

The Mansaka People, Their Belief-System on Nature, And Their Environmental Participation in Davao De Oro, Philippines

Nehimiah Marquez¹ | Rosienie Gallardo¹ 

¹Mindanao State University - Buug

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Abstract:

The Mansaka people originally inhabit the mountains of Davao de Oro, Philippines. They are the people who believed in the undisturbed natural process happening in the universe and in an environment rich in natural process. The study investigates on the Mansaka's belief-system about nature and how this belief-system defines their participation on the conservation and the loss of their environment. The study disclosed the following findings: The Mansakas' belief-system says that they are one with nature, God and spiritual forces, they even do rituals as an expression of respect to nature. The environmental participation of the Mansakas was revealed that they performed the positive programs of actions commonly; Reforestation, Tree Planting, and Waste Disposal Management while their negative participation is commonly manifested in illegal logging and small-scale mining. The Mansakas belief-system is being one with nature, God and spiritual forces. Their belief-system is made relevant with Spinoza's Pantheism that they belong to the whole reality. The second is the aid on their environmental participation which revealed through Nietzsche's Dual Forces of Man that there are Mansakas who participated the gradual loss of their environment while others tried their best to conserve their environment and remain interconnected with every being in nature.

Keywords: Mansaka, Belief System on Nature, Environmental Participation, Indigenous Society

Introduction:

The Lumads love to live in isolated areas like mountains and riverside. The Mansakas originally inhabit the mountains of Davao de Oro, Davao Province, Philippines. They are people who believed in the undisturbed natural process happening in the universe and in an environment rich in natural resources. They took their food like root crops and vegetables directly from fertile soil of the valley. Compostela Province was affected by so much flashflood and landslide over a decade.

There were those who blamed the misfortunes to small scale mining, illegal logging, and even the rise of capitalism. These activities resulted not just to loss of their natural environment but also to the loss of lives. These misfortunes befell the province consequently led other Mansakas to migrate to lowland places like urban areas of Davao Province.

As reported in the newspaper, there are listed history of landslides in the province. From the year 2001 to 2012 tangible events were experienced by

the people and lives were gone. Early this year there are 32 cases of violation of illegal logging.

Are the Lumads like Mansakas completely responsible to the gradual loss of their environment and to the loss of their lives? Are these misfortunes all natural or are they all human-made disaster? How does belief-system about nature of the Mansakas affect their choices of participation towards the environment?

For proper perspective, Nietzsche's dual forces of man and Spinoza's pantheism are particularly chosen as lenses to investigate on how Mansaka tribe viewed nature and on they performed acts that highly affect their environment including their relationship with other people. This study delves into the intricate belief system of the Mansaka people regarding nature and its pivotal role in shaping their engagement with both the preservation and degradation of their environment. By dissecting their perceptions of the divine, their natural surroundings, and the interpersonal relationships within their community, this study aims to uncover the depth of the Mansaka's environmental ethos. Furthermore, it meticulously examines the Mansaka's practical initiatives as tangible manifestations of their commitment to environmental stewardship. In an innovative approach, the research also explores how Spinoza's Pantheism and the Nietzschean concept of dual forces can provide a philosophical lens through which the Mansaka's ecological beliefs and actions can be understood. Through addressing these specific inquiries, the study endeavors to contribute a nuanced understanding of how indigenous belief systems can inform and enrich contemporary environmental discourse.

This study holds significance for those interested in the metaphysical beliefs of the Mansaka people, offering insights across several academic disciplines. Sociology enthusiasts can gain an understanding of the Mansaka society and culture, particularly how their everyday activities impact the environment, unveiling a cultural practice deeply embedded within this tribe. Historians will find value in tracing the evolution of the Mansaka

tribe's culture and traditions, connecting past and present perspectives. The study also touches upon aesthetics, highlighting how the Mansakas express themselves through colors and shapes, providing a rich source of inspiration for students of aesthetics. In the realm of psychology, an exploration into the Mansakas' belief system reveals their attitudes and behaviors, especially their profound connection with nature. This research is fundamentally relevant to the Mansaka tribe itself, affirming their sophisticated relationship with the natural world and challenging the misconception of their being primitive. It offers a philosophical illumination for advocates, capturing the Mansakas' unique worldview that defines their conceptualization of nature and existence.

