

# Preserving Socio-Cultural Practices: Exploring Resilience and the Impact of Government Initiatives among the Manobo in the Philippines

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## Abstract

Indigenous people in the Philippines have long faced a multifaceted struggle to preserve their rich traditions. This complex issue has been rooted in the historical and ongoing dispossession of their lands and resources. However, these resilient communities came together and organized themselves to demand the respect and recognition of their rights. This study investigated their socio-cultural practices Dulangan Manobo and the impact of government initiatives. Through a descriptive correlation research design, 392 respondents from Sultan Kudarat province were surveyed. Results revealed the Manobo's active involvement in social, economic, and political activities. Government programs supporting livelihood preservation and culture conservation were well-implemented and embraced by the community. However, the study found no significant correlation between the socio-economic and political culture of the Manobo and the effectiveness of government initiatives. These findings contribute to understanding indigenous resilience and the efficacy of intervention programs in preserving socio-cultural practices.

## Keywords

Dulangan Manobo, Socio-Cultural Practices, Government Initiatives, Preservation Practices

## 1. Introduction

Dulangan Manobo, an indigenous group in Southern Philippines, demonstrates remarkable resilience in the face of challenging economic circumstances. Residing primarily in elevated areas, their society's gender dynamics often restrict

women autonomy. Their vibrant social culture encompasses traditional dances, indigenous musical instrument and distinct wedding and burial ceremonies. Economic culture is deeply rooted in agriculture, featuring farming techniques, hunting tradition and specialized weaving services. The political culture within their community includes leadership, social roles and conflict resolution mechanism.

Indigenous communities face numerous challenges to their socio-cultural practices, including historical trauma, land dispossession, forced relocation, epidemics, forced assimilation, and sterilization (Kirmayer, Gone, & Moses, 2014; Day, 2023). These challenges have resulted in enduring emotional and psychological wounds that span generations, known as historical trauma (Kirmayer et al., 2014; Gone, 2013). Furthermore, engagement in or exposure to violent struggles poses physical and psychological risks that can be transmitted to future generations (Day, 2023). However, the preservation of indigenous languages and cultural heritage has been recognized as a protective factor for the well-being of Indigenous communities, both physically and psychologically (American Psychiatric Association, 2016). Research has shown that interventions rooted in Indigenous traditions have effectively prevented suicide and addiction within American Indian and Alaska Native communities (American Psychiatric Association, 2016).

In recent years, scholars have drawn attention to the detrimental impact of research on Indigenous peoples and their cultures, sparking a call for transformative approaches rooted in indigenous worldviews and ways of knowing. These approaches emphasize conducting research with profound respect for Indigenous cultures, values, and traditions, while recognizing their inherent right to self-determination. Tuhiwai Smith's (1999) groundbreaking book served as a foundational text in the field of Indigenous research, exploring approaches that challenged traditional paradigms. Smith advocated for respectful and culturally sensitive engagement with Indigenous peoples, urging the integration of their perspectives into the research process.

Dudgeon, Wright, Paradise, Garvey, and Walker (2010) provided an overview of the social and emotional well-being of Indigenous Australians, highlighting the enduring effects of colonization on their cultures. Their work emphasized the necessity of culturally appropriate research methodologies, which embrace Indigenous values and traditions, creating a harmonious fusion of research and Indigenous perspectives. Similarly, Reilly and Kipp (2010) delved into the impact of culture and history on the health and well-being of the Aboriginal community. They stressed the importance of considering the cultural and historical context in efforts to improve health outcomes, drawing parallels to the art of balancing ingredients to create a harmonious and satisfying dish.

Research involving Indigenous peoples necessitates transformative approaches that respect and honor Indigenous cultures, values, and traditions. Tuhiwai Smith's foundational work and subsequent studies by Dudgeon et al. and Reilly et al. highlight the importance of culturally appropriate methodologies and the

integration of indigenous perspectives in research processes. These approaches aim to address the enduring effects of colonization on indigenous communities and promote the well-being and self-determination of Indigenous peoples.

