

The Modern World: Exploring the Culture of Tagbanua Tribe in Palawan

¹Marcialina Menoro, ²Alicia Tablizo

^{1,2}Department of Psychology, College of Arts and Sciences, Research Development and Innovation Center, Our Lady of Fatima University

Abstract: The purpose of this research is to identify a Tagbanua tribe from other related tribes and how The Tagbanua inhabit both the eastern and western coasts of the central portion of Palawan Island. The first phase of the project involves stages of bracketing and interpretation derived from questionnaires and interviews. The researchers use videos, data capturing and telephone conversation to validate answers on the screening interview. The final phase involves lived in experience where in the researcher use different assessment to mingle and lived with them, thus examined the connection of the modern and ancient technology. The greater concentration of Tagbanua tribe is in the more extensive attachment to their ancient culture despite of modern technology. This will allow for more individual consideration of Tagbanua people and may direct future research on the genetic factors of Tagbanua tribe.

Keywords: Tagbanua Tribe, Culture, Customs, Traditions, Belief.

1. INTRODUCTION

In this modern world tribes and indigenous people still exist in some parts of the world and one of those old tribes is living in the Philippines, some part of the island of Palawan and they are the Tagbanua. Some of us have doubt if they preserved their customs, traditions their institutions and if they are still practicing their social, economic and cultural rights. Our government take responsibility and make systematic action for developing and preserving these people against socio-economic gaps that may exist them and other members of national community.

A ruling by the Court of Appeals (CA) has upheld the awarding of more than 22,000 hectares of land and sea made by the National Commission on Indigenous People (NCIP) in favor of the Tagbanua Indigenous Cultural Community in Palawan (TICP). Certificate Ancestral Domain Title (CADT) is formally recognizing the rights of possession and ownership of Indigenous Cultural Communities/Indigenous People (ICCs/IPs) over their ancestral domains identified and delineated in accordance with this law. It gives the Tagbanua the right to manage the area and preserve its rich marine and land resources. An Act to recognize, protect, and promote the rights of indigenous cultural communities/indigenous people, creating a national commission of indigenous people (Republic Act No. 8371), also known as "The Indigenous Peoples Rights Act of 1997". It enacted by the Senate and House of Representatives of the Philippines in Congress assembled (Pulta, 2011).

Tagbanuas people are one of the oldest tribe in the world exist 22,000 to 24,000 years ago. The Tagbanua are possible descendant of Tabon man, the original inhabitants of the Philippines. They are brown skinned, slim and straight haired ethnic group. The Tagbanua have respectable community and good values are implemented even up to the young generation. The Tagbanua men respect the women but they believe in divorce. Tagbanua tribe have resources of livelihood, livestock, rice planting, hunting of wild pigs, fishing and harvesting honey until now. Those in the coastal areas indulge in fishing and exchange it with agricultural products for consumption, gather forest products such as gum,

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rattan, and honey for cash. The highest potential source of income for the Tagbanua are handicrafts particularly woodworking, mat making, and basketry, the raw materials for which are readily available to them (Diaz, 2011).

Education is part of growth of Tagbanuas. Even before they have their own native alphabet. The Tagbanua people has its own native language however they are also proficient in speaking the Palawano language and several other dialects like Tandulon, Silanganon, and Baras in each locality, while significant number of them can comprehend Tagalog, Batak, Cuyonon, and Calawian language (Naputo, 2013).

This research focuses on the life and practices of Tagbanua tribe today. The researchers goal is to find out how the Tagbanua tribe preserve their own culture despite of the threat of the modern environment and challenges. This study is limited to Tagbanua tribe particularly in Sitio Bethlehem and Sitio Mariwara, Brgy. Urduja Narra, Palawan, Philippines.

This research will help the modern Filipino Psychology to have insight about the first Psychology in the Philippines. The Tagbanuas Tribe has a great contribution to Modern Psychology. The Tagbanuas ancient ancestor was the first Filipino Psychology according to (Pua, 2000). The Psychological knowledge of the native Filipino was first held by "Babaylan". The Sikolohiyang Pilipino is based on assessing historical and socio - cultural realities, understanding the local language, unraveling Filipino characteristics and explaining them through the eyes of the native Filipino. The indigenization from within.

2. LITERATURE

2.1 Theoretical Framework

The Open System theory of Ludwig von Bertalanffy, Stated that the environment consists of other organizations that exert various forces of an economic, political, or social nature. The environment also provides key resources that sustain the organization and lead to change and survival.

