

Beliefs And Practices of The Kalanguyas: Their Implication to Education

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Abstracts: This study examines the beliefs and practices of the *Kalanguyas*, an indigenous group in the Philippines, and their implications for education. It investigates *Kalanguya* rituals related to life stages, including conception, birth, marriage, healing, and death, using Symbolic Interaction Theory to understand social bonds and the Theory of Social Construction of Reality to explore the impact of modernization and acculturation. Findings highlight that *Kalanguya* rituals such as the *kalang* and *padit* foster community unity, while the *ba-liw* and *dayomfi* provide moral guidance and cultural education. The research reveals that modernization has altered traditional practices, often diminishing their prevalence. The study concludes that integrating *Kalanguya* cultural elements into educational curricula can enhance cultural appreciation and support indigenous knowledge preservation. Recommendations include developing indigenized instructional materials and exploring additional aspects of *Kalanguya* culture, such as migration history and festivals, for a more comprehensive understanding.

Keywords: Beliefs, Practices, Culture, Education

1. INTRODUCTION

The rich tapestry of beliefs and practices among tribal groups such as the Kalanguyas, Kankana-eyes, and Ibalois plays a crucial role in maintaining their cultural identity and social cohesion. These indigenous communities in the Philippines, with their unique rituals, traditions, and worldviews, represent a vital component of the nation's cultural heritage. Understanding and respecting these beliefs and practices is not only essential for preserving cultural diversity but also for ensuring that international and national laws aimed at protecting indigenous peoples' rights are effectively implemented.

The beliefs and practices of indigenous groups like the Kalanguyas, Kankana-eyes, and Ibalois encompass a wide range of cultural activities and ceremonies that govern their daily lives, from birth to death. These traditions include elaborate rituals for conception, pregnancy, childbirth, and death, as well as cultural practices such as courtship and marriage. For instance, the Kalanguyas' rituals surrounding childbirth, including the placement of the umbilical cord in a high place, reflect their deep spiritual connection to nature and ancestral spirits (Rice, 1975). Similarly, the Kankana-eyes and Ibalois have their own unique customs that integrate spirituality and social norms, shaping their community life and reinforcing their cultural identity (Falk, 2003).

These rituals are more than mere customs; they are integral to the social fabric of these communities. They help maintain harmony within the tribe, provide a sense of belonging, and perpetuate the values and norms that define their way of life. By participating in these practices, members of these tribes not only uphold their cultural heritage but also foster community solidarity and mutual support (Torri, 2010).

The importance of preserving these beliefs and practices is recognized by both international and Philippine laws designed to protect the rights of indigenous peoples. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted in 2007, affirms the rights of indigenous peoples to maintain their cultural practices and traditions. Article 11 of the UNDRIP specifically states that indigenous peoples have the right to practice and revitalize their cultural traditions and customs, including their traditional ceremonies and rituals (United Nations, 2007).

In the Philippine context, the Indigenous Peoples' Rights Act (IPRA) of 1997 (Republic Act No. 8371) provides a legal framework for recognizing and protecting the rights of indigenous peoples. The IPRA acknowledges the importance of indigenous cultural heritage and grants indigenous communities the right to preserve their cultural

practices, including their traditional knowledge and ceremonies (Congress of the Philippines, 1997). The Act also establishes mechanisms for the protection of ancestral domains and lands, which are crucial for the practice of their cultural and spiritual traditions.

The Philippine government has also enacted other policies and programs to support indigenous communities, such as the National Commission on Indigenous Peoples (NCIP), which is tasked with implementing the provisions of IPRA and promoting the welfare of indigenous peoples (NCIP, 2023). Through these measures, the government aims to ensure that the cultural heritage of indigenous groups is safeguarded against encroachment by external influences and modernization pressures.

Despite these legal protections, indigenous communities face significant challenges in preserving their cultural practices. The pressures of modernization, urbanization, and external economic interests often threaten their traditional ways of life. For example, the encroachment of mining and agricultural projects into ancestral domains can disrupt traditional practices and erode cultural heritage (Barton, 2009). Moreover, the assimilation of indigenous peoples into mainstream society can lead to the loss of traditional knowledge and practices, as younger generations may become disconnected from their cultural roots (Gordon, 2007).

To address these challenges, it is crucial to enhance the implementation of existing laws and develop new strategies that support cultural preservation. This includes ensuring that indigenous communities have a voice in decisions affecting their lands and cultural heritage, providing support for cultural education and revitalization programs, and promoting greater awareness and respect for their traditions among the broader public.

The beliefs and practices of the Kalanguyas are vital to their cultural identity and social cohesion. International and Philippine laws play a crucial role in recognizing and protecting these traditions, but continued efforts are needed to address the challenges posed by modernization and external pressures. By upholding the rights and cultural heritage of these indigenous communities, we not only honor their rich traditions but also contribute to the broader goal of cultural diversity and human rights.

1.1.1 Purpose of the Study

The primary purpose of this study is to explore and describe the beliefs and practices of the Kalanguyas, focusing on their cultural rituals and traditions from birth to death. It aims to understand how these cultural practices are woven into the daily lives of the Kalanguya people and how they contribute to their cultural identity and community cohesion. Additionally, the study seeks to examine the implications of these traditional beliefs and practices for education, particularly in terms of integrating indigenous knowledge and values into educational curricula. By doing so, the study aims to highlight the significance of preserving and incorporating indigenous cultural elements within the broader educational framework to promote cultural diversity and inclusivity.

