



## KALINGA VALUES SYSTEM AS REFLECTED IN THEIR PROVERBS

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**Abstract:** *This study aimed to identify the most common proverbs of the Ikalunga tribe, to determine their meaning, and their social impact to the value system of the Ikalunga. Triangulation was used to gather the necessary data. This study will be used as a springboard for Indigenous Knowledge integration in literature subjects. It is concluded that the maxims have significant impact on the value system of the Kalinga community. It is then recommended that an intensive documentation of the different maxims of every tribe is proposed to be undertaken for its preservation and keeping the culture of the Ikalungas alive.*

**Keywords:** *VALUES and PROVERBS, KALINGA TRIBE VALUES PRACTICED*

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## **INTRODUCTION**

Oral tradition or oral lore is a community's cultural and historical background preserved and passed on from one generation to the next in a spoken stories and song, as distinct from being written down. Oral lore as a literature includes traditional customs, tales, sayings, dances, riddles and ballads of people bounded by the same beliefs and culture.

The Oral lore as a form of literature acts as a mirror that realistically reflects man's innermost desires, thoughts and emotion. It is also interpreted as reflected norms and values as revealing the ethos of culture, the process of struggle and certain types of social facts. (Milton Albrecht) C.S. Lewis, a British scholar and novelist said that literature is not merely a depiction of reality, it is rather a value-addition, and literary works are portrayals of thinking patterns and social norms prevalent in society. They are a depiction of different facets of common man's life. Exposing a student to literature can be equaled to providing students with the finest of educational opportunities on one hand non exposure to literature is a deprivation from a chance to grow as creative and productive individual. As one author says, the decline of literature indicates the decline of a nation.

Proverbs as an oral literature is a very important tool for expressing one's thoughts, ideas and feelings. This value laden form of literature mirrors our culture, beliefs and values systems.

Each country has proverbs that are uniquely their own. Knowing the sayings of a certain country helps people understand their ways of life. For example, sayings from various Native American tribes often reflect their view of the land as sacred: "Take only what you need and leave the land as you found it" (Zona, 1994) and the importance of spirituality: "Wisdom comes only when you stop looking for it and start living the life the Creator intended for you" (Zona, 1994). Japanese proverbs often refer to morals: "An evil deed remains with the evildoer" (Zona, 1996) and discretion: "The tongue is like a sharp knife, it kills without drawing blood" (Zona, 1996). Many Mexican proverbs reflect the thinking and values of rural people or the average person on the street and hope is a common theme: "Hope dies last of all" (Sellers, 1994).

According to Ellen Shuster, whether to call maxims, truisms, clichés, idioms, expressions, or sayings, proverbs are small packages of truth about a people's values and beliefs. Values like ambition, virtue, generosity, patience are addressed in sayings from almost every culture.



Gary M. Wederspahn, a leading intercultural coach, trainer, consultant, speaker, and writer, in his work emphasized that, "Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned from their elders. They have great influence on the assumptions, attitudes, motivations and behaviors of the members of a culture precisely because these are absorbed and internalized at a very early age and then are taken for granted. An excellent way to gain insight into a culture is to analyze its unique sayings and proverbs." Studying these so called maxims can give deeper insights into the life of the people. We can understand the similarities and differences of other cultures compared to our own. The proverbs of some different cultures are used to illustrate the differences between cultures. Literature serves as a stratagem for inculcating a culture and an educational tool for conduction of values and traditions. Values as a part of an individual's life can mold a person. It can identify the whole being of a person or it can identify his moral principle. Values can be an inspiration since it affects the beliefs, thoughts, ideas, emotions, experiences and practices of the people within the community. These can be reflected not only with the actions of men, but also their literature, like their song, stories, poems and proverbs.

The Kalingas as contrary to the notion of other cultures are peace loving people. They give importance to family solidarity, friendship, integrity and respect. These values in fact are encapsulated in their three core values, namely; fain, ngilin, and paniyaw which can be heard and observed in their oral tradition.

