

## **Binuhat: Inventory and documentation of the indigenous products of Ata-Manobo at Talaingod, Davao Del Norte**

Sadie D. LAW-AY\*, Florie Ann L. FERMIL, Edison Q. BERNALDEZ,  
Bonita P. CANTERE, Junry R. LANOY, Josiedel C. SANTAMARIA

*Gender and Development Office, Davao del Norte State College (DNSC)  
Panabo City, Davao del Norte, 8105 Philippines*

*\*sadie.law-ay@dnc.edu.ph*

### **ABSTRACT**

This study presented the indigenous products of Ata-Manobo at Talaingod, Davao del Norte using the lens of “indigenous knowledge.” A descriptive qualitative research design was applied. Hence, focus group discussion (FGD) and key informant interview (KII) were utilized in gathering information from the 25 tribal participants, wherein 15 of them are men and 10 are women. Based on the results, the identified indigenous products are classified into indigenous attire, body accessories, handicrafts, musical instruments, weapons and armaments, and hunting tools. Most participants affirmed that their products were created not just for the sake of aesthetics but also for the following purposes: source of income, source of identity, source of food, source of protection, and source of love or relationship. Moreover, they hope and aspire to sell and have a place to sell their products, continue their craft until the next generation, and include their culture and traditions in the school curriculum.

**Keywords:** *social science, indigenous products, Ata-Manobo, indigenous knowledge, descriptive qualitative research*

## INTRODUCTION

Indigenous knowledge (IK) is also known as local or folk knowledge, people's knowledge, traditional wisdom, or traditional science, which includes cultural practices, songs, literature, crafts, rituals, religion, and other activities. Hence, it is the way of living for most Indigenous Peoples (IPs); it is their basis for agriculture, food preparation and conservation, health care, education, and the wide range of other activities that sustain a society and its environment in many parts of the world for many centuries (Senanayake, 2006). It is passed from generation to generation, usually by word of mouth and cultural rituals (Nakashima et al., 2000). Morelli (2017) also agreed that indeed aboriginal people passed stories down to the next generation, and that is what keeps their culture strong. Likewise, it is generated and transmitted by communities, over time, to cope with their own agroecological and socio-economic environments (Fernandez, 1994). It is made through a systematic process of observing local conditions, experimenting with solutions, and readapting previously identified solutions to modified environmental, socio-economic, and technological situations (Brouwers, 1993).

However, due to modernization and globalization, gradual elimination of indigenous knowledge and cultural practices is being experienced by most IPs. The new technologies and infrastructures that modernization brings, create a homogenized and borderless world. At the same time, new social norms that globalization brings, slowly erase cultural

and social diversity and individuality. Masendo (2015) believed that currently, IPs are at a grave risk since many are lost and along with them are valuable knowledge about ways of living sustainably.

In the Philippines, it is not uncommon for IPs to constantly battle on a piece of land, survival, and dignity as a people aside from their struggle to preserve their identity. Though most of them are holding strong in these times of highly technologized society. But despite the various battles that IPs have, they are united in their hope of preserving and flourishing their at-risk culture. As Masendo in 2015 stated, "IPs want their culture and traditions to be documented and codified for preservation."

Given such facts, the researchers come up with this present study that primarily aims to explore and document the indigenous products of the Ata-Manobo tribe at Talaingod, Davao del Norte and create a coffee table book. Thus, the result of this study will eventually become baseline data for the concerned municipality and the coffee table book will serve as a promotion for their products. Operationally, the indigenous product is defined as anything that is produced by the Ata-Manobo people, which includes: food, arts, literature, clothing, livelihood products, and the like.

Several studies deal with the different indigenous people and their culture, yet, the researchers did not come across a similar study. Also, the Tourism Council of Municipality of Talaingod of Davao del Norte conveyed that they have a scarcity of data related to this investigation, thus, it is necessary to conduct this present study.

## Research Questions

This study aims to answer the following questions:

1. What are the indigenous products of Ata-Manobo at Talaingod? (includes all types like: agriculture, tourism, and the likes)
2. What is the purpose of the Ata-Manobo at Talaingod in making the identified indigenous products?
3. What are your hopes and aspirations for their products?

