

Threats and Mechanisms in Preserving the Oral Literature of the Aeta Magbukon of Bataan, Philippines

Job D. Paguio¹ and John Albert R. Dela Rosa^{2,*}

¹Bataan Peninsula State University, City of Balanga, Bataan

²Justice Emilio A. Gancayco Memorial High School, Orion, Bataan

*Corresponding author: albert05.delarosa@gmail.com

Abstract

This focused ethnographic research explored the threats faced by the Aeta Magbukon of Bataan in the Philippines in preserving their oral literature, as well as their indigenous mechanisms in preserving this cultural heritage. Data triangulation, which included field notes, in-depth semi-structured interview, and focused-group discussion, was used. Six elders of the tribe served as key informants of the study while the Aeta personnel of the National Commission on Indigenous People (NCIP)–Bataan Chapter served as the gatekeeper. In the entirety of the data collection period, ethical principles of justice, beneficence, and respect for persons were observed. Moreover, trustworthiness of the data was observed using the principles of credibility, transferability, dependability, and confirmability. NVivo 10 was used as the qualitative data analysis software. It was revealed that the threats in the preservation of the oral literature are exposure of the Aetas to foreign culture, unwillingness of the youth to learn the literature, and the oral literature being forgotten by the elders. The mechanisms that the Aeta used to preserve their oral literature are initiative by the elders, integration to the daily activities, sharing traditions to the non-Aetas, and education through cultural activities. It is recommended that a School of Living Tradition (SLT) be established in the Magbukon community to teach the younger generation of the rich oral literature of the tribe. The oral literature of the Magbukon tribe must also form an integral part of the curriculum for the SLT. It must also be included in the mainstream curriculum in the colleges and universities. Bataan Peninsula State University (BPSU) may consider establishing a Center for Aeta Study, which will pioneer the documentation and preservation of the oral literature of the Aetas.

Keywords: *Aeta, challenges, documentation, oral literature, preservation, threats*

Introduction

Time and again, cultural communities all around the world express and celebrate their rich history and colorful traditions through oral literature which are passed down from one generation to another, ensuring continuity of their cultural identity. These oral literatures come in the form of stories, songs, riddles, legends, chants and folktales among others which contain their cultural beliefs, indigenous knowledge, and community values (Sone, 2018) that indigenous people have long been struggling to preserve. At the heart of these culture and memory is their indigenous language which serves as the impregnable vehicle for their oral literature to flourish and endure through time. Same with other types of literature, the indigenous oral literature has an important role in transmitting

cultural values, beliefs, and traditions. It also provides information about people's mythical, legendary, history, and experiences in life (Imran, 2017). However, the oral literatures are threatened when the community elders who know the tradition die, the livelihoods are disrupted, the vehicle language becomes extinct and globalization and rapid socio-economic change exert ever more complex pressures on cultural communities which altogether pose a big challenge on traditional knowledge practices (Finnegan, 2012). Furthermore, oral literatures are in decline as a result of a cultural focus on literacy, combined with the disappearance of minority languages. The Atlas of the World's Languages in Danger (Moseley, 2010), released by UNESCO in early 2009, claims that around a third of the 6,500 languages spoken around the globe today are in danger of disappearing forever. What is alarming is the fact that many cultural communities have no easy access

to effective tools that their people can use to document and organize their collections of oral literature (Turin *et al.*, 2013) while the world still argues on the best way to manage, archive and preserve indigenous knowledge like the oral literature.

The Philippines has about 110 indigenous tribes scattered all around the country (Waddington, 2002). These indigenous tribes constitute 10–15% of the population of the country (UNDP, 2010). Among the earliest indigenous people in the Philippines are the Aetas, particularly the Aetas in Northern Philippines. According to the National Commission on Indigenous People (NCIP) (2009), the Aetas are divided into seven sub-tribes according to their local dialect and are scattered in different parts of Central Luzon. These sub-tribes are as follows: (1) Mag-Indi (Pampanga), (2) Mag-Antsi (Tarlac), (3) Zambal (Zambales), (4) Ambala (Bataan), (5) Kabayukan (Bataan), (6) Kaunana (Bataan), and (7) Magbekin or Magbukon (Bataan) (De Leon *et al.*, 2014). This indigenous people lived in the hilly and mountainous part of Central Luzon where they share their oral culture.