1.1.2 Research Questions

1. What are the key beliefs and practices of the *Kalanguyas* from birth to death?
2. What is the meaning and significance of these beliefs and practices to the daily existence and cultural identity of the *Kalanguyas*?
3. What are the implications of *Kalanguya* cultural beliefs and practices for education, particularly in integrating indigenous knowledge into school curricula?

Conceptual Framework

Culture profoundly influences worldview by shaping experiences and guiding daily activities (Kraft, 2000). It provides a framework for how individuals relate to one another and interpret their surroundings (Light and Keller, 1985). Major cultural elements include knowledge, social norms, beliefs, values, and material artifacts.

This study employs two key cultural theories: the Social Construction of Reality (Berger, & Luckmann, 1966) and Symbolic Interaction Theory (Blumer, 1969). Both theories emphasize the social nature of individuals and how interactions create and maintain group cohesion. Symbolic Interaction Theory focuses on how social groups develop a collective understanding of conventions and actions, while the Social Construction of Reality Theory examines how cultural patterns shape perceptions of reality in specific contexts and times.

The Kalanguya people of Nueva Vizcaya, as Indigenous Peoples, possess a rich cultural heritage characterized by unique rituals, beliefs, and practices (Torri, 2010). These cultural elements, influenced by historical and social changes, offer valuable insights into their cultural identity and its relevance to education. Understanding these aspects can foster intercultural appreciation and contribute to more inclusive educational approaches.

Methodology

Research Design

This research is an ethnographic study with a documentary focus, aimed at thoroughly documenting the life cycle rituals of the Kalanguya people, from birth to death. The study seeks to capture the various forms of expression and the motivations behind these rituals. Additionally, it explores the educational implications of these living beliefs and practices.

Study Context

Kayapa, a municipality in the province of Nueva Vizcaya, is situated strategically between the provinces of Benguet and Nueva Vizcaya. The Kalanguya people, who reside in this area, use the expression "kalay ngo iya" when seeking explanations for various phenomena. The term "Kalanguya" is used by other ethnic groups to describe both the people who use this expression and the language they speak. Consequently, "Kalanguya" encompasses both the people and their linguistic identity. The Kalanguyas are actively engaged in various initiatives aimed at their own development and empowerment. Their commitment to progress is evident in their ongoing efforts to uplift their community and preserve their cultural heritage.

Participants

The study involved several key participants, including Kalanguya elders, community members aged 20 and above, and Indigenous Peoples Mandatory Representatives (IPMRs). Purposive sampling was employed to select participants who were most relevant to the study's objectives. Elders were chosen to represent the broader population due to their extensive knowledge of traditional practices, while other community members were included based on specific needs identified for the research.

Data Collection

The data collection process began with obtaining approval to conduct the research and paying associated fees at the National Commission on Indigenous Peoples (NCIP) regional office. Following this, the research proposal was reviewed, and an Indigenous Knowledge Systems and Practices (IKSP) team was established to facilitate the process. Researchers, in collaboration with the IKSP team, developed a Work and Financial Plan (WFP), which, once approved, led to the scheduling of meetings between the researchers and community members.

Researchers observed and documented the performance of various rituals and practices during weddings, fiestas, and funerals. Photographs were taken to capture these events. Formal and informal retrospective interviews with elders, who are key bearers of cultural knowledge, were conducted to understand the reasons behind the continuity or discontinuity of certain rituals and beliefs. These interviews traced the evolution of cultural practices from childhood to the present context. Focus Group Discussions (FGDs) were also employed to systematically gather and validate data.

Ethical Considerations

The research adhered strictly to the Memorandum of Agreement outlined in NCIP Administrative Order No. 1, 2012, ensuring that all ethical standards and guidelines for working with Indigenous Peoples were followed.

Analysis of Data

For data analysis, a qualitative descriptive method was employed. The analysis followed the qualitative process outlined by Hoyos and Barnes (2014), which includes several key steps:

1. **Data Collection:** Gathering information from various sources.
2. **Organizing Data:** Systematically arranging the collected data for ease of analysis.
3. **Coding and Describing Data:** Assigning codes to segments of data and describing their content.
4. **Classifying and Categorizing:** Grouping data into relevant categories and identifying themes.
5. **Connecting and Interrelating Data:** Exploring relationships between different data points and themes.
6. **Interpretation:** Creating explanatory accounts and deriving meaningful insights from the data.

Authentication and Validation

The research findings were presented to the Indigenous Peoples Mandatory Representatives (IPMRs) and elders for final validation. During this validation session, each item related to rituals, beliefs, and practices was thoroughly discussed. The validation process concluded with the signing of a resolution by the elders and IP representatives, affirming the accuracy and authenticity of the research findings.



Plate: Elders and NCIP representatives signing the certificate of validation.

FINDINGS

Basics of Kalanguya Rituals

For the Kalanguya people, performing a ritual is akin to administering medicine to a patient. Rituals are intended to cleanse the spirit of the afflicted individual, facilitating healing. This process involves two main components: **anap** and **baki**. The **anap** is used to diagnose the nature of the illness, while the **baki**—performed by the **mabaki** (pagan priest)—is believed to be the sole remedy for curing the affliction.

An essential aspect of the ritual is the examination of the bile from a sacrificial animal. A favorable appearance of the bile indicates that the sacrifice has been accepted by Kabunyan (the supreme deity), signaling the commencement of the ritual.



Plate: The *mabaki* initiating the ritual.



Plate: The *mabaki* giving instruction to the ritual participants.

