



BAGOBO BELIEF SYSTEM THROUGH SELECTED MYTHOLOGIES: A CULTURALINGUISTIC ANALYSIS

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Abstract: This study arises from the urgent need to protect and revitalize indigenous cultural heritage especially in light of the challenges posed by globalization and cultural homogenization is the driving force behind this study. The rich mythology and traditions of Bagobo Tribe faces the risk of cultural erosion. Through the application of a Cultural Studies framework, scholars explore the complex levels of Bagobo narratives, offering a refined comprehension of cultural customs, convictions, and principles. Bagobo mythologies can be qualitatively explored through the lens of Cultural Studies, as defined by Hall (1960) and Storey (2010). Using research corpora, we performed an analysis for this qualitative study. The study's primary objective was to choose and analyze six myths related to the Bagobo Tribe. These narratives included The Kingfisher and the Malaki, The Origin of Bagobo, The Days of Mona, Why the Sky went up, and The Sun and the Moon. With a focus on a few legendary tales from the Bagobo Tribe, this qualitative study seeks to answer two main questions. Firstly, it explores the complex cultural narrative by investigating the diverse beliefs ingrained in Bagobo mythology. Secondly, the study evaluates how these belief systems influence the day-to-day lives of the contemporary Bagobo community in Barangay Soong, Davao del Sur. The findings of this research revealed recurrent themes in mythology, including Migration, Interactions with the Gods, Gender Preferences, Recognition of Heaven and the Underworld, Fate and Celestial Influence, Nature Connection and Values and Acceptance. Recommendations underscore the critical need to maintain Bagobo cultural traditions by highlighting proactive steps to protect and revitalize at-risk belief systems. The community is encouraged to participate in initiatives dedicated to transmitting mythological narratives to future generations, solidifying this research as a foundational resource for understanding and perpetuating Bagobo mythologies.

Index Terms: Bagobo belief system, mythology, cultural heritage, Cultural Studies framework, indigenous narratives, qualitative study, Bagobo Tribe, cultural erosion, cultural revitalization, indigenous traditions, mythological narratives, community preservation, folklore analysis

INTRODUCTION

Remarkably, certain tribes including the Bagobo, have preserved their culture despite the passage of time and colonization (Aleria & Rey, 2020). Originating from the fusion of immigrants and the native population along the Davao Gulf, the Bagobo, one of Mindanao's largest indigenous groups, have maintained their ancestral practices and values due to a robust social structure. Originating from the fusion of immigrants and the native population along the Davao Gulf, the Bagobo, one of Mindanao's largest indigenous groups, have maintained their ancestral practices and values due to a robust social structure. The name 'Bagobo' reflects their introduction of Hinduism, combining 'Bago' (meaning 'new') and 'obo' (meaning 'growth'). The narratives of the Bagobo Tagabawa people offer vital insights into their customary beliefs making a substantial

contribution to their cultural heritage (Tuban, 2021). The Bagobo Tagabawa people have a strong storytelling tradition that is indicative of their spiritual beliefs and close relationship to nature (Hernan & Tallusan, 2022).

NEED OF THE STUDY.

This study analyzes Bagobo mythologies to gain an understanding of their beliefs, moral teachings, and values. It is crucial to cultivate in the next generation a sincere respect for oral literature in order to combat the marginalization of indigenous cultural legacy (Yu, 2016). By actively investigating the narratives of the Bagobo Tagabawa and other indigenous tribes, young people are given the opportunity to actively participate in the recognition and revival of their cultural heritage. This engagement is essential for maintaining indigenous knowledge for the benefit of future generations as well as for fostering cultural continuity. Moreover, the study by Yu (2016) emphasizes the need to instill a profound understanding and appreciation of indigenous traditions among the younger generation. However, there is limited research into how Bagobo mythologies are known. Bagobo mythologies—essential elements of their cultural legacy—actively support its cultivation. By extensively analyzing Bagobo mythology in the context of their beliefs, cultural history, and contemporary significance, this research seeks to overcome these gaps and offer light on the nuances that link mythical narratives to the wider range of Bagobo cultural identity.

RESEARCH OBJECTIVES

This study examined and analyzed the beliefs of the Bagobo Tribe portrayed in the literary text, using textual-based analysis and affirmatory interviews with members of Bagobo Tribe in Barangay Soong, Digos City. This qualitative study aims to emphasize the selected mythological stories of the Bagobo Tribe. Specifically, it sought to answer the following:

1. What different beliefs are depicted in various Bagobo mythologies?
2. To what extent are these beliefs systems reflected in their day to day lives of the Bagobo community in the contemporary context of Davao del Sur?

Population and Sample

Five Bagobo individuals were chosen using purposive sampling as a confirmatory step in the data interpretation process. Five participants, according to Creswell (2014), was enough to saturate the data required for confirmatory purposes, guaranteeing that these people were knowledgeable about their literary and cultural traditions and could offer insightful information about the belief systems reflected in their myths. A non-probability sampling technique called "purposeful sampling" deliberately chose particular people or instances according to their special traits or attributes that were pertinent to the goals of the study (Palinkas et al., 2013).

Data and Sources of Data

The study gathered data from a variety of internet sources, including digital archives and databases. First-hand knowledge was also obtained through conversations with members of the Bagobo Tribe. Individuals who identified as belonging to the Bagobo Tribe, had in-depth knowledge of their customs and mythology, and were open to participating in in-depth interviews were among the selection criteria used to choose the participants. This made sure that the insights into Bagobo mythology were real. Non-Bagobo members and those lacking adequate cultural awareness were excluded and participants could withdraw at any time, respecting their autonomy. By upholding study integrity and honoring participant choice, this method guaranteed a culturally aware and significant examination of Bagobo mythology. Purposive sampling and rigorous selection procedures were used to maintain cultural sensitivity while guaranteeing an authentic representation of Bagobo belief systems.

Theoretical framework

This study contains a thorough framework that concentrated on the cultural and symbolic elements of the Bagobo tribe and was based on Krippendorff's perspective that focused on the cultural and symbolic aspects of the Bagobo tribe. It included a wide range of elements, such as customs, art, social structures, belief systems, and rituals, and it gave a comprehensive picture of the Bagobo tribe's cultural identity. This framework involved several key components. Firstly, the reduction technique made it possible for researchers to reduce the vast amount of textual information found in the mythological stories into digestible chunks that could be analyzed. Subsequently, particular labels or classifications were applied to the smaller units via coding, which made it possible to identify various components found in the literary works, including cultural

customs, belief systems, and symbolic representations. Unitizing required establishing the parameters of the units that were going to be coded and examined in order to guarantee accuracy and uniformity in the analysis. Finally, representative literary works that best reflected the Bagobo tribe's beliefs and cultural legacy were carefully chosen via sampling (Krippendorff, 2018).

RESEARCH METHODOLOGY

The primary methodology utilized in the study to investigate and analyze the mythical tales and beliefs of the Bagobo Tribe was textual analysis. This methodology provided a systematic structure for analyzing the narratives and facilitated an in-depth investigation of their cultural and symbolic subtleties. In-depth interviews (IDIs) were conducted with select knowledgeable members of the Bagobo Tribe, employing purposive sampling to include individuals with insights relevant to the study's objectives. Formulating affirmative interview questions and gathering qualitative information on literary and cultural traditions were integral components of this process, enriching the data pool with firsthand insights and perspectives from the Bagobo community.

Purposive sampling, a methodological choice emphasized in research when precision in participant selection is vital (Campbell et al., 2020), stands out in the study focused on the Bagobo people. With this method, researchers can focus on people who best represent the distinct cultural quirks and life experiences of the Bagobo people, leading to a deeper comprehension of their way of life. The study gains a nuanced cultural context by purposefully choosing participants who have direct connections to Bagobo heritage. This ensures a more authentic representation of the community and allows for the utilization of the knowledge and insights held by individuals who are intimately familiar with Bagobo culture (Palinkas et al., 2013). This breadth of knowledge enhances the study goal by facilitating a more thorough examination of certain areas being studied (Tongco, 2007).

Table 1. *Participant Inclusion Criteria Matrix*

Participant ID	Bagobo Tribe Member	Extensive Cultural Knowledge	Willingness for IDIs
1	yes	yes	yes
2	yes	yes	yes
3	yes	yes	yes
4	yes	yes	yes
5	yes	yes	yes

Renowned American anthropologists and ethnographers Mabel Cook Cole and Laura Watson Benedict are highly competent to contribute to the research on the customs and myths of the Bagobo people. Based on firsthand accounts gathered during her fieldwork alongside her husband Fay-Cooper Cole, an ethnologist at the Field Museum of Natural History, Cole's work, especially her 1916 book "Philippine Folk Tales," painstakingly preserves and documents a variety of stories from various Philippine tribes, including the Bagobo (Public Domain Review, 2019). Similarly, Laura Watson Benedict's in-depth study of the Bagobo people provided valuable insights into their customs and beliefs (Bernstein, 1998). Because of their thorough knowledge of Bagobo cultural traditions, these scholars' contributions as editors and ethnographers satisfy the study's inclusion requirements. They offer genuine and culturally sensitive viewpoints that are essential for a meaningful investigation of Bagobo mythologies.

Research Corpora

Table 2. *Origin Myths and Folk Tales in Literary Texts*

Literary Text	Editor	Date Published	Type of Short Story
a. origin of bagobo	mabel cook cole	1916	origin myth
b. in the days of the mona	laura watson benedict	1913	origin myth
c. why the sky went up	laura watson benedict	1913	origin myth
d. the sun and the moon	laura watson benedict	1913	legends
e. lumabat and mebu'yan	laura watson benedict	1913	legends
f. the kingfisher and the malaki	laura watson benedict	1916	folk tale

Population and Sample

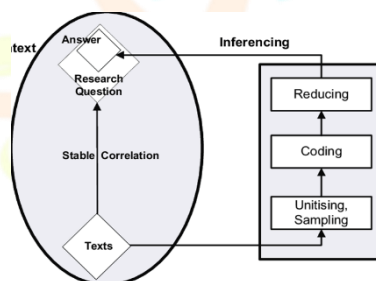
As a confirmatory step in the data interpretation process. Five participants, according to Creswell (2014), was enough to saturate the data required for confirmatory purposes, guaranteeing that these people were knowledgeable about their literary and cultural traditions and could offer insightful information about the belief systems reflected in their myths. A non-probability sampling technique called "purposeful sampling" deliberately chose particular people or instances according to their special traits or attributes that were pertinent to the goals of the study (Palinkas et al., 2013).

Data and Sources of Data

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By employing purposive sampling and stringent selection processes, the study ensured sensitivity to cultural differences. These steps were essential for accurately representing the belief systems of the Bagobo people. A thorough participant selection process, a variety of data sources, and ethical considerations came together to produce an important and culturally sensitive analysis of Bagobo mythology.

Theoretical framework



Based on Krippendorff's viewpoint, Figure 1 offered a thorough framework that highlighted the cultural and symbolic elements of the Bagobo tribe. It included a wide range of elements, such as customs, art, social structures, belief systems, and rituals, and it gave a comprehensive picture of the Bagobo tribe's cultural identity.