## METHODOLOGY

### *Study Design and Participants*

This study employed a descriptive qualitative method, utilizing key informant interview (KII) and focus group discussions (FGD) in gathering data and photo documentation of the different indigenous products. Further, a purposive sampling technique was used to select the twenty-five (25) participants, since it is the most effective technique when one needs to study a certain cultural background with the expert within (Tongco, 2006). As such, participants were purposely chosen according to the following criteria (must meet at least one): 1.) a tribal leader or datu/bae; 2.) a tribal elder whose age is 60 years old and above; and 3.) a pure Ata-Manobo in blood and resident of the research locale.

## Data Gathering Procedure

In obtaining the data, step-by-step procedures were observed. The researchers sought approval from the National Commission of Indigenous People (NCIP), the Tribal community of Ata-Manobo in Talaingod, the Local Government Unit of Talaingod, and other concerned authorities. After securing permission, participants were gathered, an orientation was conducted wherein informed consent was discussed. The consent was also explained in Bisaya and in Ata-Manobo dialect to ensure they were well-informed and freely consented. Then, the KII and FGD followed. The researchers also invited some students of Datu Jose A. Libayao-Davao del Norte State College (DJAL-DNSC) to be the researchers' translators and interpreters to ensure the clarity and veracity of the responses. Also, recording instruments such as cellphones and audio-recorder were used to ensure completeness of the details being shared. Transcription of responses from the research participants immediately followed.

## RESULTS

The study was participated by twenty-five (25) participants wherein ten (10) were women and fifteen (15) were men Ata-Manobo tribal members. Five (5) of them were datu tribal leaders, one (1) bae a female tribal leader, and the rest were elders and an Ata-Manobo in blood. In the FGD the participants were grouped into male (FGD 1) and female (FGD 2) in observing of their cultural practice.

## ***The Indigenous Products of Ata-Manobo***

Ata Manobo tribe has several creative and useful products that depict their rich culture. It is with pride that these products made them who they are today and shall identify who they are in the future. Table 1 captures the different products made by Ata-Manobo people.

### ***Indigenous Attire***

For females, they have a blouse and skirt which they called kinabo and lugdak, while for males, they have polo and shorts which they called binukad and bandera. Such attire is made of cloth, which can be bought commercially. The tribe preferred red, black, yellow, and white-colored cloth and they put simple stripe to add design to their attire. They are crafted by the tribal women whom they believed were blessed with talents or gigiyahan, as they termed it.

### ***Body Accessories***

For females, they have a hairband/headdress, earrings, bracelets, belt, handbag, and necklace. Hairband or sangkad is made of yarn, beads that are attached to a small comb that will hold on their hair, as such usually put at the back of the head while the other type of sangkad which only made of beads and commonly put in their forehead. The bracelet or binukol, earrings or sul-oy, and belt or libod are also made of colorful beads while their handbag or saning is out of bagtok a young bamboo tree, which they also use in making their basket.

**Table 1.** Indigenous products of Ata-Manobo and their respective terms in the Ata-Manobo language.

Classification	Indigenous Product	"Binuhat" (Ata-Manobo term)
Indigenous Attire	Blouse	<i>Kanab</i>
	Skirt	<i>Lugdak</i>
	Polo	<i>Binukad</i>
	Short	<i>Bondera</i>
Body Accessories	Hairband	<i>Sangkad</i>
	Female Bracelet	<i>Binukol</i>
	Belt	<i>Libod</i>
	Head Dress	<i>Tangkulo</i>
	Male Ankle Bracelet	<i>Tikos or Sinibod</i>
	Necklace	<i>Baliog</i>
Female or Male	Hand Bag	<i>Saning</i>
Handicrafts	Basket	<i>Liyang</i>
	Mat	<i>Ekam</i>
Musical Instruments	Male Guitar	<i>Kuglong</i>
	Female Guitar	<i>Saluroy</i>
	Flute	<i>Pulonodag/ Kubing</i>
Weapon/Armament	Bolo	<i>Mairob</i>
	Spear	<i>Tabalo</i>
	Bow & Arrow	<i>Tunod</i>
Hunting Tools	Fish Net	<i>Bobo</i>
	Rat Trap	<i>Balud</i>
	Wild Pig Trap	<i>Balatik</i>

***Baliog*** is the tribe's term for a necklace which can be used either by females or males and it is made also of colorful beads. Most tribal women make their accessories.

