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## RESEARCH ARTICLE

### MABUYOK FESTIVAL, EDUCATIONAL AND SOCIAL CONTRIBUTIONS

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#### ABSTRACT

This study reflects the town's cultural heritage and their tender love and affections to culture in respect to human races, tourism advocates, enhancement of their children's socio-educational talents, physical perspective.

##### *Key Words:*

MABUYOK, Mainit Feast Celebration,  
Danaw, Mainit Cultures, Pijanga.

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## INTRODUCTION

People living in Mainit, Surigao del Norte Philippines "Mainitnons" are casually celebrating feast every year an event customarily celebrated by a community that concentrates on characteristic aspect of the community and its religion, traditions and cultures, often marked as a local or national holiday (Nimor, 2008). This feast affluences visitors to come, to learn their local art, culture, and history. The development of local festivals has increased cultural tourism and provides tourist destinations with economic and cultural benefit. Festivals and events have been part of a wider range of new cultural strategies as explained by Gotham, 2005 that festivals are events that regenerate and orient post-production economies towards consumption. This event also ignited visitors and countrymen "balikbayan" to visit and witness the festivity, normally gains positive impression on the host community (So, n.d.); Albuero, J. (2005)

**Aim of the study:** This study presents the Mainitnons' culture of which one of these is the Mabuyoc festival, this event commemorates the towns educational and social status, it simply displayed the prestige of the people, their hospitalities and professional entities were demonstrated indirectly during the occasions. Most probably unity, love and respect were humiliated everyone and enjoined for integrity.

**Definition of Mabuyok:** Mabuyok is a Mainitnon term old folks described as enjoyable, remarkable, unique and colorful. Today the word becomes peculiar and unheard of to the present generation, as it is seldom, if not spoken anymore even by adults. Mabuyok festival was just recent in the Municipality of Mainit (Jalandoni, 2006).

**Mainit first feast celebration with Mabuyok:** In the year 2008 in conjunction with the foundation day of the Municipality which is commonly known as Adlaw nan Mainit, with the effort of the Municipal Tourism Council of Mainit under the direction of Dr. Crisanta O. Mondano who was the municipal Vice Mayor during this era, represented by the LGU officials and representatives of different schools within the municipality highlighted their celebration of Adlaw nan Mainit by lunching "Mabuyok" festival.

**Chronological History of the Municipality of Mainit, and the Mabuyok interventions:** Mainit became a municipality on January 1, 1931 by virtue of Executive Order 290 dated December 27, 1930, by then Governor-General Dwight F. Davis. In January 30, 1992, Adlaw nan Mainit was declared to be celebrated every 2<sup>nd</sup> day of January, by way of Municipal Sanguniang Bayan Resolution - SB-MSN resolution no. 2 series of 1992. While in December 16, 2003, another Sanguniang Bayan Resolution (SB-MSN Resolution No. 110, 2003) was passed amending SB-MSN Resolution No.2 Series of 1992 shifting the Araw ng Mainit celebration from January 2 to December 27 for a more significant and memorable date for Mainit as a municipality.

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In January 8, 2008, the Municipal officials yet again passed a resolution amending the Araw ng Mainit celebration from December 27 to January 15 by way of Sanguniang Bayan resolution no. SB-MSN Resolution No. 02 for several reasons that pertains to the exact date Mainit when it became a municipality and the time where Mabuyok festival was launched but it was not institutionalized until August 20, 2013, where a municipal resolution was passed once again thru SB-MSN No. 059 this time to Institutionalize Mabuyok Festival and made this an important feature of the municipality of Mainit and expand feature of the town festival. Recently, in October 21, 2011, by way of another Sanguniang Bayan Resolution no. SB-MSN No.081, Araw ng Mainit celebration was moved from January 15 to December 15 with the following rationalization:

- January is the peak period of the rainy season;
- Guest are unavailable to witness and join the celebration because it is in conflict with the scheduled sinulog festival; and
- December 1<sup>st</sup> is the start of the LGU's Campaign of "Light-a Tree" adoption whereby making Mainit an eventful; and joyous moment with tourist.

