


Journal of Arts, Humanities and Social Science (JAHSS)

ISSN: 3006-9491 (Online)

Volume 1 Issue 2, (2024)

 <https://doi.org/10.69739/jahss.v1i2.44>

 <https://journals.stecab.com/index.php/jahss>

 Published by
Stecab Publishing

Case Study

Modernization of Hanunuo Millennials: A Qualitative Ethnographic Study

¹Joven Salas, *¹Ciedelle Piol-Salazar

About Article

Article History

Submission: April 16, 2024

Acceptance : July 07, 2024

Publication : September 09, 2024

Keywords

Millennials, Elders, Culture, Modernization, Lifestyle, Indigenous People, Mangyan, Hanunuo

About Author

¹Mindoro State University, Bongabong Campus, Labasan, Bongabong, Oriental Mindoro, Philippines

Contact @ Ciedelle Piol-Salazar
ciedellepiolsalazar@gmail.com

ABSTRACT

As one generation comes after the other, the Hanunuo millennials encountered a social change in different aspects of their lives. This is a descriptive qualitative study using ethnography which aims to determine the modernization of the millennials in the eyes of the Hanunuo elders in terms of lifestyle, marriage set-up and political beliefs. The researcher used as data collection methods, participant observations triangulated with interviews and key informant interviews. Evidence was collected in the form of taped interviews and field notes. The researcher used codes for the raw information and categorized the data. Sociocultural theory asserts how culture and society molded the social life of Hanunuo Mangyan who were born the way they are.

The study showed that the Hanunuo millennials have been preserving their culture by educating the Hanunuo youth on their respective learning center despite of modernization. As every generation has its own identity, Hanunuo millennials are fond of using different technologies which create a new order of life in modern time. It is therefore recommended that the Local Government Unit should be vigilant and be supportive to the sociocultural development of this particular cultural community.

Citation Style:

Salas, J., & Salazar, C. (2024). Modernization of Hanunuo Millennials: A Qualitative Ethnographic Study. *Journal of Arts, Humanities and Social Science*, 1(2), 43-52. <https://doi.org/10.69739/jahss.v1i2.44>



1. INTRODUCTION

Mangyan is one of the richest ethnic groups in the Philippines who first inhabited the island of Mindoro. Mangyan is a collective name for eight indigenous groups living in the province. Despite being grouped as one, Mangyans differ in language, beliefs and set of customs. Santos (2012) categorizes Mangyans through their geographical location. The Buhid, Hanunuo, and Batangon are the tribes in the South while the Northern tribes include the Alangan, Tadyawan, and Iraya.

Mindoro is the seventh-largest island in the Philippines. It has been called Mai or Mait by Chinese traders before Spain conquered the Philippines. The Mangyans traded their local products of cotton, root crops, medicinal plants and beeswax for beads, gongs, plates, and jars. In 1570, the Spanish named the province “Mina de Oro” meaning mine of gold, after finding some of the precious metals, though no major discoveries were ever made.

This research focused on the Hanunuo group of Mangyan. The Hanunuo tribe is located in Mansalay, Bulalacao, and some parts of Bongabong, Oriental Mindoro. Hanunuo means true, real, or genuine because they claimed to be the real ancestors of the six ethnolinguistic groups in Mindoro. For this tribe, clothing (rotary) is one of the most important criteria in distinguishing Mangyan from the non-Mangyan. Like other tribes, the Hanunuo is rich cultural beliefs and traditions which can be traced back in history. Their script or writing system, clothing, language, principles, and beliefs shaped their own culture and identity. They lived in peaceful societies because their norms and values reward peaceful behavior but disapprove of aggressive and impulsive behavior. They accept peaceful submissiveness when they encounter lowland settlers, missionaries, traders, and government officials. As civilization closed in on them, modernization is not new to them. Treated as low-class citizens during the Spanish period and defrauded by the lowlanders, more and more Mangyans are stepping up and realized the importance of formal education. Their desire to help their tribe to learn to read, write and count has compelled the elders to send their children to College. Undeniably, this set up introduced them to modern lowland culture.

1.1. Objectives of the Study

The study aimed to determine the modernization of the Hanunuo millennials in the eyes of the elders. The study was conducted to find out comprehensive answers to the following inquiries:

1. How does modernization affect the Hanunuo millennials in terms of traditional practices and beliefs?
2. How do Hanunuo elders influence the millennials for the preservation of their culture?
3. Based on the result of the study, what action plan can be proposed?

1.2. Conceptual Framework

The Input contained the statement of the problem with the determining indicators and other raw data needed for the study. The Process showed how the raw data have undergone with the use of enlisted methods. Lastly, the Output determined the outcome of the study. It was the fruit of the whole research.

INPUT	PROCESS	OUTPUT
1. The modernization of the Hanunuo millennials in terms of the following: <ol style="list-style-type: none"> 1.1. Lifestyle 1.2. Marriage, and 1.3. Political Beliefs 2. The influence of Hanunuo elders towards the Hanunuo millennials for the preservation of their culture?	<ul style="list-style-type: none"> • Qualitative Research • Ethno-Phenomenology • Informed Consent • Small Group Discussion • Interview 	<ul style="list-style-type: none"> • Action Plan for the preservation of Hanunuo culture

Figure 1. Input, Process, and Output of the Research

1.3. Theoretical Framework

Knowledge does not exist inside the head of a human being according to Lev Vygotsky’s (1978) Sociocultural Theory. It is the parents, caregivers, peers and the culture at large that play a role in the transformation of human perception, sensation, attention and memory especially of a child who is born with higher mental function. In other words, the society have important contributions for individual development.

