *pakikisama* (being together to serve the purpose of group harmony).

One practice which *pakikisama* is observed is in the practice of *Ambon*. It is practice as a form of cooperation which indicates their high sense of working together, communicating together, and maintaining a sense of belonging to a community. What constitutes in here is the value of social worth Dulatre (2009).



### Operational Definition of Terms

*Ammuyo*- This is a term of Bago tribe about the *bayanihan* system done through a group reciprocal labor.

*Awis*- This is the term of the Bago tribe on invitation.

*Talin*- It refers to the container of rice seedlings used by the laborer which is tied in their waist when planting.

*Mula*- It is the term of the Bago tribe on planting.

*Gapas*- It is the term of the Bago tribe on harvesting *palay*.

*Pulang*- It refers to the payment of the host through labor to the other farmers who rendered service during his *pa-Ammuyo*. This is the last stage during the *Ammuyo* practice.

*Tangdan*- It a form of *bayanihan* which refers to a cash-basis mode of payment to the any rendered service of a laborer.



## METHODOLOGY

### Locale and Time of the Study

The study was conducted in Barangay Banga, Sugpon, Ilocos Sur (Fig. 1) from December 2011 to January 2012. The place was chosen as the study area because the residents still practice *Ammuyo*.

Sugpon has a land area of 182.80 kilometers with a population of 3,381 in 1995. It is composed of six barangays.

Sugpon is an agricultural community and the people are small farm-owner cultivators whose crops are rice, camote, gabi, yam, legumes, coffee, and tobacco. The farmers are also engaged in backyard hog, goat, chicken and large cattle-raising. The home industry is bamboo bag-making. General merchandise and rice mills are the only business establishment in the municipality.

Barangay Banga is one of the six barangay which is the locale of the study.

Barangay Banga is surrounded by swidden farming, thus farming is mostly the occupation of the residents. Some other sources of income are yam and sugarcane production where *Ammuyo* practice is observed.

Barangay Banga has a population of more than seven hundred and it is the most populated among the other Barangays. It has five sitios namely: Tuyeng, Pungas, Central Banga, Tangilig and Lutaan.

### Respondents of the Study

There were five (5) elders as the key informants of the study. They were chosen purposively according to the set criteria that they should be residents of Barangay Banga,





sixty (60) years old and above, knowledgeable and exposed to the practice of *Ammuyo*, and experienced being the host and as a laborer. They were Martina Sagayo (82) years old, Sowena Ansay (78), Liwayan Quinio (89), Fermin Ramon (67), and Arsenio Luvida (65).

In addition, another twenty (20) respondents were chosen purposively for the study. They are classified into ten adults (10) women and men farmers, five respondents working in offices, and five (5) youth in the community. The criteria for selecting were: they are residents of the barangay, knowledgeable about the practice *Ammuyo*, and participated in the practice.

#### Socio-Demographic Profile of the Respondents

There were twenty five respondents of the study. Five of the twenty five respondents are elders who served as the key informants. They were personally interviewed by the researcher. Twenty (20) were a mixture of adults and youth in the community who were classified into women, working in offices and not practicing *Ammuyo*, and youth.

*Elders.* The key informants were under the age bracket of 65 to 89. Three key informants were aged bracket of 65 to 75, one belonged to 76 to 85 and one aged 86 to 95. Three were males and two females. With regards to the key informants educational attainment, three of the elders have no formal education while two are under elementary level.





Figure 1. Map of Ilocos Sur showing the locale of the study

Furthermore, three key informants belonged to sitio Tuyeng, Tangilig, and Lutaan while the two key informants belonged to Central Banga. Four of the key informants stayed in the barangay of Banga for 65 to 75 years and one key informant stayed under the year's bracket of 76 to 85.

All of the key informants are farmers and participated to the practice of *Ammuyo* for 50 to 80 years. Two key informants have been participating *Ammuyo* for 50 to 60 years and the other two have been participating for 71 to 80 years and one has been participating for 61 to 70 years.

According to the key informants, they have started practicing *Ammuyo* at the age of 12. Therefore, they have been participating in *Ammuyo* for 53 to 77 years.

*Adults.* For the respondents the ten (10) adults were aged 35 to 59. There were five adults under the age bracket of 35 to 40, four adults are under 41 to 50 and one aged 51 to 59. All of the adult respondents started participating in the practice at age fifteen (15).

There were nine (9) of respondents under the age bracket of 20 to 40, eight respondents under 41 to 59. According to the respondents they have been participating in the practice when they were in elementary and high school. However, they stopped when they worked. They were employed as elementary teacher, employee of the department of Agriculture, Social Worker and elected as barangay captain,

*Youth.* The four of the five youths are college students and one graduated in high school and is currently working. They started participating in the practice *Ammuyo* at the age of 14 to 17. There were under the age bracket of 17 to 22.

### Data Collection

The key informants were referred by the barangay captain and folks of the barangay Banga. They then were interviewed personally by the researcher with guide questions. On the other hand the other respondents were interviewed with a guide



questions. The questions were translated to Iloco in order to facilitate understanding between the researcher and the respondents.

### Data Gathered

The data gathered were the processes involved and values gained by the Bago tribe from the practice *Ammuyo*. Specifically, the changes applied in the process of *Ammuyo*; the perceived reasons behind the changes; the challenges encountered in sustaining *Ammuyo*; strategies in sustaining *Ammuyo* and the values learned from the practice.

### Data Analysis

The data gathered were consolidated, tabulated, summarized and presented in a narrative form.



