

Presented in
1st International Conference in Education, Psychology, and Social Science (ICEPSS)
International Research Enthusiast Society Inc. (IRES Inc.)
May 22-24, 2014

The Perception of Manobo Tribe on Different Aspects of Life: Their Effects on the Living and Social Conditions in San Luis, Agusan Del Sur

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Abstract

The study attempted to determine the perception of the Manobo tribe and their effect on their living and social conditions in Barangay Sta. Ines, San Luis Agusan del Sur.

The descriptive method was used in this study describes the perception among the Manobo tribe on different aspects of life: their living and social conditions. This study was conducted in barangay Sta. Ines, san Luis Agusan Del Sur. There were only 195 of them who were taken as the respondents and researcher used the standardized questionnaire which were taken from the book of Mendez and used by the previous researchers. Hence, no validation was needed. The random sampling design was used in this study in selecting the respondents.

On the level of perception among the Manobo tribe, the Manobos agree on their belief in god as supported with the total average weighted mean ranging from 2.01 to 2.73 or agree. They strongly agree to get involved in social gathering as evidenced with total weighted mean of 2.21 or agree. They strongly agree on good aspiration as evidenced with average weighted mean of 2.71 or agree. They agree on the family practices as supported with the average weighted mean of 2.45 or agree. They strongly agree on good family upbringing accompanied with an average weighted mean of 2.57 or strongly agree. They also strongly agree on how to treat visitors accompanied with an average weighted mean of 2.79 or strongly agree.

On the living conditions, the Manobos rank 1 that they do not depend their main source of income but they work hard to have additional income for their family needs. They also rank 1 that their house is made up of wood, Nipa and bamboos for the shelter of their family and the Manobo rank 1 that they usually used herbal for their natural medicine but they send the sick person to the hospital for the health of the family.

On the social conditions, the Manobos strongly agree to establish a neighborhood relationship with an average weighted mean of 2.78 or strongly agree. They also agree to establish kinship relationship and community relationship as indicated with an average weighted mean of 2.84 and 2.78 or strongly agree respectively.

On the effect of perception on different aspects of life, belief in God, social; gathering, family practices, family upbringing and aspiration are best predictors in the financial condition of Manobo. Aspiration, family practices, treating visitors, wedding practices and social gathering are best predictors in neighborhood relationship. Wedding practices, treating visitors, aspiration, family practices, social gathering, family upbringing and belief in God as the best predictors in kinship relationship. Family upbringing, aspiration, and family practices are best predictors in community relationship.

Keywords: Manobo, living and social condition

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Paper Reference Number: ICEPSS 14020
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Introduction

“Manobo” or “Manuvu” means “person” or “people”, it may also have been originally “mansuba” from man (person or people) and suba (river) hence meaning “river people”. A third is from “Banobo”, the name of a creek that presently flows to Pulani River about 2 km below Cotabato city. A fourth is from “man” meaning “First” aboriginal and “tuvu” meaning “grow”, growth “manobo” is the hispanized term.

The Agusanon manobo belongs to the original stock or proto-austronesian who came South China thousands of years ago, earlier than the Ifugao and other terrace building people of northern Luzon. Ethnologist Richard Elkins (1984) coined the term “Proto-manobo” to designate this stock of aboriginal non-negritoid people of Mindanao. Set first manobo settlers lived in Northern Mindanao such as Camiguin, Cagayan and other areas of Bukidnon and Misamis oriental. The Eastern manobo count among their number the Agusan manobo, who are found in the two provinces, were separated in 1967. As we all know, manobo is concentrated in Agusan del Sur, but some of it extending to the southern part of Agusan del Norte and southern part of Bukidnon province.

The Manobo encompass various tribes who have a kinship in their language and in their traditions and customs. The various group of Manobo are swidden farmers who plant root crops and upland rice in forest clearings. They are also known as forest hunters.

The Manobo have been systematically displaced by fruits plantations, agro-industries such as palm oil plantations in Agusan del sur, banana plantations such as those in Davao, pineapple plantation and sugar plantations such as those in the Agusan, Surigao and Davao; mining companies in Surigao and Davao provinces and lately by hamlets as a result of the intensifying military operations against New People Army and the Bangsa Mono Army.

One of the cultural practices of the Manobo people who usually resided in remote places was to transfer from one place after other, since they would look for virgin land to till the soil whereby they produce root crops and other farm products for their consumption. Once the land they till was no longer virgin they would go to another places for their livelihood.

