



Blaan mythologies and their educational implications

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Abstract

This study aimed to collect Blaan Mythologies through recording, transcription, translation of the gathered myths. The recorded myths were then classified based on Thompson's Motif-Index of Folk Literature. This Ethnographic study was participated by five elders of Sitio Lamlifew, Datal Tampal, Municipality of Malungon, Sarangani Province, Region XII. The findings of the study revealed that the Blaans in Sitio Lamlifew have the following mythologies: The story about Lightning, Why the Sky is High, The first Monkey, Incest, Heavy Rains and the Blaan Marriage Story. The recorded myths belonged to the following classifications: Cosmology and Cosmogony, The Origin of Animal Life, Establishment of Natural Order, Creation and Ordering of Human Life, Topographical Features of the Earth and the Gods: their Activities and Relationships which were transcribed and translated to English. The myths were translated into English by the help of a trilingual translator. Its educational implications were also specified by the participants who shared each myth by affirming the importance of the stories. Its findings could be used as an avenue of preserving Blaans' oral literature in Malungon and the recorded and translated stories could be further utilized as localized teaching materials after a set of experts' confirmation processes.

Keywords: mythology, elders, ethnographic study, teaching English, Philippines

Introduction

"When we connect with our ancestors and put their wisdom into action, we are evolving our collective consciousness. We are transporting the ancient truths of our collective past and birthing them into our future. What we create out of those truths extends the wisdom of all those who have gone before us, and it provides a guide for all those who will follow."— Sherri Mitchell Weh'na Ha'mu Kwasset-

"Ku balog nun kasgagot to di dad tua munan na anka ato gnare e dad nimo ato, na alnibot ta agnare e kaglabat ta run. Na banle ta dad labi ktoo na fnga ta karang di fule du.ku git e mgimo ato di dad aktoo ani e mle too gnare gabla di dad labi muna kye, na mle dalan di dad fule atmarol di gito." (Translated by: Mayfie Dulang)The vignette expatiates the hard work of the ancestors for wisdom, the richness of what they had in the past will not be put to waste if the present generation not only discover but preserve it and soon transverse it to the next generation because they are the present that connect the past to the future in that way the ancestors' legacy lives on forever. Cultural heritage reflects the characteristics of a historical document with its representation of values, witnessed through several eras and ages, which have survived from past to present. The importance and the necessity to conserve this heritage is emphasized and supported through various studies; in providing the historical continuity of culture. The education sector may help preserve cultural heritage by utilizing available collections of written outputs of a specific culture in teaching-learning (Tapan, 2014) ^[48]. While, the K-12 curriculum included goals that put further focus on MTB-MLE's impact on four areas of growth, and one of those areas is socio-cultural knowledge or understanding of a person's own community, which strengthens the pride of the learner's heritage, language and culture, which is also one of the most important skills that teachers need to instill

throughout the curriculum (Dep Ed, 2012) ^[14]. As a matter of fact, when we compare new generations with older generations, we could face a big difference in understanding each other, particularly in terms of English learning and education. More specifically, English education between different disciplines might seem learning and teachable from different perspectives and opinion. As for 'digital immigrants,' the use of printed materials in teaching makes language teaching much more efficient, or the use of recent technological innovations also plays a vital role in language teaching and learning (John & Sutherland, 2014). In fact, English language education in our nation has progressed many times to address the issues in developing the performance of the Filipinos in the language domains or in the intellectual capacities in general. However, with the advent and implementation of new policies and guidelines, a lot of debates have rose up regarding the curriculum design and language teaching and instruction. Moreover, some of the major issues include the medium of instruction to use, the vertical alignment of the Department of Education's vision, content standards and the different competencies especially in basic education, the lacking of a coherent assessment framework to be used, the advantages of using the top-down processing, and the problems and hindrances encountered in the application of K-12 in the country (Madrinio, Martin & Platas, 2016). On the other hand, the K-12 curriculum has been implemented in the Philippines when President Benigno Aquino III signed it into law on May 15, 2013, to improve more on lifelong learning competencies for the students or skills to provide productive graduates who are ready for work, business and college. The K-12 Curriculum clearly states that one of the areas that learners must master is the literature. Learners must know their own literature first before knowing others (DepEd, 2012) ^[14]. However, in Quarter 1 in the English 7 textbook, the mythologies of the different tribes in Mindanao were

discussed to let students appreciate their cultural identity through reading the stories of the various Indigenous people in the Philippines and along with the development of other skills embedded in the curriculum guide. In addition, one of the dominating tribes in then Municipality of Malungon is the Blaans who have no available collections of written oral narratives. Meanwhile, in the learning package in English 7, stories and myths discussed are Hiligaynon, Panayan, Tagalog and Iloko that is why the researcher was eager to conduct this study to compile myths of Blaans tribe in the Municipality of Malungon.

Statement of the Problem

Stories discussed in the learning package were from other ethnic groups which were not commonly found in the region that is why this study titled Blaans Mythologies and their Educational Implications collected, recorded, translated and analyzed the different Mythologies of Blaans Tribe in the Municipality of Malungon, Province of Sarangani, Region XII knowing that the Blaans tribe in the Municipality have no written compilations of their oral narratives such as their myths. The educational implications of each myth were derived from the responses of the participants who shared the myths and they were classified according to the different classifications of Thompson's Motif-Index of Folk Literature categories.

Scope and Delimitation

The participants of the study were the five elders of sitio Lamlifew, Datal Tampal, Malungon, Sarangani Province. They were the identified elders who shared stories of their tribe to the young ones. The study was dependent on the ability of the informants to share myths of their tribe through recording and to answer the follow up interview questions for the educational implications of the myths. The five participants had varying degrees of knowledge and experiences regarding the educational implications of the myth they have shared, so it could be subjective. Since permissions were necessary to gain access to informants, the Municipal chieftain and the Barangay Chieftain were informed of the study and its purpose. The study was based upon the shared myths of the elders who were only from Sitio Lamlifew and the educational implications of the myth they shared, other elders from other region might have their own version of the stories and their idea on the educational implications of the stories. This ethnographic study only focused on the stories within the chosen locale.

Purpose Statement/Objective of the Study

The objective of this study was to collect, record, translate and analyze the different Mythologies of the Blaans Tribe in the Municipality of Malungon, Province of Sarangani, Region XII and compile them along with the educational implications of the recorded myths which were derived from the responses of the informants in the interview conducted.

Theoretical Lens

This study was viewed from the lens of the mimetic theory of Giard (1997) as cited in (Gascon, 2015) ^[19] who believed that stories were created out of the unconscious feelings and sentiments of a group of people. People's attitudes, beliefs, feelings, values, and behaviors which form a certain culture in a region, are expressed by stories, such as myths which were passed on from one person to another.

In addition, this study was also viewed from the lens of Richard Dawkins Meme theory. His focus was the biological gene, also noted that there was another replicator on earth besides the gene—the "meme" (1976:203-15). A meme is the simplest unit of cultural replication; it is whatever is transmitted when one person imitates, consciously or unconsciously, another just like the stories, once transmitted, it will not be forgotten. Furthermore, this study was viewed from the proposition that the United Nations Draft Declaration of the Rights of Indigenous Peoples further stated that Indigenous People have the right to revitalize, use, develop and transmit to future generations their indigenous knowledge and to designate and retain their own names for communities, places and persons (Cantoni, 2007) ^[9]. Apart from this, the study was also viewed from the proposition that preservation is the act of preserving or protecting something to prevent it from being damaged. Preservation specialists in libraries, archives, and museum share a commitment to protect the "stuff" of culture in all forms and formats, perhaps even including the built environment that houses the raw material of history and the evidence that feeds our memories (Conway, 2010) ^[10]. Moreover, the proposition of Santiago (2017) ^[41] that the Philippines that is composed of many ethno-linguistics groups with varying beliefs, traditions and culture, is rich in oral tradition which has been defined as "verbal stories, beliefs and culture which passed on and shared from one generation to the other.