Furthermore, the preservation of Indigenous knowledge and practices, as emphasized by [Rayne et al. \(2020\)](#), is crucial in protecting Indigenous identity, culture, languages, heritage, and livelihoods. Culturally appropriate and respectful approaches are necessary when engaging with Indigenous communities and addressing their socio-cultural practices.

## 2. Review of Related Literature

Preserving cultural practices and traditions is a crucial aspect of promoting the well-being and identity of indigenous groups. Subsistence practices, in particular, play a vital role in fostering cultural preservation among indigenous communities. [Burnette et al. \(2018\)](#) emphasized that these practices, deeply rooted in tribal traditions, enable indigenous groups to maintain their connection to ancestral heritage and reinforce their cultural identity. By relying on traditional methods of food production and consumption, indigenous communities engage in self-reliance and sustainable living, thereby preserving their cultural practices for future generations.

The situation of the Dulangan Manobo tribe in the Philippines has been the subject of various studies. Sultan Kudarat State University conducted a research paper on the culture, tradition, and customs of the Dulangan Manobo Tribe in Bolebak, Lebak, Sultan Kudarat, focusing on their present-day practices. This study provides insights into the ongoing cultural practices of the Dulangan Manobo tribe.

[Salvaña and Arnibal \(2019\)](#) conducted a study to determine the knowledge and perceived importance of the Manobo tribe, including the Dulangan Manobo, towards biodiversity conservation. The research findings revealed a significant association between traditional knowledge and the perception of the importance of biodiversity. This linkage can serve as a basis for government support in preserving indigenous knowledge.

The dominant approaches to conservation and development have traditionally viewed rural regions as mere sources of natural resources, labor, or environmental services. Unfortunately, these approaches have often resulted in negative outcomes, leading to environmental degradation and marginalized communities, such as Northern First Nations, Indigenous Peoples, and Small/Peasant Farmers. As a result, many rural indigenous and local communities are now advocating for alternative approaches that are grounded in their cultural identities and seek greater control over land, development, and identity in the present and future. The concept of biocultural diversity conservation arises from the recognition that the global crisis of species extinction is accompanied by a parallel crisis of cultural and linguistic extinction. Various factors contribute to this threat, as outlined by [Robiego \(2022: pp. 131-132\)](#), including environmental degrada-

tion, economic development, issues related to land ownership and governance, as well as acculturation and socio-economic changes. Woodley further concludes that these changes disrupt people's connection to their surroundings, cultural identity, and intergenerational transmission of local knowledge, practices, and languages closely tied to the environment.

Robiego et al. (2022) evaluated the transcendence and preservation practices of the Manobo indigenous cultural community in Mindanao, which includes the Dulangan Manobo. This study specifically explored the preservation of indigenous languages within the Manobo tribe, highlighting their commitment to language and cultural preservation. The findings provide valuable insights that can inform government initiatives aimed at supporting the preservation of indigenous knowledge.

Furthermore, the Legal Rights and Natural Resources Center (LRCKSK) conducted a research paper entitled "Securing Indigenous Peoples' Rights," which analyzed how the Philippine government deploys the concept of human security, which has a profound impact on indigenous communities. This study sheds light on the government's efforts in supporting the livelihood programs and preservation of indigenous knowledge among the Manobo tribe.

Olko et al. (2022) emphasized the importance of retaining indigenous languages as a protective factor for the psychological and physical health of indigenous speakers. Indigenous languages not only serve as means of communication but also carry cultural knowledge, worldviews, and oral traditions. The American Declaration on the Rights of Indigenous Peoples underscores the right of indigenous communities to preserve, develop, and transmit their languages to future generations, enabling the preservation of cultural practices and the strengthening of cultural identity.

The preservation of traditional knowledge is essential for the identity, culture, languages, heritage, and livelihoods of indigenous communities. The Permanent Forum on Indigenous Issues highlights the significance of preserving traditional knowledge, which forms the core of indigenous communities. Despite historical exploitation, indigenous populations have demonstrated remarkable resilience by continuing their cultural practices, language usage, subsistence lifestyles, spirituality, and ceremonies.

