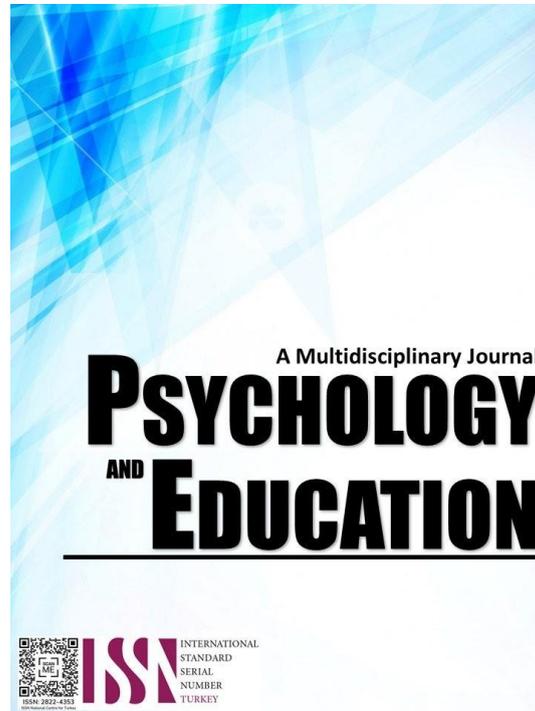


TRANSFORMATION OF THE MANGUANGAN TRIBE IDENTITY: A CASE STUDY



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Transformation of the Manguangan Tribe Identity: A Case Study

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Abstract

This study aimed to discuss the describe the Manguangan tribe of Monkayo, Compostela Valley, in terms of their ethno- history, their transformation and the insights that they gained from their experiences as a distinct cultural group. This study was guided by Self-determination Theory (SDT) and Social-Cognitive Theory of Achievement in explaining how the tribe strived and transformed. This study used case study as an approach. It is a qualitative in design as researchers explored through real- life contemporary bounded system or multiple bounded systems over time, through detailed in-depth data collection. They were interviewed on the development and challenges encountered by the tribe. Manguangan tribe was very rich in tribal identity. Politically, the community was led by the Datu who imposed laws and protected its constituents. He was decided by the elders based on merits. Economically, subsistence farming was their main livelihood. There was a collective and communal economy where everything was shared including work labor for the community. Their culture was distinctive, especially their religious and belief system. Men were regarded as dominant to women, task were assigned on the basis of gender and there was a high respect for elders. The political implication of this study be the provision of additional programs that instead of endanger the culture of the tribe will protect them. Programs that will attract non-natives to come and experience the tribe's culture instead of the tribe feeling inferior because they don't seem their culture relevant to the mainstream community.

Keywords: *manguangan tribe, ethno-history, cultural transformation, preservation of culture*

Introduction

Compostela Valley had been a home for ethnic minorities, such as the Manguangan tribe. Through the years, this tribe strived to survive while sustaining their cultural identity as a group. Inquiring how the tribe transformed in relation to the modernization may provide vivid knowledge on how to support this tribe and keep their culture continue to live. The forest of Cordillera Sugut Mountains of Mindanao had been a home for Manguangan tribe; thus, they were referred to "taong lasang" or "forest people." Their territory encompassed the great lakes of Buayan or Maguindanao which at present were occupied by the Manobo and Mandaya tribe from Davao and South Cotabato (Peralta, 2000). Among the four tribes living in Monkayo, Compostela Valley, the tribe were the least in population that settled in the municipality.

At present, the tribe continues to survive and retain their culture while continuously challenged by factors like inter-marriage with other groups, lowland community trading, migration and territorial displacements. Galliher, McLean and Syed (2016) shared similar disadvantage of cross-cultural interactions which may lead to discrimination from other ethnic groups.

This unfavorable circumstance may alter one's feeling of pride towards their culture resulting to preferring dominant cultures.

Tribes may use their culture less which results to fading of cultural knowledge, such as language (Bruchac, 2014). However, Shah (2016) pointed out that support from people belonging to dominant cultural community positively influence resilience of ethnic minority culture and attainment of communal and cultural development. For instance, Coquille Indian tribe of United States was studied by scholars in the attempt to document their ethnic identity.

These strategies protected their culture while mingling with other students from dominant cultural group. On the other hand, some ethnic minority students of the Philippines encountered challenges in contextualizing their lessons because of teachers' lack of knowledge in integrating the cultural background of minorities in the lessons (Victor & Yano, 2016). This gave ethnic minority students the feeling that their culture is not relevant in the dominant community and therefore chose the feeling of inferiority and desire to accumulate and assimilate aspects of the dominant cultural group. Reyes (2016) in his study conducted in Philippine Normal University- Isabela Campus, reported that ethnic minority students chose to adopt and assimilate the dominant culture due to fear of discrimination and bullying experience.

People belonging to Manguangan tribe of Monkayo, Compostela Valley also experienced similar challenges, such as marginalization and discrimination because of their cultural upbringing. Similarly,



younger members imitated lowland culture to avoid such undesirable encounters, but on the downside, gradually dies their cultural knowledge. With this, the researcher wanted to document the ethno-history of the tribe and the transformation that took place which can serve as a framework for necessary programs to support the cultural development of the tribe. Manguangan, is just one of the tribes in the Philippines, that needs to be provided support so that they can developed their living conditions while keeping their traditions and cultural identity. anxiety level of the students to improve their academic performance.

Research Objectives

This case study was conducted to describe the ethno-history of the Manguangan tribe of Monkayo, Compostela Valley. This included tracing their origin, way of living and cultural identity to give distinctive knowledge about their ethnicity. In addition, the transformation of the tribe will also be studied to emphasize how the cultural group changed. By this, the researcher may provide better understanding of the situation of the Manguangan on the emic perspective, which will serve as a basis on relevant programs for the tribe's sustainable development. Furthermore, the results of this study would be advantageous to the administrators, Social Studies teachers and students of School.

The administrators were given some reflective insights of Manguangan. which was served as a basis on relevant programs for the tribe's sustainable development. The teacher was aware on the Manguangan Tribe or if they have Manguangan tribe students. This included tracing their origin, way of living and cultural identity to give distinctive knowledge about their ethnicity. In addition, the transformation of the tribe will also be studied to emphasize how the cultural group changed. Students were enthusiastic and positive specially Manguangan or other ethnic tribe. They were more motivated and pride in their culture and tribe.

This study aimed to describe the Manguangan tribe of Monkayo, Compostela Valley, through the following objectives:

1. To trace the ethno-history of the Manguangan tribe of Monkayo, Compostela Valley;
2. To describe the transformation of the Manguangan Tribe; and
3. To articulate the insights gained by the Manguangan Tribe.

Methodology

This study used case study as an approach. A case study is a research that involved an inquiry within a real-life and contemporary context or setting (Creswell, 2013). It is a qualitative in design as researchers explored through real-life contemporary bounded system or multiple bounded systems over time, through detailed in-depth data collection. This included multiple sources of information and reported case descriptions and themes. In this study, analysis of a single case immersed the researcher with participants and personally observed the subject matter in their natural setting. Case study were often used in applied fields of human behavior where subject matter is studied in great details. In social science, a case study is a research involving an in-depth and detailed examination of a subject of inquiry, including its contextual conditions.

Studying the Manguangan tribe and their transformation is a phenomenon which can be inquired in-depth to described how changes took place. Informants, the Manguangan elders, were encouraged to share their ideas about the reality that exist. They were interviewed on the development and challenges encountered by the tribe. These informants were purposively selected for knowledge they have with regard to the topic studied (Vohra, 2016).

Participants of the Study

This study utilized purposive sampling where a series of strategic choices identified qualified informants. The researcher purposively selected the informants with the aim to in-depth described the cultural group and the transformation that took place in their group. Four (4) elders and the Datu (tribal chieftain) served as the informants of this case study. Informants were the Manguangan elders who had lived with the tribe for the longest time. These informants were composed of the Datu, tribal chieftain, and four (4) elders or advisers of the Manguangan tribe. The current Datu assisted in identifying who can better provide information with the subject of this study being inquired.

Instruments of the Study

Ethical considerations were identified and dealt by the researcher throughout the process of this study. These were described as the following; Letter of Approval. The researcher sent a written permit addressing the goals of this inquiry and the procedure to be undertaken.

This communication was forwarded to the researcher's immediate supervisor for further instruction, before it was sent to the office of OIC-Dean, Graduate School of Holy Cross College of Davao (HCDC) for approval to conduct the study. The communication was then sent to the National Commission on Indigenous People office and Unified Tribal Council of Elders (UTCEL) which gave the researcher permission to communicate with the Manguangan tribe, assisted by a Datu, as the gate keeper. In the submission of the letter, the researcher personally asked for the signature as well as seek instruction prior to her entrance to the community. Signatures were affixed as a manifestation of the legality and willingness of the community to participate, through the representation of the Datu and the elders. Informed consent. An informed consent written was given to the Datu and translated by the researcher prior to her entrance to community, which enumerates her research objectives as well as some of the procedure in the data gathering. It also described the rights and limitations of the research procedure, such as the voluntary participation of the community to protect the tribe from any risk. The Datu tend convene the locals so they will be aware about the coming of the researcher within the one month visit for observation of the community.