The Open System theory was developed after World War II in reaction to earlier theories of organizations, such as the human relations perspective which treated the organization largely as a self-contained entity. Open systems theory refers simply to the concept that an individual are strongly influenced by their environment (Bastedo, 2004).

2.2 Variable Discussion

2.2.1 Culture (Categories)

Language

The Tagbanua people has its own native language, however, they are also proficient in speaking the Palawano language and several other dialects like Tandulanon, Silanganon, and Baras in each locality, while a significant number of them can comprehend Tagalog, Batak, Cuyonon, and Calawian languages.

Musical Instrument

The Tagbanuas believed that music has power to heal the sick. The musical instruments of the Tagbanuas consists of drums and gongs with shark skin heads (gimbal). It leads the ensemble and has a preparatory rhythm, falling into an ostinato. Bamboo flutes (beberak), jew's harp (aroding), guitars and banjos are also used. The mouth flute is still in use (Hila, 2011).

Tradition

During ancient time when the Tagbanua decided to marry they are required to give a bandi, such as gold, food, Jewelry and animals but when the Spanish era came they abide 5 pesos in return.

Now a days when a Christian marries a Tagbanua he or she will apply for a membership fee worth 500 pesos and swear with an oath that he/she will abide the laws, culture and tradition of Tagbanua. At the same day of ought taking they will enter to a vow of marriage in two traditional ceremony, the Christian and Tagbanua's wedding ceremony. It is prohibited to apply for alliance of Tagbanua if you are not marrying a native tribeman.

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Writing

The Tagbanua alphabet is one of a number of closely related scripts used in the Philippines until the 17th Century AD. It is thought to have descended from the Kawi script of Java, Bali and Sumatra, which in turn descended from the Pallava script, one of the southern Indian scripts derived from Brahmi. Type of writing system was syllabic alphabet in which each consonant has an inherent vowel /a/. Other vowels are indicated either by separate letters, or by diacritics. Traditionally written on bamboo in vertical columns from bottom to top and left to right, and read from left to right in horizontal lines (Justine, 2015).

2.2.2 Rituals and Practices*Burial*

Tagbanua's believed that death is a way to another life. Human burial is a way to reach after life. In earlier days when a person died his body will be wrapped in a native mat and put in a grave without coffin. After an hour of death the body must be buried immediately. There will be a designated two days of gatherings, the first will be held after six days of burial and the second is on the Twelve day. At present when a person died he will be bathed and put in a coffin together with the pabaon like plate, drinking glass, and small knife after a day he will be bury inside a cemetery. After six day gathering will be once but in case the dead person is an old folk two gathering are schedule. First on the 6th day and the succeeding will be on the 12th day after the burial ceremony.

Dance

Dancing Tarik is one of the most important Tradition. The Tagbanuas tribe danced only if they have special occasion. The tarik dance is used in wedding before and after the ceremony to elaborate the unforgettable moment of their lives. Tagbanuas tribe dances with other tribe members. There are three kinds of Tarik dance: Aguho, babandil and gimbal. The Tagbanua tribe dance show to the gratitude of their gods.

The bugas bugasan a traditional dance performed by males, a dance for all participants of a pagdiwata, after they have drunk the ceremonial tabad (rice wine); kalindapan. The runsay, ritual dances performed by the villagers on the seashore. The sarungkay, a healing dance by the main babaylan. The Tagbanua believed that dancing is one way of showing gratitude and thankfulness to their god.

Medicine

The Tagbanua tribe is still using the traditional medicine from plants and animals. The Tagbanua believed that herbal medicine has no bad side effect. They used honey for anti- bacteria and boost immune system. They used the roots, leaves, bark of tree for their medicines from the forest

Religion

Modernization already engulfed the glorious past of Tagbanua. Some of them are converted into Christian but the tradition of their own religion still practising in their community.

Tagbanua have four Gods, First is Mangindusa or Nagabacan, the highest ranking deity who lives in Awan-awan, the god of heaven, the righter of wrongs of crime. Second is Polo, the god of the sea, whose help is invoked within the time of objection. Third is Sedemunaduc, the god of the earth, whose sought is holding a good crop. Fourth: Tabaiacoud, the god of criminal world, the athletic innards of the earth. The diwatas of the rain and they are hypothetical the cause of the world and of the worldly beings.

According to Hughes (2012), Land is a life itself for many indogenous people. The natural environment is at the heart of their identity and culture. Aboriginal people believed the spirit of life exist for ever, and manifests itself in the landscape. The Tagbanua's relationship with the spirit world is the basis for their rituals, celebration, and dances. They have many ceremonial feasts punctuating Tagbanua life are based on a firm belief in a natural interaction between the world of the living and the dead.