The life cycle rituals, from birth to death, and the everyday beliefs and practices of the Kalanguya are interwoven with their cultural identity, reflecting the principles of Social Interaction Theory. These rituals serve to appease deities and ancestral spirits who might have been offended, thereby preventing illness and misfortune. Performing rituals correctly is crucial for gaining the favor and assistance of deceased relatives.

Beliefs and Practices

On Conception and Pregnancy

Among the Kalanguya, childbirth is viewed as a divine blessing. During pregnancy, the couple typically experiences joy. Several customs and taboos are observed to ensure a successful pregnancy and delivery:

- The husband must fulfill the wife's requests to prevent miscarriage. He should also avoid cutting his hair, as it is believed that keeping his hair long facilitates an easier birth.
- If the pregnant woman craves jackfruit, the child is expected to bear a birthmark resembling the fruit. Consuming twin bananas or handling items in pairs should be avoided to prevent the birth of twins.
- The pregnant woman should not look at or pick fruits from fruit-bearing trees, as it is believed this could affect the fruit's future size and taste. Additionally, she should refrain from making excessive requests or criticizing animals and people with disabilities, as such actions are thought to cause negative outcomes for the baby.

During the final months of pregnancy, the father should avoid weaving baskets or tying fences, as the act of making many knots is thought to lead to a difficult delivery. Similarly, the pregnant woman should avoid sewing or weaving for the same reason. If the woman experiences any unusual symptoms between four and eight months of pregnancy, a ritual known as **kayab ni Botyog** is performed to drive away harmful spirits causing discomfort.



Plate 1. An informant showing the jackfruit-shaped birthmark of her son.

Rituals During Pregnancy

Dawdawak: This offering rite is performed when a pregnant woman experiences difficult labor. It involves sacrificing a pig and using a ceremonial child, covered with a blanket and prayed over, to invoke Kabunyan's aid. After the ritual, the animal can be consumed by those present, and the mother is believed to have a successful delivery.

Pahang: This rite is conducted by the **mabaki** in cases of restlessness, pain, or abnormal delivery. A sacrificial animal is offered, and while the animal can be consumed by family members, it is not shared with the **mabaki** or non-family members.

Childbirth

Traditionally, Kalanguya women give birth at home, often with minimal or no medical assistance. While it is not prohibited, the presence of the father during childbirth is not customary. The mother may choose to squat or kneel and lean against a house post during labor, or she might lie on her back while being attended by a neighbor, nurse, or midwife. To facilitate an easier delivery, it is customary for the laboring mother to eat an egg. If labor is particularly difficult, garlic, ginger, and **dohol** (a traditional charm) are placed around the laboring woman to ward off malevolent spirits that might hinder the birth.

After the baby is born, specific rituals are performed based on the child's gender. For a girl, small branches or cuttings of **pudong** and **dupdup** (types of plants) are placed opposite the doorway, while for a boy, **pahol** and **pudong** are used. During the **agum** (postnatal bathing), **pudong** is placed near the well. For a girl, **agum** is performed after three days, and for a boy, after five days. An elder woman administers the **agum**, and the water used for washing is drained slowly to ensure that the child grows up well-behaved and fearless.

Additionally, the newborn's first cloth is typically a piece of the father's clothing, symbolizing the bond between parent and child. The umbilical cord is cut, placed in a bottle, and hung in a high place, such as a large tree, to ensure the child's future prosperity. After childbirth, the mother is placed near the **pagkalaganan** (fireplace) to aid in her recovery and is advised against eating **gabi** (yam) or eggplant. Consuming **gabi** could cause itching, and **eggplant** is believed to lead to vitamin B deficiency (*sobi-sobi*).

In contemporary times, most Kalanguya mothers deliver their babies in birthing centers or hospitals, where both mother and child receive medical care. Babies are typically nursed until they are over one year old, and sometimes until they are two. When a mother is six or seven months pregnant, she may wean her child by applying ginger or other bitter substances to her nipples to discourage nursing. At around one year old, a child's hair is cut, and the cut hair is placed under the first step of the stairs to promote obedience.

Naming ceremonies were traditionally not significant, with names serving primarily as identification. Today, names are chosen by parents, and children are baptized in church, often followed by a celebration.

Childhood

From an early age, Kalanguya children engage in play with peers from their neighborhood and often help care for younger siblings by carrying them in an **abba** (a traditional baby carrier). Adults, including parents, relatives, and elders, play a significant role in guiding the children's personality development. Boys often model their behavior after their fathers or uncles, while girls imitate their mothers or aunts.

Parents emphasize values such as courtesy, obedience, respect, industriousness, and reverence for God as fundamental teachings during early childhood.

The Kalanguya community emphasizes values such as courtesy, obedience, respect, industriousness, and fear of God as fundamental principles in the upbringing of their children. Even when spirituality is not explicitly mentioned, these values are deeply embedded in their cultural practices and daily life. Here's how these values are taught and reinforced among the Kalanguyas:

1.1.3 1. Modeling Behavior by Elders

Role Modeling: Parents and elders in the Kalanguya community serve as primary role models for their children. By demonstrating courteous and respectful behavior in their interactions with others, they teach children through example. For instance, the way elders handle social situations, engage in conversations, and address others with respect sets a standard for children to follow.

Daily Practices: Everyday activities provide opportunities for children to observe and learn these values. When elders show industriousness by working diligently in agriculture or other tasks, children learn the importance of hard work. Similarly, respectful interactions within the family and community reinforce the value of courtesy.