Research Question

The study sought answers to the following questions:

1. What are the mythologies of Blaans Tribe in Malungon?
2. What are the Educational Implications of the collected mythologies as perceived by the elders?

Methodology

This study was qualitative in approach and ethnography in tradition. It used ethnography since the culture of Blaans are reflected on their stories. The Blaans oral tradition has been part of their culture. Ethnography, emerging from anthropology, and adopted by sociologists, is a qualitative methodology that lends itself to the study of the beliefs, social interactions, and behaviors of small societies, involving participation and observation over a period of time, and the interpretation of the data collected (Denzin and Lincoln, 2012). In tradition this was an ethnographic study. Ethnography is the study of social phenomena, the way people behave, and their perceptions that occur within their groups in the locality. Its roots can be sketched back to anthropological studies of the societies that were undertaken in the early 1900. The main goal of ethnographic research is to meaningful insights into the way people acts and view things, as well as the location that they live and reside through the collection of detailed observation and interviews (Scott, 2008) ^[42]. On the other hand, the goal of ethnography then was to give an analytical description of other cultures, an exploration of a particular phenomenon, rather than the testing of a hypothesis and another aim of ethnography is to provide meaning for the culture under study or investigation, and the strength of ethnography lies in the use of more than one method, this flexibility allowing for change as the research continues over time (Reeves, Kuper and Hodges, 2013) ^[38]. In fact, ethnographic observation is the most intensive and in-depth observational qualitative

approach. The word ethnography comes from Greek *ethnos*, which means 'folk, people, and nation', and *grapho* means 'I write'. Therefore, ethnography has a setting in anthropology, which means 'portrait of a people'. It represents an approach in which the researcher engages in prolonged observations from the group's everyday life. In this type of research behaviors, values, and interactions among the members of the group are deeply studied, described, and interpreted by the researcher (Creswell, 2014) ^[12]. Conversely, qualitative research is an inquiry approach that is very useful for digging and studying in order to fully understand a central phenomenon and to learn about the phenomenon, the researcher will ask the participants or informants questions that are broad and general in order to collect the detailed views of participants in the form of words that are coming from them or images, and analyzes the data gathered for descriptions and themes. This is dependent on the reality constructed by the individuals where multiple realities exist that need to be reported faithfully relying on the voices and interpretations of the informants. It uses an inductive methodology. It is an inquiry that is value-laden and biases with the situation that the researcher is being influenced by time and space (Creswell, 2014) ^[12]. On the other hand, qualitative research is inductive in nature, and the researcher generally, it explores meanings and insights in a given situation. It refers to a range and variety of data collection processes during the actual conduct of the study and analysis techniques that use purposive sampling and semi-structured, open-ended interviews (Dudwick, 2016) ^[16]. In addition, qualitative research is a type of social science research that collects and works with non-numerical data that seeks to interpret meaning from these data that help us to understand social life through the study of targeted populations or places. It is the observations and interpretation of people's perception of different events, and it takes the snapshot of the people's perception in a natural setting (Gentles, 2015) ^[20]. Moreover, qualitative researchers were interested in people's belief, experience, and meaning systems from the perspective of the people. Qualitative research does not include statistical analysis and empirical calculation. The roots of qualitative research lie in social and cultural anthropology, philosophy, psychology, history, and sociology. The goal of the qualitative tradition is a 'deep understanding of the particular problem. The purpose of qualitative research is to describe and interpret issues or phenomena systematically from the point of view of the individual or population being studied, and to generate new concepts and theories. The choice of methodology is directed by the questions being raised (Viswambharan & Priya, 2016) ^[50].

Role of the Researcher

The collection of these Blaan myths helped preserve Blaan culture as reflected in the stories they have shared. This study was meaningful for me because I am a teacher of Blaan learners for three years now. I observed that most of the stories in the learning package are from the other regions of the country. I was very motivated to collect myths of Blaan tribe since it could offer a lot of help in education of the students especially those who are members of Blaan tribe. I personally collected the mythologies of Blaan tribe in Sitio Lamlifew through the help of a translator who is a native Blaan and a senior high school teacher in Tamban

National High School in Malungon. I also solicited help from some of my colleagues in looking for gatekeepers who can help me in going to the site. I recorded the mythologies which were shared by the participants orally. I looked for a translator who helped me in doing the recording since the language used in the recording is Blaan. As a researcher, I already identified my participants who were the five elders of Blaan in sitio Lamlifew. I initially visited the place to arrange the schedule with the participants. I considered their availability. When doing a qualitative interview and recording, the researcher should know the culture in which the informants are located in, to be polite and respectful, display courtesy and facilitate the recording and interview without judgments and biases in order to gain trust (Silverman, 2006).

Ethical Considerations

Since this study focused on recording the mythologies of Blaan tribe through the help of their elders being the informants, I ensured that my study was guided by ethical principles as proposed by Mack (2005) ^[29] which are: respect for Persons, Beneficence, Justice, Consent and Confidentiality. *Respect for Person*. Prior to the conduct of the study, letter of permission was secured which was coming from the Municipal Chieftain of Municipality of Malungon and the Barangay Chieftain of Sitio Lamlifew, Barangay Datal Tampal Malungon Sarangani Province. As a sign of respect, they were also oriented on the goal of the research and the process of gathering and collecting data in the research locale. *Beneficence*. It required a commitment to minimizing risks which were connected to the research and the possible benefits of the research to the participants. To respect the privacy of the participants, their names were anonymously stated. All the data shared by the participants were kept with utmost confidentiality so that they would stay protected and safe. *Justice*. It is also important that the participants' great contribution in the success of the study is acknowledged. They were given in kinds because of their benevolence in sharing their stories and in taking part during the conduct of the study. Their efforts shall be well appreciated because they could potentially help the young generation of Blaan learners in the school and the teachers through the stories that they shared. *Confidentiality*. Throughout the entire journey of the study, the participants' informations were kept with utmost confidentiality. Codes were labeled to each participant so that their names remained private. In addition, the informants were also informed that right after the transcription and translation of the stories, the cassette-tape recorder was destroyed.

Research Participants and Site

In this study, purposeful sampling was utilized. Purposeful sampling is a qualitative sampling procedure in which researchers intentionally select individuals and sites to learn or understand the central phenomenon (Creswell, 2014) ^[12]. The participants were the elders of Sitio Lamlifew, Malungon Sarangani Province who resided in the place for more than 50 years, and who were considered by the chieftain as their storytellers in the community. Five (5) elders were the participants in the recording of the Blaan Mythologies. They were purposely selected since their experiences and knowledge of the different mythologies of Blaan tribe were the ones to be collected, recorded, translated and classified based on Thompson's Motif-Index

of Folk Literature categories.

Data Gathering Strategies

Data gathering is crucial in research, as the data is meant to contribute to a better understanding of a theoretical framework (Bernard 2002) ^[5]. In this study, after securing the approval or permission, and after careful checking to ensure the appropriateness of the interview guide, the following strategies were done: The study locale was in Sitio Lamlifew, Barangay Malandag, Malungon Sarangani Province where the school of living tradition and where almost all of the residents are Blaans. I first wrote a letter to the Municipal Chieftain, Mr. Edmund Pangilan and secured an approval from the Tribal Chieftain Bai Merly Teves to allow me to conduct the research in Sitio Lamlifew, Malungon Sarangani Province. I also looked for a gatekeeper who helped me connect with the participants in the locale I have chosen. I also sought help to the Sitio Tribal Chieftain of Sitio Lamlifew so that I can have access to their tribe members who were the participants in this study. I sought help of a native Blaans who is a senior high school teacher at Tamban National High School who transcribed the mythologies recorded orally and who translated them into English. This is being supported by the idea of Larcon (1984) as cited in Sumaljag (2009) ^[47] in which she stated that the translator should be a native speaker of the language since it is important for a translator to know about the generic and specific relationships of words in order to find the precise equivalent, particularly, when dealing with a target language whose cultural context is very distant the source language. The data collected in this study were the mythologies of Blaans Tribe. I gathered them by the use of a field cassette tape recorder. Regarding the authenticity of the data, the language used during the recording was the language of the Blaans tribe. The elders were also interviewed as to the educational implications of the mythologies that they have shared by asking them the lessons Blaans can learn from the shared stories. After that, the collected mythologies have undergone classification based on Thompson's Motfi-Index of Folk Literature by the help of the chosen evaluators composed of one (1) Teacher III and two (2) Master Teachers teaching English. In this study, the translator used the Meaning-based translation theory of Larson (1984) as cited in Sumaljag (2009) ^[47]. This theory is a thought-for-thought translation wherein the meaning of the original is translated into forms and is almost the same as the meaning of the first one. And all of these will be done through the help of a translator who is an expert on translation of these languages. After four (4) days, I went back to the participants' place with the translator for member checking to ensure the correctness of the data gathered. Member checking is used to validate, verify or assess the trustworthiness of qualitative results (Creswell, 2014) ^[12].