The celebration of Araw ng Mainit is one important event the Local Government celebrates annually to mark a significant milestones in the history of the town. The celebration involves and encourages people participation. This stimulates a more active and participating civil society in the programs slated during the celebration. As always, every Mainitnons looked forward to this date of immense significance as this would mean, a day of thanksgiving and bonding for all Mainitnons together as one big family nurtured by love and inspiration to go forward to a progressive and peaceful town. (Source from Mun. Tourism Office, 2012). In the year 2017, Adlaw nan Mainit celebration started on the first day of December which highlighted by a choral singing and Folk dance competition contested by the faculty of the different schools both elementary and secondary within the municipality and other agencies in the municipality of Mainit. Chain of activities were carried out daily until the 15<sup>th</sup> of December with the Mabuyok face-off competition as the finale. However, during the conduct of the study, the researcher discovered that some of the featured activities of Mabuyok were not performed and celebrated. The organizers changed some of the activities like Larong Pinoy and the Search for Mabuyok na Dalaginding which was suppose to be a beauty and brains competition was twisted into a money-based contest resulting to an inconsistency in the execution of the featured activities from its rationale of the said festival. The monetary intervention made by government bodies is returned in most of the cases as taxes but the people are also beneficiaries of the improvement of the infrastructures made because of the needs of the festival this improvement is greater in cases where festivals are considered hallmarks, mega events or institutions to the local community. Sometimes there is a great investment made by the public sector, but always with the aim of getting higher revenues or benefits back, both in the economic and social sides.

**Mabuyok Festival:** The people of the province of Surigao (Surigaonons) afforded this kind of festivity. In fact, there are municipalities in the province that actively celebrate annual festivals during town fiesta or otherwise foundation day commemorations with the same purpose and objectives in order to provide the local population with opportunities to share its

culture, exchange information and experience, or let tourists witness how populace of a country celebrate holidays, and trace traditions and customs (Falassi, 1987). In Mainit, in the Province of Surigao del Norte, they have the Mabuyok festival often celebrated on the "Adlaw nan Mainit" as they commemorate the day Mainit became a town, they look back in time and appreciate its' roots, relived the past and dwell for a while on its glory days. Henceforth, Mabuyok - a lingo of the elders to describe the week-long colorful activities of the annual celebration of begun as the lawful name of the festival. Mabuyok is quite similar to a Mardi gras where dancers lively perform in the streets having a wide array of selected ethnic dance paces on indigenous and artistically designed kaleidoscopic costumes. This Festival started in Mainit in January 15, 2008 as Dr. Crisanta Olvis-Mondano (the current Municipal Mayor of Mainit) brainchild. The festival features not only the Mardi Gras performed in the streets but also showcases beauty and brain search pageants for the fairest lass in the town and to be crowned the Mabuyok na Dalaginding nan Mainit. Relatedly, Agronomy Fair or Agro-Fair is another feature of the festival offering on display the different local farm produces. The Ethnic and Native dances are facet of the festivity presented in the streets or on stages. In addition, Choral contests and Sports and Larong Pinoy competitions are respectively highlighted see photos on appendices (Photo credit to: Roel Labrador). The aim of the festival is to imbue the Mainitnons' love and fondness of the indigenous culture and traditions inherited from the historic times, and by through this festival, they may encourage and attract tourists and balikbayans alike and shall eventually institutionalize Mabuyok as vital and principal feature of the "Adlaw Nan Mainit" Celebration (George, 2015).