According to Generational Theory, every eighty (80) years is a crucial fourth turning of generations in American history. The fourth turning is necessarily marked by a crisis that has destroyed the social order and created a new one, after which a new cycle commences (Strauss-Howe, 1990s).

Modernization Theory was not attributed to anyone but to the American social scientists such as Walter Rostow, W. A. Lewis, Talcott Parsons, and Daniel Lerner (1950s). The theory was used to explain the process of modernization that a nation goes through its transitions from traditional society to a modern one. This theory attempted to identify social variables that could contribute to social progress and development of societies and one of which is the adaptation of new technologies (study.com, 2015).

On the other hand, according to Samuel Stouffer, Relative Deprivation Theory is a view of social change and movements, according to which people take action for social change in order to acquire something such as opportunities, status or wealth that others possess and which they believed that they should have, too while some sociologists believe that the theory explains why people join social movements or advocate social change.

2. LITERATURE REVIEW

Indigenous people usually being referred to native people but the latter could not be always referring to the former. Indigenous Peoples Rights Act (1997) of the Philippines called Indigenous People as Indigenous Cultural Communities which refers to a group of people or homogenous societies identified by self-ascription and ascription by other and continuously lived as organized community on the communally bounded and defined territory.



On the other hand, Canada refers Indigenous People to those who mirror the constitutional terminology of Aboriginal Peoples based on Section 35 of Canadian Constitution (2019). Indian Constitution (2008) however, defined the aboriginal ethnic group as “scheduled tribes” and considered as disadvantaged people of India.

Likewise, North Korea considered Indigenous People as the minority group since The Democratic People’s Republic of Korea (North Korea) is homogenous in nature when it comes to the linguistic and ethnic terms. Most of their population are descendants of migratory groups (Minority Rights Group International, 2019). On the contrary, the term minority in China is not synonymous to “indigenous” since Chinese people are classified themselves into majority subgroups (The World Bank, 2011).

Ever since, Hanunuo tribe considered themselves “the true” Mangyans of Mindoro (Postma, 1967) whereas they are also known as the Bulalakao, the Hampangan, and the Mangyan at the Municipality of Bulalacao who live in poverty and are isolated from most aspects of modern life, including education and medicine (Rodriguez, 2015). Among the primitive communities living all over the island, Hanunuo tribe is entirely isolated from modern civilization. At present time however, they have begun to develop relationships with other people and cultures (Mangyan Heritage Center, 2015).

The Hanunuo-Mangyans have several ways of earning their living. Although their main preoccupation is planting, they also engaged in hunting, fishing, cattle raising, and gathering forest products including swidden farming (Rogel, 1969). In recent years, many changes have taken place in the lifestyle of the Hanunuo-Mangyan community. More and more youth have been receiving education in towns and cities, and having been exposed to the culture of the lowlanders, the younger generation has been adapting with the damoung ‘non-Mangyan’ culture. Some children have their own cell phone and the music that they play in their mp3 players are Tagalog and English songs famous among the lowlanders (Epo, 2014). Thus, according to Fr. Emeterio Dela Paz S. V. D. (1967), Hanunuo-Mangyans traditional lifestyle are described as follows:

Out of the stability of their way of life, the Hanunuo-Mangyans seldom go hunting. If they go, they do it more as a past time rather than a necessity but it serves just the same as a means of livelihood available to them.

Farm animals like cows, goats, pigs and chicken are raised in the settlement of the Hanunuo-Mangyans. Some Hanunuo-Mangyans owned a large scale of cattle raising. Some of them have cattle ranches. These animals are being led to graze in the grassland of the mountain sides in the morning. At night they are led back into their settlements to secure not to lost nor wander away. Chickens are everywhere but the smaller ones are kept in small baskets, loosely woven, which are hung usually under the house to keep them safe from rats and other preying animals. Other Hanunuo-Mangyans, however, work as ranch care-taker on which they get a share from the produce of the cattle based on the agreement between the owner and care-taker but few are only doing this type of task since there are some instances based on their experience that there is unjust share. This is why most of them prefer to care for their own animals.

Gathering forest products is one of ways in earning a living of some Hanunuo-Mangyans. Products such as rattan, strong vines, bamboos, midribs of certain palms which can be made into brooms, and other kinds of wood are in abundance in the large forests of Mindoro. Sometimes, some Hanunuo-Mangyans gather by chance some wild honey from beehives which they sell or barter them for some of their necessities.

Most of the Hanunuo-Mangyans depend their living on the harvest of the land they are harvesting. They usually engaged in kaingin system where they clean a part of the mountain and plant their desired crops. However, Hanunuo-Mangyans did not used the general term kaingin since according to them, it refers to the mass plantation of crops. According to them, they just engaged in swidden (temporary) farming.

Hanunuo-Mangyans’ food is very simple which most comprises of boiled rice or any root crops. They seldom eat fish and meat except during big celebrations when they slaughter a cow, a pig, or a chicken. During ordinary days, they eat only rice and some kinds of boiled vegetables for viand. If something extra happens on their meal, it is having a canned sardine, noodles, or some alike food.