The Datu affixed his signature as the community's representative. In addition, individual informed consent for the interview participants were forwarded to the Datu and participating elders, where they affixed their signature or put their thumb mark as a sign of approval. Reciprocity. Results of the inquiry was forwarded to the tribe, through the Datu and the elders. This is to inform them of the result of their combined shared information along with the gathered facts from literature and the researcher's observation. This is to allow the participants to validate the information as the top data source is the community's knowledge about the inquired topic.

Data Procedure

Upon the approval of the required communication protocol, the researcher visited the Manguangan community to conduct in-depth interview. This was done with the assistance of the Datu as the gate keeper. The Datu also helped in identifying the elders as additional participant for the in-depth interview. In

cases that there were people in the picture, their faces were blurred if they wanted to be confidential. The researcher interviewed the Datu to give an account of the Manguangan for four times. The first meeting was done on November 4, 2018. The researcher, during the first meeting, had established good rapport to the informants with the help of the Datu. A short acquaintance and meet-up was done to familiarize with the other key informants. The second meeting happened on November 10, 2018 to start the formal interview of the informants. During the interview, the Datu assisted in translating the conversation if the dialogue seems unclear. Another visit was made on November 18, 2018 to clarify some of the responses of the informants. The last visit was on November 25, 2018 to give feedback and shared the results of the study. A journal and an audio-record were kept as approved by the Datu and elders to record the entire conversation. All data sources were kept safely and labelled appropriately for organization and analysis.

After the data collection, all data were processed for analysis to reduce the case study themes that emerged which are the answers for the research objectives. Imaginative variation and the researcher's capability to derive essence of the data sources was important in this point.

The researcher bracketed the subjectivity by clarifying preconception towards the tribe. This technique was called Epoché which use to eliminate the researcher's bias and subjectivities (Yuksel & Yildirim, 2015). All data gathered were seen relevant, however, overlapping idea were deleted and ignored. For the interview, a verbatim transcript was cleaned of irrelevant expressions to get only the textual language which constitutes the horizons of the investigated topic.

The horizons were then categorized into themes containing only one theme for each meaning. The researcher clustered the ungroup subthemes to identify the major themes of the inquired topic. The themes were then triangulated with other data sources, that of the interview, observation journal and gathered literatures. This was for accuracy and clarity. Each meaning units were explained to facilitate understanding of the topic in the emic perspective. After this, the researcher engaged in imaginative variations, imagining how the experiences occur in the context of the culture.

Results

The results and discussion based on the gathered data from the key informants and other sources. Informants of this case study were composed of the tribal chieftain “Datu” and four elders. They were the identified representative of the Manguangan tribe and were also described as most knowledgeable on the subject matter. There are three research objective in this case study: describe the ethnohistory of the Manguangan tribe, describe the transformation of the Manguangan tribe and (3) what are their insights about the phenomena.

Ethno-history of the Manguangan Tribe

Figure 1 described the ethno-history of the Manguangan tribe. This was described through two major themes; Manguangan cultural identity and Manguangan traditional social structures. Each of the major themes were supported with thematic statements drawn from the informants to build up in depth discussion on the ethno-history of the tribe.

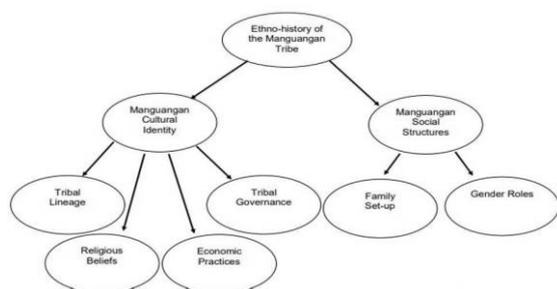


Figure 1. *The Manguangan Ethno History*

Manguangan Cultural Identity

Manguangan tribe created a distinctive set of cultural characteristics which sets them different from those tribes which have similar physical features with them, the Mandaya, Dibabawon and Manobo. This cultural difference was mainly because they were separated from the other group as their territory is bordered by the headwaters of Agusan river. With this major theme, informants shared ideas on how Manguangan tribe differ from others in terms of their way of living. *Tribal Lineage*. Informants recalled their ethnic heritage tracing from their ancestors or pioneers. Their distinguishable cultural traits and the ancestral territory that they occupied at present can be trace back to how their pioneers had plotted their early resettlement. This tribal blueprint had kept their

identity alive and apart from traits of other ethnic groups. Informants had expressed that their tribe had originate from the municipality of Monkayo even before the coming of the Spaniards, in the middle of the 18th century.

The Datu recalled that their original domain includes area nearer the municipality and were once larger compared to their occupied ancestral domain now, which is nearer the barangay Babag, Monkayo. This territory is large that they have scattered Manguagan communities within their area headed by a tribal in-charge. As he said, “*Dugay na ang mga Manguangan sa lugar sa Monkayo ug sa Babag. Sakop namo kaniadto ang kinatibuk-an sa Monkayo ug ang mga lakbit nga yuta. Ubay-ubay sab mi kaniadto mao naa mi ginagmay’ng mga kumunidad sa Manguangan nga naay nagapamuno. Lapad kayo ang sakop namo kaniadto sa wala pa nahiabot ang mga Espanyol matud sa among katigulangan.*”. The tribe had been occupying the Monkayo and Babag. We ruled over the entire Monkayo and its adjacent territory.

We were quiet a number before thus we have smaller communities scattered within our territory which were ruled by a sub-leader. We have larger area before the Spaniards came according to accounts of our elders.] This was also supported by elder 3 saying that according to the accounts of his parents, they occupied a larger forested area though there are still trees in their territory now but their former territory has denser forest. They were the first people who settled in Monkayo, earlier than the Bisaya or lowlanders. He accounted that, “*Matud sa akong mga ginikanan, sila namuyo kaniadto sa halapad nga luna nga daghan ug kakahuyan. Dili parehas karuna pan mas lasang pa. Kaniadto wala pay mga Bisaya mga Manguangan lang ang namuyo dinhi sa Monkayo*”. According to my parents, they (Manguangan tribe) lived in wide forested territory. The forest is denser before compared now and they had been living in the Monkayo earlier than the Bisaya]. Informants agreed the recalls of how they had earlier occupied the place and were the pioneers that reshape the landscape of the area, earlier than the Spaniard and Bisaya. In fact, elder 1 added that in contrast with other tribes, the Manguangan were not nomads and therefore as early as they had established their territory in Monkayo, they had not moved since then. Thus, according to the accounts of their elders, they had friendly encounters with Spaniards in the attempt of evangelizing them into Christianity.

This had led to some of their people converted and chose to live on lowland communities. “*Suma sa*

estorya sa among mga katigulangan, kaniadto pa naa nami dinhing lugara. Wala ni nilangyaw ug laing dapit kay dili mi parehas sa ubang tribo nga gabalhin-balhin ug lugar. Kung aha nagsugod ang among mga katigulangan ug teritoryo naa gihapon mi dinhi sa kasamtangan. Mao kaniadto, nakahimamat sila ug mga Espanyol nga may tinguha nga mahimo ming kristiyano. Naay nituman ug nipiling mubiya sa tribu aron makipamuyo sa patag. Based on the accounts of our elders, they had lived here long ago. They had not venture on other area because unlike other tribes, they were not nomadic. They had remained from where they ancestors had established their early resettlement. This is why they had experienced meeting Spaniards who tried to convert them into Christians.

There were others (Manguangan) who were converted and choose to left and lived in lowland communities]. Informants had all shared the same idea that they (Manguangan tribe) had been the early occupants of the Monkayo. This is evident on how they recalled the historical background of the municipality as being shared by the elders before them. Their years of stay had honed their knowledge of not just the geography of their territory but that of early history that took place within their territory, as they have not moved to another place, delimiting their knowledge only of the events within their boundaries. Their place was considered by them as an inheritance from their ancestors therefore they must not move as this may lose their link to how their pioneer had plotted their early cultural identity as Manguangan tribe.

The quest of Manguangans in identifying a distinguishable tribal lineage had been challenge by external factors, like the coming of outsiders, in their accounts the Spaniards trying to evangelized them. Espirito-Santo and Anaya (2018) said that intrusion of outsiders may threat tribes, thus some tribes leave and seeks for another territory for avoidance. In the case of the Manguangan, though there were no accounts of violent reaction to the coming of outsider, the sharing supported that some of their members before had been opened to the acquaintance and therefore realized leaving and choosing a different way of life apart from the tribe. Ulindang (2016) supported this notion by believing that assimilation and acculturation due to contacts with other groups may lead to loss of origin. This is because sharing a common place and/or having encounters with other group results to undermining the other cultural identity while preferring the other (Molintas, 2004). As for the Manguangan tribes, though there are those who left the group in preference of living in lowland communities, they had retained to their original territory as for them that's one way of

paying tribute to their ancestors and giving importance for their identity and inheritance of their pioneers. *Religious Beliefs.*

Manguangan had developed strong connection with their spirituality. In line, they have developed sets of idea and meanings that guide their daily living such as the power of nature as supreme and guides human actions. They also believed in the concept of nature spirits, the Diwata, which needs to be acclaimed in order to gain favor. Thus, they performed some practices for their wishes to be granted.

