

**P/FILIPINOLOHIYA: AN ANALYSIS ON THE LEADER SELECTION AND ITS
IMPLICATIONS ON THE RIGHT OF SUFFRAGE OF AGTA TRIBE IN ALABAT,
QUEZON PROVINCE**

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ABSTRACT

Political Culture (PC) according to Tepper (2010) refers to the pattern of beliefs and assumptions ordinary people have towards the world, as these pertain to politics, and it opened a huge picture of how it affects the political participation (PP) of every nation especially the partake of our Indigenous People (IP). The research determined how the Political Culture of the tribe member of Agta tribe and how it affects their Political Participation to the state politics, and identified the Agtas in Alabat, Quezon regarding their awareness of their rights as Indigenous People (IP) like the Right to suffrage. This study assesses as well the IP's knowledge and understanding of the society and their attitude towards their stand about the contemporary issues and, identify their practices inside their tribes. However, Pilipinolohiya (Filipinology) Theory was used to know the culture of the respondents from "within" and bounded by the Filipino centric viewpoint, using narrative method and interview guide question, revealed that the Indigenous People (IP) of Alabat even though their Political Culture is slowly fading, their qualification is still bounded on the characteristics that they are aiming to have as a leader in their traditional manner even the effects of modernization. Furthermore, they are aiming to reinstate, enrich and preserved their culture. The findings recommended that the government

should act for them to be placed on one community it will help them to attain their goals of having a well-preserved culture.

Keywords: Indigenous People, Political Participation, Leadership Selection, Indigenous People Rights

INTRODUCTION

Indigenous people are: A group of people or homogeneous societies identified by self-ascription and ascription by others, who have continually lived as organized communities on community bounded and defined territory. (IPRA of 1997) They are the persons who have, under cases of proprietorship since time of immemorial, involved, had, and used such regions, sharing regular limits of dialect, traditions, conventions, and other unmistakable social characteristics, or who have, through imperviousness to political, social, and social advances of colonization, non-indigenous religions and societies, turn out to be verifiably separated from the greater part of Filipinos.

According to the current statistic of National Commission of Indigenous People, there are 14-17 million Indigenous people that belong to 110 ethno-linguistic groups out of 100 million people of the Republic of the Philippines. Some of them are living in Quezon Province specifically, the Negritos of General Nakar, Agtas of Alabat, and other ethnic groups like, the Badjaos of Lucban, the Dumagats of Polilio Islands and many more ethnic groups are living at the said Province. (NCIP Region IVA) In today's time, there are many advocacies/advocate groups, laws, and ecumenical people supporting Indigenous People or so called the Minorities, in order for them to fully use their rights, including the rights to suffrage and for them to fully

exercise their political will. Despite of the said laws, and those constitutional guarantees, like the passage of The Indigenous People Act of 1997 or The Republic Act 8371 for almost 18 years ago, for the sole purpose is to protect the rights of the IPs. There are lot of oppressions experienced by our fellow Filipinos living in mountain ranges, like the Ifugaoans of Benguet and some isolated areas like the Agta tribe of Alabat Island in Quezon Province. The IPs in the present are continually facing many challenges in the context of development, peace, security and human rights; the illegal logging, industrialization, grabbing of their fore-father's lands, discriminations in urban areas, slow killing of their cultural identities, and disregarding of their voices.

For a long period, the government of the Philippines is continuously neglecting the call of those IPs, resulting to pre-requisite problems of our state today; the insurgency in Mindanao for example, and in other parts of the globe. In a way, it is problematic because at this time of technology and modern innovation, in the systematic process, we are disregarding our true identity and our true treasures. As Filipinos, we have the obligation to serve them, to protect them, and to preserve our own identity.

Clearly, this study aims not only to know how our IPs participate in the Political Arena of our State, but also wants to know their way of life in their own respective tribes and communities and how they handled the said desolation for the past centuries. This study also aims to know how the problems and oppression affects their way of choosing or electing our politicians. Most importantly is how their culture affects their way of thinking when they are the one who is running to a position to the government.