Male members of the tribe have also accessories such as headdress, ankle bracelet, and handbag. Their headdress or

tangkulo is used/worn only by the datu or elders of the tribe. It is made of triangle-formed cloth that is creatively designed using beads and horsehair on both edges. The ankle bracelet or tikos/sinibod is made of what they called agsam a type of grass. While their handbag or saning is made of cloth with a design using beads, yarn, and horsehair. It is where they put their tobacco and what they called mama. Though tribal men know how to make their accessories, yet commonly women are the ones who are making their accessories.

### **Handicrafts**

Basket or liyang is their famous product that is made of bagtok a small and young bamboo tree that they can usually get from the hinterland. It is a round container traditionally crafted out of the bagtok and woven by hand. Other liyang are left open on top yet some have a cover. Usually in making liyang, it is a shared responsibility of both men and women in the tribe, mostly women make or assemble it. While, men contribute by gathering the raw materials from the mountain. They clean and prepare the materials for weaving.

The tribe also makes mats or what they called ekam out of romblon grass. Most of them are more comfortable sleeping in ekam than in bed, that is why they continue to make such craft. Like liyang, most women in the tribe make the ekam, though its raw materials which usually from the mountains are gathered by their men.

Ata-Manobo has fishnets of their own which they called bobo. It is also

made of what the tribe called bagtok. It is formed by a long cylinder with an open bottom that serves as an entry point for the fish. They also have other traps like rat trap which they called balud and wild pig trap called balatik which are not commonly used these days. Most of these crafts are created by male members of the tribe since they are the ones who use these in hunting for food.

### **Musical Instruments**

In the Ata-Manobo tribe, the guitar for men is different from women. Man's guitar or kuglong is made up of wood specifically from what they called malagatas tree. It is a small guitar, with an oblong shape and has only two strands of strings on it. The tribe places horsehair in the head of their guitar for aesthetic purposes. Moreover, the tribe made a different design of guitar for females, which they called saluroy. It is made up of the peeled cut bamboo tree, they surround it with five strands of strings and made one strip hole on its body.

Aside from guitar, they also have a woodwind instrument which they called kubing. It is made of a bamboo strip with a pointed head in one end. Most of the instruments are made by both males and females in the tribe.

### **Weapon/Armament**

The tribe has three kinds of weapons namely: bolo or mairob, spear or tabalo and bow and arrow or tunod. The mairob is a single-edged, convex blade is made of steel, its hilt and sheath are made of hardwood. The tabalo is made up of any hardwood that they can get from the

mountain and with a pointed head made of steel. Also, their tunod is made up of a strip of flexible wood like bamboo with a cord connecting two ends, while its arrow is made up of any wood with a pointed head. They use mostly their weapons/armaments during the tribal war pangayao or hunting animals in the mountain. Most men of the tribe make their weapons to protect themselves, their family, and their tribe as well.

### ***Purpose of Making the Identified Indigenous Products***

The concentration of the narratives in this section covers the different purposes of Ata Manobo people in making the identified indigenous products. They developed their products not just for the sake of aesthetics but also for practical and daily use. In addition, it is also a tangible expression of their culture that they persistently embrace in the midst of this modern time. Table 2 orderly illustrates the different intentions of Ata-Manobo in creating or making their products.

#### ***Source of Income***

Before, the agricultural products produced by the tribe such as rice and corn are only for their family's consumption. However, when they were oriented that they can make money out of the products they slowly adopted the idea. Currently, agricultural products are their main source of income. The tribe is famous in the province for their so-called ata-rice. Mostly, men members of the tribe make this as a living, they are the ones who cultivate the land and do the planting, while women help during harvest.