Moreover they also have a spiritual medium, the Babaylan, which leads and initiate specific rituals. Manguangan tribe believed that Babaylan have supreme intelligence allowing them to communicate with the supernatural. This belief system had positively bounded not just the members of the tribe but maintain their strong spiritual connection with their ancestors, their supreme being and grounding them with the natural environment they lived. Datu described that,

“Sukad pa kaniadto, relihiyoso na kaayo ang mga Manguangan. Ania kami gituohan nga mga Diwata ug kini among ginasimba aron kami mamaayo ug mahilayo sa mga katalagman. Pinaagi sa babaylan, kami makahibawo unsa ang kinahanglan namong buhaton aron kami giyahan sa mga Diwata”. Even before, the Manguangan tribe were already very spiritual. We believed on nature spirits and we worship them so that we will be blessed and spare from misfortunes. Our babaylan, guides us on the things we need to do so that can gain the favor of the nature spirits]. Manguangan also developed sets of belief linking natural phenomena, such as the phases of the moon and other environmental events were given special meaning which were also connected to certain actions and behaviors. For them the environment or nature is part of the supreme, they were just a caretaker of it and as they take good care of the earth they will be blessed by the above. Some rituals which involved natural phenomena is when they convene during full moon to perform some religious rituals, where they offer a sacrifice and ask the divine for their favor. Elder 2 shared that, *“Kami nagatigom panahon sa daku ang bulan. Naga-andam kami ug dinakpang binaw o baboy ihalas aron ihalad sa mga Diwata. Kini kinahanglan aron kami panalanginan ug tagaan pa ug daghan mga grasya. Niining panahona sab kami nangamuyo sa among mga tagsa-tagsang gipangayo aron matuman kung mahimuot ang langit sa among gibuhad nga pagsanyaw ug sakripsiyu.”* We gather

during the waxing of the moon and offer a wild boar as sacrifice for the gods. This is to ask for their blessings.

We also pray for our individual intentions which we believed will be granted if they (the gods) will be contented with your worship and sacrifice]. Elder 3 also emphasized the prime role of the babaylan as spiritual head, which gives instructions on their religious practices, as well as the meaning of events spiritually. With this, Manguangan tribe sought Babaylan's advice in coming up with favorable actions that were believed in accordance with the divine will. Some of the actions and traditions of the tribe were established, organized and facilitated by the babaylan and these are observed and passed to the next generations on Manguangan as part of their cultural knowledge. As elder 3 shared, "*Ig adlaw sa dako nga bulan, kami magatigom sa mando sa babaylan aron sugdan ang seremonya sa pagsimba. Siya nagagiya sa panalangin ug kami nakahibalo kung unsa ang angayan namong pagabuhaton aron matuman ang pagsimba.*" [P4, 191204] [During full moon, we gathered through the instruction of the babaylan (spiritual leader) to start our worship. The babaylan guide us in praying and acquaint on how to behave to make our prayer successful]. Manguangan, just like any lumads, have animistic religion as they believed in spirits to influence their life, either causing fortune or failure (Anderson, 1972). These spirits include those features found in nature like rivers, mountains, forest and animals. This is because Manguangan believed that the earth is a part of the supreme divine, disrespecting the earth pays off with the wrath from the divine.

This was also supported by Clariza (2005) that for most tribal groups, their idea of divine power is former and intangible. In connection, Maxwell (2012) also explained the concept of man as a product of god and had equal privilege with nature. Thus, they need to seek permission if they have to get something from their environment just to provide for their needs. Manguangan, for instance, had high regard for the environment and therefore conserve it and protect it because they also know that their life is connected with the environment, their home- the forest. Guan & Guzman (1999) referred to this as man's territorial liability and communal ownership, believing that the earth (nature) and anything in it is owned by god and their just custodians, therefore they must just get according to how much they need and it must be shared for everyone.

As for the concept of Manguangan about babaylan. Demetrio (1991) described that babaylan though

mostly women, can be anyone who have the ability to transcend beyond with their spiritual powers rooted in nature. With their capability, they can invoke the power of the spirits to send signals which can be interpreted and applied on the actions of the tribe, such as in planting, hunting or even in social gatherings. Moreover, they also have limited power being the individual that can channel with the spirits to seek for answers on dilemma beyond the logic of the tribal council (Micalat, 2002). *Economic Practices*. Manguangan tribe developed economic activities to provide the needs to the community. They had also integrated values into these economic practices such communal sharing. Some of these practices were even linked to their spirituality, such as the idea that no individual owns the land or resources, thus it needs to be shared among everyone. Informants shared what are the common economic practices of the tribe. The Datu said, "*Nagatanom mig kamote ug balanghoy sa among luna ug sa palibot, ug abunda kaayo ang abot niini. Mao kini ang kasagaran kunsumo sa tribo panahon nga dili makapangaso. Dili kami mabalaka kay permi man kami naay makuha nga abot gikan sa yuta.*" [P1, 130-143] [We plant sweet potato and cassava in our area and around our houses, and it yields abundantly. This is our staple food usually if we cannot catch during the hunt. We don't worry because we know we can always get something (resource) from the land.]" Manguangan tribe traditionally practice subsistence farming. They plant crops that were intended for consumption rather than trade.

They had knowledge about the topography of the area and they know that these crops sustain throughout the year as food source. Though they have a large part of land before, according to the informants they only farm a small area, while the rest is left as forested. This is because they also engage in hunting. They believe that the forest is not just a source of food but a source of everything they need from woods for houses and medicines during illness. Elder 1 also mentioned do hunt as another means of living. He said, "*Ang mga lalaki lamang ang gapangaso sa lasang kay ang mga babae mahibilin lang sa panimalay. Mamitag kamig mga hayop sa lasang, sama sab inaw ug mga usa. Apan kung naa kami masakop nga mga bata o nagmabdos nga mga hayop, amo kini buhian aron madaghan pa. Dili kami gapangaso permi, naa lang mi panahon sa pagpangaso para dili mahurot ang kuha.*" Only the men joined the hunt while women stay at home. We trapped animals in the forest, such as wild boar and deer.

But if we capture young animals or pregnant animals,

we release it back to the wild so that it can grow or bear offspring. We don't hunt always so the forest can replenish and our catch will not scarce. Since traditional Manguangan culture is communal, task was also designated among members in accordance to their attributes. For instance, men were only the ones to join the hunt while women wait at home. But the resource or catch must be shared to everyone that participates the hunting. This system made each member reliant to each other but were also a binding element for the group to maintain cooperation and unity. This sense of cooperation was also expressed by elder 2 in recalling how they clear a land for farming preparation. He shared, "*Tanan tao sa kununidad, way labot ang mga batang gagmay, mga tigulang, mga babaeng mamdos ug naay gibantayang gagman mga bata, mutabang panahon sa pagpanglimpyo sa luna. Kami gapangita ug aha ang sakto nga lugar aron kami magatanom ug tanan mutabang aron mahuman ug dali ang trabahuon, kay kami man sab tanan magbahin sa abot niini.*" Everyone cooperates in clearing a part of land for farming, except young children, elderly, pregnant women and those mothers who have young children to attend to. We identify which land is best for planting and everyone help in preparing it so that the work can be easily finish, since everyone will also share during the harvest.

Lumad communities were described by Molintas (2004) as self-sufficient. Manguangan tribe, in particular, became adaptive to their environment allowing them to use their knowledge for survival and providing for their needs. Anderson (1972) also shared that collectiveness in communities, allow the group to achieve a goal. Just as in the Manguangan tribe, a high sense of cooperation and collectiveness, guided the group in maintaining sufficiency and order. This can be observed in the sharing of the resource, helping in the communal works and designation of task based on the capability of members.

With regards to farming, Molintas (2004) explained that individual ownership of the land was getting more than what is needed is discourage in tribes since they had the belief that they are just caretakers of the environment and everything is owned by the supreme god. This also guides them in ensuring customary procedure to ensure that they have good yields (Micalat, 2002). On the other hand, hunting and gathering provides opportunity for younger males to participate and be trained with necessary skills (Saberón-Abalayan, 2018). *Tribal Governance*. Manguangan had also governance that sets rules as guide for standard behavior.

These are understood and followed by the tribe, as they observed that this maintains harmonious relationship within the community by encouraging members to live in peace and order. Manguangan tribe was led by the Datu, tribal chieftain. He had the authority to impose laws in accordance to customs and beliefs. Manguangan believes that his authority is legitimized by the supreme, and that his actions and decisions was guided by the gods. He is respected by the whole tribe. According to the Datu, "*Ako, isip usa ka Datu, ang nangulo sa tibuok tribo. Nagamando ako sa akong mga sakop ug sila mutuman sa akong mga sugo ug pamalaod. Apan akong pagpangulo giya sa langit ug ang nagapaminaw sa kahimtangan sa akong mga sakop.*" [P1, L68-79] [I, being the current Datu (tribal chieftain) lead the tribe. I managed over my territory and my people followed my orders and policies. However, I believed that my authority is guided by the divine and I also listened to situation of my people]. Tribal chieftains were looked up by the members because the wisdom and management skills they had. In a Manguangan community, tribal chieftains were chosen through their charisma and influence. People observed among aspirants the skills necessary for the leadership role and good character of a leader. Elder 2 shared,

"Isip pangulo sa among tribu, ang Datu kinahanglan makitaan ug maayong kinaiya ug kahibalo sa pagpamalakad sa tribo. Ang Datu ginapili pinaagi sa usa ka panagtigom kung diin papapilion

ang pinakamaayong mamuno sa grupo. Being the leader of the tribe, the Datu needed to have good character and knows how to lead the group. The tribe choose the leader through an assembly where the best aspirant is chosen to be the next leader]. In addition, the whole community expects that the Datu have a vision on how to develop and continue the community to survive. Some of their duties included the management of resources, planning and initiating communal activities, and resulting conflicts. However, as explained by the informants that though the Datu can decide on their own and impose laws, usually an assembly is done to gather adult men and elders to discuss on important matters.