## RESULT AND DISCUSSION

This section presents the analysis and discussion of the data based on the objectives of the study. It covers description of the process of *Ammuyo*; the changes applied to *Ammuyo*; reasons behind the changes that happened to *Ammuyo*; the challenges in sustaining *Ammuyo*; and the values learned from *Ammuyo*.

### Processes Involved in the Practice of *Ammuyo*

Figure 2 presents the communication processes involved in the practice of *Ammuyo*. All of the key informants stated the same steps in performing the practice. They enumerated three general stages of *Ammuyo*. These are *Awis* (invitation), *Mula* (*Planting*) and *Apit* (harvest), and *Pulang* (payment).

*Awis or invitation by the host.* The host (who is the head of the family) assigned any of his children to do the invitation. He mentioned the names of the prospect laborers to be invited. The usual message relayed to the target workers says “*antie/ankle ay mabalin umay kayo makimula no bigat idiyay uma mi no awan ti apanan yo?*” (aunt/auncle can you come tomorrow for planting in our field if you don’t have other appointment?). This was done in advance but usually one day before the practice of *Ammuyo*. It was through house-to-house visit, text or call with the use of cellular phones, and accidental meeting. The sender of invitation who was assigned by the host informed the prospect laborers about the location of the swidden farm and the day of *Ammuyo*. The host of invitation has to have an immediate feedback from the prospect laborer to know if the target number of workers is completed. If not, the host will invite more since there are a target number of laborers.



In some cases, if the prospect laborer had other appointment he/she assigned any available member of their family to be her/his proxy or if none, he/she will apologize.

The receivers of the invitation (prospect laborers) were usually the relatives and neighbors of the host. The number of laborer is set by the host of *Ammuyo*. In addition, this depends on the area of the farm to be planted or harvested.

*Mula or planting and Gapas or harvest.* The prospect laborer has to bring their own materials used in planting or harvesting. All of the laborers have to proceed in the specific area where they will plant. If they reached the field, they will rest for a minute while waiting for the other workers before mixing the rice seedlings to be planted. After they were all presents anyone will mix the *Sevin* (synthetic insecticide) with water into the rice seedlings in a *lagba* (large basket). The one to mix estimated the exact amount of water and *Sevin* which will mix to the rice seedlings. He/she will mix all the three components thoroughly. The laborers will put the mixed seedlings in their own *talin* or container for rice seedlings to start the planting. In this stage, the laborers used their trowel and *talin* or container for rice seedlings in planting.

The workers spread their selves at the bottom of the swidden farm based on the wideness of the area in a one line position going up planting. At ten o'clock in the morning the host prepared the snack like bread *tinupig* or *sinuman* (rice cake) with *barako* (brewed coffee) and calls the workers. The workers were also interact and shared like stories and talking about incoming occasions.

They also had their lunch break at 12 noon and afternoon snack at 3 PM. Meanwhile, for lunch, the menus distributed by the host are dog meat, chicken, pork, and beans with *pancit*. The menus vary from sitio to sitio. The laborers had brought their own



cooked rice. During these breaks, the laborers had conversation about upcoming weddings; they gave advices to young laborers; and informed the next *Ammuyo* in their village.

*Pulang or Payment through labor.* *Pulang* is the last stage of the *Ammuyo*. The host worked backs to each of the workers who rendered service in their farm. This is where the reciprocal labor was done. An invitation was conducted by the worker who was now the host.

In some cases, the laborer informed in advanced the host during his/her planting about her/his schedule too of planting. Therefore, some laborer who informed in advanced are not invited any more in their house. However, in some cases where two laborers scheduled the same day of planting, the hosts (debtor) send any member of the family, young or old, to each of the laborer to pay back. There was no age limit for those who work as long as they had experience in planting or harvesting.

There were some reasons why the host cannot pay back through labor the laborer. First is the unavailability of any family member to be sent if the laborer has other appointment during the set day or two laborers had the same schedule. This happened if the host had a few family members in the family who were present. Second reason is if the laborer had no swidden farm to be planted therefore, the host pays him/her through a can of *palay*. Third is the choice of the laborer if h/she preferred *palay* than labor as the payment of her one day service.

#### Changes Applied in the Process of *Ammuyo*.

All of the key informants stated that there are changes on the stage of invitation, *Mula* or planting and *Pulang* or payments of the service rendered by a worker.



*Awis* (Invitation). Table 1 shows the changes on the *Awis* stage. All of the key informants stated the same changes in the way of invitation from purely personal meeting during small occasions like *gamal* (similar to *Ammuyo* but the method of payment was through meat distribution), accidental meeting if there was no *gamal* and during picnic of the old folks to house-to-house invitations, accidental meeting and texting.

*Who Performs.* With regards to the one who invites, the traditional practice was still the same up to the present. The host and any family member did the task.

*Time for performing invitation.* The time of conducting invitation was done in a different setting. The old practice of the elders was done during small occasions like *gamal* (similar to *Ammuyo* but the method of payment was through meat distribution), picnic of the old folks and also accidental meetings. The elders preferred this method because their houses were located away from each other and they fixed their schedules of planting.

Table 1. Changes on the *Awis*

PROCESS	WHO PERFORMS IT		SETTING		MATERIAL USED	
	PAST	PRESENT	PAST	PRESENT	PAST	PRESENT
<i>Awis</i> (Invitation)	The host	Any assigned member of the family	During small celebrations and accidental meeting, picnic	House-to-house, accidental meeting and through text	Face-to-face	Cellular phone





On the other hand, the present practice of inviting was done house-to-house because their houses were near from each other. In addition, they wanted to be the first to make an appointment for the *Ammuyo*.

