

Naratibong Salin-Labi ng mga Tagakaulo at ang mga Edukasyonal na Implikasyon

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ABSTRACT

This study aimed to record, collect, analyze, and document the oral narratives of Tagakaulo in San Pedro, Sta. Maria, Davao Occidental, and determine their educational implications. Qualitative content analysis was used in the study. Ten participants were involved in the study: nine Tagakaulo elders and one tribal literacy teacher. Thirty oral narratives were collected in the survey. Twenty-nine of them were folktales, and one was a legend. A trilingual translator guided the researcher in explaining the research questions and in translating the oral narratives from the Tagakaulo language to Cebuano. The collected narratives were analyzed by identifying the classification of oral narratives according to genre based on Eugenio. Results revealed that the oral narratives of the Tagakaulo project the culture and lifeways of an ethnic group. The values found in the narratives define their identity as a people. The oral narratives also have educational implications. These narratives can be used as teaching materials in the school and tools for learning.

Keywords: *oral narratives, Tagakaulo, values education.*

INTRODUCTION

It has been a big challenge in terms of education and to the ethnic group in preserving their oral narratives (Achieng'Ndede 2-4). This is how they handed down their traditions from generation to generation (Sone, 4; Tala, 15, Essop 1-7). A study conducted in Africa and China revealed that these oral narratives are slowly vanishing because of emerging technologies and the need for more critical for their literature (Ridwan and Wahdian 253-254).

A study proved that the oral narratives of the Tagakaulo helped a lot in knowing the educational implications of the narratives and can be used as material in school (Akinyemi 161-162; Camposano 182-183). Another study was conducted in Teduray, Upi, and Maguindanao on their oral narratives to know the values found in the stories and their educational implications (Calibayan 50-51). It is also important to emphasize how these oral narratives can develop education and tradition by sharing them through oral communication (Kudaibergenova 5). According to the Socio-Cultural Theory of Vygotsky (52-58), an interaction has a significant role in learning. Therefore, communication influences greatly in learning a language quickly. This theory emphasizes the role of communication as a way to pass the oral narratives from generation to generation.

There has yet to be a study conducted on the oral narratives of Tagakaulo and its implications in San Pedro, Sta. Maria, Davao Occidental. With this, the researcher decided to record, collect, analyze and document the oral narratives of the

Tagakaulo to preserve them and use them as material in school. This study also differs from other studies because this aims to translate the oral narratives of the Tagakaulo in Sta. Maria, Davao Occidental, from their language to the Filipino language. There has yet to be a study on the educational implications of the narratives and making instructional material with values found in the stories.

METHOD

The researcher employed a qualitative-content-analysis design to get the content of the text or data. This is also utilized to know the deeper meaning of the oral narratives (Tagakaulo Assarroudi, Abdolghader, et al., 42-55).

The study was conducted in San Pedro, Sta. Maria, Davao Occidental, where 100% of the Tagakaulo tribe is currently settling. The tribal literacy teacher discussed the history and background of the place while the Tagakaulo participants told the oral narratives of their tribe using their language. The collection of the Tagakaulo oral narratives was conducted through an interview using an audio recorder. With the help of a trilingual translator, the narratives were translated from the Tagakaulo language to Cebuano. The researcher utilized the Meaning-Based Translation Theory of Larson (92). This theory is also called Idiomatic Translation or thought-for-thought translation, wherein translation is done by transferring the meaning of the stories from one language to the target language without changing anything.

The collected oral narratives of the Tagakaulo were analyzed using different categories. The researcher sought help from a data analyst to categorize the oral narratives of the Tagakaulo based on Eugenio's Anthology and Classification of

Folk Literature (Vol. 1), in which the oral narratives in the Philippines are divided into three: legends, mythology, and folk narratives. The data analyst also identified the values in the narratives and classified them according to the Values Classification of Andres (1-28). The values are divided into six: (a) religious values (REL), (b) cultural values (CUL), (c) human values (HUM), (d) political values (POL), (e) economic values (ECO), and (f) social values (SOC). The educational implications were derived from the values drawn from the narratives and were determined based on the framework of Guintaos (144-146) and Jara (22-27). It is stated that oral narratives can be used as material in teaching and a basis for history, and in developing the students' values.