**Table 2.** Purpose of the identified indigenous product

<b>Purpose</b>	<b>Indigenous Products (Classification)</b>
Source of income	Handicrafts Body accessories Indigenous attire
Source of identity	Indigenous attire Body accessories
Source of food	Hunting and gathering tools Handicrafts (especially baskets) Weapon/armaments
Source of protection	Weapon/armaments
Source of love or relationship	Musical instrument

Aside from their agricultural products, their agricultural handicrafts like the ekam and liyang slowly become their additional source of income. Traditionally, liyang is used for harvest, that is why during harvest season, they produce more liyang. Recently, the province saw the potential of liyang in the market that is why they help the tribe in promoting and displaying them in the province local products store aside from promoting these during fiestas and other local events.

Body Accessories are also another source of extra income mostly for women of the tribe. They diligently and intricately weave the colorful beads and make them into either belt, headdress, necklace, earrings, and other accessories. They usually make the products per order basis by some of the tourists and also display in the stores within the municipality and even in the province. Culturally, the tribe members allow their body accessories to



be used by the general public, as such they openly sell them. Unlike their indigenous attire which they considered sacred and can be worn only by the members, they only sell their indigenous attire exclusively within their tribe.

### Source of Identity

Both men and women of the Ata-Manobo tribe believed that wearing their attire and making their products identified them as being lumads. It is evident in the excerpts mentioned below. They believed that it is the best and only way that the world will recognize them. Wearing such, they feel a sense of pride of who they are and that being Ata-Manobo runs in their blood. As a result, they treat it with sanctity and they even clearly state in their bylaws that non-Ata-Manobo are not allowed to wear the attire unless the interested individual submits him/herself to be baptized in their tribe.

*“Ginasuot namo amo sanina para mailhan me nga lumad.”* FGD1 (male) PA1 (we wear our attire to be identified as lumad or indigenous people).

*“Mao amo gi-dak-an og mailhan me tungod sa amo sanina.”* FGD1 (male) PA3 (This is how we are raised and identified because of our attire).

*“Naa sa amo dugo maam nga lumad mailhan me tungod sa amo mga producto.”* FGD1 (male) PA4 (It is in our blood that we are lumad, we are identified because of our products).

*“Dili pwede nga mosuot sa amo sanina ang dili member sa tribo, sangrado kini.*

*Mailhan me ani mao dili basta makasuot ang dili taga tribo.”* FGD1 (male) PA5 (It is not allowed to wear our attire if he/she is not a member in the tribe, it is sacred. We are identified by it, that is why others who are not members of the tribe cannot wear it).

*“Mao ni amo nakuha sa mga ninuno, mao sagrado kaayo ni sa amo mam. Mao jud ni tima ilhan sa amo pag ka lumad.”* FGD 2 (female) PA3 (it is what we get from our ancestor that is why it is sacred for us. This identify us as lumad).

*“Ginasuot namo ni mam kay lumad me.”* FGD 2 (female) PA4 (We wear this because we are lumad).

*“Para mahibal-an sa uban dili lang sa amo tribo nga lumad me.”* FGD 2 (female) PA6 (So they others will know that we are lumad not just in our tribe).

### Source of Food

Most male participants believed that their products especially their fishnets, animal traps and even their weapons like the spear, bolo and bow and arrow are crafted and made for hunting animals and gathering of foods. The tribe's source of food is mostly from the mountain where most of them live. Cultivating crops and fruits, as well hunting rats, snakes, and wild pigs for food are their ways of living. For such reason, they invented several traps to capture various target animals easily. Likewise, the basket or the liyang is made as a farming tool, that serves as a container, where they place their harvested rice grains and other crops.

### ***Source of Protection***

Most men of the tribe agreed that weapons/armaments such as spear, bolo, and bow and arrow are not just made for hunting for food but more for the protection of their family and tribe. It is not uncommon for them to encounter tribal war which is commonly known to them as pangayao, which means a war against other tribes. They crafted various armaments to be ready and to protect themselves, their family and tribe. As one datu stated during the interview “Moabot ang panahon nga moulán og kayu mao kinahanglan me mag andam permi, (may come when there will be a rain of fire, that’s why we must be ready).” Moreover, men elders thought bow and arrow is a better weapon than arm pistols which may not fire in times of battle. Also, since spear is made of steel and for them, steel may melt, so they prepare an alternative whiplash/cane which they called bunal.

