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Lutaos: A Metanarrative of the 17th Century Sea Nomads in Mindanao

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ABSTRACT

This study presented a socio-historical analysis and ethnographic metanarratives on the life of the Lutaos in Southern Philippines. It also dwelt on the current state of the life of the Lutaos in the postcolonial era as gleaned from their vibrant 17th century life in the Philippines. The transformation of their significant life into vagrants and urban itinerants and the disparity of their life at present and their life around the 17th century caught the researchers' curiosity to examine the state of viability of the Lutao culture based on the lens of Dramatic Social Change Theory. Few theories are employed to understand the status of the Lutao culture at present vis-à-vis their culture in the past. Among them are the Evolutionary Theory of the Theory of Social Change by Auguste Comte and The Rise and Fall of Civilization by Arnold Toynbee. But the most essential theory that served as the foundation of this paper is the Dramatic Social Change Theory. This theory presented four criteria of social change which were integrated in the instrument. The computer-generated Chi-Square Test Analysis authenticated the stand that the Criteria of Social Change has a highly significant impact as indicators in assessing the status of the Lutao culture. The survey revealed that the four criteria of social change (Pace of Change, Rupture of Social Order, Rupture of Normative Order and Threats of Lutao Identity) are indicators in measuring the status of the Lutao culture. This study is more on the outsiders' point of view of the status of Lutao culture based on the sociological criteria of the Dramatic Social Change Theory. Hence, it is highly recommended that more in-depth study and immersion should be undertaken to get the Lutaos' outlook on the status of their own culture in Sibugay. Similarly, it is highly recommended that actions would be made to address the preservation and inclusivity of the Lutao culture in mainstream society.

Keywords: Lutaos, Badjaos, Decadence, Orang Laut, Sibuguey, Metanarratives

1. INTRODUCTION

Social change is defined as the transformation of social institutions and cultures through the passage of time (Giddens 2011). Change is the most anticipated phenomenon and a consistent element of time. However, when change is comprehensive and beyond an adaptable pace, it proved to be shocking. Human cultures encompass ideas, behavior and artifacts that can be learned and transmitted between individuals and between generations through time. It goes through a pattern of transmission, innovation and random fluctuation. As Auguste Comte asserted "*All societies evolve into higher levels, societies that do not adapt fast enough will fall behind*". The same disputation shared by Arnold Toynbee who believed that civilization and culture will undergo rise and fall. Those who failed to learn from the past are bound to decline and eventually decadence.

The Philippines is a weave of distinct ethnic groups who contributed to its plurality. These diverse people have shaped the history of our nation. These ethnic group endured consequences to bring forth

the nation towards modernization. While majority of them were able to preserve their culture, there are those who assimilated and eventually at risk of losing their identity. From highly esteemed citizens of Mindanao in the 17th century, the cultural practices of the nomadic Lutaos are hardly noticeable. Their high regards in the past were replaced with disdain as they were an obnoxious vagabond in most cities and municipalities at present. Young Lutaos also clustered in terminals, in seaports begging coins from the passengers or diving in the water just to get the coins thrown by people. Despite the country's goal of inclusivity, the Lutaos are still in deplorable conditions while the rest of the Filipino tribes are thriving. They lost their prestige as celebrated warriors, seafarers, boat-builders, and all other skills that made them the most sought-after subjects of the Sultans and Rajahs of the Maguindanao Sultanate in the 17th Century (Balajula 2013). Today, they gained the moniker as *the lost tribe of Mindanao*. While this paper tries to gain profound understanding on the status of Lutao culture, it should be noted



Asian Journal of Advanced Multidisciplinary Researches

that the analysis of the issue at hand is only limited with the criteria of the Dramatic Social Change Theory.

1.2 OBJECTIVES OF THE STUDY

Numerous literature have tackled the culture of other indigenous tribes of the Philippines, but only limited accounts attempted to explain about the Lutaos. Moreover, this study is the modest attempt to recapture the metanarrative of the most esteemed marine warriors of South East Asia during the colonial era and qualify the status of their culture by satisfying the objectives below:

1. To point out the origin of the Lutaos;
2. To determine the Lutaos' social status in the 17th century;
3. To assess the status of the Lutao culture using the Criteria of Dramatic Social Change Theory