RESULTS AND DISCUSSION

Table 1 shows the collected 30 oral narratives of the Tagakaulo in San Pedro, Sta. Maria, Davao Occidental. It shows the classifications of the oral narratives based on Eugenio (50-55). The researcher collected one legend and 29 folktales.

Table 1
Classification of Oral Narratives According to Eugenio

LEGEND
Origin of Animals
1. Inanuran
FOLKTALES
A. Animal Tales
1. Ang Pagong at ang Matsing
2. Ang Ibon at ang Unggoy
3. Limbabuan
B. Fables
4. Ang Unggoy
C. Marchen or Tales of Magic
5. Mangagamot na si Kanlubong
6. Pulatana
7. Salabet
8. Ang Kutsilyo
9. Ang Manggagaya
D. Novelistic Tales
10. Ang Batang Inanod
11. Ang Prutas na Makupa
12. Si Binaw
13. Ang Bayaw ni Lumabet
14. Ang Kwento ni Lumabet
15. Ang Kahoy na Bangingalung
E. Religious/Didactic Tales
16. Sibulan
17. Ang Sayaw na Edel
18. Ang Katulong
F. Human Trickster Tales
19. Si Uduk
20. Ang Pagong at ang Usa
21. Ang Ibon
22. Ang Mag-asawa
G. Numskull Tales
23. Si Sakung
24. Sa Lugar ng Sagay
25. Ang Aswang at Ang Tao
26. Ang Aswang
27. Ang Matanda at ang Bata
28. Ang Pinagmulan ng Sinungaling
29. Ang Batang Babae

Table 2 shows the values found in the oral narratives of the Tagakaulo. These are religious values, cultural values, human values, political values, economic values, and social values.

Table 2
Classification of Values According to Andres

LEGEND	REL	CUL	HUM	POL	ECO	SO C
Inanuran		*			*	
FOLKTALES						
Ang Pagong at ang Matsing			*			
Ang Ibon at ang Unggoy					*	
Zimbabwean						*
Ang Unggoy			*			
Manggamot na si Kanlubong				*	*	
Palatine	*	*				
Sabet	*				*	
Ang Kutsilyo		*	*			
Ang Manggagaya	*			*		
Ang Batang Inanod			*		*	
Ang Prutas na Makeup			*	*		
Si Binaw		*				
Ang Bayaw ni Lumabet					*	
Ang Kuwento ni Lumabet	*		*			
Ang Kahoy na Baningalung		*				
Sibulan		*				
Ang Sayaw na Edel		*				*
Ang Katulong			*			
Si Uduk				*		
Ang Pagong at ang Usa					*	

Ang Ibon		*				
Ang Mag-asawa					*	
Si Sakung					*	
Sa Lugar ng Sagay				*		
Ang Aswang at ang Tao		*	*			
Ang Aswang		*				
Ang Matanda at ang Bata					*	
Ang Pinagmulan ng Sinungaling					*	
Ang Batang Babae					*	

This study revealed that the Tagakaulo tribe has a rich collection of oral narratives handed down to them by their elders. The researcher gathered thirty oral narratives classified according to Eugenio (50-55). The researcher collected one legend and twenty-nine folktales that were divided into seven.

The story "Ang Pagong at ang Matsing," "Ang Ibon at and Unggoy," and "Limbabuan;" are stories that belong to Animal Tales because the main character of the story is usually an animal, and the setting of the story is usually the exact place where it is living. Conversely, the story "Ang Unggoy" is classified as a fable to entertain the readers and give moral lessons and messages (Abrar 47-58). Stories like "Mangganot a si Kanlubong;" "Pulatana;" "Salabet;" "Ang Kutsilyo;" and "Ang Manggagaya;" are categorized as Marchen or Tales of Magic that usually have a storyline that is impossible to happen in real life situations (Bronner 771-773). The researcher also classified the stories like "Ang Batang Inanod;" "Ang Prutas a Makupa;" "Si Binaw;" "Ang Bayaw ni Lumabet;" and "Ang Kwento ni Lumabet;" as Novelistic Tales.