### ***Source of love or relationship***

They use guitar and their woodwind instrument are mainly for courtship according to the women of the tribe. During celebrations, a male plays his guitar called kuglong while dancing in front of the girl he is interested to and if the girl also plays her guitar which is called saluroy that would mean they are in a relationship already. The same with kubing, their woodwind instrument. The male would play the instrument outside the house of the girl he is interested, like harana. When he hears the girl responds through the playing of kubing, it would mean she accepts him to be his boyfriend.

### ***Hopes and Aspirations for their Products***

Producing indigenous products is part of the culture of the Ata-Manobo people, as such, it is necessary to explore their hopes and aspirations. Consequently, this section encloses the different aspirations and hopes of the tribe for their products.

### ***Selling and having a place to sell their products***

Though the liyang of the tribe is now in the slowly known in the market and the provincial government is doing its best to help the tribe promote such products, the tribe thrives to sell more, not just the liyang but other products as well such as the mats and their accessories. Since most women used to make this products, they hope to sell their products to have an additional income. These aspirations are expressed in the following statements.

*“Gusto namo na mabaligya para madugangan namo ang among panginabuhian”* FGD 2 (female) PA3 (We want to sell to add to our income).

*“Gusto namo ibaligya para makapalit og pagkaon”* FGD 2 (female) PA3 (We want to sell to buy food).

*“Mabaligya ang among produkto sa kadaghanan”* FGD 2 (female) PA5 (To sell our product to many people).

*“Mabaligya sa tindahan og naa mopalit”* FGD 2 (female) PA7 (To sell in the store and in case somebody wants to buy).



While, for most men in the tribe though they do not just want to sell their product they also aim for financial capital, creation of an association, and provide a place where they can display their products. The following statements explain these notions clearly.

For FGD1 (male) PA1 and PA2

*“Usa pud sa among problema kay sponsor para mabaligya pud amo produkto”* FGD1 (male) PA1 (One of our problems is a sponsor so that we can sell our products).

*“Naa unta mo capital sa amo”* (I hope there is somebody who will give us capital).

While for FGD 1 (male) PA 2, PA 4, and PA 5 expressed that they aim for cooperative or association for their products.

*“Kami gyud na mga lumad, tungod kay naa may mga talent sa among nasunod sa among katigulangan, naa tay mabutangan didto nga murag kooperatiba para didto ma butang amo producto”*(We, the lumads have talents that we follow from our elders. We hope for a cooperative where we can put our products).

*“Kooperatiba para sa amo product”* (A cooperative for our products).

*“Kooperatiba para tabang mabaligya ang mga produkto* (Cooperative to help sell the products).

## ***Continuing their Craft until Next Generation***

Both men and women of the tribe aspire that making crafts will be continued by the next generation. Most of them are aware of enormous changes that are happening in today's world. Yet, they hope that their culture will continue despite the rapid changes. Like FGD 2 (female) PA2 said:

*“Pero bisan pag ingon ana, pero ang kultura padayunon unta gihapon.”* (Even though it is like that, but hopefully culture will continue).

They even considered their life as wasted if no one will continue what they have been doing for a long time and they also long for their culture to be continued by the young generation. FGD (female) 2 PA4, PA5, and PA6 clearly stated that:

*“Sayang ang kinabuhi sa mga lumad, ako may nagabuhat sa sanina mam nya walay musunod ba”* (The life of lumad is wasted, I am the one who makes the attire mam yet no one will continue).

*“Naa mosunod nga mga batan-on”* (The young generation will continue).

*“Importante amo cultura mapadayon sa mga sunod nga generasyon”* (It is important that young generation will continue our culture).

Similarly, women also aim that the young generation will know how to make their products so that the future generation will continue.

*“Unta makahibalo ang mga batan-on unsaon pagbuhat para ila mapadayon.”* FGD 1 (male) PA4 (Hopefully the youth will know how to make so that they will be able to continue).