However, as native people, they have been driven out of their lands by Christian settlers; the latter are now dominant and is in possession of the uplands in Agusan valley. Hence, it is actually more accurate to call these native people Agusan Manobo who are found in two provinces of Agusan del Norte and Agusan del sur. The upland Agusanon Manobo practice swidden or slash and burn farming, whereas, those inhabiting the valley practices wet rice farming leading to rice and crop production (Cutay, 2003).

The researchers being concerned with the perception of the Manobo tribe on different aspects of life: Their effect on the Living and social conditions in Barangay Sta. Ines, San Luis Agusan del Sur.

Results And Discussion

What is the level of perception among the Manobo tribe on different aspect of life in Brgy. Sta. Ines, san Luis Agusan del Sur in terms of:

Table 1. Level of Perception in terms of belief in God

Indicator	Wt. x	Verbal Description
1. All problems like illness, bad harvests and even the death are due to their failure to satisfy the spirits	2.18	Agree
2. Belief in the power of the spirits of ancestors, strongly rooted in the hearts and minds of the manobo	2.66	Strongly Agree
3. Belief in Christianity	2.73	Strongly Agree
4. Belief that the spirits can intrude on human activities to accomplish their desires	2.01	Agree
Total Weighted Mean	2.40	Agree

The data gathered in the table 1 show the perception of the respondents on belief in god. The data indicates that they agreed in indicator 1 and 4 which explain that all problems like illness, bad harvests and even death are due to their failure to satisfy the spirits and also believed that spirits can intrude on human activities to accomplish their desires. It has weighted mean ranging from 2.01 to 2.18.

However, they strongly agree in indicator 2 and 3 which explain that they believe in the power of the spirits of ancestors, strongly rooted in the hearts and minds of the Manobo and belief in christianism. It has weighted mean ranging from 2.66 to 2.73.

The total weighted mean of 2.40 which has equivalent description of agree. It implies that the Manobos have been baptized as Christians, some of the paganistic activities had already been eliminated.

Table 2. Level of Perception in terms of Social Gathering

Indicators	Wt. x	Verbal Description
1. Celebration of fiestas in the brgy. is always deserved	2.8	Strongly Agree
2. Ritual for sick person is always conducted to drive evil spirits	2.46	Agree
3. Wedding ceremonies are always observed and participated by both parties/families	2.70	Strongly Agree
4. celebration of natal day is always observed	2.42	Agree
Total Weighted Mean	2.60	Strongly Agree

The data in table 2 show the perception of the respondents on social gathering. The data indicate that they strongly agree in indicator 1 and 3 which explains that the celebration of fiestas in the brgy. is always observed and wedding ceremonies are always observed and participated by both parties/families. It has a weighted mean ranging from 2.70 to 2.8.

However, they agreed in indicators 2 and 4 which explain that they ritual for sick person is always conducted to drive evil spirits and celebration of natal day is always observed. It has a weighted mean ranging from 2.42 to 2.46.

The total weighted mean of 2.60 which has an equivalent description of strongly agree. It means that the Manobos are adopting social practices and they are greatly involved of such gathering

Table 3. Level of Perception in terms of Wedding Practices

Indicators	Wt. x	Verbal Description
1. The "pamanhikan" is observed to finalize the details of the wedding	2.75	Strongly Agree
2. Dowry system is practiced in our tribe to compensate for the care and cost of the upbringing of the bride	2.32	Agree
3. The groom assume full responsibility for the wedding preparations	1.85	Agree
4. Bride will be embarrassed if they had to share in the cost of the wedding	1.91	Agree
Total Weighted Mean	2.21	Agree

The data in the table 3 show the perception of the respondents on wedding practices. The data indicate that they strongly agree in indicator 1 which explains that the "pamanhikan" is observed to finalize the details of the wedding. It has a weighted mean of 2.75.

However, they agreed in indicators 2, 3 and 4 which explain that the dowry system is practiced in our tribe to compensate for the care and the cost of upbringing of the bride, the groom assume full responsibility for the wedding preparations and bride will be embarrassed if they had to share in the cost of the wedding. It has weighted mean ranging from 1.85 to 2.32.

The total weighted mean of 2.22 which has an equivalent description of agree. It implies that the manobo are always conducted their wedding preparation to their family.