"Mabuyok" is a Mainitnon word old folks accustom to describe something enjoyable and unique, remarkable, extraordinary and colorful. Today it describes a MARDI GRAS of wide array of dancers, dance moves, costumes and props in one variegated presentation depicting the source of life of the mainitnons, the "DANAW", as the Lake is locally called (Blust, 1986). Mainit is reflected one of the most spectacular places in the province blessed with natural wonders and resources from where the dances are uniquely dramatized and portrayed with the lake's enchanting and mystical character. This street dancing mainly represents the fundamental of each and every lumads - the Mainitnons. "DANAW", Tinubdan sa Kinabuhi! The Mainit Lake is one of a kind inhabited by a number of species of freshwater fishes; Pijanga, Hayuan, Bugwan, Balolong, Gurami, and Kasili. Shellfish also occur in Egi and Kayambuway. Water hyacinth and the endemic lotus known as "PAGUSI" the flower that symbolizes Mainitnons' warmth hospitality and inner sense) are also found in the lake. Another interesting manifestation are the seasonal migratory birds in Peking duck-like bird known as "Gamaw" and "Gakit" that adds to the fascinating characteristic of the water body. The dance continues with the depiction of the fisher folks skills, where, in the spirit of camaraderie, captures the socio-cultural preservation, spiritual fortification and economic prosperity, and where the roadmap of life are being enjoyed by the folks in town. MABUYOK Festival is a merriment of street dancing in rows, indeed a thanksgiving festival of bountiful lifeconceived to celebrate the beautiful beginning of one of God's creations - Mainit Lake, and the prosperity of the fisher folks' labor for generations honored by the community. Today, the montage of chants, sounds and sights of this festival would offer and relish the seasoned life of the Lumads by the present Mainit.

## The Legend of Mainit

### HOW "MAINIT" GOT ITS NAME

In the past, when Moro pirates were the terrors of the sea, there were tribes of nomadic people, who lived in the west coast of the other side of the Diwata Mountains. These people were believed to have originated from the Malay Peninsula long before the coming of the Spanish conquistadores. They lived and prospered in their settlement for many years but they were not spared by the sea pirates, who sailed from island to island, plundered and raided the people along the coasts. They looted homes, captured men, women and children and made them their slaves. Spurred by their fear of the Moro pirates, the people decided to leave their place and flee to the hinterlands. After a half-day's journey from the sea coast, they reached the top of the mountain, and there they rested and made temporary shelter. The following morning, the men set foot to look for food and as they hunted going eastward, they saw a big body of water surrounded by the mountains. Much to their joy, they found out that the water was fresh and teeming with fish. They decided to settle near the shores of the big body of water or the lake. News spread and other groups of people from the sea coasts joined them. They established a village near the bank of a river. As they surveyed and fished in the river for food, they came upon a hot sulfuric spring which flowed to the river. They called it "*mapaso*" in the dialect and described the river as "*mainit*", another dialect word for hot. As this river empties into the lake, the lake, likewise, was called "*mainit*". Subsequently, their village, too, was called "*mainit*". The constant use and referral to the village as "*mainit*" became permanent, their village grew and prospered and became a barangay. The name 'Mainit' stuck. That was how "MAINIT" got its name.

**MAINIT – THEN AND NOW** Geographically, the municipality of Mainit is located on the southwestern part of the province of Surigao del Norte, 44 kilometers from its capital - Surigao City. The town is bordered on the north by the municipalities Sison and Placer, while in the eastern side are the municipalities of Tubod and Bacuag. The western flank across a ridge is the municipality of Malimono. Mainit is a fourth class municipality with land area of 15,353.80 hectares. The 21 barangays that comprise the municipality have a total population of 21,780 whose ethnic origins are from Bohol, Leyte, Bicol, Ilocos and Iloilo whom were once lured to the place for its' rich and fertile soil, cool and invigorating climate, scenic beauty and certainty in economic potentials. As we go onward to the history of Mainit, we simply could not ignore its past that laid down the foundation of today, which ultimately built the future of the town. It is with admiration and nostalgia listening to the stories of the old folks. They love to tell the tales and legends of how Mainit came to be fostered by the infamous leaders and people who have worked and labored to make Mainit where it is today. As recorded in the local history, the early inhabitants of Mainit were said to have come from the west coast across the Diwata Mountain Range. For the fear of the Moro raiders of the coastal towns, they fled by foot and crossed the mountain range and discovered the wide body of water and finally settled along the banks of a river flowing down the lake. The settlement grew and prospered which later became a barangay. Still believing that they would be tracked down by the Moro pirates through the river, they left the colony and established a village within and is now the present day Mainit. Today, the old settlement is called "*Daang-Lungsod*"

