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Strengthening of best practices in the preservation of cultural diversities: A phenomenological research

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Abstract

This study illuminates the field of indigenous cultural preservation. The importance of indigenous knowledge to the survival of human communities motivates efforts to preserve it. Opportunities to alter the world abound, but they may need to adapt to shift in generational attitudes and methods. Any civilization will refer to ethnic groupings as minorities. However, their culture's diversity cannot be discounted; rather, it is a distinguishing aspect of history that must be kept and protected. To ensure that the data were accurate and reliable, the researchers assessed data saturation and performed data triangulation and ground truths. Indigenous peoples and indigenous cultural communities frequently appeared in research on resource management and the extractive industries, suggesting a relationship between the two indigenous communities diverge from one another. Numerous indigenous people still struggled with a number of human rights challenges, which is sad. The truth is that the implementation of their rights is far from perfection. One of the greatest hurdles to indigenous peoples' ability to exercise their human rights is the pressure placed on their lands, territories, and resources as a result of activities related to resource extraction and development. Their rights are not protected or promoted, and their cultures are still in danger. Indigenous people have had unprecedented access to and participation in international legal and policy procedures pertaining to human rights, demonstrating their influence on those decisions. By nature, the rights of indigenous people are collective rights. In other words, they belong to indigenous people who have organized themselves into peoples. The Declaration also recognizes individual rights, but its level of collective rights recognition is unprecedented.

Keywords: Cultural Diversity; Collective Rights; Human Rights Challenges; Indigenous Communities; Indigenous Cultural Preservation

1. Introduction

As defined by [1] cultural diversity is the concept of respect and recognition to all diversity of different minorities, group of human beings that somehow differs their way of thinking, life, perspective upon certain factors than those who fit the norms or the social illusion concept of being in line. Cultural diversity is mainly the concept of acknowledging other human beings that may live in a manner that differentiates their way of living into others such as sticking into tribal ways of survivability, different culture and the overall sense that all falls down to their practices being different. Cultural differences are often observed on civilizations are far from the main land but not necessarily removing their access to the modern world, these cultures are often dubbed as bizarre to the common eye of with someone who has not grown into the culture that the group of individuals are practicing. They often live in rural areas with little access to basic social services, mainstream economic possibilities, educational chances, and political participation opportunities. In contrast, the bulk of economically valuable natural resources, such as minerals, forests, and rivers, may be found in their area, making them vulnerable to aggressive development and land grabs. Preserving your culture as a person allows you to

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connect with your ethnic heritage and cultural identity, similar to why you should keep your surname. Language, ethnic costume, local food, music and dance, folklore and myth, cultural behavior, writing, and other aspects of your culture stimulate the attention of those who want to learn more about the richness of your culture. All of these actions are founded in your personality. Keeping your culture alive is the greatest way to preserve it.

According to [2] Any culture has its own unique set of customs, which include, among other things, clothing, music, visual arts, and beliefs. Members of your culture will be glad to tell you about their employment, projects, hobbies, and other pastimes. A nation, tribe, religious organization, or immigrant ethnic group most likely marks major holidays or cultural festivals. Visit these to have a deeper understanding of your culture if you are unaware of any organizations in your neighborhood. Tribes who have lived on collectively circumscribed and defined territory from the dawn of time, sharing linguistic, cultural, and traditional history, and who have distinguished themselves from the majority of Filipinos over time. The Philippines is a country with many different cultures, although they are not well-documented. The available documentation is not readily available. Creative expressions and cultural forms are as varied as the number of communities the nation has. There are 110 ethnolinguistic groups that speak between 120 and 170 of them. Age, gender, spirituality, and socioeconomic level are other factors that influence culture; even people with impairments have their own cultures. However, due to the lack of data and the dispersed nature of its collection, a thorough evaluation of the nation's various cultures, including both tangible and intangible aspects, remains difficult.

Lack of cultural experts to conduct research and acquire data in an ethical and culture-sensitive manner, as well as a lack of financing to sustain efforts, are obstacles to such a database. Much of the old, pre-colonial culture, social structures, and livelihood methods have been preserved by the indigenous peoples of the Philippines. They typically reside in remote locations with limited access to basic social services, opportunities for formal education, and opportunities for political engagement. They are always at risk from aggressive development and land grabs because the majority of the world's commercially important natural resources, such as minerals, forests, and rivers, may be found there [3].

[4] Indigenous peoples have persevered as groups with a strongly felt, long-established identity despite overwhelming difficulties, the humiliations of colonization, and the allures of contemporary society. Their claims and objectives differ, but they all have a desire for the survival and advancement of a culture that is intimately and frequently spiritually connected to their ancestral homeland. They are distinct from other communities or groups who are economically or politically dispossessed due to their particular attachment to the land. Through domestic and international legislation, the international community has acknowledged their unique claims and created a legal system specifically for them.

The digital era has already begun to exist. Digital technologies have changed many aspects of our daily lives, including how we interact with one another and perceive the world, over the past few years. These changes have also started to have a significant impact on the cultural sector. In relation [5] inclined to the idea of incompetence with cultural diversity and preservation often leads to great misunderstanding for example: social concepts that may differ from one culture to another, economic systems that may or may not exist through different cultural groups or may have been different through being left out in movements such as modernization, social norms and even hierarchical concepts that may be misunderstood without proper knowledge or worst case scenario: being left out in the past.

Some local issues that hinder the prosperity of these so-called indigenous people and the cultural enrichment as stated by [6] are the continuous unfair treatment that the Lumads or the Mindanaoan tribe that are forcibly displaced from their mother soil and are threatened in such cruel manners that if they would not move from one place to another will be hurt or would be pushed out through inhumane methods. [7] also focused on the pushbacks that cultural difference have affected the common community such as racism and overall cultural discrimination that are brought by differences and the social hierarchical ideology that is commonly applied by some humans where due [8] argued that the trait of racism brought by the battering of colonialism has brought social hierarchy superiority to those who self - claims that their stand are much more higher through: physical appearance, intellectual level, language, and the overall culture of those who are labeled as inferior to them.

Therefore, the study aims to determine concepts of enrichment and preservation to eliminate certain factors that may hinder the preservation of the rich culture that were produced and safeguarded by the indigenous races of our country. With this study the researchers will formulate and gather necessary information directly from the indigenous people and other culturally rich citizens of the minority to determine their needs and what they bring importance as being part of their preserved culture as well.

Many indigenous people in the Philippines such as the Ifugao's in Cordillera Mountains continued to thrive in their relatively remote and yet self-sufficient communities. They were able to uphold their traditions as reflected in their

music, dances, rituals, folklore, wood carving, and agriculture and forestry practices. For instance, they believe that many endemic trees such as *Ficus* spp. are associated with spirits (anito), so they conserved those [10]. The indigenous peoples also observe customary laws that lay the foundation for justice, unity and peace within their tribes.

