

# The Seeds of Tradition: The Socio – Cultural Language of Ilocano Rice Farming

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## ABSTRACT

This study explored the intricate relationship between language, culture, and agriculture among the Ilocanos, driven by the urgent need to preserve their rich, yet increasingly endangered, socio-cultural heritage. Rice farming is more than a means of survival—it is a living tradition that encodes identity, community values, and ecological wisdom. Using a Qualitative Ethnographic Research Design, this study investigated the socio-cultural language embedded in Ilocano agricultural practices through immersive fieldwork and cultural interpretation. Rooted Theory, based on Indigenous Knowledge Systems, frames the data analysis, treating Ilocano farmers as knowledge holders whose oral traditions transmit spiritual beliefs, ethical labor relations, and environmental consciousness. To unify the insights of Rooted Theory, Cultural Symbolic Interactionism, and Schema Theory, this research introduced the Dicot Seed Theory, an original framework crafted by the author that interprets language as both structure and seed of cultural knowledge. Twenty-three Ilocano farming lexicons were analyzed across six thematic categories, revealing a deeply integrated lifeworld where communal work, rituals, and labor roles reflect a moral economy of cooperation, resilience, and sustainability. This study affirmed that Ilocano farming language is not merely descriptive but generative—preserving ancestral wisdom and shaping collective life through every spoken term and shared harvest.

**Keywords:** Tradition, Socio-Cultural Language, Ilocano Rice Farming

## INTRODUCTION

This study emerges from a pressing need to document and preserve the intricate relationship between language, culture, and agriculture among the Ilocano people. Rice farming has long been the backbone of Ilocano society, not only as a primary source of livelihood but also as a cultural cornerstone that shapes community identity and values. However, with the encroachment of modern agricultural practices and the erosion of traditional knowledge, there is a significant risk of losing this rich cultural heritage. This study aims to bridge this gap by exploring how the Ilocano language encapsulates and conveys the socio-cultural aspects of rice farming, thereby contributing to the preservation of both linguistic and agricultural traditions.

Recent research highlights the importance of indigenous knowledge systems in sustaining traditional farming practices. For instance, a study on the traditional farming practices and lexicons in Cervantes, Ilocos Sur, identified various rice farming practices and traditions that have persisted despite modernization (Azarias, Garcia, & Garlejo, 2022). Similarly, an investigation into the rice farming practices among Agsurnon farmers highlighted the embedded Filipino values such as bayanihan, faith, and industriousness, which are integral to their agricultural activities (Guzman et al., 2023). These findings illustrate the deep interconnection between language, culture, and agriculture, providing a compelling rationale for this study.

Furthermore, the Ilocano language itself serves as a repository of cultural knowledge, with specific terms and expressions related to rice farming that reflect the community's values and worldview. The preservation of these linguistic elements is crucial, as they carry meanings and practices that are vital to the Ilocano identity. By examining how the Ilocano language articulates the socio-cultural dimensions of rice farming, this study

seeks to highlight the role of language in maintaining cultural continuity amidst the challenges posed by modernization.

In summary, this research is driven by the need to document and analyze the socio-cultural language of Ilocano rice farming, recognizing its significance in preserving both linguistic and agricultural heritage. Through this exploration, the study aims to contribute to the broader discourse on cultural preservation and the role of language in sustaining traditional practices in the face of contemporary challenges.

## **MATERIALS AND METHODS**

### **Qualitative Design and Methods**

This study adopts a Qualitative Ethnographic Research Design, aimed at exploring and interpreting the socio-cultural language embedded in Ilocano rice farming. Ethnography is appropriate for capturing the lived experiences, traditional knowledge, and culturally specific language practices of Ilocano farmers within their natural agricultural setting. The research focuses on how the Ilocano language functions as a vessel for cultural values, community practices, and agricultural knowledge. Data were gathered through immersive fieldwork conducted in 10 Ilocano-speaking barangays in the Southernmost part of Isabela, which is the town of Cordon, selected for their strong adherence to traditional rice farming practices and linguistic continuity.

Data collection involved multiple methods: in-depth key informant interviews with elderly and active rice farmers, participant observations during key phases of the rice farming cycle (land preparation, planting, harvesting), and focus group discussions. These were conducted in Ilocano, with responses transcribed, translated, and analyzed for recurring culturally significant terminology. Thematic analysis was employed to classify the data into categories such as agricultural rituals, labor roles, and harvest expressions, and communal work concepts. The presence of repeated language patterns and metaphors was carefully noted to reflect the socio-cultural worldview encoded in farming discourse.

To enhance the reliability and credibility of findings, each data collection method was replicated across three barangays, resulting in no fewer than three sets of comparable linguistic data. This allowed for cross-validation of themes and ensured that observed patterns were not isolated instances. The analysis also included peer debriefing with local member checking with participants to verify interpretations. While primarily qualitative, the study integrates basic frequency counts of specific terms and expressions to highlight consistency across contexts, strengthening the validity of the conclusions about the enduring cultural meanings in Ilocano rice farming language.

### **Data Analysis**

Data analysis was conducted through the lens of Rooted Theory authored by Dr. Virgilio G. Enriquez in 1992, an approach grounded in Indigenous Knowledge Systems Theory by Paulin J. Hountondji in 1997 and Linda Tuhiwai Smith and others in 1999. This framework emphasizes that traditional knowledge is situated, context-specific, and orally transmitted through generations. The study treated the Ilocano farmers not merely as data sources, but as knowledge holders whose language encodes ecological understanding, spiritual beliefs, and community ethics. Recurring indigenous terminologies, metaphors, and farming expressions were analyzed to extract embedded cultural logic and cosmological meaning. Patterns that emerged—such as references to ancestral spirits, land stewardship, and communal labor—were not only linguistic phenomena but expressions of a coherent indigenous worldview, revealing a deeply rooted system of knowledge that governs everyday agricultural life.

From the perspective of Symbolic Interactionism (by George Herbert Mead in 1934 but Herbert Blumer coined the term in 1969), the analysis explored how Ilocano farmers use language in rice farming contexts to construct and negotiate social meanings. Through transcribed interviews and field observations, particular attention was paid to how individuals used specific terms, phrases, or gestures during farming rituals, cooperative work, and intergenerational instruction. These communicative acts functioned as symbols that shaped social roles, reinforced communal norms, and expressed shared values such as bayanihan (communal unity) and

*pannakikaddua* (togetherness). Language, in this view, was not only a tool of description but a medium through which farmers created and sustained their social reality—affirming identities, assigning responsibility, and maintaining the moral fabric of their communities.

Finally, Cultural Schema Theory (by Jean Mandler in 1984 and developed further in cultural context by Richard A. Shweder, D’Andrade and others in 1990), guided the interpretation of how linguistic patterns reflect shared mental frameworks among Ilocano farmers. The study identified schemas—or culturally-shaped cognitive structures—that were repeatedly activated through language during farming practices. For example, terms associated with weather observation, seed selection, or the timing of harvests reflected not only practical knowledge but structured ways of perceiving the world. These cultural schemas were revealed through consistent associations between words and concepts such as patience, balance with nature, and reverence for ancestral guidance. By analyzing language as a window into cognitive organization, the study highlighted how deeply ingrained cultural knowledge shapes thought, behavior, and identity in the Ilocano agricultural context.

To synthesize and unify the insights of the three foundational theories—Rooted Theory (Indigenous Knowledge Systems), Cultural Symbolic Interactionism, and Schema Theory—the author developed his own integrative framework called the Dicot Seed Theory. This original theory crafted by the researcher serves as a cohesive lens through which these diverse yet interconnected perspectives can be understood as parts of a single, living system of knowledge and meaning.

Figure 1 shows the unifying framework of the Dicot Seed Theory exemplifying interconnectedness and interrelatedness of the Rooted Theory, the Cultural Symbolic Interactionism, and the Schema Theory.

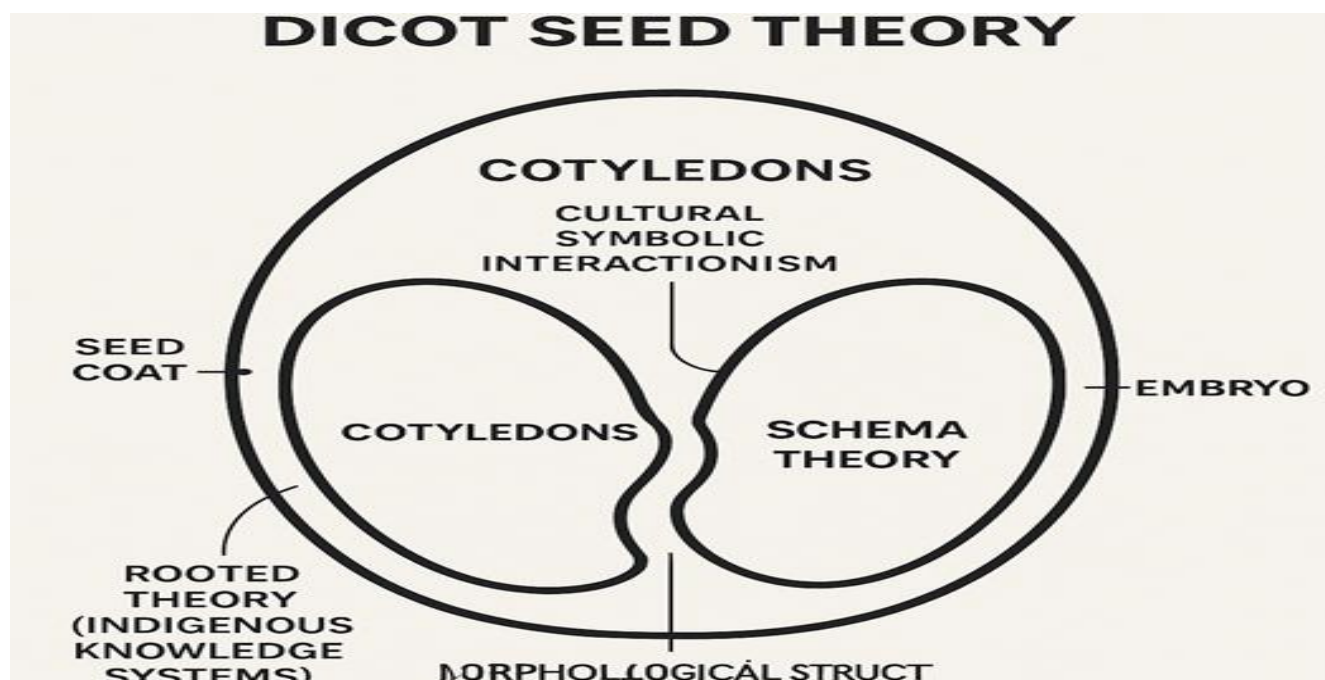


Figure 1. Theoretical Synthesis of Dicot Seed Theory

The Dicot Seed Theory, viewed through a linguistic lens, offers a unifying framework that encapsulates the interplay between form and meaning across diverse epistemologies. The seed coat—comprising the lexical and morphological structures—safeguards and gives form to deeper layers of meaning, much like language encodes and preserves cultural knowledge. Within, the cotyledons and embryo symbolize the synergistic convergence of Rooted Theory (Indigenous Knowledge Systems Theory), Cultural Symbolic Interactionism, and Schema Theory: the cotyledons as reservoirs of cultural memory and experiential knowledge (Rooted Theory), and the embryo as the dynamic core where symbolic interaction (language as social meaning-making) and mental schemata (internalized linguistic patterns) germinate. This metaphorical seed illustrates how linguistic structures protect, transmit, and activate deeply embedded worldviews, positioning Dicot Seed Theory as a holistic model that roots language in both cultural continuity and cognitive processing.