*“Kani atong produkto mapadayon”* FGD 1 (male) PA1 (Our products will continue).

*“Sa akong kabahin ba, sa tong henerasyon karon, unta atong produkto mapadayon kini.”* FGD 1 (male) PA4 (On my part, in our generation today, hopefully, our products will continue).

One of the male participants even shared that one of the tribe's problem is that the current generation is not interested in making their products, his exact words were:

*“Nagproblema gani mi karon kay wala nay kahibaw; wala pud gyud mga kursonada karon nga mga batan-on”* FGD 1 (male) PA3 (We have a problem today since nobody knows how to make it; no one is interested in today's generation).

### ***Inclusion of their culture and traditions in the school curriculum***

Most women elders long to include their processes of making the different indigenous products in the school curriculum. They believed that in this way they will be able to sustain their products. They even hope that their elders can give input about their culture in the school. This is evident in the following statements:

*“Gusto unta namo nga maapil ni sa skwelahan ba para mapadayon namo ang amoang produkto.”* FGD 2 (female) PA3

(We want this to be included in school so that our products will sustain).

*“Naa jud parte ang mga tigulang nga motudlo sa mga kultura sa kabataan diha sa skwelahan.”* FGD 2 (female) PA 2 (There should be a part where the elders can teach the culture to the youth in the school).

*“Ma apil sa skwelahan pag tudlo kung unsaon pagbuhat sa amo produkto.”* FGD 2 (female) PA 1 (To include in school how our product is made).

According to one elder woman participant that the purpose of including it in the school curriculum is for the youth to understand the underlying purposes of the way those products are made. FGD 2 (female) PA3 exactly said:

*“Unsay purpose na buhaton ni? para mahibal an sa mga kabatan-onan nga nay tumong nganong ginabuhay ang among produkto.”* FGD 2 (female) PA5 (What is the purpose why we need to do this? It is for the youth to understand that there is a purpose why our products are being made).

Though it was evident that most participants long to earn money from their products, they also emphasized that they hope that the young generation will realize the purpose of their products and later appreciate them as part of their culture, as well. Most women even aspire to include in the formal educational system, the processes of coming up with their products and their purpose to ensure the sustainability of the sustainability and that their traditions will continue now and beyond.

## SUMMARY AND DISCUSSION

This study presents various creative and useful products crafted by the Ata-Manobo tribe. Such crafts were created to depict their rich culture. The participants prided themselves for having those products as they are identified and made them who they are today.

The results show that the tribe has different indigenous products namely: The indigenous attire which includes the blouse and skirt (kinabo and lugdak) for females and polo and short (binukad and bondera) for males. The attire is made by tribal women whom they believed were blessed with talent or gigiyahan as they call it. The indigenous body accessories for women include the hairband, bracelet, belt and handbag which are made of colorful beads and yarns. While for men, they have the headdress, ankle bracelet, and handbag. It is noteworthy that their headdress is used/worn only by the datu or elders of the tribe. Aside from colorful beads most of the accessories of men are also made of cloth, horsehair, and agsam grass. Though men know also how to make their accessories, however, it is the tribal women who usually make them. The handicrafts include the liyang, their famous basket that is made of bagtok a small and young bamboo tree. They have also mats or what they called as ekam which is made of romblon grass. These products are made by tribal women yet the raw materials are gathered and prepared by the men.

The weapon/armament of the tribe has three kinds namely the: bolo or mairob,

spear or tabalo and bow and arrow or tunod. Mostly these products are made by tribal men. The tribe has their own musical instruments specifically the guitar for men called kuglong, and the guitar for women called saluroy, as well as the woodwind instrument they called kubing. Both men and women in the tribe are capable of creating the instruments. The tribe has hunting tools products. They have their own version of fishnet called bobo, a rat trap called balud and wild pig trap called balatik. These products are usually made by tribal men.

The purpose why the tribe create and continue making their products are because of the following:

### *It is the source of their income*

Agricultural products are the source of income for most of the tribal men while crafting products such as attire, accessories, and handicrafts are a source of additional income for most women in the tribe. This notion is supported by Lily Quindo, a B'laan from South Cotabato, who said that "Indigenous people are hard-pressed to find more sources of income as they remain among the poorest in the Philippines. Not all of them get the benefits of the government's conditional cash transfer program. Deriving extra income from their products would thus go a long way in helping them out of poverty" (Arceo-Dumlao, 2011).