Inherent to the culture of Igorots is a value called binnadang, a traditional practice of helping especially those in need; typically done through volunteering yourself in a community work or contributing any resources you have in times of others' need. This was described by [11] as a nonreciprocal help which comes from the heart; it is voluntary, immediate, direct, and automatic. The practice of this value has been observed in several posts from the groups like participation in community works, money contributions for a cause, and announcements of attending a person's wake.

In the Philippines, the largest indigenous groups of the Manobo tribe practice rituals as an integral part of their culture. Ritual observations are the significant practice of Manobo culture in asking permission and approval from their deities in any activities in their ancestral lands and indigenous territories [12]. Agusan Manobo healers practice ritual prayers it increases the healing potential of their herbal medicines and some other purposes [13]. Agusan Manobo often passes their traditional system to the next generation through verbal communication [12]. Manobo tribe is one of the largest indigenous groups of people on the island of Mindanao, Philippines, including the tribe of Surigao Manobo in the province of Surigao. The word Manobocame from "mansuba," meaning man, and "suba," meaning river [14], which means river people [13].

Most indigenous peoples (IPs) use plants for their culture, especially in performing rituals. Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) performing rituals typically use plants associated with their beliefs and practices. Various plant parts or whole plants can be used for rituals and ceremonies. Conservation strategies are efficient with the combined information in consideration and understanding of ritual practices of tribal communities [15]. Ritual beliefs of the indigenous people are essential information in understanding the local community practices and conservation of biodiversity. Some of the problems that the indigenous people face nowadays are the biodiversity crisis and the possible loss of indigenous knowledge [16]. Unlike the numerous healers from previous generations, few plant experts (tribal healers) remained among the Manobo communities. Hence, this situation calls to save indigenous knowledge and traditional culture to increase awareness on the conservation of indigenous ritual plants. With this realization, this study seeks information about ritual plants used by the Surinam Manobo for a specific cultural purpose and traditional rite of passage from childhood to adulthood, social preparations, and other occasions.

In Thailand, it is often found that a cultural heritage community conservation is done to the contrary of the above statement. Namely, the buildings and architectural features are carefully preserved while the way of life and socio-economic structure are not. This phenomenon has happened because once a community was declared to be a cultural heritage, more opportunities for the community to make money open up, drastically changing the people's way of life and socio-economic structure. As mentioned above, this is not the same in several highly developed countries, such as The United States of America (USA), The United Kingdom (UK) and Japan, where successful preservation projects are the norm [17].

[18] The Aeta tribes live in the forest, preserving their cultural identity is an important part of our vision and values. The Aeta Tribe Foundation supports the indigenous Aeta communities which can include the Aeta, Ati, Ayta, Agta, and Dumagat. Early this year, we visited the Ati people in Panay, Aklan Province on the island of Visaya. Most of the Ati people have similar straight hair to the non-indigenous Filipinos due to interracial marriages. They occupied private lands near the city instead of the forest. Some of them are being forced by the police to move out from these private lands. The mayor of Panay offered them options to purchase the lands in the forest at a low cost but the Ati refused to move as they enjoy the conveniences of the city. They all wore modern clothes and the Ati children performed modern dances instead of traditional dances. It is difficult to distinguish them from the non-indigenous Filipinos because of their straight hair. Since the Ati people did not want to live in the forest, our foundation was unable to assist them.

Marriage-related cultural practices. "Bandi", "langgad", "mamahabi" and "pahungaw" are the more popular cultural practices. These practices caution members of the family and the community of the repercussions of wrongdoings like hurling insults at a person, elopement, mistreating a wife and others. "Bandi" is the obligation required from a man who wants to marry a woman of his desires. "Magbandi" is the practice of settling the obligation and it could be in cash or in kind like cavans of milled rice and fattened pigs that the family of the bride can use. "Maglanggad" is a punishment for hurting the feelings of a family, a friend or a neighbor by an insult, a rumor or any other way. When the wrong doer asks for forgiveness, he or she is asked for a "langgad" which may be preparing food for a lunch together with their families.

“Mamahabi” is the practice of formally asking the hand of a girl in marriage which requires that gifts be given to the parents of the bride upon the first meeting. During this meeting, the parents agree upon the date and scale of preparation as well as the gifts that the bride's family requires. “Pahungao”, on the other hand, refers to the obligations that a groom who eloped with his bride must settle before they are forgiven and married. This is less strict because the elders must also consider that they now must settle peacefully.

The practices of “magbandi”, “mamahabi or pahungao” ensures that newlyweds will be provided a decent means of livelihood in their years together. It indebts the husband to the family of the wife, hence, he must treat his wife well. Otherwise, the wife's family may intervene and take back his wife. It could be costly for him to regain his family. Also, the practice of “maglanggad” reminds individuals to be always considerate and respectful. All these practices keep Aeta families whole and clans at peace with one another.

The Philippines is composed of various ethnic groups including the Dumagat tribe. They mostly live along the Pacific coast of the province of Aurora. According to [19], the Dumagat people residing in Luzon are of the Agta Negrito group; one of the identified and recognized tribes in the Philippines. In the past, the Dumagats lived in coastal areas, particularly in the Aurora and Quezon provinces. They were rulers of their own land. But urbanization set in and Filipino homesteaders pushed the Agtas into the mountains, dispersing them into smaller groups, in the process. Today they are classified as semi-nomadic as they seldom stay in one place. Some of their tribe often look for better habitation. Only in recent years did they learn to settle in one area.

The term Dumagat may have been derived from the word “Gubat” (forest) and “Hubad” (naked). But the more logical origin of the term would be “Taga-dagat” which means “living near the sea” or “sea gypsies.” According to [20], tourism may be one of the major reasons why the Dumagats were forced to leave the seashores and retreat into the mountains and near riverbanks, away from regular community establishments such as schools—to live in peace. Hence, today, the Dumagats are one of the many IPs/ICCs seemingly deprived of their right to Education. IPs are significant groups of people in communities. When properly “recognized” and given positive attention through holistic Education, they could be useful toward national development.

[21] The Kabihug tribe has local practices when it comes to courtship and marriage. A lad would usually convey his interest in marrying a lady by rendering his services to the family of the woman. If they are both ready for marriage, a wedding ceremony will be officiated by one of the respected elders in the tribe and a simple celebration happens during the event. When it comes to childbearing, pregnant women then, are very dependent to the so called hilot. The hilot is usually a woman who is also a member of the tribe. She tries to identify the approximate time of the delivery of the baby by touching and massaging slowly the mother's womb. The “*hilot*” uses a sharp stripped bamboo in cutting the umbilical cord of the baby after the delivery and covers it with clean cloth. The placenta or inulnan as they call it, is buried on the ground inside the house and is immediately covered with soil. On top of that soil, wood will be burned and small pieces of flat clean stones will be heated enough to be endured by the mother for these will be put on top of her stomach. According to them, this will help remove the unwanted blood inside the mother's womb. Fathers would usually sacrifice doing this until the time that the mother can do it alone by herself.

Another important issue which is part of their culture is that, they do not observe so many occasions. The most important celebration is done during October which is the Indigenous People Week or the tribe's fiesta. Here, the tribe from different parts of the province gathers to celebrate this special occasion.