Methodology:

Locale of the Study

The study was conducted in the province of Davao de Oro, Philippines, focusing on the two towns of Maco and Mabini, which mostly populated by Mansakas. Maco is characterized by its rugged terrain, with flat farmland and mixed dune upland areas, which contribute to an abundant and suitable ecosystem for agricultural and forestry activities. Located at an elevation of 24.1 meters above sea level, and is classified as Tropical rainforest climate (Classification: Af). The area's yearly temperature is 25.45°C (77.81°F) and it is -1.77% lower than Philippines's averages. Maco typically receives about 270.0 millimeters (10.63 inches) of precipitation and has 269.42 rainy days (73.81% of the time) annually.

Mabini, on the other hand, is located in the coastal mountain region, providing a unique mix of marine and terrestrial ecosystems. Its coastal areas have white sand beaches and abundant marine life, while the inland areas have rolling hills and mountains covered with lush vegetation. Located at an elevation of 19.82 meters (65.03 feet) above sea level. Mabini has a Tropical rainforest climate (Classification: Af), its yearly temperature is 27.28°C (81.1°F) and it is 0.06% higher than Philippines's averages. Mabini typically receives about 289.41 millimeters (11.39 inches) of

precipitation and has 288.78 rainy days (79.12% of the time) annually.

Both areas exhibit specific environmental conditions that play an important role in the daily

life and cultural practices of the Mansaka people, providing a clear backdrop for the study of their interactions with nature.

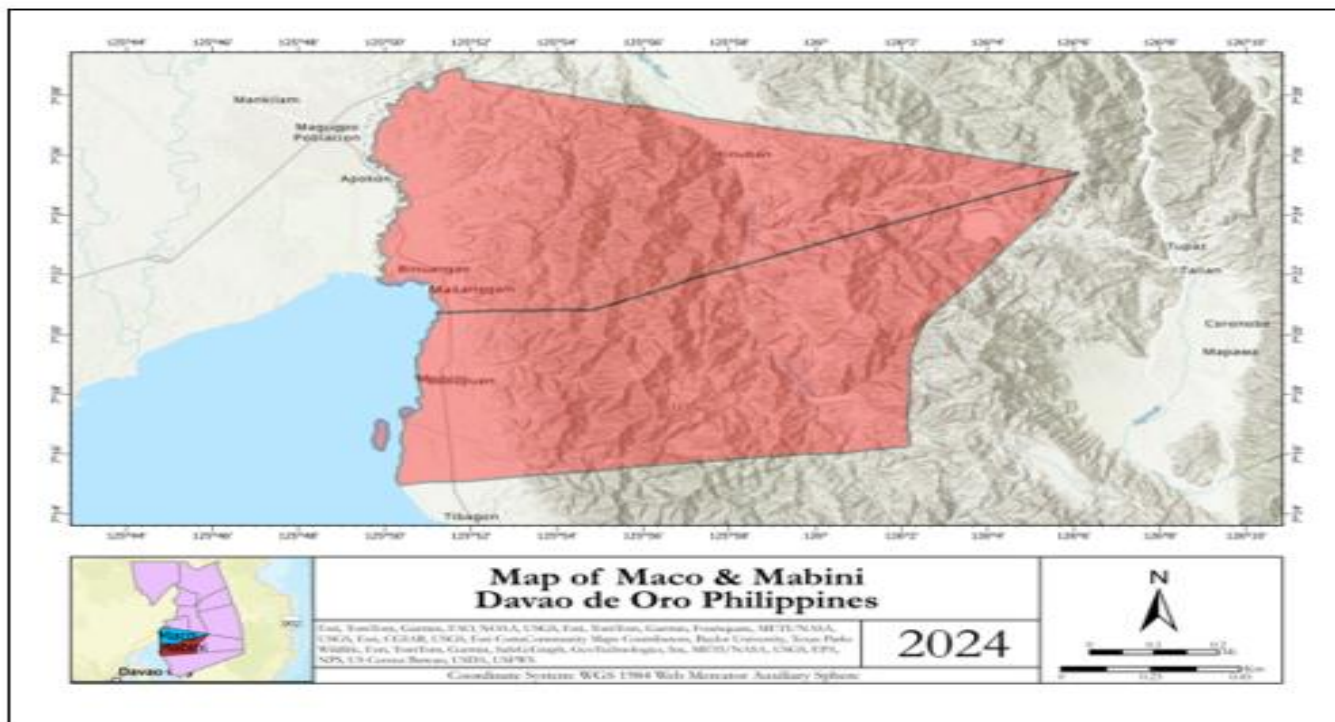


Figure 1. Map of the Study Area

Sampling Procedure

The researcher gathered data from the input of 11 Mansakas as key-respondents. The key-respondents were pure Mansaka. The researcher identified 3 young adults, 4 adults and 4 older for the purpose of the study.

Below is the list of the Mansaka who were interviewed during the data gathering, the Table 1 below shows the respondents name, ages and their position in the community.