Government initiatives play a vital role in supporting the preservation of indigenous knowledge. Studies on the Manobo tribe in the Philippines have revealed the importance of traditional knowledge and its association with biodiversity conservation and language preservation. These research findings provide a basis for the government to develop and implement policies that support the preservation.

### 3. Methodology

The study employed a descriptive research methodology to investigate the preservation of socio-cultural practices among the Manobo community in the Phil-

ippines, with a focus on their resilience and the impact of government initiatives. The research design encompassed a historical-ethnographic case study and a descriptive correlation research approach.

To gather comprehensive insights, data were collected through an interview questionnaire and Focus Group Discussions conducted with a total of 30 Manobo informants. The survey questions were administered within the Manobo community, specifically in Palimbang (106 respondents), Bagumbayan (122 respondents), and Senator Ninoy Aquino (164 respondents), resulting in a total of 392 Manobo respondents aged 15 and above. Participant selection employed a stratified random sampling technique to ensure representation across geographic locations, age groups, and genders.

Ethical considerations were prioritized throughout the research process. Prior to data collection, appropriate permissions were sought from the National Commission on Indigenous People (NCIP) Regional Office and the Provincial Office. The researcher identified the Manobo tribal group community within the vicinity of the Province of Sultan Kudarat. Subsequently, confirmations and approvals were obtained from the office of the dean of the Graduate School, the division, the municipality, and the barangay. All necessary paperwork and documents were prepared to meet ethical standards, and informed consent was obtained from each participant, clearly outlining the study's purpose, voluntary participation, and their rights.

The collected questionnaires were compiled for data analysis. Descriptive statistical techniques, such as frequency counts, means, Pearson  $r$ , and  $t$ -tests, were employed to analyze and interpret the data. These statistical computations facilitated the description of the socio-economic practices and coping mechanisms of the Manobo Tribal Group, providing a comprehensive understanding of their cultural heritage and how they navigated challenges and government interventions.

The research findings were reported in a clear, concise manner, adhering to ethical guidelines to ensure participant anonymity and confidentiality. The research report included a detailed description of the study methodology, characteristics of the sample, and a comprehensive presentation of the findings. The outcomes of this research contributed to the existing body of knowledge, informed policy development and implementation, and fostered a deeper understanding of preserving socio-cultural practices among the Manobo community in the Philippines.

#### 4. Results and Discussions

The social practices of the Dulangan Manobo, as illustrated in **Table 1**, shed light on their cultural traditions within Sultan Kudarat, Philippines. The data reveals that dance and musical instruments are central in their significant celebrations, such as fiestas, weddings, burials, and thanksgiving parties, denoting a strong cultural connection. Elders pass down the knowledge of musical instruments and dance to the younger generation, fostering continuity. Addi-

tionally, the regular display of Manobo instruments to their children underscores an effort to preserve their heritage. Activities showcasing their talents, like the adal and musical performances, remain consistently practiced. Marriage customs show a mix of arrangements by parents and the importance of dowries, while belief systems in a supreme being, spirits, and an afterlife reflect their spiritual depth. However, certain practices, such as worshiping minor gods and using charms, appear less frequently. Overall, the section's mean of 3.00 indicates that these social practices are often practiced, highlighting the sustained significance of these customs in the Dulangan Manobo community's daily lives.