1.2 THEORETICAL FRAMEWORK

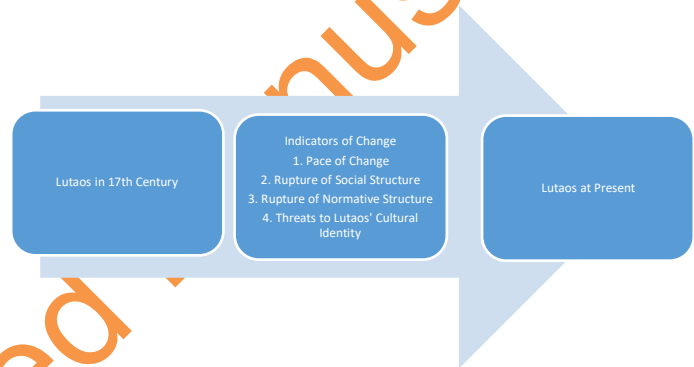
The attempt to understand the status of Lutao culture will never be logical without corroboration of various theories which would bolster the premise of this paper. *The Evolutionary Theory* is one of the relevant theories of the Theories of Social Changes. It is advocated by Auguste Comte who believed that all society evolves into higher levels. Yet, societies that do not adapt fast enough, will fall behind. *The Rise and Fall of Civilization Theory* was a theory advanced by a philosopher in history, Arnold Toynbee who asserted that civilization is cyclical. There is a period when it will attain its peak and eventually show a period of decline or decadence. Decadence is a concept of regression or negative growth as applied to civilization and culture.

Nadler and Tushman (1995) advanced that *Dramatic Social Change* (DSC) is spurred by a sudden dramatic transformation of economic, political, social and institutions. The *Dramatic Social Change* is the deep social transformation that produces a complete rupture in the equilibrium of social structures and fails short of their adaptive capacity. Moreover, the theory of Sablonniere aided this study to determine whether their culture has undergone decadence. According to Sablonniere (2014) a culture has decayed or collapsed when the following indications are manifested such as: 1. The pace of social change, 2. The rupture of social orders, 3. The rupture of normative orders, and 4. The level of threats to Lutao's cultural identity.

Furthermore, the DSC argues that social movement results from the disruption or breakdown of previously integrative social structures. This theory regards collective action as a form of social imbalance that results from the improper functioning of social institutions. These theories (along with Nadler and Tushman and Sablonniere) thus, bolster the contention of this study

The study utilized data from historical accounts which suggest the esteemed life of the Lutaos in the 17th century. The published accounts on historical records pointed out that Lutaos indeed have distinguished positions in the past. They are visible and indispensable

Sultanates. However, at present their inactive role in society led the researcher to conduct this investigation. The boxes in the arrow signifies the transition of Lutao culture. Based on the criteria of Dramatic Social Change Theory, this study wanted to qualify the status of the Lutao culture at present.



1.3 Conceptual Framework

2. METHODOLOGY

Primarily, this study utilized ethnographic research, a qualitative procedure which describes, analyses, and interprets a culture's characteristics. Direct ethnographic observation is the most appropriate for the Lutaos because they are scattered in places of Mindanao that are accessible to the researcher. Thus, it would be easy to observe their culture because the author is also a resident of Zamboanga Sibugay, where there are substantial numbers of Lutaos.

Moreover, this study employed archival research and critical qualitative narrative on secondary sources that tackle the Lutaos o Bajaos. An evaluation on references and materials particularly the accounts in the Blair and Robertson and other Mindanao historians who discuss the Lutaos.

It likewise employed online resources to extract data which were not obtained from archival and ethnographic study. Using the model of the Dramatic Social Change, this study is trying to determine the status of the Lutaos culture in Zamboanga Sibugay. The proponent visited the municipalities of Sibugay with Bajao population such as Imelda, Alicia, and Olutanga. These were the areas in Sibugay where the Lutaos settled after the disintegration of the Maguindanao and other sultanates. The Bajaos in Sibugay at present are presumed to be the descendant of the Lutaos in the 17th century. Bajao residents who are 18 years of age and above were invited to participate in the survey. Due to the nomadic nature of the Bajaos, the researcher opted for purposive sampling. From the said



Asian Journal of Advanced Multidisciplinary Researches

municipalities of Sibugay, only 100 agreed to be respondents to the study. The data were utilized to quantify the relevant changes among the Lutaos/Bajaos in the aspect of 1) Pace of Change, 2)

Rupture of Social Orders, 3) Rupture of Normative Orders, 4) Threat to the Lutaos Identity. Each criterion has 10 questions in a likert scale choices such as strongly agree, agree, neither disagree, and strongly disagree. Hence, the survey has a total of 40 questions. The summary of the result is then treated with a Chi-Square Analysis to establish the significance of the criteria of social change in determining the decadence of their culture. Data from archival research and survey are intended to wield a metanarrative and analysis of the status of the Lutao culture in Sibugay.