Table 1. List of Respondents

Respondent's Name	Age	Position
Respondent A	27	Member
Respondent B	25	Member
Respondent C	23	Member
Respondent D	49	Member
Respondent E	59	PKMM(Project Management Team)/ Auditor PKMM Chairperson
Respondent F	51	Chairperson on IGP, Committee Manager
Respondent G	56	Member
Respondent H	84	Member
Respondent I	63	Member
Respondent J	78	Member
Respondent K	77	Balyan (Tribe Healer)

Data Gathering Procedure

The data gathering procedure was done through a one-on-one in-depth oral interview with the key-respondents through structured guide questions although most of the times unstructured questions relevant to the study followed naturally. The researcher also did archival research for secondary texts. The interview used the Bisaya dialect to facilitate understanding between the researcher and the respondents. After the answers were transcribed in its original language, the researcher transcribed them to English.

Data Analysis

For this study on the Mansaka community's interaction with their environment, data triangulation was achieved through a combination of qualitative interviews, participant observations, and the review of secondary sources. Qualitative interviews were conducted with key community members, including elders and local leaders, to gather in-depth insights into the Mansaka's beliefs and practices regarding nature. Participant observations allowed the researcher to immerse themselves in the daily life of the community, witnessing firsthand the Mansakas' environmental interactions and cultural ceremonies. Secondary sources, such as historical records and academic studies, provided a broader context for understanding the Mansakas' relationship with their environment over time.

Methodological triangulation was also applied by integrating different qualitative methods: thematic analysis was used to identify patterns and themes across the interview transcripts and observation notes, while content analysis helped in interpreting the data from secondary sources. This combination of methods enabled a comprehensive understanding of the Mansakas' environmental participation from multiple angles.

Furthermore, theoretical triangulation involved applying concepts from Spinoza's Pantheism and Nietzsche's Dual Forces to interpret the findings within a philosophical framework. This approach allowed for a nuanced analysis of the Mansakas'

belief system and its implications for environmental conservation and participation.

Results and Discussion:

The data collected from the field with eleven (11) Mansakas from Compostela Valley of Davao region as key respondents for the purpose of answering the research problems. Questions relevant to the problems were asked during the one on one interviews with key respondents like: "What is your belief on your relationship with God?", "What programs of action do you perform to protect and conserve your environment?", "What are your beliefs in terms of the environment?" and "How do you deal with your co-Mansakas and other people in your community?" Being very participative in the interviews, the content of their answers were analyzed from the lenses of Spinoza's pantheism and from Nietzsche's dual forces.

A. The Mansakas:

In the Philippines, there are a lot of indigenous people described as close to nature like the Mansakas who are largely seen in Mindanao. Mansaka ethnic group is found in the provinces of Davao del Norte and Compostela Valley particularly in the cities of Davao and Tagum and other municipalities of the said provinces in Pantukan, Maco Mabini, Mawab, Nabunturan and Maragusan. Generally, "mansaka" derives from "man" meaning "first" and "saka" meaning to "ascend" which literally means "the first people to ascend the mountains or go upstreams (Masinaring, 2014).

The original houses of the Mansakas, they are built on trees (called as tree houses) in order to prevent themselves from flood and from the attack of wild animals and potent enemies. As to the fashion of Mansakas, they tend to use a lot of lines in their dress with shapes such as diamonds and squares versus the use of circles. When looking at old photos of Mansaka women you will notice that most had very prominent bangs showing. Their bangs are part of their fashion which again use the straight-line theme. Large earplugs (barikog) in

their earlobes, shell and wood bracelets, and circular silver breastplates (paratina) are also common elements of Mansaka dress which are becoming harder and harder to find (Maentz, 2014).

They live according to what the world requires, to work for their living. As the researcher went to their community, Mansakas are physically healthy. They have no trace of body art or tattoos on their body. They have brown complexion but others have light complexion brought about by intercultural marriage. Today, we can hardly see a Mansaka wearing their native attire except when cultural events required them to do so like their cultural festival called "Pagsawitan". A Pagsawitan, a festival was named after the word "sawit", when every Mansaka family of old gave thanks to the Magbabaya (Almighty) and the spirits for allowing the crops to grow and yield in abundant harvest (Masinaring, 2014).

A "Baylan" is known to be their religious leader and at the same time is serving the community as a faith healer. Baylans are believed to possess a special skill responsible to communicate with the spirits. In other words, the Mansakas believed in a supernatural world where spirits exist and are with nature. They have a special relationship with the Supreme Being which they called, Magbabaya or the equivalent to God. They perform the various tribal rituals and they have the ability to sense when bad things might happen. Today, there are only few Baylans left in the Mansaka community. Mansakas preserve them with care and with deep respect for they are an icon of their culture.