Inclusion Criterion of the Informants

The participants of this study were the elders who resided in Sitio Lamlifew for more than 50 years. They were recommended by the tribal chieftain Merly Teves regardless of their educational attainment. They were all above 60 years old. All of them resided in the place for more than 50 years and have been telling stories to their grandchildren orally. They were considered as the participants since they have the knowledge of the myths that they can share

through the recording session and they were expected to provide the data needed in the success of the study.

Access and Permissions

In order to gather the needed data for this study, the following procedures were observed to gain access to the research site and permission prior to the conduct of the study. I first secured a letter of approval signed by the Dean of the Graduate School –Dr. Geraldine D. Rodriguez, a letter of approval from the Municipal Mayor of the Municipality of Malungon Atty. Maria Theresa D. Constantino was also secured then I wrote a letter to the Municipal Chieftain Datu Edmund Pangilan of the Municipality of Malungon and the Tribal Chieftain Bai Merly P. Teves to allow me to conduct the research in Sitio Lamlifew, Malungon Sarangani Province. I looked for a native Blaans who helped me connect with the participants in the locale I chose. I made sure that I sought help of the Sitio Tribal Chieftain of Sitio Lamlifew so that I could have access to their tribe members who were the participants in this study. Also, the same letter was sent to the participants so that they would know the focus of the research to be conducted. They signed a form to affirm that they would permit the researcher to administer the study with them. The language in the consent form should be a language in which they will understand so that they could also decide whether they would permit the researcher or not.

Data Analysis Approach

The recorded mythologies were translated into English through the help of a native Blaans who is a professional senior high school teacher who is currently taking his Master's Degree at University of Southeastern Philippines. The translator used the Meaning-based translation theory of Larcon (1984) as cited in Sumaljag (2009) ^[47]. This theory is a thought-for-thought translation wherein the researcher translated the meaning of the original into forms which are almost the same as the meaning of the real one. And all of these were done through the help of a translator who helped in translating these languages. After the translation, I presented the translated versions to the research participants for checking. The educational implications of the gathered mythologies were derived from follow-up questions for the participants during the recording.

Review of Related Literature

English language education in our country has progressed several times to address the problems and difficulties encountered in developing the language competencies, curriculum and academic performance of the Filipinos, however with the introduction and implementation of new policies, many disagreements and debates have arisen regarding the curriculum design and language teaching. As a matter of fact, some of the notable issues include the medium of instruction to use, the alignment of the educational systems vision, content standards and instruction especially in K-12 curriculum, the absence of a clear and coherent assessment framework, the effectiveness of the top-down processing, and the challenges in the application of K-12 program in the country (Madrunio, Martin & Platas, 2016). Historically, the Philippine education system has undergone several modifications to meet continuously rising local and global demands for quality education. However, this is the only time that it has

undergone dramatic calibration since the change affects higher education levels. The number of years from elementary to high school used to be ten (10) only, but under the newly implemented K to 12 curriculum, the number of years increased to twelve (12), six (6) in the elementary and six (6) in the high school. The K-12 curriculum has been legalized and implemented by virtue of Republic Act No. 10533, an enhanced act of the Philippine Education System by further fortifying its curriculum and adding the number of years for one's education, funding appropriate funds and for other purposes. It is also named as Enhanced Basic Education Act of 2013 approved by the senate on May 15, 2013, and which has been implemented since June 8, 2013 (Rimando, 2014). Meanwhile, the Philippines' rich and varied store of folk narratives, the numerous ethno-linguistic groups to be found in it, and the various historical forces shaped the destiny of its people probably accounts for the richness and variety. A glance at the map and at the history of the islands reveals the archipelago as a veritable ocean of the streams of story (Gloria, 2006) ^[21]. On the other hand, Myths evoke a time not readily remembered by people. They were genres in folk literature that should be differentiated from other types, like legends and other folk narratives. In this, the words deity, god, goddess and divinity will be used interchangeably. Myths are prose narratives that are accepted to be historical. They are an authority in many communities and are sacred in themselves. It seldom happens that it would have a human protagonist, as those are usually the gods, animals, spirits or deified cultural heroes (Bascom, 2005). In fact, every human culture in the world has told stories. In an oral culture, knowledge, once acquired, must be repeated or it would be lost (Prentice, 2005) ^[36]. Besides, oral history is just a data gathering technique, it is also recognized to be "a powerful tool for discovering, exploring and evaluating nature of the process of historical memory and through oral history, the meaning people give to their past can be assessed (Santiago, 2017) ^[41]. Also, myths are an account of origins of names, places, creatures, and the universe. They also recount the affairs of the divine, the love between gods, their wars and friendships that are in contrast with the legends which are concerned with relatively more recent times whose stories have main human characters and tell of past deeds of kings and kingdoms, of wars, migration, and treasures (Bascom, 2005). Further, mythology is approached in a manner that is similar to linguistics that mythology is broken down into constituent units which is different from the constituents of language. He calls these units Mythemes, a term he took from the linguistic phoneme. He states that myths are the human mind trying to find order to assert that the universe is not of chaos. He argued in the diachronic nature of myths, that these my themes do change over time but their synchronic aspects, which may be archetypal in nature, are also present and should not be ignored when analyzing myths. Myths, by their nature, are not just stories. Instead they are a reality to those that believe in them (Levi-Strauss, 2007). In addition, there is a distinction or difference between the two kinds of myths. The 'pure' one of Philippine ethno-linguistic groups is those that codify and displays the beliefs, culture and tradition of a group. These 'pure' myths are part of the daily religious life of some ethno-linguistic groups. The other kind of which is what she refers to as 'mythological stories and legends', which are from Christianized lowland ethno -