*Materials used.* Also, they stated that the use of cellular phone was applied in the invitation especially for laborers whose houses were located distantly. However, they said that the use of cell phone was not reliable to use because there was a disruption of signal and they received responses late. Moreover, one of the respondents added that there was no need for invitation before because the villagers were automatically invited. Today, the host selected the laborers he wanted to invite but there were still volunteers.

*Mula* (Planting). Table 2 shows the changes on the process of *Mula* (planting) and *Gapas* (harvest). All of the key informants noted changes on the responsibility of the host, time of *Mula*, and materials used.

*Responsibility of the Host.* The changes happened on the responsibility of the host was on the preparation of food for the laborers during *Mula*. In the old practice, the host did not prepare any snacks and food for the worker during the planting instead each worker had to bring his/her own *baon*. The host today practiced serving snacks like bread, *sinuman* or *tinupig* (rice cake) and special viand like, legumes with *pancit bihon*, chicken meat, dog meat and pork for the workers.

According to the elders, they usually brought sweet potato or rice for lunch and their viand could either be salt or legumes like *cardis* (pigeon pea), black beans and *patani* (lima bean). They also added that they were enough patience to bear their hunger unlike the young farmers today who are easily hungry and complain.



Table 2. Changes on the *Mula* and *Gapas*

PROCESS	RESPONSIBILITY OF THE HOST		TIME OF <i>MULA</i>		MATERIALS USED	
	PAST	PRESENT	PAST	PRESENT	PAST	PRESENT
<i>Mula</i> or Planting	No snack and viand to prepare	With snack and viand	April to May	May to June	<i>Tubong</i>	Plastic bottle
					<i>Bayag, macarania g,pak-ang, gumaki</i>	<i>Biit</i> variety of rice seedlings
					<i>DDT</i> insecticide	<i>Sevin</i> insecticide
<i>Gapas</i> or Harvesting	No change	No change	October to November	October & November & December	<i>Rakem, kumpay,</i> screen, sacks	<i>Rakem, kumpay,</i> screen, sacks and Thresher,

According to the respondents, the reason for the situation was because of the difference in foods they consume. Before, they were contented with root crops unlike today; they ate instant foods that caused them to feel hungry in a short while.

However, they saw it as challenge for some of them because they were not all capable of providing snacks and viands for big numbers of laborers.

*Time of Performing Awis.* All of the elders stated the same change in the month of planting. The old practice was during the month of April to May. Almost all of the farmers before had planted during the month of April and only few planted during the month of



May. Thus, they could already harvest during the month of October and November for the late planters. At present, the farmers planted during the month of May to April because of the change in the climate thus they harvested during the months of November to December. The elders further explained that the changes in the season had affected the quantity and quality of their harvest. There were bigger amounts of harvest before than now.

As Fermin Ramon, one of the key informant have stated “*Gapu’t naladaw nga panagmula da tadta ket adda payla agisangsangbot ag-gap-gapas ti bulan ti December han nga kasla idi nga no agtaptaposen bulan ti November ket awan makitam nga madama payla ti gapas na. Wen a adda ti simugmamano ngem idiy masugad ti Nobember laeng*”. (Because of the late schedule of planting today, there were still some who rushed their harvest during December unlike before.

*Materials used.* All of the elders stated the same changes in the materials particularly on the *talin* (container for the rice seedlings) with a string around it and tied in the waist of each worker, variety of the rice seedlings to be planted, and powder brand of the insecticide they mixed to the rice seedling as protection from ants and birds.

*Tubong* and weaved bamboo were the *talin* used in the old practice. The elders explained that these were the available materials they found in their environment. These were hand made by the elders and it was not durable because it only lasted for a year. It was replaced by plastic bottles. It served as containers of oil. It was colored red and was circular so the right hand could pick up rice seedlings.

*Bayag, Makaraniag, Gumaki, and Pak-ang* were the varieties of rice planted. According to Martina Sagayo, one of the key informants stated that these varieties grew with different heights. This was replaced because it was difficult to harvest due to its



uneven height. Furthermore, the thresher was now used during *gapas* (harvesting), so it was difficult for them to thresher stalks with different lengths. These were replaced by the *Biit* or R2 varieties which had shorter lengths in producing fruits and had the same heights when it grew. It helped the farmers harvest easily and thresher the *palay*.

*DDT* (dichloro-diphenyl-trichloro-ethane) as an insecticide first used worldwide in 1946 to increase agricultural production and to reduce disease vectors (carriers) the brand of insecticide used in the old practice of the elders. The purpose of mixing insecticide to the rice seedling was to prevent the seedlings from ants and birds. This was the traditional brand they used and tried. It was now replaced by the *Sevin* (a broad-spectrum insecticide, meaning it will kill all sorts of insects. This did include beneficial insects such as ladybugs, lacewings, and praying mantids) brand because they found it stronger and more effective through their experiment. Moreover, it was cheaper than DDT.

*Gapas* (Harvesting). In the stage of *Gapas*, there was only an addition on the materials used like the thresher. It was used to separate the grains from the stalk. The old practice of the elders was through manual separation of the grains from the stalk. The presence of thresher made the work of the farmer easy during harvest because they saved effort and time.

*Pulang* (Payment through labor). Table 3 shows the changes on the process of *Pulang* (payment of the host). All of the respondents stated the same change in the way of *Pulang* (payment) of the host which was through labor.