Traditionally, Baylans prefer to live in isolation close to the forest where they can commune with nature and with the spirits. Communion with nature is natural to them. Spinoza gave supremacy to nature. One lives with nature and nature is one with humans. Hence communication that exists between man and nature is a natural fact. In the case of Baylans who naturally are communicating with nature, they find sources of healing from everything that is present in nature like herbs and minerals. Talking with spirits only shows how Baylans rely not just on natural forces that

influence their thought and action but rely also beyond the natural. Nowadays, accordingly many of the remaining Baylans live closer to the city and do not retain that close spiritual relationship (Maentz, 2014).

One factor why is this so is the advent of modernization and capitalism that force them to detach from their natural lifestyle. Cutting trees in the forests of Compostela Valley due to capitalism contributes to the preference of Baylans to stay in the city since when trees are gone then so with the migration of spirits. Modernization that brought new medicines to sick people also paved the way for Baylans to retreat from their traditional healing manner since people now easily adopt to the scientific way for immediate cure.

B. Belief-System on Nature

Nature as people all know is the main source of food and other necessities to the sustenance of everyday living. For the Mansaka people, nature is a gift from Magbabaya and is the source of their life and aspirations.

a. Belief on God

For Mansakas, the divine is called the Magbabaya, a Supreme Being, the creator of the heaven and the earth. A story from Mansaka tribe was told about how the universe originated: "One day God sat on a rock and came to the idea of making the universe bigger. He called his bird named Oribig and ordered him to fly to the farthest corner of the universe to gather some soil. When Oribig returned with the soil, He began his work of creation. He kneaded the soil brought by Oribig and laid it on a rock. The kneaded soil became the present world. Plants, animals, mountains, plains, rivers and oceans emerged (Masinaring, 2014).

From this, it can be determined that Mansakas really believe in Magbabaya, who is the creator of all things, This belief of the Mansakas is consistent with Spinoza: *"..Whatsoever exists, expresses in a given conditioned manner God's power, which is the cause of all things, therefore an effect must necessarily follow."* The power of God manifests through the creation of nature. The story portrays

how God made the universe. God used soil to knead the universe. He created the animals, mountains, plains, rivers and oceans. This we can see Mansakas dwelling with nature under the supernatural force of Magbabaya. In fact for Mansakas, every day is the will of Magbabaya.

Further the advent of Christianity influenced the religious belief of the respondents. Yes, they believed in Magbabaya but they admitted that something has changed in their belief-system. They said that their generation is far different from the old generation since today there is Jesus who is believed to be a supreme healer and is God. The force of Christianity has influenced them into the point of converting themselves to born-again Christians. Those converted respondents said that they are not ashamed of their conversion because being converted does not make them less of a Mansaka. They are still a Mansaka but Jesus believers. As such some are no longer attending rituals invoking the name of Magbabaya. It was observed by these converted respondents that their parents are no longer animistic like praying before a tree. Their parents are not Jesus Christ centered. They even described the advent of Christianity and the fact of religious conversion as indicators of modernity.

b. Belief on the Environment

The existing belief of Mansakas about nature is that it is a gift from God. They believe in a multitude of deities which live in nature, like in trees, rivers, streams, rocks, and mountains. These supernatural beings called deities are believed to be guardians of creations. According to the Mansaka, as they shared to the researcher. To maintain harmony within them and with the spirits they have a ritual (diwatahan), example of this is when someone is being cursed (nabuyagan) the sacrifice would be an alive white chicken.

b.1 Trees

Trees are a part of nature and so with the environment of Mansakas. The term environment is used to specify a community of Mansakas where they live together as a tribe surrounded by their

mountains, rivers, their plants, their animals, their natural resources, and including those forces that influenced their thoughts and actions like Christianity, technology of mining, modern vehicles, and the presence of media through television, cellphones, and tabloids. In fact, the researcher learned before her formal interview with the informants that they have their Bible translated into Mansaka dialect.

b.2 Rivers

Water is life. Water sustains the flesh even when there is no food. For Mansakas, water is not just a means to satisfy bodily thirst but it is sacred and it must be respected. The Mansakas put emphasis on the element of water to their life. The researcher on her way to Mansaka community observed how clean their rivers are. Unlike rivers in urban areas, almost all of these rivers are dead; which means they are no longer potent for healthy life. The Mansakas have maintained their rivers clean. The respondents believe that there are spirits residing on the rivers so that one who passes the river is restricted to create noise for this means disturbing the serenity of spirits. Their Balyans always reminded them of this important rule when in the rivers.

