

# Reflections of Enculturation and Acculturation in CHABACANO Folklores of ZAMBOANGA City

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**Abstracts:** This qualitative, descriptive, and analytical research study aimed to describe the perception of Zamboangueño-Chabacano through a sociological lens. The examination of the data centers on Chabacano folklore gathered from several trustworthy sources. The enculturation and acculturation types of culture were used to categorize these non-material cultures. It is essential to comprehend Zamboangueño-Chabacano culture to preserve cultural traditions and develop programs that may be used in the classroom to promote greater literacy. Seventeen of the thirty-five described civilizations are enculturated, while 18 are acculturated. The Chabacano folklores that best capture the Zamboangueño-Chabacano culture emphasize respect for other people's languages, races, and cities, a firm belief in God, perseverance, diligence, courage, resourcefulness, and an acceptance of paranormal phenomena (kababalaghan). The research's findings corroborate the idea that the influence of Spanish culture and great devotion to Catholicism played an essential role in the lives of the Zamboangueño-Chabacano by showing that the majority of the culture depicted in Chabacano folklore is acculturation.

**Keywords:** Reflection, Enculturation, Acculturation, Folklore.

## 1. INTRODUCTION

Like Zamboanga City, every region of the Philippines is proud of its distinct mythology. Its distinctive literature is produced in the Chabacano language and represents its people's hopes, feelings, and cultures. The Zamboangueño-Chabacano people must be conscious of their own culture and proud of who they are. Any of the following processes—integration, assimilation, adaptation, separation, marginalization, and transmutation—led to the creation of the Zamboangueño-Chabacano civilization. Since the country was freed from Spanish colonial rule in 1898, 313 years have passed during which this particular culture has developed. The Subann were thought to have been the earliest settlers in Zamboanga City. Their own language, culture, and beliefs are unique to this tribe. In 1635, the Spaniards arrived throughout Zamboanga City to stop the Muslim pirates roiling in Visayas and Luzon. They constructed what is currently known as Fort Pilar as a significant military base in Mindanao. They are accompanied by many Filipinos who act as laborers and mediators for the natives.

After hundreds of years of cultural and linguistic interaction, Chabacano, a unique culture, and language, was created. The city's linguistic environment and the locals' lives have changed due to this creole language, which does not belong to the language family in the nation. They began displaying traits that the Spanish liked, including their aristocratic manner, how they spoke, and how they acted and dressed, all mirrored in their recorded folklore. Due to this tendency, Zamboangueño-Chabacanos have an image closely resembling Spanish culture. There has been a discernible shift in Zamboangueños' social norms since the independence, especially among the younger generations. They are now exposed to the language and culture of other natives, especially in Zamboanga City, which serves as the region's commercial and economic hub, as well as in Basulta (Basilan, Sulu, and Tawi-Tawi). As a result of long-term migration from these adjacent provinces, Zamboanga City has a diverse population. As a result of this study, it will be possible to identify the natural/root culture and inherited culture as a guide for further coagulation of this incredibly distinctive emerging culture, which is something to be proud of.

## 2. METHODOLOGY

A qualitative-descriptive-analytical design was used for this investigation. To distinguish between enculturation, inherited culture, and acculturation, or natural culture, using chosen Chabacano folklore in Zamboanga City, it employs content analysis through the claim, quote, explain, and support technique. The researchers used the following authors' books to gather folklore: "Zamboanga Chabacano Folk Literature" by Orlando B. Cuartocruz

(1990); "Mga Leyendang Chabacano" by Teresita P. Semorlan (1984); and "Maga Cuento y Drama de Chabacano na Barrio" by Jose Genaro R. Yap-Aizon et al. (2018). Additionally, the researchers obtained some written folklore from the internet and the late Dr. Roberto B. Torres' Academia de Lenguaje Chabacano Inc. This organization is renowned for its work in preserving the Chabacano language through the gathering of written works and other Chabacano-related projects. The analysis is based on these amassed folktales, which help to define how the Zamboangueño-Chabacano people are perceived.

1. Storage tank, 2. Feed pump, 3. Bioreactor, 4. Membrane module, 5. Manometer, 6. Permeate pump, 7. Flowmeter, 8. Perméate, 9. Compresor, 10. Evacuation valve, 11. Air diffuser, 12. Recirculation channel.

### **3. RESULTS**

This section highlights the numerous cultures reflected in Chabacano folklore and critically categorizes enculturation and acculturation. The study does not include material culture; instead, it exclusively seeks to identify non-material or intangible culture. Lastly, be able to describe Zamboangueño-reputation Chabacano through a sociological lens.

The study's findings indicate that there are 35 distinct Zamboangueño-Chabacano cultures. The following 17 traits are acquired through enculturation: courtesy, hard work, hospitality, faith in karma, patience, helpfulness, bravery, resourcefulness, friendliness, hospitality, and means of subsistence such as farming, trading, planting, fishing, copra production, traditional medicine, and belief in paranormal occurrences. Eighteen are acculturation, including aristocratic behavior, confession, faith, belief in the resurrection, belief in prayer, belief in saints, belief in miracles, faith in the Lord, compassion, patience, forgiveness, and being a loving people in terms of their language, race, and city, honesty, mañana habit, care, jealousy, and purity of conscience.

These cultures are based on ten (10) proverbs, three (3) myths, six (6) folk songs, five (5) short stories, four (4) legends, five (5) narratives, and five (5) other literary genres.