**Table 1.** Mean distribution on Social Practices of Dulangan Manobo in Sultan Kudarat, Philippines.

Statements	Mean	Interpretation
1.1 Dance and Musical instruments are performed during important celebration like fiesta, wedding, burial, and thanksgiving party.	3.64	Always Practiced
1.2 Elders teach their children on how to play different musical instruments and their dance.	3.08	Oftentimes Practiced
1.3 Manobo Instruments are being displayed and introduced to their children.	3.04	Oftentimes Practiced
1.4 They usually prepare an activity that showcases the adal (music), musical instruments and other talents of the Manobo.	3.39	Always Practiced
1.5 Musical instruments are played during usual days.	2.87	Oftentimes Practiced
1.6 Marriage was usually arranged by both parents and relatives.	2.24	Seldom Practiced
1.7 Dowry is given in the form of cash, material, animals and land.	3.63	Always Practiced
1.8 Marriage ritual is necessary and is part of the preparation of the parents of a girl.	2.89	Oftentimes Practiced
1.9 They practice the beating of gong or slage when a person dies in their community.	2.71	Oftentimes Practiced
1.10 They usually stay the coffin inside the house for 3 to 5 days	3.64	Always Practiced
1.11 In case of murder and bloody type of death, they directly bury in the actual area where the last body was being found.	1.87	Seldom Practiced
1.12 They usually played music though out the days up to the burial to comfort the dead.	3.52	Always Practiced
1.13 The Manobo believe in the supreme being or Nemula.	3.08	Oftentimes Practiced
1.14 They believe in great spirits or evil spirits.	3.86	Always practiced
1.15 They believe in minor gods whom they worship In connection with the livelihood such as planting, harvest, hunting, journey and weather.	2.06	Seldom Practiced
1.16 They believe in charms together with prayer to obtain whatever their desire.	2.22	Seldom Practiced
1.17 They also believe in life after death.	3.28	Always Practiced
<b>Section Mean</b>	<b>3.00</b>	<b>Oftentimes Practiced</b>

Examining the Manobo Dulangan social practices offers valuable insights into the dynamic interplay between tradition, external influences, and cultural adaptation within this indigenous community. The findings presented in the table and corroborated with relevant research shed light on various aspects of their cultural practices, revealing both enduring traditions and evolving dynamics.

The consistent engagement in activities like the “adal” dance accompanied by musical instruments underscores the significance of these practices in maintaining cultural identity and social cohesion. The variation in the frequency of teaching, displaying, and playing instruments indicates the evolving nature of intergenerational transmission and the influence of external factors on these practices. Santos’ statement aptly supports the interpretation of dance as a multifaceted form of expression, contributing to spiritual, communicative, and performance-based interactions within the community.

Transitioning to marriage practices, they observed consistency in providing dowries and variations in other practices, suggesting the delicate balance between cultural preservation and adaptation. The influence of neighboring religions and ethnic groups is evident in the sporadic practice of arranged marriages, the shift towards cash-based dowries, and the emergence of Christian weddings. This aligns with the research insights of Mateo, [Canilao \(2012\)](#), showcasing how socio-economic factors, stratification, and religious influence contribute to the dynamics of marriage customs.

Within funeral practices, the continued observance of certain customs alongside the decline of others highlights the cultural adaptability of the Manobo community. The data suggests that while the significance of rituals like keeping the coffin at home and playing music remains, other practices are fading due to the influence of external cultures. The shared sentiment across municipalities about discontinued practices underscores the impact of these external influences on preserving traditional funeral customs. This implies that funeral practices, as an integral part of cultural identity, are susceptible to change when exposed to evolving societal norms.

Finally, exploring religious beliefs unveils a religious landscape characterized by continuity and transformation. The persistent belief in great spirits and life after death, alongside the growing influence of Protestant Christianity, reflects the cultural resilience of the Manobo community. However, the decline in certain practices and the diminishing presence of Islamic beliefs indicate the intricate interplay between traditional animo-deistic beliefs and the dominant Christian ideologies. This transition is mirrored in the decreasing influence of minor gods, charms, and Islamic practices, further highlighting the evolving religious dynamics among the Manobo.

In the Manobo Dulangan community, there is a complex interplay between tradition, cultural adaptation, and outside influences. These findings contribute to the broader discourse on cultural preservation, adaptation, and identity maintenance among indigenous groups in the Philippines. This study provides a

foundation for further investigations into the complex socio-cultural dynamics shaping the Manobo community's practices and traditions, enhancing our appreciation of their rich cultural heritage amidst changing societal contexts.