## Ethical Considerations

Ethical research protocols were strictly followed in this study, beginning with the solicitation of formal permission through official letters addressed to the town mayor and subsequently to the barangay captains to secure their approval and support. Informed consent was obtained from all participants via a prepared consent letter, which clearly outlined the objectives of the study and affirmed their voluntary participation. The study's purpose and procedures were further explained to ensure understanding, and participants' rights—including confidentiality, the right to withdraw, and protection from harm—were upheld throughout and after the fieldwork.

## RESULTS

Table 1 summarizes the distribution of Ilocano farming lexicons probed with socio – cultural elements based on its thematic categories (agricultural rituals, social merriment, labor roles, harvest expression, communal work, related agricultural practice).

**Table 1.** Distribution of Ilocano farming lexicons probed with socio-cultural elements in its thematic categories

Thematic Categories	No. of Probed Ilocano Lexicon
Agricultural Rituals,	1
Social Merriment	3
Labor Roles	3
Harvest Expression	4
Communal Work	6
Related Agricultural Practice	6
<b>TOTAL</b>	<b>23</b>

Table 2 presents the thematic categories of the socio – cultural Ilocano farming lexicon with its English meaning and context use.

**Table 2.** Thematic Categories of the Socio – Cultural Ilocano Farming Lexicon

Theme	Ilocano Term	English Meaning	Context in Use	Tagalog Equivalent
<b>Agricultural Ritual</b>	Atang	Food offering	A ritual offering of food to spirits or ancestors for protection and a bountiful harvest. This is typically performed before and after planting seasons to seek blessings, ward off bad spirits, and ensure agricultural success.	Alay
	Agpilipig/Pilipig	Roasting and pounding immature glutinous rice	A <b>traditional communal activity</b> during the <b>full moon</b> , where young men and women from the barrio gather for <b>social interaction</b> and	Pagpipinipig/Pinipig

Social Merriment			<b>courting</b> . It is both a <b>productive task and a social event</b> . The process involves <b>roasting unripe glutinous rice (diket)</b> in a pan without oil, typically by young ladies. The grains are then <b>pounded</b> to remove their skins and cleaned through <b>bigao (winnowing)</b> , enhancing their flavor and texture.	
	Iniruban/Irub	Roasted glutinous rice (from immature grains on stalk)	A <b>traditional communal activity</b> performed during the <b>full moon (kabus)</b> by young men and women in the countryside. Beyond being a food preparation task, it serves as a <b>social event</b> for <b>courting and bonding</b> . The process involves <b>roasting glutinous rice (diket)</b> still on its stalks over bamboo fire. It is done carefully to avoid burns and achieve a unique flavor, while also fostering <b>community and relationships</b> .	Pagbubusa/Busa
	Ugas Kalawang	Washing off rust (symbolic cleansing)	A <b>celebratory social gathering</b> done <b>after the replanting phase (raep)</b> in farming. Primarily participated in by <b>male farmers</b> , who enjoy drinks like <b>bilog or kuwatro cantos</b> (local wines) with <b>pulutan</b> (finger food). Meanwhile, <b>women and youth</b> partake in <b>traditional coffee (kinirog nga bagas)</b> and <b>biscuits or rice cakes</b> . It serves as a moment of <b>relaxation and communal bonding</b> after labor.	Hugas Kalawang
	Kabisilya	Field Supervisor / Organizer	A <b>key figure in agricultural labor</b> , especially during <b>planting and harvesting</b>	Kapatos / Tagapamahala ng sakahan



Labor Roles			seasons. The <b>kabisilya</b> acts as the <b>intermediary between the landowner and the workers</b> , organizing groups of <b>10 to 30 people</b> based on land size. They ensure efficient execution of tasks like <b>replanting and harvesting</b> . Paid equally as the other workers, their expertise and leadership are essential to <b>timely and quality farm work</b> .	
	Kasamak	Sharecropper / Tenant Farmer	Refers to a <b>traditional agricultural agreement</b> between a <b>large landowner</b> and <b>local farmers</b> , where farmers are allowed to <b>cultivate a portion of the rice field</b> in exchange for a <b>share of the harvest</b> . The <b>profit-sharing arrangement</b> is negotiated, typically granting both parties a percentage of the crop. It supports <b>livelihood for farmers</b> and <b>land productivity for landowners</b> .	Kasama / Katulong sa bukid
	Porsientuan	Percentage-based Sharing	A <b>profit-sharing arrangement</b> between a <b>landowner and a farmer</b> , usually agreed upon <b>per cropping season</b> . After deducting all <b>farm input expenses</b> , the <b>remaining harvest is divided</b> based on a <b>mutual percentage agreement</b> . The arrangement is <b>verbal and informal</b> , and the <b>landowner may end it at any time</b> , even after harvest.	Hatian sa ani
	Ikabanan	Barter of meat for palay	A <b>traditional barter system</b> where <b>meat (from pigs, cows, or carabaos)</b> is exchanged for <b>palay (unhusked</b>	Palay bilang bayad sa pinagparte-partehang karne ng mga magsasaka.

Harvest Expressions			rice). Typically practiced by <b>animal raisers</b> who offer meat to <b>farmers</b> , who in return pay with <b>half or full sacks of palay</b> , based on the <b>kilos of meat</b> requested. This mutually beneficial exchange helps ensure <b>no meat is wasted</b> and supports local livelihoods.	
	Makitudtud/Agtudtud	Gathering fallen palay grains	A <b>traditional and informal practice of collecting palay (rice grains)</b> unintentionally dropped during <b>manual harvesting or transport</b> (e.g., during panaggapas or while using a sledge). Usually done by community members in need, <b>without asking for permission</b> , and widely accepted as an <b>act of kindness, resourcefulness, and mutual support</b> for the less fortunate.	Pag-ipon sa mga nahuhulog na hibla ng palay.
	Makiunos/Unusan	Traditional threshing partnership	A <b>manual rice harvesting practice</b> where <b>palay stalks are threshed</b> by striking them against a <b>threshing board</b> to separate the grains. Typically done in <b>pairs or groups</b> , allowing workers to <b>alternate tasks and rest</b> , making the process more efficient. Often a <b>family-based effort</b> , with <b>payment in palay</b> , usually one sack for every twelve harvested (called <b>unos</b> ).	Tradisyunal na pakikipag-ani na ang kabayaran ay palay.
	Makiwagwag/Agwagwag	Gathering scattered rice grains	A <b>traditional post-threshing practice</b> where <b>women and children</b> collect <b>rice grains lost during mechanical threshing</b> (using a <b>tilyadora</b> ). The grains no	Pagpagpag ng mga nasamang palay sa giniikan

			longer belong to the landowner and are gathered using tools like <b>bigao, luna, and sticks</b> . The activity fosters <b>communal spirit</b> and is often lively and social. Collected grains are <b>sold and profits shared</b> , used for buying weekly household needs.	
Communal Work	Panagbibinnatares/Batares	A cooperative labor-sharing system among farmers in rural communities.	Refers to a traditional agreement where farmers take turns working on each other's fields for specific agricultural tasks such as plowing, tilling, or harvesting. Each farmer receives help on designated days and reciprocates.	Maramihang bayanihan sa bukid
	Makiammoyu/Makiamoyu	Reciprocal family labor exchange	An <b>informal labor-sharing system</b> among <b>family members of farmers</b> , mainly during <b>planting and harvesting seasons</b> . Tasks are scheduled so each member helps in one another's fields, creating a <b>reciprocal exchange</b> of agricultural labor. This practice allows for <b>faster and more efficient farmwork</b> , especially for large fields requiring extra manpower during peak agricultural periods.	Salitan na paggawa sa bukid ng mga magbubukid.
	Makibanus/Banusan	Cooperative harvesting of palay	A <b>communal labor system</b> during <b>harvest season</b> , where a group of workers collaboratively harvests a <b>banus</b> —a large, rectangular section of the rice field (often up to half a hectare). The area is marked to indicate it is being worked on by a specific group. This practice promotes <b>mutual aid, order, and</b>	Malawakang (mahahabang pinitak) pagkuha ng aanihing palay ng mga grupo ng magsasaka.



			<b>cooperation</b> in traditional, manual rice harvesting.	
	Makikaryada/ Karyada	Communal transport of harvest	A <b>communal activity among male farmers</b> where they work together to <b>transport harvested rice</b> (cavans) from the fields to a <b>storage house (kamalig or kamarin)</b> , using <b>carabaos and carts (kariton)</b> . This physically demanding task requires <b>strength, coordination, and teamwork</b> , ensuring the rice is safely delivered and protected from the elements after harvest.	Paghahakot ng mga ani sa pamamagitan ng kalabaw at kariton o manu-manong pagbubuhat.
	Makipagmandala/ Mandala	Building a rice stalk pile (mandala)	A <b>traditional communal practice</b> where <b>male farmers</b> work together to <b>pile harvested rice stalks</b> in a <b>circular formation</b> called a mandala, with grains placed at the center. The structure, often <b>up to 30 feet high</b> , aids in <b>even drying</b> and <b>protects grains from moisture</b> . It requires <b>skill and coordination</b> and is typically placed where a <b>tilyadora</b> (threshing machine) can access it.	Masusing paikot at pataas na pagsisinop ng mga ginapas na palay para giikin
	Mangikaro/Agikaro	Fulfilling a promise or obligation	A <b>cultural value and practice</b> centered on <b>honoring informal labor agreements</b> in farming communities, such as <b>batares, ammuyo, or tampa</b> . It involves <b>returning the help previously given</b> by others, especially during planting or harvesting. Rooted in <b>trust and reciprocity</b> , it strengthens community ties and ensures	Pagbabalik pabor sa pamamagitan ng paggawa sa bukid.

			<b>balanced, mutual support</b> in agricultural work.	
<b>Related Agricultural Practice</b>	Ensima/Aginsima	Additional payment to equalize value	A <b>supplemental payment</b> (e.g., rice field, livestock, house and lot) used to <b>balance out unequal barter exchanges</b> . Commonly used in <b>farmer-to-farmer transactions</b> , <b>ensima</b> ensures <b>fairness and satisfaction</b> for both parties. It is added when one item is of <b>lesser value</b> , making the trade <b>equitable and dispute-free</b> .	Kapupunang bayad
	Pagtugawan/Pangrugyan/Pamusyan	Essential gift or support for newlyweds	A <b>gift or support</b> typically given to <b>newlywed couples</b> , such as a <b>rice farm, carabao, or house</b> . This gift is intended to provide a <b>solid foundation</b> for the couple's life together, particularly in <b>farming and family life</b> . It is <b>arranged during the umuli</b> , where the <b>families</b> discuss marriage and agree on the <b>pagtugawan</b> .	Kaloob na pag-uumpisahan ng bagong kasal
	Salda	Farmland lease for a cash loan	A <b>rural farming agreement</b> where a person <b>borrow money</b> from a landowner in exchange for the <b>right to temporarily use their farmland</b> . The <b>loan amount</b> is set by the landowner, and the <b>lease has a fixed time frame</b> , often aligned with farming seasons. The arrangement can be <b>extended</b> if both parties mutually agree.	Sanla
	Sinnukat/Pagsinnukat Tagikwa	Exchange of land properties	A <b>mutual land-swapping agreement</b> between two individuals, often involving	Pakikipagpalitang bukid

			<b>agricultural or residential land.</b> Common among <b>family members, relatives, or trusted community members</b> , this practice promotes <b>cooperation and unity</b> , helping align land use with personal or family needs while <b>strengthening social and familial relationships</b> .	
	Tampa	Advance wage/payment for labor	A <b>financial arrangement</b> in Ilokano farming communities where a <b>worker receives payment in advance</b> (daily or for multiple days) for agricultural work such as <b>planting or harvesting</b> . Typically requested in times of <b>urgent need</b> (e.g., medical emergencies), <b>tampa</b> helps address immediate concerns while ensuring the <b>work obligation is fulfilled later</b> .	Usapang pagkuha o pagtanggap ng upa bago ang paggawa.
	Tawid/Impatawid	Inheritance (usually land)	Refers to <b>inheritance passed down from parents to children</b> , typically in the form of <b>farmland</b> . It ensures <b>continuity of livelihood</b> in farming families. Both <b>sons and daughters receive equal shares</b> , with the division based on the <b>total land size</b> owned. This tradition promotes <b>fairness and generational support</b> in Ilokano communities.	Pamana

The series of tables below show the individual analyses of each Ilokano farming lexicon arranged according to its thematic categories in line with the lenses of Rooted Theory (Indigenous Knowledge Systems Theory), Symbolic Interactionism, and Cultural Schema Theory, and Dicot Seed Theory.