3. RESULTS AND DISCUSSION

3.1 Who are the Lutaos?

The Lutaos were believed to be a branch of the Samas of Sulu. The group had assumed several names such as Badjaw, Pala-u, Luwaan, Samal Laut or Samal Delaut. James Warren referred Samal to the sedentary coastal Sama population while the Bajau was used to describe the maritime, nomadic, boat-dwelling Sama (Warren, 1985). The Lutaos were also known as Sea Gypsies, Orang Laut, Badjau, Samal Laut (Samal of the Seas). Blumentritt, however, called them Malay Orang Laut or Men of the Sea and presumed that they are the inhabitants of Zamboanga (Blumentritt, 1882). Additionally, Fr. Combes coined the term *Lutaya/Lutao* because of their capacity for being excellent seafarers and navigators.

Thomas Forrest advanced that the Badjaos or Wadjaos came from China (Forrest, 1779) while Fr. Combes promoted the Ternatan origin of the Badjaos after the fall of the major port of Makasar in South Sulawesi to the Dutch in 1668 (Blair and Robertson, 1909). Similarly, Reuben Canoy, postulated that the Lutaos who arrived in the Philippines came from Indonesia and neighboring islands like the pre-colonial harbor of Malacca, Johore, Banda, Ache, Ternate and Makasar (Canoy, 2003).

In the 17th century Philippines, the emerging trading at the mouth of the Pulangi river became an attractive gathering place for the displaced Lutaos. Then moved to Sibuguey, scattered from the coast that extends from the river of Mindanao to Samboangan, Sarangani and Davao. Some dwelt in Cebu and Dapitan. There were also those who settled in the island of Basilan and Sulu Archipelago (Laarhoven, 1989). Ferdinand Blumentritt pointed out that the Lutaos in the 17th century are mostly the nomadic Bajaos at present in Zamboanga. They come to Sibugay fulfilling the duties as vassals of the Sultanate of Maguindano (Balajula, 2013).

3.2 What are the Lutaos' Status in the Past?

3.2.1 Skills of the Lutaos

The life of the Lutaos during the 17th century may be considered as the apex of their vibrant culture. Unlike most Malay, the Lutaos are believed to have already professed Islam even before they arrived in the Philippines (Saleeby, 1905), which implied that they have already highly organized religious practices even before they set foot in the Philippines.

Moreover, they numerous skills that made them the most relevant subject of the Sultan. The Lutaos has three distinct skills that made them valuable citizens or subjects of the Sultans. Among them were their 1. skills in boatbuilding and navigation; 2. Skills as linguist, spy, and emissaries; 3. Military prowess. These numerous skills enable them to hold relevant economic and political roles in the Sultanate. Likewise, the 17th century Lutaos served as the generals and advisers of the Sultans.

3.2.2 Skills in Navigation and Boat-building

The Lutaos are, obviously, remarkable swimmers and divers. Back in the days, being excellent swimmers, divers, boat-builders and navigators were indispensable for security and survival. Being excellent seafarers gave them freedom to explore high seas and grab opportunities which have significant economic worth. These are imperative skills in gathering marine products for food or collecting valuables and even discovering fertile lands that can be offered as a gift for the sultans and chief in exchange for favors and protection. Their exceptional skills in navigation and boat-building are the reason why early historian Fr. Combes coined the term Lutao as most of them are expert sailors. They are the most itinerant sailor hopping from one island to another. The seas in Southeast Asia served as the Lutaos highways. They were also explorers of unknown lands and offered them as part of the state of their Sultan.

3.2.3 Skills as Linguist, Spies, and Emissaries

Furthermore, the Lutaos are also known for their splendid skills as linguists, spies and envoys. They not only excel in collecting marine products but also bring various kinds of information. Hence, the Lutaos were also reliable spies and emissaries. Combes remarked that the skills of the Lutaos made them valuable to the rulers with whom they committed their loyalty (Blair and Robertson, 1909). Combes further advanced that by their constant communication with all the nations because of their method of living and by alertness of their intelligence, they are the most capable, most clear-sighted, and most crafty people in these islands (Blair and Robertson, 1909). The Lutaos had lived under the protection of various Datus and always served the Datu for the protection he had afforded them. But what distinguished them from the rest of the subjects was their reliance on movement and the ability to offer their allegiance and service to other political contenders in the face of unreasonable authority (Warren, 1985).