Researchers, anthropologists, and anybody else interested in learning about and protecting the rich legacy and cultural identity of the Bagobo tribe found this framework to be a useful resource.

This framework included a number of essential elements. Firstly, reduction allowed scholars to streamline and compress the massive textual contents of the mythological stories into digestible chunks for examination. The reduced units were then given particular names or categories through coding, which made it possible to identify various components found in the literary works, including belief systems, cultural customs, and symbolic representations. In order to ensure accuracy and consistency in the analysis, unitizing required establishing the limits of the units to be coded and examined. Lastly, representative Bagobo literary works that best reflected the tribe's cultural history and belief system were carefully chosen through sampling (Krippendorff, 2018).

Purposive sampling and textual analysis were used in this qualitative study as methodological techniques to thoroughly investigate and analyze the belief system contained in the stories of the Bagobo Tribe. The process of closely analyzing and interpreting a spoken or written text in order to comprehend its meaning, organization, and context better is known as textual analysis. This study could be used for a variety of communication mediums, including as speeches, books, news stories, ads, and more, according to Caulfield (2023). In order to shed light on the themes that contributed to a profound understanding of the myths and the belief systems they embodied, textual analysis sought to identify the underlying messages, themes, and

rhetorical devices used within a text. This included revealing implicit meanings, symbolic representations, and metaphorical expressions present in the myths (Kerlinger, 1973).

Additionally, four Bagobo participants were chosen through purposive sampling as a confirmatory step in the data interpretation process. Five participants, according to Creswell (2014), was enough to saturate the data required for confirmatory purposes, guaranteeing that these people were knowledgeable about their literary and cultural traditions and could offer insightful information about the belief systems reflected in their myths. A non-probability sampling technique called "purposeful sampling" deliberately chose particular people or instances according to their special traits or attributes that were pertinent to the goals of the study (Palinkas et al., 2013). Purposive sampling is a non-random sampling strategy used in research and data collection, as confirmed by Frost (2022). It entailed choosing selected people or groups for a research study with a specific goal in mind and according to predefined criteria. Purposive sampling concentrates on a more focused and deliberate selection of participants as opposed to random sampling, which gives every element in a population an equal chance of being chosen.

Data Analysis

For data analysis, content analysis techniques were employed within a textual analysis framework. A coding system was devised to facilitate an organized and systematic examination of the gathered literary works. Through this approach, underlying meanings, symbolisms, and themes were identified and interpreted, contributing to a nuanced understanding of Bagobo mythology. Synthesizing information from diverse sources, the analysis aimed to provide comprehensive insights into the cultural relevance and values embedded within the Bagobo Tribe's literary works.

RESULTS AND DISCUSSION

The mythologies also make a strong link to nature evident, highlighting the need for environmental harmony and the holiness of natural resources. The moral and ethical precepts that govern the Bagobo people are illustrated in the stories, highlighting the ideals and acceptance that permeate their stories. When combined, these components offer a deep comprehension of the unique cultural heritage and beliefs of the Bagobo Tribe.

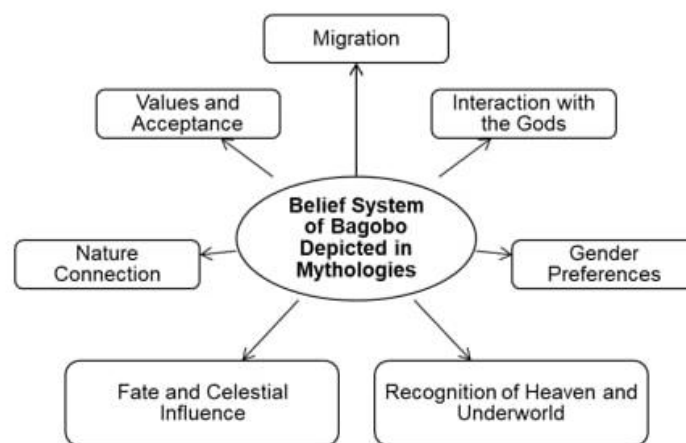


Figure 2. Bagobo Belief System Depicted in Bagobo Mythologies

"Surely", said the people, "Manama is punishing us, and we must go elsewhere to find food and a place to dwell in"Origin of Bagobo"

(Source: Philippine Folk Tales (Chicago: A. C. McClurg and Company, 1916) Mabel Cook Cole, pp. 133-134)

Migration. The belief expressed in the excerpt "Manama is punishing us" implies that the people are being punished by Manama, which motivates them to migrate and creates a sense of urgency about the need for punishment and survival. Their punishment pushes them to look for basic necessities in a new place, such food and shelter. Thus, migration becomes a practical reaction to the heavenly forces determining their

destiny. "We must go elsewhere to find food and a place to dwell," captures the idea of moving away at the same time as a deep yearning for change and rejuvenation (Paredes, 2015). The migrants see migration as a journey of transformation, a chance to leave behind the problems of their present circumstances and gain favor with Manama (Montiel, 2011). Moving becomes a metaphorical journey toward a new life, representing the desire for a clean slate and freedom from perceived heavenly repercussions (Alejo, 2000). The participants seek a spiritual transformation as well as a change in their earthly circumstances, viewing their voyage as a way to align themselves with the heavenly will.

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(Source: Philippine Folk Tales (Chicago: A. C. McClurg and Company, 1916) Mabel Cook Cole, pp. 133-134)

Also, the theme Fate and celestial influence are further explored in the Origin of Bagobo narrative. It discloses a story in which they experience a terrible drought and see their misfortune as a retribution from the divine being Manama. The people's conviction emphasizes this concept in fate, where events are seen as predestined or directed by a higher celestial force. This celestial being is represented by Manama, who establishes a strong link between the heavenly and terrestrial domains. The people emphasize the strong influence of heavenly forces on their life and ascribe Manama's influence to their challenges (Benedict, 1916). The people set off to find food and shelter elsewhere after what they believe to be a divine intervention (Benedict, 1916). This choice is motivated by a deep-seated need for direction and atonement, based on the conviction that changing their environment can result in a different destiny (Robertson, 2011).

Interaction with the Gods. Lines from "In the Days of Mona," "Why the Sky Went Up," and "The Origin of Bagobo" are all evident on the theme of interaction with the Gods. These include acknowledging the presence of the divine, demonstrating respect through a hierarchy, participating in practical activities within a cultural or religious context, and symbolically representing harmony in the relationship between humans and the divine.

"Line 3: You go up high because I cannot pound my rice when you are in the way."

~In the Days of Mona~

Then the poor woman called Tuglibung said to the sky, Line 4: "Go up higher! Don't you see that I cannot pound my rice well?" So, the sky began to move upwards. When it had gone up about five fathoms, the woman said again, "Go up still more!" This made the sun angry at the woman, and he rushed up very high.

~Why the Sky went up~

When the rain falls, it is Diwata throwing out water from the sky. When Diwata spits, the showers fall. The sun makes yellow clouds, and the yellow clouds make the colors of the rainbow. But the white clouds are smoke from the fire of the gods.

~Origin of Bagobo~

This theme permeates people's daily lives and has an impact on their behavior. Line 3 of the story "In the Days of Mona," which implies the existence of a heavenly person, is an example of how this theme influences people's actions and behavior. This theme permeates people's daily lives and has an impact on their behavior. In the line "In the Days of Mona," which implies the existence of a higher power or divine being, is an example of how this theme influences people's actions and behavior. Setting the tone for the overriding subject of interaction with the gods, the word "go up high" implies a spatial differentiation, suggesting that the gods or a deity exist in a higher world (Benedict, 1932).

Furthermore, the expression "You go up high" conveys awe and reverence for the divine, as well as an implicit recognition of a hierarchy in which people acknowledge the superior status of the gods (Benedict, 1916). The request to move aside emphasizes the significance of displaying deference in communications with the gods by demonstrating a readiness to relinquish and make room for the divine presence (Kroeber, 2023). Pounding rice is a practical exercise that evokes a common, everyday activity.

In the line, “You go up high because I cannot pound my rice when you are in the way,” therefore, illustrates a direct and tangible interaction with the divine during mundane tasks. It showcases a belief that even in routine activities, individuals must be mindful of the gods, emphasizing a continuous and integrated relationship with the divine. The phrase “go up high” might be rooted in specific cultural or religious customs (Raats, 2012). The lines from the story “Why the Sky Went Up” that highlight the theme of interaction with gods show a direct and dynamic interaction between the characters and celestial beings. Tuglibung's conversation with the sky serves as an example of this direct form of communication with what appears to be a celestial entity. People may have some agency in their relationships with gods or other cosmic entities in certain cultural or religious situations. Further evidence for Tuglibung's view that human discourse has the ability to influence the divine realm comes from his acts (Benedict, 1913).

Moreover, the lines from the story “The Origin of Bagobo,” where natural events like rain and rainbow colors are linked to the deeds of the gods, specifically Diwata, also heavily highlight the notion of involvement with the gods (Jong, 2010). This attribution shows a belief in a causal and direct link between visible natural processes and the actions of heavenly beings. The gods, especially Diwata, are depicted in this setting as actively influencing the elements, with a focus on Diwata's function as a weather influencer (Nair, 2024).

Gender Preferences. The theme gender preferences within the framework of a cultural or legendary tale is highlighted in the following lines from the story “The Sun and the Moon” (Benedict, 1913). The instructions that the Sun gives to the Moon about their expecting kid and the conversation that follows illustrate how gender roles are viewed in society, with a preference for male over female children.

*Long ago the Sun had to leave the Moon to go to another town. He knew that
his wife, the Moon, was expecting the birth of a child; and, before
going away, he said to her,
“When your baby is born, if it is a boy, keep it; if a girl, kill it. (Line 6)”
“How about our baby?”
“It was a girl: I killed it yesterday.”
“Your wife got a baby, but it was a girl, and she hid it away from you in the
box”.
“I cannot keep it because my body is so hot it would make your baby sick.”
“And I cannot keep it, for my body is very dark, and that would surely make
the child sick.”
~Sun and Moon~
(Source: Myths and Legends of the Bantu by Laure Watson Benedict, pp. 17)*

The instructions that the Sun gives to the Moon about their expecting kid and the conversation that follows illustrate how gender roles are viewed in society, with a preference for male over female children. As emphasizes in the line, “When your baby is born, if it is a boy, keep it; if it is a girl, kill it,” demonstrates the Sun's initial preference for a male child and reflects social prejudice toward preferring male progeny. The prejudice is exemplified when the Moon acknowledges, “It was a girl: I killed it yesterday.” This representation is consistent with historical facts found in numerous societies where the arrival of a male heir was frequently viewed as more desirable (Rahmann, 1955).