Table 4. Level of Perception in terms of Aspiration

Indicator	Wt. x	Verbal Description
1. To be a degree holder	2.6	Strongly Agree
2. To uplift our livelihood	2.7	Strongly Agree
3. To be contented of what we are	2.77	Strongly Agree
4. Couple have a higher standard of living	2.65	Strongly Agree
Total Weighted Mean	2.71	Strongly Agree

The data in table 4 show the perception of the respondents on Aspiration. The data indicate that they all strongly agree in indicators 1,2,3 and 4 which explain that to be a degree holder, to uplift our livelihood, to be contented of what we are and couple have higher standard of living. It has a weighted mean ranging from 2.65 to 2.77.

The weighted mean of 2.71 which has an equivalent description of strongly agree. It implies that the Manobos are always having their aspiration for good future and their family.

Table 5.Level of Perception in terms of Family Practices

Indicator	Wt. x	Verbal Description
1. Parents usually selected their children mates "buya system"	1.70	Agree
2. The wife aside from her professional work is still expected to care for their children and cater to the needs of her husband	2.62	Strongly Agree
3. A father/husband is the breadwinner of the family	2.76	Strongly Agree
4. The wife is oblige to care her family	2.70	Strongly Agree
Total weighted mean	2.45	Agree

The data in table 5 show the perception of the respondents on family practices. The data indicate that they agree in indicator 1 which explains that parents usually selected their children mate "buya system". It has a weighted mean ranging 1.70.

However, they strongly agree in indicator 2, 3, and 4 which explain that the wife aside from her professional work is still expected to care for their children and cater to the needs of her husband, a father/husband is the breadwinner of the family and the wife is oblige to care her family. It has a weighted mean ranging from 2.62 to 2.76.

The total weighted mean of 2.45 which has an equivalent description of agree. It implies that the Manobos although they have not totally sold out all family practices.

Table 6.Level of Perception in terms of Family Upbringing

Indicator	Wt. x	Verbal Description
1. Projects the image of a strong disciplinarian and the final decision maker	2.84	Strongly Agree
2. Children's role is to obey and not to question, the decision of the parents	2.78	Strongly Agree
3. The father exercise authority with the advice and consent of the mother	2.72	Strongly Agree
4. Children are lift alone for their socio-economic and moral development	1.95	Strongly Agree
Total weighted mean	2.57	Strongly Agree

The data in table 6 show the perception of the respondents on family upbringing. The data indicate that they strongly agree in indicator 1, 2 and 3 which explains that they projects the image of strong disciplinarian and the final decision maker, children's role is to obey and not to question, the decision of the parents and the father exercise authority with the advice and the consent of the mother. It has a weighted mean ranging from 2.72 to 2.84

However, they agree in indicator 4 which explain that the children are lift alone for their socio-economic and moral development. It has a weighted mean ranging 1.95.

The total weighted mean of 2.57 which has an equivalent description of strongly agree. It implies that the Manobos are always concerned for the upbringing of their family.

Table 7.Level of Perception in terms of Treating Visitors

Indicator	Wt. x	Verbal Description
1. Approachable is conducted in our home	2.82	Strongly Agree
2. Accommodating is observed when there is visitors	2.77	Strongly Agree
3. Patience is conducted in our home	2.78	Strongly Agree
4. Hospitable is observed in our home	2.78	Strongly Agree
Total Weighted Mean	2.79	Strongly Agree

The data in table 7 show the perception of the respondents in treating visitors. The data indicate that they strongly agree in indicators 1, 2, 3 and 4 which explains that approachable is conducted in our home, accommodating is observed when there is visitors, patience is conducted in our home and hospitable is observed in our home. It has a weighted mean ranging from 2.77 and 2.82.

The total weighted mean of 2.79 which has an equivalent description of strongly agree. It implies that the Manobos are always showing a good treatment to their visitors.

What is the level of living conditions among the Manobo tribe in terms of?

Table 8.Level of Perception in terms of financial conditions

Indicator	Total	%	Rank
1. I have enough fund to send my children to school	109	55.9	3
2. I have enough income to support my family	120	61.5	2
3. I have enough money to buy the needs of my children	107	54.9	4
4. I have other sources of income	123	63.1	1

The data in table a show 8 show the financial cautions of the Manobo tribe. The data indicate that the Manobo tribe ranks indicator 4 as first in the status for financial conditions supported with frequency of 123 or 63.1% among the 195 total respondents which states that they have other sources of income. Indicator 2 ranks second with a frequency of 120 or 61.5% which states that the Manobo have enough income to support my family. Indicator 1 ranks third which comprise 109 or 55.9% which states that the Manobos have enough funds to send their children to school and indicator 3 ranks fourth which comprise 107 or 54.9 states that the Manobos have enough money to buy the needs of my children among the total respondents. Result implies that the Manobos do not depend their main source of income but they work hard to have additional income for their family needs.