3.2.4 Skills as Warriors

Moreover, the Lutaos were superb Moro fighting marines who supported the military needs of the sultanates, particularly Maguindano and Sulu Sultanates. Most of the powerful nations like Spanish, Dutch and



Asian Journal of Advanced Multidisciplinary Researches

English hired Lutaos as mercenary soldiers, guides, rowers, and spies. For many years, the Spanish fort in Zamboanga withstand incessant attack by the Moros, the English, the Dutch because the Spanish had mercenaries from Basilan to fight on their side (Canoy, 2003). Similarly, a Boholano ruler Pagbuya survived the Portuguese and Moluccans attacked in 1563 and expanded his kingdom in Dapitan and Northern part of Zamboanga Peninsula through the help of mercenaries from Maguindanao and Sulu known as Lutaya or Lutaw (Blair and Robertson, 1909). The Lutaos were the core of the Maguindanao Sultanate's army. They are the reason why rulers survived from contenders in thrones and from foreign pressures.

3.3 Roles of Lutaos in the Sultanate

3.3.1 Economic Strength

The slave hunting skills made them a reliable partner of the Maguindanaos which is a lucrative way in securing wealth. This wealth is tangible in its possession of arms and ammunitions, strong navy and other proof of affluence like slaves. The number of slaves and followers would determine the level of prestige, power and wealth. Their skills as boat builders enabled them to build swift and fast vessels that could withstand long and tough journeys in the Malay seas during expedition and pillaging activities (Blair and Robertson, 1909). Their pillaging activities were not only limited in Mindanao. In fact, the seas in Southeast Asia served as their hunting grounds.

The Lutaos are the economic strength of the Maguindanao Sultanate. Being navigators allowed them to discover lands and offer them to the Sultan. The Lutaos served as the vassal of this land, just like the case of Sibugay. During the season when they do not go out in the sea, the Lutaos subjects guarded the entrance of Pulangi to facilitate the collection of taxes to the merchants (Junker, 2000). Likewise, they facilitated efficient collection of tributes of the peripheral constituents of the Maguindanao Sultanate like Sibuguey. The Lutaos imposed the Haraforas/Subanens to be the unwilling vassals of the Maguindanaos and Lutaos (Ampuan, 2011). In some circumstances, the Lutaos facilitated unfair trade practices with the Subanen by taking their commodities through coercion or by very cheap value. James Warren named the unfair trading as pemuku. In pemuku, when the Datu/Sultan would give Subanen village gifts like wooden chest, Chinese jars, brass gongs, salt, cotton, and tobacco, the Subanen must reciprocate such gifts with twice the value (Warren, 1989).

3.3.2 Political Aide

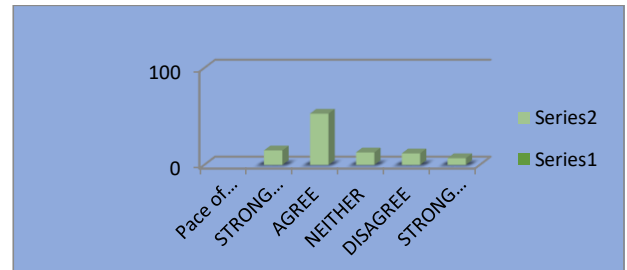
The Lutaos helped wield the political supremacy of a ruler. They act as the trusted generals, envoys, and advisers of the Sultans. The success and maintenance of the Maguindanao Sultan's supremacy over the Sibuguey region depended on the Lutaos. The presence of various Lutao vassals in the Southern coast of Mindanao aided the Maguindanao Sultan in escaping from their enemies and in their piratical activities, and maintained their properties and peripheral territories (Mastura, 1984). This justified the presence of Lutaos in Olutanga Island, which was

formerly a territory of Rajamuda, Kibad Sahriyal. They made Sibugay a secure new home for every Maguindanao in that period. The Lutaos who concentrated in that island could be the descendants of the Bajeos in Sibugay at present (Balajula, 2013).