This study was conducted to assess how culture can affect the political participation as such right to suffrage of our Indigenous people in the Province of Quezon. This study was

conducted in consideration of Quezon Province having one of the most numbered residents of Indigenous people in the Philippines. This study contains information on how the Indigenous People in Agta, Alabat, Quezon collaborated and contributed to the political arena in the Philippines. Alongside these are the particular understandings of the said data. Utilizing these information, the scientist should be pinpointing the concrete purposes of the Indigenous circumstance and determine the reasons of the assembled information. In addition, the investigation might be an effective device in giving the nation the particular qualities of the Indigenous Individuals. To discuss the importance of integration for the IPs to become more confident in advocating their rights. Generally, this study would want to understand and describe more the Political culture (Leadership Selection) of the Indigenous people (Agta of Alabat) of Quezon Province. Specifically, this study wants to know describe why the Indigenous People of the Philippines fight for their right to self-determination, when it comes in their participation to state politics and the impact of their culture to how they choose their leaders outside their respective tribes. Here are the specific research objectives; First, to describe the political culture (Leadership Selection) of the Agta of Alabat, Quezon Province inside their respective tribes. Second, to know why the Indigenous People of the Philippines participate in the election (Leadership Selection) of their LGU and to the activities (issues/current events) of the National Government. Third, to identify how the indigenous tribe of Agta participates to state politics (Right to Suffrage).

Theoretical Framework

The P/Filipinolohiya or also made known as the Filipinology theory was divided into two words the “Pilipino” and “Iohiya” from the Latin word systematic studies, in a simpler

explanation P/Filipinohiya is a systematic study of Filipino Thinking and Filipino Culture and Philippine Society in a different facets Arts, Music, Philosophy, Religion and even Politics. It started as early as the Spanish colonialism in the Philippines; its main objective is to systematized Philippine studies using the lenses of the P/Filipinos and not in a colonial or westernized approach. The two (2) most prominent professors and experts of sociology and anthropology in the Philippines, Dr. Prospero R. Covar and Dr. Zeus A. Salazar conceptualized it. Dr. Covar gained they gave P/Filipinolohiya a concrete definition as "*ang pag-aarial ng Kapilipinuhan, pagka-Pilipino, at mga anyo't paraan ng pagpapaka-Pilipino*" Salazar (1998). For Covar (1991), it means the "systematic study of (1) Filipino psyche, (2) Filipino culture, and (3) Philippine society using the terms and categories of thought of the culture" P/Filipinolohiya simply aims to know and to define Filipinos "from within" to the smallest scale of their culture and tradition to explain more bigger concepts that is a scope a this study. According to them P/Filipinohiya is meant to define Filipinism on different fields. In addition, the P/Filipino Culture, the P/Filipino Identity, and the Philippine Society are based and as a result of first, P/Filipinos' experiences, second, It is consisted of identity that are innate from P/Filipinos, third, it is a result of being a human, fourth, the need of P/Filipinos to know their own identity. In further explanation P/Filipinohiya as a P/Filipino identity; human is like a jar, consisting 3 main parts, ithe "labas" the material body and the physical attributes of man, "loob" soul, including internal organs, death is a best example of how the soul can be separated to the body, and "ilalim" conscience and if the three parts merge "pakikipag-kapwa" will be the results including the inclusion to the society, teachings and beliefs (Ethnic Way), livelihood and even politics.

P/Filipinohiya as an Academic Discipline cannot give our culture a concrete pattern, but the theory was design to just improve and the identity of the P/Filipinos, it is just an instrument

to further understand and improve the aid discipline. This theory can be a perfect fit to know the ideology, culture, and identity of P/Filipinos based from their own experiences and perception. In using the P/Filipinolohiya as a culture the researcher must bear in mind that the data must dictate the method to be used, not the other way around, Murdel (2008).

The theory was used in the research to analyze the data, its experiences as a people, and its culture and society in the systematic construction of knowledge in a Filipino-Centric manner study would be a great help for the researcher; first, to know more what are the instances that affects their culture and can affect the Leadership Selection of the indigenous people in a more political standpoint. Second, after the researcher gathered information and data, this theory will help the researcher to describe more the current situation of the indigenous people of Agta tribe in Quezon Province, Philippines. From the internal areas or “from within”. Lastly, after the process of gathering of data and describing the cause of such action of the IPs in Quezon will be using the up-bottom approach, knowing what are happening inside their tribes and outside afterwards, the researcher can now predict what will be the solution to the enigma of this research.