These assemblies allow Manguangan people to participate in the governance, by sharing their opinion, and at the same time, giving them the chance to look into the capacity of their leader to come up with the best decision. Elder 3 shared, "*Kinahanglan ang lider adunay tin-aw nga panglantaw sa pagpalambo sa kumunidad. Siya magamando alang sa kaayuhan sa*

tanan. Apan siya usab giyahan sa mga suhestiyon ug panglantaw sa ubang mga sakop, ilabi na ang mga katigulangan, kung unsa ang angayang pagabuhaton ug pagapiliong desisyon alang sa tanan.” [P4L79-96][The leader (Datu) must have a plan for the development of the community.

They consider the welfare of everyone. Though he leads and made the final decision, he's guided as everyone, especially the elders, on the decisions and actions to take]. Political governance of Manguangan integrate their collectiveness. Beundia (2000) explained that tribal community's practice in local-based governance where they made policies and laws based on customs and traditions. For Manguangan tribe, their traditions are important to be integrated in the policymaking as it binds them as one cultural identity. In addition, elders and adult men participated actively in the tribal politics. Moreover, Anderson (1972) explained that tribal governance is legitimize in terms of charisma and influence. With this, the leader is decided based on the character and skills they had as observed by the members.

Manguangan Traditional Social Structures

Manguangan tribe had developed a certain traditional social structure that guides how each member behave as part of the household and the community. These structures set social expectations which keeps order and stability of the entire tribe. This theme had two (2) subthemes; family set-ups and gender roles. These social structures were founded by their ancestors and were passed on to the next generations. *Family Set-up*. The family served as the basic unit of the Manguangan community. Like any other culture, certain behaviors and knowledge about family roles were also observed among Manguangan. Some of these roles described the role of each family members, which were practice among each household. Elder 2 described that typically the household is patriarchal in nature having the father as the head of the family. He shared that, *“Ang mga lalaki ang pangulo sa banay. Sila ang gapangitag pamaagi aron makakaon ang pamilya ug mahatag ang panginahanglanon sa pamilya.”* The male (father) is considered the head of the household. They find means to raise the family and provide for their needs]. In the contrary, the females/ wives have limited authority inside the house. Their role was mainly domesticated, taking care of the family, doing household chores and taking care of the children. They rely for the males to provide them resources but they were task to budget it for the family needs. Elder 4 said, *“Ang mga babae kasagaran ana lang sa ilang*

balay. Nagaatiman sa mga anak, ug nagabuhay ug buluhaton sa panimalay. Wala silay pangita, apan sila ang gitahasan sa pagdumala sa panimalay ilabi na sa mga kabataan.”. Women (wives) were usually at homes taking care of the children and doing household chores. They don't have source of income, but they managed the house especially in taking care of the children]. Though women cannot make final decisions for the entire family, Manguangan husbands usually consult with their wives, if not the elder members in the family depending on the severity of the concerns. This was to identify if the decision will be good enough to most members. Through this, family conflicts were not common as the adult members of the household talk diplomatically, despite the level of authority they were granted in the house depending on how much resource they can provide for the family's survival. This is supported by Elder 3, *“Hapsay ang pamuyo sa banay sa mga Manguangan kay ginahisgutan sa mga hamtong ang mga importanteng mga matang, alang sa kasulbaran sa mga problema. Biskan pa nga ang mga babae wala kaayo tingog sa panimalay, sila ginapaminawan aron mabansay-bansay sa pangulo sa panimalay kung haum ba ang iyang pagabuhaton o desisyon.* Manguangan household were usually peaceful as adult members discussed to resolve important issues. Though women have less voice in the family, their idea were solicited to weigh if the decision and actions of the head of the family will be just or right]. Manguangan family set-ups were patriarchal in nature as women had lesser authority in the household compared to adult male members or with the husbands. Bunedia (2000) describe patriarchal system to have a social system existing in the household or community with preference to male compared to female.

The scope of power among Manguangan women was more pronounced inside their home but still they cannot make major decisions for the family without the final decisions of the head male. For a typical Manguangan family they were associate to males, as males are viewed alpha being the provider for the household. On the contrary, women were assigned for domestic role because of their nurturing capability. La Vina (2015) shared that most lumads were peace-loving and collective. This trait was also observable within the household as each adult member often discussed and resolved important matters diplomatically. This provides each adult member knowledge on the encountered issue and give them opportunity to express their opinion as a household, but final decisions were made by the head male. *Gender Roles*. Male dominance, patriarchy, was

also evident outside homes. Activities and privileges were identified based on genders. Some activities were only participated by men as such in the tribal governance. As shared by the Datu, “*Walay katungod ang mga babae sa pagsalmot kalabutan sa tribu. Ang mga lalaki lang ang ginapatambong sa pagtigom aron sa pagsabot. Makahibalo lang ang mga babae gikan sa ilang mga bana ug lalaking membro sa pamilya.*”. Women were not included during assemblies with regards to special decisions for the tribe. Only the men were asked to join the meeting. They were only informed by their husbands or male family members who had attended the meet-up]. This restriction delimits women in expressing their opinion. On the view of the informants, this is also related to the nature of women to be easily influence by their emotional than their thinking. Men, on the contrary, were identified to be strong-willed and firm in their decisions and were less affected by emotions. In Manguangan community, women’s opinion was only limited in their homes, it is heard were not considered directly. Elder 2 mentioned that, “*Ang mga lalaki lang ang naay katungod nga mutingog para sa pamilya ug sa tibuok tribo. Ang mga babae gitahasan sa pagatiman sa banay mao sila gapundo sa ilang panimalay para atimanon ang bana ug mga kabataan. Sila mudawat lamang sa kasabutan gikan sa panagtigom sa mga kalakihan sa tribo*’. Only the men were granted the right to speak in behalf of their family and tribe. Women, on the contrary, were tasked to take care of the household. They stay at home to take care of their husband and children. They submit to the decision made from the assembly participated by men].

The dominance of men over women were also linked on the idea that men should do the hard work to support the family and women should be reliant and submissive to men. Women should associate but not lead men as it is considered shameful for men not being able to bring food to their family or not providing the needs of the family. With this, men have less direct disciplinary duties with their children yet children still respect and feared the fathers and elders because they are in authority in the family. Women, on the other hand, spend most of the time with younger children at homes training them with household and life skills. If there are no younger children in the household, women join the men in farming. Elder 4 said, “*Mas dako ang paglantaw sa mga lalaki kay sila ang gapangita ug gabuhi sa pamilya. Ang mga babae mu-abag-abag lang ug gapundo sa panimalay aron atimanon ang pamilya ug tudluan ang mga anak sa*

mga buluhaton sa balay. Sila mutabang sa mga lalaki sa pagpanginabuhi apan responsibilidad sa amahan nga buhion ang iyang kaugalingun pamilya.” [P5, 283-300] [Men were given greater recognition as being the main provider for the family.

Women can only give assistance or stay at home to care for the family, especially in teaching the young children house hold chores. Women help the males(husbands) in providing for the family but it’s the primary duty of the husbands to raise the family]. In the Manguangan tribe, women did not participate actively in most community activities, particularly in political matters. This is because they were not empowered economically as compared with men. For Golla et.al (2011), women only became empowered when they have the both the ability to act and make decisions. With Manguangan only receive minimal authority to contribute on the important matters with the tribe, particularly in the economic aspects, they also receive less acknowledgement as they were also seen associate instead of primary actors in the family and in the community.

Transformation of Manguangan Tribe

The 2nd research objective focused on the transformation of the Manguangan tribe which were evident and manifested by the Manguangan at present time. These transformations were based on the accounts and observation of the informants, the Datu and the elders. Themes for this research objectives include: Altered way of life and modified social structures. Figure 2 described the themes and subthemes for this research objective.

Altered Way of Life

Manguangan cultural aspects also changed along with the modification in social structures. This was evident in their lineage, religion, economic activities and way of governance. In this major theme, Manguangan culture will be described in these four aspects to clarify the cultural transformation that took place. *Diversified Lineage*. Manguangan tribe had transformed over the past years due to some factors. In the advent of modernization, for instance, the tribe became open to lowlanders. In fact, some Manguangan went to downtowns to trade with the lowlanders. This enabled them to socially interact with other groups and adapt some of their cultures, such as understanding their language as it is use when they make transactions during sales. Informants shared that they are starting to farm and harvest more products, which they sell to the lowland communities as a source of income for them

to afford other necessary materials, such as household and farming tools. The convenience of some of the technologies and materials of lowland cultures which they observed gave them knowledge that they can improved their life by using these modern materials.