Since Aetas are scattered across several islands in the Philippines, they are called by several names. In the province of Bataan, they are most commonly referred to as “*kulot*” or curly haired which constitutes one of the seven sub-tribes of Aeta in Central Luzon and is the least known of all Aeta groups. They inhabit the municipalities of Dinalupihan, Hermosa, Orani, Samal, Abucay, Balanga, Orion, Limay, Mariveles, Bagac and Morong where small and large packets of Aeta settlements can be found. They all can communicate with non-Aetas using Filipino but each Aeta group has its own unique indigenous language. According to McHenry (2013), this tribe remains one of the least known and documented indigenous tribe not only in the Philippines but also in the whole indigenous populace around the world. David (2012) noted that Aeta Magbukon is considered a vanishing tribe because of integration and modernity (though not the people but the cultural heritage). Their ability to selectively accept change and retain some of their cultural practices has been greatly influenced by their interaction with the *Tagalog Unat* (straight haired). However, the elders are not simply giving up their distinctiveness as they call on the younger generation to revive and conserve their distinctive ways of living. Nevertheless, their continuous integration to non-Aeta community will eventually obliterate their culture and traditions.

Due to these cultural problems among Aeta

Magbukon of Bataan, their culture and traditions especially their oral literature were gradually changed and soon may be forgotten. Unlike other Aeta tribes of Mt. Pinatubo, the oral literature of Aeta Magbukon had been documented and preserved for so many years. This is important since most of the cultural beliefs and traditions of Aeta Magbukon can be traced and seen in their oral literature. However, with their exposure to civilization, they have gone through the process of acculturation. The younger generations no longer appreciate their oral traditions. The impact of globalization threatens the characteristic boundary of maintenance strategies of ethnolinguistic groups, which led indigenous children to develop a highly ambiguous relationship with their rural roots (Blench & Campos, 2010). The original was not given much attention and the stories being narrated by the old folks were no longer appreciated. Also, these pieces of oral literature are mostly transmitted from one generation to another through oral method—mostly by telling them a story or by giving information to them orally. But due to this method, their oral literature is in danger of extinction or being rapidly eroded and lost. As times goes by, a lot of this oral literature that has been part of this culture are slowly fading and may be lost through time. As such, the main objective of this study was to explore the threats faced by the Aeta Magbukon of Bataan in preserving their oral literature as well as their indigenous mechanisms to preserve this cultural heritage. This study provided an understanding about cultural beliefs and values of the Aeta Magbukon as expressed in their oral literature and the realities in preserving this cultural heritage.

Materials and Methods

The present study employed ethnographic approach as the research method. The researchers observed, interviewed, and participated in the daily lives of the Aeta Magbukon tribe in Bangkal, Abucay, Bataan in the months of November 2017 to February 2018 following the field-oriented and naturalistic approach of Guba and Lincoln (1997). As such, participant observation, in-depth structured interview, and focused group discussion (FGD) were used to gather data regarding the threats and mechanisms experienced by the tribe in preserving their oral literature. It provided the context for development of sampling guidelines and interview guides (Dewalt & Dewalt, 2002) as well as to develop a holistic understanding of the phenomena under study. On the other hand, the FGD was a way of collecting

qualitative data, which—essentially—involves engaging a small number of people in an informal group discussion (or discussions), “focused” around a particular topic.