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Wedding

Aranged marriage still exist within the community involve the giving of a set dowry which has to be paid before the bride is presented to wedding guests. Before the marriage boys known as “*BARKO*” will perform a tribal dance. Girls as known “*SIUUDAD*”.

The wedding is celebrated with social gathering and performed their traditional marriage rituals. A bandi of five hundred peso is required when you are to marry a member of their tribe. Kasludan is a custom of Tagbanua that a Christian should abide when marrying a Tagbanua folk. Two wedding are required to perform when a Christian will marry a Tagbanua. First the Christian ceremony then followed by Tagbanua wedding ceremony. They have no priest, only the “Master Kampo” are authorized to administer and perform the wedding ceremony and rituals. Festive wedding food includes rice, wine, pork, goat, cow, chicken and many more are being prepared for celebration. They were drinking, eating and dancing.

2.2.3 Education

In present time most Tagbanuas are running after the innovation when it comes to education. However, they preserved educational system that Tagbanuas has proved that they already have ways of learning such as Elementary, Secondary, and The Philippine Western University founded in 1910 located in Aborlan. The Indigenous Peoples’ Rights Act (IPRA) provides a strong policy basis for Indigenous People’s Rights to Education. The formulation carries a strong articulation of positive educational outcomes against the colonial foundations of education in the Philippines (Abayao, 2014).

2.2.4 Environments

The Tagbanua tribe of Northern Palawan is known for keeping their forests, rivers and coasts in an almost pristine state for thousands of years. Their house is patterned in the traditional indigenus nipa hut which is protected by fence all around the premises made of madre cacao. Their main food consumption comes from their harvested of rice, vegetable plants and livestock. They live a very comfortable life in the mountain along riverside with a very nice surroundings filled with different kinds of fruit bearing trees and other local trees such as ipil, yakal, iron wood, mahogany and many more. Wild animals also inhabits the area such as birds, monkeys and wild pig.

The used of poison, other chemicals, electric shock, and cutting of trees on the areas domained and ruled by the Tagbanua particularly adjoining the river is strictly prohibited.

2.2.5 Social Relationship

Family

The basic social unit of the Tagbanua is their nuclear family composed of a married couple and their children. The Tagbanua are kind hearted people. The Tagbanua men shows respect and politeness to all Tagbanua women. They highly regard women to have the control and authority over family affairs unlike in the Tagalog region where male supremacy prevail.

Divorce

Tagbanua Tribe practices divorce. If they would like to separate there will be “kasunduan”. The man should return the women to her parents and give her money back. No written or any legal disposition in Tagbanua with regards to divorced process. When one party decided to seperate ways or in the case of extra marital affairs. If the woman is in violation she will pay 1,500 pesos to the man and vice versa the man will pay 3,000 pesos to the woman then things are settled and divorce is now in effect. The Tagbanua tribe have a wide understanding about marriage. It is customary to the Tagbanua tribe to accept a woman who has previous marriages and her children from her first husband.

Political System

Social stratification defines the traditional Tagbanua political hierarchy. The masakampu is at the apex of this hereditary chieftain class that the Tagbanua inherited from the Moro or Islamized Bornean chiefs and authority is still identified with seniority. There are secondary hereditary leaders entitled Laksamana, Mudadi, Pangara, Tumindung, among many

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others. Among these leaders, the Maradya, Saribangsawan, Nakib, and Sabander are by tradition and custom superior designations.

The *uripun* (slaves) and *duluan* or *timawa* (low bloods) follow the *ginuu* (high bloods), the class of all *masikampu* or leaders. The *ginuu* participate in the *surugid* or councils, and exercise judicial and legislative functions.

2.2.6 Values System*Belief*

They don't worship graven images, they pray directly to the deity. They also respect spirits and fairy as part of their custom. Tabiacoud is the god of the underworld in the deep bowels of the earth. The native tribe of Tagbanua believe in the world of the living and the dead. They also believe in re-incarnation and karma.

2.3 Problem Statements

In this study the researcher aimed are to provide some information regarding how Tagbanua tribe preserved their culture heritage.

Research Question 1: What are the rituals and practices of the Tagbanua tribe in Palawan?

Research Question 2: What are the side effects of modernization in Tagbanuas life that affect their culture?

Research Question 3: How is the Tagbanua tribe preserved their culture?