1.1.4 2. Incorporation into Daily Routines

Work and Responsibility: Children are involved in daily chores and community work from a young age. Tasks such as helping with farming, caring for younger siblings, and participating in household responsibilities teach industriousness and a strong work ethic. By participating in these activities, children learn the value of contributing to the family's well-being and the community.

Structured Environment: The Kalanguya's structured environment and social expectations ensure that children understand their roles and responsibilities. For example, children are taught to obey elders and adhere to social norms through structured routines and guidance provided by their families and the community.

1.1.5 3. Cultural Rituals and Social Norms

Community Participation: Participation in cultural rituals and ceremonies also reinforces values. For example, during communal events or ceremonies, children are guided to show respect for the traditions and for the people involved. This fosters a sense of reverence and teaches them about the importance of respect for cultural practices.

Social Expectations: The Kalanguya society has clearly defined expectations for behavior. Social norms and customs dictate how individuals should act in various situations. Children learn to be courteous and obedient as they navigate these social expectations and interact with others in their community.



Plate: Town officials and locals dance the Tayaw.

1.1.6 4. Cultural Festivals and Celebrations

Participation in cultural festivals and community gatherings reinforces social values. During these events, children learn about the importance of cooperation, respect for traditions, and communal support. These celebrations provide practical examples of how values are integrated into social interactions.



Plate : The "Watwat" where young and old alike share a meal after the celebration.

In the Kalanguya community, values such as courtesy, obedience, respect, industriousness, and fear of God are imparted through a combination of role modeling, daily responsibilities, cultural practices, and community norms. Even without explicit spiritual teachings, these values are deeply integrated into the fabric of daily life and social interactions. By observing and participating in the community's practices, children learn and internalize these fundamental principles, shaping their character and behavior in alignment with Kalanguya cultural expectations.



Plate Children waiting for their turn to get and receive food during occasion

Adolescence

As Kalanguya children approach adolescence, they receive training to prepare for adult responsibilities. Fathers typically teach boys skills such as clearing swidden fields, operating scarecrows to protect rice fields from birds, and pounding rice. Mothers instruct girls in household chores like cooking, cleaning, washing clothes and dishes, and caring for younger siblings.

Kalanguya youth are known for their industriousness, a result of the early training they receive. It is uncommon for a Kalanguya to be unfamiliar with hard work.

For girls, it is customary to avoid bathing during their first menstruation but permitted on subsequent menstruations, except for the first day. They are also advised against heavy physical labor during menstruation. Circumcision is performed on boys during early childhood, which is believed to enhance masculinity and promote rapid physical growth.

The Cultural Significance of Circumcision in Attaining Masculinity

Circumcision as a Rite of Passage:

In many indigenous cultures, including the Kalanguya, circumcision is more than a medical procedure; it is a profound cultural rite of passage. This ritual marks a significant transition from childhood to adulthood, signifying the individual's entry into the realm of manhood. The practice is deeply rooted in the belief that undergoing circumcision is essential for achieving full male identity and social status within the community. This transition is not merely physical but carries symbolic weight, representing the shedding of childhood and the assumption of adult responsibilities.

Symbolic Role in Masculinity

Circumcision is often viewed as a rite that imbues the individual with qualities associated with masculinity such as strength, bravery, and maturity. In Kalanguya culture, like in many other societies, the act of enduring the pain and undergoing this ritual is seen as a demonstration of courage and resilience. It is believed that the successful completion of circumcision helps instill a sense of pride and confidence in the individual, aligning with societal expectations of male behavior and character.

Cultural and Social Implications

The practice of circumcision reinforces traditional notions of masculinity and social order. By participating in this ritual, young men are publicly recognized as having reached an age where they are expected to assume roles that

contribute to the community's well-being. It also serves to strengthen community ties as the ritual is often accompanied by communal celebrations and ceremonies. These events foster a sense of belonging and social cohesion among the male members of the community, linking the individual's identity to broader cultural and social values.

Connection to Broader Cultural Context

Circumcision within the Kalanguya community is tied to broader cultural practices and beliefs. It is interwoven with other rites and ceremonies that highlight the importance of cultural identity and continuity. The ritual is seen as an integral part of the cultural framework that defines masculinity and adulthood. By maintaining this practice, the Kalanguya are not only preserving an important cultural tradition but also reinforcing the values and norms that define their social structure.

Impact of Modern Influences

In contemporary times, traditional practices such as circumcision may face challenges due to modernization and changing societal values. The influence of globalization, religion, and education can lead to shifts in how such rituals are perceived and practiced. Understanding the cultural significance of circumcision helps in appreciating its role in maintaining cultural heritage while navigating the complexities of modern influences.

In summary, circumcision among the Kalanguya is not merely a physical procedure but a culturally significant rite that embodies the transition to manhood and the attainment of masculinity. It is deeply embedded in the cultural practices that shape male identity and social responsibilities, reflecting broader themes of tradition, community, and cultural continuity.

Courtship and Marriage

Traditional Kalanguya marriage customs encompass two primary types: **Kinalon** and **Kaihing**.

Kinalon is the conventional form of marriage where a proposal is facilitated through an intermediary known as the **Makalon**. This practice involves the assistance of respected elders to mediate the proposal and ensure its acceptance.

Kaihing, also known as betrothal, was once more common but has declined due to the influence of external religions and lowland cultures. The **kaihing** is performed by parents even when their children are still young. This practice is used to strengthen familial bonds or settle disputes, with the offending party offering their child in marriage to the child of the offended family.