The Higaunons is not just a mere real property but is actually regarded as their life and as their legacy from their ancestors. They inhabited these hectares of lands with the boundaries marked by either a tree alone or by just a butig (big stone). Even if the original occupant of the land is not occupying or tilling the territory, the land can no longer be owned by anybody else. Up to the present, the Higaunons of Kagahuman do not have land titles. The Higaunons of Kagahuman, like other Higaunon communities, place very high respect to rituals and other form of activities that defines their culture and traditions. Rituals which offered prayers to the spirits of their ancestors were usually done when they got some favors such as good harvest, sound health, rain and thanksgiving, including previous and present blessings received. Assemblies such as singampo and tagulambong datu are at all times marked by a ritual-with animals offered ranges from three to ten pigs and one cow.

Therefore, breaking the solemnity and sanctity of these activities is considered a grave crime against the entire tribe and all the spirits therein. Some forms of contempt include making noise (e.g., shouting) and throwing of stones in the vicinity of the assembly. Cases like these were usually committed by those who were under the influence of liquor or by those who are not aware of their culture. However, there were also cases when the contempt was intentional and was done to destroy the solemnity of the activity.

[22] claimed that as a result of their collaboration with other cultures, other cultures' perspectives are understood. People's ability to work as a team is improved. The company's skill pool is additionally enriched by its workforce's diversity of cultural backgrounds. As people gain the patience and skills necessary to compete with one another, they can engage with one another more effectively. On the other hand, there is a greater conflict of interest due to the disadvantages of cross-cultural workplace relationships. Due to the possibility that a minority group may feel mistreated by the majority, it may lead to bias and partiality in the workplace. Additionally, issues related to language, attire, and other cultural norms may develop. Nevertheless, I believe that having personnel from different cultural backgrounds is quite uplifting for them.

Furthermore, an effort to preserve cultural heritage should aim to conserve not only physical objects, such as buildings and their surroundings, but also intangible things such as arts languages, and customs [23]. The present study was undertaken to contextualize the issue of place experiential paths. It was carried out in the framework of the research project, 'Historic urban landscape as a resource for local development: an innovative approach for smart strategies for the creation of value', formulated according to PRIN – Project of Relevant Italian National Interest – guidelines. Starting from the evolving definition of 'experiential path', this study seeks to illustrate the projects currently being developed for Pompeii and the PRIN proposal for a smart experiential path in the Pompeii area. This area is characterized by archaeological resources of great interest, but scarce attractiveness of the modern town next to the ruins. The identification of well-known and less well-known cultural and identity resources of these places is the basis for the construction of experiential paths capable, thanks to smart technologies, to contribute to its sustainable enhancement.

According to [24], local communities are becoming increasingly diverse in terms of country of origin, ethnicity, and religion in many nations as a result of international migration. The wellbeing of the community may suffer as a result of this growth in diversity. If diversity has a detrimental effect on wellbeing, fast diversity growth could lead to societal difficulties and weaken social cohesiveness. Despite this, the Universal Declaration on Cultural Diversity asserts that cultural diversity is important for achieving a more fulfilling intellectual, emotional, moral, and spiritual living in addition to contributing to economic prosperity.

Indonesia is a great country with many cultural diversities, including traditional dances. With the increasing trend toward digitalization, the need to preserving these priceless treasures in digital format is unavoidable. The storing of dances in the form of video format seems inadequate since studying, comparing, and analyzing the video is cumbersome task. This paper discusses about the feasibility study of scripting the Indonesian traditional dances in XML format. Some studies related to these attempts are presented such as Indonesian traditional dances and current technological approach, the motion / gesture capture and recognition, and many more. The proposed approach of dance motion scripting and turn it into XML format seem promising [25].

Cultural and linguistic diversities are underappreciated pillars of biodiversity encompasses all life forms and their variation across the landscape. As one of the most important measures of environmental quality, high biodiversity is often linked with better provision of ecosystem services and also helps assist and promote ecological conservation. Natural parks, national reserves, protected areas, and other measures for preserving the natural world are concerned first and foremost with the protection of biodiversity. But there is a critical and overlooked aspect of this important concept: its link with human cultural and linguistic diversity. Recent studies reveal how cultural and language diversities are intrinsically linked to the protection of biological diversity. Some of the largest countries on Earth, including Canada, Brazil, and Australia, are home to hundreds of languages and cultures, many of which are endangered [26].

Cross cuttingness measures are said to "estimate the intersection between any two distinct dimensions of social divisions such as ethnicity, language, religion, and culture" [27]. For instance, a society is composed of two ethnic groups. Each ethnic group is composed of 50 percent Catholics and 50 percent Muslims. That society is said to have a crosscutting cleavage [28]. On the other hand, if one ethnic group is composed of 100 percent Catholics while the other group is composed of 100 percent Muslims, then that society is said to have a reinforcing cleavage.

The citizens' fundamental rights and freedoms are ensured in the country's Constitution and cultural legislation. In this sense, the Ministry of Culture's policies abide by the principles of equality and respect for all cultures; equal access to cultural heritage and to the diversity of cultural expression forms; protection of cultural diversity and intercultural dialogue. The Republic of Bulgaria guarantees the right of persons from ethnic communities to disseminate and transmit their traditional cultural expression forms, as well as their right to have free access to those forms (Constitution of the Republic of Bulgaria, the Bulgarian Culture Protection and Development Act). In this respect, linguistic diversity is especially protected as an important exchange factor (the Bulgarian Culture Protection and Development Act).

The Bulgarian Cultural Heritage Act contains provisions on the role of the state, municipalities and individuals in ensuring equal access to cultural assets, which are also a form of cultural expression. This Act stipulates the right of access to cultural assets as providing physical or intellectual access to those assets without them being damaged or compromised [29].

Gau Tao festival is a major ethnic minority festival in Duong Thuong commune, Yen Minh district, Ha Giang province. At this festival, local people show their gratitude to God for blessing them with bumper crops. This is one of several festivals and folk rituals recreated at the Vietnam National Village for Ethnic Culture and Tourism. The Ministry of Culture, Sports and Tourism has begun a project to preserve and promote the culture of Vietnamese ethnic minority groups until 2020. Under the project, more than 50 festivals of ethnic minority groups have been restored. They include the Gau Tao festival of the Mong, the Long Tong festival of the Tay, Fire Dancing of the Pa Then, Xen Ban and Xen Muong of the Thai, the Ooc Om Bok of the Khmer, and the Gong festivals of ethnic minority groups in the Central Highlands. Many cultural exchanges have been held from the central to the grassroots level. They include Culture, Sports and Tourism Days in the northeastern, northwest, central and southeastern regions; Cultural Days of the Mong, Cham, Khmer, Muong, and Hoa ethnic minority groups, and traditional fashion shows of Vietnamese ethnic minority groups. These activities have created opportunities for people of different ethnic minority groups to exchange and become aware of the need to preserve their traditional culture [30].