**Table 2** reveals the economic practices of the Dulangan Manobo in Sultan Kudarat, Philippines. The data indicates the consistent use of upland farming, primarily cultivating rice and corn as principal products, while engaging in rituals to ensure bountiful harvests. Traditional methods, such as planting root crops after harvesting, making holes for planting with bamboo sticks, and observing moon phases before planting, remain integral to their agricultural practices. Weaving activities also play a significant role, with mats, baskets, and bags woven by family members perpetuating this skill across generations. However, modern agricultural technologies see limited adoption, and hunting practices with traditional tools have yet to be practiced. The decline in hunting practices and rituals associated with hunting reflects changing dynamics. The findings emphasize the community's reliance on traditional agricultural techniques and weaving practices, underscoring their cultural resilience in maintaining these economic traditions. The relatively lower adoption of modern techniques and the decrease in certain practices signify ongoing shifts in economic strategies within the Manobo community.

In farming practices, it is evident that the Manobo exhibit a strong adherence to traditional methods. This reflects the deep-rooted nature of their agricultural heritage. The lower mean scores for adopting modern technologies and monoculture practices indicate preserving traditional methods, revealing a reluctance to embrace modern approaches. It shifts towards consulting technicians, suggesting an inclination to incorporate external expertise while retaining traditional practices. This pattern aligns with the related study by Lopez (as cited by [Muyco, 2005](#)), emphasizing the blend of traditional and supernatural elements. Overall, the findings balance tradition and the gradual integration of modern techniques in Manobo's farming practices.

A decline in traditional hunting is evident among the Manobo. The result suggests reduced engagement in hunting activities with traditional methods and rituals. The abandonment of group hunting and the recreational nature of hunting illustrate significant cultural changes. The comparison with the B'laan tribe's hunting practices underscores the diversity of indigenous communities in their relationships with hunting.

Weaving is prominent in Manobo's economic culture, emphasizing its enduring significance. The lower mean scores for government support and children's preference for market-bought clothes indicate external influences affecting traditional weaving practices. This resonates with [Carino's \(2002\)](#) assertion that indigenous economic systems evolve due to integration into the broader market economy.

In conclusion, the data demonstrates the complex interplay between tradition and change within the Manobo tribal group. While their farming practices reflect a delicate balance between tradition and modernity, hunting practices re-



veal a decline, and weaving maintains its importance despite external influences. These findings highlight the need for preserving cultural heritage while adapting to evolving circumstances. The insights gained from this study provide valuable information for cultural conservation efforts and sustainable development within indigenous communities.

**Table 2.** Mean distribution on Economic Practices of Dulangan Manobo in Sultan Kudarat, Philippines.

Statements	Mean	Interpretation
2.1 Upland farming is the most common method used by Dulangan Manobo.	3.80	Always Practiced
2.2 Rice and corn are the common principal products produced by the Manobo.	3.95	Always Practiced
2.3 After harvesting the rice and corn, they plant root crops in the same area.	3.61	Always Practiced
2.4 They barter their products with the household for use.	3.30	Always Practiced
2.5 Making a hole by means of sharpened bamboo sticks for planting rice grain or corn.	3.76	Always Practiced
2.6 A ritual for the good spirit is usually done before harvesting the crops.	3.65	Always Practiced
2.7 They usually observe the movement of the moon before planting rice or corn.	3.62	Always Practiced
2.8 Modern technologies are being used for the improvements of their agricultural product.	2.33	Seldom Practiced
2.9 They consult technicians on their agricultural products.	2.62	Oftentimes Practiced
2.10 Hunting wild animals with the use of bolos, tabas or spears, bow and arrows are method commonly used by the Manobo.	1.94	Seldom Practiced
2.11 They usually go out for hunting around fifty (50) to one hundred (100) men with dogs to catch wild animals.	1.28	No Longer Practiced
2.12 Wild pigs, deers and monkeys are common animals caught for food.	1.83	Seldom Practiced
2.13 The hunter offers prayer to the spirit before going out to the forest.	1.89	Seldom Practiced
2.14 2.1 Once they catch wild animals, a part of the meat is offered to the spirits or a thanks giving to them.	1.87	Seldom Practiced
2.15 Weaving activities is a regular part of their livelihood.	3.42	Always Practiced
2.16 Weaving mats, baskets and bags are done by the wife, husband and young children.	3.19	Oftentimes Practiced
2.17 Young children are taught how to do weaving with the use of bamboo stick.	3.26	Always Practiced
2.18 The Manobo always gather materials from the forest and creeks to be used in weaving.	3.25	Oftentimes Practiced
2.19 Weaving activities are usually done by the family after planting seasons and during rainy days.	2.83	Oftentimes Practiced
2.20 The government encourages and supports the weaving program of the Manobo Tribal Group through advertising their products in the markets.	1.90	Seldom Practiced
<b>Section Mean</b>	<b>3.02</b>	<b>Oftentimes Practiced</b>

