



# MANOBO ORAL NARRATIVES AND THEIR EDUCATIONAL IMPLICATIONS

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## ABSTRACT

*This study aimed to study, collect, analyze, and record the oral narratives of the Manobo tribe in Barangay Magulibas, Jose Abad Santos, Davao Occidental. Also, this study aims to determine each value and educational implication found in the oral narratives collected. This study uses qualitative-narrative analysis composed of ten research participants, nine Manobo tribal elders, and one tribal literacy teacher. The researcher collected thirty oral narratives of Manobo, consisting of eight legends and twenty-two folktales, which were identified using Eugenio's Classification of Oral Narratives. The researcher uses the Triangular Translator to explain the guide questionnaire, which is translated from the Manobo language to Visayan language. The values found from the collected oral narratives were based on Classification of Values by Andres. Findings reveal that the values and educational implications found in the oral narratives of Manobo mirror the culture, tradition, and way of living of the tribe. These collected oral narratives of the Manobo will be used to learn and guide future researchers.*

**KEYWORDS:** oral narratives, Manobo, private school, values, Philippines

## INTRODUCTION

Since before and in the present decade, the oral narratives are significant in the socio-cultural community, including the learnings, arts, ideas, and culture of each tribe (Cajetas-Saranza, 2016). The Philippines is known for its diverse culture and is composed of different tribes. The Manobo is one of the country's tribes known for its unique style of language, beliefs, and oral narratives. Oral narratives display the culture of each tribe which gives value, knowledge, and information on their lifestyle that allows us to trace the customs and traditions that exist in our culture (Sumaljag, 2016).

However, these oral narratives are unpreserved as time goes by, given that the present generation missed the chance to give importance and value to it (Banuag-Lopez and Payapaya, 2019). Manobo oral narratives are needed to be documented, written down and, shared because it has a significant value that can be handed down from one generation to the other, and it helps preserve the Manobo literature and its cultural heritage by exploring the literature. Thus, it is essential to preserve Manobo oral narratives before it is completely lost.

## OBJECTIVES

This study aims to collect, analyze, and document the Manobo oral narratives of Barangay Magulibas, Jose Abad Santos, Davao Occidental to identify the collected narratives' values and determine their educational implications.

## METHODS

This research uses qualitative narrative analysis, which is the collected stories will be the data. The study was conducted in Barangay Magulibas, Jose Abad Santos, Davao Occidental. The participants of this study were nine Manobo tribal elders and one tribal literacy teacher. The following standards were established: (1) the participants are will-verse in Manobo dialect, culture, history, and a resident of Municipality of Jose Abad Santos and (2) have the ability in **narrating** the oral narratives of the Manobo Tribe.

During the study, a Key Informant Interview (KII) with 10 participants was used in gathering the data needed for the study. There were two types of data gathered, the first one is about the history and lifestyle of the Manobos, and the second one is their oral narratives. Audio-recorder was used during the



data gathering to ensure the correctness of data. The oral narratives gathered were in the Manobo language, and the translator transcribed the gathered data into Cebuano. The researcher translated the Cebuano data into the Filipino language as part of the researchers' objectives. Meaning-Based Translation of Larson was used in this study where the thought of the translated language is accurately translated and still preserving its original thought (Sayadani et.a, 2019)

The collected Manobo oral narratives were analyzed according to the following categories: Classification of Narratives of Eugenio (1993) and Classification of Values in the oral narratives of Andres (1985). The educational implications of this study were derived from the values gathered from the collected narratives.

## RESULTS AND DISCUSSION

The Manobo tribe generally found in the province of Sarangani, Agusan, Bukidnon, Surigao del Sur, Davao Region, Cotabato and located in some Municipalities of Davao Occidental such as Jose Abad Santos, Sarangani, Don Marcelino, Sta. Maria and Malita.

The Manobo of Barangay Magulibas has its own way of their belief, culture, tradition, and teachings that defines their own identity as a tribe. They believed in the supernatural beings called "Timanem/Diwata" or God, who helps and guides them to overcome challenges in their day-to-day living (Ancestral Domain Sustainable and Protection Plan 2020).

**Table 1**  
**The classification of folk narratives according to Eugenio (1993)**

ALAMAT (LEGENDS)	KWENTONG-BAYAN (FOLKTALES)
<b>A. ALAMAT NG KABAYANIHAN (<i>Heroic Legends</i>)</b> 1. Datu Magasa <b>B. ALAMAT NA PATUNGKOL SA MGA SUPERNATURAL NA NILALANG (<i>Legend's recounting encounters with supernatural beings</i>)</b> 2. Ang Misteryosong Bukid ng Carahayan <b>C. ALAMAT NG PANGALAN NG ISANG LUGAR (<i>Place Name Legends</i>)</b> 3. Alamat ng Magulibas 4. Alamat ng Sitio Abana 5. Alamat ng Sitio Puso 6. Alamat ng Calian 7. Ang Alamat ng Bibig ng Baboy 8. Alamat ng Sitio Busaw	<b>KWENTONG-BAYAN (FOLKTALES)</b> <b>A. KWENTO NG MGA HAYOP (<i>Animal Tales</i>)</b> 1. Ang Paniki at ang Umang 2. Ang Kalabaw at Ang Baka <b>B. KWENTO NG MAHIKA (<i>Marchen o Tales of Magic</i>)</b> 3. Ang Batang Iniwan ng Mama at Papa <b>C. KWENTONG NOBELISTIK (<i>Novelistic Tales</i>)</b> 4. Ang Dalaga at Ang Langit 5. Ang Dalawang Unggoy 6. Ang Dalawang Mag-asawa 7. Ang Matandang Babae at Lalaki na Nangloko ng mga Binata 8. Ang Mga Bata 9. Ang Mahiwagang Singing 10. Ang Batang Mabait at ang Higante <b>D. KWENTONG RELIHIYOSO /DIDAKTIKO (<i>Religious/Didactic Tales</i>)</b> 11. Ang Unggoy at Matanda 12. Si Juan na Mangingisda 13. Ang Taong Malikot ang Kamay <b>E. KWENTO NG KALOKOHAN (<i>Human Trickster Tales</i>)</b> 14. Kaldero ni Habuchi 15. Ang Natamo ng Pamilya 16. Si Pedro at Higante 17. Ang Kwento ni Sumi 18. Ang Simula ng Paggamit ng Damit <b>F. KWENTONG MAY KABALBALAN (<i>Numskull Tales</i>)</b> 19. Binatabog 20. Si Bingi at Si Bulag 21. Huwag Kayong Iiyak Kapag Walang Ulam 22. Ang Sumaya Clan