Literature on inequalities among and within ethnic groups in the Philippines by examining both the vertical and horizontal measures in terms of opportunities in accessing basic services such as education, electricity, safe water, and sanitation. The study also provides a glimpse of the patterns of inequality in Mindanao [31]. The results show that there are significant inequalities in opportunities in accessing basic services within and among ethnic groups in the Philippines. Muslims (particularly indigenous people) are the worst-off ethnic groups while the non-indigenous/non-Muslim groups are the better-off groups.

According to [32] among these adaptive measures is the concept of “managed retreat,” or the voluntary transition of people and ecosystems away from vulnerable coastal areas. The aim of managed retreat is to proactively move people and property out of harm’s way before disasters or other threats occur to maximize benefits and minimize costs and damage for communities. Ideally, managed retreat should be coordinated through an equitable and purposeful process that relocates people, development, and infrastructure inland and away from coastal areas that are vulnerable to episodic or chronic climate threats. In practice, managed retreat is an inherently complex adaptation option and a difficult subject for local governments and affected communities to consider, let alone implement.

Indigenous peoples’ rights under international law have evolved from existing international law, including human rights treaties, to address the specific circumstances facing indigenous peoples as well as their priorities, such as rights to their lands, territories and resources, and self-determination. Unfortunately, many indigenous peoples continue to face a range of human rights issues. In fact, the implementation of their rights is far from perfect. Some of the most difficult human rights challenges for indigenous peoples stem from pressures on their lands, territories and resources as a result of activities associated with development and the extraction of resources. Their cultures continue to be threatened, and the protection and promotion of their rights resisted. Indigenous peoples have had unprecedented access to, and participated fully in, human rights legal and policy processes at the international level, reflecting their influence on international decisions affecting them.

They are vested in indigenous individuals that organize themselves as peoples. While also including rights of individuals, the extent of recognition of collective rights in the declaration is groundbreaking. Prior to the declaration, the international human rights system had been slow to endorse the concept of rights vested in groups, with the exception of the right to self-determination. It had been generally perceived that individuals’ rights would be sufficient to ensure adequate protection and promotion of rights with a collective dimension, such as the right to culture. However, with the adoption of the declaration, the international community clearly affirms that indigenous peoples require recognition of their collective rights as peoples to enable them to enjoy human rights.

Indigenous peoples’ rights to lands, territories and other natural resources are recognized by international laws and articulated under human rights instruments; however, despite the recognition and protection at the international level, these rights are often not respected and are even violated at the national level, either by States or the private sector. The lack of formal State recognition of indigenous rights to their traditional territories often results in a situation of unclear and overlapping claims to lands, especially at a time when pressure on lands and resources is exacerbated by a large increase in land investments, population growth, growing demand for energy and food, and the impacts of climate change; this, in turn, constitutes one of the major drivers of conflict, instability and environmental degradation [33].

Leading principle in working with indigenous peoples, and it must be sought before any action is taken in areas that are home to indigenous peoples. FPIC is ensured through a continuous and inclusive process of consultation and participation, which aims at building trust with the communities, their organizations and governance institutions. In its engagement, IFAD often goes beyond mere “consent” based on a “yes or no approach”, as soliciting FPIC of indigenous communities cannot be reduced to a checklist that is “ticked” as it is carried out. Instead, participation and inclusion frequently take the form of co-management, in which communities and leaders establish priorities through a demand driven approach [34].

Indigenous people have the right to the restitution of the lands, territories and resources which they have traditionally owned or otherwise occupied or used; and which have been confiscated, occupied, used or damaged without their free and informed consent. Where this is not possible, they have the right to just and fair compensation. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status.

Cordillera Highland Agricultural Resource Management Project (CHARMP) built on the achievements and innovations of the Mindanao and first Cordillera projects, and introduced new approaches such as the development of natural resources management plans at the community level and the documentation of best practices in applying indigenous knowledge systems and practices [35]. In addition, the project supported the delineation of ancestral domains and the facilitation of boundary conflict resolution, along with issuance of formal land titles (Certificate of Ancestral Domain and Ancestral Land titles), with the final aim of strengthening land-use planning and improving security of tenure. There are two main innovations introduced by the projects: the adoption of a strong participatory approach, involving indigenous peoples’ institutions, and the recognition of traditional practices from the outset of project design and throughout implementation. This approach allowed investment priorities to be identified by indigenous peoples’ communities, whose ownership is key to ensure the sustainability of government programmes. Inextricably linked to securing access to and formal entitlement over their traditions.

Indigenous peoples and their supporters have celebrated a decision by Indonesia’s Constitutional Court that takes their customary forests out of state forest areas. This represents a huge gain for indigenous communities whose rights to own and manage their territories have been denied for decades. They have seen their customary forests devastated by large-scale logging, mining, plantations, aquaculture, tourism, transmigration and other industrial-scale schemes in the name of development. Their forests have also been taken over for national parks and protected areas. The big challenge now is to ensure that the Court’s verdict is translated into positive changes on the ground [36].

2. Theoretical Framework

The following research will tackle the same point of perspective as Hofstede’s cultural dimensions theory whereas the framework will manifest a product that is meant for cross cultural contact and communication, it primarily conveys the idea of determining the value of behavior from a structure derived using factor analysis. Upon this theory, Hofstede developed a survey mechanism that will be utilized in this study for it will greatly relates to the aimed output of the research with the survey concept focusing on social cultural values. As a support to this theory, [37] founded on shared beliefs, customs, language, and other factors that people use to build relationships and establish a worldview that transmits ideas to succeeding generations while advancing knowledge and comprehension. Additionally, culture plays a crucial role in the growth of human cognition and provides individuals with a range of tools for understanding how to act, relate to others, express themselves, and deal with issues in life either on their own or with others in a community [38]. To explain the theory further this theory upon usage focuses on the seven dimensions of culture which are namely: Power distance which measures out how the culture ranks through hierarchy of power, individualism vs collectivism which defines how strong or cohesive the culture structure is, masculinity vs. femininity where social gender roles are defined, long term vs. short term orientation where long term adaptation, perseverance and thrift are valued, uncertainty the feeling of threat by an uncertain force or scenario is leveled out, indulgence vs. restraint where some basic human indulgence such as leisure, sexual activities etc. and people’s ability to enjoy life, and lastly monumentalism vs. self – effacement where the concept of rewarding those who are humble and flexible on anything are put into action.