Moreover, the discussion that follows between the Sun and the Moon reveals what happens when gender norms are followed. The conversation focuses on the challenges the child—male or female—faces as a result of the unique traits assigned to each celestial parent. The reasons given by the Sun and the Moon for not retaining the infant based on their physical characteristics emphasize gender preconceptions, and this further supports the idea that gender choices have a significant influence on people's fates in society. The notion that the baby would become ill due to the Sun's heat or that the Moon's shadowy figure would have a comparable impact reinforces gender-specific physical stereotypes and adds to the overall subject of gender preferences (Rahmann, 1955).

Recognition of Heaven and Underworld. The following lines found in the story “Lumabat and Mebuyan” illustrate theme “Recognition of the Existence of both heaven and the underworld,” by mentioning “Heaven”

in line 7 and "Gimokudan". This sentence proves that there are two different worlds: heaven, which is the celestial realm above, and Gimogudan, which is the underworld below. This clear recognition prepares the audience for a story that combines elements of the underworld and the heavens.

"Long ago, Lumabat and his sister (tube') quarreled because Lumabat had said, "You shall go with me up into heaven." His sister replied, "No, I don't like to do that." Then they began to fight each other ". 'You shall go with me up into heaven. 'No, I don't like to do that. ' Now I am going down below the earth, down to Gimokudan. (Line 8)

~Lumabat and Mebuyan

(Source: Mebuyan, Mother of the Underworld: Bagobo Beliefs. By Jordan Clark, pp. 20)

In the story "Lumabat and Mebuyan," Lumabat and his sister argue about the possibility of going to paradise. When Lumabat tells his sister that he wants them to go to paradise together, she says, "No, I don't like to do that" (Cole, 1913). This debate reflects varying views or ideas about the celestial world and displays individual viewpoints on the merit of reaching heaven. When the argument turns into a fight, Lumabat decides to go down below the earth to Gimokudan. This division highlights the different routes the characters take as a result of their differing opinions regarding the reality and desirability of paradise. The choice to travel to the underworld alludes to a different set of beliefs or a location that is distinct from paradise. In the context of the story, references to heaven and Gimokudan probably have cultural or mythical meaning. The communities that narrate the stories may have particular roles, purposes, or meanings associated with these places within their cultural or mythological context. Acknowledgment of these domains signifies a more profound comprehension of the cosmology and spirituality in the cultural milieu (Cole, 1913).

Furthermore, the theme recognition of heaven and the underworld reveals a deep kind of dualism the conviction that opposing domains, frequently connected to higher and lower tiers of life, coexist. It represents a complex view of the universe in which the heavenly and the abyss are acknowledged as related aspects of life, promoting a comprehensive viewpoint that goes beyond simple dualism (Raats, 2012).

Fate and Celestial Influence. The literary work "Origin of Bagobo" explores the idea of fate and celestial influence in the Bagobo culture. The community's misfortunes are often ascribed to the will and deeds of Manama, a celestial being in their belief system, throughout the story. This attribution implies a pervasive conviction that supernatural forces have a significant influence on their situations. This belief is emphasized in the story when "the people" collectively express, "Surely, Manama is punishing us, and we must go elsewhere to find food and a place to dwell in." This statement not only reflects their interpretation of adversity as divine retribution, but it also highlights a worldview in which celestial beings like Manama dictate the fate of every individual and every community. These ideas reflect a cultural framework in which people interpret celestial signs and their repercussions, using celestial intervention as a guiding force to inform decisions and behaviors (Cole, 1916).

"Surely", said the people, "Manama is punishing us, and we must go elsewhere - to find food and a place to dwell in". (Line 9)

[Origin of Bagobo]

(Source: Philippine Folk Tales (Chicago: A. C. McClurg and Company, 1916) Mabel Cook Cole, pp. 133-134)

"Now I am going down below the earth, down to Gimokudan. Down there I shall begin to shake the lemon-tree. Whenever I shake it, somebody up on the earth will die. If the fruit shaken down be ripe, then an old person will die on the earth; but if the fruit fall green, the one to die will be young."

Lumabat and Mebuyan

(Source: Mebuyan, Mother of the Underworld: Bagobo Beliefs. By Jordan Clark, pp. 20)

The communal perspective portrayed in the community underscores a shared belief in fate influenced by celestial beings. The people take a proactive stance and choose to move in quest of food and shelter in reaction to what they see as punishment. Within the larger issue of fate, this action suggests a belief in the ability to change their circumstances and change their fate, indicating a sense of agency. Their migration decision might be interpreted as an attempt to escape or lessen the perceived penalty and pursue a more favorable fate, since it is a direct response to their perception of Manama's influence (Benedict, 1932). The community's struggles and problems are frequently ascribed to Manama's acts. This belief reflects a worldview in which entities like as Manama determine the destiny of individuals and societies, implying a concept that celestial forces impact

their situations. The phrase "the people" denotes a shared understanding of what has happened, a belief system in which difficulties are not viewed as random but rather as the result of divine intervention, as noted by Cole in 1916.

The lines from the story "Lumabat and Mebuyan" narrative that are portrayed have a close relationship to the themes of fate and celestial influence. Lumabat makes this clear when he says that he will shake the lemon tree at Gimokudan and that people on Earth will suffer according to how ripe the fruit is. This presents the idea of a cosmic force influencing destinies (Eugenio, 1985). Lumabat establishes himself as a celestial creature with authority over earthly matters by choosing to go beneath the surface of the planet to see Gimokudan. As the one who shakes the lemon tree, he creates a clear connection between what happens in the heavens and what happens on Earth. This highlights how celestial creatures have an impact on human fates. Lumabat's celestial power is channeled through the symbolism of the lemon tree. Shaking the tree turns the action into a cosmic one that affects people on Earth. The lemon tree serves as a conduit for fate in this symbolism, which emphasizes the connection between the heavenly and terrestrial domains (Raats, 2012). The story shows how celestial acts have a dynamic interaction with terrestrial consequences.

Nature Connection. The narrative "Lumabat and Mebuyan" delves into theme Nature Connection, unveiling a mysterious plot in which events within the Gimokudan supernatural realm have a direct effect on the natural world. "Now I am going down below the earth, down to Gimokudan. Down there I shall begin to shake the lemon tree. Whenever I shake it, somebody up on the earth will die. If the fruit shaken down be ripe, then an old person will die on the earth; but if the fruit fall green, the one to die will be young." This passage from line 10 demonstrates this interconnectedness. It also shows how actions taken in Gimokudan, like shaking a lemon tree, have significant effects on Earth.

The belief that green fruit causes a young person's death and ripe fruit causes an aged person's death highlights a worldview in which supernatural acts have a direct impact on natural happenings. This illustration emphasizes how the mystical and natural worlds in the story are interdependent and interrelated (Raats, 2012).

"Now I am going down below the earth, down to Gimokudan. Down there I shall begin to shake the lemon tree. Whenever I shake it, somebody up on the earth will die. If the fruit shaken down be ripe, then an old person will die on the earth; but if the fruit fall green, the one to die will be young." (Line 10)

~Lumabat and Mebuyan~

(Source: Philippine Folk Tales (Chicago: A. C. McClurg and Company, 1916) Mabel Cook Cole, pp. 133-134)

Furthermore, the Lemon-Tree's symbolism acts as a bridge between the natural and spiritual realms. According to Raats (2012), trees are frequently viewed as symbols of rebirth, growth, and earthly connection. Shaking the tree turns it into a metaphor for influencing the laws governing life and death, with the tree serving as a bridge between them. In addition, Life and Death in Nature highlights the seasonality of life and death in the natural world by highlighting the differences between ripe and green fruit and how these differences affect the age of the deceased. It echoes the natural process of maturation and decay in the plant kingdom, drawing parallels between the life cycle of fruit and the life cycle of humans (Raats, 2012).

On the other hand, the lines we found from the story, 'The Kingfisher and the Malaki, point to themes of nature connection as they allude to transformation, the cycle of life, and the close bond between human life and nature (Raats, 2012). Furthermore, the concept that the characters' happiness and fortune are closely related to the land is furthered by the mention of bananas, coconut trees, and the characters becoming wealthy. This is consistent with the idea that humans depend on nature for their food and livelihood. It supports the idea that prosperity and plenty can result from coexisting peacefully with the natural world (Beatriz et al., 2018). The development of the bulla plant and the characters' wealth, which includes coconut plantations and bananas, emphasize how life is cyclical (Raats, 2012). The narrative supports the notion that people are a part of a broader ecological system by implying that human behavior and interactions with the natural environment feed a cycle of development, transformation, and abundance.

Overall, the lines demonstrate the theme of the connection between nature and human existence by fusing the mystical and the natural, highlighting the interdependence of various domains, depicting human existence

as inextricably linked to the larger forces of nature, and showing characters as entwined with the natural world via transformation, routine actions, and reciprocal benefits. The story presents a worldview in which there is a close relationship between nature and human life, and where interactions with the environment impact the lives of the protagonists.

"But when the egg hatched out, it was no feathered nestling, but a baby-boy, that broke the shell." (Line 11)

"After a while, the boy was old enough to walk and play around. Then one day he went alone to the house of the Maganud,"

"Every day the kingfisher laid one egg, and that day she laid her egg as usual. But when the egg hatched out, it was no feathered nestling, but a baby-boy, that broke the shell." "Oh!" cried the frightened bird.

"What will become of me?" Then she ran off a little way from her nest and started to fly away. But the little boy cried out, "Mother, mother, don't be afraid of me!" So, the kingfisher came back to her baby.

And the child grew bigger every day. After a while, the boy was old enough to walk and play around.

Then one day he went alone to the house of the Maganud, and climbed up the steps and looked in at the door. The Maganud was sitting there on the floor of his house; and the little boy ran up to him and hugged him, and cried for joy.

"Oh!" "What will become of me?" (Line 12)

"Mother, mother, don't be afraid of me!" "Father"

~The Kingfisher and the Malaki~

(Source: The Philippines Literature, by Laura Watson Benedict, pp. 53)

"Surely", said the people, "Manama is punishing us, and we must go elsewhere - to find food and a place to dwell in". ~Origin of Bagobo~

(Source: Philippine Folk Tales (Chicago: A. C. McClurg and Company, 1916) Mabel Cook Cole, pp. 133-134)

Values of Acceptance. The story from the fable "The Kingfisher and the Malaki" narrates the tale of a kingfisher who unexpectedly hatches a human boy instead of a feathered nestling, highlighting the theme of values and acceptance. The narrative underscores the notions of unconditional acceptance and love. This concept is eloquently portrayed in line 11: "But when the egg hatched out, it was no feathered nestling, but a baby-boy, that broke the shell." Initially shocked and uncertain, the kingfisher expresses anxiety in line 12, questioning, "What will become of me?" However, the child's tender response, addressing her as "Mother" and reassuring her not to fear, emphasizes a powerful theme of acceptance and love (Benedict, 1913). Despite the unexpected circumstances, the kingfisher embraces her maternal role towards the human child.

This story highlights the challenges and uncertainties encountered in unconventional situations, while also emphasizing the ability to adapt and embrace the unknown, ultimately fostering a loving and accepting relationship between seemingly disparate beings (Doelle, 2013).