Table 9.Level of Perception in terms of Housing

Indicator	Total	%	Rank
1. House is made up of wood, bamboos and nipa	136	69.7	1
2. House is made up of mixed materials	60	30.8	3
3. House is made of concrete materials	19	9.7	4
4. House is constructed in our own lot	111	56.9	2

The data in table 9 show the housing of the Manobo tribe. The data indicate that the Manobo tribe ranks indicator 1 as first in the status for housing conditions supported with frequency of 136 or 69.7% among the 195 total respondents which states that their house is made up of wood, bamboos and nipa. Indicator 4 ranks second with a frequency of 111 or 56.9% which states that the Manobos house is constructed in their own lot. Indicator 2 ranks third which comprise 60 or 30.8% which state that the Manobos house is made up of mixed materials and indicator 3 ranks fourth which comprise 19 or 9.7% which states that the Manobos house is made up of concrete materials among the total respondents. Result implies that the Manobos mostly live in a native house which is made up of wood, bamboos and nipa for their shelter of their family.

Table 10.Level of Perception in terms of Health

Indicator	Total	%	Rank
1. Herbal is used as an alternative for natural medicine	150	76.9	1
2. Hospitalization is one of priorities of my families	82	42.1	4
3. I send to "Albulario" if one of my family members got sick	108	55.4	3
4. I send to the near health center or clinic if one of my members got sick	111	56.9	2

The data in table 10 show the health conditions of the Manobo tribe. The data indicate that the Manobo tribe ranks indicator 1 as first in the status for health condition supported with frequency of 150 or 76.9% among the 195 total respondents which states that herbal is used as an alternative for synthetic medicine. Indicator 4 ranks second with a frequency of 128 or 65.6% which states that the Manobos send to the near health clinic of one of their members got sick. Indicator 3 ranks third which comprise 108 or 55.4% which states that the Manobos send to albulario if one of their family members got sick and indicator 2 ranks fourth which comprise 82 or 42.1% which states that the Manobos hospitalization is one of their priorities to their family among the total respondents.

Result implies that the Manobos usually used herbal for their natural medicine but they send the sick person to the hospital for the health of their family.

What is the level of social conditions among the Manobo tribe in terms of:

Table 11. Level of Perception in terms of Neighborhood Relationship

Indicator	Wt. X	Verbal Description
1. shows respect for neighbor	2.81	Strongly Agree
2. Help when there is problem of the neighbor	2.76	Strongly Agree
3. I send to "Albulario" 4 one of my family members got sick	108	Strongly Agree
4. I send to the near health center or clinic if one of my members got sick	111	Strongly Agree
Total weighted mean	2.78	Strongly Agree

The data in table 11 show the perception of the respondents on neighborhood relationship. The data indicate that they all strongly agree in indicator, 1, 2, 3 and 4 which of the neighbor, shows love and understanding of each other and family member should help when there's neighbor got sick. It has a weighted mean ranging from 2.76 and 2.81.

The total weighted mean of 2.78 which has an equivalent description of strongly agree. It implies that the Manobo are always adapting the advantages for neighborhood relationship.

Table 12. Level of Perception in terms of Kinship Relationship

Indicator	Wt. x	Verbal Description
1. children shows respect to their parents and relatives	2.83	Strongly Agree
2. helping each other is conducted in our family	2.82	Strongly Agree
3. shows love to each other	2.85	Strongly Agree
4. shows understanding of each other	2.84	Strongly Agree
Total weighted mean	2.84	Strongly Agree

The data in table 12 show the perception of the respondents on kinship relationship. The data indicate that they all strongly agree which explain that children shows respect to their parents and relatives, helping each other and is conducted in our family, shows love to each other and shows understanding of each other. It has a weighted mean ranging from 2.82 to 2.85.

The total weighted mean of 2.81 which has an equivalent description of strongly agree. It implies that the Manobo are always in favor for kinship relationship to promote better understanding among the relatives.