*Ways of Pulang*. Pure labor was used by the host to pay the laborer in the old practice. Since all farmers organized their schedules, they were informed when to pay back each other through work. There were only few farmers living at a farther distance and so they



were the ones who helped each other in their works like during *Innamuyuan* in planting. They were usually from different sitios working together through *Ammuyo* and no one paid back through a can of rice. The present practice was either paying back the laborer by the host through labor or a can of rice which was equivalent to one day service debt.

According to Arsenio Luvida, one of the key informants, the presence of much harvest of some farmer cannot be paid back through labor, just a can of *palay* would do. He added that the absence of a family member sent to pay was one reason why some were just paying through a can of *palay*.

*Time.* October to November was the harvest season in the old practice of the elders. The farmers before had planted during the month of April to May thus, they could harvest after six months. It was now moved from May to June. They harvested late during the month of November to December because they had to wait for six months for the *palay* to ripen.

According to the respondents, the farmers applied some changes in order to adapt with the environmental changes like climate change, however, some of the changes were beyond their control due to education or emergence of commercialized products. Despite the changes in the practice of *Ammuyo*, it was seen by the elders as an instrument in maintaining good relationship with their neighbors.

This result corroborates the finding of Dulatre (2009) that the *ambon* will modify or change. The *Ambon* was seen by the old folks as a binding instrument for a closer community relationships maybe seen by some younger folks as a hindrance to a material reward.



Furthermore, this finding corroborates the result of study of Faculo (1993) on her study about the Indigenous institutions, beliefs and practices of the Bontoks and Kankanaeys of Mountain Province: Its implications for rural development that the group labor practice in Bontok and kankana-ey was changed from a selfless community welfare-oriented type to a cash-oriented and self-serving kind because of the people's orientation according to the engineers.

### Perceived Reasons Behind the Changes in the Practice of *Ammuyo*

All of the key informants stated that education, employment, increasing population, climate change, communication technologies, presence of commercial products, and attitude were the perceived reasons on the changes of the practice.

*Education.* The key informants stated that education was one of the major causes in the decline of those who are practicing *Ammuyo*. As the children were sent to schools, they were not able to participate in *Ammuyo*, planting or harvesting season. After finishing their studies, they preferred to work in the city and local offices.

Those who were able to finish their education and earn a living in the suburbs and cities can now afford to prepare special foods for the workers during *Ammuyo* and can initiate *tangdan* (cash-basis of payment) work scheme in their communities. They can also buy the needed materials and chemicals like pesticides and insecticides.

On the other hand, six respondents stated education as one perceived reasons behind the changes of the practice. Three out of ten adult women and men who are farmers stated that education was one reason. As stated by Elmo Bunias, one of respondent said "*Gapu ta kabaelanen dagiti nagannak nga paadalen dagiti ubbing ket no nakaturpos dan kas iti*



*makitkitak ket agbirok dan ti trabaho da kas iti mangopisina wenna iti pribado nga pagtrabahuan ta adu met ti klasen ti trabaho. Isunga gapu ta ammo da met ti rigat ti biag karo no panagmumula ket tumulong da iti gastos. Ti pay dadduma ket daidan ti gumatang iti mausar kas iti maipasidaken meryenda*". (Since the parents can now send their children to school and finished their education, they were able to find jobs such as those in offices, be it public or private; since there were lots of jobs. That get an idea of the hardships of life, and they try their best to help, especially on family expenses. Some also bought the needed things like viands and snacks).

One of the respondents working in offices stated education as a reason. She argued that the educated youth mostly chose white collar jobs in the cities over farming.

This was supported by the study of Dulatre (2009) that the ideal implication of Ambon (other term for *Ammuyo*) is altered by practical preferences of earning an income.

*Population increase.* All of the key informants said that the increased in population in the barangay also increased the numbers of farmers who practiced *Ammuyo*. Traditionally, the elders organized each schedule for them to work all together in one host. But as volunteerism for the *Ammuyo* declined, it changed the way they used to invite laborers. Now, they invited laborers only in their own sitios to join *Ammuyo*.

*Climate change.* All of the key informants explained that the rainy season changed and it affected the planting season. The months of planting and harvesting were moved because of the irregular weather patterns. They also used other varieties of seedlings which could easily adapt to the climate change.



Moreover, two of the respondents agreed that the changed in the climate was one reason behind the changed in the practice of *Ammuyo*, particularly on the season of planting and harvesting.

*Presence of communication technologies.* Three elders stated that the presence of communication technologies affected their interpersonal communication, like in the invitation for *Ammuyo*. They used cell phone to invite the prospects laborers though they are not in far places. Cellular Phones helped them to save time and make their work easy. However, it was not reliable because of the signal disruption. Moreover, one respondent stated that the people depended on the cell phone in dissemination of invitation and sacrificed the significance of personal invitations.

Moreover, three respondents who agreed that the presence of technologies like cell phone was one reason behind the changes of the practice *Ammuyo* on the stage of *Awis*.

*Changed in commercial products used.* Two of the key informants stated that the presence of commercial products affected the traditional ways of planting and harvesting. It lessened the tasks where *Ammuyo* was being applied like in weeding. They used now pesticides in spraying the weeds unlike before which was done manual through *Ammuyo*. After few days, the weeds will wilt and dry. According to the respondents, it helped them to make their work easy however; the practice of *Ammuyo* was set aside.

Moreover, two respondents agreed that the presence of pesticides has lessened the work where *Ammuyo* was applied.