Six elders of the tribe served as key informants of the study while the Aeta personnel of the National Commission on Indigenous People (NCIP)–Bataan Chapter served as the gatekeeper. The inclusion criteria used by the researchers in selecting the key informants included the following: a true bloodied Aeta Magbukon, born in the research locale, has never left the place ever since to migrate to another place, knows very well the Magbukon language and its oral literature, and is 50 years old and above. Data from different sources were used to corroborate and elaborate the findings.

In analyzing the data gathered through triangulation, the researchers used the data analysis approach proposed by Saldana (2009). In organizing and preparing the data for analysis, interviews were transcribed verbatim. After familiarization, the researchers carefully read the transcript line by line, applying a paraphrase, label or code that described what they have interpreted in the passage as important. The codes were sorted into piles of similar meaning and labelled according to the main ideas developing from them. When the themes were developed and the literature were studied, the researchers formulated theme statements eventually connecting various themes. NVivo 10 was used as the qualitative data analysis software which helped in managing the coding process.

In building trustworthiness, the researchers kept field journal to record daily field notes and kept a log to validate observations. Hence, the study strictly followed the trustworthiness principles by Lincoln and Guba (1985), which included confirmability, credibility, transferability, or external validity and dependability. The field journals on which this work was based were examined by Aeta community elders and NCIP personnel concerned for the accurate representation of their oral literature and experience. Themes and trends present in this data were compared with the current literature on the Aeta Magbukon tribe. Further, ethical principles like respect for the human person, beneficence, and non-maleficence and justice were observed all throughout the data gathering.

Results and Discussion

Data analysis began with the presentation of the

endangered oral literature of the Aeta Magbukon, which were gathered by the researchers based on the recollection of the key informants. These were further classified into legends, folktales, riddles, and songs. Through the in-depth semi-structured interview and FGD conducted among the informants, the title and summary of each literature were discovered. In the data gathering, the researchers asked the informants about their endangered oral literature. The researchers also asked the elders to narrate it and afterwards, explain the summary of the piece. As shown in table 1, there were three legends, eight folktales, three riddles, and eight songs narrated that all depict the culture and traditions of the Aeta Magbukon. These pieces of oral literature were recorded using digicam and audio recorder as the informants narrated the piece during the interview. For the purpose of understanding, the informants were asked to explain each part of the piece since all literature were narrated in the Magbukon language, which is foreign to the researcher.

The narrations, which were captured using digicam and audio recorder were transcribed by the researchers. After the transcriptions were done, it was presented to the key informants for checking and to verify whether the transcriptions were correct. The gatekeepers were also consulted about it. The transcribed articles were then carefully encoded in the computer and compiled in a book for future use of the College of Education of the Bataan Peninsula State University (BPSU). The video narration of the oral literary pieces were digitized and preserved in a compact disc (CD) for future use.

After identifying the endangered oral literature of the Aeta Magbukon, the researchers conducted another FGD with the elders of the community to determine the threats in preserving the identified endangered oral literature. From the data gathered by the researchers, it was revealed that the threats in the preservation of these oral literature are exposure of the Aetas to foreign culture, unwillingness of the youth to learn the literature and the oral literature being forgotten by the elders. Figure 1 presents the perceived threats by the Aeta Magbukon tribe in the preservation of their oral literature.

One of the threats that affect the preservation of the oral literature was the exposure of the Aetas to foreign culture. This was brought by the fact that the youth, who are supposed to learn the oral literature, are already acculturated to the new culture. One of the participants stressed that “*Hindi na masyadong maalam ang aming kabataan sa aming mga katutubong kwento dahil*

mas maalam na sila sa kaalamang Tagalog (Our youth are no longer familiar with our native stories because they are more familiar with Tagalog knowledge)” and “Yung ibang kabataan namin mas maalam na minsan sa kulturang unat kayasa sa kultura namin at naiimpluwensyahan ng makabagong teknolohiya (Some of our youths are more knowledgeable of Tagalog culture and have been influenced by modern technology).” This problem is also brought by migration of foreign culture to the Aeta community as quipped by one participant, “Dumarami na rin kasi ang mga Tagalog na tumitira dito sa komunidad kaya nahahalo na kultura ninyo sa amin (The number of Tagalogs living in our community is increasing therefore their culture is mixing with ours).” Inter-marriages also exposed the Aetas to foreign culture since “Nahahaluan na kami ng ibang kultura kasi yung iba sa amin nag-aasawa

ng mga unat o ibang tribo (Our culture is being mixed with that of others since some of us are marrying Tagalogs or people from other tribes).”