The presented data unveils significant insights into the leadership styles, social roles, and conflict management practices of the Manobo tribal group. Across all domains, a consistent adherence to traditional practices is evident, reflecting their strong cultural heritage and community values (Table 3).

In the realm of leadership, high mean scores for democratic leadership, consultation, and recognition of leaders such as teachers and elders underscore the Manobo's commitment to participatory decision-making. This resonates with Patanne and Buendia's findings, emphasizing the influence of individual integrity on leadership roles.

**Table 3.** Mean distribution on Political Practices of Dulangan Manobo in Sultan Kudarat, Philippines.

Statements	Mean	Interpretation
3.1 Everybody has the chance to become leader in the group.	3.11	Oftentimes Practiced
3.2 Prior to the selection of the leader, the followers are consulted on the background of the prospective candidate.	3.40	Always Practiced
3.3 They have the criteria to be followed in selecting the leader.	3.75	Always Practiced
3.4 Leaders are democratic.	3.78	Always Practiced
3.5 Barangay Chairman is recognized as a leader.	3.95	Always Practiced
3.6 Council of Elders is recognized as a leader.	3.50	Always Practiced
3.7 Teachers are also recognized as leader.	3.00	Oftentimes Practiced
3.8 Everybody is involved in making laws.	3.74	Always Practiced
3.9 They are consulted about their welfare to be incorporated in the law.	3.90	Always Practiced
3.10 Everybody is recognized by his/her role in building a strong and disciplined individuals for the development of the tribe.	3.70	Always Practiced
3.11 The Manobo tribe has its own ordinances governing its activities in the village.	3.82	Always Practiced
3.12 They are involved in the making of ordinances.	3.81	Always Practiced
3.13 Everybody strictly follows the ordinance.	3.55	Always Practiced
3.14 The tribal leader has the power to settle conflict ordinance.	3.96	Always practiced
3.15 The women are involved in settlement of grievances.	2.72	Seldom Practiced
3.16 Anybody from the group who violates the law will receive punishments.	3.92	Always Practiced
3.17 Teachers are involved in the settlement process.	3.10	Oftentimes Practiced
3.18 They settle cases in the court.	2.17	Seldom Practiced
<b>Section Mean</b>	<b>3.50</b>	<b>Oftentimes Practiced</b>

Social roles portray the Manobo's collective responsibility and inclusive governance. The universal "always practiced" rating suggests an egalitarian approach to lawmaking and community involvement. This mirrors the findings of prior studies, highlighting the community-centric nature of indigenous governance.

Conflict management showcases the Manobo's preference for traditional resolution methods. The emphasis on tribal leader authority and adherence to ordinances aligns with established cultural norms. The lower mean scores for women's involvement and court settlements may reflect cultural nuances, echoing the National Alternative Dispute Resolution Advisory Council's perspective.

The data collectively underscores the Manobo's deep-rooted cultural practices in leadership, social roles, and conflict resolution. These practices facilitate inclusive decision-making, shared responsibilities, and cultural preservation. Understanding and respecting these practices can promote collaboration, harmony, and sustainable community development. Collaborative research and engagement can foster mutual learning and enrich the interaction between traditional and external systems of governance and conflict resolution within the Manobo tribal group.