When the engaged individuals reach an appropriate age, a formal ceremony known as **ngilin** is conducted to consummate the marriage. If a female marries someone else, it breaks the sanctity of the **kaihing** relationship, requiring her to perform **hakbot** (restitution). This involves compensating the male's family for their expenses and moral damages, typically by slaughtering a pig and hosting a community celebration. Conversely, if the male marries another, the marriage is automatically annulled, and he is only required to pay moral damages.

The **Timbal** is a formal proclamation that the couple is officially recognized as husband and wife. This ceremony is significant for those who have been separated from their legal spouses and seek to cohabit with a new partner.

Following the **Timbal**, the **Gibuh** ceremony completes the marriage process. This event takes place in the evening when the surroundings are calm and quiet. A boar is slaughtered, and the **mabaki** offers the pig to **Kabunyan**—the supreme deity of the Kalanguya—to give thanks and seek blessings for the newlyweds. The prayers during this ritual request long life, good health, and abundant harvests for the couple.

The **Kapi** is another integral part of the wedding ceremony. During this ritual, the bride carries a **kayabang** (a large basket) filled with sweet potatoes and cassava, while the groom carries firewood. These items are placed near the couple's home to symbolize and invite prosperity. Following the **ngilin**, the newlyweds descend from the house and proceed to the gate for a final cleansing ritual, where an elder pours water over their knees and limbs, accompanied by a prayer. This ritual is believed to bestow good luck, including blessings of many children and economic prosperity.

If the bride becomes pregnant before the wedding, the couple must perform the **dah-og** ritual for atonement. This ritual seeks to address moral indiscretions before the wedding ceremony is completed.

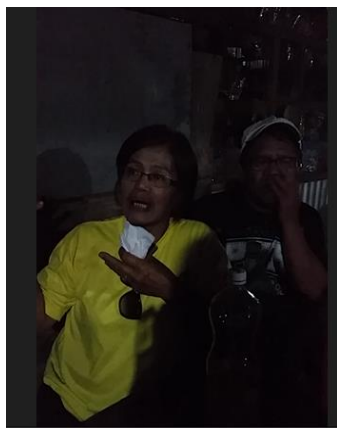


Plate : Key informants on dah-og.



Plate : The couple who have undergone dah-og.

Ba-liw is a ritual that involves chanting pieces of advice derived from teachings of **Kabunyan** and other ancestral wisdom. This ritual is meant to impart valuable guidance to the newlyweds, ensuring they start their married life with the benefit of traditional knowledge and blessings.

Kabunyan and Indigenous Spirituality

Kabunyan is the supreme deity in Kalanguya spirituality, embodying the essence of creation and the divine force governing life and nature. Kabunyan is central to Kalanguya religious practices, including rituals and ceremonies, where offerings and prayers are made to seek favor, guidance, and blessings. The reverence for Kabunyan reflects a deep-seated belief in a higher power that influences all aspects of life.

Indigenous spirituality, including the Kalanguya's, often intertwines traditional beliefs with external influences, creating a hybrid spiritual system (Mendoza, 2019). This hybrid spirituality incorporates elements from colonial and contemporary religions (Santos, 2018) while preserving core indigenous practices and values. The blending of these spiritual elements allows indigenous communities to adapt to changing times while maintaining their cultural identity (Kapunan, 2021).

Adulthood

In Kalanguya society, adulthood is marked by the individual's responsibility to provide for their family, though the specific means of provision are not strictly dictated by societal norms. Most families engage in agriculture, maintaining small rice terraces, swidden fields, and raising pigs. Some families also generate income through handicrafts such as brooms, baskets, and drums. Individuals who excel in these trades are highly respected for their initiative and industriousness.

Beliefs and Practices

Tongtong

The Kalanguya emphasize fellowship and cooperation, with each individual expected to contribute to the community. Deviations from social norms are generally tolerated unless they disrupt harmonious relations. Such

deviations are addressed through a conflict resolution process known as **Tongtong** or **Tongtongan**. In this process, a council of elders and respected community members convenes to discuss the offense. After thorough deliberation, they reach a fair and just decision, which is accepted and respected by all parties involved. This practice aims to restore good relations and maintain community harmony (Rice, 1975).

Kalang

The **Kalang** is a traditional semi-religious celebration among the Kalanguya. It serves multiple purposes, including healing illnesses, honoring ancestors, restoring fellowship, and celebrating significant life events such as a "house warming." The Kalang involves communal feasting and ritual practices that are integral to Kalanguya culture.

Padit

The **Padit** is a lavish prestige feast held to demonstrate an individual's success, influence, and wealth. This event involves the butchering of several pigs and can last up to ten days. The family hosting the Padit adheres to every detail of the ceremony, which can be quite costly. While this practice was once strictly observed, it is now primarily associated with cultural celebrations and entertainment during fiestas.

Tayaw

The **Tayaw** is a prominent feature of the Padit celebration, involving traditional dance performances. The male dancer typically wears two blankets, one draped over each shoulder or spread across both arms, and performs a dynamic dance to the rhythmic beats of the gong music. The female dancer, in contrast, wraps a blanket around her body and fastens it over one shoulder, allowing her arms to move freely. She dances in coordination with the male dancer, creating a lively and rhythmic performance that continues late into the night. This dance is characterized by its energetic movements and is accompanied by traditional gong music that provides a steady, rhythmic backdrop to the performance.



