

The Religious and Values Elements in the Selected Ibanag Folk Literature:  
Their Meanings and Perceived Effects on the Ibanag (Christian) Family Values  
and Religiosity

A Dissertation Presented to the  
Faculty of the College of Liberal Arts

De la Salle University

Manila

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

Major in Religious Education and Values Education

Mariano Thomas S. Ramirez

April 13, 2007

## TABLE OF CONTENTS

	<b>PAGE</b>
<b>ACKNOWLEDGEMENT</b> .....	iii
<b>FIGURE</b> .....	viii
<b>LIST OF TABLES</b> .....	viii
<b>LIST OF MAPS</b> .....	ix
<b>ABSTRACT</b> .....	x
 <b>CHAPTER</b>	
 <b>I THE PROBLEM AND REVIEW OF RELATED LITERATURE</b>	
Background.....	1
Locus of the Study.....	3
The <i>Ibanags</i> .....	4
A.) Geographical and Historical Foundation..	4
B.) The <i>Ibanags</i> ' Family, Community Religiosity, Economy and Political System.....	15
C.) The <i>Ibanag</i> Folk Literature.....	20
A Review of Related Literature.....	21
Theoretical Framework.....	32
Statement of the Problem.....	39
Significance of the Study.....	39
Scope and Limitations.....	41
Definition of Terms .....	42
 <b>II METHODOLOGY</b>	
Research Design.....	46
Method of Analysis.....	47
Respondents.....	48
Conduct of the Study and Data Treatment.....	52
Data Analysis.....	59
 <b>III RESULTS AND DISCUSSION</b>	
The Result.....	61
- Religious and Values Elements that are Embedded In <i>Ibanag</i> Literature.....	61
A.) Songs.....	61
Interpretation and Observations.....	66

B.) Riddles.....	68
Interpretation and Observations.....	69
C.) Proverbs.....	71
Interpretation and Observations.....	73
D.) Folktale.....	73
Interpretation and Observations.....	89
- Implications derived from these elements for the enhancement of Family Values and Religiosity of <i>Ibanag</i> people.....	91
- Synthesis.....	99
- Programs devised in enhancing the Family Values and Religiosity of the <i>Ibanag</i> people.....	101
- Module Design.....	108
- Prototype Syllabus for Values Education Integrating <i>Ibanag Folk Literature</i> .....	113
- Modules/Lessons for First Year High School Students.....	118
- Sample Module (A).....	126
- Sample Module (B).....	129
- Sample Module (C) (Detailed lesson plan.....)	133
- Sample Bible Service using <i>Ibanag</i> Dialect.....	137
- Conclusion/Reflection.....	144
<b>IV SUMMARY, CONCLUSIONS AND RECOMMENDATIONS</b>	
Summary.....	149
Conclusions.....	155
Recommendations.....	156
<b>REFERENCES.....</b>	<b>159</b>
<b>APPENDICES</b>	
Appendix A – Letter of Endorsement.....	163
Appendix B - Letter of Request for Interview.....	164
Appendix C – Letter of Endorsement.....	165
Appendix D – Letter of Request for Interview.....	166
Appendix E - Letter of Request for Interview (Teachers/Adults).....	167
Appendix F – Interview guide for Adolescence/Teachers/Adults.....	168
Appendix G – Results of Interview (Adolescence/Teachers/Adults).....	170
Appendix H – Interview guide for FGD.....	174

Appendix I - Some <i>Ibanag</i> Songs.....	176
Appendix J - Original Composition of Fr. Rapadas.... (CD).....	178 179
Appendix K – Some <i>Ibanag</i> Proverbs (Unoni).....	180
Appendix L – The Most Important <i>Ibanag</i> Folktale.....	181
Appendix M – <i>Ibanag</i> Riddles.....	183
Appendix N - Pictures of Interviewed Adolescence.....	184
Appendix O – Pictures of Interviewed Adults/Teachers..	185
Appendix P - Pictures of Key Informants (Gamu/Cabagan).....	186
Appendix Q – Pictures of FGD (Gamu).....	187
Appendix R – Pictures of FGD (Cabagan).....	188
Appendix S – Church of St. Rose De Lima, Gamu.....	189
Appendix T- Church of St. Paul The Apostle , Cabagan.....	190
Appendix U – Pictures of the Municipalities of Gamu and Cabagan.....	191
Appendix V – Pictures of the Provincial Capitol,Library.....	192
Appendix W –Cagayan Valley Map.....	193
Appendix X - Seal of the Province of Isabela.....	194
Appendix Y - Map of the Province of Isabela.....	195
Appendix Z – Another view of the map of Isabela.....	196
Appendix A1 – Map of Gamu, Isabela.....	197
Appendix A2- Map of Cabagan, Isabela.....	198
Appendix A3 – Map of Casibarag, Cabagan.....	199
Appendix A4 – Pictures of Gamu Patronal Town Fiesta.....	200

## FIGURE

1. Working Diagram of Barthes' Functional Duplicity Method.....	34
2. Modified Theoretical Framework.....	38

## LIST OF TABLES

1. Profile of Dialect spoken by Household members in Casibarag, Cabagan.....	15
2. Similarities among the Ibanags, Ilocanos, and Tingguians.....	18
3. Profile of Adolescence/Youth Respondents.....	49

4. Profile of the Adults/Teachers Respondents.....	50
5. Profile of the Focus Group Discussion Participants.....	52
6. Pilot Test/Study About the <i>Ibanag</i> Folk Literature..... (Youth/Adolescence Respondents)	55
7. Pilot Test/Study About the <i>Ibanag</i> Folk Literature..... (Teachers/Adults)	56

#### LIST OF MAPS

1. Map of Cagayan Valley.....	193
2. Map of the Province of Isabela.....	196
3. Map of Gamu, Isabela.....	197
4. Map of Cabagan, Isabela.....	198
5. Map of Casibarag, Cabagan Isabela .....	199



## Abstract

The focus of this study is to unveil the Religious and Values Elements in the selected *Ibanag Folk Literature*, It also sought to see their meanings and perceived effects on the *Ibanag* Family Values and Religiosity.