### **4. DISCUSSION**

The following findings are presented as a result of the data analysis utilizing the claim, quote, explain, and supportive approach to distinguish between enculturation, natural culture, acculturation, or inherited culture. It has been found that the Zamboangueños and Chabacano folklores are enculturated or rooted in the following virtues: courtesy, diligence, hospitality, belief in karma, patience, helpfulness, courage, resourcefulness, friendliness, hospitality, means of subsistence such as farming, trade, planting, fishing, copra, traditional medicine, and belief in paranormal events. The two most prevalent cultures are the one that values hard work and believes in paranormal phenomena. In five Chabacano folklores, both are clear. The following traits are bravery and resourcefulness, frequently stressed throughout the three Chabacano folklores. The eighteen cultures that can be regarded as naturally occurring among the Zamboangueños are divided into those above four as being the most prevalent. On the other side, the Chabacano folklores also exhibit the following acculturations or inherited cultures from the Spaniards: Faith; confession; belief in the afterlife; belief in the power of prayer; belief in saints; belief in miracles; faith in the Lord; compassion; forbearance; love of one's city; love of one's language; honesty; habit of eating breakfast; and lack of enmity. These civilizations emphasize love as the greatest. Four Chabacano traditional songs demonstrate the deep love the Zamboangueño-Chabacanos have for their language, people, and city. The two successive most obvious cultures are endurance and confidence in the Lord, demonstrated in the three Chabacano folktales.

Seventeen were designated as natural cultures, and eighteen were inherited cultures based on the analysis of the thirty-five Chabacano cultures. The most apparent cultural influence in Chabacano folklore is acculturation or inherited culture. It implies that the popular perception of Zamboangueño-Chabacano reflects the culture of the Spanish. This result backs with the research done by Sta. Maria (1989), but her study only included folk tunes.

### **5. CONCLUSION**

The study's results, which confirm Herskovits' (1949) enculturation hypothesis, which holds that a society's

norms and ideas are transmitted to and acquired by its members in the group or community, are supported by empirical data. Enculturation is referred to as natural culture in this study. Out of the 35 recognized cultures, the study revealed that 17 were enculturation. It implies that Zamboangueño-Chabacano has not lost sight of and continues to cherish their native Filipino culture. This supports one aspect of culture that holds that respect is intrinsically linked to a society's values. It can be viewed as the cornerstone of a group or society to decide what is acceptable and what is not, what is right from wrong, and what is good from evil (Mooney, 2011).

Nevertheless, every belief has its own set of values. It alludes to the definitions and justifications of what is thought to be true. It also supports Cole's theory of acculturation, according to which, when immersed in a new culture, a person adopts, acquires, and adapts to that environment.

The cultures the Zamboangueño-Chabacano people received from the Spanish are also heavily reflected in their folklore. It turns out that out of 35, 18 have inherited cultures from Spaniards. Although it might be argued that several of these cultures, such as patience, compassion, and honesty, are also considered natural, they received more attention. They rose to prominence around the time the Spaniards introduced Christianity. Assimilation is the term for this type of acculturation, in which people prioritize adapting to and forging connections with the new culture than preserving their own. As a result, the individual's or group's original culture will no longer be recognizable because it will no longer be distinct from their assimilation culture. This acculturation can occur in "melting pot" societies, where newcomers are welcomed. Overall, the Zamboangueño-Chabacano people's natural culture is still based on the studies performed. However, inherited cultures are more prevalent and practiced.

A Likapam theory was developed due to the researchers' thorough investigation, which allowed them to come up with terms that are interchangeable with enculturation and acculturation, as well as a novel method for conducting literature reviews. This new idea was developed from the indigenous phrase *kulturang likas*, which means enculturation or natural/root culture and is the basis of their practices, beliefs, traditions, superstitions, and so forth. On the other hand, the word inherited culture has taken the role of acculturation in English and is identical to the Filipino word *kulturang Pamana*. The term "this" then alludes to the acquired culture that may have been done so voluntarily or inadvertently by members of another race, such as the Spaniards. In socio-cultural sciences, the perspective of enculturation and acculturation is frequently employed, but literary analysis, as seen in research studies, only sometimes uses this approach.

Additionally, more is needed to name the well-known civilizations in literary works, particularly those derived from and/or combined with other races. The integration, assimilation, adaptation, separation, marginalization, and transformation of culture for both intercultural (outside) and intracultural contexts are extended in the LIKAPAM theoretical framework (within the subculture). This idea created by the scholars in tracing the cultures, whether enculturation or acculturation, will only be based on historical evidence and other supporting documents, whether it is marked by natural/root or inherited culture. This method and any existing theory on literary criticism have yet to be applied.

## **7. RECOMMENDATIONS**

The following suggestions are made following an ambitious process of classifying, identifying, and interpreting data gathered from Zamboangueño-Chabacano folklore in Zamboanga City: The distribution of indigenous literature, such as the works consulted by the researchers, must be encouraged by Zamboanga City's school officials. According to curriculum developers, the culture of indigenous populations unique to a region or community must be included in curricula. To introduce pupils to their ancestors' culture, teachers must encourage them to read numerous Zamboangueño-Chabacano folktales and include them in lesson plans. To compare the similarities and dynamics of Filipino cultures, scholars are strongly encouraged to carry out comparable studies on other ethnolinguistic groups. For national or global awareness, authors are strongly encouraged to create works about the distinctive Zamboangueño-Chabacano culture. Since Chabacano is the oldest creole language in the world, language planners must create the necessary programs to sustain, preserve, and capitalize on language use in all communication spheres. Finally, developing a novel theory of literary criticism known as the LIKAPAM was a crucial

component of the work. It is strongly advised that a manual on the new LIKAPAM THEORY be created so that senior high schools and universities can utilize it for a thorough literary study.

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