Literature Review:

Understanding Indigenous People from History

To comprehend the origin of the Indigenous People we must look back from the history and enumerate the stages of their innovation from the primitive era up to this generation. Some of the Indigenous groups are known for a well-preserved culture and tradition from the beginning of their existence until the 21st Century. Some researcher states that the IPs are the foremost keepers of a certain territory like the Agta of the Philippines that was never colonized by any

foreign colonizers, and being aware of their history is also knowing our own original identity. For example according to the study of Scott, (1977) The Igorots of Cordillera assume a substantial part concerning resistance in colonizers, the occupants of the area were not effectively quelled by the Spanish conquistadores of the eighteenth century. They opposed the endeavors by the Spanish government to put them under their control. For this, they were respected unseemly, infiels(agnostics), wild and uncouth. Their non-osmosis into standard Spanish lead made the Cordillerans hold fast to a general public free of Western impact. According to the United Nation statistics for Indigenous People dated last 2006, when it comes in defining Indigenous People in international sphere is a broad argument. Even their population is reaching estimated of 370 million and residing in 70 countries there is no concrete definition or terminologies that can identify or define them.

Historically, indigenous peoples throughout the world have portrayed an important role of pliancy in the process to resist the imposition of colonizer's political regime and policies (Hickson et al., 2004; McIntosh, 2006; Smith, 2006; Wuttunee, 2004). The historical experiences between indigenous peoples and colonizers have led to the development of a range of protective mechanisms that indigenous peoples have deployed in their efforts to assert their sovereignty and self- determination (Gibson & Klinck, 2005; Walters & Simony, 2002). While these constitute significant historical criteria, it is important to acknowledge that this struggle continues within a contemporary context. In her commentary on research and indigenous peoples, (Smith, 1999) has outlined why history is important to indigenous peoples. As she explains it, history for indigenous peoples was centered on a complex array of concepts and ideas, and as such is fundamental to the decolonization of indigenous peoples.

Given that indigenous peoples' versions of their own histories have been strongly contested by non-indigenous peoples, it is even more important that indigenous peoples' accounts of history be incorporated into our understanding of resilience and resiliency today. A number of commentators have discussed resilience in relation to the vulnerability of population groups (Engle, Castle, & Menon, 1996; Magis, 2010). While it is important to acknowledge that people at different points in their life cycle may be at greater risk because of their perceived vulnerability, it is important that this not be linked to their indigeneity or cultural background. Rather, this very feature acts as a protective mechanism for indigenous communities who confront an array of tensions and challenges within contemporary society. A measure of the resiliency of indigenous peoples can be taken from the ways in which they overcome these challenges despite the adversity and hardship with which they are confronted.

Indigenous Peoples' Problems and Current Situation

Indigenous people living in rural and isolated areas like mountains, mountain ranges, river side, lakes, forest, plateaus, sea shores; sea side, and unnamed islands, normally they are experiencing and they cannot experience many of the things that the people in urban and populous areas are experiencing, for example the right of being elected in a governmental position, the right to vote, the right to participate in politics, or in a simpler term the so called Political Rights.

a. Social Recognition and Identity

In their research, Judith Barlett et al (2007) outlined that there are many names and termed for Indigenous People like Aboriginals, tribal groups, ethnic groups or minority peoples.

Even though those said different terminologies and different identification, Indigenous Peoples are one of the most unadvertised groups, in a reason that they are living in an isolated areas resulting for much bigger problems like imbalance dissemination of basic rights for example they suffer poor health. (Bartlett, Vignudo, O'Neil, Kuhnlein (2007).

b. Socio-economic Inequality

The economic and social marginalization of residents of many remote and rural areas affected by extractive industries was documented. Local people obtain few of the benefits created by mining, and the environmental, social and economic effects of extractive industries can threaten existing, viable livelihoods (Cademartori, 2002; Freudenburg, 1992). Indigenous peoples have been especially susceptible to marginalization and the destruction of livelihoods, because they rely heavily on land and resources that are susceptible to environmental damage from resource extraction; are vulnerable to the impact of immigrant populations; and lack political influence because of their small numbers combined with discrimination and social disadvantage. Indigenous peoples frequently live in poverty adjacent to mining complexes that generate enormous wealth for their owners and for sub-national and national governments (Langton and Mazel, 2008; Sawyer and Gomez, 2012).

c. Lack of education and other basic needs

To clarify, oppression is not just a historical phenomenon. For example, the government has assumed a trust responsibility that includes provision of healthcare and education but has never fully met these obligations. Reliance on discretionary funding for this mandate compounds health disparities (Schneider, 2005; Westmoreland & Watson, 2006). In fact, the educational

institutions within which some of these “indigenizing” academics work are steadily undergoing drastic reforms toward greater liberalization and privatization (Lumbera et al. 2007).