Manguangan teenagers, on the other hand, went to downtowns to search for job or study. Most of the jobs they were hired were helpers and laborers. Their earning was also sent to their families and were used to afford their personal needs. Though there are Manguangan who were studying, most of youths prefer working as they see earning more valuable than acquiring education. Elder 4 shared, “*Sa kasamtangan, ang sobra sa among abot amoa ng ginabaligya sa patag aron kami makakwarta ug dugang. Makapalit na kami ug mga butang, sama sa guna ug uban pang galamiton sa balay ug uma gikan sa among kita. Ang uban sa amoa, naganaog sab aron manarbaho sa ubos, samtang ang uban sa mga kabataan ga-eskwela.*” [P5, L436- 459][At present, we sale the excess of our harvest to the downtown to earn extra. With this, we can buy some materials, like bolo, and other things we need in the house and farm. Some of us (Manguangan) went to downtowns to work and others to study]. With the exposure that some of the Manguangan with the outside culture, some of them imitate the culture of others, particularly the young Manguangan. Youths prefer the culture and technology of lowland communities endanger their traditional culture.

In fact, some of the Manguangan youth even went to cities to apply for a job. The idea that there are more opportunities in cities attracts more Manguangan to venture far. Datu shared, “*Ang mga batan-ong Manguangan nagalangyaw na sa lagyong dapit aron mangitag trabaho. Kasagaran, inig balik nila lahi na ilang mga linihukan ug naandan. Madala nila ang binuhatan sa gawas, sama sa ubang mga pulong, sinina-an ug ubang aktibidades. Tungod niini makita nako nga nag-kaanam anam ug kawala ang kultura sa tribo tungod pipila sa mga sumusunod nga henerasyon wala na gabuhat sa kinaaraan.*” Some Manguangan youth went too far places to seek for job. Usually, when they returned, they act differently, bringing with them the outside culture, like the way of dressing, talking and other activities. Because of this, I can say that our culture slowly fades because the younger generation were not practicing the original culture of the tribe]. In addition, Manguangan children were also given the right to decide for their own, which they were not allowed before. This was very evident on

giving them the freedom to choose whom to marry. Formerly, the parents arrange the marriages of their children, but with exposure to how liberated the teenagers in choosing their partners, they speak for themselves and marry in accordance to their will. Openness of Manguangan tribe to outsiders lead to have inter-marriage with people of other culture. However, they still seek the approval of their parents before the marriage ceremony.

This is to ask for the parents’ blessings and getting acquainted with the future partners and the other family. Still, most of the Manguangan especially those who were not attending school marry at a young age. Elder 3 shared, “*Sa karun, dili na ginabuya-buya ang mga anak aron ipaminyo sa naplanuhan banhunon or asawahon. Ang mga anak na ang nagapili kung kinsa ilang gusto minyuan, apan sila gihapon gapananghid sa mga ginakanan usa makig-ipon. Kini tungod sa sila nakahimamat sa kultura sa patag, ug mao ni ilang nakita.*” At present, children were not arranged by their parents to marry someone. They decide on their own who they want to become a partner, but still they informed and ask their parents before getting into marriage. This is because they had been aware of the culture of the lowland, and that’s how they observed others are doing it.]. Coming in contact with outsiders changes the life of the Manguangan tribe. One change that took place was how resources are managed, particularly the production and distribution of goods as this is not just intended for subsistence but rather income generation (Espirito-Santo & Anaya, 2018). Manguangan acquired this mindset while interacting with people from other communities. They were also acquainted about other income options and thus, choose to migrate to another community that favors their needs and economic growth. Others, adapted the technologies to make their living easier and faster.

On the downside, Molintas (2004) explained that these exposures undermined the traditional culture. This explained why Manguangan youth saw the culture of others to be greater than their own, and therefore adapting and using the new culture more than their traditional. This, however, were integrated into shifting their values and native knowledge, just like young Manguangan choosing whom to marry even their partners do not belong to their group. *New Belief System*. The influx of outsiders and the encounters of Manguangan on other culture either through trade or work, had also transformed the spiritual aspects of the community. As described earlier, the Manguangan practice animism and were very religious.

Their concept of divine however changed but their being religious remains according to the informants. Their native religion with babaylan as spiritual leader slowly give way to Christianity. Though there are missionary explorations before during the Spaniards but that did not succeed because of the challenging geography and accessibility to the Manguangan community. At present, however, because roads had been built and communities can be reached through many transportation modes, the community slowly open to outsiders and that includes becoming open as well to their ideas and culture. Elder 1 explained, “*Kami hinay-hinay namahimong mga kristiyano, tungod sa mga dayu sa among kumunidad ug sa ubang nanglangyaw sa layong dapit. Nasagulan ang among tinuohan ug nabag-o kini hinayhinay.*” [P4, L476-487] [We (Manguangan) gradually became Christians because of the outsiders and those Manguangan who went into other communities. Our belief slowly changed and transformed]. However, according to elder 2, their native religion was not totally loss but rather integrated as part of their knowledge or customs. For instance, they still practice to conserve nature and believe that there are spirits that resides in it thus nature or the environment must be protected for them to be blessed. This do not exist on catholic belief but were aspects of their original belief system. On the other hand, their material culture which were part of their native religion just became artifacts as it is seldom used or used by few of the Manguangan at certain occasions. Elder 2 shared, “*Nagka-anam-anam nga napulihan ang among pagtoo ug pagkakatoliko. Karun, anaa na kami simbahan diin kami nagaampo sa Ginoo. Kaniadto ang kinaiyahan ug mga Divata ang among ginasangyaw, apan karun naa nami simbolo sa katoliko nga ginasimba.*”. Slowly our religion was changed into catholicism. Now, we already have church where we pray for God. Before we worship nature and the spirits, now we worship the symbols that relates to catholicism.]

In addition, the bible served as the basis of their belief as compared to their traditional religion where the babaylan interprets and channel the natural phenomena to give them messages believe to be coming from their ancestors, if not the spirits. With the fading of the native religion, the influence of babaylan also changed. They became practitioner of tribal healing. This is because Manguangan despite being Christian still believe on folk religion that their illness is cause by the gods, which need to be appeased for them to receive healing.

Other than that, the babaylan’s former role were

transferred to catholic worship leaders, like the priest or local preachers. Wedding and other rituals were now done as how the lowlanders performed it. Elder 3 shared, “*Ang pari na nag nakapanguna sa among pagsimba. Sila sab nagakasal ug nagapanalangin panahon ig naay mamatay. Ang mga karaang buhat sa mga babaylan wala na kaayo nila ginahimo, apan sila nahimong mga ispiritual nga manambalay.*”

[The Priest lead our worship. He also facilitated ceremonies like weddings and mass for the dead. The old spiritual activities which were done by the babaylan were no longer practice, except their traditional healing practice]. The shift of religious and belief system among Manguangan tribe can be reflected on the idea of Respecio (2008) that subordinate culture is always in the threat of adapting the mainstream culture due to their minority.

This led to tribal communities to gradually loss their ethnic distinctiveness in exchange of the convenience and the feeling of acceptance because they can imitate the mainstream culture. Buendia (2000) added that this may not happen if the culture of the tribe is resilient enough to resist change. For the Manguangan, they don’t have strong self-governance which resulted to the new religion gradually changing their folk religion until aspects of the original will be totally replaced. *Improved Agricultural Activities*. The economic activity in Manguangan community had also shifted as years passed. From hunting and gathering, Manguangan have developed tremendously in the aspect of agriculture. Though they had been planting ever since, but they had shifted from communal subsistence farming into planting of wide array of crops and produce which is more than enough for consumption and traded for extra income. Manguangan knowledge had grown through the years allowing them to improve previously used tribal knowledge. Datu shared that, “*Sukad pa kaniadto, ang pagpananom ang among panginabuhian apan karun dili na parehas kaniadto nga igo lang pangkunsomo ang among ginatanom. Nagatanum kami ug mga lagutmon ug uban pa nga mahal in sa lungsod, sama sa mga kamote ug ubang gulay. Naa sab gapanguha ug pako ug gabi nga makita lang sa gilid sa sapa.*” P1, L434- 450 [In the past, farming has been our livelihood but now it is not the same as before that we only grow enough for consumption. We grow crops and other plants that are sold in town, such as sweet potatoes and other vegetables. There are also edible fern and taro that grows along the side of the river].

They have acquired this crops and plant seedlings from

going to town and knowing about these other plants that can be grown in their area. In fact, some of the plants that they grow were far better than those grown in lowland communities and were sold in market. Some of these crops were squash, eggplants, corn and coconuts. There are also others who were planting abaca. They gain knowledge on how to plant these crops from experience and others learn from mingling with people in town during trade and those Manguangan who have married non-Manguangan but lived in the community. Elder 2 explained, “*Sa among pagpamaligya sa abot sa lungsod, kami makakuha ug mga kahibalo sama sa ubang mga tanom nga pwede namo itanom sa among mga luna. Kini among ginatun-an unsaon pagpamabungahon mao usahay kami magsukit sukut sa among mga kaila ug mahimamat nga mamalitay ug namaligya sa ubos.*” As we are selling at towns, we gained knowledge about other crops which we can plant in our farm.