## Agricultural Ritual (Only Table 3)

**Table 3.** Atang

Theory	Focus of Analysis	How "Atang" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous spiritual and ecological practice	Spiritual transaction rooted in farming and ancestor reverence	Spiritual ecology, cultural continuity, ancestral respect
<b>Symbolic Interactionism</b>	Meaning through symbolic behavior	Ritualized offering that communicates intent, gratitude, and relational respect	Moral symbolism, respect for the unseen, role performance
<b>Cultural Schema Theory</b>	Cognitive patterns and shared practices	Learned ritual script tied to farming cycles and spiritual beliefs	Ritual literacy, shared cultural memory, intergenerational transmission
<b>Dicot Seed Theory</b>	<p>Viewed through the lens of Dicot Seed Theory, the Ilocano term <b>atang</b> functions as a linguistic seed whose outer form (the seed coat)—its lexical and morphological stability—preserves cultural meaning across generations. This structured surface encapsulates the term's place in Ilocano agricultural and spiritual life, ensuring that the concept of <b>atang</b> is linguistically recognizable and socially enduring. Much like a seed's protective shell, the word itself safeguards the deeper epistemologies it carries—connecting farming not only to survival but to sacred traditions and communal worldviews.</p> <p>Within the seed, the cotyledons represent Rooted Theory, where <b>atang</b> is understood as an indigenous spiritual and ecological act. As a ritual offering performed before planting or after harvest, <b>atang</b> affirms the Ilocano belief in ancestral presence and divine balance. It reflects cultural continuity and ecological respect, embedding spiritual transactions within the rhythms of rice farming. This layer of the theory highlights <b>atang</b> as a vessel of cultural memory—transmitting reverence for both the land and the unseen forces believed to influence its fertility.</p> <p>At the embryonic core of the seed, <b>atang</b> activates meaning through Symbolic Interactionism and Cultural Schema Theory. As a performative act, <b>atang</b> symbolizes intent, gratitude, and relational ethics, where participants fulfill social roles that reinforce moral and communal values. Simultaneously, its execution follows an internalized script—passed down intergenerationally—demonstrating how cultural knowledge is cognitively encoded and ritually enacted. In this convergence, <b>atang</b> becomes more than a word or act; it is a cultural schema embedded in language, guiding behavior, sustaining memory, and embodying the Ilocano identity across time.</p>		

## Social Merriment (Table 4 – 6)

**Table 4.** Agpilipig / Pilipig

Theory	Focus of Analysis	How "Agpilipig / Pilipig" is Interpreted	Cultural/Social Highlighted	Value
<b>Rooted Theory</b>	Indigenous cultural practices	Lunar-synched communal event integrating work and social life	Ecological knowledge, youth engagement, cultural continuity	
<b>Symbolic Interactionism</b>	Meaning through social interaction	Courting and role-playing in a socialized, symbolic setting	Gendered norms, respect, readiness for adult roles	
<b>Cultural Schema Theory</b>	Internalized shared behavior patterns	Expected ritual of interaction under full moon	Schema for romance, belonging, tradition, and intergenerational links	
<b>Dicot Theory</b>	<b>Seed</b>	<p>Under the Dicot Seed Theory, the lexicon <b>agpilipig</b> (to participate in <b>pilipig</b>) and its noun form <b>pilipig</b> function as linguistic seeds whose surface structures (seed coats) preserve both form and function. Lexically rooted in the Ilocano language, the terms encode a traditional post-harvest activity typically held under a full moon, involving grain roasting, pounding, and communal celebration. Their phonological and morphological consistency ensures recognition across generations, safeguarding the cultural memory embedded within these agricultural-social practices.</p> <p>Within this structure, the cotyledons of Rooted Theory reveal <b>pilipig</b> as an indigenous communal event that aligns agricultural labor with lunar cycles, ecological awareness, and youth participation. The practice fosters intergenerational engagement where traditional knowledge is lived out in shared spaces of labor, storytelling, and celebration. As a cultural reservoir, <b>pilipig</b> reflects continuity and resilience, preserving not just a method of post-harvest processing, but also a way of life that integrates environment, community, and seasonal rhythm.</p> <p>At the core of the seed, Symbolic Interactionism and Cultural Schema Theory operate through the ritual's social dynamics. <b>Agpilipig</b> is a performative space where young people learn cultural expectations—gender roles, respectful courtship, and appropriate conduct—through symbolic interactions. Simultaneously, it activates cultural schemas that guide behavior during these gatherings, making <b>pilipig</b> a predictable, yet meaningful event in Ilocano social life. The shared cognitive script encoded in this practice reinforces belonging, tradition, and the seamless fusion of labor and leisure, making <b>pilipig</b> a living lexicon that transmits cultural identity through language, behavior, and memory.</p>		

**Table 5.** Iniruban / Irub

Theory	Focus of Analysis	How "Iniruban / Irub" is Interpreted	Cultural/Social Highlighted	Value
<b>Rooted Theory</b>	Indigenous cultural practices	Night-time social labor tied to lunar and social cycles	Community bonding, cultural continuity	
<b>Symbolic Interactionism</b>	Meaning through social interaction	Courting and social identity through interaction during	Gendered roles, respect, social signaling	

		communal labor	
<b>Cultural Schema Theory</b>	Internalized behaviors	shared anticipated patterns of behavior tied to moonlight, youth, and group norms	Social expectation, peer connection, romantic tradition
<b>Dicot Theory</b>	<b>Seed</b>	<p>Within the framework of Dicot Seed Theory, <b>iniruban</b> and <b>irub</b> function as linguistic seeds whose surface structures (the seed coat) preserve and formalize the terms' phonological and morphological integrity. These words denote a traditional Ilocano night-time communal activity tied to rice processing under the full moon, particularly involving young people. Their lexical form not only identifies the activity but encodes its cultural embeddedness, maintaining the continuity of knowledge and social practice through language.</p> <p>Beneath this structure, the cotyledons reflect Rooted Theory, where <b>iniruban</b> is recognized as an indigenous practice synchronized with natural cycles and social rhythms. It blends communal labor with celebration, reinforcing ties among peers and across generations. The act of gathering at night to roast, pound, and share price reflects ecological knowledge, social unity, and cultural transmission, making <b>irub</b> a site of communal memory and a ritual of agricultural continuity.</p> <p>At the embryonic core, <b>iniruban</b> activates symbolic and cognitive meaning through Symbolic Interactionism and Cultural Schema Theory. It becomes a performative event where youth engage in subtle courtship, display respect, and assert identity within expected social norms. Simultaneously, the behavior around <b>iniruban</b> is governed by internalized schemas—learned scripts that dictate when and how to participate, shaped by moonlight, peer presence, and cultural expectation. Thus, <b>iniruban</b> is not merely an activity but a culturally structured experience where language, tradition, and social roles germinate and grow together.</p>	

**Table 6.** Ugas Kalawang

Theory	Focus of Analysis	How "Ugas Kalawang" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous cultural timing and ecology	Post-replanting ritual uniting work, rest, and gratitude	Ecological rhythm, spiritual renewal, intergenerational unity
<b>Symbolic Interactionism</b>	Meaning-making through social performance	Symbolic washing of fatigue; affirmation of social roles and bonds	Social cohesion, identity expression, symbolic purification
<b>Cultural Schema Theory</b>	Shared mental models and routines	Encoded ritual for post-labor celebration with clear roles and actions	Schema for gratitude, celebration, and gendered communal practice
<b>Dicot Theory</b>	<b>Seed</b>	<p>In the lens of Dicot Seed Theory, <b>ugas kalawang</b> serves as a linguistic “seed” whose surface structure (seed coat)—its stable lexical and morphological form—encapsulates and protects deep cultural meanings. Literally translated as “washing off rust,” <b>ugas kalawang</b> refers to a ritual performed after <b>raep</b> (replanting), signifying both physical cleansing and symbolic renewal. This expression's form ensures continuity of use across generations while preserving the ritual's embedded socio-cultural values through language.</p>	



	<p>The cotyledons, aligned with Rooted Theory, reveal <b>ugas kalawang</b> as an indigenous practice rooted in ecological timing and community life. Tied to the agricultural cycle, this ritual integrates work, rest, and thanksgiving, marking the transition from intense labor to communal release and spiritual gratitude. It affirms ecological awareness and cultural continuity, fostering intergenerational unity as elders and youth engage in this tradition, reinforcing ancestral patterns of seasonal balance and shared responsibility.</p> <p>At its embryonic core, <b>ugas kalawang</b> embodies the synergy of Symbolic Interactionism and Cultural Schema Theory. As a performance of symbolic meaning, the act of “washing off fatigue” becomes a cultural statement of identity, social belonging, and moral obligation. Participants engage in gendered and role-based behaviors—such as cooking, drinking, and storytelling—that are internalized through cultural schemas. These predictable scripts activate shared expectations for gratitude, celebration, and social bonding, making <b>ugas kalawang</b> not just a post-labor ritual but a lived expression of Ilocano agricultural life encoded in language and memory.</p>
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### Labor Roles (Table 7 – 9)

**Table 7. Kabisilya**

Theory	Focus of Analysis	How "Kabisilya" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Knowledge passed through generations	Embodiment of traditional farming wisdom	Cultural continuity, heritage
<b>Symbolic Interactionism</b>	Meaning through social interaction	Role shaped by recognition and use in daily life	Social trust, respect
<b>Cultural Schema Theory</b>	Mental frameworks that guide understanding	Internalized model of responsibility and skill	Work ethic, role expectations
<b>Dicot Seed Theory</b>	<p>Viewed through the lens of Dicot Seed Theory, <b>kabisilya</b> functions as a linguistic seed whose surface structure (the seed coat) retains its lexical clarity and cultural salience across generations. Morphologically stable, the term identifies a respected figure in Ilocano farming—a field overseer or work leader—whose title carries both functional and symbolic weight. The consistent form of <b>kabisilya</b> allows it to preserve and transmit deeper meanings tied to rural leadership, traditional labor systems, and agricultural expertise.</p> <p>Within the cotyledons, aligned with Rooted Theory, <b>kabisilya</b> embodies generational knowledge rooted in lived experience and ancestral farming practices. The role is not just managerial but is deeply cultural—entrusted to those who demonstrate not only skill but also ethical integrity and wisdom. As a living vessel of tradition, the <b>kabisilya</b> safeguards farming methods, local values, and relational labor ethics, ensuring the continuity of Ilocano agrarian heritage.</p> <p>At the embryonic core, <b>kabisilya</b> activates symbolic meaning and internalized behavior patterns through Symbolic Interactionism and Cultural Schema Theory. Socially, the <b>kabisilya</b> is a figure of trust and respect, whose authority is reinforced through daily interactions and community recognition. Cognitively, the role is shaped by a mental schema—an internalized expectation of leadership, fairness, and responsibility. These embedded frameworks guide how individuals perceive and perform the role, ensuring that <b>kabisilya</b> remains not just a term, but a lived cultural institution passed down through both language and behavior.</p>		