The Lutaos aided the Maguindanao rulers to survive from foreign pressures and competition for supremacy with other local chiefdoms. They possessed the attributes that would be able them to build strong and progressive chiefdoms such as superior skills in navigation and warfare, efficient envoys and messengers, skilful shipbuilders (Laarhoven, 1989). As Fr. Combes attested their intellects made them an instrument of the Sultan's or chief's sea exploits and expedition. In fact, Sultan Quralat (Kudarat), in his time employed Samal fighters and followers to command some of his boats, fighting and carrying on piracy side by side with the Maguindanao people and the Iranun (Saleeby). Casiño believed that the Lutaos became the core of Qudarat's navy and marine merchants (Casiño). During the height of Kudarat's power, one of his trusted men, Ugbo was a son of a Samal datu. His gentle manner, intellect, resourcefulness, and leadership impressed Qudarat. He is a proficient linguist because he spoke not only Maguindanao but also Ternatan, Sulog, Yakan, Subanon and Bisayan (Perales, 2001).

3.3 The Criteria of Social Changes has a significant impact in the decadence of the Lutao culture.

Table 1: Pace of Change



The figure above on the Pace of Change affirmed positive feedback from the respondents that there is abrupt change in the life of the Lutaos. More than 50% of the total respondents agree and strongly agree that the Lutaos experience a radical change. It is radical because the change is quite demanding and abrupt that it affects the continuity of some of their practices, the magnitudes of change are large-scale, and the speed of change is at pace that is discomfoting on the Lutaos. For instance, the climate change and depletion of the natural resources affected the livelihood of the Lutaos. Similarly, the Lutaos who are skilful slave hunters could no longer practice such because it was already illegal at present. The changes experienced by the Lutaos were so drastic that they have a hard time coping up with modern society.

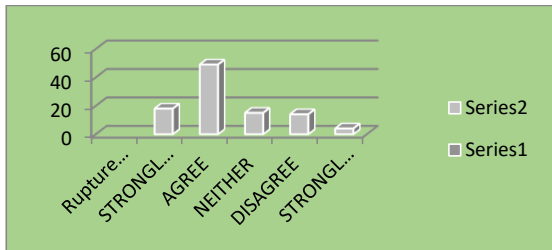
The Samals experienced the first case of ethnic cleansing in the Philippines. It happened during the reign of Governor-General Narciso



Asian Journal of Advanced Multidisciplinary Researches

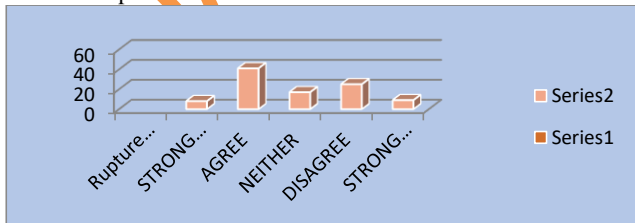
Claveria who ordered Sama prisoners from Balangingi to be shipped like cattle to the northern part of Luzon (Agoncillo, 1990). Towards the close of the 19th Century, a group of exiles was allowed to return home. But because of their traumatic experience in Balangingi, many preferred to migrate to Zamboanga. After the conquest of Sipak, the distraction of their homes and farms resulted in a diaspora that scattered the Samal in all directions. Some evacuated to Sulu and Zamboanga, others to Cotabato. There were also Samals who fled to Davao (Canoy, 2003).

Table 2: Rupture of Social Order



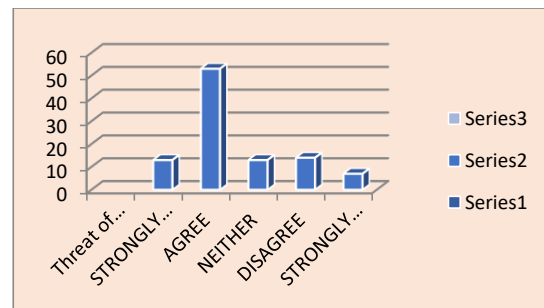
Additionally, the second criterion of Social Change, the Rupture of Social Order demonstrated similar trends on the respondents' responses. Bulk of their responses (more than 50% of total responses) were focused on agree and strongly agree. This may be interpreted that the respondents observed that one of the factors of Lutaos' decadence was the discontinuity of their practices due to the change in social order. For instance, they could no longer continue being sea gypsies because of the territorial laws governing the sea borders. Hence, there is a dramatic change from itinerant to sedentary Lutaos. Likewise, the changes in the political system, like the disintegration of the Sultanate, also deteriorated the high esteemed role they performed in the community. The new system no longer needs the aid of the Lutaos' soldiers, nor could they practice slave trading in the modern economic set-up. The advent of new socio-economic and political order, left the Lutaos vulnerable in the new set-up in the community. They could no longer exploit weaker tribes as what they have done to the Subanens of Sibugay. They could no longer work as mercenary soldiers, as a guide, as a rower, as a spy or as an envoy. When the mode of transportation shifted, their boat-building skills became outdated. Moreover, they were not able to find ways to integrate their boat-building skills in modern society.