Plate: *The traditional Tayaw.*

Versus The "modern Tayaw"

Comparison with Ibaloy and Kankana-ey Dance Traditions

The dance performed during the Tayaw shares similarities and differences with the traditional dances of the Ibaloy and Kankana-ey people.

- **Ibaloy Dance:** The Ibaloy, like the Kalanguya, also perform traditional dances during significant ceremonies. Ibaloy dances often feature intricate footwork and are accompanied by gong music. However, Ibaloy dances tend to emphasize individual agility and are less synchronized than the Kalanguya's

communal Tayaw. The Ibaloy also use gongs but may incorporate additional instruments such as the bamboo tube and drum.

- **Kankana-ey Dance:** The Kankana-ey people have rich dance traditions involving various ceremonial dances, including those performed during harvest and ritual celebrations. Their dances are typically more structured and may involve specific patterns and formations. Kankana-ey dances also use gongs and other percussion instruments but often place greater emphasis on synchronized group movements compared to the Kalanguya's Tayaw, which is more flexible in its presentation.

Ba-liw

Inside the house, the **Ba-liw** (poetic dialogues) are performed by the elders. This ritual involves the spontaneous creation of poetic dialogues, which are chanted antiphonally by women in response to the phrases of the elder. The Ba-liw is centered on the occasion being celebrated, adding a lyrical and ceremonial dimension to the festivities.

Rituals for Blessings

The **Ginumon** is a simple offering rite performed to ask for blessings from Kabunyan, the supreme deity in Kalanguya belief. This ritual involves sacrificing a single chicken. It is a straightforward act of devotion and request for divine favor.

The **Hangbo** is another ritual performed when a family receives blessings through dreams or other natural signs. This rite involves offering to honor Kabunyan in recognition of the received blessings.

In contemporary practice, many Kalanguyas have shifted from performing these traditional rituals to participating in Thanksgiving celebrations led by pastors or church leaders. This change reflects the broader Christian influence on the community, where blessings are now dedicated to God through Christian rites rather than traditional offerings to Kabunyan.

Rituals for Healing

The **Wad Bal-aw** is a healing ritual performed by the mabaki, or traditional priest, in response to afflictions believed to be caused by bibiyaw or ampahit—spirits residing in the forest. When someone suffers from severe illness or mental disturbances, the mabaki conducts this ritual based on anap, a diagnostic process to identify the nature of the affliction.

The ritual involves various offerings and prayers to appease the spirits causing the illness and to restore the individual's health. The mabaki's role is crucial in this process, as they mediate between the afflicted person and the spiritual world to seek healing.

Death and Burial

For the Kalanguya, death signifies the deceased's transition to the other world, guided by ancestral spirits. During the **Apy**, the first funeral rite, animals are butchered and offered to honor the ancestors. The nature of the burial ceremony is influenced by the deceased's social status: **Kadangyan** (wealthy individuals) receive more elaborate and extended funeral rites, while **Nabiteg** (less affluent individuals) have simpler ceremonies. Historically, these rites could last from three days to ten days, depending on the deceased's status, but economic constraints have led to more abbreviated practices in recent times.

The burial practices distinguish between **bad death** (caused by murder, suicide, or accident) and **good death** (natural death due to old age or illness). Bad deaths necessitate immediate burial to avoid misfortune, and a ritual called **Hadey** is performed by the mabaki to prevent recurrence of such tragedies. In contrast, deaths caused by accidents may allow the corpse to remain in the house for funeral rites.

The **Danglih**—the sacrificial animal—plays a central role in the burial ceremony. It represents the final feast for the deceased and is a key element of the funeral rites. Donations in cash (**bunong/upo**) or kind (**okat/taknal**) are often made to support the bereaved family.

During the wake, traditional songs such as **Ta-miya** and **Dahna** are performed to honor the dead and provide solace to the family. The presence of all relatives is essential, and superstitions, such as avoiding the mention of names, sneezing, or observing omens like shooting stars or earthquakes, are observed to prevent bad luck.

After the burial, several rituals are performed:

- **Palad:** Conducted three days post-burial, this rite involves the mabaki calling the souls of the deceased's grandparents to guide the deceased's soul to its final resting place.
- **Halipot:** This ritual ensures that the family left behind will experience peace, health, and prosperity.
- **Bagwah:** Performed when the deceased's bones are exhumed and relocated to a safer place. Additional animals are sacrificed and offered during this rite.
- **Panayaw:** Held one year or within a year after death, this ritual honors the deceased and allows the widow or widower to remarry.



Plate : The funeral blanket used for the dead.



Plate : The modern funeral wake.

Connection to Christian Conversion

Today, traditional practices involving the butchering of numerous sacrificial animals are increasingly rare. Many Kalanguyas now conduct burials with a religious service at a church, followed by a simpler interment in a cemetery. This shift illustrates the influence of Christianity on Kalanguya practices. The traditional rituals performed by the mabaki are often replaced or supplemented by Christian rites, reflecting a blending of indigenous beliefs with Christian customs. This transition signifies a broader cultural adaptation while maintaining respect for ancestral traditions in a changing religious landscape.

The Kalanguya Cultural Modification

Culture evolves through a process of borrowing and integrating elements from other societies, a phenomenon often driven by various external influences (Panopio, Cordero & Reymundo, 1985). One significant illustration of cultural change among the Kalanguya is the impact of missionary activity.

In the context of the Kalanguya, the primary missionaries were likely from Christian denominations such as the Roman Catholic Church and various Protestant groups, including Baptists, Methodists, and Evangelicals. These missionaries arrived with the intent of spreading Christianity and engaging with indigenous communities.