Aside from being acculturated to a new culture, many young Aetas developed unwillingness to learn their tribe’s oral literature. This was brought by a variety of reasons. The mainstream media is more appealing to them. One participant observes “Mas gusto nila ang mga awitin ng mga unat kaya hindi na nila nabibigyan ng pansin ang aming katutubong awitin (They prefer the songs by Tagalogs, so they give little attention to our traditional songs).” Hence, they develop a xenocentric perception of their culture—“Minsan, ikinahihiya nila ang aming kultura dahil madalas kasama nila mga unat (Sometimes, they feel ashamed of our culture because they spend more

Table 1. The Oral Literature of the Aeta Magbukon

Oral Literature	Title	Summary
Legends	<i>Hay Pinangibatan Owng Aw Aw Aeta Magbukon</i>	This is the story of <i>Apo Malou</i> and <i>Apo Onick</i> , the original Aeta Magbukon and their sons and daughters who populated Bataan.
	<i>Pinag mula an Owng Balite</i>	This is the story of a child who is very cruel to animals and was punished by the Anito because of his deeds.
	<i>Paw Pinangibatan Ngalan Owng Law Lugal La Hakop Owng Lutang Angkanan Owng Aw Aytang Magbukon</i>	It presents the origin of names and places that are considered essential part of the ancestral domain of the Ayta Magbukon in Bataan.
Folktales	<i>Apo Indoy</i>	This is a story of a powerful immortal Aeta who lives in the forest and possesses extra ordinary power.
	<i>Kagon</i>	This is a story of good spirits that succumbed Aetas who provided them the ability to heal people.
	<i>Laman Labuwar</i>	This is a tale of bad spirits.
	<i>Hay Barak Ta Hay Dalwang Anak</i>	A story of two children who, after their mother left them on the street, climbed the trees when a crocodile threatened to attack them.
	<i>Lubot Tambakunaw</i>	<i>Lubot Tambakunaw</i> is a place where a huge bird lives in “Lubot” or in a hole at the walls of the mountain who feeds on horse, carabao, cow etc.
	<i>Lubot Tuwong</i>	<i>Lubot Tuwong</i> is a big hollow or cavern on the walls of the mountains where an animal called Towong or Tikbalang in Tagalog dwells in this place during rainy seasons.

Oral Literature	Title	Summary
	<i>Buor Ulila</i>	A tale of 3 orphaned ladies who kept on shouting on a hill at midnight.
	<i>Tagapagatol Ning Balita Ti Hay Kulipat</i>	A crow that deliver messages to the people regarding climate change or occurrence of phenomenon.
Riddles	<i>Apat ta magkakalamul, mawdyit te law limit.</i>	Nganga (betel nut)
	<i>Bayubol bayubol nagkabayu bayubol haku ha mahigul (Pirigipit pirigipit nagkapali palipit tuloy sa mabangit).</i>	<i>Bahag o Lubay</i> (loin cloth)
Songs	<i>Lawing lumilipad , asong hindi makahagad.</i>	<i>Mulawing aso</i> (a kind of tree)
	<i>Pakiuhap</i>	A song of a woman to a man who is begging for his love.
	<i>Bagtasan</i>	A song which states that there is hope in spite of life's struggles and hardships.
	<i>Mayhang-Yabi</i>	A song about a dream of two lovers rowing a <i>banca</i> at night and seeing roses. When a partner attempts to pick the flower, he will be warned that it will cause his life.
	<i>Uso</i>	A song that expresses the emotions or feelings of every-day life.
	<i>Hapugor owng Dalita</i>	A song about pain, agony and sorrow
	<i>Alikapu na Indu</i>	A song about a mother and her daughter escaping from bad Aeta
	<i>Panaong Hapun</i>	A song about how an individual should improve
	<i>Ha Kabangor Aong Abagat</i>	A song about hope amidst struggles