We study how to grow it and sometimes asked our acquaintances in the town during when we sell our produce]. Elder 3 added that the Manguangan have gone far from their traditional methods of farming. They seldom burned an area but rather maintain a portion of the land. They also applied some technologies like there are some who were weeding their farms, knows when to plant certain crops and have farm tools used among the lowland communities. Before they do farm very the simplest way but now as they applied these new ideas, they have observed a greater increase on their farm yields. In fact, with the yields that they had some Manguangan have patron buyers/ consumers which makes them easier to dispose their harvest in the market. Elder 3 said, “*Naa nami gamit sa panguma, sama sa pala, bara , mga guna ug uban pa nga makatabang sa amoa aron mas mapadali ang among mga trabahuon sa bukid. Aduna na sab kami daghang mga pananom dili sama sa una nga pipila lang ang among ginatanum sa kalapad sa among luna. Karon tungod sa among mga gipantanom, nadugangan sab ang among pangitaan.*” We have farm implements, such as shovels, digging bar, bolo and others that help us make our work easier. We also have a lot of crops unlike before that we only plant few crops in our wide farm space. Now because of our harvest, our income has also increased].

Tribal communities benefit a lot from learning about agriculture and livelihood development (La Vina, 2015). Their land was usually very sustainable in terms of planting and it is also the occupation which they are more familiar. By empowering indigenous on the potentials of the available resources around them

and how to use it responsibly, communities like Manguangan can improve. Such improvement will then lead to more development not just in terms of their economic but also in their education, social and even individual well-being. For Manguangan, being able to earn extra from selling the yields of their farm gave them also the capability to upgrade their lives and afford the materials that can make their lives easier.

The growth of knowledge and awareness of the Manguangan also will help them have a better life (Buendia, 2000) aside from that it protects them against opportunistic outsiders who will use them for selfish personal intentions. *Revised Governance*. Political activities were also transformed at present from the very traditional Datu system. The tribal governance had integrated aspects of the centralized governance from linking with the government offices. Through this, they had also acquired knowledge on policies and management skills which were known to mainstream communities. Laws were crafted and coming from the National Commission on Indigenous People (NCIP), a government agency that focuses on this Indigenous Cultural Community, like the Manguangan. Through this they already have connections with the national government and receive programs, like subsidies intended to develop their communities. On the account of the Datu, “*Sa kasamtangan, ako (Datu) lang gihapon ang ginaisip nga pangulo sa kumunidad. Naay mga balaod ug mando gikan sa NCIP ug ubang ahensya para sa mga lumad, apan kini ayon gihapon sa amoang lumadnon nga gigikanan.*” [P1, L394-404] [Currently, I (Datu) am considered the leader of the community. There are laws and regulations from the NCIP and other agencies for indigenous peoples, but they are still in accordance with our indigenous origin].

The Datu still remain as the main head of the tribe but their legitimacy was reinforced with centralized policies that were handed to as guide in managing the community. These policies were generic for most indigenous tribe in the country and crafted by indigenous leaders, however, they can make a little adjustment to make it localized according to their traditions and customs. These were also interpreted by the Datu and elders so as to make just implementation while integrating the policies of the NCIP. “*Ang pamalaod gikan na sa NCIP ug ang Datu inubanan namong mga katigulangan, ga-baybay unsaon ni pagpatuman nga haom sa among tradisyon ug sa sugyot na pamalaod*” The legislation is already from the NCIP and the Datu with elders, study on how to implement it in accordance with our tradition and the

handed guidelines of legislation). However, choosing their leader remained traditional. The tribe chose their leader in accordance to their custom.

They don't do elections and the voting process done in lowland communities, especially that there are households and families who distant from the center of the community. Manguangan believed that because they were only few, they know very well their members and that enable them to evaluate who is the most fit for the Datu position. Elder 1 shared, "*Mao ra gihapon ang among pamaagi sa pagpili sa among lider. Ginatuki namo ang pamatasan ug ang abilidad sa mga sumusunod nga mga lalaking mamahimong mamuno sa kumunidad. Wa na kami anang na-andan sa ubos nga mangampanya, ang amoa kay kung giunsa ka pag-ila sa kumunidad, kung haom ba o dili para sa kagdala sa tribo.*" It's still the same way when we choose our leader. We examine the upbringing and the ability of aspirant men to be next leaders of the community. We don't apply how lowland communities do their elections. Ours (Manguangan) is how you are known by the community, whether or not a candidate is suitable for the tribal leadership." Tribal governance is localized as it reflects the ideals relevant to the group (Buendia, 2000). Thus, regardless of the changes that happened in the Manguangan tribe, the governance was still a reflection of their traditions and cultural identity.

The guidelines for the national government through NCIP and other indigenous agencies were used but it is adjusted to reflect the values of the tribe. This is to ensure that the member not be culturally shock to the changes in legislation. Demetrio (1991) further explained that through making members understand and follow these changes in the governance, it will most likely lead to them following and respecting it which will maintain harmony and order in the tribe. This can be observed among the Manguangan members complying for the general welfare of the tribe.

Modified Social Structures

One aspect of the Manguangan Tribe that change in the passing of time was the social system of the group. This was in accordance to the observations of the informants. For this theme, the changes on the gender roles will be described, particularly the involvement of women on the Manguangan life. *Redefined Family Set-ups*. Gender roles also changed in the present day Manguangan community. Behaviors and sets of standards for men and women were redefined

and given new meaning as a product of this social evolutions. But existing social patterns still existed in Manguangan communities, particularly inside households. The role of wives in the Manguangan household also changed in the passing of time. Women were already encouraged to not just wait and depend on their husbands but also find means to survive, like seeking additional source of income.

This was the result of the shift in the economic practices from communal to individual ownership, from former sharing of resources or yields, individual families separately seek means to provide food in their own tables. With this, women are also expected to contribute if there are economic opportunities, like selling of excess harvest if not making of crafts. However, the earning of women was just little as compared to men but were considered valuable as it assists in the expenses of the household. According to Datu, "*Sagad nagapangitag pama-agi ang magtiayon nga mangitag pangwartahan para sa panginahanglanon sa banay. Giawhag ang mga asawa nga mutrabaho aron pangdugang sa kunsomo dili sama sa una nga ang mga babae maghulat lang kung unsay itunol sa mga ilang mga bana*" and find supplementary resources unlike before those wives just wait for what their husbands could provide]. Through this, families can become sufficient and live more comfortably as they can accumulate more resources compared to having just the husband working for the family.

Women are already empowered and shared responsibility in earning a living, rather than just depending their husbands to provide. Manguangan women were also granted equal rights, such as their privilege to make decisions at home. However, still the male is tasked to be the main provider of the family. However, nowadays, women are also expected to work and provide. The elder 2 said, "*Sa karon, ang magtiayon dungan na mangitag pangwartahan kay dili na parehas sa una nga isalig na lang sa abot sa yuta ang pangihanglanon, karun kinahanglan na mangita ug kwarta aron naay ikapalit ug ubang panginahanglan.*". Nowadays, the couple seek to find income not like before that they will just depend on the yields of the land as there are needs that must be bought by money for them to acquire]. It is not just the authority between couples had change at present Manguangan culture, but also the influence of parents over their child. Formerly, parents dictated decisions for their children but at present, since Manguangan, especially, the teenagers that were exposed on the lowland culture, had slowly challenged and changed

the custom. Now, Manguangan teenagers choose for themselves who they like and wanted to become life partners. Elder 4 shared that “*Kung kaniadto ang mga ginakanan ang magbuot sa ilang mga anak, karun ang mga anak na ang nagadesisyon alang sa ilang kaugalingon, isip gitan-aw sa mga ginikanan nga sila naa na sa saktong pangidaron aron mubarog sa ilang kaugalingon. Ang anak na ang mamili ug ilang minyuan, lahi kaniadto nga sagad ang buya-buya.*”. Before, parents decided for their children about things that concerns them, now the children decide on their own.

This is after the parents had observed that their children had reach the right age to be responsible for themselves. This applied to children deciding whom they wanted to marry, which differ from the traditional arrange marriage]. Social structures particularly in terms of family set-ups change among Manguangan households. Rodil (1993) emphasized that changes are result of challenge culture, but this do not happen if the members feel that their native culture is better than the other culture. In the case of the Manguangan, their traditional family set-up evolved as a product of knowing how other culture presented family set-ups.

With this, women’s role in the family and parental authority changed adapting aspects identical to the other culture. In addition, Golla et. al (2011) described this event on the life of women as an empowerment, which can also be similar to how children are being empowered, because both were given authority to be accountable for their actions and decisions, leading them to actively engage as well on the family goals and activities. *Women Involvement*. From being just someone who listens and submits on the idea of their husbands or male adult members of the family, Manguangan women have acquired more rights and privileges.

They were no longer consider secondary citizens or associates of men but are capable member of the community and family, which can handle task just like men. The Datu said, “*Kung kaniadto ang mga ba-e dili gina-tugotan nga mutambong sa mga panagtigom, sila karun pwede na muapil ug muhatag ug sugyot para makamugna ug desisyon alang sa kumunidad. Ilang tingog naa nay kabug-aton ug ginapaminawan na kung kini ba pwede ipatuman. Sila maalamon sama sa mga lalaki.*”. If before, women were not allowed to join the assemblies, they are now encouraged to join and are welcome to express their opinions about the community. Their idea was heard and considered if plausible. They have rational mind just like men].In

addition, the role of women already expanded as their capacity is not limited only on domestic duties an as associate to men. Manguangan women can now performed duties that were formerly done by men. In fact, there are household where women sought living just as their partners.