The story illustrates how unconditional love and acceptance can cross divides and create important connections in unexpected ways. It also resonates with a universal lesson about overcoming initial worries and doubts to embrace and cultivate relationships that transcend differences. Additionally, the kingfisher is afraid and tries to go off, but she is reassured by the child's remarks and ends up flying back. The child screaming out to his "Mother" and the kingfisher's answer serve as an example of how acceptance may triumph over uncertainty and fear. The infant and the kingfisher's friendship grows to be a source of support and unity (Benedict, 1913).

On the other hand, the lines from the story "Origin of Bagobo" tells the account of the descendants of Toglai and Toglison setting off on expeditions, establishing new tribes along the way (Cole, 1916). The descendants of Toglai and Toglison leave their birthplace and settle in new locations, indicating a readiness to accept change and adjust to new surroundings (Cole, 2008). This illustrates the subject of acceptance in a number of ways. Moving to a new place necessitates accepting the unknown, and migration frequently entails difficulties and uncertainties. The story suggests that the items they carried or the areas they settled determine the identity of each tribe (Raats, 2012). The idea of accepting differences is emphasized by this range of identities. The lines imply that different tribes arose, each with distinctive traits, and that this diversity is recognized and welcomed.

The lines we identified in the story "The Kingfisher and the Malaki" talks about accepting unforeseen events, accepting a family member who is not biological, and accepting oneself in the larger community. Additionally, the lines from the story "Origin of Bagobo" portray a story in which the descendants' desire to migrate, establish in different areas, and create diverse tribes is indicative of acceptance. The theme also

includes embracing individual variances in identity, appreciating the distinctiveness of every tribe, and adjusting to unfamiliar surroundings and cultural customs.

The importance of acceptance is emphasized in this story as a necessary component of human migration, settlement, and the development of varied societies. The characters highlight the importance of inclusion by proving that love and connection can withstand differences.

Affirmatory on the existence of belief system through Active Participants.

Table 3. *Corpora of Bagobo Belief System*

Belief System	Literary Text	Affirmatory of Corpora
migration	i. origin of bagobo	<ul style="list-style-type: none"> ✓ a tradition of relocating to areas with better livelihood opportunities, similar to what their relatives have done in the past. ✓ move to a location suitable for planting tomatoes and onions, seeking improved living conditions. ✓ migrate to places offering better livelihood prospects, demonstrating their willingness to adapt and seek better opportunities.
interaction with gods	i. in the days of mona ii. why the sky went up iii. origin of bagobo	<ul style="list-style-type: none"> ✓ share the long-standing tradition of profound respect for the diwata (spirits). ✓ highlighted the ongoing presence of rituals across various life events and activities, with a special focus on respecting the diwata during tree-cutting and seeking their blessings through sacred rituals.
gender preferences	i. sun and moon	<ul style="list-style-type: none"> ✓ noted the absence of the belief that men are more respected than women. ✓ mentioned that preferences for children are no longer solely based on gender. ✓ confirmed that their tribe no longer strongly believes that having a son is necessary. ✓ concurred that in the past, males were highly valued for farming assistance and daughters for familial roles, but firmly stated that this belief is no longer present today.
recognition of heaven and underworld	i. lumabat and mebuyan	<ul style="list-style-type: none"> ✓ shares their belief in lumabet and mebuyan as significant figures, reflecting the enduring nature of these beliefs within their community. ✓ acknowledges that while some bagobo, particularly the elders, still hold on to these beliefs, they observe that many younger bagobo are no longer as familiar with these ancient traditions. ✓ affirms their belief in heaven and earth and recognizes the presence of beings in these realms, even if they do not know their specific names.

		√ agrees and expresses their profound belief in heaven and earth through dedicated rituals.
fate and celestial influence	i. origin of bagobo ii. lumabat and mebuyan	√ affirmed unwavering faith in ancestral beliefs, adhering to prayers and rituals, and trusting in manama (god) and diwata's presence in nature demonstrating dedication through ceremonies and sacrifices as a sign of trust in the diwata's guidance.
nature connection	i. lumabat and mebuyan ii. the kingfisher and the malaki	√ emphasized adherence to rituals and celebrations, particularly in showing respect to the diwata during agricultural activities.
values and acceptance	i. the kingfisher and the malaki ii. origin of bagobo	√ emphasizes deep respect for each individual, joy in agricultural practices, and fostering unity through ritual organizations.
		√ shares on valuing the wisdom of parents and elders, considering rituals and ceremonies as essential aspects of life.
		√ embraces mutual assistance, ensuring equitable sharing within the tribe, and showcasing unity and pride in lumad identity during tribal events.
		√ reiterates the importance of respect, maintaining fairness and equality in crafts and family matters, and rejecting favoritism.

Migration and Fate and Celestial Influence.

Bagobo individuals affirm the enduring presence of belief systems encompassing migration, interactions with gods, gender preferences, heaven and the underworld, fate and celestial influence, connection to nature, values, and acceptance. These belief systems remain robust within the Bagobo community, with participants offering compelling evidence of their continued relevance and significance in their daily lives.

The local activities of the Bagobo Tribe are intricately linked to the community's interaction with migration. Migration is essential to the community's development as a whole and to the daily lives of its members.

P1. *Hantod karon kaming mga Bagobo, nagabalhin2x gyud mi ug asa dapit ang among duol sa umahan. Didto mi nagapamuyo.*

“Until now, we Bagobo still move to wherever we are close to the farm. That’s where we live.”

Relocating is not a random act for the community; rather, it is closely related to their quest for improved prospects and living situations. Due to their traditional practice of moving to regions where they can clear land and cultivate crops to support themselves, the Bagobo people highlight the value of adaptation and ingenuity. The viewpoints and experiences of the participants show that the belief system around migration is being actively practiced until today.

P2. *Oo, kana si Manama, mao na among Ginoo. Kami pud mga Bagobo, nagabalhin balhin gihapon mi sabtan namo nga minus dire mobalhin mi. Kung asa ang maayong panginabuhian kanang naay katamnan mga lagotmon kintahay minus dire, mobalhin ka adto. Ginatanom namo, lagotmon, gabi, saging abaka, kape, mais, patatas.*

“Yes, Manama is our God. We Bagobo also move around. If we find the conditions here are not good, we move. We go where we can have a good livelihood and grow crops like root vegetables, taro, bananas, abaca, coffee, corn, and potatoes.”

The importance of agricultural prospects in the Bagobo people's migration choices. Their God, Manama, and the crops they grow highlights how essential a conducive farming climate is to their livelihood and their decision to relocate.

P3. *Si Manama na ang tag-iya sa tanan. Ginapangayo namo kang Manama pirme nga tagaan mi niyag maayong yuta katamnan. Nagaritwal pud jud mi panahon sa among pagtanom ug pagharvest giyahan mi ni Manama.*

The Bagobo people emphasizes the migration's spiritual component, as they pray to God for direction and blessings in their farming endeavors.

“Manama owns everything. We always ask Manama to give us good land for planting. We also perform rituals during planting and harvest time, guided by Manama.”

P4. *Sauna man gud panahon ba kay daghan kayo ug yuta ang mga tribu sa unang panahon sa bisag asa pwede magtrabaho magtanom sa mga gulay. Kung asa mi pwede makakaon didto mi pangnalitan magtanom mi ug mais, abaka, saging ana. Halos tanan yuta sa bukid ba nga among malimpyohan ug matamnan didto mi magpuyo mao ng gabalhin balhin gyud mi. ug kapuy-an sa kung asa ang mas maayo nga panginabuhian, didto pud mi.*

“In the old days, tribes had a lot of land, and we could work and plant vegetables anywhere. Wherever we could find food, we would go there to plant crops like corn, abaca, and bananas. We lived and moved to wherever we could clear land and grow crops in the mountains. That's why we kept moving to find better livelihoods.”

Migration was a necessity for survival and prosperity, driven by environmental factors such as the availability of fertile land. This perspective sheds light on the broader human experience of migration, where the search for resources, better living conditions, and economic opportunities drive the movement of people across regions. Examining the Bagobo's traditional migration practices offers insight into the resilience and adaptability of indigenous cultures and underscores migration as a dynamic and multifaceted phenomenon rooted in the fundamental human need to secure a sustainable livelihood.

P5. *Hantod karon, nagabalhin balhin jud mi ug kapuy an sa kung asa ang mas maayo nga panginabuhian, diadto pud mi. Nagatuo pud mi nga aduna jud si Manama nga nag giya kanamo pirme nga aduna siya power nga mohatag kanamo ug grasya nga panginabuhi busa taas jud mi ug respitu kay Manama.*

“Until now, we still move to wherever we can find a better livelihood. We also believe that Manama is always guiding us and has the power to give us blessings for our livelihood, so we have great respect for Manama.”

The Bagobo people migrate because it is a deeply ingrained part of their cultural traditions and spiritual beliefs, not just a reaction to their circumstances. The statements made by the participants show that their movement patterns are impacted by their search for arable land. Their way of life is still shaped by the connection of migration, demonstrating the practice's ongoing significance in their community. These Bagobo tribe customs are supported by research. The Bagobo have historically relied on shifting cultivation, relocating to different places in search of fertile ground for farming, according to the Encyclopedia of World Cultures. There is a strong bond between their farming practices and spiritual beliefs, as evidenced by the ceremonies they undergo to ask for blessings for their farming endeavors (Manuel, 1975; Encyclopedia.com, 2024).

Interaction with the Gods and Nature Connection

The Bagobo Tribe's everyday existence is centered around communication with their gods, which stems from a strong cultural and spiritual need to communicate with the divine. These exchanges are more than just customs; they are vital activities that provide them a spiritual connection and impact on many facets of their existence.

P1. *Oo, naa gihapon na nga pagtuo hantod karon., Naa mi mga ritwal gihapon, kung magtanom mag ritwal gyud mi ana. Ga organize gyud kog ritwal kinahanglan mapractisan sila nga makabalo silag ritwal. Ug magtanom kinahanglan naa mi ritwal, ug mag celebrate mi. Mga kanang mga araw. Kanang naay maanak na bata, ampoan pud na namo ug kanang mag ani, garitwal pud mi. Panahon sa nihit ang ani, mag ampo pud mi pag ampo man gud ning ritwal. Galing lang, gitawag ug ritwal man gud kay kinahanglan gyud nga mosampit gyud ka sa katong mga karaan o ninuno kinahanglan ug mag ampo, sampiton gyud nimo ug una ang Apo Sandawa niya ang mga tinubdan sa katubigan, kalasangan, kinaiyahan. Kay sa kinaiyahan man ang ritwal. kana mamutol kag kahoy, kinahanglan manabi jud ka. Dili pwede basta2x mamutol ug kahoy nga dili mananghid mag-ingon gyud ta tabi kay basig naay maigo ana.*

“Yes, we still hold onto these beliefs until now. We still have rituals, especially when planting, we really perform rituals. I organize rituals, they need to practice so they know the rituals. When planting, we need rituals, and we celebrate. Those specific days. When there's a newly born child, we also pray for it, and when harvesting, we also perform rituals. During harvest time, we pray because it's necessary to ask, you must say 'ritual' because you really have to say what those ancestors or ancestors need and pray, you really have to pray first to Lord Sandawa and the sources of water, forest, nature. Because it's a ritual of nature. When you cut a tree, you really have to ask. You can't just cut a tree without apologizing, we must really ask for mercy, saying that we are maybe afraid of being struck.”

