

Realism And Human Values In Celebration Of Ati-Atihan: A Mirror And Culture Of Akeanon

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Abstract

The celebration of a culture might seem very different depending on who you ask. The Ati-Atihan is perhaps one of the most well-known. This study intends to see the changes that are taking place in the Ati-Atihan festival as a reflection and culture of Akeanon; the human significance that Akeanon possesses, recognizes the impact of community change on the life, mind, culture, and values of the Aeta's. From July 2015 until October 2017, this was carried out in Bulwang, Numancia, and Estancia, all of which are located in Kalibo, Aklan, Philippines. Research of a descriptive nature, in the form of interviews and questionnaires, was conducted with one hundred samples each from the Aeta population and the Non-Aeta population. The alterations are plausible due to the fact that each time the alterations are obvious in the continuous Ati-atihan celebration of the lives of Aetas and Non-Aetas. The findings indicate that more tourists than Aetas take part in the celebration, charcoal is no longer used in place of paints, colorful costumes were worn, the focus was more on celebrities than on Sto. Nio, shopping and drinks, politics are a factor in the celebration, few devotees attended the church mass and proselytized, and there is an increase in road merchandise and drinks. Coconut shells are not used as body costumes, and the original Aetas have been cut out of the celebration. The parade no longer begins at the sea side, as it did in the past; some people's religions or beliefs have changed, which has an effect on those people's beliefs and habits; the parade no longer begins at the sea side. The human values that were noted were a strong belief in Saint Nicholas, concern for the people in general and the Aeta in particular, the ability to think creatively and critically, hospitality, personal awareness, love, truth, and political value.

Key words: Ati-Atihan, Akeanon, Realism, Mirror, Culture,

Introduction

The culture of a region is both a reflection and a treasure . This is the reality, the unchanging embodiment of the priceless human experience that will direct the course of his life, and it has always been so.

It is more vital to be realistic than to be beautiful. The pursuit of the truth, as well as the realistic expression and description of things, man, and society, can be demonstrated by using our common sense, Larson (2009). This is what

realism is all about. The realist viewpoint holds that change can never be completely halted. Therefore, it encourages researchers to investigate the Ati-Atihan festival, which is held in Akeanon and serves as a mirror and a part of the culture of that people. Furthermore, it is an embodiment of the theory of realism; it possesses human-literate values; and it seeks to transform a single entity into a society , Macpherson & Jones(2010).

In today's world, our generation has had to continually adjust to new circumstances. Some

younger people appear to have forgotten what the real point of the feast and celebration of Ati-Atihan was supposed to be. This was the time when Akeanon was regarded to be their treasure. However, there was information and a report that the indigenous people are no longer able to be seen participating in the feast or in the celebration. The reasons cited include, but are not limited to, policies that are currently being implemented by the government, which give priority to tourists rather than the indigenous people. You will never see them in the street where they are free to perform rituals; but, you might see them acting as though they are street dwellers while they are having a feast,

Sisson (2021). It's a bit ironic, isn't it? Why? All of these were the reasons that the researcher had to revisit the genuine objective of the celebration, which was to show appreciation for the Aeta community and to keep them abreast of the changes that take place throughout their lives at each and every moment.

The Ati-Atihan is a festivity in Kalibo, Aklan, Philippines. It lasts for three days, and during that time people sing and dance in the streets. Participants consume food and participate in a parade while wearing charcoal or black body paint. They wear bright costumes while dancing with the aid of drummers on the road. During the dance, an Aeta and a Non-Aeta each take turns

holding the image of Santo Nino. As some of them dance, some yell "viva," which translates to "long life," while others exclaim "purya pasma!" From WikiFilipino, the Aeta are the original inhabitants of the Panay Islands. In the 13th century, a collection of Aeta people sold a parcel of land to a Malay Datu. (c. 1212 AD)

Statement of the Problem

Being an Akeanon researcher and interested in watching the Ati-Atihan celebrations attracted her to focus on this study. The Aeta are very important at the annual Ati-Atihan festival and see them take the lead and highlight as a reflection of Akeanon culture, as well as to liven up and identify the changes that occur. The study answered the research questions:

- 1: What are the changes that occur in the celebration of Ati-Atihan?
- 2: What are the effects of festival changes in:
 - a. mental,
 - b. culture; and
 - c. appreciation of the Aetas?
- 3: What are the human values to be reflected on the Akeanon during the Ati-Atihan festival?
- 4: What part renders the total importance of the celebration?

Conceptual Framework

This principle demonstrates the relationship between learning abilities.