*Changed in attitude.* Two key informants stated that the changed in attitude was one reason behind the changes of the practice *Ammuyo*. According to the key informants, several laborers today were dishonest and they had “indifferent” attitude during *Ammuyo*. Some





were not paying back their one day debt if they were not reminded. This was the reason why the laborer who became the host will not invite these dishonest people.

Moreover, there were two of respondent who stated that the changed in the attitude of friendship and companionship among the people had affected the socialization especially in participating in the practice.

*Differences in beliefs.* One of the respondents stated that the young farmers had their own beliefs in the season of planting. The elders tried to convince and correct the young farmers' belief because it was the opposite on what have based from their observation and experiences but the young do not believe.

*People prefer white collar jobs.* There were three respondents who stated that the people in the barangay preferred white collar jobs than blue collar jobs. Some of the people adapted to the new environment with a lot of white collar jobs by applying to demands jobs in offices. Being employed could provide materials for the family used during *Ammuyo* like the money used for *tangdan* (cash-basis payment).

*Lack of money to buy food and snacks.* There were three of the respondents who stated that they are ashamed of inviting laborer if they have no food and snacks to be prepared which now lead them not to invite other people.

*Employment.* All of the key informants stated that the presence of many jobs opportunities in suburb-cities helped a lot of youths in the place. The one working in the family helped them to buy materials used for the *Mula* and *Gapas* like pesticides. However, it lessens the laborers participating in the practice *Ammuyo*.

*Progressing in the status of living of the people.* There were three respondents who stated the improvement of living as one perceived reasons behind the changes.



*Shifting to Tangdan by some farmers.* There were two respondents who stated that shifting to *tangdan* (cash basis) of the farmers was one reason behind the changes.

*Dole-out approach* by the government. One respondent stated that the Dole-out approach introduced by the government was influenced the preferences of the laborer. Since, there were projects of the government giving cash-basis to the laborers it was now preferred than the *Ammuyo* which is a group labor exchange.

This finding corroborates to the result of the study of Faculo (1993) on her study that the change on the group labor practice in the place was because the people believed that the government should provide for all infrastructure needs and that they should be paid when they render labor.

#### Challenges Encountered in Sustaining *Ammuyo*

Every key informants stated different ways on how they sustained the practice of *Ammuyo* in their barangay despite some challenges they encountered.

Sowena Ansay, one of the respondents, stated that they sustained *Ammuyo* by advising their children the importance of *Ammuyo* since life was getting difficult and they need this *Ammuyo*.

*Education.* Another key informant, Liwayan Quinio, stated that they inculcated the value of respect to the young generation and reminded them not to consider only the values taught in school but also the traditional practices thought by their elders. He added that they also provided information about *Ammuyo*, a *bayanihan* system which they needed in their lives.



Martina Sagayo, one of the key informants, stated that they involved the youth during *Ammuyo* for them to learn the practice. However, they only get the chance of joining during the weekends because they were studying. They trained their children at an early age to do light works during the *Ammuyo* so that they would observe how *Ammuyo* is done. They brought them to the farm though their task was to serve coffee or anything needed by the laborers. She added that they also encouraged out-of-school youth to cultivate their own fields with their support during planting and harvesting. In this way, they inculcated the importance of *Ammuyo*.

Moreover, five respondents stated that education was one challenge in sustaining *Ammuyo*.

*Differences in beliefs.* Fermin Ramon, one of the key informants said that they maintained good relationship between the elders and youths for further learning about the traditional practices like *Ammuyo*. Even though the young ones have their own beliefs and it's opposite to theirs.

*Presence of commercial products and technologies.* Arsenio Luvida, one of the key informants exclaimed that teaching the children of how *Ammuyo* was done was their way of passing it. Moreover, he added that sustaining the practice of *Ammuyo* was a big challenge to them because of the emergence of Agricultural commercial products.

As one of the elders in their community, it was hard to insist the traditional practice to the youth who were educated with knowledge on technologies. Furthermore, they need to inculcate the value of respect to the elders and remind them that they should add their learning from school. He added that education should not be the reason to forget the traditional teachings.



Moreover, there were four respondents who stated the advancement of technology was one challenge in sustaining the practice of *Ammuyo*.

*Some people preferred tangdan than Ammuyo.* There were four respondents who stated that the preference of the people on *tangdan* over *Ammuyo* was a challenge in the sustenance of the practice *Ammuyo*. There were people in the barangay who preferred *tangdan* or cash basis labor more than *Ammuyo*. It now declined the laborers to be invited in the farm during *Ammuyo* of their neighbors.

*Progressing in the status of living.* There were three respondents who stated that the progressing status of living was a challenge in sustaining the practice of *Ammuyo*. The lives of people were progressing as compared before. Some residents were shifted to *tangdan* because they have cash to pay for the service of laborers. This caused the decline and lost of the practice because it affected the part of other farmers who can only afford expenses of *Ammuyo* and cannot pay cash to the laborer.

Melita Bugtong said “*Bumain ti dadduma nga apan agawis ta nasanayen ti dadduma iti tangdan nga isu ti kayat da ta masapul da met ti kwarta*”. (Some were ashamed to invite for *Ammuyo* because others were used and preferred *tangdan* (cash-basis) because they needed money).

*Conflicts of free time.* There were three respondents who stated that the conflict in free time was a challenge for them in sustaining *Ammuyo*. A lot of farmers had the same schedule of planting; thus, they sometimes lacked laborers because other farmers had other appointments. *Ammuyo* now became their only second option when there were a lot of *tangdan* (similar to *Ammuyo* however different in mode of payment which is cash-basis) given by rich farmer or government projects.