### *It is the source of their identity*

Both men and women in the Ata-Manobo tribe conceded that they make and wear their indigenous attire and

accessories to be identified as lumad. They believed that it is the only way that the world would be able to recognize them. According to Belyh (2017), the ownership of culture directly adds value to cultural identity and it includes practicing religion and wearing traditional clothes that reflect the respective culture. Also, for IPs in the Philippines, their carvings, accessories, clothes and fabrics are tangible expressions of the culture and traditions (Arceo-Dumlao, 2011).

### ***It is a tool to find their food***

The tribe's source of food is mostly from the mountain where they are predominantly situated. Cultivating crops and fruits and hunting rats, snakes, and wild pigs for food is their way of living. For such reasons, they invented several hunting and gathering tools. This notion is confirmed in the Talaingod Comprehensive Land Use Plan in 2017 which stated that the early Ata-Manobo settlers depend on wild fruits and vegetables, wild animal hunting, and freshwater fishing for viands and corn and roots crops as their staple food. According to Lee & Lee. (1997), hunting and gathering was humanity's first and most successful adaptation, occupying at least 90 percent of human history.

### ***It is the source of protection***

This purpose is pointed out by most tribal men participants. Since it is common for the tribe to encounter tribal war. To protect and prepare for war they have crafted different weapons like bolo, spear, and bow and arrow. As mentioned by Shakya (2014), indigenous people

frequently find themselves in conflict with the dominant society. Thus, it is just fitting that they must be always ready for any conflict.

### ***It is the source of love and relationship***

They use guitar and their woodwind instrument mainly for courtship according to the women of the tribe. Playing those instruments is their way of expressing and winning the love of the person they admire.

Based on the results, the following are the hopes and aspirations of Ata-Manobo for their products.

### ***Selling their indigenous products***

Most tribal women and men hope to sell their products to have an extra income. While for men, aside from selling, they also aspire for a cooperative-like or strategic venue where they could showcase their products. They believed as such will help them promote and increase their customers. This is supported by Arceo-Dumlao (2011) when she stated that the indigenous groups have the skill and the unique product line, but they seriously lack a market for them, thus, discouraging the new generation of tribal men and women from learning these crafts from their elders. Similarly, Nilda Mangilay, a Subanen from Zamboanga del Sur, mentioned that there is great economic potential in these unique, traditional goods if only the locals can find a way to bring those products to a bigger market and do more than just sell beads, embroidered products, handwoven mats, bags, baskets, and homemade food during annual town fiestas (Arceo-Dumlao, 2011).

### ***Pass their craft to the next generation***

Both men and women of the tribe aspire that making crafts will be continued by the next generation. The tribe hopes that their products will endure because these products have a huge part in their culture and traditions that made them who they are today. Passing their craft to the next generation also means continuing their culture. This is confirmed by Morelli (2017) when he stressed that aboriginal people passed stories down to the next generation, and that's what keeps the culture strong. If kids don't learn about their culture they would lack complete identity. We need to know who we are and where we come from – a part of us is missing if we don't know this. Everything of us is from who we are and where we come from, it is part of our soul. And it is not just about passing down indigenous knowledge but also continuing to learn more about the culture.

### ***Inclusion of their culture and traditions in school curriculum***

Most of the tribal women believed that inclusion of their culture and traditions, most especially the products and their processes, in the school curriculum will assure their culture's sustainability. Though they need to earn money from those products, yet, most of the participants emphasized that their main purpose why they make those indigenous products was to concretely express their culture and others may appreciate it. This idea is confirmed by Jayaram et al. (2015), the inclusion of local culture and heritage is essential in any educational institute.