Women are no longer seen economically dependent to men as they can now seek source of income, like farming if not venturing to other places just to find income source. The idea that women must not work to provide financially for the family still exist but Manguangan community recognizes that if resources were not enough for the family, women can take part in actively participating in economic activities. Elder 3 shared that, “*Aduna nay hataas nga panglantaw para sa mga kababaehan kay sila naa nay kapasidad aron mangitag panginabuhì alang sa pamilya ug mubarog sa ilang kaugalingon. Kung sauna, nagadepende lamang sila sa mga lalaki karun sila naa nay kagawasan sa pagdesisyon alang sa kalambuan sa banay.*” Women had earned greater recognition on their capacity to earn a living for the family and stand for themselves. Before they only depend on men, now they already have freedom to decide for the development of the household]. This was also supported by elder 4 describing the voice of women inside the homes. Formerly they were excluded in making decisions because of their vulnerability in emotions, but this difference in the mental and emotional nature allowed Manguangan women to come up with novel suggestion. In Manguangan household, there were decisions that needs not to be consulted to men, especially on minor or immediate decisions. Men (husbands) respects the idea and decisions of women as long as they already view it positive. “*Ginapaminawan na ang mga asawa sa ilang mga bana ilabi na sa pagmugnag mga desisyon para sa pamilya. Naay mga higayon nga sila nagadesisyon nga dili na kinahanglan ipangutana sa ilang bana ilabi na kung kini makaayo sab sa pamilya.*”. Wives’ voice was heard by their husband, especially in making decisions for the family. There are situations where they don’t need to ask their husbands because they were considered too came up with decisions that benefits the family]. Result of interacting with other culture may lead to change in perspective among tribes about the validity and usefulness of existing systems and norms (Clariza, 2005).

As for the case of the Manguangan, the view on women evolved as Manguangan community adapts aspects of other culture regarding on the role of women in society. This validated the capacity of

Manguangan women to actively participate in community activities and contribute on the achievement on social goals. This was also supported by Ulindang (2016) expressing that new ideas that challenge existing governance result as members of the society, prefer to practice aspect of the new culture. The needs of the tribe evolved leading to household to experience insufficiency therefore giving women the opportunity to re-define their status in the household and community as capable key actors instead of associates.

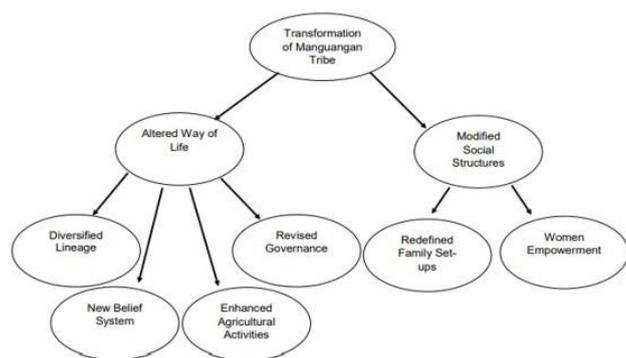


Figure 2. Transformation of the Manguangan Tribe

Insights of the Manguangan Tribe

Insights serve as reflection of the participants over the meaning of what they have experienced and its connections to their transformations. There were series of questions that were asked in order for the participants to come up with their insights on their impression of the advantage and disadvantage of being a Manguangan tribe. It focuses, however, on the lessons and benefits they gained from all their experiences. Manguangan tribe transformed over the years. These transformations had brought about changes on the cultural, social and lineage of the tribe which allowed them reflection of the direction of development of the group. Insights from these changes was relevant as it will give the group a perspective of which changes positively transformed the Manguangan culture and which do not. In this 3rd research objective, three (3) themes emerged about the insights of the tribe through the lens of the research informants.

The themes that derived were: importance of education, adjustment to lowland culture and preservation of culture. Figure 3 presented the emerging themes for this research question. Importance of Education. Interacting with the lowland

exposed the Manguangan, especially the young to the different culture. They had become aware of their conditions and desired to uplift their standard of life. In fact, even uncomfortable situations like discrimination due to their ethnic identity, aspired them to improved.

This urged Manguangan, especially those who had been open to the lowland culture to attend schools and acquire education. At first, the idea was not eminent among Manguangan members but later lead to more children going to school and even youth moving out of their community to acquire higher education. Elder 2 even sent his children to lowland and near city to attend schools. He agreed on the idea better life can be ensured through acquiring education as it will give someone greater opportunity to land a job. Elder 1 shared, “Sauna, daghan nako maka-estorya nga tagalungsod nga muawhag pa-eskwelahon akong mga anakaron mahaw-ang ang among kinabuhi. Sa sugod, ako mubalibad kay lagi wala mi sapi, mahal kaayo. Kadugayan, niuyon nako nga mag-eskwela sila aron inig kahuman makapangita sila ug maayong trabaho ug makatabang sa pamilya.” [P2, L699- 712] [Before, I have a lot of conversations with town people urging my children to go to school for us to have a better living if they finished. At first, I would refuse because we always had no money, education is very expensive.

Eventually, I agreed to let them go to school so that afterward they could find a good job and help the family]. The idea of attending schools became known to most Manguangan household, especially that the younger Manguangans would prefer to go to towns and land other jobs than to farm and cultivate the land. This urged parents to seek means just to send their children to school despite the limited income they had. Manguangan parents just hoped that after their children finished their studies, they can have a better life and they can help the community as well. As for elder 2, before Manguangan were educated in their own traditional ways but they need to learn how to speak, write and count, especially that it is necessary when they went to towns to sell their harvest. They know that they could not easily sell if they don't know how to communicate or count their income. Elder 2 expressed, “Sagad, ang uban sa among mga katawhan nilangyaw na aron mangitag panginabuhian ug ang uban nangeskwela. Pinaagi sap ag-eskwela sa among mga kabataan, sila makat-on unsaon pa pagpalambo sa ilang kaugalingon, sa ilang pamilya ug sa among kumunidad.” [P3 L768- 778] [Often, some of our people have moved abroad to earn a living and others have gone to school. Through our children's schooling, they will learn how to improve themselves, their

families and our community]. Seeing the value of education and with the received aids from the government, the Manguangan community transformed to included institutions that further teaches the Manguangan children's skills and knowledge.

The community now have schools and according to informants, these aspired and motivated young children especially that as young as they are, they already know that education will allow them to explore other culture and deserve the acquisition of learning that lowland have. Through education, they will not be ashamed of their identity as they can adapt very well when they go out to towns, they can comprehend the conversations easily and they can use the skills necessary to become successful in life. In fact, children had been acquainted about different professions which further ignite their desires to study very well. Elder 3 shared, "Among kumunidad, aduna nay eskwelahan. Ang mga bata dasig na kaayo sa pag-eskwela aron sila makaamgo ug makakat-on. Sila usab na nay mga pangandoy aron mulambo. Ilang kalibutan dili lang dinhi gatuyok sulod sa tribo apan sila gahandom nga mulanyaw ug mamahimong malambuon." In our community, we already have a school. Children are already very motivated to go to school so that they can realize and learn.

They also have aspirations to thrive. Their world will not only revolve here within the tribe but they will yearn to travel and be prosperous]. At present, Manguangan had aspired to have a better standing in life having experienced indifference because of their ethnic origin. For them, education is a passport that will enable other culture to understand them and validate that they also have potential to succeed. Their world expands which allowed them to aspired to become a contribution not just to their family and community, but to the other community by having education and applying what they had learned if they acquired a profession.

Though, Manguangan struggle to send children to schools, parents were believers that education is indeed significant to have a better living. Anderson (1972) expressed that tribes have collective idea that duplicates among each member, especially if this is towards to communal good. Education for instance is a foreign idea before for the tribe but later made the tribe realized that indeed education is relevant. Ulindang (2016), on the other hand, stressed that native cultures die in the process of assimilating and acculturating the mainstream culture. In the case of the Manguangan, as long as the young minds believe that their tradition and culture is significant, they will continue to preserve it.

Adjustment to Lowland Culture. Manguangan had also realized that for them to continue improving, they need to embrace the reality that they need to welcome the changes along with the passing of the time.

This even includes coping with the issue of migration of Manguangan members and the coming of outsiders to their area. With this, the space is not only exclusive to the Manguangan alone but they need to share it with people coming from other culture, such as those Manguangan who married non-native if not intercatating with lowland people. With this, they had developed idea on how to better interact with the lowland people and that is to adapt to their culture since the Manguangan consider themselves minority and their culture subordinate to that of the mainstream practice. As for other Manguangan, they had acquired some knowledge just as using the language of the lowland people in order to be understood and communicate faster. Datu expressed, "Samtang ako padayon nakighimamat sa mga taga-lungsod, didto nako nakita ang daku nga kalahian ilabi na sa among pagpangita, didto nako nakita nga di gayod insakto ang ang akong kwarta mao ako nanlimbasog makapangita ug trabaho, tungod niini padayon kung ginatun-an ang ilang linihukan aron ako mahiayon sa ilang naandan ug makapangitag dugang panginabuhian." [P1, L719-737] [While I am interacting with the town people, I realized the big difference in terms of income. I realized that my income is not enough and that I need to seek a job.