2.1. Conceptual Framework

In this study, a conceptual framework is presented to guide the research process on the preservation of race, ethnicity, and cultural diversities. The framework encompasses three main components: input, process, and output. The input component focuses on gathering relevant demographic information about the respondents. This includes details such as their names, ages, genders, civil statuses, occupations, and ethnic groups. Additionally, the study examines the existing laws, policies, and administrative measures in the respondents’ countries that recognize the rights of

indigenous peoples to manage lands, territories, and resources. Another aspect of the input component explores the ways to strengthen best practices in the preservation of cultural diversities. The process component outlines the methods employed in the research. Real-time interviews are conducted to gather firsthand information from the respondents. Additionally, the research involves actual visitations to ancestral domains and indigenous communities, allowing for direct observation and immersion in their cultural practices. Furthermore, the study incorporates the use of actual videos showcasing the lifestyle and cultural practices of indigenous peoples. The output component represents the outcomes of the research. It involves the documentation of video interviews and the acquisition of information-oriented and understanding-oriented data on the preservation of race, ethnicity, and cultural diversities. The research aims to generate comprehensive documentation that captures the richness and significance of diverse cultures, providing insights into the practices and efforts employed in their preservation. This conceptual framework provides a systematic approach for conducting the research on the preservation of race, ethnicity, and cultural diversities. It ensures that relevant demographic information is gathered, appropriate research methods are employed, and valuable documentation is generated to enhance our understanding and appreciation of cultural diversity.

The primary objective of this research is to explore ways to strengthen the preservation of cultural diversities. By investigating the cultural differences that impact preservation efforts and understanding the underlying reasons, the study aims to develop a theoretical model that incorporates existing theories and the study's findings.

The findings of this study hold significant implications for various stakeholders. Researchers will gain valuable knowledge and ideas from the study, contributing to the advancement of the field. The Department of Tourism (DOT CALABARZON) can utilize the study's results to identify appropriate policies and execute specific initiatives to support indigenous peoples. Similarly, the National Commission on Indigenous People (NCIP) can use the study's findings to inform the development of suitable policies and strategies for protecting indigenous communities. The Laguna State Polytechnic University Siniloan Campus stands to benefit from the questionnaire results, contributing to its development and research in marketing. Additionally, future researchers can use this study as a valuable resource to enhance their understanding and improve their own research endeavors.

This study focuses on strengthening best practices in the preservation of cultural diversities, encompassing various aspects such as race, ethnicity, religion, language, gender, age, and occupation. Specific profiles or respondents will not be individually evaluated, and factors beyond the study's scope will not be assessed. The section aims to compile diverse opinions and perspectives to provide a comprehensive understanding of the topic. The effectiveness of the Indigenous Peoples Rights Act (IPRA) law will be evaluated, particularly regarding public awareness and the provision of education services for Indigenous Peoples at both the local and national levels.

3. Material and methods

The researchers used phenomenological research design to analyze the perspectives of those who have encountered a situation in order to comprehend its general character. The researchers identified the relationship between the specific risk, Assess of socio-demographic profile such as name, age, gender, tribe, educational attainment. The purpose of data gathering, classifying the data conditions and practices, beliefs, trends and process cause and effects relationship, adequate, and accurate interpretation about data.

The researchers used purposive sampling and gather ten (10) participants for this investigation. A purposely selected sample that meets the needs of the study is referred to as purposeful sampling. This indicates that participants are chosen by the researchers because they have expressed a desire to take part in the study. The researcher can also gather pertinent and beneficial data using this method. Population can be defined from the term as the intended community or group of people who are involved in or chosen by the researcher for this study. According to the NCIP statistics, there are roughly 10,154 IPs in the province of Tanay, Rizal. According to NCIP data, the Dumagat/Remontado tribe comprises the Indigenous People of the Province of Tanay, Rizal. Vegetable gardening and the sale of forest products are the main sources of income for IPs in the Province of Tanay, Rizal according to information also required from the NCIP.

The researchers prepared a communication letter to request permission to gather the data, which addresses the Dean of the College of Hospitality Management and Tourism. The communication letter provided for the selected Municipality near at Laguna. Immediately after the approval, the researchers distributed the questionnaires to the respondents. The researchers explained the questionnaire's contents and its purpose upon distribution for better understanding by the respondents. The questionnaires will be retrieved after the respondents had finished and thoroughly answered the questions.

The Researchers made a questionnaire used as the main tool in gathering the data needed for the study and validate by the group of experts including the researcher's adviser. The questionnaire checklist was divided into two parts. The first part is about the profile of the respondents while the second part was composed of the questionnaires about evaluation of the preservation of cultural diversity of selected respondents here in Laguna, Rizal, Quezon as perceived by the visitors.

Upon the research involving interaction with several indigenous people in the researcher's field of information gathering, careful measures and consideration were taken unto practice and review of all methods, paper works and questions were conducted to consider necessary points. The panel therefore reviewed and gave advise on the researchers' instruments and methods so that the study would run clean and just in matters relating to:

Since the primary respondents of the study are the indigenous people of Daraitan, Infanta, Paete and Little Baguio. Their safety in terms of not receiving any disturbances and peace within their premises were carefully considered. These indigenous people were given notice and has been notified so that they would not be taken into surprise which may affect their psychological condition.

The information that has been gathered upon real time interview and exposure of the researchers to the lifestyle and environment of the indigenous people will be only limited to use as necessary information needed to comply with the research and its main focus, any use of these information would not be leaked or used in a personal manner to prevent leakage of information that may damage the community of the said people.

No member of the indigenous group were forced to provide the researchers the information that they needed, every respondent were approached and asked with their own free will and only asked questions that are fit and aligns with the subject matter.

Lastly questions before exposure upon the indigenous people of selected communities were carefully evaluated before showing or asking it to the people to avoid certain scenarios where the people may be culture shocked or offended which could lead to confusion and dispute.

The first step before going to the testing proper is to make a request letter. Upon approval, the researchers retrieved the request letter. The principal, as well as class advisers and other faculty members were selected in the administration. In administering the questionnaire, the researcher used the time allotted for vacant to avoid distractions of class discussions. The students' responses were given enough time.

The researcher distributed the questionnaire to the determined respondents. Afterwards data were collected, tabulated and analyzed.

4. Results and discussion

4.1. Are you aware that the IPRA 8371 or Indigenous People Rights Act 8371, protects your rights to your land, an education and other things? If yes, what rights do you know?

"...Oo, kasi may hawak kaming IPRA, may hawak kaming kwan. Marami, ang nakalagay dun ay amin ang hangin, amin ang lupa, halos lahat ng ano'y amin..."

-Anabelle

"...Opo. Pinoprotektahan po ng batas IPRA law po ang aming lupain ninuno po..."

-Emelie

"...Yan, oo. Napakalaki din naman talaga ng aming pagkilala sa batas na IPRA isa kami sa mga tribong bumuo o nagsimula sa mga batas na yan sa aming mga lolo. Aming mga leader na sila ang nagpursige na ma aprubahan nga ang batas IPRA bagamat ang IPRA ay may mga pagsasaad din sa batas IPRA na kung saan ay nagagamit din para magamit o makaapekto sa tribo mismo pero syempre kung titingnan natin ang batas IPRA yan ay ngipin ng aming tribo.