linguistic-group (Eugenio 1993) ^[18]. Also, cultural heritage in its broader sense as movable and immovable assets of artistic, literary, architectural, historical, archaeological, ethnological, scientific or technological values that embody the essence of a nation. Alternatively, cultural heritage has been considered as a fundamental aspect underpinning a country's national identity and sovereignty. Thus, it can serve as a bridge between different generations with their ancestors providing a source of social attachment and sense of belonging (Radzuan and Ahmad, 2015). Moreover, cultural heritage is also classified either as tangible or intangible. On one hand, tangible cultural heritage refers to a cultural property with historical, archival, anthropological archaeological, artistic and architectural value. On the other hand, intangible cultural heritage refers to the practices, representations, expressions, knowledge and skills recognizable within a particular set of cultural or social values that communities recognize as part of their cultural heritage (Radzuan and Ahmad, 2015). As a matter of fact, it has been argued that indigenous cultures should be fostered and taught in order to better engage Indigenous people in conservation. Indigenous storytelling activities has been found to have a lot of impact in the preservation of culture and traditions. In fact, a growing body of literature has recognized the role of indigenous storytelling in transmitting and in spreading biocultural knowledge across a certain nation or country (Brown and Herrmann, 2013). On the other hand, indigenous stories have often been handed down and shared over generations, through oral history, and are preserved as a collective experience, which is central to revitalize biocultural diversity. Yet, despite the evidence of this link, there is little attention to the potential applications of indigenous storytelling for bridging the gap between biocultural revitalization and nature conservation, helping to maintain an intergenerational memory through storytelling activities, and connecting conservation discourses to local contexts through two-way dialogues (Packer and Ryan 2015) ^[35]. In addition, oral storytelling is a valuable form of human expression probably as old as humankind itself. It has been used in the old days and are still used in the present times. Humans have a universal capacity to create and transmit oral stories, which has most likely served an evolutionary purpose. The fact that we experience pleasant feelings while listening to stories and the storytellers, through the release of dopamine in our brains, suggests that our bodies have evolved incentives for storytelling and that we are interested enough in listening to stories (Boyd and Brown, 2013) ^[8]. Finally, indigenous stories can transmit cultural values that are a priori inconsistent with conservation efforts, e.g., stories about hunting certain animals to gain cultural prestige. Although the use of these stories to promote conservation is far from ideal, they should not be seen as an anathema to conservation, but rather as an opportunity to achieve nuanced understanding of culturally rooted dimensions of wildlife, in order to design conservation strategies accordingly (Dickman, 2015) ^[15]. On the contrary, for example, the Greeks believed that lightning was a Zeus and manifestation tool or firearm, and a symbol of the gods. For example, any place that had been struck or hit by lightning was seen as sacred or holy (Ndiokubwayo & Nkundabakura, 2019) ^[33]. Moreover, in the Hindu religion, Indra was the god of heaven, lightning, rain, storms, and thunder, while in Africa Umpundulo was regarded as the lightning bird-god of the Bantu tribesmen.

India and Africa also have their own versions of the lightning gods, and the lightning myths. (Hrodrigues, 2008)^[24]. On the other hand, like any prevailing or powerful superweapon, humor may be employed for both good and evil purposes. Whereas, negative humor demeans, humiliates, and belittles, positive humor is warm, compassionate, and “giggles at the human frailties we all share” (McGee-Cooper, Trammell, and Looper, 2018)^[32]. Conversely, the way a child is disciplined and controlled by his parents or guardian and the people around has many effects on the child’s physical, behavioral, and mental well-being. The parents and guardians play a very significant role in the holistic development of the child (Bates, Deater-Deckard, Dodge, & Pettit, 2003). In addition, negative parenting practices have been consistently linked to young children’s disruptive behavior problems, and have been demonstrated and have been proven to be an important risk factor for poor long-term outcomes, including later deviant behaviors and delinquency of the child. This entails that parents must always ensure that their children are safeguarded well (Simons, 2010)^[46]. On the other hand, parenting is especially important in children’s social development because the way parents care and show love to their children can influence children’s “social functioning” critically and permanently. That’s why, previous researches imply relationship between parenting styles and children’s social skills (Bornstein & Bornstein, 2007; Purple, 2005). The theory of achievement objective by which is one of the few theoretical viewpoints most commonly used in motivation studies, and as the name suggests, most specifically applicable to setting goals. These are the series of steps that ultimately will help a person achieve both a goal and a vision (Seifert, 2004). Also, the concept of motivation is considered as a crucial and an essential factor that affects human behavior and performance. Especially educational researchers and practitioners express and comment that motivation is one of the most important factors in student achievement and in ensuring continuous achievement (Kian, 2014)^[25]. Whereas, preservation is the act of preserving or protecting something to prevent it from being damaged. Preservation specialists in libraries, archives, and museum share a commitment to protect the “stuff” of culture in all forms and formats, perhaps even including the built environment that houses the raw material of history and the evidence that feeds our memories (Conway, 2010)^[10]. Another concept about preservation, preservation is widely recognized as the process of selection, storage and effective actualization and usage of organizational knowledge or, similarly, as the process enabling workers to store, organize and retrieve knowledge in organizations so that it will continue to be used (Agrifoglio, 2015)^[1]. As a matter of fact, the right of indigenous peoples to maintain the integrity of their culture is a simple matter of equality, of being free from historical and ongoing practices that have treated indigenous cultures as inferior to the dominant cultures. The right to equality and its mirror norm of non-discrimination is at the core of the contemporary international human rights regime (Anaya, 2004). In addition, the United Nations Draft Declaration of the Rights of Indigenous Peoples further declared that Indigenous Peoples have the right to revitalize, use, grow and transmit their indigenous knowledge to future generations, and to create and maintain their own names for groups, places and individuals (Cantoni 2007)^[9]. In fact,

oral tradition can also be interpreted and understood as a process of a number of practices, rituals and beliefs that have been developed in some cultures, a set of beliefs, routines that are repeatedly practiced to demonstrate continuity through the spoken word or mouth phrase (Errington, 2001)^[17]. Also, dignity is the way in which individuals visibly demonstrate and prove their humanity and their worthiness of respect and to be respected. It is how self-respect is displayed to others. When you respect others, you will so receive respect in return (Roland and Foxx, 2003)^[39]. According to a traditional portion of the social sciences, the universality (or almost universality) of the prohibition against incest is predicated on a socio-cultural basis, independent of psychobiological processes that compound the evolutionary history of the human species (Hoebel & Frost, 2013; Wolf & Durham, 2014)^[23]. In addition, inhibition does not mean prohibition, and vice-versa. Better saying, the absence of inclination to sexual relationship between relatives does not explain the almost universal prohibition of this kind of relationship nor does the institutionalized prohibition explain the reason for human beings rejecting incestuous relationships (Searle, 2013). Moreover, traditional or old marriage practices like early marriage and commercialization of bride price should be discouraged and should no longer be used in today’s generation because it is more important than any other to foster better health for women, decrease the risk of overpopulation and reduction of poverty due to the effect of overpopulation (Cooperman, 2012)^[11]. Furthermore, pre-arranged marriage is a marriage pre-arranged by both parents of the bride and the groom. They are proposed and contracted through the negotiation and decision between their parents or someone of the couple’s family rather by each other. Both parents decide the dowry which includes: the necklace, gong, carabao, horse, brass container with betel nut mixed with line and a certain amount of money as agreed (Cooperman, 2012)^[11]. Meanwhile, incest is defined as the practice belief in which it emphasizes sexual intercourse or sexual contact that occurs between persons with degrees of kinship or relationship, which may be a short or long-term relationship, with or without generation of children (Lumsden & Wilson, Read, 2014). Conversely, the prohibitive rules carry some particularities related to society and historical context, despite there being common prohibitive typifications: it is more probable that in current societies the sexual intercourse between parents and children and between siblings is socially, morally or legally prohibited with universal scope (Sanderson, 2010)^[40]. On the contrary, some societies and civilizations in other countries encourage and practice the marriage between cousins. It is discussed and further deliberated that thus whether the social rules against incest are universal, suggests more properly, almost universal (Hoben, Buunk, & Fischer, 2016)^[22]. The above-mentioned literatures provided the foundation and support for further strengthening the results and findings of the study. Such related literatures cited offered the sense of clarity of the study carried out by integrating the authors’ ideas into the findings and the study results. In addition, these relevant literatures placed the work in the sense of the current literature rendering a case for why further study is needed

Results and Discussions

This section presents the Collected Blaan mythologies in

Sitio Lamlifew, Malungon, Sarangani Province, the educational implications of each myth shared and the classification of the recorded myths.