Men still continue to wear the traditional bahag or gee-string. This consists of a rectangular piece of cloth, measuring a meter in length and about twenty centimeters in width. This worn between the groins with one end held up to cover the front and the other end passed up the rear. The strip is tucked on a hord wound around the waist allowing both ends to hang down freely front and back. The more fortunate ones have longer strips as much as three meters in length. A good part of it is used as the chord wound around the waist where both ends are tucked and allowed to fall freely front and back. This is seldom washed and when it has already become too old or worn out, it is simply discarded away. The women, on the other hand, cover themselves with a rectangular piece of cloth with both ends sewn together. They slip inside this and tuck it around their waist. It covers the wearer down to the knees.

Unlike their northern brothers who go naked up to the waist, the southerners including the Hanunuo-Mangyans, wear an upper garment, long-sleeved and tight fitting shirt called the balukas for the men and lambong for the women. The jacket-like shirt, usually white for the men and blue or red for the women, falls two inches short of the navel thus laying bare the abdomen. For everyday use they have a short-sleeved one, which they call the subon for both sexes. For special occasions and celebrations, they have a similar jacket called the pakudos, the embroidery at the back.

This design is also found on their bags made of buri (palm leaf) and nito (black fern), called bay-ong. Both sexes used to wear a twilled rattan belt with pocket (hagkos) at their waist. Long hair is the traditional style for a man. It is tied in one spot at the back of the head with a cloth hair-band called panyo. Women also have long hair often dressed with a headbands of beads. The Hanunuo Mangyans of all ages and both sexes are very fond of wearing necklaces and bracelets of beads (Miyamoto, 1985).

The site for a new settlement is carefully chosen. The first requirement is the availability of a nearby water source which should be one that would not dry up even during the hottest



dry season. It should not intrude on a thick forest where the evil spirits were thought dwelling, or a rock formation used for the final burying, or depositing of the bones that had been collected from the first burial in the ground (Kulturang Mangyan Volume 2).

There are lots of materials needed in building a Hanunuo-Mangyan's house and most of them are available in their surroundings, preventing the need to buy materials in the store except for the nails which they use for salug or flooring.

They usually use woods from tiwanak, palwon, katipan, bagakay, buho and fruit bearing trees for the post. They make use of anahaw, tiwanak, kugon, iyok leaves, coconut leaves, pakil or banana leaves, uloy and tikol or flattened bamboo for the roof. For binding or tying the post and walls they use uway, agubak, nukot, lapnig, hippid, tayiktik, tarura, inwag, sawali, amlong, and bubog. For the walls they typically use tikol, coconut leaves, buli, iyok, bamboo, bagakay, and "upas ng saging" and "palapa ng bunga" (Kulturang Mangyan Volume 2).

The traditional set-up of Marriage among the Hanunuo Mangyans takes place at an early age (could be as early as 12 or 13). Marriage is preceded by courtship (layes) that is performed by the male and normally takes place at the house of the girl (Castillo, 1992). In Hanunuo-Mangyan society, polygamy is institutionally permitted though but this rarely occurs (Miyamoto, 1988).

Contrary to this, Hanunuo-Mangyans possessed high standard of morality which are honest, respectful to the elders, respectful to the property, hospitable, helpful, and cooperative who also sanctify marriage (Paz, 1968) which was disagreed by Antoon Postma (1994), a Dutch anthropologist who lived with the Hanunuo tribe for more than 30 years. According to him, polygamy is prohibited as far as the majority of Hanunuo-Mangyans are concerned. He rather supported the study of Miyamoto than Paz (Afaagee, 1994).

According to Sebastian *et al.* (2013) who documented the Philippine Traditional Knowledge and Practices on Health and Development at selected Hanunuo-Mangyans in Sitio Dangkalan, San Roque, Bulalacao, Hanunuo people, both men and women have the freedom to attend meetings, to hear information regarding different matters and participate in decision-making when needed. In other words, they have community management and at the same time, they also have formal leadership since they have barangay officials and sitio leaders who could be approached whenever there are problems needed to be solved.

A report from Archive and the Case Foundation (2017) found out that millennials are no longer looking at the traditional ways to make a change but creating a better world through their own passion. Millennial generation is now the agent of change. They are taking action and are thinking of their attitudes towards the issues or shortcomings that come on their way. Despite of their limited knowledge, millennials are ambitious to learn more (Pasricha, 2010).

Millennial generation are those born from 1981 up to 1996 according to Pew Research Center (2018) but based on Merriam-Webster Dictionary (2017), aside from those born between the early 1980s and 1990s, those children born in the early 2000s are also considered as millennials or known also as Generation Y.

To know who the millennials really are, according to an article "What is a Millennial?" (2018), the term millennial is being use because it is helpful to have some sort of terminology. It rises from personal branding rather than considering a member of a certain group or generation. The author claimed that considering as one of millennials is a respectful fashion because accordingly, young professionals prefer to be called as "emerging professionals" or "next generation" rather than being called as millennials. According to an article "Are Millennials Really the 'Go-Nowhere' Generation?" (2015) by Noreen C. McDonald, it has been found out that the Millennials and some other younger members of Generation X show lower levels of automobility than the previous generations. The declining of automobility was through the millennials lifestyle. Moreover, millennial students use technology in communication which is one of the reasons that they tend not to engage long distance travel (Gardner *et al.*, 2011).