-Marvin

Research question number 1 They all gave the same responses, indicating that they were aware of the existence of the law and its purpose to protect them. Based on the interview and their answers, they know that the IPRA law protects them but they hardly know what their rights are under that law. They also noticed that others do not care about the law because sometimes it is what destroys their community but they can't do anything because it often helps their rights. The need for a more comprehensive law that "seeks to stop prejudice against indigenous people through recognition of certain rights over their ancestral lands, and to live in accordance with acknowledgment and secure the rights of the indigenous people as well as to their ancestral lands but also to human rights protection, self-determination and emancipation, and their local cultures authenticity then gave birth to mobilizations for a complete and accurate legislation that would secure these authority. methods to support indigenous rights of people, aspects to assist indigenous people's rights, ways to support indigenous people's rights Focusing on the responsibilities Consider the use of the land with the indigenous people. methods for promoting indigenous peoples' rights Pay attention to the top concerns. Discuss the use of the land with the indigenous people. Protecting land rights requires applying the law. methods for promoting indigenous peoples' rights Give importance to the primary concerns. Examine the use of the land with the indigenous people. Protecting land rights requires applying the law. Raising public awareness methods for promoting indigenous peoples' rights Pay attention to the top concerns. Discuss the use of the land with the indigenous people.

4.2. How do you protect your natural resources in your community? (Paano mo pinangangalagaan ang iyong likas na yaman sa iyong komunidad?)

"...Pinapangalagaan ko ang aming likas na yaman sa pamamagitan ng pag sunod sa mga batas, sa pag aalaga sa mga puno at sa aming lupain...."

-Leonisa

"...Ano po para aming mabiyayaan halimbawa itong aming kalupaan iyan po ang aming ipag mamalaking kayamanan itong aming lupain...."

-Rosita

"...Gaya ng pagtanim ng matitigas na halaman upang di ito gumuho at mapagkunan ng mga tubig para sa mga tanim...."

-Leonor

Researcher number 2 said All respondents said maintaining the trees that give shelter from storms and planting flowers, they take good care of the natural resources in their mountains. Because they are aware that cutting down trees is against their law, especially during times of crisis or typhoon, they agree to live by it. According to their responses, they do not disregard anything just because their forefathers provided or performed it. Since they frequently profit from it when they release their products, practically all of their responses center on maintaining their natural state. Indigenous people believe that they are a part of the natural world and that they are interconnected with it. Resources found in the natural world are acknowledged as community property. Many indigenous communities assist in mitigating the climate change's consequences by maintaining natural environment like rivers and forests. Indigenous peoples constantly altered their way of life to recognize and conform into their environments. Indigenous peoples' systems in mountains maintain soil, lessen erosion, preserve water, and lessen the likelihood of calamities. Indigenous nomadic tribes' groups on grasslands consistently control agriculture and pastureland to protect grasslands wildlife. Their traditions and sources of self-sufficiency may have taught a much about conserving natural resources, generating food healthily, and interacting with the environment. To resolve the issues that food production and agriculture deal with today and in the future, it is crucial to mobilize the knowledge that derives from this history and these historical legacies. All tables should be inserted in the main text article at its appropriate place.

4.3. What benefits does it bring to the way of life of each tribe to preserve cultural diversity? (Ano ang mga pakinabang ang naibibigay mo sa pangangalaga ng pagkakaiba-iba ng kultura sa paraan ng pamumuhay ng bawat tribo?)

"...Pag natural resources sila yung nag poprotect talaga at ah hindi sila yung distructive ayun lang po when it comes to natural resources pag sa mga katutubo naman ang maitutulong nila dun sa kanilang mga pamayanan ay yung respetuhan ng bawat isa at kung may away away sila sa pamamagitan ng mga matatanda o tinatawag na indigenous political structure or council of elders sila yung ano nag aayos ng mga gusot sa pamamagitan ng tinatawag na indigenous practices or process..."

-Angelo

“...Pakinabang po na binibigay naming sa aming tribo ay mabigyan po sila ng pang hanap buhay po sa araw araw katulad po ng pagtatanim....”

-Emelie

“...Minsan may meeting kami, meron mga binibigay samin suporta o ayuda....”

-Maria

Researcher number 3 They offer assistance when a member of their tribe requests it. They occasionally show up at the meetings concerning their jobs and aid the group in comprehending the grievance of one of them. There are others who educate people, particularly kids, about their culture. They will maintain their ability to cooperate because they understand that only they can help themselves, based on all of their responses. To make their culture more important, they must absorb ideas from other civilizations. However, not all traditions ought to be followed. Only influences that are in line with God's will should be allowed to affect them. they shouldn't criticize other cultures if they adhere to a policy that is different from their own. While maintaining their respect for another culture, they must also defend their own. Indigenous Peoples are unique social and cultural groups with a shared ancient connection to the lands and natural resources where they reside, are displaced from, or both. Their identities, customs, and means of subsistence, as well as their bodily and spiritual well-being, are intricately linked to the land and natural resources on which they rely. For representation that is different or unique from that of the majority community or culture, they frequently follow their traditional leaders and organizations.

4.4. Is there a different role of men and women in your community/Tribe? (May iba't ibang gawain ba ang mga lalaki at babae sa iyong komunidad/Etniko?)

“...Kanya kanya, minsay nag aarawan, nag ke care taker....”

-Ruel

“...Meron po. Mga gawing bahay ang ginagawa ng mga babae. Mga lalaki naman po ay nangangaso....”

-Emelie

“...Ganun din tumulong maglinis. Yung mga lalaki pag may kailangann tanggalin na mga puno....”

-Rochelle

Researcher number 4 says Women may perform any work, whether it be a man or a woman, due to the challenges of life. and depending on their response, generally exclusively men earn a living. However, in other societies, men and women coexist in one location in order to work or hunt. Due to their obligation as males to work, it appears that guys who do so are just like us. The men were in charge of supplying clothing, shelter, and food. Women were in charge of the home and were seen as both the givers of life and its custodians. Women were therefore in charge of early socialization of children. However, native women are the backbone of native societies and are essential to maintaining food security. They have historically taken care of natural resources and served as managers of seeds and medicinal plants, and they also play a key collective and community role as stewards of indigenous ancestral knowledge. Additionally, they frequently take the initiative in defending indigenous lands and territories and promoting the collective rights of indigenous peoples around the world. In the modern world, roles for men and women are both different and similar. As a person, brother, child, or parent of a family, they each have their own obligations to fulfill. Women can lead and develop the society to which they belong as well as serve as leaders in our society. because men are frequently preoccupied earning a living.

4.5. What changes have you noticed in your country? (Ano ang mga pagbabago ang napansin mo sa iyong komunidad?)

“...Maraming pag babago sa ngayon, marami nang mga tagalog, kung sino sino na ang napapa ano dito saamin lupian ng ninuno....”

-Anabelle

“...Marami dahil unti unti na namin nakakasalumuha ang mga taga bayan, di tulad dati na hindi talaga kame nakikisalamuha kahit kanino bukod na lang kung siya ay ka tribo naming....”

-Angelo

“...Tulad po ng, dito sa amin kulang ang trabahong binibigay kaya tyatyaga kaming mag sarili ng trabaho tulad ng pag tatanim unti unti, tulong tulong kame. Wala naman pong papasukan dito na trabaho, wala rin din pong tutulong na iba dito sa amin kundi kame din....”