Profile of the Elders

The participants of this study were the elders of Sitio Lamlifew. Three of them were women and two were men. They were recommended by the tribal president since they are known as storytellers in their place. They are all above 60 years old. All of them reside in the place for more than 50 years and have been telling stories to their grandchildren orally. This is in line with the proposition of Gloria (2006)^[21] who stated that folk literature pertains to the artistic expression of significant human experiences through the medium, and its essence is the oral transmission which characterizes the earlier age and with the absence of any fixed form. Blaan tribe is rich in culture which is reflected in their stories. It is a way for them to preserve their own culture. This is being supported by the assertion of Gloria (2006)^[21] stated that the Philippines have a rich and varied store of folk narratives, the numerous ethno-linguistic groups to be found in it, and the various historical forces that shaped the destiny of its people probably accounts for the richness and variety. He also added that a glance at the map and at the history of the islands reveals the archipelago as a veritable ocean of the streams of story. Blaans, being one of the ethno-linguistic groups in the country is also rich in its oral narratives. In this study, the informants were gathered for a recording session. Five (5) elders were utilized as the participants in the interview or recording session. They were asked to share the mythologies of their tribe that they know. The research participants were informed and gave me the consent in recording the stories. Participant 1, who is a female and has been living in Sitio Lamlifew for almost sixty (60) years, shared about *Tulen Gabla Kilet*.

Tulen Gabla Kilet

Meaning I kilat aye kanen, gal man dad tua munan di rad nge, nang gamu sige mule, snamblaw gamu karang, yem ku knalat gamu. Nun kilat, mayaw I tan'a aye, mun di blaang gal mulan na manit I doh, tuo gamu mule snamblaw gamu karang. Duanen klmalat aye du cge mule ded toh, na kanfa'an I rad toh ye. Example, ku nulem I atnagum ani, kanfa I kilatt ge yeh nu d gami blaang bawal gambit aye di gami kanfa I kilat geh.

After the recording of the story, it was translated into English through the help of a native Blaan who is a senior high school teacher at Tamban National High School, Malungon Sarangani Province.

The Story About Lightning

The meaning of lightning before, as what our ancestors say to the young ones is that they should not laugh. "smblaw", is the term used when someone is hit but lightning due to laughing. Laughing causes lightning which hits the people who are laughing. Example, if you laughed on your fingernails, you will be stroked by lightning because it is forbidden in the culture of Blaan you will be stroked by lightning.

Participant 3, a female, who is 81 years old and who has been living in Sitio Lamlifew for almost sixty-seven (67) years, shared a story about *Tulen Muna Angok*.

Tulen Muna Angok

Amdoh I angok, mdoh I yeh I nga ani samlol agul, kanton samplol agul, sige afrarong I nga, sge mangaw, anfasan kun na ilo I nga ato, duanan ato ta nun ikong I nga ato. Kamyaf I nga aye ta sge rito di raring. Lo anwa ye'an ta nun bul'an, tam gimo angok. Duan man I gami bawal ku mimo gami kna'an bawal ku anfas mi ilo I nga du mgimo angok.

The story was translated into English through the help of a trilingual translator.

The Story of the first Monkey

Monkey came from the story of child, one day while a mother is frying a corn the child was at the same time was disturbing his mom. After then, the mother felt disturbed and stroked the child with the ladle resulted for a tail to grow from the child. After that the child started to jump back and forth. His mother left him be and hair starts to grow from its body then later on the child turns into a monkey. That's why it is strictly forbidden for us to strike the child with the ladle whenever we are cooking.

Participant 2, a female and a mat weaver who has been living in Sitio Lamlifew for over sixty (60) years shared a story about the Blaan version of the explanation on why the sky is high.

Kan Gu Taha Langit

Mdoh I lingit ato, duanan ta toho du nun mgat, bae. Mdoh I bae ato l nangab, mgat ali de e di dnasal. Kanton ato, sige mangaw kun I bye, sgeg gduong kun I langit aye, sge gduong I loh, ta man kun mon mdak ani "kamum sige gduong di e? kibuon kun fasyen di tuh, duanan man I langit ta amdatoh. Meaning kun, ku I balo toh ta gambit di langit I kdatuhan la kon gkontrolem aye du ta kanen balo ye.

The translated version of the story after the translation process through the help of a translator:

Why the Sky is High

The sky came from a story of one woman who is traditionally milling rice grains. A woman is using a long hard wood in milling the rice grains. As she continuously strikes the rice up and down in a big deep wooden bowl, she then also continuously hits the sky as she hits the rice grains with that the sky then it continuously gets up high.

Participant 5, a male and a resident of Sitio Lamlifew for almost eighty-nine (89) years shared a story about incest.

Tulen Gabla Mugat

Aye sen gumdoh mugat, aswe mun saflanek lagi na libon. Da'e klase I mugat, mugat ge ulan, mugat ge anit. Mugat ge lande knun du balo det faningkamutem lande kagwa'em. Du kan? Du ugat aye. Ku sige ge mnga lo buhian, ugat aye gihapon. Di kablaan, ku farte di kagkoh di blaang munan, ku lo rani ya'an gu di boli lo fakoy ku nun myak lagi di boli gu ni. Ye sen gumdoh sbano. Ku nun lagi myak di e di boli, gara ya'an gu ta sfati le. I ya'an gu fnatin I lagi ye. Nun darame, ku mdoh ali kamlo, ankoh la abo I yaot la ye, slok nun tarag di e ble, ble lagi abye ye ta le smalek di rame la ye, ta gumdoh la sbalaw, na ta gumdoh la asfati. Boy ani ta mahol ani. Du kanto la ta skwela ta nun tamro gale dad maestru, ta gare la gmamit selfon, I nimu la talo le ti tamlo, sit'e li yeh. Smalek sato ku det saol'em, det alsak'em, nun kalum ku ndaan. Duanan man gami rad tua ta lande gami gimo, ta lo gman mi na lo maye gami di libun o lagi ye. Ani nun slo'en ta lande kafligo du nun lagi tibu manen lo

gnanganen kafligo, na ta le man libon kanen “ ku lo maye gamu mang, mikat agu li'al”. dad nga ani ta fagusto ali di rad knaye la. Ta fanagsa rad nga miman di knaye rad tua gale. I nga kanin miman glaloan I gami balu, mun lo miman lo glaluan I gami balu.

The trilingual translator translated the recorded story into English.

The Story About Incest

Incest is where siblings marry each other. There are types of incest in the tribe. These are the incest of rain and incest of heat. When you commit incest, no matter how hard you try to earn for a living you will still fail. Worst case the child of an incest couple will likely die. Also, before when the husband is not at home, no other man is allowed to visit the house. When someone will do so, that will be the result of a conflict. If the husband will catch a man in his house while he is absent, he will kill that man. But now it's different already, they are already educated, they now know how to use the cellular phone. They no longer need to meet just to communicate. All they have to do is just use the phone and call each other. With this, us, the old ones has nothing to do anymore. We can no longer say that we don't want the guy for our child or the woman for our child. Sometimes, when we go against the will of our child as to whom they should marry, they sometimes threatened us that they will commit suicide if we will not allow them to marry the man they want. By this, we feel that our voice no longer matters in terms of decision making.

Participant 5, also added the story about the Blaans Marriage.

Kaswe Dame Di Blaans

Nun fye weh na le nun sase weh. I nimu fye weh, anwa'an lahok'en di bibang na nimu'an libun. Na le'an anwa lahok'en di kwanan na le'en nimu lagi. Kafngen ta sanswa'en I libun na lagi ye. Ta duanan man tambel I toh. I muna toh, balbong ale, di rad langob gumne la. Det I kibo? Ne I tano? Ne gumne? Ta man afye weh, dek'en baswit abtati, tanbal'en na ta nimu'en tano. Munan di rad aswe, lande famalay, I nun ded kafligo, kura, falmimok, lenti. Kafngen, aslo kuh la di buos, kal ditto, fabli'ag la di libon, tising, I libontin tare mngal duh lande asligaw munan du rad tua magbuot. I nimu rad tua lo la ti sansabot rad nge la. Munan lande imate asde, sato anak na sato kulang kna'an. Munan lande gasto lo gambiten munan du munan lo sule gasto, lo gastun munan. Ani fila dule gasto. Munan ye sligaw I rad tua, lo te sita rad nge, buy ta ani ta sige le sita.ksad sitong di ralon, I lagi yeh miwas. Munan fakay damway, na ku song, I muna ya'an amne di bibang I falami amne di kwanan.