In addition, almost all of the youth in the barangay were in other places like in cities studying and some were working. The youth were seen to be stronger when it comes to work in farms to join during *Ammuyo*. However, when their children reached the tertiary level of education, they would study in cities and they could not easily go home during weekends, only during vacation.

*Preference on white collar jobs.* There were two respondents stated that white collar were more preferred by the people. The preference on white collar jobs than the blue collar job was evident that they left the place to find for work.

*Ashamed if no invitation recieved.* There were two respondents who stated that they are ashamed if there was no invitation was one challenge in sustaining *Ammuyo*. Some were ashamed to volunteer if there were no invitation of the host.

*Climate change.* There were two respondents who stated changed in climate as one challenge in sustaining *Ammuyo*. The unpredictable weather was one reason why they cannot decide on a fix schedule for *Ammuyo*. Sometimes, they already invited laborer but typhoon came that made them withdrew.

*Death of elders.* One respondent stated the lost of elders was a challenge for them to sustain the practice of *Ammuyo*. The elders were among the respected people in the community who could correct the young whenever they were not doing the proper way about the practice. In addition, they were respected by the young that's why they followed and listened to comments and advices of elders.

*Vanishing unity.* There were two of the respondents who stated that the vanishing unity was a challenge in sustaining *Ammuyo*.



*Lack of family member present in the house.* One stated that the lack of family member was one challenge in sustaining *Ammuyo*. If they don't have any member to be sent to do the *Pulang* then they will shift to *tangdan* so that they would not be indebted.

*Set numbers.* One respondent stated that set numbers of laborer by the host was one challenge for sustaining *Ammuyo* because some volunteers who want to join were ashamed if they were not included or because the number needed was completed already.

*Civilization.* One respondent stated civilization as one challenge in sustaining *Ammuyo* because this affected the traditional practice of farming like *Ammuyo*.

#### Strategies in Sustaining *Ammuyo*

*Building good relationship.* Three respondents stated that through good relationship like unity, *sintatako* and discipline, good attitudes were needed to sustain *Ammuyo*. The people in the community maintained the good relationship among neighbors which was their step in sustaining unity in the barangay which could help in the sustenance of the practice. According to the respondents, they continued practicing the *sintatako* culture in the place. This was the “one for all, all for one” attitude in the community in helping one another.

*Parents educating the children.* There were five respondents who stated that parents were teaching their children about the practice of *Ammuyo* at home. They involved them during their *Mula* (planting), *Gapas* (Harvesting) and *Pulang* (payment). Parents inculcated the practice of *bayanihan* like *Ammuyo*. Knowing its importance will motivate the youth to know and adapt the practice. It was one strategy in on how they sustained the practice *Ammuyo*.

*Community involvement to religious activities.* One respondent stated that one way on how they sustained the practice was through the involvement of the people in the community in



religious activities. Through religious activities, there was a transformation of the different attitude of the people.

Ramon Polipol, one of the respondents, further stated “*Amin met ketdi dagiti tattao ken pati ubbing ditoy barangay ket mainay-nayon da kadagiti naduma-duma nga actibidades ti simbaan kas iti panagsimba iti dinomingo ken no adda ti serbisyo. Nasayaat launay no daytoy ket haan nga mapukaw no di ket pay mamintenar ken maitultuloy tapno ti kasta ket adda ladta nasayed a panagkakadwa ket ditoy nga rumwar ti panagsisinaranay kas iti Ammuyo.*” (Almost all people and children in the barangay joined in every activity of the church and when there was a service. Maintaining the practice of *Ammuyo* will instigate deep companionship to the people.)

#### Values Learned from the Practice of *Ammuyo*

All of the five key informants and twenty respondents stated that the practice of *Ammuyo* as a social activity deserves to be passed and kept because it taught many values. These values were respect for the elders, cooperation, freedom, unity, honesty, friendship, dependent, trustworthiness, solidarity, responsible, peace, and thoughtfulness. One of the five respondents added faithfulness as one of the values that could be learned from the practice of *Ammuyo*.

On the other hand, five respondents said that generosity was one of the values learned and observed in the practice while three added that giving comfort was also a learned from the practice.

*Respect for Elders.* It was defined as admiring or treating somebody or something with consideration. This was observed during *Ammuyo* because the youth showed that they had great respect for elders as they helped them in their heavy loads. In addition, the siblings



were ordered by the parents (host) to invite their neighbors; they usually called their prospect laborer as their family members. The youth used signs of respect such as aunt “anti”, uncle “angkel”, *lola* and *lolo*.

All of the key informants affirmed that this good attitude was also observed.

*Cooperation.* It was defined as a situation in which people or organizations worked together in achieving a good result. The practice of *Ammuyo* is a *bayanihan* system in the barangay where such attitude is observed when wide areas were needed to be planted and demands manpower. An example of a situation which showed the presence of cooperation was when the neighbors voluntarily responded to the invitation of the host for planting when it already exceeded to the expected month of plantation. They helped hand in hand in planting the swidden farm of one another whenever he/she late in planting.

All of the key informants and the respondents believed that this was taught in the practice of *Ammuyo*.

*Freedom.* It was defined as the right to do or say what someone wanted without stopping him from being free. This was learned and observed during the practice of *Ammuyo*. The host has the freedom to decide whoever among his family member would pay back to the laborer. The assigned member was either younger or old. The laborer who received doesn't complain if it young and not exposed too much to the practice.