Table 8. *Kasamak*

Theory	Focus of Analysis	How "Kasamak" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous land-labor relationships	Ancestral crop-sharing based on trust and survival	Communal prosperity, land ethics, indigenous agrarian wisdom
<b>Symbolic Interactionism</b>	Social meaning through interaction	Public role of farmer with shared rights and identity	Social dignity, fairness, negotiated relationships
<b>Cultural Schema Theory</b>	Internalized shared expectations	Structured, familiar role guiding behavior in land-use exchange	Unwritten rules, role continuity, transmission of farming values
<b>Dicot Seed Theory</b>	<p>Within the framework of Dicot Seed Theory, the term <b>kasamak</b> functions as the seed coat—its lexical and morphological structure encoding a specific and culturally significant farming role within Ilocano society. As a term denoting a land-sharer or tenant-farmer under a traditional crop-sharing arrangement, <b>kasamak</b> preserves the linguistic shape of a practice built on trust, equity, and community-based agriculture. The word's stable form ensures the survival of deeply rooted agricultural relationships and ethical norms through language itself.</p> <p>The cotyledons, aligned with Rooted Theory, reveal <b>kasamak</b> as a role steeped in indigenous land-labor relationships passed down through generations. It represents a non-contractual, trust-based system of cultivating land, grounded in ancestral wisdom, communal survival, and moral stewardship. This practice underscores Ilocano values of shared prosperity and ecological responsibility, framing the <b>kasamak</b> not just as a worker but as a co-steward of the land, embodying the ethics of sustainable farming rooted in cultural tradition.</p> <p>At the embryonic core, <b>kasamak</b> activates meaning through Symbolic Interactionism and Cultural Schema Theory. Symbolically, the role is defined by the farmer's interactions with landowners, fellow workers, and the community—shaped by expectations of fairness, dignity, and mutual respect. Cognitively, <b>kasamak</b> is sustained by internalized schemas that dictate appropriate behavior, work ethics, and roles in crop-sharing arrangements. These mental models, learned and reinforced over time, ensure that the concept of <b>kasamak</b> continues to guide behavior, negotiate roles, and uphold communal farming values without the need for formal institutions.</p>		

Table 9. *Porsientuan*

Theory	Focus of Analysis	How "Porsientuan" is Interpreted	Cultural/Social Value Highlighted
<b>Indigenous Knowledge Systems</b>	Traditional agricultural practices and community-based resource management	<b>Porsientuan</b> is a customary crop-sharing practice between landowners and tenant-farmers, reflecting Ilocano values of reciprocity, shared labor, and moral duty. Rooted in communal ethics, it treats land as a	Upholds traditional crop-sharing ethics rooted in oral agreements; embeds economic arrangements in relational, not contractual, trust.

		collective resource and relies on oral agreements grounded in trust rather than legal contracts.	
<b>Symbolic Interactionism</b>	Social roles and symbolic behaviors in practice	From a Symbolic Interactionist view, <b>porsientuan</b> is a symbolic act that reflects social roles, trust, and mutual recognition. Publicly dividing the harvest becomes a ritual of fairness and gratitude, where the agreed share (e.g., 60-40) signals labor, status, and community values. Even small changes in the ratio can reflect shifts in relationships, power, or moral standing.	Encodes moral and social meaning in economic exchange; reaffirms communal trust and role expectations.
<b>Cultural Schema Theory</b>	Internalized mental models and behavioral expectations	Using Cultural Schema Theory, <b>porsientuan</b> reflects a shared cognitive model in Ilocano communities for fair resource distribution. Instinctively understood and passed down through generations, it guides expectations, roles, and ethical behavior in crop-sharing—preserving fairness without formal contracts.	Encodes expectations for fairness and reciprocity in farming relations; teaches intergenerational values of equity and social accountability.
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>porsientuan</b> reveals how this term encapsulates deep layers of cultural, social, and cognitive meaning. The seed coat, representing the term's lexical form (from the Spanish <b>por ciento</b>, meaning "percentage"), preserves the concept of proportional crop-sharing between landowners and tenant-farmers. Though borrowed lexically, the term has been indigenized through Ilocano worldviews, safeguarding collective values within its surface structure.</p> <p>Within the cotyledons, or cultural memory, Rooted Theory interprets <b>porsientuan</b> as a practice grounded in Indigenous Knowledge Systems. Here, land is not treated as private property but as a shared resource managed through oral agreements and mutual trust. The practice affirms Ilocano ethics of reciprocity, interdependence, and justice—values passed down through generations without the need for written contracts, highlighting cultural continuity and communal sustainability.</p> <p>At the embryo—the inner site of meaning-making—Symbolic Interactionism sees <b>porsientuan</b> as a ritualized act. Publicly dividing the harvest is more than economic; it is</p>		

	<p>performative, signaling respect, fairness, and recognition of social roles. The percentage itself becomes a symbolic measure of labor, status, and relational harmony, reinforcing moral expectations and community cohesion.</p> <p>Lastly, Cultural Schema Theory illuminates the internalized behavioral patterns surrounding <b>porsientuan</b>. Ilocano farmers, both young and old, know instinctively how the practice works—what’s fair, who deserves what, and how the division is to be conducted. These mental models transmit intergenerational values of honesty, accountability, and social responsibility. Thus, through the Dicot Seed Theory, <b>porsientuan</b> emerges not merely as a term, but as a living system of language that sustains cultural identity and cognitive continuity.</p>
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### Harvest Expression (Table 10 – 13)

**Table 10.** *Ikabanan*

Theory	Focus of Analysis	How "Ikabanan" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous barter and subsistence systems	Locally sustained, relational meat-for-rice exchange	Reciprocity, food economy, non-cash subsistence system
<b>Symbolic Interactionism</b>	Meaning through social interaction and role performance	Transaction as symbolic communication of trust and social bonds	Fairness, identity, mutual responsibility
<b>Cultural Schema Theory</b>	Internalized cultural norms and scripts	Shared understanding of value, timing, and fairness in exchange	Mental models of barter, ethical exchange, food-sharing logic
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>ikabanan</b>—a traditional meat-for-rice barter—reveals the layered cultural and cognitive structures embedded in this practice. Like a seed, the term’s surface structure (its lexical and morphological form) preserves deeper cultural meanings rooted in Ilocano life. Beneath this outer shell, the cotyledons and embryo represent the convergence of indigenous knowledge, symbolic interaction, and internalized social patterns that shape and sustain communal practices.</p> <p>From the lens of Rooted Theory, <b>ikabanan</b> embodies an indigenous subsistence system anchored in reciprocity and mutual aid. It operates within a non-cash food economy where value is relational, not market-based, and grounded in trust and survival. Symbolic Interactionism adds another layer, showing how <b>ikabanan</b> is a symbolic act—an exchange that performs social roles, reinforces identity, and communicates fairness and responsibility. In this way, the act itself becomes a living ritual of communal belonging.</p> <p>Meanwhile, Cultural Schema Theory reveals how <b>ikabanan</b> functions as a cognitive script, with shared expectations around timing, value, and fairness. These schemas, passed down through generations, guide behavior and sustain moral norms surrounding food exchange. Altogether, <b>ikabanan</b>, as understood through the Dicot Seed Theory, is not simply a linguistic term—it is a vessel of cultural memory, a social performance, and a mental model, making it a powerful expression of Ilocano agrarian identity and worldview.</p>		

Table 11. Makitudtud / Agtutudtud

Theory	Focus of Analysis	How "Makitudtud / Agtutudtud" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous ecological values and food ethics	Culturally rooted act of conservation and respect for harvest	Sustainability, ecological stewardship, labor appreciation
<b>Symbolic Interactionism</b>	Meaning-making through everyday actions	Gathering grains as a symbol of humility and gratitude	Social identity, responsibility, community respect
<b>Cultural Schema Theory</b>	Internalized mental models of behavior	Expected, learned behavior reflecting thrift and attentiveness	Diligence, food respect, intergenerational value transmission
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>makitudtud</b> or <b>agtutudtud</b>—terms denoting the act of gathering grains by hand—reveals a layered understanding of this practice. In this metaphorical seed, the seed coat represents the lexical and morphological structures of the term, safeguarding and giving form to deeper layers of meaning. Within, the cotyledons symbolize the cultural memory and experiential knowledge embedded in the practice, while the embryo represents the dynamic core where symbolic interaction and mental schemata converge.</p> <p>From the perspective of Rooted Theory, <b>makitudtud</b> or <b>agtutudtud</b> reflects an indigenous ecological value system rooted in sustainability and ecological stewardship. This practice embodies a culturally rooted act of conservation and respect for the harvest, highlighting the Ilocano community's deep connection to their environment and their commitment to preserving resources for future generations. The act of gathering grains by hand signifies a harmonious relationship with nature, emphasizing the importance of mindful harvesting and the appreciation of labor.</p> <p>Through the lens of Symbolic Interactionism, the act of <b>makitudtud</b> or <b>agtutudtud</b> becomes a meaningful social interaction, where the gathering of grains symbolizes humility and gratitude. This practice serves as a form of communication that reinforces social identity, responsibility, and community respect. The shared experience of gathering grains fosters a sense of unity and collective purpose, strengthening social bonds within the community.</p> <p>From the perspective of Cultural Schema Theory, <b>makitudtud</b> or <b>agtutudtud</b> represents an internalized mental model of behavior, reflecting thrift, attentiveness, and diligence. These learned behaviors are passed down through generations, guiding individuals in their interactions with the environment and with each other. The practice embodies values such as food respect and the transmission of intergenerational knowledge, ensuring the continuity of cultural traditions and ethical practices within the community.</p> <p>Viewing <b>makitudtud</b> or <b>agtutudtud</b> through the Dicot Seed Theory provides a holistic understanding of this Ilocano practice, illustrating how linguistic structures protect, transmit, and activate deeply embedded worldviews. This metaphorical seed encapsulates the interplay between form and meaning, positioning language as a living repository of cultural continuity and cognitive processing.</p>		



Table 12. Makiunos / Unusan

Theory	Focus of Analysis	How "Makiunos / Unusan" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous agricultural knowledge	Traditional labor-sharing and yield-based compensation system	Sustainability, interdependence, cultural continuity
<b>Symbolic Interactionism</b>	Meaning through interaction and practice	Symbol of fairness, balance, and group identity in harvesting	Mutual trust, community bonding, negotiated meaning
<b>Cultural Schema Theory</b>	Shared internalized cultural expectations	Mental model of cooperation, efficiency, and just reward	Role responsibility, reciprocity, labor ethics
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>makiunos</b> or <b>unusan</b>—which refers to a traditional labor-sharing system with yield-based compensation—unveils the complex interplay between linguistic form and deeply rooted cultural meaning. The seed coat, or surface structure of the term, encodes a practice that is both linguistically specific and culturally rich. Beneath this, the cotyledons hold layers of cultural memory (Rooted Theory), while the embryo symbolizes the convergence of social interaction and internalized patterns (Symbolic Interactionism and Cultural Schema Theory), together forming a holistic model of linguistic embodiment of worldview.</p> <p>From the Rooted Theory lens, <b>makiunos</b> or <b>unusan</b> is grounded in indigenous agricultural knowledge that values sustainability, mutual assistance, and cultural continuity. It embodies a system where labor is exchanged not with fixed wages, but with a share of the harvest—emphasizing a worldview in which work and reward are embedded in ecological rhythms and social obligations. This reflects a deeply communal ethic of interdependence and respect for traditional farming practices passed down through generations.</p> <p>Through Symbolic Interactionism, the act of <b>makiunos</b> becomes a ritualized expression of fairness and identity. The shared labor during harvest, visibly distributed among neighbors or kin, serves as a performative act of trust and cohesion. The fairness of the yield-sharing reinforces group identity and upholds the community's moral code, where symbolic gestures—such as equal portions or invitations to join—communicate values of belonging and mutual respect.</p> <p>Under Cultural Schema Theory, <b>makiunos</b> is guided by internalized norms and expectations. It functions as a mental model for cooperation, where participants intuitively understand roles, timing, and the ethics of contribution and compensation. This schema is transmitted intergenerationally, reinforcing key Ilocano values such as reciprocity, diligence, and ethical labor. Thus, <b>makiunos</b> is more than a term—it is a cultural script for organizing life around shared agricultural responsibility.</p> <p>Viewed through the Dicot Dichotomy Seed Theory, <b>makiunos/unusan</b> emerges as a living linguistic structure that preserves, activates, and transmits indigenous ecological values, social interaction norms, and cognitive cultural frameworks—demonstrating how a single term can encapsulate the entire agrarian worldview of the Ilocano people.</p>		