3. METHODOLOGY

This research was conducted through an Ethnography - Phenomenology. Ethnography according to Statistics Solutions (2018) is a qualitative research method that comes from the discipline of anthropology. It is the in-depth study of a culture or a facet of culture. Ethnography, however, is a descriptive study of a particular human society which almost entirely on fieldwork and requires the complete involvement of the anthropologist in the culture and everyday life of the people who are the subject of the study. Questionnaires used in the study were unstructured, flexible and open-ended. The researcher himself spent a day to observe his participants and gathered all essential information about the subject. On the other hand, phenomenology concentrates on the study of consciousness and the objects of direct experience of the participants.

There were three (3) Hanunuo elders aged from 50-70 years old who participated in this study. All of them have respected position in their organization called PHADAG Inc. which is one of the recognized Hanunuo-Mangyans' organization by the Securities and Exchange Commission and has been referred to researcher by the National Commission on Indigenous People Regional Office at Brgy. Paclasan, Roxas, Oriental Mindoro. The researcher assured that any sort of information gathered were credible, meaningful and authentic since the elders were the ones who were more knowledgeable of their culture in their tribe.

This research was conducted at Sitio Banti, Barangay San Roque, Bulalacao, the Southern part of Oriental Mindoro and a 3rd class municipality in the 2nd District of the province (Figure 3). Sitio Banti is surrounded by huge mountains and hills. Motor cycle could be the second option aside from walking a long distance community of the Hanunuo-Mangyans because of its tipped and rocky road. Typical houses were made of woods and nipa roofs while others are made of sheets of galvanized iron. Before conducting the study, the researcher drafted the research questions which checked by three selected experts in the field from the Institution. Consent letters were also presented before different entities and institutions.

In gathering necessary data, the researcher conducted a



small group discussion with three members from the elders of the tribe. Thereafter, the researcher discussed the matter and recorded the whole interview for the accuracy of the information needed.

- **Informed Consent.** An informed consent was asked by the researcher before conducting the study from the National Commission on Indigenous People (NCIP) Regional office as well as from the Pinagkausahan Hanunuo sa Daga Ginurang Inc. (PHADAG).

- **Interviews.** The researcher acquired data through one-on-one interview from any of the Hanunuo elders without any interventions from the other persons. The informal set up of interviews with indigenous tribes helped the researcher to evaluate well how the interaction went and how they treated a stranger like him.

- **Small Group Discussion.** The study got a roundtable discussion with three elders and some other members of the tribe on which the topic was asked and elaborated.

- **Non-Participatory Observations.** The researcher stayed for almost 1 day at the Hanunuo community in Sitio Banti, San Roque, Bulalacao where the study was conducted. This helped the researcher to observe the lifestyle of the participants. This set up helped in justification and analysis of the gathered information through personal attachment and interaction with them.

4. RESULTS AND DISCUSSION

4.1. Effects of Modernization in the Hanunuo Millennials

4.1.1. Lifestyle

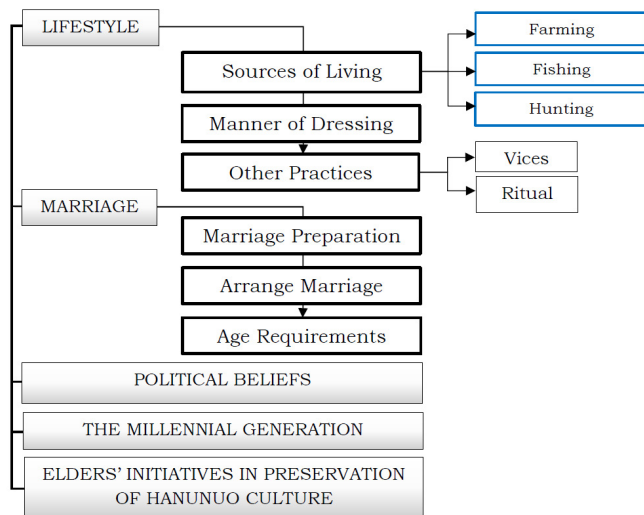


Figure 2. Influence of modernization in the traditional practices and beliefs of Mangyan

In the midst of modernization of time, Hanunuo-Mangyans have able to survive their day-to-day lives through planting different crops, catching fish on rivers and seas, pasturing animals like pigs, chicken, goats, cows and carabaos, working in construction sites, managed small businesses such as grocery stores, restaurants, barbershops and employed just like non-Mangyans do in cities like teaching in public schools, work in offices and holding positions both in private and public

institutions. Indeed, most of them are familiar with the trend at present time and too far from what their ancestors used to know.

Despite of so many machineries brought by modern technologies which could provide convenience at work, there are still many Hanunuo-Mangyans who suffered from poverty and strike by inflation of basic goods. This has been observed by the researcher during his research. Only few Hanunuo-Mangyans experienced progress and convenience in life and they are those who earned higher educations who got stable jobs like teachers and politicians who practice their respective profession and career; those who owned large lands, farms, and pastures; and those who got married with non-Mangyans whom they depend the prosperity of their lives.

Some of the Hanunuo-Mangyans who are deprived of the opportunities at work out of less in skills and educational attainments who also experienced scarcity in resources such as food and financial needs for schooling of their children, became the primary beneficiaries of the different governmental assistance like 4Ps and other livelihood programs for the poor individuals.