Just like their belief on rivers and trees, respondents of this study affirmed that Mansakas believed there are spirits that reside on mountains. These spirits are protectors of these mountains and their lands where rituals are done because mountains are considered isolated and peaceful. Lands are sacred because these are a source of food of Mansakas. They plant crops and rice on lands. One respondent shared that the whole Mansaka tribe continue protecting the 14.10 hectares as their territorial land where they plant rice and where they live. It is a must for them to protect their native land for the future of their children's future. Their lands are their life. Without these there will be no rivers, streams, trees, and laughter of their children. These Mansakas lands are for the whole tribe.

This is what Spinoza talked about the idea of self-preservation. Self-preservation for Spinoza means

that every individual strive to persist its being. Applying this idea to Mansakas basic act to preservation, preserving their lands and their natural environment means preserving the whole tribe. Preservation is not a single act but it is collective.

b.3. Beliefs on Fields and Mansakas Ritual Called "Sawit"

Before planting and during harvest of upland rice, feasts called sawit (meaning "to share") are held with a butchered pig as offering. Biais, a native wine from sugar cane is produced from the fields. This wine is also a part of offering as well as cooked newly harvested rice. It is said that a ritual is also done before planting to ask for bountiful harvest (Philippine Institute of Traditional and Alternative Health Care, D. of H. S. C. M., University of the Philippines Manila, E. M., & University of the Philippines Mindanao, B. O. D. C., 2000) From this, it is clear that Mansakas are farmers. They gather food from the fields after a good harvest. They produce wine and rice for the whole tribe. Planting and harvesting for them are a special activity that involved rituals to please Magbabaya and the spirits of the land.

"Pagsawitan" is a cultural festival named after the word "sawit". It is where every Mansaka family of old gave thanks to the Magbabaya (Almighty) and the Spirits for allowing the crops to grow and yield on abundant harvest (Masinaring, 2014). Mansakas, being farmers, believe that it is the Magbabaya who blessed them to have a good harvest. Because of this, Mansakas in return recognized and expressed their gratitude to the giver of Blessings through sawit. They came together like a flock for a festive celebration. A part of this celebration is a folk speech known as "binabalian" or "oracion" which is a prayer recited when making an offering after planting or harvesting.

C. Other Individuals in the Community

Mansakas were treated and perceived as low-class individuals. Name callings like they were lazy, dirty, and ignorant people were derogatory terms generalized to their characteristic. This is not only

true to Mansakas. There are also indigenous people like the Subanens in Zamboanga Peninsula who also experienced racism. In the research paper presented by Dr. Rivera (2016) at an international conference on Subanen Simplicity As Counter to Suban-on Talk, she documented some racial expressions against the Subanens, like "Subanens are an ignorant race." She noted that Subanens were not only discriminate by non-Subanens but discrimination also exists with their tribe.

When the IPRA Law was promulgated, discrimination against them was lessened. IPRA law is also called as Republic Act No. 8371 or Indigenous People Right Act, it is a most important legal framework for the protection of the IPs in the Philippines which includes the right of Social justice and human rights (World Bank, 2007). Another factor why Mansakas could no longer be discriminated is the fact that some of them are now educated. Some Mansakas are professionals too.

Generally, respondents described their relationship with others as good. They described themselves as peaceful people. It was actually observed by the researcher that their community is a peaceful and clean one. The valley surrounding them has in a way isolate them from urbanization; a fact that makes them maintain their harmonious character that is innate in them. Even if when away from the valley, they still maintain harmony. This result is also evident in the study of Gallardo (2021) that states, connectedness to nature and ethnicity of an individual in significantly correlated to one another.

In summary, Mansaka's belief-system is being one with nature, God and spiritual forces. They even do rituals as an expression of respect of the Mansaka people to nature. It symbolizes their deep communion to it. The trees, the rivers, the fields, the mountains and to the other individual belongs to a whole reality. The touch of the wind, the clean water of the river, the tweeting of the birds, the dancing leaves, all expresses the origin of their environment.

D. Relevance of Spinoza's Pantheism to the Mansakas' Belief-System

Mansakas do not have an individualistic sense. The trees, the rivers, the mountains, the other individuals are the part of the huge reality.

Mansakas treat nature not with mastery but with holistic harmony. From the conception of Spinoza, there is only Substance in the universe, it is God or Nature and by this substance, everything exist. As well as to the Mansaka, they believe that everything is will of the Magbabaya (God). Whatever they do, everything is God.