Table 13. Makiwagwag

Theory	Focus of Analysis	How "Makiwagwag / Agwagwag" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge of resource management	Salvaging rice lost during threshing, emphasizing minimal waste and resource stewardship	Sustainability, communal sharing, resilience in subsistence farming
<b>Symbolic Interactionism</b>	Social meanings and roles in collective actions	Collecting grains as a symbolic act of frugality, fairness, and social equity	Social identity, moral righteousness, community labor
<b>Cultural Schema Theory</b>	Internalized norms and behavioral expectations	Learned behaviors that guide how to treat lost resources, emphasizing communal duty	Frugality, resource consciousness, shared responsibilities
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>makiwagwag or agwagwag</b>—the act of collecting grains lost during threshing—reveals the intricate ways language encodes ecological wisdom, social norms, and cognitive expectations. The seed coat, representing the surface structure of the term, protects layers of meaning that reflect an agrarian culture built on sustainability and collective care. Inside, the cotyledons preserve lived experiences (Rooted Theory), while the embryo embodies dynamic interactions and mental frameworks (Symbolic Interactionism and Cultural Schema Theory).</p> <p>From the Rooted Theory perspective, <b>makiwagwag</b> reflects indigenous practices of resource management grounded in the ethic of stewardship. The act of salvaging scattered rice grains is not seen as minor labor but as a vital expression of ecological mindfulness and subsistence resilience. It reinforces the Ilocano value of <i>awan sayang</i> (nothing wasted), ensuring that every part of the harvest is honored and utilized, especially in times of scarcity.</p> <p>Through the lens of Symbolic Interactionism, <b>makiwagwag</b> is more than a practical task—it becomes a symbolic gesture of frugality, fairness, and social responsibility. Those who participate in this labor are seen not only as resourceful but morally upright, contributing to the community's collective sense of justice and equity. The public nature of the act reinforces social roles and cultivates a shared identity rooted in humility and mutual aid.</p> <p>Viewed through Cultural Schema Theory, <b>makiwagwag</b> activates internalized expectations around thrift, labor ethics, and communal duty. The behavior is culturally scripted—passed down and learned—so individuals know when and how to participate appropriately. This schema reinforces intergenerational values of diligence and shared responsibility, maintaining social cohesion through deeply embedded behavioral norms.</p> <p>Together, <b>makiwagwag</b>, through the Dicot Dichotomy Seed Theory, illustrates how a single term can encapsulate ecological knowledge, performative social meaning, and inherited cognitive frameworks—making Ilocano farming language a vessel for sustaining cultural identity and ethical agrarian life.</p>		

## Communal Work (Table 14 – 19)

**Table 14.** Panagbibinnatares / Batares

Theory	Focus of Analysis	How "Panagbibinnatares" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge and tradition	A system of collective farming rooted in ancestral cooperation	Resilience, solidarity, cultural continuity
<b>Symbolic Interactionism</b>	Meaning through interaction	Social role and identity formed through shared labor	Trust, masculine identity, mutual respect
<b>Cultural Schema Theory</b>	Internalized cultural frameworks	Mental model of fairness, turn-taking, and community duty	Shared responsibility, cooperation, time-bound roles
<b>Dicot Theory</b>	<b>Seed</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>panagbibinnatares</b> (from <b>batares</b>, meaning rotational or collective farming) reveals the rich interplay between language, culture, and cognition. The seed coat of the term—its lexical structure—encapsulates and protects the deeper cultural frameworks that give batares its enduring relevance. Beneath this form, the cotyledons and embryo represent layers of rooted memory and dynamic social meaning-making embedded in the practice.</p> <p>From the lens of Rooted Theory, <b>panagbibinnatares</b> reflects an ancestral system of collective labor deeply grounded in Ilocano values of cooperation and survival. This tradition of shared farming tasks, often done in cycles or rotations, embodies resilience and interdependence. It affirms a community's ability to sustain productivity and harmony without reliance on external systems, maintaining ecological and cultural continuity.</p> <p>Through Symbolic Interactionism, the act of joining a <b>batares</b> becomes more than labor—it becomes a stage where social roles are performed and reinforced. Participation signifies trust, strength, and communal belonging, often associated with masculine responsibility and mutual respect. The visible exchange of effort and the recognition of each member's role shape identity within the community, making labor a living symbol of unity.</p> <p>Cultural Schema Theory further illuminates how <b>batares</b> operates through an internalized set of expectations—when one's turn comes, what fairness entails, and how duties are to be shared. These mental frameworks guide behavior across generations, creating a stable social rhythm for cooperation and equitable contribution. In this sense, <b>panagbibinnatares</b> encodes more than a farming method—it teaches a worldview grounded in shared timing, responsibility, and enduring solidarity.</p> <p>Seen through the Dicot dichotomy Seed Theory, <b>panagbibinnatares</b> reveals how a farming term is also a vessel of Ilocano resilience—carrying cultural memory, shaping interaction, and guiding ethical behavior in communal life.</p>	

Table 15. Makiammuyo/Makiamuyo

Theory	Focus of Analysis	How "Makiammoyu/Makiamuyo" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge systems	Kinship-based labor rooted in ancestral practice	Family unity, mutual aid, cultural resilience
<b>Symbolic Interactionism</b>	Meaning through interaction	Symbol of familial trust and obligation	Social cohesion, loyalty, informal agreements
<b>Cultural Schema Theory</b>	Internalized mental frameworks	Culturally shared expectation of seasonal reciprocity	Duty, timing, intergenerational responsibility
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>makiammuyo</b> or <b>makiamuyo</b>—a kinship-based labor exchange—uncovers how linguistic form encodes rich layers of social and cultural meaning. The seed coat, or the lexical structure of the term, gives visible form to the embedded traditions of familial cooperation and ancestral obligation, safeguarding the continuity of these embedded meanings across generations.</p> <p>Through the Rooted Theory layer (the cotyledons), <b>makiammuyo</b> reflects an indigenous system of reciprocal labor grounded in kinship. This ancestral practice prioritizes family unity and mutual aid, where labor is not commodified but shared freely among relatives during peak agricultural seasons. Such interdependence demonstrates cultural resilience and reinforces traditional systems of support beyond economic gain.</p> <p>From the lens of Symbolic Interactionism, <b>makiammuyo</b> becomes a performative expression of trust and familial duty. Participation in this practice is more than assistance—it's a reaffirmation of loyalty, respect, and unspoken obligations. These interactions strengthen social cohesion and maintain familial bonds through informal, yet powerful, communal agreements.</p> <p>Under Cultural Schema Theory, <b>makiammuyo</b> functions as an internalized cultural script. It activates mental models tied to seasonality, kin-based responsibility, and reciprocal labor. This schema guides when and how help is given, passing down behavioral norms of duty, timing, and intergenerational accountability. Seen through the Dicot Seed Theory, <b>makiammuyo</b> encapsulates how language acts as a living vessel for Ilocano cultural logic, sustaining both social structures and collective identity.</p>		

Table 16. Makibanus/Banusan

Theory	Focus of Analysis	How "Makibanus/Banusan" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous communal labor systems	A culturally grounded form of shared agricultural responsibility	Solidarity, ecological resilience, collective survival
<b>Symbolic</b>	Meaning through social	Harvest as a symbolic expression of trust,	Social cohesion, role

<b>Interactionism</b>	interaction and roles	cooperation, identity	performance, mutual respect
<b>Cultural Schema Theory</b>	Internalized norms and cognitive scripts	Learned and repeated expectations in community-based harvesting	Reciprocity, habitual cooperation, community moral economy
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b><i>makibanus</i></b> or <b><i>banusan</i></b>—a communal labor system for harvesting—reveals the multilayered convergence of form, function, and meaning encoded in language. The seed coat, or linguistic structure of the term, encapsulates deep cultural practices of cooperation and survival, acting as a vessel that preserves ancestral knowledge through everyday speech.</p> <p>At the Rooted Theory level (the cotyledons), <b><i>makibanus</i></b> reflects an indigenous system of collective labor, where agricultural responsibility is shared among community members. It is grounded in a worldview that sees survival not as an individual pursuit but as a collective effort. This embedded cultural memory fosters solidarity, ecological resilience, and interdependence in times of abundance or hardship.</p> <p>Through Symbolic Interactionism, <b><i>banusan</i></b> is more than a task—it is a performative expression of mutual respect, identity, and trust. Each participant's role reinforces social bonds and upholds the unwritten rules of cooperation. The act of working together during the harvest becomes a symbolic reaffirmation of shared values, roles, and communal belonging.</p> <p>From the perspective of Cultural Schema Theory, <b><i>makibanus</i></b> operates as an internalized cognitive model that guides behavior. It encodes expectations of when, how, and with whom labor is shared, passed on through generations. This schema of habitual cooperation reflects a moral economy rooted in reciprocity and responsibility. Seen through the Dicot Seed Theory, <b><i>makibanus</i></b> embodies how language functions as a living archive of Ilocano agrarian ethics, sustaining both social structure and cultural identity.</p>		

Table 17. Makikaryada/Karyada

Theory	Focus of Analysis	How "Makikaryada / Karyada" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous farming and logistics knowledge	Traditional, resource-based cooperative transport	Ecological adaptability, kin-based collaboration
<b>Symbolic Interactionism</b>	Meaning created through social roles	Symbol of trust, reliability, and communal masculinity	Group identity, informal agreements, mutual aid
<b>Cultural Schema Theory</b>	Internalized shared expectations	Mental model of seasonal labor responsibility	Reciprocity, timeliness, culturally guided action
	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b><i>makikaryada/karyada</i></b>—the collective act of transporting harvests—unveils a layered linguistic construct that encodes ecological knowledge, social meaning, and internalized behavior. The seed coat, or morphological structure, preserves the functional term used in agricultural life, while deeper interpretive layers reveal a rich cultural framework of</p>		

<p><b>Dicot Theory</b></p> <p><b>Seed</b></p>	<p>cooperation and reciprocity.</p> <p>At the Rooted Theory level (cotyledons), <b>makikaryada</b> draws from indigenous knowledge systems where transportation of goods is not merely logistical but deeply relational. It reflects a tradition of resource-based cooperation, often involving kin or neighbors pooling strength and tools to move harvests efficiently. This practice supports ecological adaptability and reinforces the interdependence that sustains agrarian life.</p> <p>Viewed through Symbolic Interactionism, <b>karyada</b> becomes a symbolic enactment of social trust and identity. The act of helping transport others' yields demonstrates one's reliability, masculinity, and communal standing. These interactions are not contractual but rooted in mutual recognition and informal expectations, reinforcing social bonds through repeated cooperative acts.</p> <p>In terms of Cultural Schema Theory, <b>makikaryada</b> is internalized as a seasonal expectation, a shared mental model guiding when and how assistance is given. It embodies a learned rhythm of labor cycles, reciprocity, and timeliness, where everyone knows their role without needing explicit instruction. Through the lens of the Dicot Seed Theory, <b>makikaryada</b> emerges as a living linguistic seed—its form carrying the weight of ecological intelligence, social ethics, and cognitive continuity within Ilocano farming culture.</p>
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**Table 18.** Makipagmandala/Mandala