## **OBJECTIVES**

1. To identify the most common proverbs of the Kalingas
2. To determine the meaning of these proverbs
3. To assess the social impact on the value system of the Kalinga community

## **SIGNIFICANCE OF THE STUDY**

This study will be used as a springboard for Indigenous Knowledge integration in literature subjects. The lessons derived from the proverbs give students the opportunity to use these maxims as a practical vehicle for exploring their identity as a member of the tribe and the



cultures of other peoples, their values, and their experiences, while making comparisons to their own family and cultural identities.

## **PROCEDURE/METHODOLOGY**

The triangulation method was used by the researcher. Guide questionnaire, interview and community immersion specifically focus group discussion were utilized.

## **RESULTS AND DISCUSSION**

This section presents the ten most common sayings as observed and told by the informants.

### 1. Lu mankawachi ta mataguta

He who works, lives.

This means that no one can survive in this world without working hard in order to feed yourself. There is no place for lazy persons on this earth. The harder you work, the more successful you will be. Patience, persistence and perspiration make an unbeatable combination for success. Don't quit, work hard every day because all roads that lead to success have to pass through hard work.

This line has a great impact to every individual as is shown by what they do since time immemorial. They cultivate their land and harvest their rice fields twice a year. After harvesting the rice field, they plant other kind of plants to make the land healthy.

This adage shows the importance the Kalinga people give for having a job. It is expected that when an individual comes of age, he is expected to find work and fend for himself. Otherwise, he may be subjected through social pressure to find one by members of the family or the community.

### 2. Ha maakaw mi-ilaluhamanaakaw

Stolen things may be found, but the stealers may not.

What it means is that those things that have been stolen more often than not may be found or recovered, but the people who did the stealing may not be identified.

Stealing in the olden times, often involve farm animals or things large enough that can be easily seen by other people. A classic example would be a carabao stolen by a thief. Ordinarily what the thief does is to hide it in a different place far from where he had gotten it. But the community is small enough that almost everyone knows everybody, including who owns what. Consequently, due to the size of the carabao someone in the community



may have seen it. So it is relatively easy to find it. However the perpetrators may not be specifically identified, unless they were caught red handed.

Stealing is one of those lesser crimes that is looked down into by the Kalinga community. Considered a lesser crime since most often it does not involve physical harm or injury, but is considered disdainful by the community since it brings shame not only to the perpetrators but to their immediate family. And that is something not taken lightly by the Kalinga people. When caught, the person who did it may even bring embarrassment not only to himself, but to the whole tribe if the elders are involved to settle the matter. Bearing all of these in mind, it acts as a deterrent to would be thieves. However, as is the case anywhere else in the world, those people who already consider stealing as a way of life may not see these customs as a deterrent, but merely just a challenge that could be overcome.

### 3. Lappunmangalupisikuwalaumoylangit

No one can take his property to heaven

This proverb is another interpretation of a famous passage that says humans came from dust so will die and go back to dust.

The Kalinga people believe in life after death, as such, they believe that the worldly things they have would remain when they depart. And in that belief spawns the belief of the value of generosity. Since the Kalinga people have close knit relationships up to the tribe level, it is very common for them to have social gatherings where they share their blessings to their entire community.

The belief of the Kalinga people on this proverb is none the more visible and prevalent than in those social gatherings that every family or clan organizes. Take for example a clan reunion. As is customary, every family contributes something in order for occasion to become successful. But it is generally expected that if a certain family or individual is wealthier, then he is obliged to contribute more than what the lesser privileged members of the family or the clan could give.

### 4. Achunugwannaana'

The young ones will have plenty of it.

Generally this is always mentioned by the elderly on any given situation where there is a competition for a position, title, or even in the partaking of food. It means that the younger generation will have ample opportunity to get to the position or the title, or in the case of



food, the opportunity to taste it, in the future since they are expected to live long after the elderly dies.

In the social hierarchy of the Kalingas, the elderly commands respect due to their age. To them, with older age come more experience, and more experiences comes more wisdom. And as a sign of respect, the older people are given priority over the younger ones.

5. Buwangmanudtuchusitagu

It's the stomach that gives you advice.

What this passage means is that when people are starved, they will find a way to feed themselves.

This adage has an impact on all people from all walks of life. Man's actions are dictated by how he feels, so when he is hungry, it is man's instinct to always look for a way to ease his hunger.