Table 3: Rupture on Normative Order



In the same manner, majority of the responses in 3rd criterion of social change rated agree. This reveals that the respondents concur that there is disruption in the normative order of the Lutaos community that makes it difficult for them to cope up. The former crafty, intelligent and resourceful was construed to be illiterate or ignorant at present because of the differences in our orientation on education and even in our world view in general. Their skills in navigation and geography become superseded with the advent of technology just like GPS and other modern instruments for navigation. Naturally, they cannot continue to rely on fishing because marine resources are also depleted. Likewise, the individualism principle of the modern Filipinos is in great contrast to the communal ownership of the Lutaos. Hence, most of them have the perception that wealth is a gift from nature so there is no wrong if they ask for a share through begging. Moreover, the concept of capitalism is divergent to their nomadic life which is a disadvantage if they have many possessions and accumulate wealth. Hence, they continue their subsistence living. Some of their childbirth ritual was already discarded and despite their sluggish respond to modernization some were already assimilated in the modern society. There are already Lutaos who use diapers, sanitary napkins and the like. Some Lutaos also show positive reception to the use of technology. Hence, this paper presumed that the Lutaos are trying to cope up with change. Unfortunately, as they accommodate mainstream culture, they are bound to lose some of their cultural identity. And despite the effort to propagate their culture, they remain invisible.

Table 4: Threat to Lutaos Identity



Response to this indicator reaches almost more than 60 percent of the raters who agree that there is a threat to the Lutaos identity in our country. It demonstrated that the respondents agree with the premise of this paper that there is a grievous danger on the identity of the Lutaos vis-à-vis the mainstream society. It is a known reality that the Lutaos become invisible in every aspect of modern life. May it be in the aspect of social, economic and political. The data purports the contention of the researcher that the cultural identity of the Lutaos is on the verge of cultural degeneration. Some Lutaos may have exerted effort to preserve their culture. However, preservation and transmission is never enough. As Auguste Comte postulated, culture needs to undergo transmission and innovation to be able to thrive. As intergenerational transmission



Asian Journal of Advanced Multidisciplinary Researches

occurred, the Lutaos should have kept abreast their culture to what is relevant in the society. They should have innovated their cultural practices according to the demands of time to maintain their social relevance. Hence, it is evident that the Lutaos failed to maintain their skills and roles in the 17th century Philippines to the present society. Their skills in navigation, spying, and military lead them to attain important economic and political roles within the sultanate. Yet, such status was never mirrored at present. Hence, the DSC criteria alone would give us hints as to how the Lutao culture progressed at present. As Comte claimed *“societies who do not cope fast enough, will fall behind”*. The summary of the survey result would validate the relevance of the Dramatic Social Change (DSC) in evaluating the status of Lutao culture in Southern Philippines. Most of the responses of the 100 respondents largely falls on STRONGLY AGREE and AGREE which greatly corroborated the argument of this study that the Lutao culture undergoes degeneration.

Table 5: Summary of Results

Summary of Result					
	STRONGLY AGREE (%)	AGREE (%)	NEITHER (%)	DISAGREE (%)	STRONGLY DISAGREE (%)
Pace of Change	15	53	13	12	7
Rupture of Social order	18	49	15	14	4
Rupture of Normative Order	8	41	17	25	9
Threat of Bajaos' Identity	13	53	13	14	7

Table 5 shows the Summary of Results in each Criteria of Social Change, the responses that show that the changes on the Lutaos culture are very apparent. All the four criteria show similar trends whose responses largely focus on AGREE and STRONGLY AGREE. These responses would give us the view that even the Bajaos are amenable to the decrease in the roles and standing they enjoy in the society.