Research Question 4: How were they able to introduce new laws in their tribe.

3. RESEARCH METHODOLOGY**3.1 Research Design**

Qualitative phenomenological designed, which involved "lived experiences" of a phenomenon by examining the views of people by face to face interview, questioning, and observation (Khan, 2014). The researcher focused on the live experiences of the Tagbanuas and understand their daily life through careful collection and data analysis.

Ethnographic design is a research design used for describing, analyzing, and interpreting a culture of group such as their behaviors, beliefs, and language, and how they develop shared patterns of interacting over time. ethnographic research can study about rituals, structures, life stages, interactions, and communication of a group (Sulastri, 2016).

3.2 Research locale

The participants of this study came from Region VI, Narra, Palawan Area. In recent studies, there were an estimated 87 Tagbanua living in Sitio Betlehem and 413 living in Sitio Mariwara, with a total of 500 population.

3.3 Key Informant Selection

A non-probability sampling technique was established in this study specifically the purposive sampling. Andales (2008) defined this as a technique wherein the researcher used his good judgement and appropriate strategy in selecting the subjects who will meet the best purpose of his study.

The researchers selected ten participants of Tagbanua tribe from Municipality of Narra, Palawan. First, the participant was a couple age 70 to 80 year old they are the leader of their tribe. Second, the informant is single, he is 40 years old, very good in hunting wild boar and harvesting honey. Third, the participant was a couple married for 22 years with three children. Fourth, the informant was a woman who got married with the christian man, they have 3 children.

The researchers provided and informed consent to the chosen respondents, to be aware of the procedures and the risks of the study. Also, researchers were not forced the respondents to participate since the respondents have all the rights to terminate participation during the process of the study.

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3.4 Research Ethics

The researchers followed the moral principles and rules of conduct. The researchers have duties to respect the rights and dignity of researched participants and protected the respondent from harm.

An informed consent, indicated the agreement that clarified the obligations and responsibilities of all involved in the process. The researchers respected the rights of individuals to privacy, confidentiality, and self-determination. Researcher is aware that special safeguards may be necessary to protect the rights and welfare of persons or communities whose vulnerabilities impair autonomous decision making. Researchers are also aware on respect cultural, individual, and role differences including religion, socio-economic status, sexual orientation, disability, and race.

3.5 Research Instruments

The research instrument used by the researcher is an interview guide where one on one interview was executed. The interview guide is semi – structured questionnaire consisting of open-ended questions. This allowed the informants to give their preferred responses. This questions were flexible and allowed the researchers to probe and soughtframe of reference for their answers. The researchers also had personal observations and experiences.

3.6 Data Collection

The researchers went to National Commission for Indegenous People (NCIP) Cubao, Quezon City and Municipality of Puerto Princesa, Palawan. Then, prepared an informed consent to the respondents concerning about the process and purposed of the study. A semi-structured interview type of questionnaires were used upon validation of different experts in the field of psychology. The researchers observed daily life activities to capture the actual experiences for the one academic year.

3.7 Data Analysis

After data gathering, the researchers analyzed and then transcribed and the respondents' lived experiences. This process helped the reseachers to supply the needed information. The transcribed interviews were interpreted and provided answers to the issues or problems of the study.

4. RESULTS

Through participant observation, field notes were gathered that described the Tagbanuas as possible descendants of Tabon Man, one of the oldest ethnic group in the world and with a democratic government.

Romeo stated that the Tagbanua tribe, one of the oldest tribes in the Philippines, can be mainly found in the central and northern Palawan. Research has shown that the Tagbanuas are possible descendants of the Tabon Man; thus, making them one of the original inhabitants of the Philippines. They are brown-skinned, slimmed and straight - haired ethnic group.

4.1 Economic

Tagbanua tribe has resources of livelihood, livestock, rice planting, hunting of wild pigs, fishing and harvesting honey until now. Those in the coastal areas indulge in fishing and exchange it with agricultural products for consumption, gather forest products such as gum, rattan, and honey for cash. The highest potential source of income for the Tagbanua is handicraft particularly woodworking, mat making, and basketry, the raw materials for which are readily available to them.