Basis	Process	Result
The Realism and Human Values	Analysis <ol style="list-style-type: none"> a. Changes in the Celebration <ul style="list-style-type: none"> • Aeta • Non-Aeta b. Effect <ul style="list-style-type: none"> • Thought • Culture • Appreciation of Aeta c. Importance <ul style="list-style-type: none"> • Aeta 	Celebrations of Ati-atihan have been identified from Aetas and Non-Aetas The effects and the next celebration was prepared The Aeta were appreciated and they were included in the street dance and parade

		<ul style="list-style-type: none"> • Non-Aeta <p>d. Part</p> <ul style="list-style-type: none"> • Aeta • Non-Aeta <p>e. Implication</p> <ul style="list-style-type: none"> • Aeta <ul style="list-style-type: none"> • Akeanon 	<p>The total part of the celebration is expressed and maintained</p> <p>Social awareness has been developed Aeta are worthy of being included in the celebration</p>
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III. Methodology

This study made use of descriptive research and the survey method. The data for this study came from a population of Aeta people living in Bulwang, Numancia, Aklan, Philippines, led by Mr. Jose Pizaro, and a population of non-Aeta people living in Capitol Site, Kalibo, Aklan, led by Barangay Captain Daisy Andrade. Both populations were sampled using a total of one hundred individuals. The method of random sampling was employed by the researcher, and each of the samples was chosen at random from the community from where they came.

The answers were carefully checked using the questionnaire from the research project, which is validated by Indigenous People, linguists, and social science experts to ensure the veracity and validity of the context. It is safe to assume that any shifts, effects, and values induced by humans are accurate. Personal interviews were also conducted by the researcher in order to triangulate the responses of the respondents in order to trace relationships to each variable, and to gather primary data's as a technique with Aeta's and Akeanon based on the changes that are taking place at the Ati-Atihan festival. The researcher also carried out an in-depth observation in order to evaluate the significance of the study and determine whether or not it had been successful. The following were utilized as information sources: guides, papers, unpublished studies on subjects, the internet, various websites, and video guides found on YouTube. The researcher produced questions that might help answer the

questions by researching and reading books, reading materials, articles relevant to the subject matter, and examining literary reviews in accordance with the beliefs of realism. The steps that were used to conduct this study were as follows: The answers provided by the commentators are examined in great detail. reviewed the human values that were on display at the event and confirmed that it is capable of reacting to beliefs in realism. The influence of this alteration on Aetas and Non-Aetas permeates the thoughts, feelings, and actions of the readership. It has been thoroughly examined as a reflection and culture of Akeanon because the changes to the festival present a realistic change, imparting human significance, and asserting the effects that have influenced the Filipino people. This is because the changes present a realistic change which presents a realistic change which presents the effects that have influenced the Filipino people. In order to solve the problem or answer the study question, the statements of Aetas and Non-Aetas regarding the modifications made to the festival on an annual basis are also noted. All of the newly uncovered explanations are presented as narratives once the research project has been finished.

IV. Results and Discussions

The data from the questionnaires given to the Aetas and Non-Aetas has been reviewed, analyzed, and interpreted. The changes in celebrations, effects on mental changes, culture, and values of Aetas were identified. It is also discovered that Ati-Atihan feast is not part of the

culture of the natives or the Aeta prior to the Spanish colonization in the Philippines, thus, it is not enclosed under the Indigenous Peoples' Right Act (IPRA) of 1997. However, as human values are reflected in the celebration, it is still partly reflect the total importance of the celebration as overall culture of the Ati-atihan in Aklan.

Table 1. Response of the Aetas and Non-Aetas on the question Changes Occurred in the celebration of Ati-atihan

Data from table 1 presents that the highest percentage of change occurrence in the

Changes Occurring in Celebration of Ati-Atihan	Aeta	Non-Aeta	Frequency	%
There are more tourist participants than Aetas	42	28	70	35%
No more charcoal paint but actual paints	32	26	58	29%
Politics is entering the celebration	10	10	20	10%
Few devotees go to church and do processions	0	16	16	8%
The celebration is no longer centered in the Sto. Niño rather to the celebrities, shopping items and drinking spree	16	20	36	18%
Total	100	100	200	100%

The remaining change occurrences which were given by the respondents that is not in the list are: the parade doesn't start by the sea side anymore, the beliefs and religion of some people has changed which had a turning effect in the beliefs and practices, coconut shells are no longer used as costumes and the original Aetas had been excluded from the parade by the government.