Since Spinoza asserts the absolute Substance—which is God, whom God reveals himself in nature and sustains of all the things that exist, including the spiritual things. This brought us to the outlook of the Mansakas to nature. Since the Mansakas are part of the whole reality, therefore they are a force that connects what exists in a large picture. The supernatural powers that are interconnect all in nature do not create a division between the natural and the supernatural. The natural and the supernatural are one in a single spec of reality. The way the Mansakas expressed their recognition of the supernatural is through rituals, dances and offerings. These rituals suggest that Mansakas uphold sanctity of beings and of an ultimate being that is the reason of their being part of the whole reality.

Spinoza asserted:

“God is the efficient cause not only of the existence of things, but also of their essence.” (Spinoza, 2000). Nature and God are one according to Spinoza, and God’s attributes are sacred. Since man being one with nature and since nature is sacred hence the attributes of humans are also sacred and also that of the attributes of beings in the universe. These attributes being sacred ones are modifications of the attributes of God which are expressed in a fixed and definite manner. The Mansakas are one with this belief of Spinoza in the sense that they give high respect to things and beings that exist in the world other than themselves. Mansakas believe that they are not the only ones manifesting in nature. They are with spirits, mountains, and waters. Spinoza noted that God and Nature is not and cannot be ontologically distinct from God.

For the Mansakas nature is the gift of God which for them is considered sacred. Their way of

showing its sacredness is through rituals and celebrating festivals. They believe that if God is sacred then nature is also sacred. This is Spinoza’s thought in *Natura naturans* and *Natura naturata*. From his book, he said:

“Whatsoever exists expresses God’s nature or essence in a given conditioned manner that is, whatsoever exists, expresses in a given conditioned manner God’s power, which is the cause of all things, therefore an effect must necessarily follow.”(Spinoza, 2000).

Elpidio Lapad wrote in his undergraduate thesis in philosophy that “Man is also world. He does not possess the world or dispose it.” (Lapad, 2009). Lapad sought Spinoza’s pantheistic manner of thinking to define the Subanens’ (a lumad in Zamboanga peninsula) metaphysics. He emphasized that a Subanen is a part of a larger reality that has a Supreme Being that created nature with a purpose. This purpose is one that man could live and develop its being. This will lead to the understanding that man exists because God exists.

Spinoza called the Intellectual Love of God as the highest good of the mind and knowledge of God. This knowledge allows man to know nature and other related forms in the universe. The more adequate the reason of man, the better man will understand nature. The Lumads like Mansakas perceived God as the ultimate reason of their existence and at the same time understood God’s essence to healing. God for them is the Healer and through means of worship and sacrifices man could communicate to God their pains and wounds for God to heal. They understood the fact that as the origin of all beings in the universe, they always look up to God for healing and seek another life after trouble and sickness.

E. Environmental Participation

Participation pertains to how Mansakas perform actions that have effect to their environment, negatively or positively. Spinoza’s pantheism being largely operative in their community makes us to infer that whatever will be an action done to benefit or not the community always is a part to

how their environment functions. For example, if one Mansaka throws garbage to the river, it will eventually affect the system of the river which in return will also affect to the lives and health of the Mansakas who depend on the river resources. Such idea of participation is supported by Spinoza's pantheism which is one with the famous oriental principle that man is a part of the whole entity in the universe. Participation is categorized by the researcher as negative participation and positive participation. Positive participation means having the character of Apollo which resulted in the conservation of the environment. On the other hand, negative participation means having the character of Dionysus, through this participation, it resulted the gradual loss of the environment of the Mansaka.

In the concept environmental participation, this is the section of the paper where Nietzsche's theoretical frame on two characters of Greek art specifically on Tragedy is used as lens to enumerate and describe which participation manifests the character of Apollo and which participation manifests Dionysian character. These characters are seen as expressing two opposite forces that are innate in man's character which forces are also present in the community of Mansakas. To emphasize, Apollonian character is a rational, intellectual and having an order while Dionysian character means tragic, chaotic and irrational.

F. Relevance of Nietzsche's Apollo and Dionysus to the Mansakas' environmental participation.

a..Positive Participation

Man has different responses to nature. These responses are their means to participate in either harming or protecting the environment. Below are actions of Mansakas on protecting their environment, told by the respondents. These actions are done to balance the environment and to protect the land Magbabaya endowed to them.

Planting trees, reforestation, good waste management, restricting mining, no using of chemical based fertilizers, and continuing

education on how to protect the environment and natural resources are some, among the many actions, Mansakas performed in order to protect their environment and in order for them to survive. The clean water of the rivers of Mansakas, as observed by the researcher during her fieldwork, is a concrete manifestation that Mansakas have the will to protect their environment. This is Apollo in will of the Mansakas.