Table 13. Level of Perception in terms of Community Relationship

Indicators	Wt. x	Verbal Description
1. Engage in community activities	2.81	Strongly Agree
2. Support in community program	2.77	Strongly Agree
3. Shows respect to community Leaders	2.76	Strongly Agree
4. Contribute any amount for the improvement of the community	2.77	Strongly Agree
Total weighted mean	2.78	Strongly Agree

The data in table 13 show the perception of the respondents on community relationship. The data indicate that they all strongly agree which explain that indicators 1, 2, 3 and 4 which explain that they engage in community activities, support in community program, show respect to community leaders and contribute any amount for the improvement of the community. It has a weighted mean ranging from 2.76 to 2.82.

The Total weighted mean of 2.78 which has an equivalent description of strongly agree. It implies that the Manobo are always supportive in the promotion of community relationship.

Is there a significant effect on the perception among Manobo tribe on different aspects of life on their living and social conditions in Brgy. Sta. Ines, san Luis, Agusan del Sur?

A test of the perception among the Manobo tribe on different aspects of life on their living and social conditions is presented in the following table.

Table 14. Regression analysis on Financial Condition and the Predictor Variables

Model	Unstandardized coefficient		Standardized Coefficient	t	Sig.
	B	Std. Error	Beta		
Belief in God	-0.874	0.048	-0.794	-18.261	0.000
Social gathering	0.607	0.051	0.5266	11.989	0.000
Family Practices	0.309	0.049	0.316	6.263	0.000
Family Upbringing	-2.23	0.068	-0.154	-3.253	0.001
Aspiration	-106	0.035	0.145	3.063	0.003

Model	R	R square	Adjusted R square	Std. Error of the estimate
1	.627a	.393	.390	.35406
2	.717b	.514	.509	.31761
3	.757c	.573	.566	.29852
4	.817d	.667	.660	.26437
5	.816e	.666	.661	.26387
6	.831f	.690	.683	.25511
7	.839g	.704	.697	.24966

The data in table 14 show the regression analysis on financial condition and the predictor variables in which in step 1 regression analysis, belief in god emerged as the first predictor. A negative beta coefficient of -0.874 explains that a Manobo who has lesser faith in God tends to be affected with the financial condition. Result is significant at 0.000 supported with t-value of -18.261 showing significant relationship at 0.05 level of significance. Belief in God contributes about 51.4% on the variation that affects financial condition.

In step 2 regression analysis, social gathering appear tends to increase his/her financial condition. Result is significant at 0.000 supported with t-value of 11.989 showing significant relationship at 0.05 level of significance. Belief in God and social gathering, together, they contribute about 57.35 in the variation that influence financial condition.

In step 3 regression analysis, family practices came out as the third best predictor in the financial condition. A positive beta coefficient of 0.309 explains that a Manobo who has good family practices tends to increase his/her financial condition. Result is significant at 0.000 supported with t-value of 6.263 which indicates a significant relationship at 0.05 level of significance. Belief in God, social gathering and family practices in combination, they contribute about 66.7% in the variation that influence financial conditions.

In step 4 regression analysis, family upbringing is identified as the fourth best predictor in the financial condition. A negative beta coefficient of -0.223 explains that a manobo who does not have a good family upbringing tend to be affected with financial condition. Result is significant at 0.01 accompanied with t-value of -3.253 indicating a significant relationship at 0.04 level of significance. Belief in God, social gathering, family practices and family upbringing, in combination, they contribute about 66.6% in the variation that affect financial condition.

In step 5 regression analysis, aspiration emerged as the fifth best predictor in the financial condition. A positive beta coefficient of 0.106 explains that a manobo who has good aspiration tend to have good financial condition. Result is significant at 0.003 accompanied with the t-value of 3.062 which shows a significant relationship at 0.05 level of significance. Belief in God, social gathering, family practice, family upbringing and aspiration, in combination, contribute about 69% in the variation that influence financial condition.

Table 15. Regression analysis on Housing Condition and the Predictor Variables

Model	Unstandardized coefficient		Standardized Coefficient	t	Sig.
	B	Std. Error	Beta		
1. Family Practices	-0.630	.044	-0.718	-14.323	0.000
2. Belief in God	-.202	.048	-.205	-4.213	0.000
3. social gathering	.233	.051	.225	4.5566	0.000
4. Aspiration	-.083	.035	-.128	-2.395	0.018

Model	R	R square	Adjusted R square	Std. Error of the estimate
1	.718a	.516	.513	.28313
2	.746b	.557	.552	.27149
3	.775c	.600	.594	.25852
4	.782d	.612	.604	.25537

The data in table 15 show that in step 1 regression analysis, family practices emerged as the first best predictor in the housing condition. A negative beta coefficient of -0.630 explains that a Manobo who does not have a good family practices tend to have a good housing condition than those with good family practices. Result indicates a significant affect at 0.000 with t-value of 14.332 showing significant at 0.05 level of significance. Family practices contribute about 57.6% of the variation that influence housing condition.