time with Tagalogs)." Most of the time, busy economic activities hampered the youth to devote time to study their oral literature. One participant quipped that "*Mas inuuna ng ibang bata ang kakainin nila kaysa matutuhan ang aming mga katutubong kanta at kwento* (Youth prioritize their food rather than leaning our traditional songs and folktales)." This was seconded by another participant who confessed that "*Nag-gagasak minsan yung ibang mga bata kaya wala na silang panahon para aralin pa yung mga kwento namin* (Some of our children go to the forest to prepare the land for planting that is why they don't have the time to learn our stories)." *Paggagasak* means preparing the land for planting.

Sometimes, the blame is admitted by the elders themselves. Since they are expected to be the most knowledgeable about the oral literature of the tribes, they are the teachers of the youth. However, some elders suffer from old age and have forgotten the oral literature. One participant observed that "*Hindi na kasi namin matandaan minsan yang aming mga kanta at kwento dahil siguro sa aming edad* (We sometimes cannot remember our songs and folktales probably because of our age)." Another participant stated that "*Dahil siguro kinuwento lang din sa amin iyon ng mga matatanda kaya nakalimutan na rin namin* (Probably because it was narrated to us by our elders, we have also forgotten it)."



Figure 1. Threats in Preserving the Oral Literature of the Aeta Magbukon

The reason they tend to forget their oral literature most especially legends, folktales, and songs is their age and busy economic activity. One participant stated that *“Marami kasi kaming ginagawa halimbawa marami sa amin naggagasak sa gubat kaya wala na kaming oras para pag-usapan pa yung mga kaalaman namin kaya nawawala na rin sa amin iyon* (We do a lot of things, for example many of us go to the forest to prepare the land for planting, that is why we don’t have the time to talk about our knowledge hence it is forgotten).”

While it is true that there are threats in the preservation of the Aeta Magbukons’ oral literature, the elders are doing their best to preserve their rich tradition. The initiative by the elders was noted by one participant *“Pinamumunuan ng mga matatanda ang pagtuturo ng mga katutubo naming kanta, kwento, at kung ano pa man sa mga kabataan* (The elders lead the teaching of our traditional songs, folktales, and several other to our youth).” This teaching of oral literature such as legends, folktales, and songs usually happens during occasions. One participant stated that *“Kapag may namatay na kapwa katutubong Aeta ay nagsasagawa kami ng bugtungan at yung mga kabataan na gusto sumali, papayagan lang namin sila kapag nagpaalam sila* (When a fellow Aeta passes away, we narrate some of our traditional riddles, and those who want to participate are allowed to join only when they have permission).” This statement

shows that the transfer of knowledge about riddles is mostly held during the wake ceremony when the elders perform and narrate their indigenous riddles in the front of the young Aetas. The elders also oblige the youth to participate in these activities—*“Inoobliga namin yung mga kabataan na makibahagi sa mga pagtitipon namin, para makita nila at malaman yung sariling amin. Madalas sila pa ang pinagsasagawa namin nito* (We oblige our youth to participate in our activities so they can witness and learn our culture; most of the time, we let them perform it).” Hence, the driving force of preserving the oral literature are the elders.