which means old town in local dialect. Surigao (present day-Surigao City) was established along with the other towns in the province in 1581 and Mainit was nevertheless a barangay at that time that was located at a secluded and unfamiliar area. Ten years later, Spanish conquistadores set out to the hinterlands to spread Christianity, and somehow Mainit find its' name and place in the map. With the advent of the Spaniard missionaries, natives fled to the mountains except the few that were left behind were taught of the Christian religion, good cooking practices and better ways of farming. A few group of these Spaniards married native women and the descendants of these marriages got the chance and established the first local government. In the page of our history, early Chinese traders had come to the Philippines where some of them had also made their ways to Mainit. Carlos Lo Hernandez, a son of a Chinese traders whose marriage to a Mainiton brought forth descendants who became the decisive personalities in the political growth of the town. The American government mandated the creation of Mainit as a barrio of Placer Municipality. The succeeding years were a territorial tug-of-war between Agusan and Surigao Provinces for jurisdiction of Mainit. Eventually, Surigao Province won the case and Mainit was again reverted into a barrio of Placer. Two decades later, Ceferino Lozada, the grandson of the Chinese trader, was elected municipal presidente of Placer municipality together with two other Mainit locals, Juan Moselina as vice presidente and Antonio Grecia Mozar as councilor. Another decade later, Mainit was re-organized into a municipality under Executive Order No. 290 in December 27, 1930 (effectively Jan. 1, 1931), signed by Governor General Dwight Davies. Antonio Grecia Mozar was appointed president of the new town and Vedasto Mosende was vice president. In the ensuing elections, Antonio G. Mozar became the first elected president, or mayor, of the municipality. Since Mainit was then discovered to be rich in metallic minerals being gold, this brought foreign capitalists and local investors to the place where they established and developed mines in the district, and this mainly boosted the town's economy generating income for many of the residents. From then on leadership passed down from Antonio G. Mozar to Gaudencio Beltran to Baldomero Reyes to Ceferino Lozada Sr. – who died in the hands of the "colorums" (group of rebels, a Para-Christian movement against the gov't.) that put a stop to the civil government function for a while. Later, the Americans liberated Philippines where everything went to normal in June 10, 1945. Mainit was then a part of Placer District, and later on became a separate district after a year in June, 1946.

In the span of time at the end of World War II, a lot of changes of personality and leaders on the government and all have their respective niches in the heart of the town for the progress and glory of Mainit today. On the same manner, the present administration is working hard on development, economic growth, social and spiritual enrichment for the year 2018. Now, the town of Mainit is boast for many progress owing to the hard work and leadership of Ramon Beltran Mondano, (Mayor for three terms) and current Vice Mayor of this Municipality (Source from Mainit LGU Planning Office documents).

**Educational and Social Contributions of Festival:** Bachleitner and Zins (1992) affirmed that festival tourism contributes to local residents learning, being conscious of appreciation of community pride, identity, also gives rise to the opening of small and medium sized family enterprises (Esu and Arrey, 2009).

Further, cultural festivals and events cultivate multi-cultural and intercultural communication that can promote understanding between the host and the guest (Sdrali and Chazapi, 2007). It is also believed that a city or a region can make a name for itself by establishing its competitive position among countries through tourism (Duffy and Smith, 2004). Festivals and events are now established methods for promoting destinations, supplementing their traditional role as forms of exhibition and performance. They are considered a strong benefactor to the society, which support and build on the city image, contribute to sustainable economy, social development, and generate employment for people with talents, artists and eventually encourage celebrations of diversified culture (Crompton and McKay, 1997). According to Allen, O'toole, Harris and McDonnell (2008) that social impacts has positive and negative effect of which could be argued that the goodwill of festivals and events giving rise to the social values involved in the public participation. As pointed out that social values are the values that work in the context of interpersonal relationships, groups, communities and societies. People appeal to them in negotiating relationships with other people and with associations of people. Social values cover a wide range and comprise the values of belonging, being member of a group, identity, freedom, solidarity, trust, tolerance, responsibility, love, friendship and so on (Morris and Shin, 2002). The density of civic participation indicates that social capital is not only a product of a city or region's economy by exchanging goods and service, but also connected closely to communities through strong, shared identity (Prayaga, Rolfe and Sinden, 2006).