One of the participants added that aside from planting crops, fishing and hunting, the Hanunuo-Mangyans are now familiar with the trends of negotiating other people in the community in particular with their consumption and income.

4.2. Sources of Living

4.2.1. Farming

According to the participants, most Hanunuo-Mangyan farmers nowadays apply commercial fertilizers on their plants which they ignored at past and used to consume organic fertilizers rather than purchasing them from the market. In fact, the researcher found out during his inclusive interview that many Hanunuo-Mangyans have been started joining seminars initiated by local government concerning with agriculture and livelihood where they gained more modern techniques for more harvest of their crops. The Hanunuo-Mangyans technically adapted the new innovation of today's strategy in planting though they did not ignored nor forgot their traditional way of planting.

4.2.2. Fishing

Hanunuo-Mangyans who reside in coastal areas used to catch fish using bow and arrow and spears but with the advancement of modern tools and equipment, Hanunuo-Mangyans have able to create their own boat, if not, they buy one for the purpose of fishing. Besides, some of their boats are already powered by motor generators unlike before which manually operated through the use of paddle or oar. The participant also added that their neighborhood like Bisayans and Tagalogs have been influencing them to use such.

4.2.3. Hunting

Hunting wild animals in forest and mountainous area is seldom performed by Hanunuo-Mangyans at present time due to scarcity and non-existence of wild animals such as wild pigs, chickens and tamaraws. As a matter of fact, some Hanunuo-Mangyans are aware of the Wildlife Resources Conservation and Protection Act (R. A. No. 9147 of 2001) headed by



Department of Energy and Natural Resources and at the same time by Department of Agriculture which encouraged them to conserve and protect wildlife resources and their habitats.

4.3. Manner of Dressing

Table 1. Comparison between the Traditional and Modern Sources of Living

Traditional Practices	Modern Practices
Farming	
Planting and Fishing were the main sources of living.	Aside from planting and fishing, some of them are already working in companies and offices.
In planting crops, they used organic fertilizers available from the surroundings.	They are now using commercial fertilizers.
Fishing	
The used to dive under the sea and used bow and arrow in catching fish.	They are using boats powered by generators and nets in fishing.
Hunting	
The used to hunt wild animals like wild pigs, and birds for food.	They seldom practicing it instead they raised their own animals for living.

Hanunuo-Mangyans way of dressing goes with the trend nowadays like of what the non-Mangyans dressed (see figure 10). This has been observed by the researcher in most of them and even towards his participants. He could seldom spot them wearing their traditional clothes. If so, it was because they have their gatherings in their tribe which requires them to wear such like going to rituals, fiestas, wedding or burial rites. The participants also were fond of having sling bags and pack bags where they keep their personal stuffs like knife, lighter and tobacco especially women who chew nganga. They hang it from their shoulder across to the other side of their body. Men wore short pants with shirt at the upper part. Some of them were barefooted while most of them wore slippers. They seemed presentable and warm in welcoming strangers and visitors.

Table 2. Comparison between Traditional and Modern Fashion in Clothing

Traditional Practices	Modern Practices
Most men wore Ba'ag or G-string.	Instead of wearing g-string, most Hanunuo men wear short pants/jeans.
Women wore Ramit or traditional skirt.	There are only few women who wear their traditional skirt instead they fond of qwearing modern skirts and jeans.
Hanunuo-Mangyans wore their traditional clothes daily.	They only wear their traditional clothes in respected occasions like wedding, rituals and welcoming guests/tourists.

Most Hanunuo-Mangyans lifestyle are now modernized. Adapting the trend of Millennial Generation is not difficult for them since their tribe are more exposed to the non-Mangyans way of living aside from the fact that some of them are already professionals.

4.4. Other Practices

Table 3. Other Practices. Comparison between Traditional and Modern Fashion in Vices

Traditional Practices	Modern Practices
Men used home-made cigarettes from their own planted tobacco leaves	Hanunuo men are now buying branded cigarettes available in the market.
Men used to drink home0made wines like tuba from coconut tree.	They are now drinking commercial beverages and wine.
Women che nganga during their leisure.	Few women are seen chewing nganga.

4.5. Marriage

Table 4. Comparison between Traditional and Modern Ritual

Traditional Practices	Modern Practices
They used to dig up the remains of their dead, dress it and out them into cave.	They seldom practicing the burial rituals like digging up their dead instead, they cemented the grave of deceased relative.
They performed rituals for those who got married with close kinship.	Elders give no consent to get married with close relatives specially in first to fourth degree of consanguinity.

Marriage is one of the valuable juncture of life between a man and a woman whose dream is to unite themselves together, build their own family and fall in love many times with the same person. Likewise, Ngina Otiende, a Certified Marriage Coach and Author from North Texas (2018), says that marriage is meant to keep people together, not just when things are good, but particularly when they are not. That is why we take marriage vows, not wishes. This indicates that they have to be responsible of the things they intended to engage with and not just for love itself.