The study specifically sought to answer the following questions: 1.) What Religious and Values Elements are embedded in selected *Ibanag* Literature? 2.) What implications can be derived from these elements for the enhancement of Family Values and Religiosity of the *Ibanag* people? 3.) What programs can be devised to enhance these Family Values and Religiosity of the *Ibanag* people?

The main sources of data came from interviews, Focus Group Discussion participants and Key Informants well as the researchers' exposure-immersion in the *community*. The researcher also utilized other information by using local libraries, office of the municipal development of Gamu and Cabagan, the *Ibanag* people.

This is an anthropological study, primarily qualitative using two distinct strategies and approaches; A) Ethnographic approach; that is both descriptive and exploratory. It is descriptive because it identifies, describes and presents the religious and values elements of the *Ibanag Folk Literature*. It is also exploratory because it tries to find out the origin, effect and meaning of these literatures to the Family Value and Religiosity of the *Ibanag* people, then and now. In other words, it seeks to understand the religious and values elements embedded in the *Ibanag Folk Literature*. B) Observer participant strategy where the researcher participated in the daily life of the people under study.

The researcher employed the purposive sampling in determining the participants. A total of forty seven (47) persons participated in the focus group discussion. They are part of the interpretive community. The criteria for choosing the respondents are as follows: a.) they are at least 50 years old b.) they can speak the *Ibanag* language fluently c.) they have heard *Ibanag Folk Literature* from their ancestors d.) they have passed on what they heard to their children and grandchildren e.) they have deep appreciation for *Ibanag Folk Literature*.

The study was divided into several phases:

- Phase I- The Preparation And Library Research Stage
- Phase II- The Data Gathering Stage/ Pilot -Test (Interview)
- Phase III- Convening and Interviews with the Focus Group Discussion Participants
- Phase IV- Data Processing Stage
- Phase V- Conclusion and Recommendation

The findings reveal that the culture/*Folk Literature* of the *Ibanag* Community plays an important role in the Values and Religiosity of the *Ibanags* as a people. *Ibanag Folk Literature* is still intact particularly to the old folk's in spite of the influence of modernism/technology. At best from the point of their parents and ancestors, *Ibanag Folk Literature* is appreciated in all events of life- the *Ibanags* read, recite, sing their songs and stories to remind them their identity as people. The *Ibanag* family and community recognize their values as expressed in their literature as part of their faith and culture.

What then are the implications of this study for the whole *Ibanag* Community?

- 1.) On the aspect of their Family Values- The depth of the literature acted as spirit that moved the whole family to act as one and breathe as a community.
- 2.) On the aspect of their Religiosity- To be religious with the *Ibanags*, one must have a total encounter with Yafu Dios.
- 3.) On the aspect of the Local Church- The *Ibanags* are called by their historical milieu and culture to put their faith into practice in order to build a community of disciples.
- 4.) On the aspect of Larger Society (Government and Education)- Since the *Ibanag Folk Literature* binds them together as a community, promoting, enhancing and preserving their culture and identity, the Local Government must bear the responsibility in protecting their heritage as people.

Therefore, what programs or output can be developed or devised in enhancing the family values and religiosity of the *Ibanag* people?

The researcher designed a program in order to enhance the Family values and Religiosity of the *Ibanag* people:

- 1.) The Faith Formation Program - This program will assist the *Ibanag* Family and Community in its process of re-learning their culture and faith dynamics as people.
- 2.) Family and Community Programs - Active participation of the Family and Community must be established and sustained throughout this program.



- 3.) Education Program - The *Ibanag Folk Literature* must be integrated in their modules curriculum, syllabus, symposium and other Education endeavors.
- 4.) Local Government Unit Program - This program, through the LGU, must make a certain action or recourse to facilitate the growth of the *Ibanag* culture.

Likewise, to address the problem of the younger generation regarding their culture (based on the researchers interview and observation with them), the researcher, with the helped of the Focus Group Participants and Key Informants, formulated or designed a **module/syllabus** for First Year High School Students regarding the *Ibanag Folk Literature* which will be integrated in their Values Education Subject.

Based on the study, it is precise and correct to say that the Religious and Values elements embedded in some of the *Ibanag Folk Literature* are still influencing the lives of the *Ibanags*. Faith and Culture manifest unity and they pave the way of looking God in the lives of the people. They promote substantial values that form and shape their lives and destiny as people. *Folk Literature* is the shadow that tells man lest not to forget who they are and what they are. Now, it is for the younger generation or youths to protect, promote and safeguard the very lives of their ancestors and history as people. It is up to them to nurture values from their literature and meet the Divine from the echoes of every folktale, riddles, songs, poems and proverbs. Mabbalo.