#### **Results of the Pearson $r$ and T-test Analysis on Socio-Cultural Practices and Livelihood Preservation and Culture Conservation Programs (LPCCP) of Manobo Tribal Group**

The presented data in **Table 4** offers insights into the level of implementation and participation in livelihood preservation and culture conservation programs by the Manobo tribal group. The diverse range of programs initiated by the National Commission on Indigenous Peoples (NCIP) reflects their commitment to supporting the tribe's cultural preservation and sustainable livelihoods. The grand mean score of 2.53 provides an overall assessment of these programs.

Findings reveal that programs related to ancestral domain delineation, sustainable development planning, cultural documentation, education assistance, and social welfare (such as the Pantawid Pamilyang Pilipino Program) are "adequately implemented and participated." This resonates with prior research that highlights the importance of initiatives targeting culture, education, and social welfare in indigenous communities. For programs rated "moderately implemented and participated," including crafts training, crop production seminars, and health-related initiatives, there is an opportunity for increased engagement. This suggests that while the tribe is involved, there's room for further community involvement to optimize the impact of these programs.

The data indicates a positive outlook on the engagement of the Manobo tribe in livelihood preservation and culture conservation programs. Effective collaboration between the NCIP and the community is pivotal to successful implementation. The results emphasize the importance of holistic approaches that encompass cultural heritage, education, health, and economic empowerment. To

maximize program efficacy, continuous community engagement, participation, and feedback are crucial. By integrating community voices and needs, these initiatives can significantly contribute to the Manobo's cultural resilience, sustainable livelihoods, and overall well-being.

The analysis of data reveals a lack of significant correlation between the social, economic, and political culture of the Manobo tribe and their livelihood preservation and culture conservation programs. The correlation coefficients of 0.04, 0.05, and 0.02, as well as the T computed value falling below the critical value of 1.655, collectively indicate a "negligible relationship" between these variables (Table 5).

**Table 4.** Mean scores on Manobos Livelihood Preservation and Culture Conservation Programs (LPCCP) in Sultan Kudarat, Philippines.

<b>Manobos Livelihood Preservation and Culture Conservation Programs</b>	<b>Mean</b>	<b>Interpretation</b>
4.1 Delineation and titling of Ancestral Domains/Lands	2.95	Adequately Implemented
4.2 Formulation of Ancestral Domain Sustainable Development and Protection Plan	2.79	Adequately Implemented
4.3 Documentation of IPS (Indigenous and Political Structure)	2.82	Adequately Implemented
4.4 Documentation of Culture (Dance and Musical Instruments, Marriage-Kasalan ng Bayan, Religious Beliefs)	2.60	Adequately Implemented
4.5 Implementation of Beads and Tribal Costume	2.48	Moderately Implemented
4.6 Training-Seminar on Rattan Craft	1.97	Moderately Implemented
4.7 Seminar on Sweet Corn Production	2.08	Moderately Implemented
4.8 Seminar on UPLAND RICE Production	2.28	Moderately Implemented
4.9 Distribution and Planting of Coconut Seedlings	2.22	Moderately Implemented
4.10 Distribution and Planting of Fruit Seedlings	2.29	Moderately Implemented
4.11 Educational Assistance Program among Dulangan Learners	2.74	Adequately Implemented
4.12 Health Related Programs (Seminar on Family Planning, Health Awareness, Distribution of medicines, Phil Health)	2.40	Moderately Implemented
4.13 Pantawid Pamilyang Pilipino Program (4P's)	3.23	Adequately Implemented
<b>Section Mean</b>	<b>2.53</b>	<b>Adequately Implemented</b>

**Table 5.** Correlation analysis between Socio-Cultural practices and livelihood preservation and Culture-Conservation programs.

Variable	r	T <sub>computed</sub> value	T <sub>tabular</sub> value	Degree of Relationship
Manobo Dulangan <b>Social Practices</b> and Livelihood Preservation and Culture Conservation Programs	0.04	0.791	1.655	Negligible relationship
Manobo Dulangan <b>Economic Practices</b> and Livelihood Preservation and Culture Conservation Programs	0.05	0.988	1.655	Negligible relationship
Manobo Dulangan <b>Political Practices</b> and Livelihood Preservation and Culture Conservation Programs	0.02	0.396	1.655	Negligible relationship

The data suggests that the implemented livelihood preservation and culture conservation programs might not strongly influence the broader socio-cultural practices of the Manobo. This finding resonates with previous research by [Celda \(2011\)](#), highlighting the intricate nature of factors that shape cultural practices. External interventions might not yield substantial changes due to the multifaceted and complex dynamics of culture.