Hence, marriage has its own path which a lover should step in before reaching the desired destination. There are a lot of preparations from the time the boy courting a girl up to the arrangement of two parties involved which usually headed by their parents, elder siblings, guardians or closest relatives. Likewise, the Hanunuo-Mangyans have their own unique way of preparation before the celebration of marriage occur between a man and a woman. The first thing they have to assure about is the affiliation of the boy to a girl he wishes to get married with. Both parents/guardians of the couple make sure that the girl does not belong to the boy's kinship and so does the girl. The Hanunuo-Mangyans believed, according to the first participant, that it is part of their culture to separate two lovers



in case the latter are both belong to same kinship. However, according to him, it is not always the case since there is still a chance to unite two lovers who are in line with the same kinship through the ritual of Hanunuo-Mangyans.

By conducting ritual, there is a possibility that the couple could still be married in spite of their close affiliation with each other like first and second cousin. As I asked what they do during the ritual, the second participant has not clearly figured it out, perhaps it is because of the sacredness of the process and confidential too. What he only gave me is the resemblance of their ritual. He said that ritual if being symbolized at present time, is just like the PAG-ASA (Philippine Atmospheric, Geophysical and Astronomical Services Administration). He mentioned no more information about it and seemed skipping that question, so the researcher did not insisted about it to avoid unnecessary circumstances.

4.5.1. Marriage Preparation. As the conversation continued, it was also mentioned that the preparation of marriage at present time is just like what the non-Mangyans do. He only added that as Hanunuo-Mangyans, they have to wear their traditional clothes during the wedding celebration.

However, as I asked what if the guy is a non-Mangyan and the girl is a Mangyan, he said that commonly, the Hanunuo custom has to be followed by the non-Mangyan if that is the case but when the guy refused to do so, he could still wear his desired clothes while the girl on the other hand, has still to wear their traditional clothes.

4.5.2. Arrange Marriage. Arrange marriage through parent's initiative is still existing but very seldom. The celebration of marriage at present time is still the recognized process in uniting two lovers as wife and husband. When asked whether the arrange marriage through parents' choice is existing, the participant said that it does but at latter part, celebration of marriage certifies it all.

4.5.3. Age Requirement on Marriage. In modern era, Hanunuo-Mangyans adapt the required age before the law which is eighteen (18) years old whereas it is also considered as the age of reason. The boy must be at least 18 years old of age before he get married with the girl. Likewise, the girl as well has to reach the age of reason before getting in into marriage life.

According to the participants, the present time is too far from the ancient custom wherein, the boy and the girl who wish to get married with each other were not required with such age bracket. He added that they used to practice their custom where as long as the couple decided to have a partner which is recognized both by their parents, they could easily joined with each other's company and considered as husband and wife.

In the meantime, both the boy and the girl have to make a plan before the marriage proper. They have to decide how to divide the food preparation including the expenses. Usually, it is the boy who initiate all of the preparations from the processing of papers up to the wedding ceremony and it is his duty to shoulder all the expenses while the girl would just at the mark time. However, there are times that the girl contributes her share to her lover regarding the preparation. It happens if she deeply love the boy and it is her own decision to do so. According to the participant, when both of them are deeply in

love with each other, they would divide the expenses no matter who spend the most, they just wanted to do so in the name of love.

4.6. Political Beliefs

Table 5. Comparison between Traditional and Modern Marriage

Traditional Practices	Modern Practices
They performed rituals for those who wish to get married with much closed bloodline.	They seldom permit to marry close relatives.
In wedding celebration, both parties wear their traditional clothes.	They are now allowed both parties to wear what they wished.
They permit the couple to marry each othe at a very young age as long as they love each other.	They are now following the age of majority which is 18 years old.
They allowed arranged marriage in many occasions.	They seldom practiced it.

Different folks, different strokes and so does the political beliefs. Like everyone else, the Hanunuo-Mangyans have their own perspectives and accepted standards when it comes to politics. As citizen of a democratic country, they are also enjoying the right to suffrage.

The political culture of Hanunuo-Mangyans could vary based on the individual point of view and personal philosophy or principle in life. The participant however, when asked what the Hanunuo-Mangyans usually do in general during the election period, he said that whatever the platforms exhibited by a candidate for a specific position, the Hanunuo-Mangyans agree with them. It is somehow similar to the first come first serve basis whereas the politician who conveyed them in the first place has bigger possibility to dominate on the said election compared to the less active during the campaign.

As mentioned earlier, political view depends on personal opinion of a person. For the participant himself however, he did not considered money as motif to put the candidate in the public position in the government despite of the fact that most of the Hanunuo-Mangyans financially in need to sustain their necessities. He once mentioned that it is the ideal personality of the candidates that attracted him more instead of money.

Additionally, the characteristics of a politician could be also one of the ideal feature of a leader that the participant wishes to elect, but sometimes, it is hard to really identify the personality of the candidate especially if the candidate and a Hanunuo voter only met once. It is only during the term in office where the participant could prove if that person is generous, truthful and genuinely credible. That is only the time when the electorate attests his own choice.

At the present, according to the participants, politics has no bad effect towards his life and the lives of other Hanunuo-Mangyans instead, it serves them as a bridge which connects their ideals and concerns towards the government. Through their representatives, the Hanunuo-Mangyans voice is being heard and at the same time being fulfilled.