These rites are vital acts that recognize the spiritual presence in their nourishment and ask for heavenly benefits; they are not just traditions. This is a reflection of a belief system in which all actions have a spiritual meaning and are therefore in harmony with both the divine and natural worlds.

P2. *Hantod karon, naa gihapon na sa amoa ng ritwal, pakig istorya sa mga Espiritu, Diwata kay mao man jud na ang among tinuohan. Ang akong apohan nasweto kayo ana ug amoa jud na gihatagan ug importansya kay mao nana ang among naandan ba nga among tradisyon o pagtuo pero sa akong napansin karon ang uban dili na kayo aktibo tungod pud siguro sa bag o na ang panahon karon pero ang naghinaut jud ko nga unta naay mosunod aron dili mawala ang maong tradisyon namo nga gikan pajud sa among mga katiguwangan.*

“Until now, our rituals are still there, talking to Spirits, Diwata because that's our belief. My grandmother was very lucky, we give importance to that because that's our tradition or belief, but what I notice now is that others are no longer very active maybe because times have changed but I really hope that someone will follow so that our tradition will not be lost which came from our ancestors.”

emphasizing their function in preserving spiritual equilibrium and pursuing protection. Invoking blessings and guaranteeing the well-being of individuals are critical functions of rituals conducted during key life events, such as weddings and baptisms, which help integrate spiritual values into community life.

P3. *Kanang pagtuo pud namo pangnalitan ritwal sa kasal, importante kayo na. Kanag naa puy bag ong naanak na bata naa pud mi bunyag ana. Kanang mananom pud mi ug humay mag ritwal pud mi ana kanang mangayo ka sa yuta ug maayong tubo kay naa man nagpuyo nga Espiritu sa yuta kay ang yuta may gamhanan didto man ta nakaila sa ginikanan nato ang yuta kay siya man nagpatubo sa atong mga tanom niya didto ta makakaon ug gikan sa yuta ba. Panahon sa ting harvest mag ritwal pud mi magpasalamat kay nay naani. Magritwal pud mi panahon sa ting ulan kay daghan man gud mahitabo ana basta ting ulan usahay mahadlok ko, magpalina nalang ko ug asupli ba diha sa gawas kay mahadlok ko anang ulan nga kusog. Kinahanglan man gud na sila respituhan gyud nimo ba. Nagaritwal pud mi kang Apo Sandawa nagatuman lang mig paadtoon mi, dili mi mag buot-buot.*

“Our belief is also important in wedding rituals. When there's a new baby, we also have a baptism for that. When we plant rice, we also perform rituals, when asking for good soil because there are Spirits living there because the Earth has power. We know our parents

from the Earth because she made our plants so we can eat from the Earth. During harvest, we also perform rituals to give thanks because there's something we harvested. We also perform rituals during the rainy season because many things happen during that time. After all, the rain is strong. They must respect it. We also perform rituals for Lord Sandawa because we just follow what He wants, we don't insist."

For the Bagobo people, spirits that live within natural components like trees and land must be respected therefore they ask for permission before making changes to their surroundings. This all-encompassing method of environmental stewardship stems from a long-standing conviction that appreciation for nature's bounty can preserve spiritual balance.

P4. *Oo, pero wala na kayo siya, last year nagbuhat mi kay mura man gud pag moadto mi didto sa Apo Sandawa, naa mi madala pag uli ba nga mensahe mahitungod sa relihiyon ug among pag tuo nga didto ang giya gikan mao ng adtuon gyud namo niy amagritwal mi didto sa Mt. Apo Sandawa man ang tawag namo ana sa amoang tribu. Sandawa unya didto. Ang Mt. Apo, natural nagyud na siya nga daghan kaayog dagko nga bato kana siya nga bato, ug imoha ng istoryahan nga maligid na siya, maligid kay gamhanan ang amoang mga istorya kung didto mi sa amoang misyon, mosubida mi didto. Unya, magsige mig baktas, kapoy mana amoang mga batiis, maong maghaplas mi. Samtang gahaplas mi, mawala raman pud ang kakapoy padayon gihapon mig lakaw kay tungod sa kalayo So, naa mi hunungan kapag moadto didto, moadto mi sa kampo mga tulo siguro ka hunong diha sa mi magritwal sa mi diha dili man pud pwede nga molahos mi didto ng awalay mga proseso Samtang sige mig baktas mohunong sa mi, matulog sa mi diha kay mag ritwal naa pay himuon sap ag abot didto sa kinatumyan gyud, naa puy tubig didto didto napud mi ga-ritwal hantod pag uli, ga-ritwal gihapon mi pero naay mga area lang nga pwede mi mag-ampo. Mao na among mga sakripisyo. Mga duha ka adlaw namong sakripisyo.*

"Yes, but he's not there anymore. Last year, we did it because it was like when we went to Lord Sandawa, we had a message regarding religion and our belief that we would go to worship there at Mt. Apo. We call it Sandawa and there. Mt. Apo, it's natural there, many big rocks that's a big rock, and you're telling it's already, already because our stories are powerful. When we're on our mission, we're leaving there. Then, we're still walking, we're tired of our steps, that's why we're doing it. While we're doing it, our tiredness will still go on because of the fire so, we have to stop when we're going there, we go to the field, maybe three times in a row, we're not allowed to rush to do the process while we're walking, we stop, we sleep because the ritual has to do something about it. it's going to be there where you're going to be buried, there's water there, we're doing it. we're still doing rituals but there are only areas where we can pray. these are the things we're sacrificing. Two days of sacrifice."

This journey involves detailed rituals and prayers are performed at certain locations during this journey, which emphasizes the disciplined approach to spiritual involvement and the endurance of bodily sacrifices as acts of devotion and spiritual dedication.

P5. *Sa karon man gud na panahon sa akong naabtan ang Diwata, dautang Espiritu man gud na pareha anang kapre mga Espiritu nga mosulod sa mga dagkong kahoy. Naa man puy Diwata nga maayo kanang ubanan ka pirme, gawas lang ug dili ka mahadlokong Naa gihapon na siya nga tinuohan karon kay ang mga kahoy man gud kay naka experience man pud ko ana nakakita ko ba nga nasaniban gyud sila pero wala nako gibutang sa akong huna huna nga Diwata siya sa akong huna huna nako nga Espiritu siya ng anag kondenar ba murag kanang nagpuyo ana nga kahoy ba unya mahilabtan gani nimo, mao na sila nga mosulod sa tao kay gusto nila iistorya ang ilang gusto iistorya Example nako tong akong nakuan sa eskwelahan, nisulod siya kay dili siya gusto ug saba gusto niya nga mingaw lang kayo nga walay saba unya nisulod siya sa bata kay gusto niya nga ipaistorya sa tanan nga dili gani pwede magsaba Ang pamaagi ana para mohawa sila, ritwalan namo, ang pagsabot sa ritwal kay mag ampo ka nga iuli ang bata kay ang mahitabo man gud sa bata nga masudlan kay mawala siya sa iay buot niya ang mopuli ana kay kato ng dautan Espiritu Ug dili na siya mapahawa, ang katong tag iya sa lawas dili na siya kabalik mag sige nalang na siya ug istorya2x Kung*

maritwalan na siya, ampoan na sa amoang tribu, kay mogawas siya mobalik rapud siya sa kahoy ug asa siya gikan. Ug naampoan na namo siya niya naa gihapon mag saba2x, mobalhin gihapon na siya sa laing lawas. Balik balikan lang namo na siya ug ampo kay mura man gud nga nakasabot na siya sa among tribu bap ag maistorya na namo na sila.

“Nowadays, I believe in the spirit, bad spirit just like the way the spirit of the large wood. I am just a spirit of a good partner always out you don't worry still this belief in you because a tree experience and you saw that they are in vain is he on your part that spirit but an explanation it's coming from the tree because it's going to have access to the story about she was just saying going to want a good spirit do you the example that I got a school was it wanted if wasn't good at the example it into the air conditioning for them so I don't going to make a lot of their fire like it's to give a good one of them to come back is the least coming into the spirit and so that people won't able to talk about it with them at the end of a story for a trip where they were talk about what it's possible for a story back to the soul of that good”

Bagobo belief systems are practiced led by tribal custodians, these ceremonies aim to restore balance and strengthen their respect for the spiritual realm, incorporating spiritual practices into their overall well-being. Overall, communicating with their gods goes beyond fulfilling their religious obligation; they use rituals and ceremonies to ask for protection, blessings, and direction.

They regard these exchanges as a way to express appreciation and use divine wisdom to overcome life's obstacles.

The participants attest to the Bagobo people's long-standing custom of communicating with their gods, confirming its ongoing importance in their daily lives.

Gender Preferences

The community's adherence to gender norms changes its perception of how the stars affect men and women differently, which affects how decisions are made and adds to a complex interpretation of fate in a setting of gendered cultural norms. The participants provide proof of the Bagobo people's longstanding practice of gender preferences, confirming its ongoing significance in their lives to this day. The Sun's and Moon's explanations, attributing potential harm to their physical attributes, perpetuate harmful stereotypes about inherent qualities based on gender (Hiller, 2014). In the belief system of Gender-based preferences, participants provide compelling proof that the belief in Gender-based preferences and the celestial influence on human life and destiny still exist in contemporary times.

P1. Para sa amoa, wala nana nga tinuohan sa karon sa Bagobo kay mas ginahatagan namo ug importansya ang babae kaysa sa lalaki. Kana nga tinuohan, wala najud na karon. Naay uban, mas gusto nila anak babae kay kuno makatabang sa panimalay. Naa pud uban lalaki ila gusto nga anak nakadepende nalang jud na karon sa kung unsay gusto sa ginikanan. Sa kung unsay mahatag mao lang pud.

"For us, that belief no longer exists among the Bagobo because we now give more importance to girls than to boys. That belief doesn't exist anymore. Some people even prefer having daughters because they say daughters can help more at home. Others prefer sons; it just depends on what the parents want now. It's just based on what they can contribute."

According to the statement of participant 1, some Bagobo people no longer adhere to the traditional view that male children should be prioritized over female children. Girls are now valued more because of the contributions they can provide to the home. This change is a reflection of the community's evolving beliefs as well as a push towards gender equality.

P2. Naa gihapon. Naay usahay malipay ta kay atong anak laki, malipay pud ta ug naa pud tay anak bae kay pares na. Pero sauna, naa na kay ang laki sumusunod nila ba. Sa babae dili naman nimo makuha ang bansagon ana kay nagbalhin naman didto sa lain.