This maxim is in a way related to the first proverb discussed that says "He who works, lives." It influences the people to look for work in order to satisfy their needs, their hunger.

6. Mantiboloykatagusinglanbadtchabusul

A person if alone, is afraid of enemy

This is another interpretation of the saying that goes "there is strength in numbers." It may also be construed to mean that bravery is lost if you are fighting alone.

The impact of this passage is evident not only in the Kalinga community but in the general society as well, wherein a certain individual, when alone, may not be as brave to confront someone compared to when he is with somebody.

The influence of this proverb on the life of the Kalinga people manifests on where they choose to locate their homes geographically. Each tribe tends to congregate in a single location at a certain area, whether it be in the province, or in a city far from where they come from.

7. Ha mitalumaakaw

Ha miwayangchipun

Things hidden are usually lost or stolen; but the ones in the open may not.

One meaning of this passage is the belief that if you own something, let it be known to everybody else that you own it, which is in a way acts as a deterrent for someone to steal it, or in case of loss, may be found then returned. Whereas if you kept the knowledge to



yourself, and the thing got lost or stolen, you may never find out where it is. At worst, the community may say that what you claim that is yours may not be true at all, since nobody knows if you do own one.

This passage also sprang out of the notion that the things being hidden may be of value to the owner and so it is to everyone else, such that it will appear worthy of stealing. But if the same thing is displayed out in the open, it may be interpreted by everyone who sees that it has nothing of value to the owner, therefore it has nothing of value to other people as well.

The Kalinga people foster close knit family relationships, which is why everyone knows everybody as well as who owns what. So it is far easier for other people to know all the things a member owns, one way or another. Bearing that in mind, and thinking of the benefits of letting everyone know that you own it, the Kalinga people tend to show everything they have to their own community.

8. Nan tagonhapunnaammuilannannarpowana, hapunmetlangmakachatonghinayanna.  
He who doesn't look back at his past will not reach his destination.

This proverb means a person needs to recognize his roots, where he came from, learn from his experiences, from his history, in order to know who he is, his strengths and weaknesses, his desires. Only then will he know what he wants to happen in his future, what is his true purpose in life.

This proverb is always inculcated by the parents to their children at a very young age. They are always encouraged to look back where they came from, all the people involved in how he came into being and shaped him to who he is, since without them he will not become who he is now, or who he will be in the future.

Kalingas strongly hold on to their culture. From childhood they are already educated by the old folks on their way of life, to never forget where they came from that they may contribute something of great importance to the community someday.

9. Anak un adi man-iskwela maid makmakwaan

Young adults who are not studying will become nothing.

In its simplest form it means those who do not go to school for education will not have good life.

The saying stresses the importance the Kalinga people give to education. It is fairly evident that a lot of parents do everything they can to send their children to school. More than a



few of these parents did not have the opportunity to go to school themselves, so having a child graduate from college is of their utmost desire. So much so that a number of them would even sell everything they own in order to support the education of their children.

#### 10. Aanakunmasapanmangasawamanrigat da siinggana

Early marriage suffers the hardships in life.

What this means is that when people get married very early, they will experience harder life than those who are considered ready to get married.

In the Kalinga community, people of marrying age are those who finished their college education, have a steady job, a house to live in. Generally it is the people who are considered able to survive on their own and typically are able to provide the needs of a complete family. Early marriage happens when a man and a woman cohabitated before they finish their college education. No college degree translates to slimmer chance of getting employed, or if employed he will be at the lowest rank. And this means money will be hard to come by, of which without it is very difficult to make ends meet.

### CONCLUSION

Common proverbs are heard from each of the sub tribes of the Kalingas. These maxims have significant impact on the value system of the tribe.

### RECOMMENDATIONS

1. An intensive documentation of the different maxims of every tribe is proposed to be undertaken for the preservation of these maxims.
2. The result of the study will serve as a springboard under the K-12 program thus contributing to the development of the MT MLE program.
3. An instructional material is proposed to be prepared to be evaluated by the Instructional material committee for their suggestions and recommendations and be used by literature students.

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