Festivals are becoming an increasingly important component of tourism destination portfolios (Bowdin, McPherson and Flinn, 2006). Furthermore, the accentuating influence of macro – environmental forces which have resulted in intense competition, an increase in the sophistication of tourists with respect to their expectations and evaluations of their experiences, and a growing emphasis on performance implies that it is important to identify festival tourist motivation and measure the performance of festivals from the consumer perspective. Also, from a festival planning and management perspective, it is crucial to find out tourist satisfaction, behavioral patterns with respect to repeat visitation and to identify the factors which affect visitor motivation and their experiential outcomes (Fyall, Garrod and Tosun, 2006). Participation in festivals and event, audiences share their beautiful experiences, best trades, and unique ideas. Community participation will increase which will add up to the social capitalization. As for the residents, a reputable festival or event will definitely promote pride to the locality. This is a public expression of good social relations, prestige and honor. Some argue that the real benefits of festivals and special events are more social than economic. Festivals and special events can actually create vital social sensations (Kim, Cheng and O'Leary, 2007); (Frisby and Getz, 1989); (Arcodia and Whitford, 2007).

**Students' Extra- curricular Activities and the Mabuyok Festiva:** Extra-curricular activities in school institutes an important character on students particularly in the elementary and secondary levels. It is a way of demonstrating their talent and skills instantaneously showing the outputs of what have taught and learned in the classrooms. In return, their involvement would earned for themselves marks or grades. Extra- curricular program is now part and parcel of students' curriculum.

According to Massoni, E. (2011) extra-curricular activities can be found in all levels of our schools in many different forms. They can be sports, clubs, debate, drama, school publications, student council, and other social events. Applicability is established through participation being part of the school setting, thus motivating these students to continue participating in the desired activity, earn and maintain their marks or grades. Student participation may deliver the necessary enthusiasm to aim for higher academic achievements. School activities offer students with a plethora of opportunities to learn and refine the skills necessary that positively influence students' current academic careers and become successful citizens after graduation (Garza, Cadwallader and Wagner, 2002); (Palmer, Elliott III and Cheatham, 2017). Administrators across the country have sought ways to maintain high levels of academic success among students without having to cut activity programs during difficult budgetary times. The inclusion of activities in schools across America has shown to have a remarkable impact on student academic success. The current study considered the vast research conducted by theorists over the past century centered on the history of activities in schools and the effect activities have on student's academic success (Camp, 1990).

High school can be a time in a student's life when memories are made and life lessons are learned. Those memories and lessons can be molded through involvement in activities and are critical to adolescent development (Bradley, D. (2005). Numerous studies have been conducted concerning the relationship between extra-curricular activities and academic performance. Total extracurricular activity participation (TEAP), or participation in extracurricular activities in general, is associated with an improved grade point average, higher educational aspirations, increased college attendance, and reduced absenteeism. Although researchers agree that extracurricular activities do, in fact, influence academic performance, the specific effect that various activities produce is debated. One study, conducted by the National Educational Longitudinal Study, found that "participation in some activities improves achievement, while participation in others diminishes achievement" (Broh, 2002); (Guest and Schneider, 2003).

Many extra-curricular activities have proven to be beneficial in building and strengthening academic achievement, even if the activities are not obviously related to academic subjects, a number of studies revealed that students participating in extracurricular activities did better academically than students who did not participate (Marsh and Kleitman, 2002).. Researchers have particularly studied the relationship between extracurricular activities and academic performance in adolescents. One study found that "adolescents who participated in extracurricular activities reported higher grades, more positive attitudes toward school, and higher academic aspirations" (Darling, Caldwell and Smith, 2005). Students' demographic e.g. their favorite activity, gender, and ethnicity were asked in order to take the social factors and influences into account when calculating the results. The students were also asked what their academic goals were and their grade point average. The results showed that the students who participated in school-based extracurricular activities have higher grades, higher academic aspirations, and better academic attitudes than those who were not involved in extracurricular activities at all. In the study entitled "Socio-cultural Effect of festivals in the Province of Batangas" stated that, Tourism industry contributes to the regional development,