“It's still there. Sometimes we're happy if we have a son, and we're also happy if we have a daughter because then we have both. But in the past, it was more significant because sons

would carry on the family name. With daughters, they wouldn't be able to do that because they would eventually move to another family.

Bagobo people's traditional gender preferences have persisted despite shifting views. The acknowledgement that there is still a residual cultural value put on male offspring, in addition to the historical significance of boys continuing the family name, highlights the desire for sons. But it also shows a change toward a more balanced perspective, since joy is conveyed for the birth of both sons and daughters. This shows that gender equality is being achieved gradually while still recognizing the existence of some conventional inclinations. This subtlety is important because it shows how gradually and intricately the community's gender standards are evolving.

P3. *Sa karon, naa gihapon na sa amoa nga mas gusto nimo imong anak laki kaysa sa babae. Kay kinahanglan naa puy katabang sa lalaki dili lang kay sa babae ba. Parehas namo ba pusot pusot lang kog panganak kay abi nakog lalaki. Si Mek Mek ra may lalaki sa amoa. Kay magdepende mana kana naa koy ikatabang, babae siya naa pud ikatabang lalaki kana ang giapas unta nako ba.*

“Even now, we still prefer having sons over daughters. We need help from males, not just from females. Like for us, I kept having children hoping for a boy. Mek Mek is our only son. It depends on whether I have help; a daughter provides help, but a son provides help too. That's what I was hoping for.”

This perspective emphasizes that although girls are appreciated for their contributions, males are still desired in particular because of the various kinds of support they may offer. The remark implies that conventional roles and responsibilities continue to shape modern ideas, reflecting a pragmatic side of gender choice. This advances our knowledge of how practical and cultural variables interact to shape gender preferences in a community.

P4. *Kana nga pagtuo sauna namo nga ang lalaki gitagaan ug importansya, oo kay ang lalaki man gud sa tinuod lang dako kayo na ug gamit sa tribu kay sila ang magtanom, sila ang kusgan sa amoang pamilya ba maong mas importante ang lalaki kaysa sa babae. Kay ang babae man gud igo lang na mag atiman sa balay. Ang lalaki modaro, sila ang maghagbas maong dako siya gamit sa among katilingban. Saunang paanhon importante kayo ang lalaki kay sila ang sumusunod dapat dili maputol ang ilang apeliedo ba pero sa karon, parehas ra ang importansya sa babae ug lalaki pantay na sila.*

“The belief in the past was that boys were given more importance because, in truth, they were very useful in the tribe. They did the planting and were the strength of the family, which is why boys were more important than girls. Girls would just take care of the house. Boys would plow and cut, so they were very useful to our community. In the old days, boys were very important because they carried on the family name, but now, the importance of boys and girls is equal. They are equal.”

Boys were historically valued more for their physical prowess and their duties in planting, plowing, and preserving the family name, which made them indispensable to the tribe. Girls were viewed primarily as household caregivers. But attitudes today acknowledge that boys and girls are equally important, which is a big shift towards gender equality. This evolution shows how cultural standards change over time in recognition of the important roles that both genders play in various facets of community life.

P5. *Mahitungod ana nga pagtuo, nga mas gitagaan ug bili ang lalaki nga anak kaysa sa babae, mkaingon gyud ko nga tinuod kay ang mga panginabuhian man gud sa mga Bagobo, anaa sa umahan anaa sa bukid unya mas kinahanglanon ang abilidad sa lalaki kaysa sa babae kay wala paman gud to kaayo nauso sauna ang eskwela ang mga lumad nag agad ang panginabuhian sa kinaiyahan pero karon, moderno ang panahon, kana nga pagtuo para nako, hinay-hinay nana siya ug kawala, siguro naay uban pero dili tanan kay sa akua lang nu, ang lalaki man gud ang mamahimong moabag sa amahan pero ang babae naa ramana sa balay maong gitagaan gyud pud ug importansya ang lalaki na anak.*

“Regarding that belief that sons are given more importance than daughters, I can say it's true because the livelihoods of the Bagobo were based on farming and working in the mountains. The abilities of boys were more needed than those of girls because back then, schooling wasn't very common, and the community relied on nature for their livelihood. But now, in modern times, that belief is gradually fading away. Maybe some still hold it, but not all. In my opinion, the boy was seen as the one to help the father, while the girl was just at home, which is why sons were given more importance.”

It highlights the historical background of gender roles in the Bagobo society, where boys were regarded more highly because of their physical work and farming responsibilities, which were vital to the tribe's existence. This desire was further supported by the restricted access to schooling, since livelihoods relied significantly on the natural world. The remark also emphasizes a change in the current era, where this belief is progressively waning. This shift contributes to a more equal understanding of the value of sons and daughters by reflecting the changing social dynamics and greater possibilities for both genders. This change highlights the issue of gender preferences by illuminating how cultural norms evolve in tandem with socioeconomic advancements over time.

The Bagobo people's views and conduct are still influenced by their belief in gender-based preferences. But it's important to recognize that these beliefs are dynamic.

Recognition of Heaven and Underworld

The Bagobo people have a strong belief that heaven and the underworld are essential components of their cosmology. Their cultural ideas, which have their roots in animistic traditions, revolve around these realms. Lumabat is revered as a god by the Bagobo people, who see him as an essential figure in preserving peace and balance in their universe. Lumabat is thought to provide good fortune and guarantee an abundance of food for all, serving as a guide for coexisting peacefully with the natural world and one another. Lumabat is a unique energy that links the Bagobo people's daily lives, culture, and surroundings in addition to being a god.

On the other hand, Mebuyan, another highly esteemed divinity, has an important purpose that transcends any possible evil. Mebuyan, who embodies both loving and protecting traits, is thought to nurture infants' spirits in the underworld. This dual nature, which reflects a cosmic order, aids the Bagobo society in comprehending the equilibrium in the universe. Like other celestial entities, Mebuyan has an impact on a variety of areas of Bagobo culture, including daily decisions, acts, and the preservation and advancement of life. The Bagobo people carry out unique rites and ceremonies in order to ward off evil spirits and ask for assistance from the celestial realm.

P1. *Oo, nagatuo gihapon mi ana hantod karon. Kay kana si Manama mao na among Ginoo ug mosilot pud na siya pag abusaran.*

“Yes, we still believe in that until now. Because Manama is our Lord, and he also punishes.”

It underscores the Bagobo people's persistent faith in Manama, their god, who sets moral standards and metes out punishment for transgressions. Along with the conceptions of heaven and the underworld, this belief system supports the idea of a higher authority that monitors human behavior, rewarding good deeds and punishing misbehavior. The recognition of Manama's significance in their lives demonstrates the ingrained spiritual foundation that shapes their conception of ethics and the afterlife, connecting this world with the spiritual domains.

P2. *Oo, kana sa biblia naa gihapon na. Duha ka klase na ba naay yaga yagaan nato. Kana tinuod kay gibase man jud na sa biblia. Kana tinuod na ug nagatuo gihapon mi ana. Naay uban ba insulto na ilang katarungan pero kung tinud-on nimo, tinuod na siya Oo. Kana si Lumabet Diyos lang gihapon siya. Dire sauna si Lumabet man ang kuan dire sauna. Murag Espiritu lang sila ba pero dili na siya dautan diyos lang gihapon na siya. Kana si Lumabet, Espiritu para mosangyaw sa mga maayong balita. Murag Apostoles sila ang nagiya. Kana si Mebuyan, Satanas naman na sa amoa. Kana sila, magsuon na sila ni Lumabet ba. Kana si Mebuyan likayan nimo kay dautan na siya. Motuo ka sa Diyos lang. Ang Mebuyan, mga tenstasyon na.*

“Yes, that's also in the Bible. There are two kinds of authority. That's true because it's based on the Bible. That's true, and we still believe in it. Some may insult their justice, but if you're honest, it's true. Yes. Lumabet is still God. Back then, Lumabet was the guardian back then. They're just spirits, but they're not bad, they're still gods. Lumabet is a spirit to preach good news. They're like apostles who lead. Mebuyan is Satan to us. They are siblings with Lumabet. Avoid Mebuyan because he is evil. Believe only in God. Mebuyan is temptation.”

Their worldview is demonstrated by the references to Mebuyan as a malevolent entity and Lumabet as a deity; this is comparable to other belief systems' conceptions of heaven and the underworld or good and evil. Lumabet is compared to God, a being of virtue and spirituality, whereas Mebuyan stands for evil and temptation, like Satan or the figure from the underworld in Western religions.

The Bagobo use this spiritual framework as a lens to understand moral decisions and their outcomes emphasizing how the Bagobo belief system incorporates ideas of divine justice, spiritual entities, and moral direction, forming their perception of the supernatural realms.

P3. *Ginoo na si Manama. Ginarespitu gyud na namo kay siya man ang tag-iya sa tanan. Mosilot si Manama kanag makabuhat ko ug sala kanang dili nila ganahan. Kanang mosupak ka kanang buhaton nimo ang dili mayo.*

“Manama is God. We really respect him because he is the owner of everything. Manama punishes those who commit sins that they don't like. If you disobey and do something wrong.”

Their belief in a heavenly being that supervises moral behavior and administers justice is emphasized by their identification of Manama as God and the attributes of ownership and judgment they attribute to him. This idea is consistent with other theological conceptions of heaven and the underworld, in which God (Manama) is the supreme authority and moral judge. The idea that there are consequences for moral violations is reinforced by the mention of punishment for disobedience and wrongdoing.

P4. *Yes. Hantod karon, nagatuo gihapon mi ni Manama kay kana man gud si Manama, sa Bisaya, pani, siya ang Ginoo. Ug wala ang Ginoo, wala diyud ta. Ang tanan tao bisan pag dili Bagobo, nagatuo gihapon sa kung unsa ang atong binuhatan naa gyud na siya'y consequences nu. Bisan unsa nga tribu, bisan unsa nga relihiyon, nagatuo jud na kini si Manama ang Ginoo, nagasilot jud ni siya murag consequence sa imong binuhatan ba.*

“Yes. Until now, we still believe in Manama because Manama, in Bisaya, is our God. And without God, we wouldn't be here. Everyone, even if they're not Bagobo, believes in the consequences of our actions. Any tribe, any religion, they all believe that Manama is God, and he punishes like the consequence of your actions.”

Moreover, they emphasize their common knowledge that decisions have repercussions that are monitored and adjudicated by a higher power by reaffirming their faith in Manama as God. In larger religious contexts, this belief system is consistent with the idea of heaven and the underworld, where God (Manama) is viewed as the supreme authority who rewards virtue and punishes wickedness.

P5. *Motuo mi anang silot hantod karon, kay silotan jud ta ni Manama. Kung magbuhat tag dautan, maadto jd ta sa ilalom sa yuta.*

“We believe in that punishment until now because Manama really punishes us. If we do wrong, we will really go under the earth.”

Overall, the Bagobo People's broader worldview of spiritual justice and consequences beyond earthly life is influenced by this concept, which emphasizes their understanding of moral culpability and the consequences of actions as ruled by a higher spiritual authority.