4.2 Political

The primary leader, *Maradia et Masicampo*, whose authority extended throughout the mainland Palawan. The Masicampo imposed all the law, *Maradia et Manlalambay*, acquired by a bageral through hierarchy and consanguinity. *Maradia* assisted the local bagerals in settling disputes (surrugiden). *Pangiran*, a consultant of local leaders, Laksamana, in forced traditional law among his constituents. *Pangandelan*, acts as a commissary. *Panglima*, acting as chairman among bagerals and ginuu. *Orangkaya*, pro investigates and giving analysis of the case. *Satya (secretary)*. *Keeps record*, *Pangarapan/Pangara (clerk)*, council gathering. *Parakasa*, Reminded the congregation of the rules and regulation. *Mudadi*, summoned officers brought important news. *Agusil/ Agwasil*, maintained peace and order. *Digadong*, bondsman during surrugiden/betiara, *Saribangsawan*, lawyer and a law enforcer, *Tumanggong*, in charge of pecuniary aspect in the political structure,

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Nakib, expert in natural medicine and religious rites, *Sabandar*, in charge of the labor force. *Manlalambay*, perform rituals, *Lambay et uran*, *lambay*, sin atonement and *lambay et ginuu*. *Babalyan/ Balyan*, priest. *Taga* – Iring and *Assistant to Babalyan*, served as an aide to major hereditary leaders.

4.3 Social

The Tagbanuas are kind hearted people. The Tagbanua men show respect and politeness to all. The Tagbanuas are highly artistic and are also considered one of the earliest civilized groups in pre-historic Philippines.

Table 1: The oldest tribe in the Philippines and their culture: Emerging themes and categories

Emerging Themes	Emerging Category
1. Economic	<ul style="list-style-type: none"> • Farming • Fishing • Handicraft
2. Political	<ul style="list-style-type: none"> • Democratic • Traditional law
3. Social	<ul style="list-style-type: none"> • Traditional
4. Preserving Culture	<ul style="list-style-type: none"> • Tanggapi
5. Special Occasions or Rituals	<ul style="list-style-type: none"> • Harvest Season • Rice Wine • Thanks Giving
6. Environmental Protection	<ul style="list-style-type: none"> • Prohibits Pison and other chemical • Prohibits Electric Shock • Prohibits Cutting of Trees
7. Natural Medicines	<ul style="list-style-type: none"> • Honey • Roots,Bark,Leaves and Fruits of Plant • Vine
8. Effects of Modern Technology	<ul style="list-style-type: none"> • Nothing Changes (Cultures, Traditions) • No bad Influence (Attitudes) • Earn Extra Money
9. Difference of Tagbanua Tribe from Local Tribe	<ul style="list-style-type: none"> • Culture • Customs • Traditions
10. Customs	
Wedding Ceremony	<ul style="list-style-type: none"> • Tribal Marriage • Traditional Marriage
Christian and Tagbanua	<ul style="list-style-type: none"> • Bandi • Tabad
Kasludan Covenant	<ul style="list-style-type: none"> • Two Weddings non Tagbanua • Feastive Wedding Food
Divorce in Tagbanua	<ul style="list-style-type: none"> • No Legal Disposition • Refund of Bandi
In Case of Adultery	<ul style="list-style-type: none"> • Compensation Requirements
Death of Tagbanua	<ul style="list-style-type: none"> • Pabaon
11. Family and Discipline	<ul style="list-style-type: none"> • Family Oriented • Female Supremacy
Child Birth	<ul style="list-style-type: none"> • Birth Certificate
12. Reincarnation	<ul style="list-style-type: none"> • Believed in the World of Living and the Dead
13. The Law of Karma	<ul style="list-style-type: none"> • The Golden Rules

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4.4 Preserving Culture

The participants stated that they always remembered their own traditions or “tanggapi”. The word “*pakikisama*” or camaraderie is the ultimate driving factor of the Tagbanua in accepting foreigners or visitors in their territory but in spite of it they preserved their culture and traditions like the Japanese and the Jews.

“... *ipinaglalaman namin ang aming kultura sa tamang pamamaraan, respeto sa kapwa, nakikisama sa mga dayuhan pero hindi naniniwala agad.*” (... we respected our culture, we mingle with strangers and associate them.) - Panglima

One of the participants stated that when you valued your traditions you valued your culture, following the laws of our tribe and ignoring what people say. We are proud of who we are.

4.5 Special Occasions/Rituals

The participants reported that during the harvest season 30 to 50 family are joining together. They offered sacrifice for the spirit as a thanks giving for good health and guidance. They made rice wine fiesta as part of the ritual. They prayed and worshipped as a thanksgiving to the supreme God, Spirit, deity in the forest after an abundance harvesting season

Rain and Sun Rituals

The participants said that a group of 30 to 50 families offered chicken. Hanged inside a structure without a roof then the god of rain (Polo) summoned. After the harvest season a thanksgiving to the god of the earth will be offered. Then the chicken will be killed as the final ritual of the offering and will be returned to the individual owner for consumption.