In step 2 regression analysis, belief in God came out as the second best predictor in the housing condition. A negative beta coefficient of -0.202 explains that a Manobo who does not have a strong belief in god tend to be affected with the housing condition that those fellow Manobos who have strong belief in God. Result is significant relationship at 0.05 level of significance. Family practice and belief in God, together, contribute about 55.75 in the variation that affect housing condition.

In step 3 regression analysis, social gathering is identified as the third best predictor in the housing condition. A positive beta coefficient of 0.233 explains that a Manobo who usually gets involved in social gathering tends to have a good housing condition than a fellow Manobo who is not intended to get involved in social gathering. Result is significant at 0.000 supported with t-value of 4.556 showing significant relationship at 0.05 level of significance. Family practices, belief in God and social gathering, in combination, they contribute about 59.4% in the variation that influence housing condition.

Finally, in step 4 regression analysis, aspiration appeared as the fourth best predictor in the housing condition. A negative beta coefficient of -0.083 explain that a Manobo who has less aspiration in life tends to long for a good housing condition than his fellow Manobo who has more aspiration in life. Result is significant at 0.018 supported with t-value of -2.395 which indicates a significant relationship at 0.05 level of significance. Family practices, belief in God, social gathering and aspiration, in combination, they contribute about 60.4% in the variation that affect housing condition.

The other variables such as: wedding practices, treating visitors and family upbringing did not came out as predictors since they have very low correlation which show significant effect on housing condition.

Table 16. Regression Analysis on Health Condition and Predictor Variable

Model	Unstandardized coefficient		Standardized Coefficient	T	Sig.
	B	Std. Error	Beta		
1. Social Gathering	-479	.039	.433	12.218	.000
2. Aspiration	-.117	.023	-.257	-4.961	.000
3. belief in God	.153	.034	.221	4.470	.000
4. Wedding Practices	-1.70	.055	-.208	-3.090	.002
5. Treating visitors	.179	.080	.127	2.235	.027

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.660 ^a	.436	.433	.21442
2	.707 ^b	.500	.495	.20240
3	.740 ^c	.548	.540	.19308
4	.754 ^d	.569	.560	.18890
5	.762 ^e	.580	.569	.18694

The data in table 15 shows that in step 1 regression analysis, social gathering came out as the first best predictor in the health condition of the Manobo tribe. A positive beta coefficient of 0.479 explains that a Manobo who used to be involved in social gathering tends to be having a good health condition. Result is significant at 0.000

supported with t-value of 12.218 which indicates a significant relationship at 0.05 level of significance. Social gathering contribute about 43.6% of the variation that influence health condition.

In step 2 regression analysis, aspiration emerged as the second best predictor in the health condition. A negative beta coefficient of -0.117 explains that a Manobo with lesser aspiration tends to be having a good health conditions those who aspire much in their lives. Result is significant at 0.000 supported with a t-value of -4961 showing significant relationship at 0.05 level of significance. Social gathering and aspiration together they contribute about 50% in the variation that affect health condition.

In step 3 regression analysis, belief in God is identified as the third best predictor in the health condition; belief in God is identified as the third best predictor in the health condition. A positive beta coefficient of 0.153 explains that a Manobo who is not used to believe in God tend to maintain a good health condition than their fellow Manobos who are not believing in God is significant at 0.000 accompanied with a t-value of 4.470 which shows a significant relationship at 0.05 level of significance social gathering, aspiration and belief in God, in combination, they contribute about 54.8% in the variation that influence health condition.

In step 4, regression analysis wedding practices emerged as the fourth best predictor in the health condition. A negative beta coefficient of -0.170 explains that a Manobo who is not used to attend wedding tend to be having a good health condition than a fellow Manobo is used to attend wedding party. Result is significant at 0.027 accompanied with a t-value of -3.090 showing significant relationship at 0.0 level of significance. Social gathering, aspiration, belief in God and wedding practices in combination, contribute about 56.9% in the variation that affect health condition.

In step 5, regression analysis, treating visitors emerged as the fifth best predictor in the health of the Manobo. A positive beta coefficient explains that a manobo who used to treat visitors tend to have a good health conditions. Result is significant at 0.027 accompanied with a t-value of 0.05 level of significance. Social gathering, aspiration, belief in God, wedding practices and treating visitors, in combination, they contribute about 58% in the variation that influence health condition.

