

### **Annotated Bibliography (1-5)**

1. Blumer, H. (1969). The Methodological Position of Symbolic Interactionism. In *Symbolic Interactionism: Perspective and Method* (pp. 1-19). University of California Press.

[https://books.google.com.ph/books?hl=en&lr=&id=HVuognZFofoC&oi=fnd&pg=PA1&dq=symbolic+interactionism+research+paper&ots=4pRcD7DR5B&sig=D0FRjTQJ87mA5aRZgHuQxpAc-PI&redir\\_esc=y#v=onepage&q=symbolic%20interactionism%20research%20paper&f=false](https://books.google.com.ph/books?hl=en&lr=&id=HVuognZFofoC&oi=fnd&pg=PA1&dq=symbolic+interactionism+research+paper&ots=4pRcD7DR5B&sig=D0FRjTQJ87mA5aRZgHuQxpAc-PI&redir_esc=y#v=onepage&q=symbolic%20interactionism%20research%20paper&f=false)

This book is authored by Herbert Blumer, one of the founders of Symbolic Interactionism, himself. In this chapter, Blumer provides a precise formulation of the methodological position of Symbolic Interactionism, drawing from other scholars who used this theory in their studies. He argues that this theory is more suited to a qualitative approach than a quantitative one, as it prioritizes subjective experiences and interpretive analysis. Blumer emphasizes that the meaning of an object is not inherent but rather a product of social interaction. The meaning developed through these interactions reinforces human behavior in society.

This chapter is instrumental in defining the theory of Symbolic Interactionism, particularly its nature. It offers guiding principles and a methodological framework for

applying the theory to the thesis. Since the pagluluwalo ritual cannot be fully understood through detached observation, this chapter strengthens the rationale for using a qualitative approach. So, it provides a basis for examining how members of the Kaliddigan community create meaning of atang, thus shaping social values. Then, it will also demonstrate how the meanings and values constructed by Kaliddigeños foster social cohesion.

2. Carter, M. J., & Fuller, C. (2015, January). Symbolic Interactionism. *Research Gate*, 64(6), 1-17. 10.1177/205684601561

This paper explains how Symbolic Interactionism operates in society. It asserts that Symbolic Interactionism examines society from bottom to top, challenging macro-level perspectives like Structural Functionalism. This means that people are not merely shaped by larger societal structures (e.g., government) when creating social realities but rather by individuals' active interaction with one another. Moreover, the paper also delves into the three theoretical traditions in Symbolic Interactionism, focusing on the work of Herbert Blumer (the Chicago School), Manford Kuhn (the Iowa School), and Sheldon Stryker (the Indiana School) where Blumer's framework was mentioned by Carter and Fuller as the 'most influential.' According to Blumer's cyclical model, (1) humans establish meanings from symbols, (2) develop their views, and (3) communicate with one another, which then (4) leads to their own social cohesion.

Blumers' idea aligns closely with cultural preservation. It is relevant to the thesis in showing how Kaliddigeños maintain their tradition and attitudes through intergenerational knowledge transfer of their members, rather than being forcibly controlled by the pressures of globalization. For instance, (1) Kaliddigeños establish meanings from atang, (2) develop their views on choosing natural foods over artificial ones (3) share their views with one another before, during, and after the ritual, which then (4) foster social cohesion.

3. Corpuz, J. C. G. (2020, June). Death and Food Offering: The Ilocano "Atang" Ritual from a Contextual Theology. *Recoletos Multidisciplinary Research Journal*, 8(1), 113-126. Research Gate. 10.32871/rmrj2008.01.08

The study explores the contextual theology of atang as a food offering to the dead among Ilocanos. Using purposive sampling, selected participants were asked about the meaning of atang in a religious context. Atang such as sticky rice, betel nut, native wine (basi), and tobacco were among the foods they offered. The findings revealed that most of the participants held strong attachments to the 'superstitious beliefs' and 'fatalistic view of life' of this food, such as remembering the dead. Furthermore, the study found that atang can also be linked to the Communion of Saints because of the belief that atang helps in making intercession with the departed.

This paper is particularly relevant in contextualizing the religious aspect of atang. It underscores how atang serves not merely as a tradition, but as a symbolic material

culture of connecting the living and the dead. This perspective can enrich the discussion of how Kaliddigeños maintain their tradition through the religious meanings formed in atang. However, my thesis will also explore the social and economic aspects of the foods selected for atang, in addition to their religious significance.

4. Macas, T. (2014, October 31). Contemporary Undas practices derived from pre-colonial influence, beliefs – cultural anthropologist. *GMA News Online*. <https://www.gmanetwork.com/news/lifestyle/artandculture/386063/contemporary-undas-practices-derived-from-pre-colonial-influence-beliefs-cultural-anthropologist/story/>

This media publication by GMA News features the Undas practices of the present time. It argues that even though our traditions of remembering the dead, such as pag-aatang, were influenced by Western and Catholic influences and continue to evolve, they are still deeply rooted in our pre-colonial heritage. Correspondent Trisha Macas mentions that the tradition of pag-aatang is still prevalent in urban settings and that ‘remembering the dead is more about strengthening family ties.’

This news feature is useful in conveying that our culture is influenced by external factors such as globalization and post-colonial influences in contemporary times. But it also shows the persistence of Indigenous culture — how communities assert their tradition despite these external pressures. The continued practice of pag-aatang

strengthens relationship ties in the family. Significantly, in my thesis, I will look closely at how atang builds solidarity at the community level.

5. Roxas, P. (2023, January 23). *Preserving Culture through Filipino Food: A Legacy for the Next Generation*. Filipino Food Finder. Retrieved November 7, 2024, from <https://filipinofoodfinder.com/food-chronicles/preserving-culture-through-filipino-food-a-legacy-for-the-next-generation/>

This article delves into Filipino food as an important cultural heritage of the country. Roxas emphasizes that preserving food is preserving identity. Moreover, challenges to preserving Filipino heritage through food are discussed such as globalization and modernization. The author claims that it is important to preserve the uniqueness of one's food in this era of globalization because of the fact that food connects people.

This source provides a unique angle on the thesis in understanding how traditional food can be affected by globalization and modernization. Such as the case of atang, Kaliddigeños also face challenges in maintaining atang's authenticity despite the strong influence of external pressures; yet atang becomes a cultural emblem of resilience. The article supports the thesis by reinforcing how traditional food is central to cultural preservation and social cohesion amidst globalization and modernization.