To gain the trust and respect of the Kalanguya people, these missionaries focused on understanding and integrating into the local culture. They employed strategies such as learning local languages, respecting traditional practices, and providing social services, which helped build rapport and fostered mutual respect. The missionaries also adapted their approach to better align with the cultural values and social structures of the Kalanguya.

Through their efforts, the missionaries introduced new religious doctrines and practices. They taught the Kalanguya about Christian values and how to conduct various aspects of life from a Christian perspective. Over time, this led to a gradual assimilation where the Kalanguya people began to see similarities between their traditional beliefs and Christian doctrines. This process of assimilation was marked by the adaptation of Christian teachings to fit within the existing cultural framework of the Kalanguya, often resulting in a unique blend of indigenous and Christian practices.

The interaction between Kalanguya traditions and Christian teachings led to modifications in cultural practices. Traditional rituals and beliefs were reinterpreted or replaced by Christian ceremonies and values, reflecting a dynamic process of cultural transformation. For instance, while traditional rites for healing and blessing were once central to Kalanguya spirituality, many have been replaced or supplemented by Christian practices, such as church-led thanksgiving and prayer for blessings.

This cultural modification illustrates the broader impact of missionary activities on indigenous cultures, highlighting how external religious influences can lead to significant shifts in traditional practices while also fostering the development of hybrid cultural expressions.

Education as a Force for Social Change

Education acts as a powerful agent of social change, and its impact is evident among the Kalanguya. As some members of the Kalanguya community acquired formal schooling, others followed suit, leading to a gradual shift in cultural practices. The knowledge gained through education began to challenge and, in some cases, replace traditional institutional practices. Schooling extended beyond the family setting into classrooms where students were exposed to diverse cultures and ways of thinking. This new knowledge offered the Kalanguya alternative perspectives and fostered critical thinking.

Education has cultivated an educated elite within the Kalanguya community, many of whom have questioned and, at times, rejected traditional practices in favor of modern or Western ways (Cordillera School Group, Inc., 2003). This shift represents a broader trend where indigenous communities, including the Kalanguya, move towards mainstream cultural norms and values.

While education has undeniably introduced new ways of thinking, it has also contributed to the weakening and, in some instances, the near-oblivion of traditional rituals rooted in supernatural beliefs and ancestral worship. This process of cultural evolution reflects a common trajectory experienced by many ethnic societies as they navigate the complexities of modernization and integration into broader societal frameworks. The transformation of Kalanguya culture, driven by educational advancements, exemplifies the dynamic interplay between preserving traditional practices and adapting to contemporary influences.

An IPMR and an elder said:

“ We do no longer practice the rituals to honor spirits and pray to the dead ancestors. We dedicate our thanksgiving, prayers for health and progress to God. But we practice what identify us as a people. We do not like our culture to die and be forgotten. We are proud of our tayaw, we perform it in all occasion. We perform padit during fiestas –not as prestige feast but as community activity.”

Implications of Living Beliefs and Practices for Education

Ceremonies and Festivities

The Kalanguya ceremonies and festivities, such as the *kalang* and *padit*, offer more than just lavish celebrations—they play crucial roles in the community. These events foster unity among members, promote cooperation, and provide mutual assistance in various tasks. The *ba-liw* serves as a medium for elders to express sentiments, offer guidance, and impart advice to both individuals and the community, especially newlyweds and those who have strayed from communal norms. Additionally, the *Tayaw* dance embodies the spirit of community, reinforcing harmony and collective identity. These ceremonies are valuable resources for teaching Society and Culture, providing real-life examples of community cohesion and traditional values.

Literature

The *ba-liw* represents a form of poetic expression that conveys sentiments, meaningful experiences, and elder advice. Similarly, *dayomti* are folk songs that celebrate nature, daily life, and cultural values through creative expression. Both *ba-liw* and *dayomti* are integral to teaching moral ethics and social responsibility. They highlight the importance of adhering to community mores and offer students a deeper understanding and appreciation of Kalanguya culture. Incorporating collections of *ba-liw* and *dayomti* into curricula can enhance lessons in Literary Criticism and Values Education, enriching students' learning experiences with cultural heritage.

Conflict Resolution

The *Tongtong* system is a traditional method of conflict resolution where elders and community members collaborate to restore harmony. This process emphasizes fairness, objectivity, and respect for authority, reflecting a community-based approach to decision-making. By integrating the *Tongtong* system into educational settings, particularly in Society and Culture classes, students can learn about equitable conflict resolution and the role of respect in community dynamics.

Principle of Self-Determination

The Kalanguya's adherence to cultural rules, responsibilities, and structures demonstrates a commitment to maintaining social behavior that is vital in a changing society. Despite moving towards mainstream cultural practices, the Kalanguya remain dedicated to preserving their traditions and beliefs that define their identity. This principle of self-determination highlights the importance of understanding and respecting cultural heritage in education, ensuring that students appreciate both the evolution and preservation of indigenous practices.

An elder points out:

Our tradition speaks for us. We have to live them, we have to show other people that we have our own way of life. We have practices that unite us. Our young people may have forgotten them but we are determined to teach them, to instill in them the pride of our being Kalanguya.

A local teacher says

A literary contest on ba'liw and dayomti . . . dances are performed by children and adults ..traditional games. Yes, we want to keep alive our cultural beliefs and practices with positive values. To make our people proud of our identit , our young people to appreciate our roots and other people to respect us.