-Rosita

Researcher number 5 said due to the new things that are happening to everyone, there are numerous adjustments. If there was previously no access to electricity, solar energy is now available. Nearly all of what they say indicates that a lot has changed, especially with respect to the products because they are now so pricey. For a while now, the news media has paid a lot of attention to the issue of harmful environmental change. Concern over the threat that such change, if it proceeds unchecked, poses for the future has grown among scientists, decision-makers, and the general public. A growing number of scientists from various fields have been methodically examining particular facets of this transition in an effort to find useful tactics for averting or minimizing its possibly disastrous repercussions. This issue has not received much attention from human factors researchers in the past. Maybe it's been assumed that the field won't contribute much to finding solutions to environmental issues. It does, in our opinion, have something to offer.

4.6. What are your ways of living? How have changes in the weather affected you and your community? (Ano ang iyong mga paraan ng pamumuhay? Paano nakakaapekto sa iyo at sa iyong komunidad ang mga pagbabago sa panahon?)

“...Yung asawa ko ay nangangaso. Isa din po yun sa tradisyon yon bilang katutubo ng dumagat, kaya hindi ppo naming pede iwala yung pangangaso. Kagaya nga po ng sinabe ko kanina sa pagbabago po ng panahon gaya nga po ng presyo nng mga bilihan. Kagaya po ng bagyo napakalaki din po ng pagbabago non kasi isa po yun sa nakakasira ng aming mga kalikasan, mga pananim....”

- Emelie

“...Ang paraan namin sa pamumuhay ay ngayon nag tayo ako ng sariling Negosyo katulad nito kainan upang may kainin sa araw araw. Malaking pagbabago dahil sa mga dumadating na bagyo, naapektuhan ang mga mga pananim....”

- Ruel

“...Sa ngayon hindi kami makapagtanim sunod sunod ang mga bagyo. Ang hirap kasi ano sa ngayon ay tulad nga ng sinabe ko wala mero paligid namen Wala man lan kaming produkto na mailabas di tulad dati. Dahil sa bagyo wala kami mailabas....”

-Rochelle

Researcher number 6 says that some of them still primarily work in farming and hunting, others own sari-sari shops. They hunt and farm in order to sell things like bananas, coconuts, and sweet potatoes. But many tribal communities are also suffering from the severe effects of climate change, such as changes in or extinctions of important cultural species, loss of land due to erosion, permafrost thaws, and flooding. On the frontlines of climate change and adaptation are indigenous people. Having been passed down over many generations, their Indigenous knowledge, worldviews, and profound connection to their land and environment have given them remarkable resilience and ingenuity. The indigenous people's way of life (cultures), which have developed locally and are based on sustainable use of local ecosystems, are frequently subsistence-level producers and are rarely a part of the mainstream culture of their nation, though they do contribute to its cultural wealth based on the ancestors' and indigenous peoples' historical experiences with the utilization of land and natural resources, the traditional social structure of their communities, their distinctive ancient culture, and the ongoing practice of their customs, religion, and beliefs.

4.7. How can you be proud of your culture? (Paano mo maipagmamalaki ang iyong kultura?)

“...Pinagmamalaki ko po ang aming kultura sa pamamagitan po ng pagsayaw, pagawit, at pag sasalita po. “maeduk” (mabuhay)....”

-Emelie

“....Sa pamamagitan ng aming katutubong sayaw at sa mga pananamit ang mga katutubo ay mapagbigay sa kapwa....”

-Ruel

“....Kailangan lahat di namin lilimutin yung kultura namin yung mas pagbigay sa pananamit at sa salita yung pananamit namin ay kaya lang ay nabago nakabahag dati yung mga ninuno namin naka bahag eh ngayon may pagbabago na nakadamit narin, nrito na kami sa labas wala na kami sa mismong gubat bundok nga ngunit wala na kami sa mismong gubat na taniman dun talaga ang gubat, oo naka bahag talaga ang mga ninuno namin doon pero dito mga naka short na....”

-Leonor

Researcher number 7 says that they love their culture and the respect they have for one another; therefore, they have no reason to be ashamed of the tribe they belong to. According to their responses, they may keep their culture and be proud of it by doing things like educating the indigenous youth and emphasizing cultures and traditions. It enables us to communicate with and learn about cultures with which we may be unfamiliar. People from different origins come together as we learn to respect one another. Knowing your culture and ancestry is important because it shows that you are aware of both your past and future. They run the risk of raising a young generation that lacks an identity. They must proudly honor and uphold our traditions and heritage. We must speak our own tongues freely and without discrimination. They must not let anyone intimidate us while we rock our braids and afros. Their culture must be respected since it is ours. We won't comprehend heritage's values if they don't celebrate it. No culture is ideal. Every civilization is accountable for some form of tragedy or negative event, if you really bother to dig into history. Every civilization has had both victims and villains in the past, despite the fact that everyone nowadays wants to be a victim of the past.

4.8. What are common resources in your community? How do you manage it? (Ano ang mga karaniwang mapagkukunan sa iyong komunidad? Paano mo ito iniingatan?)

“....Halos lahat kame ay pag tatanim ang mapag kukunan sa pang araw araw minsan ay mga gabe, saba ang aming kinakain. Iniingatan namin to sa paraang hindi kailanman masisira ng kung sino sino....”

- Leonisa

“....Ang mapagkukunan sa aming komunidad ay pag tatanim hindi siya nawawala dahil yan ang pangunahing mapagkukunan namin. Iniingatan namin ito sa paraan ng pag aalaga sa mga tanim....”

“....Halos lahat kame ay pag tatanim ang mapag kukunan sa pang araw araw minsan ay mga gabe, saba ang aming kinakain. Iniingatan namin to sa paraang hindi kailanman masisira ng kung sino sino....”

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“....Ang mapagkukunan sa aming komunidad ay pag tatanim hindi siya nawawala dahil yan ang pangunahing mapagkukunan namin. Iniingatan namin ito sa paraan ng pag aalaga sa mga tanim....”

- Ruel

“....Karaniwang mapag kukunan sa aming komunidad ay mga punong kahoy, pag tatanim, pangangaso dahil kung hindi namin gagawin yon wala kame makakain sa pang araw araw. Sa pagmamagitan halimbawa kapag naputol ang mga puno kailangan ulit namin mag tanim para may mapagkukunan kame sa mga susunod na araw....”

- Angelo

Researcher number 8 says that they primarily rely on trading and planting for money. Our food comes from natural resources as well. To generate revenue, they also release items. According to their response, they almost never release new products because of typhoons. they'll control it by planting fresh ones. However, it is also feasible to concentrate on the community's advantages and strengths, highlighting these aspects rather than its shortcomings. These resources and abilities can be applied to fulfill the same community goals and enhance community life. They must first identify the

assets of a community before they can use them. They will therefore concentrate on identifying community resources and assets in this section. We'll also demonstrate how they can be used to strengthen the community as a whole and to address local needs. The biggest problem currently facing humanity is climate change. However, its consequences are unevenly dispersed, particularly harming marginalized and at-risk demographic groups. Indigenous peoples are among the first to experience the direct effects of climate change on the ecosystems or landscapes they call home. This is because they depend heavily on the environment and its resources and have a close relationship with them. Despite the fact that indigenous peoples are particularly susceptible to the negative effects of climate change, they have frequently been able to adapt to these changes by continuing to practice traditional knowledge, which is frequently preserved in indigenous languages and passed down through generations

4.9. What could you say to the most commonly held misconception about people of your culture? (Ano ang masasabi mong pinaka karaniwang maling kuru-kuro tungkol sa mga tao sa iyong kultura?)