promotes economic stability for the community and local government and provides additional income to the people (Buted, et al., 2014). Therefore, it is recommended that the tourism students must be connected with the community through on-hand assessment of the cultures within Batangas Province by providing community programs that are related to tourism such as festival participation. The College of International Tourism and Hospitality Management may encourage their students to be engaged in different festivals in the whole Province of Batangas. They may send some students as part of their program to be part of the organization and activities of festivals. The plan of action may be utilized to enhance and promote the cultural tourism industry of Batangas Province (Magpantay, et. al, 2014). Students coming from five secondary schools in Mainit are the main subject of Mabuyok festival. They represented their school in the competition. Students are engaged in the festival by way of showing their support and involvement in their extra-curricular activities.

## FINDINGS AND CONCLUSION

Most of the of the Mabuyok's participants were high school students-male this denotes that male are more participative than female and choreographers prefer male participants to carry the hefty equipment and materials required in the performance. The participants are 100% single, and belong to the young adult category where Catholics are the most prominent religion of the students. The Non-Catholics were scares maybe because of their restrictions to the kind of activities they may participate as mandated by their religious teaching or doctrine. Majority of the participants are grade 10 students. Their age belongs to the young adult that is more interested in gaining experience and explore new craze where majority of them belong to average level of academic performance. The findings revealed that the educational attainment of their parents are remarkable and impressive that majority of the population are college graduate. It shows that people of Mainit has high regard to education and that is the reasons why the town in progress. The monthly income of parents is P15, 000.00, and this is coming farming. It shows that parents of these students are working hard so they could to provide food, shelter and clothing which certainly include education as their priority. Looking on the data of parents' educational attainment, mainstream are college graduate. It implicates that they value education more than anything and hopes their children to finish their education and get a good job like their parents.

Majority of the community their ages were ranging from 40-50 years old and above which equally posted the highest percentage. Married participants outnumbered other status which means, that these stages belongs to middle ages which normally by then have their own families. The monthly income of the respondents is commonly above P15, 000 which probably denotes they can sustain a family to care and provide the basic needs. With regards to the educational contributions of Mabuyok festival, it is therefore established that the festival has definitely educational and social contributions to the community. Integrating participation in any festivals like Mabuyok in the extra-curricular activities of a High School student is vital and relevant in developing good traits that would broadly educate individual minds. Although Mainitnons rated satisfactory on the indicators, they are not indeed convinced that the festival will have major socio-economic impact on the community. As described by the faculty coordinators and organizers during the interview, the festival

has no sponsors or benefactors to fund the financial requirement of the events. Where it is solely backed up by the LGU alone. Compared to other festivals in the nearby municipalities, funding are mostly solicited from private companies and business entities. These include prizes, costumes and even monetary subsidy for contingents' performers and choreographers this way these companies can implement their social development programs. The data that was presented in chart no.1.a indicates that most of the respondents want to watch and witness the Mardi gras performance in the streets rather than participate as performers. It is therefore concluded that the search for Mabuyok na Dalaginding have positive impact on the community because of the likeminded result in the data presented. The researchers' overall conclusion on the data presented in chart no.1.c is encouraging. Respondents believe that Agro-fair provides opportunity for the farmers to exhibit their fruit of labor and the household members to express their skills in handicraft. The conclusion to the data presented in chart no.1.d is that, most of the participants' age bracket have less interests in the participation on the cultural presentation unless this is mandatory by an organization or gov't office for them to take part in the activity. Besides, these ages of respondents are usually focused more on family's interests as their priority.