Likewise, the participant stated that the teaching of oral literature is being integrated to the daily activities of the tribe members. For instance, one participant stated that learning begins at home—*“Kapag nasa bahay lang kami at may pagkakataon kinukwento namin sa mga anak namin yung mga kwento at kanta namin* (When we are at home, and we have the opportunity, we narrate our folktales and sing our songs to our children).” During *panggagasak*, oral literature like folktales and songs were also taught to young Aetas. One informant quipped that *“Tinuturo pa rin namin ito sa mga kabataan lalo na sa mga panahon na kami ay nasa gubat* (We still teach these to the youth, especially when we are in the woods).” During leisure time, the pieces were also taught. *“May mga oras na nag uuso kami, naiisipan nilang magtanong kaya kami*

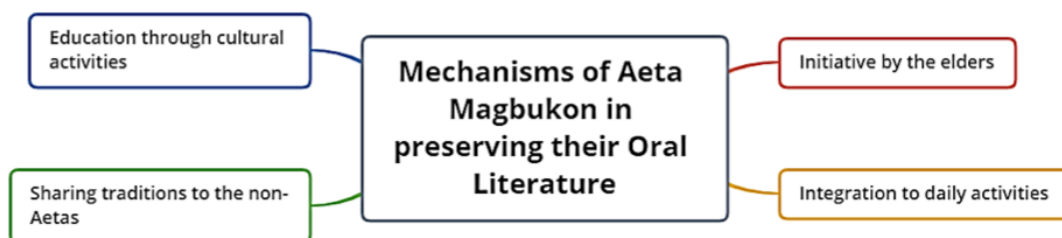


Figure 2. Mechanisms of the Aeta Magbukon in Preserving their Oral Literature

sinasamantala na namin ang pagkakataon na ituro ito sa kanila (There are times that while we are hunting, they ask, and we take the opportunity to teach them),” one participant pointed out.

They also entertain non-Aetas especially researchers who wish to learn about their oral literature. This was echoed by participant who stated that *“Bukas kami sa mga dayuhan (hindi katutubo) na gustong malaman ang aming kultura, kabilang dito yung mga oral literature namin* (We are open to foreigners [non-Aeta] who wish to learn more about our culture, including our oral literature).” One participant stated that *“Kapag may dumadating na mga bisita pinapasayaw at pinapakanta yung mga Aeta* (Whenever visitors arrive, Aetas are asked to dance and sing).” This means that non-Aetas are given the chance to participate in any occasion and partake of the rich oral literature of the Aetas through dancing and singing their indigenous songs. One informant stated that *“Kapag nagkakaroon ng paanyaya ang lokal na pamahalaan sa aming mga katutubo doon namin naipapakita yung mga katubong gawain namin* (When there are invitations from the local government for us Aetas, that’s when we are able to showcase our traditional practices).” Hence, participation to local or provincial-wide activities may also serve as a tool to propagate the oral literature of the Magbukon.

Finally, education through cultural activities is being conducted by the elders. One participant maintained that *“May mga matatanda tulad nina Chieftain na nagtuturo sa mga bata doon sa eskwelahan ng aming mga katubong kaalaman tulad ng mga kanta* (There are elders, like our Chieftain, who teach youngster in schools about our traditions, like our songs).” The chieftain of the tribe mostly performs their indigenous songs such as *Pakiuhap* and *Mayhang Yabi* during special occasions. This is supported by one participant when she said—*“Kapag may selebrasyon gaya lamay sa patay o fiesta, may mga matatandang nagsasagawa ng mga katubong gawain* (When there are occasions, like funeral wakes or feasts, some elders perform some of our traditional practices).”

Conclusion and Recommendation

The oral literature of the Aeta Magbukon tribes are threatened by the unhampered and inevitable exposure of the Aeta youth to foreign culture like media and other sources. Unfortunately, many of them are very much unwilling to learn their oral literature. Also, many of the elders who are supposed to be knowledgeable about oral literature have already forgotten this intangible

heritage. Only few remains knowledgeable. In the attempt to preserve their oral literature, the tribal elders are taking the initiative by teaching the youth in any way possible. The oral literature and its meaning are being integrated to the daily activities of the youth in their households. In addition, the community is opening up to share their traditions to the non-Aetas. As such, cultural activities are being conducted where exchange of culture takes place.