4.7. The Millennial Generation

Table 6. Comparison between Traditional and Modern Politics

Traditional Practices	Modern Practices
They were deprived to engage in political activities like representing their own tribe.	They have their own representatives both in local and national category which embody the equal protection of their rights.
They could easily be deceived by money from politicians who wished to dominate in election.	More Hanunuo-Mangyans nowadays are ware of the political culture and they vote political candidates wisely.

they are still Hanunuo-Mangyans in blood. The culture they have is the manifestation of being a Hanunuo-Mangyans. He even mentioned that the main reason that they send their youth into school is to acquire knowledge from the lowlands or from the non-Mangyans but it guarantees not to ignore nor forget their tribe.

4.8. Elders’ Initiative in Preservation of Hanunuo Culture

There would be no other individuals who could restore the Hanunuo-Mangyan’s culture except their youth. This is the reason that the Hanunuo elders do their part to, at least, preserve the culture they treasured for so long.

In further interview of the researcher, participant 1 mentioned that the primary thing that the Hanunuo-Mangyans wanted to restore is the surat-Mangyan or the Hanunuo-Mangyans way of writing. He said that majority of them do not want the revision of Sir Antoon Postma regarding the syllabication of their own text. They neither want to add nor remove anything to whatever their writings before. They rather wished to use the ancient way of writing than adapting the modification of a Dutch anthropology.

Fortunately, many youngsters applied the things their parents and other elders taught them. He even added that there are already Hanunuo teachers whose prime purpose is to teach the dialect, writing and literature of Hanunuo-Mangyans.

Contrary to Buhid culture which gradually disappearing (Joung, 2016), the Hanunuo-Mangyans have able to make a remedy to at least pass to the younger generation the culture and tradition that they inherited from their ancestors.

When asked how they could preserve the Hanunuo culture, Participant 1 said that they passed them orally through storytelling since they have limited writings kept. They keep on teaching their children about the culture they have.

However, the first participant admitted that there are some practices of Hanunuo-Mangyans which already rarely applied by the younger generation at present time. One of which is the digging up rites of the deceased person. Accordingly, they are now very seldom practicing the wrapping of the bones of a dead person and put it at the cave where they considered as sacred place. The millennial generation seemed eliminated the process. According to the participant, once buried, they already cemented the tomb and never dig it anymore.

4.9. Output of the Study

Table 7. The initiatives of the Hanunuo Elders in Culture Preservation

1. Send youth to school for education.
2. Teaching the Hanunuo syllabis script.
3. Celebrating festivals.
4. Welcoming researchers in documenting and compiling their culture and traditions.
5. Making traditional crafts and products.

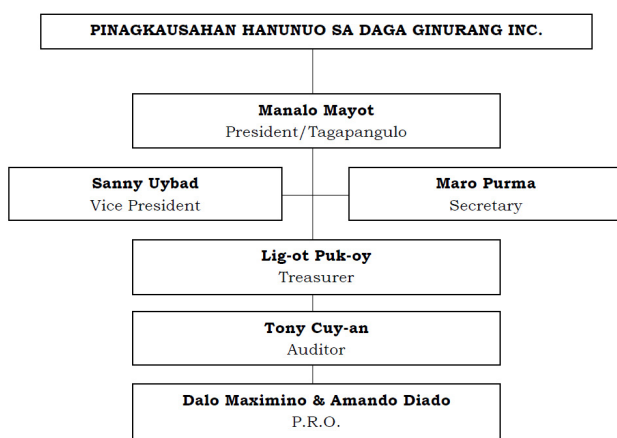


Figure 3. Organizational Structure of Pinagkausahan Sa Daga Ginurang Inc.

Millennials have faced a lot of criticisms on their work ethic and said as tech addicts (bartlevy.com, 2018). Yet not all millennials are like that. They just have different values and upbringings in life.

Notwithstanding with that, the Hanunuo millennials are somehow characterized the same. They are somewhat similar to the millennials around the globe who are fond of using different technologies anywhere and anytime of the day. Just like the first participant said, Hanunuo youngsters are now engaged with the modern trend. They have their own cellphones and other gadgets which make them more focused on it instead of having fun with their social life.

Despite of the modernization, majority of the Hanunuo millennials did not forget the culture and tradition they used to practice. According to the participant, the Hanunuo millennials are doing their own thing and at the same time they are still committed with their tribe’s culture and traditions.

The second participant added that millennials nowadays are somehow being influenced by the non-Mangyans but it does not mean that they disregard the culture of Hanunuo-Mangyans. Perhaps according to the participant, half of the Hanunuo millennials are already Christians or living as Christians yet



4.10. Summary

Table 8. Extension Program

Designed Program	Objectives	Persons Involved	Target Time	Needed Materials	Estimated Budget	Expected Output
Awareness on Proper Usage of Modern Technology	To elaborate the advantages and disadvantages of modern technologies;	An ICT Expert and Hanunuo Mangyans	1 day	Laptop, Multimedia Projector, Certificates	P10,000.00	They learned the basic knowledge how to operate modern technologies such as PC, gadgets, etc. They knew the advantages and disadvantages of modern technologies
Traditional and Contemporary Arts Exhibition	To coordinate the community regarding to the importance of culture preservation;	NCIP Officers and Hanunuo Millennials	1 day	Art Materials and Cash Prizes	P45,000.00	They enhanced their crafts and earned extra incomes.
Cultural Properties Licensing Caravan	To motivate them that they are also part of the society and have a role in nation-building; and	NCIP, Mangyan Heritage Center and SEC Representatives	1 day	Laptop, Multimedia Projector, Certificates	P10,000.00	Their cultural properties were protected and recognized by the society
Awareness on Ordinance Procedure	To discuss them the system of the government.	LGU	1 day	Laptop, Multimedia Projector, Certificates	P10,000.00	They learned the procedures in passing an ordinance and understood the system

Modernization brought specific changes into day-to-day lives of Hanunuo-Mangyans based on the result gathered by the researcher through an ethno-phenomenology with the Hanunuo elders.