The recorded story was translated from Blaans to English.

The Blaans Marriage Story

There are two gods, “sase weh” and “fye weh”. Sase weh took one of his left rib and turn it into a woman. He then took a rib from the right side and turn it into a woman. Then Sase weh made them into a couple and through that man started to grow in number. The first human beings are way taller than what we are right now. They lived in the caves. Before, during marriage, there is no celebration prior marriage, what they do is just ensure that there will be “Dore” or offerings towards the parents of the bride. These offerings are called “DORE”. These dore could be in the form of “horse, kulintang or gong, and other things that are

valuable. Before there is no grandiose celebration. All they have is one pot cooked rice and a chicken. Before, couple don't undergo courtship, it is there parents who courts their partner's parents to get them marry. Before people are allowed to remarry or have multiple wife. During marriage, the new bride stands in the right side while the old one in the left side.

Participant 4, a male and has been living in Sitio Lamlifew for sixty-two (62) years now had shared a story about heavy rains.

Tulen Gabla Blat/Kamdin Ulan

Tuo ti mulan munan duh mdoh di mugat, nun mugat amdoh na le nun mugat mulan. Ta natenen tuo ti mulen du nun mugat. Nun mugat du nun aswa saflanek. Mlous, safit'en I anak bukay di di imoken ani, anlak'en na manen “Who ta bnanu gu I mugat”. Tfange yeh, anwa'an i lita di tuka atnalo la ni, bat gu di daan bila na fanol guh. Nun alwa klase mugat, I mugat ulan ku saflanek lagi na libon aswa ale. I saton mugat ru, ku slima libon nga mugat.

Through the help of a translator who is a native Blaans, the recorded myth was translated into English.

The Story About Heavy Rains

Before heavy rain is caused by incest. There are two types of incest, Incest of the rain and incest of the heat. When it rains so hard it mean incest happens during rainy times and when drought occurs it is incest in the heat. ‘Mlous’ or the healer performs a ritual which includes carrying of the chicken on his arms and shouts “incest go away or disappear and never come back”. After that he then takes a droplet of his blood from the tip of his finger and places it in a certain leaf called “Bila” then throws it in the river and let the river carries it away.

Educational Implications of the Collected Myths

After the participants shared the myths they have known, they were also asked about the lesson the young generation of Blaans can learn from the stories they have shared. And with the responses, the following implications were made:

The Story About Lightning

After sharing the myth, Participant 1 was asked to state the lessons that Blaans especially the young ones can learn from the myth about lightning. The participant stated that:

“Eh storya mahitungod di kilet. Sana ak gari tu don naklu sana ka storya don di panahon to ni. tungod ih kilet kai fiten di getu e kasable to respeto na nang atu mule labi na kudi seryuso nga sitwasyun or kunon lng storya na malbang to. Fara di do atdu to ilag nga de panahon to ni. Tungod de'e nan lagnga nawan ani nga nun nan san skwela le. Getu aye nmu to adtu to leh nga ampli respeto de matag set to naklu de falibut to. Tungod de kada lihuk na fete to katungod to na adnawat kudet ih kel nga kapalit dilah fete to lihuk. Gambet gud di kay to nimu kunon teen to amning de kilet kai atu faging ko muli to kai tungod liku atu ko kanfe an natu. Tungod de nmu to tasa getu lo jafun emlina de fuli do. Taman de matag set de getu adtu to ilag nga na amla respeto di matag set lag to.”

“The story about lightning is still known and told nowadays because it means respect that we should not laugh during serious situations. For me, it should be taught to the children nowadays. Right now, since our children are now educated, we are also teaching them be respectful to the

person around them. Because every action that we do, we are also responsible for the consequences of these actions. Just like when you laugh when there is lightning, you will be stroked by it because you have done something wrong.”

In contrast to this myth of Blaans is the belief of Greeks who believed lightning to be a weapon of Zeus and manifestation of the gods. For instance, any spot struck by lightning was viewed as sacred (Lightning Facts & Information, 2010).

In addition, in the Hindu religion, Indra was the god of heaven, lightning, rain, storms, and thunder while Umpundulo was considered as the lightning bird-god of the Bantu tribesmen in Africa (Hrodrigues, 2008) [24].

In consonance to the informant's idea on not to laugh during serious situations is a sign of respect is the idea that like any powerful superweapon, humor may be employed for both good and evil purposes. Whereas negative humor demeans, humiliates, and belittles, positive humor is warm, compassionate, and “giggles at the human frailties we all share” (McGee-Cooper, Trammell, and Looper, 2018) [32].

On the other hand, dignity is the way in which individuals visibly demonstrate their humanity and their worthiness of respect. It is how self-respect is displayed to others' (Roland and Foxx, 2003, p.250) [39].

The Story of the First Monkey

After sharing the myth, Participant 3 stated that:

“Ilagnga nawan nani unta fulong ngali smunod dilag toa le.kai kula smunod gamu delag tua yo nun kel aksasi bala de ge. Isip set tua le atu fa fulong tamdu dilag nga to de afye balu.. Ilag nga flenge gamu dilag tua yo. Kai ilag tua yo si aktasi eh fandam le fara de gamu kula fara de kagye yo.”

“The young generation today should understand that whenever you will not obey your parents you will meet your consequence. As parents also, we need to discipline our children properly. Children should always obey their parents because their parents just want what is best for them. I always teach this lesson to my grandchildren because I believe that it is very important especially nowadays.”

In consonance to this is the proposition that the way a child is disciplined by the parents or the guardian and the people around him, has many effects on the child's physical, behavioral, and mental well-being that why their role as parents and guardians play a very significant part in the child's holistic development (Bates, Deater-Deckard, Dodge, & Pettit, 2003).

In addition, Simons, negative parenting practices have been consistently linked to young children's disruptive behavior problems, and have been demonstrated to be an important risk factor for poor long-term outcomes, including later deviant behaviors and delinquency (Simons, 2010) [46].

Also, parenting is especially important in children's social development because the way parents care children can influence children's “social functioning” critically and permanently. That's why, previous researches imply relationship between parenting styles and children's social skills (Bornstein & Bornstein, 2007; Purple, 2005) [6].

Why the Sky is High

Participant 2 also said that:

“Egnare ih lagnga de nawan nani. Ba det eh ktaha ih lag kaye to kaya to gwe badet ilag kil unos de getu o di gali aknaya le fara agwa le ih kaya le ih panganduy yu. Eh

storya ni mahitungod de ih langit amdata badet ih fanganduy to kaya to gwe basta maningkamut atu bahala amlima. Aye iatdu to de lag nga de panahon ani dapat flig'un ali skwela le afye manganduy gamu taha de panganduy yu ye fnagen yu kalgad fara agwe yu ih kaye yu. Kai ko lo gu fuydi balik ih dati kaye ko ga faskwela ko eh ktu go. Ilagnga banli le kafye ih kaskwela ka le di fandam le na importante ih kas skwela. Tein nam kai ku adtu te lag fu go na flinge le dilag tua le. Do aftuo go aye ih fye di kdein ih fulong ge flinge de tuam. “

“The lesson which the young generations today about the sky is high is that even though how high your dreams are you eventually achieve them all with perseverance. This should be taught to the young ones for them to be motivated. They should study hard and dream big. They should work hard and reach their dreams. If only I can bring back the time, I wish I could have educated myself. Our children must give importance to education.”

In consonance to this is the theory of achievement goal theory which is one of the several theoretical perspectives most often used in motivation research, and as the name indicates, most directly applicable to goal-setting (Seifert, 2004).

Also, the concept of motivation is considered as a crucial factor that affects human behavior and performance. In fact, educational researchers and practitioners express that motivation is one of the most important factors in student achievement and in ensuring continuous achievement (Kian, 2014) [25].