d. Land Grabbing

Evaluated 10 to 15% of the Philippine population has a place with particular indigenous groups who hold a close connect with their customs, have a unique relationship with their ancestral land, territory and their livelihood have a tendency to be subsistence-oriented (Molintas, 2004; Carino, 2012). In the 1970s pressure upon indigenous communities’ land base, rich in natural resources, intensified as the national economy became increasingly the focus of the eye of foreign investors; as a result, indigenous communities have been besieged by a growing number of corporations engaged in mining, logging, plantations, and other export industries (Molintas, 2004; USAID, 2011).

Indigenous Peoples’ Culture and Political Participation

Indigenous Individuals as depict by "Indigenous people group, people groups and countries are those which, having an authentic progression with pre-intrusion and pre-frontier social orders that created on their domains, view themselves as particular from different areas of the social orders now winning in those regions, or parts of them. They frame at display non-overwhelming areas of society and are resolved to protect, create and transmit to future eras their hereditary domains, and their ethnic character, as the premise of their proceeded with presence as people groups, as per their own particular social examples, social foundations and lawful frameworks."

According to the Indigenous Peoples Rights Act of 1997, Chapter VI, and Section 38 states that Protection of Indigenous Culture, Traditions and Institutions. — The State shall respect, recognize and protect the right of ICCs/IPs to preserve and protect their culture, traditions and institutions. It shall consider these rights in the formulation and application of national plans and policies. Legislative body of the Republic of the Philippines (1997) Indigenous communities need political access in order to fight for their rights and to hold their governments accountable. The key to the actualization of human rights for indigenous peoples lies within their greater political inclusion.

The representation of indigenous peoples in parliament is first a reflection and symbol of the State's recognition of the unique interests, needs and rights of indigenous peoples. Such representation presupposes the recognition of indigenous peoples as a distinct identity and legal category in each country. Indigenous peoples are all too often lumped together with minorities or other vulnerable sectors of society. Their rights, however, unlike those of any other group, are rooted in the principle of self determination, entailing the right to self-government in internal and local affairs, and to the ways and means needed to finance their autonomous functions. Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State. (UNDRIP, Article 4 & 5).

In Bolivia, indigenous people groups have been avoided from political participation for a large portion of current history. Indigenous people groups were conceded the privilege to vote after the 1952 unrest. In 1994 the state perceived the multiethnic idea of Bolivia and allowed indigenous individuals regional rights, hastening a development in indigenous political. Political

impact in Bolivia is not similarly conveyed among all the indigenous gatherings. Because of the social foundation, indigenous governmental issues in Bolivia have generally been ruled by good country indigenous associations (Lobby and Patrinos, 2005). Just amid the most recent two decades have marsh indigenous associations developed in national legislative issues. The fundamental requests of marsh indigenous associations have fixated on regional rights to shield swamp indigenous people groups from neighborhood encroachers on their territory. While then again, as per (Morrissey 2009) Peru has a generous indigenous populace, in which 45 percent of the populace recognizes as Quechua or Aymara (Morrissey 2009). Tragically, there has been rare acknowledgment at the administrative level concerning indigenous individuals' political rights; these outcomes from the state of mind of the Peruvian government, which has embraced an "indigenista" strategy went for the "disposal of the Indian" regarded in reverse and unskilled, and his digestion into a urban and instructed society."

Indigenous People and Human Rights

The Inter-American Court of Human Rights set up by the American Tradition on Human Rights in South America, figured and discussed before coming up to a choice requiring the diverse governments in the South American Locale to comply with the human rights principle that was begun from the tradition on the best way to secure the privileges of the minority gatherings. For example, the said court found out a fault against the government of Nicaragua, there was a case filed by the Awis Tingi tribes in against the Government of Nicaragua, after they allow some private corporation to lease the ancestral lands of the Awis Tingi Community without the asking the approval of the tribe, clearly, it had violated the rights of the tribe Mayagna Awis Tingi in order for them to use their ancestral land freely (Bankes, 2004).