One could hardly see garbage at their place because they have orderly waste management system. They do not throw their garbage into the river because doing this will offend the spirits that reside their rivers. Hence if there are no garbage, if the rivers are clean, if they plant trees, if they have harmonious relationship with their neighbors, if they offer sacrifices for Magbabaya, if they are Christian believers now, if they are still doing "sawit", if they are now into professions, then there is beauty. Beauty is achieved when there is order, cleanliness, spirituality, cultural consciousness, and knowledge. Whenever there is beauty, there is Apollo.

The Apollonian character in the German drama inspires dialogue. The act of preserving nature of the Mansakas tells us their ability to communion with nature. Communion with nature is dialoguing with nature. There is dialogue because there is respect with one another. There is dialogue because two entities are friend with each other just like man is a friend of nature and nature is a friend of man. The Mansakas as described by respondents make the existence of spirits as part of their psychology. They have this attitude or behavior not to make noise when in the forest and when crossing the rivers because they do not want the fairies and spirits be disturbed. Before hunting, they ask permission from the spirits. In planting and harvesting seasons they invoke presence of deities. Such behavior and practices bring goodness to the whole Mansaka tribe. Goodness is the end of Apollo and the action of the Mansakas to take care of their environment is an expression of the quiet feminine beauty of Apollo. Mothers as females are culturally bound to express intimate care to their

children. Mansakas in preserving their environment are like mothers who give extra care and love to maintain order in the community.

The above mentioned program of action of Mansakas give importance to nature. They are still participating in the protection of nature. They want to preserve their land and everything in it, the trees, the stones, the rivers and the mountains. In preserving the nature, they are preserving their culture to be passed on to the next generation. Their life is not defined by wealth and luxury but by nature that surrounds them.

Indigenous peoples are stewards of the world's biodiversity (Kelles-Viitanen, n.d.). In this statement, why are the IP's considered as stewards of nature? It is because nature being an integral part of their whole existence, they take care of it because loss of nature means their loss too. In fact, the Mansakas in valuing nature, are causing benefit to others residing in the community.

b. Negative Participation

The river becomes a dead river due to mining. This is the other side of environmental participation that results to loss of a natural resource. The valley is prone to landslides and mining due to deep holes in the mountains will also result to landslide. Mining is overdoing. It is harming the environment. The miner gets gold and other minerals but on the contrary others suffer for environmental loss. From a newsprint, it was reported that the 21st century in the province of Compostela Valley was a century hit by several landslides, starting from 2001 up to the present.

Last December 2012 the Mansakas were also victims of a strong Typhoon Pablo. There was loss in the town of New Bataan. The typhoon caused 548 lives to end and on the same time 827 was missing. Trees were gone due to mining activities. There was massive flash flood and landslide because no trees and their roots can hold the strong flow of water. The town was painted with tragedy. Bridges were destroyed. Plantations collapsed. Houses were gone. There was ruin. It was a

fulfilled destruction of nature. The question is: where did Mansakas fail?

From the words of Benito Ramos, the Civil Defense Secretary;

"Mining and logging may have an effect. The mountains have been denuded for decades, and filled with holes by our countrymen who are small-time miners. It pains me to say this, but these are the facts."(Macaraig, 2012).

The statement above tells us that man has been a participant of a tragedy. Secretary Benito identified the small-miners who performed mining to satisfy their needs in life. This is an example of negative participation because the act of mining contributes to the loss of people's lives and destruction of soil. There is negative participation because mines are taken without reservation. There was no thought of the bad effects of it but only interested thought.

Geologists say the mountainous area is mostly unsafe for habitation. But numerous small, illegal or poorly regulated gold mines dot its slopes and the local government says they provide 40% of the province's economic output. Much of the forest cover was also cut down ago to make way for rows upon rows of bananas to supply the major markets of China, Iran and Japan. This is getting a lot from the environment but losing a lot of its natural potency. Man did this as an expression of the Dionysian character that is already imprinted in him. Dionysus is so strong that reason cannot stop it from doing irrationality. The effect of Dionysian force is emotional turmoil. When Pablo hit Compostela Valley, there was strong sound of cries, angst, despair, and even craziness. The researcher's friends told her horrible stories about bus drivers who were able to spot ghosts inside their buses. Another story told was spirits of women and children crossing across the streets. Hence, the Dionysian force when activated brings forth horror and uncertainties.

