

ETHNOGRAPHIC INFLUENCE AMONG MANOBO TRIBESMEN IN THE PHILIPPINES

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ABSTRACT

This study focused on the documentation of the existing sports and socio-cultural related collections in every home of the Filipino ethnic groups of the selected municipalities in the province of North Cotabato, Philippines. The collection of photos and the determination of the extent of influence on ethnographic technologies and beliefs and practices from generation to generation focused only on implements, dance and musical instruments, arts and crafts, rituals and practices, socialization, sports and socio-cultural activities including courtship and marriage.

KEYWORDS: Ethnography, Collection, Culture, Implements, Protection

INTRODUCTION

The preservation of indigenous culture has become a priority item in the national agenda, and the government has expectedly made significant interventions in this area of concern. It is in the cultural heritage that a country can be distinct from one another. Heritage collection is the connecting agent of the past and the present. Without the past, the present will be unstable and the future has no direction when it comes to culture. One country can be known and become a tourist destination because of the artifacts and colorful history. It was declared by the Philippine Tourism Authority that Philippines will soon become a medical tourism capital in Asia as cited by Barcelona (2008). It is because of the distinct characteristics of the Filipino being so caring and hospitable. It was also noted by many countries where Filipino medical health providers like nurses, doctors, caregivers and even tour guides are very much effective due to the innate traditions and practices within the heart of every Filipino. It is then a very great asset for a country to welcome more tourists.

To describe best the nature and culture of one country, collections of artifacts and artworks are considered very vital in establishing each trademark. The National Commission for Culture and the Arts (NCCA) is entrusted to establish strong nation through culture caregiving. It was emphasized by Ceceile Gedote-Alvarez (2006) during her talk that all State Universities and Colleges (SUC's) should act as Care Giver of cultural heritage and arts so that the Philippine treasure will be saved.

Every tangible evidence of an authentic equipment, implements, tools, artworks, instruments and fossils of the past is considered treasure of the present and a strong foundation of the future. In many experiences, the Spolarium of Juan Luna was found in other countries wherein the Philippines had bought it through Government Service Insurance System (GSIS) amounting to PhP48 Million because it should be returned to its hometown.

Many artifacts are sold in dollars because the owners have other priorities than looking at these things found in their ancestral homes. Instant incentives are very important to heirs without considering the historical and sentimental

values of such material collections.

The influence of western and oriental civilization had made Philippine culture unique and distinct yet, in the later time, had gradually vanished among young generations. The Filipino identity was replaced with Western acculturation. Thus, traditional practices in farming, wedding celebrations, architecture, interior designing, sports and socio-cultural festival and competitions were also adulterated.

In the advent of changes and modernization, there are cultures and arts set aside for progress. Likewise, Mindanaons having a colorful traditions and meaningful history are always the trademark of Mindanao. A lot of festivities are celebrated like Patronal Fiestas, (OTOP) Festivals and many holidays. These are some cultural tourism strategies of every municipality to draw popularity and therefore income-generation of all stakeholders from transportation operators, drivers, vendors, hotel and restaurant owners and merchandisers.

The sector of other cultural discipline aside from cultural dances like visual arts particularly weaving, pottery, painting, architecture, handicraft and the rituals including the industry of making tools and instruments should also be preserved and taken care of by every Filipino thus, this study seeks to reach out and be documented through a research-based results.

OBJECTIVES OF THE STUDY

The objectives of the study were to: (a) determine the sports related collections that are available in the hands of the contemporary Manobo, (b) determine the socio-cultural related collections that are available in the hands by the contemporary Manobo, (c) determine the extent of sports and socio-cultural practices influence of Manobo from generation to generation in terms of implements, dance and musical instruments, arts and crafts, (d) determine the extent of influence of beliefs and practices in terms of spiritual, social and traditional Sports and socio-cultural Activities, and e) determine the sports and socio-cultural ethnographic technologies and beliefs and practices that has significant value to the Manobo community when grouped according to: age, gender and occupation.

RESULTS AND DISCUSSIONS

There were 13 items or collections which can be grouped into sports and socio-cultural related collections like implements or weapons, musical instruments like gong substitutes, apparel and weaving products and architectural designs aging from 30-180 years old. The traditional sports and socio-cultural aspects were described as to the greatest influence. Their ethnographic technologies, beliefs and practices have significant value to the Manobo respondents. A relationship exists between the age of respondents and the dance and musical instruments and the traditional sports and socio-cultural traditional beliefs and practices. Both genders have equal weight and do value the ethnographic technologies and beliefs and practices related to sports and socio-cultural aspects. Cultural bearers come from both male and female thus, anybody in the community of Manobo can be tapped by the government to influence the tribe so that the ethnic tribe's struggle for cultural identity will be realized.

CONCLUSIONS

Based on the intense results of the study, it is at this moment concluded that Manobo tribes from the selected municipalities of the Province of Cotabato, Philippines are protecting their ethnographic technologies like tribal

implements, instruments, arts, and crafts. They ensure that protection, extra care and proper handing down of such treasure become a responsibility of each of the tribesmen with the belief that these are precious, and a bad luck may happen if they fail in this regard.

Regardless of gender and occupation of the members of the family, the values of the Manobo ethnographic treasure in the form of technology and beliefs and practices is very important to be preserved and conserved. However, dance and musical instruments including the traditional sports and socio-cultural beliefs and practices have significant value to the Manobo tribes when grouped into age.

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