Theory	Focus of Analysis	How "Makipagmandala / Mandala" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous environmental and farming knowledge	Traditional drying and storage technique rooted in climate-savvy design	Ecological wisdom, adaptive practice
<b>Symbolic Interactionism</b>	Meaning through shared interaction and ritual	Harvest ritual symbolizing unity, abundance, and cooperation	Communal success, shared identity
<b>Cultural Schema Theory</b>	Mental frameworks passed through generations	Shared expectations on how to prepare and protect the harvest	Pride, diligence, structured behavior
<p><b>Dicot Theory</b></p> <p><b>Seed</b></p>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>makipagmandala/mandala</b>—the communal act of drying and storing harvested rice—uncovers a layered linguistic and cultural system that integrates environmental knowledge, social performance, and cognitive schema. The seed coat, representing the lexical structure of mandala, encodes the visible action of post-harvest preparation, while its inner layers carry culturally embedded meanings essential to Ilocano agrarian identity.</p> <p>Through Rooted Theory, mandala reflects an indigenous ecological intelligence—an adaptive drying and storage method optimized for local climate conditions. This practice preserves grain quality and food security, showcasing how Ilocano communities internalize environmental cycles and transform them into sustainable, collective farming strategies. The cotyledons of the term hold experiential knowledge passed through</p>		

	<p>observation and practice.</p> <p>Viewed through Symbolic Interactionism, <b>makipagmandala</b> becomes a social ritual that reinforces group cohesion. The act of laying rice to dry is not just utilitarian—it is symbolic of unity, prosperity, and cooperative labor. Community members, participating in the same physical and symbolic space, affirm their collective identity and celebrate abundance, embedding shared meaning into everyday routines.</p> <p>Under Cultural Schema Theory, mandala is a mental script learned through repetition and intergenerational transmission. It establishes expectations around timing, responsibility, and proper technique in grain preservation. This internalized framework cultivates pride, diligence, and structure—ensuring that even without formal instruction, the values of preparedness and stewardship are sustained.</p> <p>In sum, <b>makipagmandala</b>, as seen through the Dicot Seed Theory, functions as a linguistic seed that germinates environmental knowledge, shared symbolism, and cultural behavior—safeguarding a worldview where sustainability and community are inseparable.</p>
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**Table 19.** Mangikaro/Agikaro

Theory	Focus of Analysis	How "Mangikaro / Agikaro" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous ethics and labor traditions	Oral agreement as a culturally sacred contract	Honor-based cooperation, communal resilience, agrarian sustainability
<b>Symbolic Interactionism</b>	Meaning-making through social exchange	Fulfilled promise as symbol of trust and identity	Integrity, social status, mutual accountability
<b>Cultural Schema Theory</b>	Shared cognitive scripts for social obligation	Internalized rules of reciprocity and timing of labor commitments	Schema for cooperation, honor, and community bonding
<b>Dicot Seed Theory</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming term <b>mangikaro</b> or <b>agikaro</b>—referring to a promise of labor or help often sealed through oral agreement—reveals the layered interplay between linguistic form and deep cultural meaning. The seed coat of the term, its morphological structure and use in everyday speech, encases not just a functional description of labor exchange but a value-laden system grounded in Ilocano agrarian life.</p> <p>At the Rooted Theory level, <b>agikaro</b> reflects an indigenous ethic where spoken agreements function as sacred social contracts. This practice embodies a labor tradition sustained through honor, memory, and mutual dependence—often without written records. It speaks to a culture where cooperation is rooted in trust, ensuring resilience and sustainability in communal farming systems.</p> <p>Through Symbolic Interactionism, the act of fulfilling an <b>ikaro</b> becomes a performative expression of integrity. When one responds to a previous offer of help with reciprocal</p>		



	<p>labor, it communicates loyalty and confirms one's social identity. These fulfilled obligations enhance personal status and reinforce mutual accountability, making each act a ritual of trust within the community.</p> <p>Under Cultural Schema Theory, <b>mangikaro</b> operates within internalized mental scripts that guide when and how one is expected to return labor. These scripts teach individuals to value reciprocity, punctuality, and communal responsibility. Such behavioral expectations are learned early and passed down, structuring how communities maintain balance and honor across seasons.</p> <p>Together, <b>mangikaro/agikaro</b>—as seen through Dicot Seed Theory—emerges not just as a word, but as a dynamic linguistic seed that cultivates social cohesion, ethical conduct, and agrarian continuity within Ilocano life.</p>
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### Related Agricultural Practice (Table 20 – 25)

**Table 20.** Ensima / Aginsima

Theory	Focus of Analysis	How "Ensima / Aginsima" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge and cultural continuity	An additional payment to balance value differences, ensuring fairness and community harmony	Fairness, equity in transactions, stewardship of resources
<b>Symbolic Interactionism</b>	Social roles and meanings in collective actions	Additional payment as a symbolic gesture of fairness, mutual respect, and relational equity	Fairness, social harmony, mutual respect, community relationships
<b>Cultural Schema Theory</b>	Shared cognitive frameworks and cultural norms	A learned cultural schema that guides the practice of equitable exchange and balancing value differences	Reciprocity, equity, cultural norms for fair transactions, social justice
<b>Dicot Theory</b>	<b>Seed</b>	<p>Applying the Dicot Seed Theory to the Ilocano term <b>ensima/aginsima</b>—referring to an added payment to equalize a barter or trade—reveals how a seemingly simple transactional word encodes layers of cultural, moral, and cognitive meaning. The seed coat, or lexical form, protects and transmits the deeper significance of the term, preserving Ilocano values tied to fairness, equity, and relational balance.</p> <p>From the Rooted Theory perspective, <b>ensima</b> reflects indigenous economic knowledge that values fairness in exchange, not as a market principle, but as a moral imperative. By adding something extra to correct value differences, the practice embodies an ethic of stewardship, justice, and harmony, rooted in longstanding cultural traditions that prioritize community well-being over profit.</p> <p>Through Symbolic Interactionism, <b>ensima</b> becomes more than a practical adjustment—it is a performative act of mutual respect. It signals acknowledgment of another's</p>	

	<p>contribution or value and reinforces social ties. The act communicates humility, relational awareness, and the importance of equitable standing, shaping roles and interactions in everyday life.</p> <p>Finally, under Cultural Schema Theory, <b>aginsima</b> operates within a shared cognitive framework that guides expectations around barter and value balancing. Community members instinctively recognize when an <b>ensima</b> is appropriate, reflecting deeply internalized norms about justice, fairness, and reciprocity. These schemas, passed through generations, ensure that economic transactions are also social and ethical acts.</p> <p>Viewed through the lens of the Dicot Seed Theory, <b>ensima/aginsima</b> emerges as a culturally embedded linguistic “seed” that encapsulates Ilocano moral logic, social interaction, and inherited mental models—all working together to maintain balance, harmony, and cultural continuity.</p>
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**Table 21.** Pagtugawan / Pangrugyan / Pamusyan

Theory	Focus of Analysis	How "Pagtugawan / Pangrugyan / Pamusyan" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge and cultural continuity	Gifts of farmland, carabao, or house ensure the couple's sustainability and the continuation of agrarian practices	Continuity of agricultural practices, intergenerational knowledge, community self-sufficiency
<b>Symbolic Interactionism</b>	Social roles and meanings in collective actions	The act of giving vital assets signifies community support, solidarity, and the couple's social responsibility	Community support, solidarity, roles in family and society, transition into adulthood
<b>Cultural Schema Theory</b>	Shared cognitive frameworks and cultural norms	These gifts represent a learned cultural schema that guides newlyweds in their responsibilities and agricultural duties	Responsibility, family roles, resource management, cultural continuity
<b>Dicot Seed</b>	<p>Applying the Dicot Seed Theory to the Ilocano farming lexicon <b>pagtugawan</b>, <b>pangrugyan</b>, and <b>pamusyan</b>—terms that refer to vital agricultural gifts given to newlyweds, such as land, carabao, or a house—reveals how these words encapsulate the intersection of social, cultural, and cognitive values. The seed coat, or surface form, ensures the transmission of these terms while safeguarding the deeper meanings embedded in them, which are central to Ilocano agrarian life and cultural continuity.</p> <p>From the Rooted Theory perspective, these gifts reflect indigenous knowledge about agricultural sustainability and intergenerational cultural transmission. <b>Pagtugawan</b>, <b>pangrugyan</b>, and <b>pamusyan</b> are acts that secure the couple's future by providing the tools for self-sufficiency and continuity in farming practices. This transfer of resources ensures that agricultural knowledge and practices are not only preserved but actively</p>		

<b>Theory</b>	<p>passed down, maintaining the cycle of agrarian life in the community.</p> <p>Through Symbolic Interactionism, these acts of giving transcend the material realm and take on symbolic meaning. The gift of farmland, a carabao, or a house represents the community's solidarity and the couple's assumed social responsibility. These exchanges mark a transition into adulthood, signifying the couple's readiness to assume roles within both the family and society. The gifts symbolize communal support, responsibility, and the collective welfare of the community, reinforcing the couple's integration into social networks.</p> <p>In terms of Cultural Schema Theory, these acts of gifting reflect shared, internalized cultural expectations that guide the couple's responsibilities. The schema around <b>pagtugawan</b>, <b>pangrugyan</b>, and <b>pamusyan</b> directs newlyweds to manage resources, uphold family roles, and sustain agricultural practices. This cultural framework ensures the continuity of the community's agrarian economy, while also fostering an awareness of the couple's duties in family life, resource management, and cultural resilience.</p> <p>Viewed through the lens of the Dicot Seed Theory, <b>pagtugawan</b>, <b>pangrugyan</b>, and <b>pamusyan</b> represent not just physical gifts but also cultural seeds that embed values, roles, and responsibilities for future generations. These terms preserve and transmit a worldview centered on agrarian sustainability, intergenerational knowledge, and community solidarity.</p>
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Table 22. *Salda*

<b>Theory</b>	<b>Focus of Analysis</b>	<b>How "Salda" is Interpreted</b>	<b>Cultural/Social Value Highlighted</b>
<b><i>Rooted Theory</i></b>	Indigenous knowledge and cultural continuity	A mutually beneficial agricultural agreement ensuring continued productivity and community support	Reciprocity, community interdependence, sustainable resource management
<b><i>Symbolic Interactionism</i></b>	Social roles and meanings in collective actions	A social contract that emphasizes trust, interdependence, and the shared value of land as a communal resource	Trust, cooperation, social roles, fairness in land usage
<b><i>Cultural Schema Theory</i></b>	Shared cognitive frameworks and cultural norms	A learned practice reinforcing the value of reciprocity, land stewardship, and mutual aid	Resource sharing, cooperation, agricultural sustainability, community norms
	Applying the Dicot Seed Theory to the Ilocano farming lexicon <i>salda</i> —a mutually beneficial agricultural agreement—reveals the layered cultural and cognitive systems embedded in this traditional practice. The seed coat, or lexical form of the term, preserves its surface meaning while safeguarding deeper cultural insights about land use, cooperation, and ethical farming relationships.		