Fate and Celestial Influence

The Bagobo people believe that events and circumstances are products of cosmic energies and hence have a strong connection between fate and celestial creatures. They perform several rites and ceremonies in their

daily life in an effort to fight against evil forces and ask for favor from beneficent celestial beings. This dynamic interaction with celestial influences demonstrates the community's understanding of a cosmic equilibrium, in which fate and celestial influence interact to shape people's decisions, behaviors, and cultural story as a whole. Members of the Bagobo community provide compelling evidence of how these beliefs continue to impact and hold importance in their daily lives.

P1. *Oo, nagatuo gihapon mi ana hantod karon. Kay kana si Manama mao na among Ginoo ug mosilot pud na siya pag abusaran.*

“Yes, we still believe in that until now. Because Manama is our Lord, and he also punishes.”

Manama, who not only controls their lives but also imposes punishments on bad behavior. This viewpoint implies a belief in a predestined state, where human activities are shaped and evaluated by supernatural powers, and where destiny is managed by a celestial figure. It connects to the larger issue of how, in diverse cultural and theological contexts, beliefs in celestial entities impact views of fate, morality, and the results of one's actions.

P2. *Oo, kana sa biblia naa gihapon na. Duha ka klase na ba naay yaga yagaan nato. Kana tinuod kay gibase man jud na sa biblia. Kana tinuod na ug nagatuo gihapon mi ana. Naay uban ba insulto na ilang katarungan pero kung tinud-on nimo, tinuod na siya Oo. Kana si Lumabet Diyos lang gihapon siya. Dire sauna si Lumabet man ang kuan dire sauna. Murag Espiritu lang sila ba pero dili na siya dautan diyos lang gihapon na siya. Kana si Lumabet, Espiritu para mosangyaw sa mga maayong balita. Murag Apostoles sila ang nagiya. Kana si Mebuyan, Satanas naman na sa amoa. Kana sila, magsuon na sila ni Lumabet ba. Kana si Mebuyan likayan nimo kay dautan na siya. Motuo ka sa Diyos lang. Ang Mebuyan, mga tenstasyon na.*

“Yes, that's also in the Bible. There are two kinds of authority. That's true because it's based on the Bible. That's true, and we still believe in it. Some may insult their justice, but if you're honest, it's true. Yes. Lumabet is still God. Back then, Lumabet was the guardian back then. They're just spirits, but they're not bad, they're still gods. Lumabet is a spirit to preach good news. They're like apostles who lead. Mebuyan is Satan to us. They are siblings with Lumabet. Avoid Mebuyan because he is evil. Believe only in God. Mebuyan is temptation.”

Their faith in a kind power that impacts good deeds and moral guidance. In contrast, Mebuyan is associated with Satan, a symbol of evil and temptation who insists on following Lumabet alone in order to protect oneself from spiritual harm. This contradiction highlights the idea of fate and celestial influence by reflecting a worldview in which celestial creatures have a crucial influence on human destinies and moral decisions. The participant's viewpoint demonstrates how their perception of divine control, moral judgment, and the repercussions of siding with either good or evil forces within their cultural context are informed by their religious views, which are taken from biblical teachings.

P3. *Ginoo na si Manama. Ginarespitu gyud na namo kay siya man ang tag-iya sa tanan. Mosilot si Manama kanag makabuhay ko ug sala kanang dili nila ganahan. Kanang mosupak ka kanang buhaton nimo ang dili mayo.*

“Manama is God. We really respect him because he is the owner of everything. Manama punishes those who commit sins that they don't like. If you disobey and do something wrong.”

Manama as God and attributes divine ownership over everything, reinforcing the themes of fate and celestial power. This viewpoint, which reflects a belief in a planned cosmic order where actions have repercussions decided by divine will, places Manama at the center as the character responsible for moral judgment and the administration of justice. The reference to retribution for transgressions is consistent with the idea of divine justice and suggests that moral responsibility is within Manama's purview. This viewpoint highlights the significance of supernatural influence in directing human conduct and determining results by underlining how beliefs in celestial beings alter conceptions of fate, morality, and the consequences of one's acts within their religious framework.

P4. *Yes. Hantod karon, nagatuo gihapon mi ni Manama kay kana man gud si Manama, sa Bisaya, pani, siya ang Ginoo. Ug wala ang Ginoo, wala diyud ta. Ang tanan tao bisan pag dili Bagobo, nagatuo gihapon sa kung unsa ang atong binuhatan naa gyud na siya'y consequences nu. Bisana unsa nga tribu, bisan unsa nga relihiyon, nagatuo jud na kini si Manama ang Ginoo, nagasilot jud ni siya murag consequence sa imong binuhatan ba.*

“Yes. Until now, we still believe in Manama because Manama, in Bisaya, is our God. And without God, we wouldn't be here. Everyone, even if they're not Bagobo, believes in the consequences of our actions. Any tribe, any religion, they all believe that Manama is God, and he punishes like the consequence of your actions.”

This affirmation reflects a fundamental faith in a supreme being that controls human existence. This viewpoint emphasizes how attitudes about morality, fate, and personal responsibility are shaped by the belief in celestial beings, which cuts across cultural and theological lines. It emphasizes a common assumption that divine will guides the consequences of human acts, demonstrating how these beliefs affect moral judgments and views of both individual and societal fates.

P5. *Motuo mi anang silot hantod karon, kay silotan jud ta ni Manama. Kung magbuhat tag dautan, maadto jd ta sa ilalom sa yuta.*

“We believe in that punishment until now because Manama really punishes us. If we do wrong, we will really go under the earth.”

These response highlights their belief in the direct effects of activities ruled by Manama, which makes it very pertinent to the issue of fate and heavenly influence. They demonstrate their trust in a cosmic justice system where divine intervention influences outcomes depending on moral behavior by declaring that they believe in retribution meted out by Manama. This perspective reinforces the sense of a predestined fate formed by celestial influence by reflecting a deeply held belief that human acts are not only observed but also assessed and punished by a higher power. The reference to descending "under the earth" as a result of transgression highlights the idea of divine judgment and the possibility of spiritual repercussions for activities taken on earth.

Nature Connection

The Bagobo group places great importance on the concept of nature connection since their cultural identity is closely linked to the natural world. The Bagobo people view nature as a living being with spiritual elements, not just a physical setting. Their everyday rituals, rites, and customs that revere and respect the land, rivers, mountains, and other environmental components are manifestations of this profound connection. They hold the belief that spirits live within a variety of natural components, creating a harmonious interaction that impacts their choices, farming methods, and way of life in general. A key component of their cultural legacy, this strong bond with nature also acts as a compass, highlighting how the Bagobo people's ideas, values, and sustainable practices are shaped by their relationship with the natural world.

P1. *Nagatuo jud mi nga naa jud kalambigitan ang kalikasan sa atoang mga tao. Kami mga Bagobo kanang moadt mig kakahuyan, sapa, o sa Mt. Apo, naga-panangpit jud mi o nagapananghid sa mga Diwata o Espiritu sa mga lugar ng aamong maagian kay naa rajud na sila nagauban uban sa atoa.*

“We truly believe that nature has a connection with us humans. We Bagobo, when we enter forests, rivers, or Mt. Apo, we really seek or plead with the Diwata or Spirits of the places we pass through because they are truly there with us.”

The participant's statement, suggests that Bagobo people's belief in a spiritual link with nature, is extremely pertinent to the theme fate and celestial influence. They hold the belief that Diwata, or Spirits, occupy natural areas such as forests, rivers, and Mount Apo and have a great influence on people's life. Consequently, whenever they enter such locations, they always acknowledge the Spirits' existence and power and ask for their permission or protection. This custom emphasizes the Bagobo people's conviction that these spiritual beings, who actively shape their experiences and fate, have a significant influence over their lives. influences.

P2. *Ang Espiritu nagkalain-lain naay sa kahoy nagabantay ug maayo ka, maayo pud sila pag maayo ka, kasabot naman pud na sila mananghid lang ka. Pag yaga-yagaan pud nimo awh mosumbalik nimo. Di ka kalakaw, masaag ka, naa man gani mawala lang ka sa kahoy.*

“Spirits vary; some are in trees watching over you. If you're good, they're good to you; they understand that you're just asking them. If you disrespect them, you might get lost; you might even disappear in the woods.”

Highlights the idea that spirits live among natural elements particularly trees is extremely pertinent to the issue of the relationship between nature and humans. These ghosts are thought of as protectors that keep an eye on humans and react to their actions. When people behave with kindness and respect, the spirits understand and respond favorably. But if people disrespect the spirits, they might respond, which might lead to people getting lost or even going missing in the woods. The Bagobo people view their relationship with the natural world as one that calls for reciprocal respect and understanding, as demonstrated by this response, which emphasizes the close connection between human acts and the natural world.

P3. *Dire sa amoang komunidad, nagaritwal jud mi sa panahon sa pagtanom namo, pagharvest o unsa may mga okasyon kay mao mana siya ang among tinuohan kay isip pag respitu sa mga Diwata kay daghan man klase-klaseng Diwata naay sa bato, yuta, tubig ug uban pang mga kianiyahan.*

“Here in our community, we really perform rituals during our planting season, harvesting, or any occasion because that's what we believe as respect for the Diwata since there are many types of Diwata in rocks, earth, water, and other surroundings.”

The Bagobo community honor these Spirits and recognize their relationship to the natural world by conducting ceremonies around important events like planting, harvesting, or special occasions. This statement highlights the Diwata people's opinion that they are essential to their everyday lives and agriculture, demonstrating the peaceful coexistence of humans and the natural world. The community demonstrates a deep connection to and respect for the environment and its spiritual essence by carrying out these rituals in an effort to honor and sustain a positive relationship with the natural spirits.

P4. *Dili man gyud ni siya mawala naa man gyud tay langit ug ilalom sa yuta. Ug kung binuangan nimo, diha napud na sila magbinuang pero nagatuo gihapon mi ana. Kana sa Lumabet nagatuo gihapon mi nga usa siya ka Espiritu nga nagpuyo ibabaw sa langit. Ingon akong lola saunang panahon kining si Lumabet nagpuyo ni siya sa langit nagagiya sa mga tao mura gihapon na siya ug apostoles nga gipadala mura gihapon siyag gasangyaw. Niya kini si Mebuyan, mao pud ni siya ang kanang panuway. Sa among pagtuo, panuway na si Mebuyan ug birahon ka ni Lumabet, naa pud ni si Mebuyan.*

“This won't really disappear; we indeed have heaven and earth. And if you mock them, they will mock you too, but we still believe in that. We believe in Lumabet that he is a Spirit residing above in heaven. Like my grandmother in ancient times believed that Lumabet lived in heaven guiding people, still sending apostles. He is also Mebuyan, that's his mischief. In our belief, Mebuyan is mischief and Lumabet will punish you, there's also Mebuyan.”