The respondent knew his role in the nature but yet because of this outside force she can't do anything. Another that affirms the Dionysian character, the capitalism that is present in mining, "Competition

among indigenous peoples in Diwalwal began since the discovery of gold in the area. Lumads did not work as a bloc but established partnerships and work with groups with conflicting business interests in the area. As corporations and mining cooperatives battled for the control of Diwalwal, conflicts over ancestral rights of the gold rich area also brewed in the background (Candauy, 2008). The problem both faced by Mansakas and other lumads.

The mega diversity of the Philippine tropical forest, marine and coastal resources is threatened by overexploitation and destruction. Greed, population growth, land conversion, urbanization, pollution and sedimentation are contributory factors. To the IPs who rely on the biodiversity of their ancestral domains, this threatens their survival as distinct peoples. To the rest of the world, the biodiversity of the Philippines must be protected and conserved for the future of humanity (United Nations, 2011).

Clearly, the participation of Mansakas performing mining and other activities that get resources with reservation brings disorder to their lives and other people's lives. Such is the work of the Dionysian force residing in inner feelings of man that intoxicates his normal thinking and harmonious origin. Another factors that the researcher observed from the Mansakas are the following.

Advent of Christianity, the Influence of Education, and the rise of technology are also causing the Mansakas to slowly overpower their Apollonian character.

The first reason is the advent of Christianity, which leads them to change their former perspective to the new one.

A datu from the Municipality of Mabini said that there are concrete reasons that caused the weakening of the tribe. This entry the various religions that declared that Mansakas practices as taboo, fobidden and evil. With this, some are converted and committed their selves to Christianity and decline the practices of the tribe (Maestre, 2014)

The respondents in the present time are totally not active to the practices of the tribe. They lived now in plains and lowland areas and have continued to be committed in the church that they now affiliated. The same thought that they told to the researcher is that though they do not practice the ways of the Mansaka, they are proud of who they are. The researcher have realized that, not just the loss of the culture but the loss of people who have the ability to grasp fully the idea of sacredness of nature.

The second factor is the Influence of Education. Many of the Mansaka became professionals, others finished college and while others availed academic scholarships. In fact, when the researcher visited the places of the Mansakas, she observed that in the community, adults and older ones only remained. The datu from Mabini also added that he could think of is the strengthened education system that resulted to the flourishing of many natives into professionals. A number of Mansaka have graduated college, became successful career persons and along with the change is the shift of attitudes and behaviors which are obviously influenced by the modern world (Masinaring, 2014). According to him, he could not blame religion and even the government, it is an inevitable changes in the community.

The third factor is the Rise of Technology. The old folks are affected by technology. When marginalization takes place the culture is also gradually irradicating the very nature of the Mansaka. In farming, they have adapted new system that came from the outsiders and their farming techniques became technologically advanced, which have adapted to the new system brought about by outsiders, which includes the use of pesticides, chemical fertilizers and other farm technology on irrigated lands; a system that environmentalists warn could treathen the health of the people and may deplete the soil, affecting the crop yields in the long run. From this, we could say that the old ways are coming to an end. During the olden years the Mansaka depend on the domestic animals such as carabao to toil the land. With the advent of technology the farming nowadays are

getting easier because new the machineries are designed to sophisticate farming.

The researcher also observed during her fieldwork that people in the Mansaka community are using camera phones. They use facebook and other social networkings. Are they still Mansakas? Is the embracing of technology made them less Mansakas? They are still Mansakas but evolved and acculturated Mansakas. Their ways now might be different from the ways before but deep in their hearts the mark of being Mansaka is a clear mark. What they are experiencing is a gradual departure from their pantheistic view which is a very slow process. Unless complete change of attitude and worldview, then one could say that the mark is losing its face.

No one cannot generalize and blame all the Mansakas for the gradual loss of their original environment and even of their traditional beliefs. Some have participated to this gradual loss while others tried its best to conserve their environment and remain interconnected with every being in nature. After all, the dual forces are operating in man and it is his choice which one should dominate over the other

Conclusion:

Based on the findings of this study, the following conclusions are drawn:

1. Therefore, there are Mansakas particularly the respondents of this study who remain true to their pantheistic belief. The advent of Christianity and technology have influenced their belief-system but have not made them completely depart from their tradition.
2. Therefore, the dual forces of man are operating in the psychological make-up of the respondents and of some Mansakas as observed by the respondents. These forces are inevitable and have influenced the way they think and the way they perform action to either protect or deter their environment.
3. The respondents are conscious of their metaphysical communion with nature. They have

high regard to existence of beings other than themselves. The supernatural world still dwells in them and therefore the favorable tendency to preserve their tradition since the undying belief-system on the supernatural will spontaneously be passed on from one generation to the other generation through their unique language.

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