<p><b>Dicot Theory</b></p> <p><b>Seed</b></p>	<p>From the lens of Rooted Theory, <i>salda</i> reflects indigenous systems of reciprocity and interdependence. This practice enables individuals to cultivate land they do not own through community-sanctioned arrangements, ensuring that both landowners and cultivators benefit. It sustains agricultural productivity while reinforcing communal support structures and sustainable land management—values rooted in Ilocano agrarian lifeways.</p> <p>Viewed through Symbolic Interactionism, <i>salda</i> functions as a social contract built on trust and mutual recognition. The agreement signifies more than economic exchange; it reflects shared roles and social expectations tied to fairness and cooperation. The land is not merely a commodity but a relational space—used, respected, and cared for through collective understanding and ongoing interaction.</p> <p>In terms of Cultural Schema Theory, <i>salda</i> activates internalized norms about land stewardship, cooperation, and reciprocal aid. It is a learned, expected behavior in rural Ilocano communities, guiding decisions about when and how land is shared. These mental scripts promote long-term agricultural sustainability and reinforce social cohesion, highlighting <i>salda</i> as a cultural mechanism for both economic survival and communal harmony.</p> <p>Through the Dicot Dichotomy Seed Theory, <i>salda</i> emerges as more than an agricultural term—it is a linguistic vessel that protects and transmits Ilocano values of reciprocity, trust, and sustainable living, embedding worldview and practice into everyday language.</p>
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**Table 23.** Sinnukat / Pagsinnukat Tagikwa

Theory	Focus of Analysis	How "Sinnukat / Pagsinnukat Tagikwa" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous land and stewardship sustainability	Land swapping as a traditional, trust-based practice promoting communal resource balance	Equity, interdependence, responsible land use
<b>Symbolic Interactionism</b>	Social meaning of land exchanges	Land as a symbol of trust, negotiation, and relational identity in community transactions	Mutual respect, fairness, kinship ties
<b>Cultural Schema Theory</b>	Internalized cultural norms and expectations	Learned frameworks guide fair, adaptive land exchanges based on community values and needs	Cognitive norms of fairness, cultural responsibility, adaptive use of land
	Through the Dicot Seed Theory, the Ilocano farming lexicon <b>sinnukat</b> or <b>pagsinnukat tagikwa</b> —which refers to the practice of land swapping or exchanging plots of land—can be examined as a concept that encapsulates both practical and cultural dimensions of land stewardship. The seed coat, representing the lexical structure of the term, preserves its surface meaning of land exchange while safeguarding deeper societal functions related to equity, trust, and sustainable use of communal resources.		

<p><b>Dicot Seed Theory</b></p>	<p>From the perspective of Rooted Theory, <b>sinnukat</b> embodies traditional land stewardship and sustainability practices, where land exchanges are not driven by market forces but by communal relationships based on trust and reciprocity. These exchanges ensure that resources remain balanced within the community, supporting agricultural productivity and fairness. The act of swapping land becomes a means of maintaining equity and interdependence within a community, fostering long-term sustainable land use rooted in ancestral knowledge.</p> <p>Viewed through the lens of Symbolic Interactionism, <b>sinnukat</b> conveys social meaning through the relational dynamics it activates. The act of exchanging land becomes a symbol of mutual respect, negotiation, and relational identity within the community. By engaging in such exchanges, individuals reaffirm their roles within the kinship networks and broader social structures, reinforcing the values of fairness and the intricate social web that binds the community together. It emphasizes how land, as a resource, is intertwined with social bonds and cultural practices, further cementing the importance of trust in community transactions.</p> <p>In terms of Cultural Schema Theory, <b>sinnukat</b> functions as a learned cultural framework that guides individuals in their decisions about land exchanges. This mental model reflects expectations for fairness, equity, and adaptability in response to the community's needs and values. The practice of land swapping is not only about resource redistribution but also about conforming to internalized cultural norms and maintaining social harmony. By adhering to these norms, individuals contribute to the collective well-being, demonstrating their cultural responsibility toward sustainable land use.</p> <p>Through the Dicot Seed Theory, <b>sinnukat</b> exemplifies how linguistic structures encapsulate cultural memory, intergenerational knowledge, and societal expectations. It highlights the role of language as a protector and transmitter of core values like fairness, community responsibility, and the adaptive use of natural resources, ensuring these principles are passed down through generations.</p>
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**Table 24.** Tampa

Theory	Focus of Analysis	How "Tampa" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge and tradition	Adaptive community-based economic support	Trust, solidarity, reciprocity
<b>Symbolic Interactionism</b>	Social meaning through interaction	Symbol of obligation, loyalty, and negotiation	Social contract, relationship dynamics
<b>Cultural Schema Theory</b>	Shared mental frameworks	Internalized expectation of responsibility and reciprocity	Moral duty, economic adaptation
	Through the Dicot Seed Theory, the Ilocano farming lexicon <b>tampa</b> , referring to a form of community-based economic support, becomes a rich site for understanding the interplay between language and culture. The seed coat, representing the lexical and morphological structures of <b>tampa</b> , safeguards its outward meaning of temporary borrowing or lending—often food or resources—while also protecting the deeper layers		

<p><b>Dicot Theory</b></p> <p><b>Seed</b></p>	<p>of communal values like trust, reciprocity, and social solidarity.</p> <p>From the perspective of Rooted Theory, <b>tampa</b> represents an indigenous economic practice that is grounded in mutual aid and community-based support systems. It reflects a culturally adaptive response to resource scarcity or need, with individuals turning to their community for temporary assistance. The practice is built upon trust and the understanding that these exchanges are not merely transactional but are part of a larger system of solidarity. Tampa thus underscores the interconnectedness of community members, who rely on each other's support, perpetuating the continuity of social bonds and economic resilience across generations.</p> <p>Viewed through Symbolic Interactionism, <b>tampa</b> becomes a symbol of social obligation and loyalty. When someone gives or receives <b>tampa</b>, it reflects a deeper social contract that embodies relational dynamics—balancing between personal obligation, negotiation, and the shared understanding of roles within the community. The act of borrowing or lending is more than a material transaction; it signifies an ongoing negotiation of relationships, where respect, mutual support, and trust are key to the continuity of social ties.</p> <p>According to Cultural Schema Theory, <b>tampa</b> represents a shared cognitive framework, a learned pattern of behavior that guides individuals in their economic and social interactions. Internalized cultural scripts dictate the expectations for <b>tampa</b>—what is appropriate to borrow, how long one should lend, and the moral responsibility involved in these exchanges. These norms shape the way community members interact, establishing a sense of moral duty and reciprocity that governs the flow of resources and helps maintain equilibrium within the community.</p> <p>Through the Dicot Seed Theory, <b>tampa</b> illustrates how language encodes and preserves important cultural practices, transmitting values such as trust, reciprocity, and solidarity. The act of borrowing or lending extends beyond economic necessity, becoming a mechanism for sustaining social cohesion and ensuring that moral duties are met within the framework of community adaptation and mutual support.</p>
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**Table 25.** Tawid / Impatawid

Theory	Focus of Analysis	How "Tawid / Impatawid" is Interpreted	Cultural/Social Value Highlighted
<b>Rooted Theory</b>	Indigenous knowledge and cultural continuity	Inheriting farmland as the transfer of agricultural wisdom, responsibility, and livelihood from one generation to the next	Continuity of farming practices, intergenerational knowledge, sustainable land stewardship
<b>Symbolic Interactionism</b>	Social roles and meanings in inheritance	Farmland inheritance as a symbolic act of maintaining family identity, social roles, and communal responsibility	Family identity, stewardship, collective responsibility, community ties
<b>Cultural</b>	Shared cognitive	Inheritance of land as part	Cultural transmission of land



Schema Theory	frameworks and cultural norms	of a learned cultural schema, reinforcing duties tied to farming and resource management	stewardship, generational responsibility, sustainability
Dicot Theory	<p>The Ilocano farming lexicon <b>Tawid / Impatawid</b>—referring to the inheritance of farmland—encapsulates both tangible and intangible cultural knowledge, making it a significant concept through the lens of Dicot Dichotomy Seed Theory. The seed coat, representing the lexical and morphological structures, protects and gives form to the outward meanings of farmland inheritance, while safeguarding deeper layers of cultural significance that bind generations together through agricultural practices and responsibilities.</p> <p>From the perspective of Rooted Theory, <b>tawid</b> signifies the transfer of agricultural wisdom and the continuity of farming practices. The inheritance of land is not only a physical act of passing down resources but also a transfer of knowledge, ensuring the sustainability of farming methods and land stewardship. This continuity strengthens community ties, as the agricultural knowledge shared across generations helps maintain ecological balance and ensures the long-term productivity of the land. <b>Tawid</b> represents the resilience of agrarian culture, rooted in ancestral wisdom and practices that emphasize sustainability and responsible resource management.</p> <p>Through the lens of Symbolic Interactionism, <b>tawid</b> embodies the social roles and meanings attached to inheritance. Farmland inheritance is a deeply symbolic act that reinforces family identity and the social roles tied to it. It represents a commitment to maintain familial ties, as well as communal responsibility. The act of passing down the land is a means of asserting one's place within the family and community structure, reinforcing obligations to preserve both the land and the legacy it carries. It reflects the interconnectedness of social identity, stewardship, and the collective responsibility that each individual bears in maintaining communal resources.</p> <p>From the perspective of Cultural Schema Theory, <b>tawid</b> is a learned cultural framework that emphasizes the duties tied to farming and resource management. As part of a shared cognitive schema, the inheritance of land is not just an economic or material transaction but an internalized practice that dictates the responsibilities of the next generation. These culturally ingrained norms ensure that land stewardship is passed on with the understanding that it is a communal asset, requiring proper care and sustainable management. The inheritance is seen as an extension of generational responsibility, fostering cultural continuity and sustainable agricultural practices.</p> <p>In summary, <b>tawid</b> through the lens of Dicot Seed Theory demonstrates how language and farming practices are intertwined, with lexical forms preserving not just the transactional meaning of inheritance but also encapsulating the deeper, generational knowledge and values that sustain agrarian life. The seed metaphor illustrates how the inheritance of land, much like the seed itself, nurtures the future of farming and community life, safeguarding agricultural knowledge while fostering intergenerational stewardship.</p>		

## DISCUSSION

Twenty – three (23) Ilocano farming lexicons were qualified and probed through their socio-cultural elements across six thematic categories: **Agricultural Rituals (1), Social Merriment (3), Labor Roles (3), Harvest Expression (4), Communal Work (6), and Related Agricultural Practice**, highlighting the rich cultural integration within Ilocano agricultural vocabulary.

The Ilocano farming lexicon reflects a deeply integrated socio-cultural system where agricultural practices, community cooperation, and moral values are inseparable. Rituals like *atang* highlight the spiritual dimension of farming, revealing indigenous beliefs that seek divine favor for bountiful harvests. Social merriments such as *agpilipig*, *iniruban*, and *ugas kalawang* demonstrate how agricultural tasks double as spaces for communal bonding, courtship, and celebration, especially under the full moon. Labor roles like the *kabisilya*, *kasamak*, and *porsientuan* capture traditional hierarchies, agreements, and responsibilities, showing a shared ethic of fairness and mutual survival rooted in informal yet structured practices.

Harvest expressions and communal work further emphasize the Ilocano community's resilience and interdependence. Terms like *makitudtud*, *makiunos*, and *makiwagwag* preserve labor strategies that ensure no grain is wasted while providing support for the less fortunate. Likewise, *makibanus*, *makikaryada*, and *mangikaro* demonstrate cooperation not just in physical labor but in upholding promises and reciprocal obligations. Related agricultural terms such as *ensima*, *salda*, and *tampa* underscore economic adaptability within informal systems of trade and labor. The tradition of *tawid* reflects a long-standing commitment to equality and sustainability through inheritance. Altogether, these terms document how farming in Ilocano culture is both livelihood and lifeworld—sustaining both rice and relationships.