To preserve the oral literature of the Aeta Magbukon community, a School of Living Tradition (SLT) may be established in the Magbukon community to teach the younger generation of the rich oral literature of the tribe. The oral literature of the Magbukon community must also form an integral part of the curriculum for the SLT. This can be done in collaboration with the Provincial Tourism Office of Bataan, National Commission of Indigenous People–Bataan Chapter, and the Schools Division Office of Bataan in planning for the establishment of SLT and in mainstreaming this indigenous knowledge across all levels of basic education in the community. There is a need for the younger generation to not only memorize the oral literature, but also imbibe the lessons that are embedded in it. Likewise, the oral literature of the Magbukon tribe must be included in the mainstream curriculum in the colleges and universities so that non-Aetas will know and appreciate the rich oral literature. Finally, the BPSU may consider establishing a Center for Aeta Study, which will pioneer the documentation and preservation of the oral literature of the Aetas so that future generations will have complete access to the Aeta Magbukon rich oral literature.

Acknowledgment

The researchers would like to express gratitude to the Aeta Magbukon community of Brgy. Bangkal, Abucay, Bataan, as well as the National Commission on Indigenous People (NCIP)–Bataan Chapter for the participation and support for this study.

References

- Blench R. and Campos, F. (2010). Recording oral literature in a literate society: A case study from the Northern Philippines. Kay Williamson Educational Foundation & The University of Hong Kong.
- David, N. (2012). “Sa Kabukilan” Bataan Ayta Magbukon

radio program: A strategy towards the preservation of indigenous culture of Bataan. The Research and Development Office, Bataan Peninsula State University, City of Balanga, Bataan.

De Leon, A. M., Luangsa-Ard, J. J. D., Karunarathna, S. C., Hyde, K. D., Reyes, R. G., & Dela-Cruz, T. E. E. (2013). Species listing, distribution, and molecular identification of macrofungi in six Aeta tribal communities in Central Luzon, Philippines. *Mycosphere*, 4(3), 478-494.

Finnegan, R. (2012). *African oral literature*. Cambridge Open Book Publishers: England.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In Denzin and Lincoln (Eds.), *Handbook of Qualitative Research*. Sage Publications Dewalt

Imran, M. A. (2017). Arimbay's verbal lore: An anthology of folktales. *BU R&D Journal*, 20, 13-34.

Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage Publications.

McHenry, J. (2013). The Indigenous Aetas of Bataan, Philippines: Extraordinary genetic origins, modern history, and land rights. *Singapore Journal of Tropical Geography*, 34(3), 292-306.

Moseley, C. (Ed.). (2010). *Atlas of the World's Languages in Danger*. UNESCO.

National Commission on Indigenous People (NCIP). (2009). List of indigenous peoples in the Philippines. Retrieved from: <http://www.ncip.gov.ph/>. Retrieval Date: January 3, 2018.

Saldaña, J. (2009). *The coding manual for qualitative researchers*. Thousand Oaks, CA, : Sage Publications Ltd.

Sone, EM. (2018). African oral literature and the humanities: challenges and prospects. *Humanities*, 7(30):1-20.

Turin, M. Wheeler, C. & Wilkinson, E. (2013). *Oral literature in the digital age: archiving orality and connecting with communities*. Open Book Publishers: London, England.

United Nations Development Program (UNDP). (2010). Indigenous peoples in the Philippines. https://www.ph.undp.org/content/philippines/en/home/library/democratic_governance/FastFacts-IPs.html

Waddington, R. (2002). The Aeta People. The peoples of the world foundation. <http://www.peoplesoftheworld.org/text?people=Aeta>

Wilkinson, S. (2004). Focus group research. In D. Silverman (Ed.), *Qualitative research: Theory, method, and practice* (pp. 177-199). Sage Publications.