Table 6 shows the Chi-square test, using the p-value method of the Chi-Square, the test reveals a p-value of **2.83316E-57**. Since this actual level of significance is less than the value of the common alpha of .05 then we have to reject the null hypothesis, meaning the Criteria of Social Change are **highly significant** indicators of the degeneration of the Lutao culture. This substantiated the effectivity to utilize these criteria in the analysis of the status of Lutao culture in Zamboanga Sibugay.

Table 6 Chi-Square Test Result

OBSERVED VALUES	STRONGLY AGREE	AGREE	NEITHER	DISAGREE	STRONGLY DISAGREE
Pace of Change	15	53	13	12	7
Rupture of Social order	18	49	15		4
Rupture of Normative Order	8	41	17	25	9
Threat of Bajaos' Identity	13	53	13	14	7
	54	196	58	65	27

EXPECTED VALUES	STRONGLY AGREE	AGREE	NEITHER	DISAGREE	STRONGLY DISAGREE
Pace of Change	28.16666667	104.3316327	34.9137931	43.21538462	14.81481481
Rupture of Social order	24	110.25	31.87931034	40.015384	19.59259259
Rupture of Normative Order	39.18518519	122.5765306	28.98275862	24.61538462	12
Threat of Bajaos' Identity	31.12962963	104.3316327	34.9137931	40.01538462	14.81481481

P-value: 2.83316E-57

H₀: The degeneration of Lutao/Bajao culture based on the Criteria of the Dramatic Social Change is not significant

4. CONCLUSIONS

Most of the responses of the respondent on the said criteria rated on agree and strongly agree, which means that based on their



Asian Journal of Advanced Multidisciplinary Researches

response on the instrument, the respondents believed that there is a discernible change in the status of Lutao culture. Likewise, the result of our statistical treatment on the data would point out that there is noticeable change which may have affected how they lived at present. Historical accounts offered a good reference in judging how the Lutaos have lived in the society in ancient times. Furthermore, based on the narratives of renowned historians, we inferred that their life at present is so different from their life and social impact in the past. The change is so monumental that their uncertainty and insecurity living in the contemporary environment is so apparent. All the four criteria of social change generated results that aided the researchers in assessing the status of the Lutao culture at present. Based on the large-scale, abrupt, rapid, radical, demanding, traumatic experiences that create discord, discontinuity and social dysfunctions, this paper has the reason to infer that the Lutaos in Sibugay are indeed experiencing cultural regression or degeneration.

It is a known reality that the Lutaos become invisible, or marginalized in every aspect of modern life, may it be in the aspect of social, economic and political. The data purported the view of the researchers that the cultural identity of the Lutaos is on the verge of cultural degeneration. They failed to transmit to their younger generation their culture. If there are intergenerational transmissions, it is so slow and microscopic. Otherwise, if the transmission is grand, they would have carved important roles and contributions in contemporary society. Some Lutaos are not even aware of the history of their ancestors centuries ago. This may be because many Lutaos have no or very limited access to education. Nowadays, the Lutao population is very statistically insignificant and sparsely distributed. Not to mention that they do not have explicit roles and responsibilities in the community. Thus, they seem to be latent citizens of our country. Their small population makes their commitment to their collective consciousness less visible. The large-scale change in the minor Lutao population is a great blow to the tribe. The changes are a total break from their past. Hence, it is very difficult for them to adapt in the new socio-political and economic system. The threat to their identity poses insecurity and low self-esteem to these people which in turn affects their ability to function effectively in the society.

Finally, the survey reveals that there is a degeneration, in general, of the culture of the Lutao based on the criteria of social change such as Pace of Change, Rupture of Social Order, Rupture of Normative Order and Threat to Lutao's Identity. Most of the respondents on the said criteria rated on agree and strongly agree, which means that based on their response on the instrument, the respondents believed that there is a discernible change in the status of Lutao culture. Likewise, the result of our statistical treatment on the data would point out that there are, indeed, noticeable changes on the status of Lutao culture. Historical accounts offered good reference in analysing and reflecting on how Lutaos have lived in the society in ancient times.

Over-all, the survey above implies that there is a degeneration of the culture of Lutao based on the criteria of Dramatic Social Change. Such a result may be considered as degeneration of their culture, yet it does not wholly represent the overall perception of Lutao people to the status of their culture in Sibugay. Hence, this study recommends that

further research be conducted to have better understanding on the life of the Lutaos in the contemporary environment.

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Asian Journal of Advanced Multidisciplinary Researches

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