“...Maraming nasasabi sa amin patungkol sa aming lahi pero hindi na naming ito pinapansin sapagkat wala kameng makukuhang maganda dulot kapag mag papaapekto kame....”

- Leonisa

“...Wag ng pakinggan. Magpatuloy kung ano simulan kung saan kami nanggaling. Yun pinagmamalaki naming kahit sa ngayon kaht ano sabihin nila tuloy kasi wala naman kami makukuha sa mga paninira e....”

- Maria

“...Madalas kameng sabihan ng mababaho pero di naman naming ito pinapansin dahil mas kilala namin ang aming mga sarili....”

- Ruel

Researcher number 9 says that they simply don't listen to what they say because if they did, they wouldn't learn anything. Additionally, rather than feeling ashamed about their tribe, they are even more proud of it. Based on their responses to the inaccurate statements made about them, it appears that they don't pay much heed to what others have to say because they claim that doing so will not benefit them. They added that they simply keep going because they are confident in themselves and know who they are. Because a group of people discovered a means to improve their lives, cultures developed. No culture is fundamentally superior or inferior to any other. Instead, some cultures might adhere to beliefs and practices that hinder success when their environment shifts. These myths are founded on the common tendency for people to conflate or collapse identity and cultural background. Although culture is significant, no one's reaction to situations or circumstances can be predicted by it. It serves as background knowledge and a starting point. It is associated with tribalism and oversimplifies how globalization has affected society. Working with differences requires the appropriate mentality, skill set, and actions.

4.10. What are the traditions in your group? (Ano ang mga tradisyon sa inyong pangkat?)

“...Sayaw po. Sumayaw po sila para mga tradisyon pinapakita namn sa bagong pupunta ditto bilang katutubo....”

- Rochelle

“...Kultura nga po ay pagsasayaw kapag may okasyon. Sa ngayon po ang pagnganganga po ay ginagawa din po naming. Gumagamit kami ng telang pula pagnagsasayaw. Ang kasal po ay sa simbahan na din po sa ngayon.

Kagaya nga po ng pagnganganga di na po yun mawawala. Para din po syang gamut nagpapaginhawa....”

- Emelie

“...Unang una ay yung sayaw ng mga katutubo pag may okasyon ang katutubo. Tsaka pag nganganga pero ako ay hindi. Mister ko dati pero ako hindi. Tatay ko dati ay nagsasayaw dati sa apoy nakaputi lang sila. Kwento sakin ng tatay ko ay meron daw islang sinasamba na nakalubog sa tubig. Di ko lang alam kung anong tawag....”

- Maria

According to recent research, human resource management is critical to improving organizational performance as it contributes to the success of businesses [39]. Similarly, communities are leveraging new technologies to evolve into smarter places, thereby enhancing the quality of life and efficiency of operations [40]. Moreover, it's reported that learners found entrepreneurship and business courses useful for future business implementation activities [41]. These advancements mirror changes in traditional societies, such as researchers number 10 have noted. The study by researchers number 10 highlights the persistence of traditional practices, like the "gaping" prior to marriage, even in the face of changing societal norms. According to their findings, dancing, singing in the native language, and 'pag nganganga' were common practices. They argue that tradition, culture, and identity are deeply intertwined. For them, culture comprises shared attitudes, values, and social behaviors. Cultures shape identities, establish social norms, and allow individuals to contribute to society. Traditions, passed down across generations, are integral to societal structures, offering advantages like maintaining community cohesion and contributing to an individual's sense of self-identity. However, they also acknowledge the potential negative effects of harmful traditions that may restrict personal progress or success. Thus, while traditions can help in establishing identities and contributing to societal stability, they can also pose challenges. This complex interplay between the traditional and the contemporary is an ongoing aspect of social dynamics, mirroring the shifts observed in sectors like human resource management, urban development, and education. This comprehensive analysis reaffirms the intricate interplay of culture, tradition, and identity in shaping societies while also acknowledging the influence of modern practices and technologies.

5. Conclusion

Based on the findings of the study, several conclusions were drawn. Firstly, the indigenous people expressed their ongoing struggle to secure their rights to the land they cultivate, which holds significant value to their community. They are facing challenges as others make claims to their property, resulting in the erosion of their rightful ownership. Secondly, researchers emphasized the importance of treating the natural resources of the indigenous people with the same respect and care as our own, recognizing them as our brothers and sisters in the Philippines. This involves following the laws they cherish and supporting their efforts to preserve their traditions and culture. The study also revealed the strong sense of community and mutual support among the indigenous people. They demonstrated a willingness to help their less fortunate relatives during times of famine by sharing their resources. Additionally, gender roles within their tribe were found to be flexible, with women often engaging in tasks traditionally associated with men. While the indigenous people acknowledged that certain practices have changed over time, they are committed to reviving and developing their cultural heritage by passing it on to the younger generations. The impact of climate change on the indigenous population was evident, with frequent typhoons causing destruction to their crops and livelihoods. Despite these challenges, the indigenous people remain proud of their culture and tradition and emphasize the importance of educating the younger generation to ensure its preservation. Their places of employment also serve as sources for their daily needs, as they plant and cultivate crops to sustain themselves during times of scarcity. The study highlighted the discrimination and insults faced by the indigenous people due to their ethnicity and social standing. However, they possess a wealth of knowledge and wisdom that should be recognized and valued. The respondents expressed a strong appreciation for the various cultures and traditions that they hold in high regard.

Based on these findings, several recommendations were put forth. It is crucial to raise awareness about the laws and regulations pertaining to indigenous peoples, helping others understand that their protection extends beyond land rights and encompasses their livelihoods. The preservation and protection of natural resources were deemed essential not only for sustenance but also in the face of disasters. Respecting and emulating the indigenous people's virtue of mutual respect was encouraged, along with fair and equitable treatment in all aspects of work. Efforts should be made to encourage the care and preservation of culture and traditions to prevent their erosion over time. Providing support and assistance, particularly during times of climate change and disasters, was deemed crucial. Lastly, fostering understanding and appreciation for the indigenous people's rich culture and customs through appropriate interaction and education was recommended to promote harmony and mutual growth.

Compliance with ethical standards

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Disclosure of Conflict of interest

The authors declare that there are no conflicts of interest regarding the publication of this research. We have no financial or personal relationships that could influence or bias our work. Our sole objective is to present accurate and unbiased findings in the pursuit of scientific knowledge.

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