**Values found in the Oral Narratives**

**Religious Values.** Manobo tribes believe in supernatural beings called “*Timanem/Diwata*” or God. The Manobo view *Timanem/Diwata* as their savior, and they believe that if they have faith in their *Tim'anem/Diwata* they will become successful and survive in their daily living.

**Cultural Values.** The Manobo oral narratives reveal that cultural values of the Manobo tribe were portrayed thru giving appreciation to the beauty of nature and the abundance of natural resources found in their respective place.

**Human Values.** In the oral narrative of the Manobo, they human value thru the value of love, humbleness, helpfulness, generosity, kindness, unity, and all the good traits. It is revealed in one of the oral narratives collected in this study.

**Political Values.** The oral narrative of the Manobo has a political value which is portrayed thru

giving authority and being obedient to the command of the needy. The value showed that the leader provides what is asked by people and helps them for each mission to succeed.

**Economic Value.** The economic value found in the Manobo oral narratives pertains to the daily living and livelihood of the Manobo tribe. It shows that fishing and farming are the common sources of their livelihood, which provides their basic needs to survive.

**Social Value.** This value was commonly found in Manobo oral narratives, which refers to the relationship of each person in social gatherings, just like celebrations, feasts, or doing rituals. It is revealed that the Manobo’s really value the importance of a family in which there will be no called society if there were no people.

**Table 2**  
**The classification of folk narratives, according to Eugenio (1993)**

ALAMAT ( <i>Legends</i> )	REL	CUL	HUM	POL	ECO	SOC
1. Datu Magasa			*	*		
2. Ang Misteryosong Bukid sa Carahayan					*	
3. Alamat ng Magulibas		*			*	*
4. Alamat ng Sitio Abana		*				
5. Alamat ng Sitio Puso			*	*		*
6. Alamat ng Calian			*		*	
7. Ang Alamat ng Bibig ng Baboy		*				
8. Alamat ng Sitio Busaw		*				*
MGA KWENTONG-BAYAN ( <i>Folktales</i> )	REL	CUL	HUM	POL	ECO	SOC
9. Ang Paniki at Ang Umang		*	*			
10. Ang Kalabaw at Ang Baka						*
11. Ang Batang Iniwan ng Kanilang Mama at Papa		*	*			
12. Ang Dalaga at Ang Langit					*	
13. Ang Dalawang Unggoy			*		*	*
14. Ang Dalawang Mag-asawa			*		*	*
15. Ang Matandang Babae at Lalaki na Nangloko ng mga Binata			*		*	*
16. Ang Mga Bata			*			
17. Ang Mahiwagang Singsing			*			*
18. Ang Batang Mabait at Ang Higante	*	*	*			
19. Ang Unggoy at Matanda		*	*		*	*
20. Si Juan na Mangingisda		*	*		*	
21. Ang Taong Malikot ang Kamay			*			
22. Kaldero ni Habuchi		*	*	*		*
23. Ang Natamo ng Pamilya					*	*
24. Si Pedro at Higante		*		*	*	*
25. Ang Kwento ni Sumi			*			
26. Ang Simula ng Paggamit ng Damit		*				*
27. Binatabog				*		
28. Ang Bingi at Ang Bulag						*
29. Huwag Kayong Iiyak Kapag Walang Ulam			*		*	*
30. Ang Sumaya Clan						*



### Educational Implications

There were educational implications found in this study's oral narratives, which proves that this study can help different organizations. Results show that the Manobo tribe gives authority and importance to their tribal leader, tribal members, and even their own beliefs, culture, and traditions. The collected Manobo oral narratives also help them value their own identity as a tribe. These collected oral narratives can also be used as educational material to teach literature, language, or reading to the students.

The oral narratives can also be shared among the other member of the tribes for them to keep the awareness, values, and preservation of their oral narratives that enable them to appreciate their identity. These narratives help the tribe boost their self-confidence as they interact with different types of society in which they must be proud to contribute to the Philippine Literature. Lastly, the values found in the collected Manobo narratives can be used as a tool for Values Education teachers as the source of information in teaching values information in different institutions.

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### SUGGESTIONS

This study suggests that: schools may encourage more students to appreciate and study the different cultures, traditions, and beliefs of each tribe found in the country; schools may include preservation and learning oral narratives of the tribe in the curriculum to give importance to it. Lastly, it helps encourage teachers and students to record, document, and study more about the oral narratives of Manobo for them to appreciate and understand the own way of tribe's culture, beliefs, and tradition.

### CONCLUSION

This study shows that the Philippines is rich in different kinds of literature, which some are commonly found in different tribes across the country's three islands. These oral narratives are one of the Philippines prides who have made great contributions to the literature in the country and around the globe. Furthermore, studying, documenting, and analyzing oral narratives of the Manobo tribe is very important, which helps the tribe preserve their culture, identity, and uniqueness.

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