The absence of a linear relationship is reinforced by the scatter plot, confirming the complexity of cultural influences. The findings align with the notion that culture is shaped by historical, environmental, and socio-political contexts, which cannot be solely altered by specific programs.

The results emphasize the intricate interplay of factors that shape the socio-cultural aspects of the Manobo tribe. While the data indicates a negligible direct relationship, it is important to continue efforts to promote cultural preservation and livelihood sustainability among the Manobo. Comprehensive approaches that respect the holistic nature of culture and consider various influences can still contribute to the preservation and revitalization of their cultural heritage. This study underscores the importance of nuanced understanding in designing and implementing interventions that address the unique needs and aspirations of the Manobo community. Further research is necessary to gain deeper insights into the underlying dynamics and inform future program strategies.

## 5. Conclusion

The socio-cultural, economic, political, and preservation practices within the Manobo tribal group of Sultan Kudarat, Philippines, are demonstrated. Across all domains, the Manobo community demonstrates a strong commitment to preserving their cultural heritage while navigating changing societal contexts. Dance and musical instruments play a central role in their celebrations, sustaining their cultural identity. Upland farming, rooted in tradition, remains a cornerstone of their economic practices, despite limited modern technology adoption. Leadership practices are marked by democratic decision-making, consulta-

tion, and recognition of leaders, reflecting their inclusive governance approach. Traditional conflict resolution methods, guided by tribal leaders and ordinances, underline their distinct approach to conflict management.

These practices collectively underscore the resilience and adaptability of the Manobo community. They blend tradition with modern influences, showcasing a dynamic cultural landscape. The findings contribute to the broader discourse on indigenous cultures, emphasizing the importance of balancing tradition with adaptation. These insights are valuable for crafting strategies that preserve and revitalize cultural heritage while embracing sustainable development. Further research and engagement can illuminate the intricacies of these practices and guide the design of initiatives that respect and support the Manobo's unique way of life. The Manobo's journey showcases the intricate dance between preservation and progress, providing lessons that extend beyond their community and resonate globally.

## **Recommendations**

1) The government should take the lead in educating the Manobo community, integrating their cultural heritage into the school curriculum. Traditional tribal attire can be worn by students, promoting a sense of identity. Incorporating Adal, the traditional code of conduct, into education can inspire younger generations to embrace their cultural practices.

2) The myths, legends, songs, and oral history of the Manobo should be documented and translated into written form. These narratives should be included in educational materials, allowing for wider dissemination and understanding. Establishing dedicated schools for the Manobo, focused on language preservation, will ensure the transmission of their native language to future generations.

3) Engage social entrepreneurs to initiate livelihood programs that align with Manobo cultural values. Support income-generating activities such as weaving, beadwork, farming, and craft sales through expertise and financial assistance.

4) Preservation of traditional marriage practices with individual freedom. Respect dowry practices while granting children the choice of life partners. Continue traditional Manobo wedding ceremonies, alongside church weddings, to uphold cultural customs.

5) Local government units should recognize and value the political structure of the Manobo community. Ensure their voice and representation in decision-making processes to empower their participation.

6) Establish a museum dedicated to showcasing Manobo ethnic identity. Preserve artifacts, crafts, and historical records, offering visitors a deeper understanding and appreciation of the Manobo culture.

7) Conduct comprehensive research on both material and non-material aspects of Manobo culture. Understand their past to effectively conserve and transmit cultural practices in the face of industrialization and technological advancements.

8) By implementing these recommendations, the Manobo community can strengthen their cultural resilience. Collaborative efforts involving government agencies, educators, entrepreneurs, and researchers will play a pivotal role in ensuring the preservation and celebration of their unique heritage for generations to come.

## Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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