2. The effects of changes in celebration in: Mental

It is more vital to be realistic than to be beautiful. A survey of the Aetas revealed that the passage of time has a significant effect on them, primarily because the majority of them have lost touch with the genuine splendor and essence of the celebration. as well as the fact that the original Aetas are in charge of the celebration. The name of the festival was changed from Ati-Ati to Atihan as a direct result of the participation of

celebration of Ati-Atihan festival is 35% which is a lot more tourists participate in the parade than the Aetas. Coming up to second is 29% which states that charcoal is no longer used as body paint rather actual paints. Third in the presentation ranks up with 18% which says that the celebration is no longer centered in the Sto. Niño rather to the celebrities, shopping items and drinking spree. Fourth in the list goes down to 4% with politics joined the celebration. And lastly, at 8%, few devotees attend church and do processions.

various groups from the municipality of Aklan. This was caused by an increase in the number of tourists who took part in the event, which led to improvements and a positive effect. In fact, the number of tourists who visited the municipality in 2016 was 1,725,483, while the number of tourists who visited in 2015 was 1,560, 106. (this result of the numbers comes from the compilation of the Projected Boracay Island Tourist Arrival). Because of this change, the Aeta's no longer have a presence in the plaza. Additionally, the celebrations have become more expensive during these times because each group has to prepare their own costumes and props, in contrast to the old coaster charter, which served as the primary costumes for the Akeanon. Additionally, it is dangerous to take a walk in the plaza in the evening because it is messy and drunkards are on the road.

Culture

Because the change is unstoppable, 29% of respondents say that the use of charcoal has been stopped as main equipment or costumes to wipe the face or body as imitating the dark skin of the main character in the Ati-Atihan celebrations. This was done to imitate the dark skin of the main character in the Ati-Atihan celebrations. 18% of respondents indicated that the festival is now centered on actors and actresses, retail things, and alcoholic beverages rather than the heroic vow of Ati-Ati and the Sto. Nio. Some of the responses have mentioned the impact that the change has had, saying that many years ago, the parade used to start from the seaside or near the beaches and go to the town of Kalibo to mark the celebration of the friendship between the Malay and the Aeta's. This custom has been discarded in recent years. The various groups that are competing in the parade along with their colorful costumes and stunning drum performances begin in the center of the town and go clockwise around the town's perimeter.

Appreciation of Aeta

Surveys show that 35% say that more tourists participate in the celebration than the Aetas, so it

has a great impact on the importance and commitment of the government and the Kalibo Sto. Nino Ati-Atihan Foundation, Inc. (KASAFI) organization to bring the Aetas to the celebration. The KASAFI conducted a visit to Aeta Bulwang, Numancia, Aklan, Philippines last October 27, 2017 and looked for Aeta King's representative on the show about Aeta King and talked to them that in the Opening Salvo of the Ati-Atihan Festival celebration 2018 was they will take the lead.

Table 2

3. Human Values that will reflect the Akeanons in the Celebration of Ati-Atihan

Table 2 shows the highest percentage of human-centered value in the Ati-Atihan celebration is 28% appreciating the strong belief in Sto. Nino, second, 26.5% concern for others especially for the Aeta, 13.5% are creative and accurate insights, 11% are hospitality for guests, 8.5% are personal awareness, 7.5% are love, 4 % Truth and 1% for political view.

Changes in Human Value that Mirrored in the Celebration	Aeta	Non-Aeta	Frequency	%
Strong belief in the Sto. Niño	30	26	56	28%
Truth	0	8	8	4%
Hospitality to guests	0	22	22	11%
Concern for others especially for the Aetas	40	13	53	26.5%
Political view	0	2	2	1%
Love	10	5	15	7.5%
Personal Awareness	10	7	17	8.5%
Creative and accurate insights	10	17	27	13.5%
Total	100	100	200	100%

Table 3

4. Portion/Part expressing the Total Importance of the Celebration

This Table 3 shows that 39% say that the total part of the festival that is most important to Aeta and Non-Aeta is the strain with the whole family

holding Sto. Niño, 26% said that there are lots of goods on the road, 24% with the giant parade, and finally 11% with prize money at Ati-Atihan.

Items/Choices	Aeta	Non-Aeta	Frequency	%
There are giant parades	28	20	48	24%
There is a cash prize at the Ati-Atihan tournament	10	12	22	11%
A lot of shopping items and goods are on the road	40	12	52	26%
The whole family celebrates holding the Sto. Niño	22	56	78	39%
Total	100	100	200	100%

V. Conclusions

1. There is a change in the form of the celebration but the behavior of Akeanon Non-Aeta and Aetas are not too much affected because they still appreciate them.
2. The fact that the Aeta's do not join the parade because they are not invited by the Local Government of Kalibo in Aklan .
3. Evident strong Akeanon unity, continuing with traditional practices, attitudes, views, and appreciation of the Ati-Atihan celebration.
4. Ati-Atihan is the reflection of Akeanon culture.

teach students the history, values, and culture of Aetas in Aklan.

3. Stimulate the reflection of our culture by writing poems, short stories or further research in the history of other cultures of our natives in Aklan may be considered.

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VI. Recommendations

Based on the results and conclusion of the study, the following are recommended to pay attention to:

1. This is only for the Aklan Local government to invite the Aeta community to take part in the celebration of the upcoming January 2018 Ati-Atihan Festival and the annual celebration.
2. Encourage teachers and practitioners in the Department of Education or Higher Education Institution handling Literature and Social Science to delve, not only to

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