In addition, they are free in expressing their ideas, thoughts and stories during their work, break time and lunch.

All of the key informants and fifteen respondents stated that this value was observed and learned from the practice of *Ammuyo*.





*Unity*. It was defined as the state of being in agreement and working together. This attitude was seen during *Ammuyo*. The laborers and the host had an agreement that the laborer will render service to the host then the host will do the *Pulang* later to the laborer. They worked hand and hand to finish planting the area at the same time. They do not leave any one to finished his part or leave any part of the area unplanted.

All of the key informants and twenty respondents stated that this value is learned and observed in the practice of *Ammuyo*.

*Honesty*. It was defined as telling the truth; not cheating or stealing. This value was very evident during the *Pulang*. The host who had debt has his own initiative to pay back by working to the laborer on his schedule of *Mula* (planting) even though he was not begged by the host and not recorded. *Ammuyo* practice promoted the value of honesty between the worker and the host.

All of the key informants and twenty respondents stated that this value was learned and observed in the practice of *Ammuyo*.

*Friendship*. It was defined as having a friendly relationship with others. All of the laborer and the host were neighbors and friends. The interpersonal communication that took place during the practice of *Ammuyo* built friendship among the workers. Even to those who are new in the place who joined in the practice became their friends. This was the reason why the youngsters wanted to join *Ammuyo* because there is communication between them and the elders. In this way, the youngsters gained stories about the past lives of the elders.

All of the key informants and twenty respondents stated that this value was learned from the practice of *Ammuyo*.



*Trustworthiness.* It was defined as having the confidence in somebody. The agreement in *Ammuyo* between the host and laborer was held by trust. The host did not record the names of his laborers but he remembered whom to pay back. The laborer helped the host in his planting because he knew that the host can be trusted to pay back his/her service.

All of the key informants and twenty respondents stated that this value was learned from the practice of *Ammuyo*.

*Solidarity.* It was defined as support by one person or group for another because they share the same feelings, opinions, aims. The laborers helped the host in his work showing his/her support to the host. They also showed their support to the one in need by anyone volunteered in the *Ammuyo* because he/she knew he/she needed help in the future.

In addition, somebody lends rice seedlings to the host if in case it lacked for the area planted.

All of the key informants and twenty respondents stated that this value was learned from the practice of *Ammuyo*.

*Responsible.* It was defined as having to look after somebody or something or do something as a duty. The relationship between the host and laborer was held by being responsible to their own debts. Both the host and laborers have their own responsibility during the *Ammuyo*. The host has to prepare snacks and foods for the laborers while the laborers are tasked to finished the work. This is really needed for both parties to be involved in the process.

All of the key informants and seventeen respondents stated that this value was learned in the practice and observed in the practice of *Ammuyo*.



*Peace.* It was defined as the state of living in friendship with somebody without arguing. During the *Ammuyo*, the laborers and host usually helped each other to finish the work without any misunderstandings happened. There was peace and unity while planting or harvesting. It was also the time of talking to the person whom they had misunderstanding in the past. In this way, they come to understand each other and *Ammuyo* became an instrument to settle misunderstanding.

All of the key informants and twenty respondents stated that this value is observed and learned from the practice *Ammuyo*.

*Thoughtfulness.* It was defined as contemplative, absorbed, attentive and careful. This was observed on the part of volunteer laborers to help the host when he/she needed help in her farm. This attitude was still evident to some residents when there was *Ammuyo* because they showed care to each others. They were also attentive to whatever instructions given by the host during the planting particularly on where to start and how to mix the rice seedling to the insecticide.

All of the key informants and twenty respondents stated that this value was learned and observed from the practice of *Ammuyo*.

*Patience.* It was defined as the ability to stay calmed and accept delay or annoyance without complaining. The workers were willing to help even if the location of the farm is remote. They were patient in walking the long distance going to the farm of the host. They were also patient planting even it rained just to finish the work. They accepted the consequences of the *Ammuyo* whenever it is wide and they needed to finish the work.

All of the key informants and nineteen respondents stated patience was learned and observed in the practice of *Ammuyo*.



*Faithfulness.* It was defined as the loyal to somebody or something. This kind of attitude was tested in both parties of the *Ammuyo* if they do their part like in the *Pulang* or loyalty in paying back their debt. Each host showed loyalty if they paid back their one day debt during the laborer's schedule of *Mula*.

Only one key informant and one respondent added faithfulness as one values learned from the practice of *Ammuyo*.

*Giving Comforting.* It was defined as the act of consoling; giving relief and affliction. Three respondents stated that this value was observed and learned in the practice of *Ammuyo*. There were workers who shared their stories, experiences and problems to other laborers and gave them advices and comforts. According to the respondents, they shared their experiences and problems during their interaction while working and resting. On the other hand, some laborer like men tried to make a joke out it for them to laugh and eased the pain.

*Generosity.* It was defined as the act of sharing. There were five respondents who stated that sharing was learned and observed in the practice. They shared foods, ideas and knowledge to each other during the practice.

This result corroborates what Dulatre (2009) said that the Ambon (other term for *Ammuyo*) as a social activity can be an enriching relationship, both the recipients and the person rendering service.



## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### Summary

Generally, the study was conducted to identify the processes involved and values learned in the practice of *Ammuyo* as practiced by the Bago tribe in Barangay Banga, Sugpon, Ilocos Sur. Specifically, it aimed to determine the processes, changes applied to the practice, perceived reasons behind the changes, challenges encountered in sustaining the practice, strategies in sustaining *Ammuyo* practice, and the values learned in the practice of *Ammuyo*.