The inclusion of cultural practice within the education curriculum can develop a sense of belongingness. Providing the opportunity for a student to know oneself and one's heritage will ensure that the student develops a strong sense of identity, leading to greater self-confidence. Meanwhile, Shakila K. Umutooni, a local author thinks that when students don't have access to their history and culture, they risk the loss of identity. "People feel like they belong when they can trace their roots. It is important to rediscover this and teach it to younger generations to help preserve our culture," she says. Further, she said that "such books are another form of preserving our culture, noting that such knowledge used to be transmitted orally in the past" (Tumwebaze, 2017).

### ***Implications of the Research***

The results of the study give a broader perspective on the Ata-Manobo tribe, particularly on their gender roles, hopes and aspirations for their products. This is also the realization of the aspirations of the National Commission on Indigenous People (NCIP), the Provincial Government of Davao del Norte, Municipality of Talaingod, and their respective Gender and Development offices which are the support systems of the Ata-Manobo people. This study reveals that both men and women of the tribe aim to sell their products, especially for women since the products become source of extra income. At the same time, the tribe hopes more than selling, they hope for financial capital, venue where they could showcase their products and cooperative-like organization. They also hope to preserve



their culture and traditions by continuing the production of their craft and pass it to the next generation. Thus, most elder women believed that including it in the school curriculum will be a great way to sustain and preserve their culture and tradition today and beyond. Public and private agencies could help hand in hand in identifying and providing a framework in making programs that suit the tribe's hopes in supporting a more sustainable livelihood as well as preserving their culture. Moreover, the findings of this study could become baseline data for a coffee table book, illustrating the culture and products, could be a huge help to promote and improve the products of the Ata-Manobo tribe.

For the Ata-Manobo Tribe, this study reflects their culture and traditions. It does not only exhibit their indigenous products but also their creativity and artistry in making them. And this documentation could give the young generation an awareness of the different indigenous products, the processes, motives behind their crafts, and eventually lead to appreciation and helping the tribe in protecting and preserving its culture. Finally, this study is limited in scope and the sample size of the Ata-Manobo tribe living in Talaingod, Davao del Norte only. It would be noteworthy to expand the study to other indigenous tribes of the region.

## LITERATURES CITED

- Arceo-Dumlao T (2011). Indigenous People Seek Markets for Products. <https://www.google.com.ph/amp/s/business.inquire.net>
- Belyh A (2017) Cultural Identity. <https://www.cleverism.com/lexicon/cultural-identity/>
- Brouwers, JH (1993) Rural People's Response to Soil Fertility Decline:
- The Adja Case (Benin), Wageningen Agricultural University Papers 93-4.
- Fernandez ME (1994) Gender and Indigenous Knowledge. *Indigenous Knowledge & Development Monitor* 2: 6-7.
- Jayaram M, Raza M, Sharma V (2015) Importance of Culture in Education. <http://www.teamone.international/the-importance-of-culture-in-education/>
- Lee E & Lee D (1997) Study on design development for character cultural products based on indigenous culture. Maeil Economic Research Center, Study on design development promotion policy of Korean cultural products.
- Masendo A (2015) The Manobo Tribe then and now: An ethnography. *International Journal of Scientific & Engineering Research*, 6(4).
- Morelli L (2017) From one generation to the next- the importance of keeping culture. <https://www.sbs.com.au/nitv/family-rules/article/2017/01/13/one-generation-next-importance-keeping-culture>
- Nakashima D, Prott L, Bridgewater P (2000) Tapping into the world's wisdom. *UNESCO Sources*. 125, p. 12
- Senanayake SGJN (2006) Indigenous knowledge as a key to sustainable development. *The Journal of Agricultural Sciences*, 2 (1).

- Shakya P (2014) Caught in the crossfire: indigenous people in conflict zones. <https://www.theguardian.com/global-development-professionals-network/2014/may/01/indigenous-people-justice-conflict-resolution>
- Talaingod Comprehensive Land Use Plan 20 <https://nro11.neda.gov.ph/wp-content/uploads/2017/08/DRPFP-2015-2045.pdf>
- Tongco M (2006) Purposive sampling as a tool for informant selection. *Ethnobotany Research and Application*.5.10.17348/era.5.0.147-158.
- Tumwebaze P (2017) Why cultural studies are important to students? <https://www.newtimes.co.rw/section/read/224481>