The other variables such as family practices and family upbringing did not appear as predictors in the health condition since they have very low correlation indicating insignificant relationship.

Table 17. Regression Analysis on Neighborhood Relationship and Predictor Variable

Model	Unstandardized coefficient		Standardized Coefficient	T	Sig.
	B	Std. Error	Beta		
1. Aspiration	.174	.036	.330	4.855	.000
2. Family Practices	-.265	.054	-.371	-4.874	.000
3. Treating visitors	-.321	.104	-.196	-3.093	.002
4. Wedding Practices	.258	.077	.272	3.365	.001
5. Social Gathering	-.265	.085	-.314	-3.105	.002

Model	R Square
1	0.207
2	0.245
3	0.287
4	0.322
5	0.411

The data in table 17 indicate that in step 1 regression analysis, aspiration is identified as the first indicator in the neighborhood relationship. A positive beta coefficient of 0.714 explains that a Manobo who has aspiration in life tend to have a good neighborhood relationship than a Manobo who has aspiration in life. Result is significant at 0.000 accompanied with a t-value of 4.855 which indicates a significant relationship at 0.05 level of significance. Aspiration contributes about 20.7% in the variation that influence neighborhood relationship.

In step 2 regression analysis, family practices appeared as the second best predictor in the neighborhood relationship. A negative beta coefficient of -0.265 explains that a Manobo who has not adopted family practices

tend to establish community relationship than a Manobo with family practices. Result is significant at 0.000 accompanied with a t-value of -4.874 showing significant relationship at 0.05 level of significance. Aspiration and family practices, together, they contribute about 24.5% in the variation that influence neighborhood relationship.

In step 3 regression analysis, treating visitors emerged as the third best predictor in the neighborhood relationship. A negative beta coefficient of -0.321 explains that a manobo who used to treat visitors. Result is significant at 0.002 accompanied with a t-value of -3.093 showing significant relationship at 0.05 level of significance. Aspiration, family practices and treating visitors, in combination, they contribute about 28.7% in the variation that affect neighborhood relationship.

In step 4 regression analysis wedding practices came out as the fifth best predictor in the neighborhood relationship. A positive beta coefficient of 0.258 explains that a Manobo who used to adopt wedding practices tend to establish a neighborhood relationship than a Manobo who is not adopting wedding practices. Result is significant at 0.01 supported with a t-value of 3.365 showing significant relationship at 0.05 level of significance. Aspiration family practices, treating visitors and wedding practices, in combination they contribute about 32.2% in the variation that affect neighborhood relationship.

In step 5 regression analysis, social gathering came out as the fifth best predictor in neighborhood relationship. A negative beta coefficient of -0.265 explains that a manobo who is not used to get involved in social gathering tend to establish a good neighborhood relationship than a manobo who is used to get involved in social gathering. Result is significant at 0.002 accompanied with a t-value of -3.105 showing significant relationship at 0.05 level of significance.

The rest of the variables such as; family upbringing and belief in God did not appear as predictor in neighborhood relationship since they have very low correction values showing insignificant effect.

Table 18. Regression Analysis on kinship Relationship and Predictor Variables

Model	Unstandardized coefficient		Standardized Coefficient	T	Sig.
	B	Std. Error	Beta		
1. Wedding practices	1.106	.086	.679	12.859	.000
2. Treating visitors	-1.682	.099	-.559	-16.929	.000
3. Aspiration	.202	.034	.223	6.013	.000
4. Family Practices	-.315	.041	-.256	-7.613	.000
5. Social gathering	-.529	.054	-.365	-9.778	.000
6. Family Upbringing	-.237	.044	-.131	-5.424	.000
7. Belief in God	-.182	.030	-.132	-5.967	.000

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.679 ^a	.461	.459	.41845
2	.885 ^b	.784	.782	.26573
3	.905 ^c	.818	.815	.24430
4	.928 ^d	.861	.858	.21441
5	.953 ^e	.908	.905	.17518
6	.959 ^f	.920	.918	.16333
7	.966 ^g	.933	.930	.15010

The data in table 18 shows that in step 1 regression analysis, wedding practices came out as the first best predictor ii kinship relationship. A positive beta coefficient of 1.106 explains that a Manobo who adopts wedding does not adopt wedding practices. Result is significant at 0.000 supported with a t-value of 12.859 showing significant relationship at 0.05 level of significance. Wedding practices contribute about 46.1% in the variation that affect kinship relationship.