The conclusion to data that was revealed in chart no.1.e is that participants are highly competitive and eager to win to the point that they consider their challengers as antagonists, obstacle to success where sometimes friendships are sacrificed. The researcher concluded that whenever the festival is facilitated and organized by the LGUs, participation is discouraging because prizes for the winner is usually not enough to pay for the incurred expenses of the participating group. The prize for winners would go around fifty thousand pesos (P50, 000) with a subsidy allowance of thirty thousand pesos (P30, 000) despite the fact that the expenses would go as high as a hundred thousand pesos (P100, 000). Established on the findings (selection of participants and choreographers), the researcher therefore concludes that the duration of rehearsal is relatively enough for them to train and deliver their best performance in the final showdown. Since Mabuyok Festival is by now institutionalized, proper planning and budget preparations shall be part of the duties and obligation and shall be carried out regularly.

It is further understood that the LGU would not expect full participation from schools particularly on this event for the prize allotment in the competition knowingly cannot compensate for the expenses incurred by a participating group. The organizers' group has full support to the festival because of their obligation to conserve the festival as a way of preserving the Mainitnon culture and the duties and obligation to promote the municipality. The coordinators' group on the other hand disagreed on this because the respondents happen to be teachers or educators who are focused as a rule on the academic pursuit and often coordinates only on Mabuyok Festival as part of the student's extra-curricular activity. Pertaining to the question -'Is the festival beneficial in terms of annual income of the municipality?' From the accounted annual income of the municipality herewith presented, Mabuyok Festival literally has not shared in the generated income of the town, and conclusion therefore counts that the festival is immaterial to annual income generation of the municipality. Although frequency of visitors in town is favourable.

On findings in question no. 9, the researcher concludes that Mabuyok Festival may magnify cultural point of views on every individual. The researchers' overall conclusion as to the findings discussed earlier, Mabuyok Festival of Mainit, Surigao del Norte has educational and social contributions to the community, with this, the festival organizers should continue to implement and celebrate it consistently to comprehend its' objectives and obligations; to imbue among the Mainitnons the love and fondness of the indigenous culture and traditions inherited from the past generations and constantly make it vital and fundamental element in the Adlaw nan Mainit celebration.

### Recommendation

Mabuyok is relatively a newfound festival created by the local tourism office of Mainit under the direction of the brainchild of Mabuyok - Hon. Mayor Crisanta O. Mondano in the year 2008 (about 10 years ago). The program has gone countless criticisms both positive and negative before it was launched at the end. Recently, organizers are striving to continue developing the event's concept while keeping the purpose of amusement and gratification of the "Adlaw nan Mainit", celebration that somehow the festivity may contribute economically, socially, and spiritually to the host community. The following recommendations are extended according to the results and conclusions of the study. Since Mabuyok festival has educational and social contributions to the community, it is clear to recommend that the LGU should improve and smoothen up the planning on hosting festival like this to draw visitors and sponsors, and acknowledged linkages from industries such as Mining companies that are common in the region, to other business entities, and benefactors. The researcher also acclaims opening up the competition to other enthusiastic groups by formulating proper guidelines and procedure to fittingly categorize and define prospective participants. This strategy will somehow make an avenue in promoting Mabuyok festival and the municipality as well.

The prizes and subsidy of the contingents should be sufficient to be able to benefit from it after funding the expenses of the participants therefore encourage them to join willingly and together achieve community gratification.

Mabuyok festival is an institutionalized event of Mainit. For this, the researcher highly recommends to the Municipal Tourism office and organizers to welcome experts to facilitate and conduct trainings and workshop for choreographers, dance trainers and performers and help organized local team of choreographers to discover local talents and instill courage among them in due course.

For superior presentation of dances, it is highly recommended that Municipal LGU in cooperation with the Provincial Government must work together and provide proper venue to the event and prevent usual problem encountered during the competition like muddy ground, poor facilities, unsafe dance floors or risers not to forget the inconveniences of the visitors and spectators. Festivals like Mabuyok may contribute much to the revenue of the municipality when this is professionally manage and organized. Therefore, the researcher soundly recommends the immediate attention on the findings and perk up the festival as a whole to achieve prosperity to the Mainitnons and its municipality.

The researcher would like to recommend further study on the interesting folklores of Mainit.

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## APPENDICES