SUMMARY

1. The living beliefs and practices of the Kalanguyas from birth to death?

The Kalanguya people have a rich tapestry of rituals and beliefs that span from birth to death:

- **Conception and Pregnancy:** Beliefs include practices to avoid miscarriage, such as not cutting the father's hair and avoiding certain foods and actions. Rituals like the Dawdawak and Pahang address difficulties during pregnancy.
- **Childbirth:** Traditional practices involve giving birth at home, using rituals to aid in delivery, and placing the umbilical cord in a high place for prosperity. Newborns are given specific initial clothing to ensure a close bond with the father.
- **Childhood and Adolescence:** Children are integrated into community life through play and guided by elders. Values such as respect and industriousness are emphasized. Adolescents are trained in gender-specific roles and responsibilities.
- **Courtship and Marriage:** Traditional marriages include the Kinalon and Kaihing, with rituals to formalize unions and address any transgressions before and after marriage.
- **Death and Burial:** Rituals vary based on the deceased's social status. Practices include butchering animals, performing ceremonies to prevent misfortune, and holding elaborate funerals for the wealthy.

2. Meaning and significance of these rituals, beliefs, and practices to their daily existence?

- **Cultural Cohesion:** Rituals and beliefs create a framework for social interaction and community cohesion. They are integral to maintaining social order and addressing individual and collective needs.
- **Spiritual and Moral Guidance:** Rituals provide spiritual support, such as seeking blessings and healing from supernatural forces, and moral guidance through practices and ceremonies like the ba-liw.
- **Cultural Identity:** These practices reinforce Kalanguya identity and cultural heritage, offering a sense of continuity and connection with their ancestors and traditions.

3. Implications of the cultural beliefs and practices to education?

- **Curriculum Development:** Incorporating Kalanguya beliefs and practices into educational curricula can enhance cultural appreciation and promote indigenous knowledge. This helps preserve cultural heritage and provides students with a more inclusive understanding of their own and others' traditions.
- **Cross-Cultural Understanding:** Educators can use Kalanguya practices as case studies to teach broader concepts of culture, tradition, and social norms, fostering cross-cultural understanding and respect.
- **Educational Materials:** Developing indigenized instructional materials that reflect Kalanguya culture can support Indigenous Peoples Education, ensuring that the educational system is more representative and respectful of diverse cultural perspectives.

CONCLUSIONS

Kalanguya rituals, beliefs, and practices encompass various aspects of life, including conception, pregnancy, birth, courtship, marriage, healing, death, burial, thanksgiving, and reconciliation. These practices are integral to their cultural identity and community cohesion (Symbolic Interaction Theory) (Blumer, 1969).

Kalanguya beliefs and practices are subject to acculturation due to influences such as religion, modernization, education, and intermarriage (Theory of Social Construction of Reality) (Berger & Luckmann, 1966). These external influences shape and modify their traditional practices and perceptions.

The living traditions of the Kalanguya have significant implications for education, particularly in teaching about culture and society. Integrating these practices into school curricula can enhance the Indigenous Peoples Education Curriculum, fostering cultural pride among the Kalanguya while contributing to the indigenization of the Philippine educational system.

RECOMMENDATIONS

1. Curriculum Development: The Kalanguya culture should be included as a key component in the development of indigenized instructional materials for Culture and Society within Indigenous Peoples Education. This inclusion will ensure that students gain a comprehensive understanding of Kalanguya cultural practices and values.

Integrate Kalanguya Cultural Practices into Educational Curricula:

To preserve and promote Kalanguya culture, educational institutions should integrate Kalanguya beliefs and practices into their curricula. This includes creating lesson plans and instructional materials that reflect Kalanguya traditions, rituals, and values. By doing so, students will gain a deeper appreciation of indigenous cultures and the importance of maintaining cultural diversity. Schools should collaborate with Kalanguya community members and cultural experts to ensure accurate representation and meaningful integration of these practices.

Develop Indigenous Peoples Education Programs:

Educational authorities should develop specialized programs focusing on Indigenous Peoples Education (IPE) that highlight the unique cultural practices and histories of various indigenous groups, including the Kalanguyas. These programs should be designed to foster respect and understanding of indigenous cultures and promote inclusivity within the educational system. By incorporating indigenous knowledge and perspectives, IPE programs can help bridge the gap between traditional and formal education systems.

Promote Cultural Exchange and Community Involvement:

To enhance cultural appreciation and understanding, educational institutions should promote cultural exchange programs involving Kalanguya community members. These programs can provide students with first-hand experiences and interactions with indigenous cultures, enriching their learning experience. Engaging community members in educational activities, such as workshops and cultural presentations, can also foster mutual respect and strengthen community-school partnerships.

Support Cultural Preservation Initiatives

Support should be provided for initiatives aimed at preserving Kalanguya cultural heritage. This includes funding for cultural documentation projects, traditional arts and crafts, and community-led cultural preservation efforts. By investing in these initiatives, stakeholders can help ensure that Kalanguya traditions and practices are safeguarded for future generations.

2. Further Research: While this study provides valuable insights into Kalanguya beliefs and practices from birth to death and their educational implications, it is limited in scope. Future research is needed to explore additional aspects of Kalanguya culture. Future studies should investigate topics such as migration history, language, and the Kalanguya Festival to provide a more comprehensive understanding of the community's cultural heritage. Additionally, research into the impact of modern influences on traditional practices can offer insights into how the Kalanguyas are adapting to contemporary challenges while preserving their cultural identity.

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