Farming at present time is quite easy and manageable through the use of commercial fertilizers which are affordable in the market rather than the organic ones. Seminars with regards of farming helped the Hanunuo-Mangyans a lot to increase the harvest of their crops though some are still practicing the traditional way of planting.

Also, fishing is quite easy nowadays with the use of bancas or boats which powered by motor generators unlike the traditional way which was manually operated.

Hunting however, is seldom practice out of the scarcity of the resources. The Hanunuo-Mangyans outfit are also adapting the modern ones while their traditional clothes are only use when there are occasions or gatherings such as wedding or performing rituals in burying their dead. Likewise, the Hanunuo marriage are also adapting the present practice performed by the non-Mangyans. Nonetheless, their political beliefs are also affected from what they have observed in the society.

On the other hand, preserving the Hanunuo culture is only possible for the Hanunuo elders through the learning centers where their youth are studying their traditional syllabic script and other practices.

Indeed, the Hanunuo millennials have been preserving their culture despite of the changes brought by modernization. Many of them have attended schools while others are already graduated and assisted their fellow tribes.

In general, the Hanunuo-Mangyans are fond of developing themselves and opted to adapt the modern ways rather than staying on their parents' upbringing. Above all, the participants insisted that the Hanunuo millennials are adapting the modern world without setting aside their traditional ways and culture.

5. CONCLUSION

The Hanunuo-Mangyans adapted the changes brought by modernization and at the same time, most of them are still giving importance on their culture in terms of their lifestyle, marriage and political beliefs. Through education, the Hanunuo elders have able to teach their youth and have been preserving the Hanunuo culture on their respective learning centers.

REFERENCES

- Afagbegee, G. (1994). Values As Cultural Determinants of Interpersonal Communication Behavior Among the Hanunuo Mangyans: An Ethnocommunication Approach.
- Bump, P. (2014). Here Is When Each Generation Begins and Ends. According to Facts.
- Calda, D. (2008). The Status of Mangyan students Education in divine Word College of Calapan: An Analysis. Philippines: Divine Word College of Calapan.
- De Leon, H. (2014). *Textbook on the Philippine Constitution*. Rex Bookstore.



- Dela Paz, E. (1967). A Survey of the Hanunuo Mangyan Culture. Oriental Mindoro. University of the Philippines, Manila. Barangay Sabang, Pinamalayan, Oriental Mindoro.
- Epo, Y. (2014). Discourse Analysis of Suyot: A Hanunuo-Mangyan Folk Narrative.
- Flavier, J. (1995). Republic Act No. 8371 (1997) "The Indigenous Peoples' Rights Act of 1997". [https:// www.officialgazette.gov.ph/1997/10/29/republic-act-no-8371](https://www.officialgazette.gov.ph/1997/10/29/republic-act-no-8371)
- Garcia, L. (2013). Exploring The Philosophical Terrain. Manila: C & E Publishing, Inc.
- Joung, N. (2017). Is Everything in its Place? Focused on Buhid's Customary Law.
- Nauffts, M. (2017). Millennials Seek Social Change in Their Everyday Lives, Study Finds.
- Ng, E. S., & Johnson, J. M. (2015). Millennials: who are they, how are they different, and why should we care?. In *The multi-generational and aging workforce* (pp. 121-137). Edward Elgar Publishing.
- Pereda, P. R. (2012). Pinoy Human Behaviour in Organization. Mindshapers Company.
- Pereda, P. Real., Pereda, P. Pedrialva., & Fernando, M. A. (2012). Pinoy human behavior in organization. Mindshapers.
- Sebastian, A., Dando, L. R., Dando, S., Goco, R. M., Galang, R., & Sia, I. (2013). Phase II documentation of Philippine traditional knowledge and practices on health and development of traditional knowledge digital library on selected ethnolinguistic groups: the Tau-buid Mangyan people of sitio Safa, barangay Sabang, Pinamalayan, Oriental Mindoro. Retrieved from www.academia.edu
- Secretary-General, U. N. (2011). Global efforts for the total elimination of racism, racial discrimination, xenophobia and related intolerance and the comprehensive implementation of and follow-up to the Durban Declaration and Programme of Action: report of the Secretary-General.
- Parker, K., Graf, N., & Igielnik, R. (2019). Generation Z looks a lot like millennials on key social and political issues.
- Pasricha, A., & Kadolph, S. J. (2009). Millennial generation and fashion education: A discussion on agents of change. *International Journal of Fashion Design, Technology and Education*, 2(2-3), 119-126.
- Pollak, L. (2019). *The Remix: How to Lead & Succeed in the Multigenerational Workforce*. Harper Collins: NY, NY.
- Ramey, K. (2012). 10 Uses of Technology in our Daily Life.
- Sia, I. (2013). Technology on the service of the cultural diversity.
- Soares, J. (2006). Deprivation Theory Deprived. *Peace Review: A Journal of Social Justice*, 18(3), 389-393.