There were five elders as the key informants who were interviewed personally by the researcher through a guide questions. They were exposed and experienced being the host and laborer of the practice. The second were twenty residents of the barangay who were knowledgeable of the practice of *Ammuyo*. The data were gathered through an interview schedule which was conducted from December 2011 to January 2012.

Bago Tribe has many traditional practices in farming which include the practice of *Ammuyo* which is done during planting and harvesting season.

*Ammuyo* practice is group labor exchange practice by the farmers of Banga in farm works like *Mula* (planting), and *Gapas* (harvesting). It is only one form of *bayanihan* being practice in the barangay which is a social activity.

The processes of *Ammuyo* start in the practice the *Awis* (host invitation) which is done by any assigned member of the family ordered to disseminate to the prospects laborers. It is followed by the *Mula* (planting) or *Gapas* (harvesting) of the laborers. And last is the *Pulang* (payment) which is done by the host through working to the laborer who rendered service during his *Ammuyo*.



*Ammuyo* as a traditional practice in farming has also changes over the years. Some altered in the practice are the way of *Awis* (invitation) which in the old practice was done during small occasions like *gamal*, accidental meetings and no house-to-house. The present practice in *Awis* was through to house-to-house, texting and accidental meetings. In the *Mula* (planting) stage, changes were noted on the responsibility of the host from not preparing snacks and food for the workers to preparation of snacks and food. On the other hand, in *Gapas*, the material was just added with the thresher which is not present in the old practice. In the *Pulang* stage, change was noted on the ways of payment by the host from labor to either labor or a can of rice.

The factors contributed to such changes which perceived by the elders and the respondents as the reasons were education, employment, population increase, emergence of different commercial products, advancement in technologies, beliefs, changed in the attitude of companionship and friendship, lack of gratitude “*utang-na-loob*”, dole-out approach of the government projects, ashamed if there’s no snack and food to be prepare, progressed status of living and shifting to *tangdan*.

Even how the elders sustained the good practice but still there were encountered challenges stated by the elders and respondents like education, difference in beliefs, and presence of technologies, different commercial products in farming, conflicts of free time of the laborer, youth studying in other places, preference on *tangdan*, progress status of living, preference of white collar jobs, advancement in technology, lost of elders, education, ashamed if there’s no invitation, lack of family member, set number of laborer, and climate change.



The ways on sustaining the practice *Ammuyo* was passing through challenges on however, there were strategies they were doing to sustain the practice. The stated strategies by the respondents were parents are teaching their children about the practice and involving them during the practice of *Ammuyo*, maintaining the good relationship among people, and involving the people in the community on religious activities.

The practice of *Ammuyo* just like other traditional practices teaches values to the people who participate in the practice. The key informants and respondents identified the values like respect for the elders, cooperation, freedom, unity, honesty, friendship, dependent, trustworthiness, solidarity, responsible, peace, thoughtfulness, helpfulness, faithfulness, giving comfort and sharing as the being learned in the practice.

### Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. The practice of *Ammuyo* in Barangay Banga, Sugpon, Ilocos Sur has three general stages which are the host invitation, *Ammuyo* proper or planting and *pulang* (payment through labor by the host).
2. The practice of *Ammuyo* has changes in the process specifically on *Awis* invitation, *Mula* (planting) and *pulang* (payment by the host through labor).
3. Education, increasing population, climate change, presence of technologies, changed in commercial products used, changed in the attitude, differences in beliefs, most are educated and prefer white collar jobs, ashamed if there's no snacks and food to prepare, employment, progressing in the status of living, lack of time to join *Ammuyo*,



shifting to *tangdan* and dole-out approach of the government in their projects are the perceived reasons of the changes in the practice of *Ammuyo*.

4. The education, difference in beliefs, presence of commercial and different technologies, people prefer *tangdan*, progressing in status of living, conflicts of free time, people prefer white collar jobs, ashamed if there's no invitation, climate change, lost of elders, easy to earn money, vanishing unity, lack of family member present in the house, and set numbers of laborers are some of the challenges encountered by the elders and respondents in sustaining the practice of *Ammuyo*.

5. The residents have strategies being practiced in sustaining the *Ammuyo* such as maintaining the good relationship among the people parents teach *Ammuyo* involve their children during the practice, and involvement of the people in religious activities and continuing and.

6. The elders identified social values in the traditional practice of *Ammuyo*. From this, it can be derived that if they are subjected more to *bayanihan* practices like *Ammuyo*, they have the potential to develop their social values.

### Recommendations

From the following findings and conclusions drawn, the following were being recommended:

1. The practice of *Ammuyo* and the proper process should be maintained and passed to the next generations to come because of the good values learned from it.





2. The respondents recommended that barangay officials should create an ordinance concerning on the sustenance of the practice *Ammuyo*.

3. The respondents recommended that *Ammuyo* as a *bayanihan* practice in the barangay should be included during community meetings.

4. The respondents also recommended that teachers in elementary school should include in inculcating *Ammuyo* as a form of *bayanihan* in the barangay.

5. The respondents recommended that there should be trainings and seminars of the youth on different forms of *bayanihan* in the barangay to sustain the other remaining forms of *bayanihan* systems in the place.

6. Agreement between the people and the barangay officials to maintain *Ammuyo* and no one shifting to *tangdan*.

7. Further study on the other practices of the Bago Tribe in barangay Banga, Sugpon, Ilocos Sur is recommended.



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