That is why I need to learned their culture and adapt to better adjust and find a job in town]. Elder 4 also added that living in cities gave them a glimpse that they can be better and they can have lived more than the way they used to lived. However, they also need to again adjust to the way people live at lowland communities as they had different culture as compared to them. But for Manguangan that have moved out from their community and live and work in towns, according to the informant, eventually they slowly learned their culture and adapt. Elder 4 said, "Ang lungsod nakahatag kanamo ug dugang paglaom nga maharuhay ang among kinabuhi. Apan kung kami makigpuyo sa lungsod, kami kinahanglan motuon sa ilang pamaagi kay lahi ang naandan didto (lungsod) ug dinhi sa among kumunidad. The town gave us hope that our life can be better. But if we stay at the town, we need to learn their ways as there is a difference between the life in the town and here in the tribe." For Manguangans who lived in the lowland community, they had experienced to consider the culture of the non-natives more than their own as they might be rejected or discriminated.

At times, they needed to explain things to non-natives about why they are doing the things that non-natives find bizarre. But for most Manguangans, it is language that is most difficult to learn as they were used to speak their native tongues since childhood and they were using it during dialogues within the group. Elder 1 shared, “Nabag-ohan ko sa dihang nakipuyo kauban ang mga tagalungsod kay aduna silay lahi nga mga lilihukan, inestoryahan, pamatasan ug lahi ilang panglantaw sa mga butang. Naglisod kog tuki ug naningkamot ug kat-on kay nahibawo ko nga kinahanglan nako ni aron hapsay nga makipamuyo kauban ang dili nako katribu.” [Everything felt so unfamiliar when I lived with in town because the people have different culture, language, character and idea on things. It is so hard to adapt yet I need to understand and learn because it necessary for me to live peacefully and in harmony with them]. Respecio, et.al (2008) explained that with tribe in contact with outsiders, their cultural distinctiveness is infringed as they need to learn the ways of the mainstream culture. This ensured that they can easily adapt and at the same time avoid being discriminated and rejected by non-natives.

For Manguangan this process is hurtful to their cultural identity as a tribe but is necessary and a tedious process especially that there are aspects of the non-native culture which they don't understand. The longer they stay or the frequent they interact with non-natives, their culture became less utilized leading for it to be forgotten by some Manguangan. As for Molintas (2004), the determination that the other culture is dominant leads to the idea that the subordinate/minority culture is irrelevant as it is not applied within the mainstream community. Manguangan, therefore, especially the elders, strive in keeping their culture and reminding the young ones about their traditional life so that they may know their tribal roots. Preservation of Culture. Informants had been aware that as much as the development of their community became more evident, it also entailed some dangers. One of the challenges that the informants feared is the gradual loss of their cultural identity. Migration of some natives for work and school, intermarriage, coming of non-natives and other reasons cause a glitch to their tribal lineage.

Even education is considered irrelevant in their identity sometimes does not integrate in their local and traditional knowledge and students learn the way of the mainstream culture. This was also true among students who were sent to other places to acquire education. Elder 2 mentioned, “Sa sugod, akua anak gabuhat gihapon sa uban naming seremonyas sa tribu

bisag naa sa laing lugar. Pero kadugayan, nalahi na siya. Dili na nako Makita sa iya ang pagka Manguangan. Dili ra siya, apil natong uban nga nanglangyaw sa laing lugar”. At first, my child still does some of our tribe's ceremonies even in a foreign place. But then long after, he changed. I can't see in him the identity of a Manguangan. It is not only him; even others who have gone in far places have changed as well. This was also observed by the Datu, explaining that the tribe is more likely becoming like the lowland people as they don't act and live like a Manguangan.

It is hurtful for him as he had witnessed how the changes took place and gradually transformed the tribe, especially the youth. Many of their practices were even forgotten and seldom used because members preferred to practice the acquired culture. The Datu said, “Sakit kaayo para sa ako pamalandungon nga nagkawala na ang among pagka Manguangan. Ang sauna nga mga seremonyas namu, wala na halos ginabuhat kay di man madumduman sa uban. Makamingaw pero wala naman ta mabuhat mao nga dawaton nalang ang mga kabag ohan”. It is really painful for me to think of the loss of our identity as a Manguangan. The then ceremonies of ours are not exercised and remembered by the others anymore. It is saddening but I have no choice either so I just accepted the changes.

This was also supported by Elder 3 saying that the youth were the most that had changed a lot and drastically. The way they behaved were already identical to that of the non-natives. Being a Manguangan seemed to be just a cultural identification that they belonged to a group, but their actions were no longer a reflection of their cultural being. Whenever they returned to the tribe, they also brought with them aspects of the non-native culture. For some it is fascinating but for us, elders some of the behavior or changes were a threat instead of an improvement. Elder 3 mentioned, “Ang mga batan-on karun lahi na sauna. Karun, mura na silag mga taga lungsod kung mulihok, muistorya apil sa ilang mga pagtoo. The youths nowadays are already different from before. Now, they behave, talk and believe just like the people from the lowland]. Guan and Guzman (1999) expounded that culture needs to be transmitted to the next generation for it to develop and continue to flourish.

This is done through elders educating their young about their culture and making them believe that it should be used, preserved and protected. In the advent of modernization and the transformation that took

place to the Manguangan tribe, the elder was challenged to educate the young as younger Manguangan prefer to practice and imitate the culture of the lowland. This in return endangers the vigor of the native culture as it is seldom used.

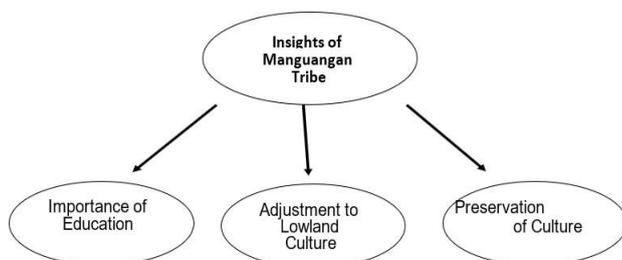


Figure 3. *Insights of Manguangan Tribe*

Discussion

The purpose of this case study was to document the ethno-history of the Monkayo, Compostela Valley, Manguangan tribe. In order to provide unique insight into their ethnicity, this involved tracking their origins, manner of life, and cultural identity. Furthermore, the evolution of the tribe will be examined to highlight the ways in which the cultural group underwent change. This will allow the researcher to better comprehend the Manguangan predicament from an emic perspective, which will provide the foundation for pertinent initiatives for the tribe's sustainable development. In addition, school officials, social studies teachers, and students would benefit from the study's findings.

A few thoughtful Manguangan insights were provided to the authorities, and these served as the foundation for pertinent programs aimed at promoting the sustainable growth of the tribe. The instructor knew about the Manguangan group and whether any of their students belonged to that group. This involved following their ancestry, way of life, and cultural identity to provide unique insights on their ethnic group. To highlight how the cultural group evolved, the tribe's metamorphosis will also be examined. Students, particularly those from Manguangan or other ethnic tribes, were upbeat and energetic. They had greater motivation and pride in their tribe and culture.

Conclusion

This chapter highlighted the findings of the study. This study described the ethno-history of the Manguangan tribe of Monkayo, Compostela Valley, the characteristics of the Manguangan people and their transformation. Along with it are the insights of the informants. It aimed to provide better understand in detailed the three objectives since there is a limited study about the subject inquired. The study utilized a qualitative design with case study as an approach. Data were obtained from 5 key informants through in-depth interviews. Using the constructed and translated data, it was analyzed to be able to come up with the emerging themes to achieve the research aims. Manguangan tribe was very rich in tribal identity. Politically, the community was led by the Datu who imposed laws and protected its constituents. He was decided by the elders based on merits. Economically, subsistence farming was their main livelihood.

There was a collective and communal economy where everything was shared including work labor for the community. Their culture was distinctive, especially their religious and belief system. Men were regarded as dominant to women, task were assigned on the basis of gender and there was a high respect for elders. But the Manguangan tribe have transformed over the years that led to the vanishing of the tribe's cultures and traditions and hindered the development and preservation of their cultural identity. There were positive changes such as improved agricultural practices, enhanced governance, empowerment of women and modification on some social systems, but along with it also was the gradual death of their cultural identity as more Manguangan left their tribe in exchange of a better life; other choose to practice the mainstream culture. In this sense, the Manguangan tribe must have an equal opportunity like any other Filipinos to develop themselves in consonance with their customary laws and unique cultural practices, and recognition of their rich cultural heritage.

In view thereof, I am recommending the following measures to the different agencies concrete plans of actions to help Manguangan restore and develop their cultural identity. IPRA Law and the United Nations' Declaration on the Rights of Indigenous Peoples in the Philippines must be integrated on programs of the municipality of Monkayo to actively engage the tribe while giving them enough attention and support. Through this, the local and national authorities should go hand in hand in promoting Manguangan tribe's welfare and cultural identity by providing them the

necessary support in terms of the efficiency delivery of the social services, educational and livelihood assistance, and the promotion of cultural identity. The Indigenous Peoples Mandatory Representative of the Unified Tribal of Council of Elders and Leaders in the municipality of Monkayo may be given strong intensification of power.

This will be a great help for the Manguangan since they will be given autonomy to further develop their rich Manguangan's cultures and traditions. Likewise, this will allow them to enrich their customary laws and practice their system of government. In terms of academic implications, educators must also find means to integrate ethnic identity in the lessons, such will give pride to the tribal community and at the same time promote cultural relativism. It is in the educational that learners, especially the younger ones, were trained to recognize and accept themselves, including their ethnic origin. With the development of this mindset, they can be proud of their culture and protect it while interacting with people from other culture.

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