Participant 2 added that:

“Ih storya di langit kan du taha kay la te lanan kai ilang tua to la teg klifet le tamdu dilag nga nawan na ni kai le aftulin de gali fara gamwe ilagnga fandam. Ba do kai go atdu jafun nani dilang fo go du kay ali smalef kan kun ih langit taha na la gums to. Ayi go gmara go ih storya kai do ih langit taha dilag muna to.”

“The story why the sky is high will never disappear since the elders teach this always to the young generation because of the lesson which they could get from it. Even me, I usually teach this to my grandchildren because they ask me why is it that our sky is so high that we cannot reach. I have learned the story from our elders during our time. “

Preservation is the act of preserving or protecting something to prevent it from being damaged. Preservation specialists in libraries, archives, and museum share a commitment to protect the “stuff” of culture in all forms and formats, perhaps even including the built environment that houses the raw material of history and the evidence that feeds our memories (Conway, 2010) [10].

Another concept about preservation, preservation is widely recognized as the process of selection, storage and effective actualization of organizational knowledge or, similarly, as the process enabling workers to store, organize and retrieve knowledge in organizations (Agrifoglio, 2015) [1].

As a matter of fact, the right of indigenous peoples to maintain the integrity of their culture is a simple matter of equality, of being free from historical and ongoing practices that have treated indigenous cultures as inferior to the dominant cultures. The right to equality and its mirror norm of non-discrimination is at the core of the contemporary international human rights regime (Anaya, 2004).

Additionally, the United Nations Draft Declaration of the Rights of Indigenous Peoples further stated that IP's have the right to revitalize, use, develop and transmit to future

generations their indigenous knowledge and to designate and retain their own names for communities, places and persons (Cantoni, 2007) ^[9].

In fact, oral tradition can also be interpreted as a form of a number of customs that have been established in certain communities, a series of belief, the routines which is performed repeatedly to show the continuity through the spoken word or phrase by mouth (Errington, 2001) ^[17].

The Story about Incest

Participant 5 have also noted that:

“E gwe agnare e dad nga malnok fadlog dad fandam la gabla di dad flalok gabla di mugat du fye la le mgimo dun dale. Too ta falnao dad nga to. Bay di giboan ani ta mahal. Du mda dad nga di mdu ni ta fulong la mebe ktola na ta la ta kaya fneges dale di knaye to. kabay fanye to falmao dale di kibola dad knaye la fara mda di fule du, la knabas la ku det e mgimo la.”

“The lessons which the young generation should be reminded from the story about incest is for them not to commit the same mistake again. Before, our children are guided by us. But now, it is different already. Our children nowadays can now decide for themselves and we can no longer force them to agree with our decisions. But we just want them to arrive at decisions carefully so that in the end, they will not regret it.”

In ancient societies, as the Egyptians and Incas, incest has occurred to protect the real blood, even between brothers and sisters, and cases in ancient Jewish peoples (Kutz, 2010).

According to a traditional portion of social sciences, the universality (or almost universality) of the incest prohibition is predicated on a social-cultural basis that is independent from psychobiological processes compounding the evolutionary history of the human species (Hoebel & Frost, 2013; Wolf) ^[23].

On the other hand, inhibition does not mean prohibition, and vice-versa. Better saying, the absence of inclination to sexual relationship between relatives does not explain the almost universal prohibition of this kind of relationship nor does the institutionalized prohibition explain the reason for human beings rejecting incestuous relationships (Searle, 2013) ^[43].

The Blaan Marriage Story

Participant 5 also stated that:

“E dad nga malnok di oras ani amda di flalok gabla di kwe yaan ta glabat la na mas fye ku nun gafnge la na balog kel oras kadang balog ale myaan ta re dale nan e mang man dun di dad tua la sato bong kgare la aldang gabla di dad tua la. Bong fye gman e dad nga malnok di kiboan ani too la banle kafye e gnare. Na too ti bong fye di gito du gamlabat ale fara gwe la karang di fule du e kaye la nafat di lawil la. Na nun kadang oras e gabla di kwe yaan. Ese di mdu ni, kabay kaye la gamfng e kaskol la.”

“The young generations today through the stories of marriage are now informed that education is much more important and when the time comes for them to marry they should always ask their parents first as a sign of respect. I will just say that our children nowadays should value education. It is very important for them. It is just okay for us, because we are now old but it is very important for them

because it is a way for them to reach their dreams in life. They should always wait for the right time to marry. But for now, they should first finish their education.”

This is corroborated by the finding that traditional and old marriage practices like early marriage and commercialization of bride price should be discouraged and should no longer be practiced to foster and promote better health for women and reduction of poverty due to the effects of overpopulation (Cooperman, 2012.) ^[11]

Also, pre-arranged marriage is a marriage pre-arranged by both parents of the bride and the groom. They are proposed and contracted through the negotiation and decision between their parents or someone of the couple's family rather by each other. Both parents decide the dowry which includes: the necklace, gong, carabao, horse, brass container with betel nut mixed with line and a certain amount of money as agreed (Cooperman, 2012) ^[11].

The Story About Heavy Rains

Participant 4 said that:

“Ilagnga de blaang nawan nani gabi to ilag fantuo ilag tua to munan gambet ih mugat. Ta kay man ilag tua to munan ko nun mugat kai kamdes eulan kay admunok. Emugat kai amle fandam de getu na nag ngatu memo tasi balik. Fandam to kai kudet eh nimu to le nun kel bala. Taman tuo to fansye efaldam tuo to atdu ilagna to nawan nani na nang ngali fabaltik nag ngali magtuga tuga memu kafaldam le anwe ekaye le nang ngali fabaltik memo flanu de ktu le. kai eflanu le bung efektun de kel du.”

“The young generations of Blaan could get from the myth about heavy rains is that heavy rain is caused by incest. This will remind them not to commit such preposterous thing again. It reminds them that our actions have consequences and we are responsible of those consequences. That is why it is very important for us to teach our younger generation not to rush with their decisions. Because your decision can affect your life.”

Incest is defined as the practice of sexual intercourse between persons with degrees of kinship, which may be a short or long-term relationship, with or without generation of children Lumsden & Wilson, Read (2014).

As a matter of fact, the prohibitive rules carry some particularities related to society and historical context, despite there being common prohibitive typifications: it is more probable that in current societies the sexual intercourse between parents and children and between siblings is socially, morally or legally prohibited with universal scope (Sanderson, 2010) ^[40].

On the contrary, findings suggested that some societies encourage the marriage between cousins. It is discussed thus whether the social rules against incest are universal, suggests more properly, almost universal (Hoben, Buunk, & Fischer, 2016) ^[22].

After the recording, the transcriptions and the translations, the recorded mythologies were classified based on Thompson's Motif-Index of Folk Literature by the group of validators composed of one (1) Teacher III and two (2) Master Teachers who are handling English subject. The identified validators are those who were teaching English in the Public Secondary schools for more than fifteen (15) years.