“... *magdarasal kami, papaluin ang mga manok ng nakabitin at patu-tuluin ang dugo bilang alay at hihingi ng masaganang ani.*” (... we pray, beat the chicken hanged and drained the blood as a sacrifice and we will ask for a bountiful harvest.) - Chieftain

Constructing a New House

The owner of the house bequeathed money, the blood of the chicken or duck will be used to determine the good or bad fate of the household. This will be done by cutting the neck of the chicken and let it ran until it died. When the chicken died facing east a good luck will be expected while if the chicken died facing west bad luck will follow.

4.6 Environmental Protection

All of the participants said that it is strictly prohibited the used of poison other chemicals and electric shock in catching fishes. It is also strictly prohibited the cutting of trees on the areas dominated and ruled by the Tagbanuas particularly adjoining the river. The Tagbanua culture is pleasant because they have high regards to the environment. They do not allow the use of chemicals in their plantation.

“... *hinahayaan lang naming lumaki ang mga pananim, gumagamit kami ng pampatay ng insekto mula sa mga halaman at pataba mula sa dumi ng mga hayop.*” (... we allowed our crops to grow naturally, we used an insecticide from plants and fertilizer from manure.) - Panglima

The participants said that the methods used by the ancient Tagbanuas are still preserved and used. They have high regards with the cleanliness and protection of mother nature which contributed much to the biodiversity of the protected areas where they settled. The participants said that it is better to live on top of the mountain, the water and air are fresh and their livelihood is in the forest.

4.7 Natural Medicines

In Tagbanua’s society they used natural medicines for healing and killing of animal or human, the Tagbanuas still sing the traditional medicine from plants and animals. The Tagbanuas believed that herbal medicine has no bad side effects. They used honey for anti-bacteria, bite of alipunga and boost immune system. They used the roots of sungkol-sungkol for toothache and stomach ache, sterile and “pigsá”, udok-udok for liver, puli-papa roots for sprain and magasning roots for snake bites. Bayabas leaves for healing of wounds, banaba, sambong for irregular menstruation and cough. The bark of trees pesarsar for bod pains and unconscious people. Sharp pointed skin bamboo used for cutting babies navel. Ulagak is a medicinal plant for cough and cold.

“... *epektibo ang mga gamot na nakukuha sa mga halaman at mga hayop.*” (... the medicines from plants and animals are effective.) – Satya

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Poison

In the early period of time, it is believed that through the dreams the devil gave knowledge and instruction of poisoning other people. The poison is administered by flickering the finger tip in the wind or drinking glass. There is a spell being chant to counter the effect of poisoning, it is also believed that by drinking the sap of a certain tree or medicinal plant the effect of poison can be eliminated. The act of poisoning according to the Tagbanuas is considered a mortal sin to God.

Plants that are considered poisonous are tubli and nami. To cure a person being poisoned must take herbal medicines from the roots.

4.8 Effects of Modern Technology

The participants reported that nothing changes in their cultures and traditions except the technologies they personally used in their houses, school, transportation and communication and the bad effect of deforestation, mining and new settlers affecting their environment.

“... sira na ang kagubatan na pinagkukunan namin ng kabuhayan dahil sa ilegal na pagpuputol ng mga puno at pagmimina...” (... the forests are already destroyed because of illegal logging and mining.) - Panglima

The participants reported that foreigners have no bad effect or influenced in their community because they just walked, enjoying the beautiful scenario of natures, swimming in the beaches, water falls, river, boating, catching fishes, and mountain climbing.

Another participants reported that they are in favor of tourism because they earned extra money and they are happy seeing different kinds of races.

4.9 Difference of Tagbanua Tribe from local Tribe

The other participants reported that they have distinct cultural customs and traditions acquired from the people of Sulu and Borneo. Their ancestors came from the oldest tribe in the world’ Tabon man” founded in Tabon cave in Palawan. Making them different from the other ethnic tribe and they have their own system of education and alphabet which was traditionally written on bamboo in vertical columns from bottom to top and left to right and read from left to right horizontal lines.

4.10 Customs

Wedding Ceremony

The Master Kampo acted as community chieftain who performed wedding and provide advises using their own local book about tribal marriage. It is permissible in their custom to marry both Christians and Tagbanuas. The only requirement for Tagbanua wedding is to arrange and schedule it and does not need to attend any seminars. The wedding is celebrated with social gathering and performed traditional marriage rituals.