The notion that spirits live in both the earthly and celestial domains and are intimately connected to both is reinforced by the belief in these spirits. A deeply ingrained cultural heritage that unites the community's spiritual beliefs with the natural environment is highlighted by the mention of their grandmother's teachings and the long-held belief in Lumabet as a guiding spirit. Their understanding of the consequences of acts, which shows that mocking the spirits causes reciprocal harm, reflects this connection and suggests a reciprocal tie between humans and the spiritual aspects of nature.

P5. *Hantod kron, nituo gihapon mi ana kay naay uban katribu rapud namo nga naa siya abilibad makig istorya ug dili ingon nato, makig istorya ju dsiya sa mga Diwata nga nag puyo sa mga dagkong kahoy.*

“Until now, we still believe in it because there are other tribes next to us that have abilities to talk to them and not like us, they just talk to the Spirits who live in the big trees.”

The admission that nearby tribes have the capacity to speak with these spirits directly highlights a cultural understanding of the close relationship that exists between people and the natural environment. The notion that nature is home to strong, sentient entities that engage with and impact human existence is strengthened by the belief in the spirits of the trees. The participant's allusion to other tribes' customs and continued beliefs highlights the wider cultural significance of these natural spirits in preserving environmental balance and demonstrates the continuous regard and spiritual connection to nature that extends beyond their own society.

Overall, there is a deep-seated conviction in preserving harmony and balance between human acts and the spiritual powers that govern their environment, which is reflected in the ceremonies, respect, and caution shown towards natural elements. The assertion that these customs and beliefs are still followed highlights their continued applicability and incorporation into modern Bagobo culture. This persistence highlights the tenacity of their cultural legacy and the continued significance of their relationship with nature in forming their moral, spiritual, and collective identities. Therefore, the spiritual beliefs of the Bagobo people show a peaceful fusion of spirituality and environmental consciousness, enriching their cultural traditions while also fostering a deep regard for the natural world.

Values and Acceptance

In the cultural fabric of the Bagobo community, the values of acceptance form a foundational principle that guides their interpersonal relationships and communal harmony. Rooted in their traditions and belief systems, the Bagobo people embrace a philosophy of acceptance that extends beyond tolerance to a genuine appreciation for diversity.

The Bagobo community's values of acceptance foster an inclusive environment, allowing for the coexistence of various perspectives and traditions. This cultural norm is not only evident in their day-to-day interactions but also influences decision-making processes and collaborative endeavors, emphasizing the importance of acknowledging and valuing differences as essential elements of their collective identity and shared journey. The belief system that values embracing differences, family, and personal growth through meaningful connections is affirmed by the participants in the Bagobo community as they offer their support for the ongoing practice and presence of this belief system in the present day.

P1. *Ay oo, magrespituanay. Dili ka pwede magpinalabi sa isa kay kanang maghusay mi, tribu to tribu, sabot2x ragyud na siya di mi gusto na modako, sabot2x lang mao na sa tribu, dili lang mi gusto nga maadto pa sa dako. Sa among tribu, tinabangay lang gyud mi dire nu, example nato sa kanang maghimo mig mga beads ana gusto namo, mahimoan tanan Ug naay mogamit sa amoang gamit, pauyonan sa nako sa akoang tribu, kinahanglan, mag usa mi ug plano.*

“Oh yes, we respect each other. You can't overlook anyone because when we reconcile, tribe to tribe, it's really just mutual understanding that we don't want to grow, just mutual understanding in the tribe, we don't want to go far. In our tribe, we really cooperate here, for example, if we make beads that we like, everyone can make them. If someone uses our stuff, I'll go with my tribe, we need to have a plan together.”

This illustrates a set of values in which respect for one another's viewpoints and peaceful cooperation for the good of everyone is values of acceptance. The Bagobo People's dedication to collaborative planning and equitable resource utilization highlights the community's commitment to justice and acceptance of each individual's position and contributions. Overall, this response shows how the cultural and social dynamics of the Bagobo tribe uphold the values of acceptance via inclusivity, mutual respect, and teamwork.

P2. *Ang pag respite sa ginikanan , naa man jud na perminte man jud na bisan sa Bisaya gani naa. Kay silutan man kag dili ka morespitu ug dili ka motahod sa ginikanan Patas lang pud among pagtrato sa matag-usa kanamo dire.*

“Respecting parents, that's really important even among the Bisaya. Because you'll be punished if you don't respect or obey your parents. We treat each other equally here.”

Members of the Bagobo People share the value of respecting their parents. This admission shows a broader understanding of cultural norms that place a high emphasis on family members' obedience and respect. Furthermore, their assertion that all members of their community ought to be treated equally promotes justice and equality, fostering inclusivity and mutual respect despite differences in status or background. Overall, the participant's perspective demonstrates how maintaining common cultural standards and upholding accepting ideals fosters community members' harmony and togetherness.

P3. *Oo, naa gihapon na pero dili tanan siguro. Ang among mga labaw dire grabi among respitu. Sa karon dili nagyud tanan anak naga respitu sa ilang ginikanan. Naa nay uban dire nga wla na nag respite sa ilang ginikanan. Kana akong anak, wala man ko kadungog ana magsinggit singgit magsyagit syagit sa amoa Depende rapud sa pagdala nimo sa imohang anak kay pangnalitan makuha nato sa uban ba iyang anak palahubog niya dili na sila magsinabtanay. Matingala gani ko sa uban ngano ingon ana man murag dili nila kaila ilang Papa nganong sumbagan man nila. Depende rana sa pagdala siguro sa ginikanan.*

“Yes, it still exists, but maybe not for everyone. Our respect here is really high. Nowadays, not all children really respect their parents. There are some here who no longer respect their parents. As for my child, I haven't heard him shouting or screaming at us. It depends on how you raise your child because sometimes they might get drunk with other kids. They won't understand each other anymore. I wonder why others say things like that. Maybe it depends on how you take care of your child.”

They suggest that parenting is the cause of this behavioral difference and that a child's upbringing might affect their behavior and level of respect for their parents. The participant shows interest in learning why certain parents encounter disrespectful behavior from their kids, suggesting that it could be connected to different parenting styles. All things considered as their reaction shows a desire for upholding traditional norms of respect while acknowledging the variations in how these values are maintained across various families in their society.

P4. *Oo, naa gihapon, perminte jud na namo gina respitu ang among ginikanan. Permente mi magtinabangay pareha anang naay mga kalihokan sa among komunidad, pareha anang fiesta sa simbahan ug fiesta sa tribu, so magtinabangay gyud mi ana kami ang gatahi sa amoang mga sinena, amoang mga suotonon niya iisa namo, niya itambak namona sa isa lang ka butanganan niya diha nami nagakuha tanan sa sinena, short mga gamit namo sa tribu Magtinabangay ug tahi niya kami rapud tanan mosuot Pareha anang agong nga gamit namo, so dapat gyud na siya iuli ug as ana gikan kay ug gamiton napud na siya sa sunod, diha ra gihapon na namo kuhaan mao ng magkahiusa gyud mi pareha anang fiesta, dili isa ra ang molihok tanan gyud na siya bayanihan.*

“Yes, it still exists; we always respect our parents. We always collaborate like those activities in our community, like the church's feast and the tribe's feast, so we collaborate. We make our clothes, and he's always the one who places them in one place where we all get the clothes, the short stuff we use in our tribe. Collaborate and sew. We all wear it. Like that's what we use. So, it should really be brought back and forth so it can be used next time, we just take it to unite like that feast, just like that. It won't just be one person who moves everyone.”

They emphasize the dedication of their community to valuing parents and encouraging cooperation. This cooperative effort guarantees that each person contributes equitably representing a value system that places a high priority on inclusivity and support amongst all. They show acceptance of one another's roles and needs by sharing resources and duties, which promotes cooperation and group efforts.

P5. *Kaming mga Bagobo, sa among komunidad, gusto namo, han-ay ang dagan sa matag-usa naga respitaay mi ug amoa giahapon gina preserve ang kultura nga diin kami dako ug pag respitu sa among mga ginikanan. Pag naa mi problema dire sa among komunidad, isip Tribal Chieftain dire sa Barangay Soong, dili na namo na padak-on pa. Ako nagahusay sa ilaha nga ug nay problema, tongko2x rana ug sa Bisaya pa sabot2x dili na namo na padak-on pa.*

“We Bagobo people, in our community, we want to harmonize with each other, we respect and continue to preserve our culture, where we greatly value respect for our parents. When we have issues here in our community, as the Tribal Chieftain in Barangay Soong, we don't escalate things further. I mediate between them, and if there's a problem, I settle it in our language, we don't escalate things further.”

The Bagobo community's commitment to harmony, respect for cultural heritage, and family values is reflected in the participant's response. They are an important part of the community leadership in Barangay Soong as a Tribal Chieftain, whose main responsibility is to mediate conflicts and keep them from getting worse. By settling disputes in their native tongue and abiding by regional customs, they foster acceptance of customs and traditions that are vital to the cohesion and identity of the community. Overall, their strategy demonstrates how cultural preservation, dispute resolution, and community cohesion are used to uphold principles of inclusiveness.

Implication and Concluding Remarks

Implication

The thorough analysis of the Bagobo belief system provides significant new understandings with broad implications for the preservation of traditional practices. Immersion in this topic, which explores the complex belief system of the Bagobo tribe in their mythology, provides English majors with a broad and varied academic landscape. In the first place, it provides opportunities for literary and cultural research, enabling us to decipher the complex narrative structures, symbolism, and storytelling strategies found in Bagobo stories. Firstly, it provides opportunities for literary and cultural research, enabling us to decipher the complex narrative structures, symbolism, and storytelling strategies found in Bagobo stories. By offering insightful information on the larger framework of world literature, this study promotes a greater understanding of the cultural subtleties woven throughout their stories. Interacting with the language of the myths helps us become more proficient translators and increases our awareness of the difficulties in expressing cultural subtleties through language.

This multidisciplinary project promotes cooperation with disciplines such as anthropology, enhancing our educational experience and providing us with an international viewpoint. In the end, delving into the complex web of beliefs that is Bagobo mythology develops our capacity for critical thought, fosters cultural awareness, and expands our comprehension of the rich tapestry of human experiences found in literature. Additionally, the study upholds the Bagobo people's cultural identity, fostering a sense of togetherness and oneness. Members of the community are better able to recognize the depth of their cultural history. Additionally, the study's knowledge gives the Bagobo community the ability to actively participate in maintaining and advancing their traditional customs.

The community gains economically from this, and it also increases awareness of the value of Bagobo customs. In the Bagobo community, the study promotes intergenerational conversation and gives elders a platform to impart their wisdom and life experiences pertaining to the stories. This reaffirms the value of maintaining cultural traditions and fortifies ties between generations. To put it briefly, the study's conclusions can be utilized to spread awareness of Bagobo culture across larger audiences, which could lead to an increase in cultural tourism. By strengthening the community, promoting cultural pride, and guaranteeing the continuation of their distinctive traditions in the face of social and cultural changes, the study of Bagobo mythology essentially plays a direct role in the cultural preservation of the Bagobo people.

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