### Agricultural Rituals

*Atang*, as analyzed through the lens of Rooted Theory (Indigenous Knowledge Systems Theory), exemplifies the Ilocano worldview where agricultural success is inextricably linked to spiritual and ecological balance. It affirms that farming is not merely a technical act but a sacred process that acknowledges ancestral spirits and unseen natural forces. The performance of *atang* before and after key agricultural cycles like planting and harvesting reflects a cosmology where rituals sustain both land productivity and cultural identity. This ritual ensures that agriculture is practiced not just for economic survival but as a form of reverent coexistence with the environment and spiritual world.

Through Symbolic Interactionism, *atang* is understood as a powerful medium of social meaning and identity. The act of offering food items becomes more than a ceremonial task—it becomes a symbolic language of respect, gratitude, and spiritual obligation. This performance strengthens communal roles, where each participant—whether the one preparing the food or the elder leading the ritual—enacts their social identity and reinforces the moral fabric of the community. By participating in *atang*, individuals affirm their belonging and uphold the social memory of ancestral presence, especially during times that mark transitions or uncertainty in agricultural life.

From the perspective of Cultural Schema Theory, *atang* operates as a shared cultural script, passed down through generations as a consistent and predictable ritual. The knowledge of when to perform *atang*, what items to prepare, and how to conduct the offering is internalized early in Ilocano life, providing a mental framework for interpreting spiritual and communal responsibilities. This shared schema enables the ritual to endure across generations, preserving core cultural values and fostering unity within the community. Ultimately, *atang* is not just a practice, but a living tradition that communicates spiritual reverence and communal integrity through structured, inherited behavior.

### Social Merriment

The Ilocano traditions of *iniruban*, *agpilipig*, and *ugas kalawang* demonstrate how agricultural life is embedded within deeply rooted Indigenous Knowledge Systems. These cultural practices align with ecological and lunar cycles, transforming labor into rituals of identity, bonding, and spirituality. **Iniruban** and **agpilipig**,

occurring during the **kabus** (full moon), integrate work and social connection, reinforcing values of cooperation, gender roles, and respectful courtship. **Ugas kalawang**, celebrated after **raep** (replanting), symbolically cleanses the fatigue of communal labor while recognizing the spiritual forces behind agricultural success. All three practices highlight how indigenous Ilocano knowledge embeds sacred timing, ecological awareness, and social cohesion into everyday farming life.

From a symbolic interactionist lens, these rituals serve as performative spaces where individuals affirm identity, express belonging, and act out culturally scripted roles. In **iniruban** and **agpilipig**, young people engage in flirtation, teamwork, and subtle self-presentation, learning what it means to grow into adult roles through ritualized social interaction. **Ugas kalawang** reveals another layer of this symbolic world: men and women enact gratitude and solidarity through gendered activities—drinking, cooking, or storytelling—thereby reinforcing social roles and communal values. These interactions are not random but are shaped by shared meanings, where even a glance, a song, or a drink carries cultural weight.

Under Cultural Schema Theory, these events are recognized as cognitive blueprints—rituals so familiar they require no instruction. They offer a structured and predictable space for the transmission of cultural knowledge and emotional development. Youth intuitively learn how to behave, when to participate, and what roles to assume, while elders model the norms that guide communal life. Whether through pounding rice, roasting grains, or gathering to share food and stories, these schemas sustain the continuity of Ilocano values, reinforcing community ethics, gender dynamics, and intergenerational unity rooted in farming traditions.

### Labor Roles

The Ilocano farming practices of **kabisilya**, **kasamak**, and **porsientuan** reflect deeply rooted indigenous knowledge systems, emphasizing relational labor, shared stewardship, and intergenerational continuity. Under Rooted Theory, each term reflects a structure of lived knowledge embedded in community experience. The **kabisilya** embodies agricultural mastery and mentorship, **kasamak** represents a trust-based, non-contractual land-sharing arrangement, and **porsientuan** upholds oral traditions of equitable crop division. Together, they illustrate how Ilocano agricultural life operates beyond economic survival—grounded instead in moral obligation, ancestral values, and harmony with the land.

Through the lens of Symbolic Interactionism, these roles and practices serve as daily performances of identity, respect, and community order. The **kabisilya** gains symbolic meaning through interaction, earning recognition as a reliable leader. The **kasamak** negotiates role and identity through the exchange of labor and land, reinforcing communal bonds. Meanwhile, **porsientuan** rituals of harvest division become visible enactments of fairness and dignity, with every interaction reflecting deeper social cues about trust, reciprocity, and status. These cultural practices serve not only functional roles but express layered meanings interpreted within Ilocano social life.

From the perspective of Cultural Schema Theory, each term activates a distinct mental template that governs behavior in specific agricultural settings. The **kabisilya** schema shapes expectations of leadership and accountability in fieldwork. The **kasamak** schema teaches how to navigate relational land use rooted in trust, and **porsientuan** guides behavior during harvest distribution, embedding fairness and transparency. These schemas ensure that knowledge, values, and practices are internalized from a young age and reinforced across generations, allowing for the sustained cohesion and resilience of Ilocano farming communities. Together, they form a complex cognitive and cultural infrastructure that enables effective, respectful, and adaptive communal life.

### Harvest Expression

The Ilocano practices of **makiunos**, **makitudtud**, **ikabanan**, and **makiwagwag** offer a rich lens into the cultural fabric of indigenous farming life, as seen through Rooted Theory. These acts are not mere techniques or survival strategies; they reflect generations of wisdom rooted in sustainability, mutual support, and deep respect for land and labor. **Makiunos** shows an ergonomic and cooperative approach to threshing, while **makitudtud** upholds the sacredness of every grain. **Ikabanan** reaffirms non-monetary, value-driven

exchanges grounded in trust, and **makiwagwag** reflects the community's dedication to minimizing waste. These practices ensure agricultural continuity while preserving the Ilocano ethos of balance and stewardship.

Symbolic Interactionism deepens the understanding by illuminating how these practices are lived out and made meaningful in everyday interactions. In **makiunos**, alternation of tasks and output-based payment symbolize fairness and shared responsibility. **Makitudtud**, though small in gesture, communicates deep humility and gratitude for harvests. **Ikabanan** becomes a symbolic transaction of trust and mutual obligation, and **makiwagwag** highlights an individual's alignment with communal values of diligence and thrift. Each act is a culturally expressive performance that not only affirms individual moral character but also sustains community bonds through recurring patterns of meaningful exchange.

From the Cultural Schema Theory perspective, these practices activate familiar mental templates that guide behavior during agricultural cycles. **Makiunos** is understood as a rhythmically shared labor model with clear expectations of effort and reward. **Makitudtud** is internalized from childhood as an act of completeness and care, reinforcing mindfulness in harvest rituals. **Ikabanan** is governed by an intuitive sense of barter ratios and reciprocal timing, while **makiwagwag** instills habits of frugality and responsibility. These schemas function as cultural blueprints, shaping thought, action, and community cohesion in ways that are passed down generationally.

In sum, these four practices exemplify how Ilocano farming traditions function as both material techniques and cultural systems. Rooted in indigenous knowledge, shaped by symbolic social interactions, and guided by internalized schemas, they demonstrate a model of agriculture that transcends profit motives. Instead, they cultivate ethical labor, community interdependence, and long-term ecological mindfulness—principles increasingly relevant in today's search for sustainable living.

### Communal Work

The Ilocano agricultural practices of **panagbibinnatares**, **makiammoyu**, **makikaryada**, **makipagmandala**, and **mangikaro** are powerful embodiments of Rooted Theory, reflecting Indigenous Knowledge Systems centered on cooperation, honor, and survival. These practices are not random traditions but strategic, time-tested systems that foster sustainable livelihoods without reliance on formal contracts or market economies. **Panagbibinnatares** and **makiammoyu** preserve collective labor systems—based on reciprocity and kinship—while **makikaryada** and **makipagmandala** demonstrate logistical and ecological intelligence. At their core is **mangikaro**, an ethical foundation that upholds these arrangements through verbal commitment and cultural accountability.

Through Symbolic Interactionism, these practices emerge not just as actions, but as social performances that construct meaning, status, and belonging. Saying **Makiammoyu tayo** or participating in **batares** does more than organize work—it reinforces one's identity as a dependable kin or neighbor. The act of **makikaryada** or **makipagmandala** during harvests becomes a ritual that marks community solidarity, cooperation, and seasonal success. **Mangikaro**, as a verbal pledge, becomes a symbol of one's honor. These small, often informal interactions continuously shape how individuals see themselves and each other within a moral and communal order.

Under Cultural Schema Theory, these practices activate well-established cognitive models that guide behavior, roles, and decisions in agriculture. These schemas are learned early—children observe and participate in **makipagmandala**, understand when **makikaryada** is needed, and instinctively recognize the social obligation behind **mangikaro**. Such mental frameworks regulate not only who works when and with whom but also define what constitutes honor, trustworthiness, and reciprocity. They reduce the need for formal systems by creating predictable, socially-enforced expectations tied to agricultural seasons and familial roles.

Altogether, these Ilocano practices form an integrated cultural system of cooperative labor, indigenous logistics, and ethical commitment. They reflect a world where survival depends not on individual gain but on shared effort, where a person's word is their bond, and where every grain of rice and act of help carries deep



symbolic and social weight. In a time when industrial farming threatens to displace such practices, these indigenous systems remain vital models of ecological and social resilience.

### Related Agricultural Practice

Ilocano agrarian practices such as **tawid** (inheritance), **pagtugawan** (livelihood gifts for newlyweds), **salda** (land for loan agreements), and **ensima** (equity through additional payment) reflect the vitality of Indigenous Knowledge Systems through the lens of Rooted Theory. Each practice sustains core community values such as reciprocity, stewardship, and intergenerational continuity. Inheritance ensures that farming traditions, along with ecological wisdom, are passed down, while newlywed gifts like rice farms or livestock equip the next generation to thrive within the agrarian cycle. These are not isolated customs but integrated systems of knowledge that manage land, relationships, and survival through deeply contextual and culturally sustained practices. Rooted Theory emphasizes that such knowledge is adaptive, localized, and community-driven—essential for the preservation of both environment and culture.

From a Symbolic Interactionist perspective, these practices are rich in shared meanings that emerge through social interaction and community rituals. **Tawid** is more than the passing of land—it is a symbolic transfer of identity, responsibility, and family legacy. Similarly, **pagtugawan** expresses the social expectation for young couples to contribute meaningfully to community life, while **salda** and **ensima** reflect negotiated trust and fairness in everyday exchanges. These acts strengthen social bonds, encode respect, and affirm communal roles. The meaning of these transactions lies not solely in their material outcome, but in how they express and reinforce social cohesion, trust, and the collective understanding of fairness and accountability.

Cultural Schema Theory helps explain how these practices persist through internalized mental frameworks passed from one generation to the next. Ilocanos grow up learning how to interpret and participate in these systems—understanding, for instance, that inheriting farmland implies an obligation to care for it or that receiving **pagtugawan** signals a life stage shift and associated responsibilities. The schema surrounding **salda** teaches people that land use and loans are governed by reciprocity, not exploitation. Similarly, **ensima** embeds expectations of equity and social balance in transactions. These schemas provide cognitive maps that guide behavior, enabling community members to navigate social roles, resource management, and relational obligations with cultural fluency.

Together, Rooted Theory, Symbolic Interactionism, Cultural Schema Theory, and Dicot Seed Theory offer a comprehensive framework for understanding Ilocano agricultural life as both a practical and symbolic system. These practices are not merely economic or utilitarian—they represent a worldview in which land, labor, and relationships are interconnected through shared meanings and deeply held norms. Far from being outdated, these cultural systems continue to offer sustainable, equitable models of living that prioritize human relationships, ecological stewardship, and community well-being over individual profit. Understanding and valuing these frameworks can inform more inclusive and culturally grounded approaches to rural development, land use, and sustainability.

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