Christian and Tagbanua Wedding Ceremony

A *bandi* has a current value of five hundred pesos that is required when one has to marry a member of their tribe. The amount of *bandi* precedent is valued at fifteen pesos then. During the wedding ceremony they prepared “Tabad” or rice wine along with other foods. The newly wed couple and the guests have to drink rice wine after the ceremony. The rice wine is in the container or “banga” made of clay. The couple is the first one to drink it and then followed by the guests (Jagmis, 1999).

Kasludan Covenant

The participants reported that Kasludan is a custom of Tagbanuas and that a Christian should abide when marrying a Tagbanua folk. Two weddings are required to perform when a Christian will marry a Tagbanua. First the Christian ceremony, then followed by Tagbanua wedding ceremony. They have no priest, only the “Master Kampo” is authorized to administer and perform the wedding ceremonies and rituals.

Divorce in Tagbanua

The participants stated that there is no written or any legal disposition in Tagbanuas with regards to divorce. When one party decided to separate ways or in the case of extra-marital affairs. If the woman is in violation she will pay 1,500 pesos

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to the man and vice versa the man will pay 3,000 pesos to the woman then things are settled and divorce is now in effective. "Spouse Stealing" or Adultery is not acceptable in the Tagbanua culture.

“... *bakit pagsasamahin kung hinde na magkasundo.*” (...why combined if no longer be reconciled.) – Chieftain

In case of Adultery

In terms of family code, no violation of adultery is recognized when Tagbanua tribe followed the compensation requirements of 1,500 peso below for woman and 3,000 peso for man in case it happens. Plural marriage is allowed during earlier times where multiplicity of wives can stay in one house but at present only one wife is allowed and honored by the Tagbanua tribe.

In ancient time they used talapa (small silver box) came from other country used as bandi, they also used barter.

Death of Tagbanua

The respondents stated that in earlier days when a person died his body will be wrapped in a native mat and put in a grave without coffin. After an hour of death the body must be buried immediately. There will be a designated two days of gathering, the first will be held after six days of burial and the second is on the Twelve day.

At present, when a person died he will be bathed and put in a coffin together with the pabaon like plate, drinking glass, and small knife. After a day he will be bury inside a cemetery. After six days they will gather but in case the dead person is an old folk two gatherings are schedule first on the 6th day and the succeeding will be on the 12th day, after the burial ceremony.

4.11 Family and discipline

All of the participants stated that the Tagbanuas are family oriented, they have a wide understanding about marriage. It is customary to the Tagbanua tribe to accept a woman who has previous marriages and her children from her first husband as long as they are happy. They highly regard women to have the control and authority over family affairs.

The participants reported that they disciplined their kids by whipping them in their butts as a sign of punishment from what they did wrong and taught them the value of house rules.

Child Birth

A person who is incharged of giving birth did not record the date and time of birth. They do not celebrate birthdays. They do not have records of the birth and death. Now a days the government required them to have their birth certificate intact in their Municipality for the records used for employment, marriages, schools and personal purposes.

4.12 Reincarnations

The participants stated that the native tribe of Tagbanua believed in the world of the living and the dead. They also believed in reincarnation.

“... *paulit ulit tayong nabubuhay dito sa mundo, kapag tayo ay namatay maari tayong ipanganak sa ibang panahon at lugar.*” (... after we die, we will reincarnate, may be born in a different era or places.) – Chieftain

4.13 The Law of Karma

The respondents narrated that they believed and followed “The Golden Rules” do not do unto others what you do not want them to do unto you.

5. DISCUSSION

The study clearly showed that the Tagbanua tribe has many rituals and practices, the relationship with the spirit world is the basis for their rituals, celebrations, and dances. Tagbanua life are based on a firm belief in a natural interaction between the world of the living and the dead.

The *lambay* is held two times a year. It is observed first in January, and involves ritual appears to the deities for days of sunshine and winds that sufficiently dry the forests and prepare them for clearing and planting. A second one is held in May, when the people ask for moderate rains that will make their upland rice grows.

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The *pagbuyis* is performed three times a year. The first is in November, and second in December. The third is when the moon can be seen during the daytime, called *magkaaldawan*.

The *runsay* is described as the most communicative of all Tagbanwa rituals for protection in opposition to deadly diseases. It is observed only once a year. The ritual began at sundown and ends at dawn.

The *pagdiwata* has a dual purposed, the thanks giving while the other purpose is to seek the help of the gods in healing. December is the most effective time when it comes to healing.