On the other hand, collected oral narratives such as "Sibulan," "Ang Sayaw na Edel," and "Ang Katulong;" are categorized as Religious/Didactic Tales because their stories

revolve around one main topic to entertain the readers. Human Trickster Tales stories are also identified in the oral narratives of the Tagakaulo, such as "Si Uduk;" "Ang Pagong at ang USA;" "Ang Ibon;" and "Ang Mag-asawa," which has a funny storyline also known as practical jokes (McManimon 212). The stories categorized are "Si Sakung;" "Sa Lugar ng Sagay;" "Ang Aswang at ang Tao;" "Ang Aswang;" "Ang Matanda at ang Bata;" "Ang Pinagmulan ng Sinungaling;" while the story "Ang Batang Babae" belongs to Numskull Tales, which are stories that usually talk about the stupidity and foolishness of a person (Handoo 253-262).

The oral narratives of the Tagakaulo also depict some values that can be seen from the stories, which mirror their traditions and culture as thriving. The values found in the narratives of the Tagakaulo were classified based on the Classification of Values of Andres (1-28). Religious Values are identified in the stories that usually explain a phenomenon that is impossible to exist but is still believed to happen in reality (De Mesa 45). Ten out of the thirty narratives show cultural values that depict the belief of the Tagakaulo in the beauty of nature and material culture, such as the rattan and *duyan* (hammock) mentioned in the stories. On the other hand, the researcher collected six Tagakaulo oral narratives showing human values, which can be seen through helping, friendship, humility, compassion, and cooperation (Kostina 1019-1020).

The researcher also identified some stories that project political values, showing the obedience of the Tagakaulo to their leaders and the command and power of those in the position. Economic values are also seen in the stories that show the Tagakaulo's ethics in their work, productivity, and comprehensive knowledge of surviving life (Camposano 178). The last value classification in the Tagakaulo oral narratives is the social values, which include groups doing social activities

for the common welfare, like feasts and rituals (Schultz & Zelezny 126). The collected oral narratives of the Tagakaulo also have some educational implications that were based on the framework of Guintaos (6-7) and Jara (22).

This study has great significance in knowing and tracing the lifestyle and traditions of the Tagakaulo tribe. These oral narratives can be introduced in school, and making these materials in teaching and learning has many purposes. Through the oral narratives of the Tagakaulo, history in the past, the geography of Mindanao, and the changes that happened today can be easily traced. A study was made in Nigeria that points out to the benefits of oral narratives in the development of education (Okediji 65-66). Oral narratives can also be an avenue for a different dimension in folk literature. Collecting the oral narratives of the Tagakaulo can also help preserve the identity and cultures that their elders built within their tribe.

Furthermore, the oral narratives of the Tagakaulo can also be added as one of the Institute of Indigenous People's Education materials in Region XI, Mindanao, Philippines. The members and leaders can use them to get vital information about the Tagakaulo tribe. These narratives can also be helpful for students in developing their communication skills. The values drawn from the narratives may serve as a tool for Values Education teachers for the students' values formation.

CONCLUSION AND RECOMMENDATIONS

The Philippines is rich in different kinds of literary works. Folk literature from the different tribes is considered to have a significant contribution to Philippine literature, and the Tagakaulo oral narratives are one of them. The thirty collected oral narratives of the Tagakaulo were categorized based on the classification of Eugenio. The researcher gathered one legend

and 29 folktales. These narratives showed some values that were divided by Andres (1-28) into six: (a) religious values, (b) cultural values, (c) human values, (d) political values, (e) economic values, and (f) social values. The oral narratives of the Tagakaulo also have some educational implications that were based on Guintaos (6-7) and Jara (22).

Schools may encourage students to discover and appreciate folk literature to know their customs and traditions. Teachers should also encourage their students to help preserve their oral narratives and explain that these narratives were handed down to them by their elders. By using oral narratives as material in teaching, Values Education teachers must instill the values found in the narratives. Additional recordings and documentation about the oral narratives of the Tagakaulo should also be encouraged for them to have a deeper understanding and appreciation of the tribe.

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