In step 2 regression analysis, treating visitors emerged as the second best predictor in the kinship relationship. A negative beta coefficient of -1.862 explains that a Manobo who usually treat visitors tend to establish kinship relationship than a Manobo who does not treat visitors at home. Result is significant at 0.000 accompanied with a

t-value of 16.929 which indicates a significant relationship at 0.05 level of significance. Wedding practices and treating visitors, together, they contribute about 78.4% in the variation that affect kinship relationship.

In step 3 regression analysis, aspiration is identified as the third best predictor in the kinship relationship. A positive beta coefficient of 0.202 explains that a Manobo who has aspiration in life tend to develop kinship relationship than a fellow Manobo who has no aspiration in life. Result is significant at 0.000 supported with a t-value of 6.013 showing a significant relationship at 0.05 level of significance. Wedding practices, treating visitors and aspiration, in combination, they contribute about 81.8% in the variation that affect kinship relationship.

In step 4 regression analysis, family practices are identified as the fourth best predictor in the kinship relationship. A negative beta coefficient of -0.315 explains that a Manobo who has not adopted a family practices tends to establish kinship relationship than a fellow Manobo who has adopted family practices.

In step 5, regression analysis, family practices is identified as the fourth best predictor in the kinship relationship. A negative beta coefficient of -0.529 explains that a Manobo who is not used to get involved in social gathering with a t-value of -9.778 which shows significant relationship at 0.05 level of significance. Wedding practices, treating visitors, aspiration, family practices and social gathering, in combination, they contributed about 90.5% of the variation that affect kinship relationship.

In step 6 regression analysis, family upbringing emerged as the sixth best predictor in the kinship relationship. A negative beta coefficient of -0.237 explains that a Manobo who has adopted family upbringing tend to have a kinship relationship. Result is significant at 0.000 supported with a t-value of -5.424 showing significant relationship at 0.05 level of significance. Wedding practices, treating visitors, aspiration, family practices, social gathering and family upbringing, in combination; they contribute about 92% in the variation that affect kinship relationship.

In step 7 regression analysis, belief in God emerged as the seventh best predictor in the kinship relationship. A negative beta coefficient of -0.182 explains that a manobo who do not have a strong belief in God tend to be affected in his kinship relationship. Result is significant at 0.00 accompanied with a t-value of -5967 showing significant relationship at 0.05 level of significance, wedding practices, treating visitors, aspiration, family practices, social gathering, family upbringing and belief in God, in combination, they contribute about 93.3% in the variation that affect kinship relationship.

Table 19. Regression Analysis on Community Relationship and the Predictor Variables

Model	Unstandardized coefficient		Standardized Coefficient	T	Sig.
	B	Std. Error	Beta		
1. Family Upbringing	-.664	.111	-.395	-5.975	.000
2. Aspiration	-.102	.059	-.143	-6.356	.043
3. Family Practices	.268	.089	.236	3.000	.003

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.395 ^a	.156	.152	.48509
2	.417 ^b	.174	.165	.48118
3	.460 ^c	.211	.199	.47145

The data in table 19 show that in step 1 analysis, family upbringing emerged as the first best predictor in the community relationship. A negative beta coefficient of -0.664 explains that a Manobo who is not against the family upbringing. Result is significant at 0.000 supported with a t-value of -5.975 which indicates a significant relationship at 0.05 level of significance. Family upbringing contributes about 15.6% in the variation that influence community relationship.

In step 2 regression analysis, aspiration came out as the second best predictor in the community relationship. A negative beta coefficient of -0.120 explains that a Manobo who has lesser aspiration in life tends to establish a community relationship than a Manobo with high aspiration. Result is significant at 0.043 supported with a t-value of -2.038 showing and aspiration, together, they contribute about 17.4% in the variation that affect community relationship.

In step 3 regression analysis, family practices are identified as the third best predictor in the community relationship. A positive beta coefficient of 0.268 explains that a Manobo who has adopted family practices tends to establish a good community relationship than his fellow Manobo who has no good family practices. Result is significant at 0.003 accompanied with a t-value of 3.000 indicating a significant relationship at 0.05 level of significance. Family upbringing, aspiration and family practices in combination, they contribute about 21.1% in the variation that affect community relationship.

The other variables such as; wedding practices, treating visitors social gathering and belief in God did not emerge as predictors in the community relationship for the have a very low correlations indicating insignificant effect on community relationship.

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