Table 1: Classification of the Mythologies

Title of the Story	Classification
1. The Blaan Marriage Story (<i>Kaswe Dame Di Blaan</i>)	The Gods: Their Activities and Relationships
2. Why the Sky is High (<i>Kan Gu Taha Langit</i>)	Cosmology and Cosmogony
3. The Story About Heavy Rains (<i>Tulen Gabla Blat/Kamdis Ulen</i>)	Topographical Features of the Earth
4. The Story About Lightning (<i>Tulen Gabla Kilet</i>)	Establishment of Natural Order
5. The Story about Incest (<i>Tulen Gabla Mugat</i>)	Creation and Ordering of Human Life
6. The Story of the first Monkey (<i>Tulen Muna Angok</i>)	The Origin of Animal Life

It could be gleaned that the Blaan tribe in Sitio Lamlifew is rich in oral tradition which were reflected on the stories shared by the participants. Every human culture in the world has told stories and so with the different ethnolinguistic groups in the country (Prentice, 2005) ^[36]. Additionally, Eugenio (1993) ^[18] classified her collections of Myths based on the Classification of Thompson's Motif-Index of Folk Literature which are: the Gods: their activities and relationships, Cosmology and Cosmogony, Topographical feature of the earth, World Calamities, Establishment of Natural Order, Creation and Ordering of Human Life, Origin of Animal Life and characteristics and Origin of Plant life. The Blaans in Sitio Lamlifew, Municipality of Malungon have mythologies like why the sky is high, the story of the first monkey, the story about lighting, the story about incest, heavy rains and their tribe's story of marriage which are classified by the evaluators under Cosmology, the Origin of Animal life, Establishment of Natural Order, Creation and Ordering of human Life and topographical features of the earth and the Gods: their relationships and activities. In addition, this was vindicated by Manuel (1997) as cited in Sumaljag (2009) ^[47] who asserted that the oral traditions must be recorded actually from the lips of the singers, riddlers, and storytellers, not copied or edited from unverified printed or collected materials. In consonance to this, the Philippines is rich in oral tradition and oral narratives which has been defined as "verbal stories passed on from one generation to the other" (Santiago, 2017) ^[41]. Consequently, reservation of oral tradition such as the stories shared by the participants was being corroborated by Santiago (2017) ^[41] who stated that while Oral history is just a data gathering technique, it is also recognized to be "a powerful tool for discovering, exploring and evaluating nature of the process of historical memory and through oral history, the meaning people give to their past can be assessed.

Comparison of findings with Existing Studies

Blaan tribe is just one of the dominating tribes in Mindanao along with Tboli's and Maguindanaos, but Blaan has remained different from these tribes and the Blaan-speaking people are one of the most numerous indigenous groups in Mindanao (Gloria and Carino, 2006) ^[21]. Blaan tribe is rich in culture which is reflected in their stories. It is a way for them to preserve their own culture. This is being supported by the idea of Prentice (2005) ^[36] who stated that every human culture in the world has told stories. In an oral culture, knowledge, once acquired, must be repeated or it would be lost. Through sharing and preserving these mythologies, their culture as Blaans will also be preserved. The Blaans in Sitio Lamlifew, Malungon Sarangani Province have six (6) mythologies as shared by their elders. These were the stories of why the Sky is High, the First Monkey, the Story about Lightning, Incest, Heavy Rains and the Blaan Marriage Story. The results can be compared

to the Study of Sumaljag (2008) wherein she collected seven (7) myths of Blaan Tribe in Davao del Sur in her ethnographic study of the folk narratives of Blaans. The results of this study can be compared to that of Gascon (2015) ^[19] wherein her study focused on her ethno-literary research proposing a manual for K-12 Revised Curricula on Literature, History and Social studies on her study on Oral Literary Tradition wherein she collected stories from different barangays in the Philippines. She collected 8 Oral Literature Tradition and translated it from Cebuano to English. The collected Blaan mythologies were classified based on Thompson's Motif-Index of folk Literature Categories. The recorded myths belonged to the following classifications: Cosmology and Cosmogony, The Origin of Animal Life, Establishment of Natural Order, Creation and Ordering of Human Life, Topographical Features of the Earth and the Gods: their Activities and Relationships. This is corroborated by the result of the study of Sumaljag (2009) ^[47] in which she recorded Blaan Oral narratives of Blaans in Davao Del Sur and classified them as myths belonging to Cosmology and cosmogony, Establishment of Natural Order and Acquisition of Culture.

Limitations

The findings of this ethnographic study were only limited to the recording, transcription and translation of Blaan myths as shared by the elders of Sitio Lamlifew Malungon Sarangani Province. The Educational Implications were derived from the lessons the young blaans can learn from the myths. The gathered myths were classified by a teacher and master teachers based on Thompson's Motif-Index of Folk Literature. The informants of this study were the elders in Sitio Lamlifew who are identified as story tellers and who have resided in the place for more than fifty (50) years. The identification of whether the gathered myths of Blaan happen in real life scenarios of Blaan is no longer the concern of this study.

Implications for Future Research

Since this study only focused on the collection of Blaan myths from the elders of Sitio Lamlifew, Malungon Sarangani Province and identified the educational implications of the myths as shared by the elders and classified them based on Thompson's Motif-Index of Folk Literature. Some implications include: First, since the findings of the study were only limited to collection of Blaan myths through recording, transcription, translation and classification, future studies might include other folk literature like folk tales and legends of Blaans in the other part of Region XII where most of the members of Blaan tribe are located. Second, the findings of this study might be used as ready reference for any interested parties who desire to investigate the myths of Blaan tribe. Furthermore, the research design used in the study would serve as a guide for student-researchers who desired to use the same design in

the future. Also, future researches might be conducted such as cultural anthropology to better know more stories of Blaans tribe. Third, future researches might study on whether the practices reflected on the myths shared by elders are still applicable nowadays. Fourth, in as much as the participants of this study were only from Sitio Lamlifew, further researches might include other elders in the other barangay in the Municipality and compare whether they have differences with their versions of the stories.

Implications for Practice

The following implications for practice were identified based on the results of the study: *Academic Use*. The gathered myths could be used as localized teaching materials in the academe. The teachers could benefit from these recorded stories especially those who have Blaans learners. They may use this as a tool during reading and story-telling sessions with the learners. But all these shall be done after series of validation processes which will be done by the experts in language and with the approval of NCIP and the Department of Education. *Historical or Cultural Reference*. Secondly, the compiled myths can be displayed in the museum as a cultural or historical reference of the Blaans. This will help the young generation of Blaans to revisit their stories and their traditions reflected on the myths shared by the participants. Non-Blaans will also appreciate the culture of Blaans tribe based on the stories shared in the myths. *Cultural Preservation*. Lastly, the collected myths contain beliefs, practices and traditions of Blaans tribe. Though the collection of these mythologies, these practices would be preserved and could be used by the young generations of Blaans. Moreover, with these mythologies, young Blaans would be reminded of how colorful their literature is and they would have sense of pride with their cultural identity.

Overall Significance of the Study

This qualitative research study focusing on the collection of Blaans mythologies through recording, transcription and translation of the gathered myths with their educational implications and the stories' classification based on Thompson's Motif-Index of Folk Literature would be a great help to the students both belonging to the Blaans tribe and those who are non-Blaans. The young generation of Blaans might be reminded of their stories when these materials are used especially that the stories or myths display their cultural practices. The non-Blaans may also appreciate the rich culture of Blaans as reflected on their myths. The educational implications embedded in each myth would be used by young generations of Blaans such as the educational implications of the stories shared by the informants. This would also help the community for this would serve as a cultural or historical reference. With the recorded mythologies, Blaans students could compare the culture they have before and the ones they have now. These would also allow them to revisit the stories of their elders and share to others as a way of promoting the Blaans culture. Lastly, this would help students, teachers and among others for the collection of these stories could be used as an additional localized teaching material which teachers can use in the delivery of the content. The collected stories might be used in the classroom for reading remediation and reading activities but these gathered myths must be first validated by group of experts.

Concluding Remarks

With the findings of the study, I realized how colorful the Blaans culture is, as presented on the stories. These oral narratives of Blaans should be preserved and shared to the next generations of Blaans so that these stories might never be forgotten. In addition, these stories might be used in education after undergoing validation processes and approval from the Department of Education. The collected Blaans myths have educational implications as expressed by the informants who participated in the recording of the myths, the reason why these stories have been shared even up to now. Young Blaans could learn a lot of lessons from the myths, may it be about their cultural practices and beliefs or in life in general. Conducting this study opened opportunities for more researches to be conducted in the Blaans of Sitio Lamlifew, Datal Tampal, Malungon Sarangani Province. I believe that the success of this study could contribute to the preservation of Blaans Oral Literature not only in this municipality but also in the other parts of our country, the Philippines.

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