The *bilang* parade is the trickery ritual for the dead. The parade involved the *paurut* prayer of a frequent spirit family incantation, and the high priority of the *parina* incense whose adorable smells attract the deities and spirits of the dead.

The *Masikampo* imposed the new laws throughout the mainland Palawan and consult the local leaders or Chieftain. The *Laksama* inforced the new law throughout the entire tribe. All of them are required to follow the law but the ancient laws are not changeable.

The researchers have documented some various cognitive, motivational and effective consequences of globalization that affect the culture, traditions, economic life of Tagbanua. Modernization and revolution in information technology has an infact that we are not paying attention to preserved their age, old culture, and heritage. As a result, modern acculturation has led their culture to the verge of ruin, and failure. The Tagbanua society has changed for modern indicators. The process of migration is a complex one as it involves of challenges both for the migrants and for the locality.

The Tagbanua has the possibility of the migrants adopting the new cultural perspectives, new ideologies and belief, the new society and also bring these changes to the place of origin. But this changes might not be revolutionary to replace tradition with modernity most Tagbanua are still attached to their own culture and ancient tradition. In renew the Philippine government and the Tagbanua people reunited to protect their cultural heritage .

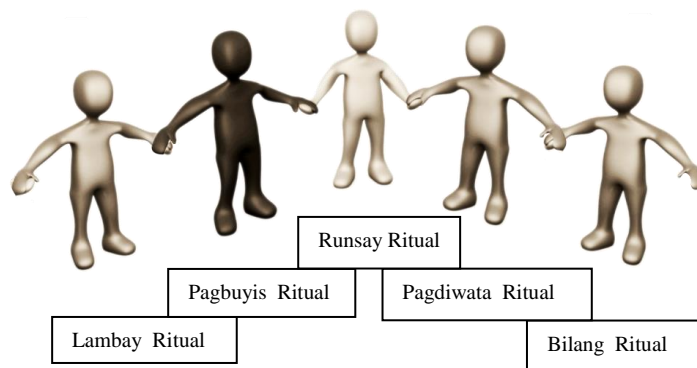


Figure 1. Tagbanuas Ritual Model

6. CONCLUSION

The researcher hereby concludes that the Tagbanua tribe display native cultural expression in their traditional law, belief, rituals, practices and worship to their native Gods. Traditional and culture has been handed down from generation to generation. But in the process changes brought by civilization, traditionally the Tagbanau tribe have lots of rituals which they respected. Mirrored in their culture and traditions even in this modern time.

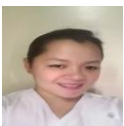
7. RECOMMENDATIONS

The limitations and results of the study at hand maybe, not enough to support other claims. The researcher recommends that the future researchers will expand more the scope of this study by enlarging the population and using other thorough approach and get to the bottom of their principles.

The researchers recommend that the local government should focus on the necessities of the Tagbanua tribe especially their environment, education, preserved cultures as well to enhance the infrastructures of the place.

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AUTHOR'S PROFILE:

Marcialina Zapanta Menoro, is currently taking Bachelor in Science in Psychology at Our Lady of Fatima University- Antipolo Campus. She decided to take this course to have a better understanding on the lives of orphanage and how they survive despite of the tragic moments of their lives. She worked in Westin Philippine plaza Hotel, and Royal Caribbean International, at present she is working as Vice President and Development Marketing at Abundance in Life Foundation Inc, a non-profit organization and visited some Orphanage inside and outside the country. Her greatest dream is to help other people specially the Tagbanaus children, for her children has a right to be educated and live in peace and harmony.



Alicia Q. Tablizo is a graduate of Bachelor of Science in Psychology in the University of Rizal System, Morong, Rizal last 1998. She worked in the industry before she decided to join the academe. Alice as what others call her took the professional board exam for teachers and luckily passed on it. She had her Master of Education major in Guidance and Counseling in the same university last 2006. She enrolled her Doctor in Educational Management in Polytechnic University of the Philippines last 2007 and stop for a while to give time for her personal life. She managed to finish her Doctor in Philosophy major in Educational Management last 2013, 3 years after joining Our Lady of Fatima University.

She attended different research fora and had numerous paper presentations in different psychology and research related activities in and out of the country. She is also an active member of the Research Innovation and Development Center of this university and had been invited as resource speaker in different academic institution.

Corresponding Author Name: ALICIA Q. TABLIZO

Current Address: Antipolo City, Rizal Philippines

Contact Number: 09189391077

Email Address: tablizoalicia@gmail.com