In addressing contemporary shape-shifting colonialism, the rights talk can just take battles for Indigenous decolonization and resurgence up until this point. Indigenous assembly procedures that conjure existing human rights standards, which are prefaced on state acknowledgment of Indigenous self-assurance, will not prompt a reasonable self-assurance process that reestablishes and recovers Indigenous countries. As indicated by Dene political scholar (Glen Coulthard 2007), "the governmental issues of acknowledgment in its contemporary frame guarantees to imitate the very designs of pilgrim control that Indigenous people groups' requests for acknowledgment have truly tried to rise above". By installing themselves inside the state-driven rights talk, "Indigenous countries risk looking for political or potentially financial answers for contemporary difficulties that require practical, profound establishments.

Assumptions

1. The Leadership Selection of the IPs of Alabat are still based on their Political Culture (Norms, Mores, Ideologies)
2. Oppression, socio-economic inequality and discrimination plays a big role to decrease their willingness to participate in the political activity of the state.
3. The different historical background (culture & traditions) of the Indigenous tribes affects their way of behavior and thinking when it comes to politics.

METHOD

This chapter deals with the method of research used whether maybe historical, descriptive and experimental or case study. The techniques used under Qualitative Research as the approach, Descriptive Research Design and Interviews as the data gathering tools and

analytical tools was used further explained in this chapter as well as the method used in analyzing the political culture of the Indigenous People (Agta) of Alabat at Quezon Province and explain afterwards how their culture affects their political participation .A Qualitative approach was used by the researcher to investigate the Political culture of the Agta in Alabat, Province of Quezon. The intention is to determine how they participate in the government and the Political arena of the Philippines. The Researcher used the Narrative as a method, for the proponent to know how the political culture of the Indigenous tribe at Alabat, Quezon can have an impact in choosing their leaders outside their tribes, as a group or as a whole but not as an individual. The main objective of this study is to describe the political culture of the Indigenous people of Agta Tribe, and to know what aspects of their culture affect and affecting the current political participation of the said tribe. The Researcher used the Descriptive Research Design during the along the process gathering of data. A sample is a finite part of a statistical population whose properties were studied to gain information about the whole (Webster, 1985). When dealing with people, it can be defined as a set of respondents (people) selected from a larger population for the purpose of a survey. The participants of this study is the Indigenous People (Agta tribe) of Alabat, Quezon, specifically in the age of Eighteen (18) to above Sixty (60+) years of age, because they are the one who are capable of voting (18 years old) and the one who are grew with experiences. An interview was initiated and conducted by the researcher to know more first hands information from the tribe of Agta. A structuralized form of interview and set of questions must be answered thoroughly for the researcher can gather clearer information and will be use to for the accomplishment of the study.

The researcher went to the island of Alabat located at the West of Quezon Province 4 times. On the first chance, the researcher went to Alabat the researcher only visited the tribe of

the Agtas located at Barangay Bacong. The researcher then looked for person who he can talk to for the betterment of the study. The researcher found the Agta tribe leader who lead the tribe and the Pastors who are helping them to protect their rights; it lasted for almost 2 days. When the researcher went to the area for the second time it lasted for almost 3 days, he visited the Agta tribe located at the Ilaya (Higher part of Alabat) and Barangay Mascarina, the researcher conducted simple talk for the researcher and the tribe member to be familiarized with each other, on the last day he then look for a member or staff of municipal offices for further information. On the third time the researcher went to Alabat he already conducted the one on one interview with the Agta tribe at the Jesus is the Lord Chapel located at Barangay Mapagong at the same municipality, the researcher interviewed eight (8) tribal members; based on this 3 sets of qualifications. First, those who are exercising their right to vote for the researcher to know what are the qualification they consider to vote for a specific candidate last 2016 national and local election. Second, the research looked for the elder Agta tribe member for the researcher can compare the leadership selection of the Agta tribe before and after; and how it affected their political participation.

The researcher started to critical analyze the culture of Agta Tribe through the lens using P/Filipinolohiya theory, following its path “*mula sa loob*” (from within) for the researcher to understand more how the Agta tribe participate in the Local and National Election or Leadership Selection. First, the researcher took its step to know first the existing culture and ideologies of Agta Tribe that can affect their Political Participation outside their tribes. Second, the researcher moved to know if the Agta tribe members are aware of their basic rights, like right to suffrage and if they are practicing it. Lastly, the researcher focused on how their leadership selection

affects their leadership selection, from the inside of their individual personality, then to their tribal community, to their locality, and to national the national government elections.

The reason why the researcher use P/Filipinolohiya Theory as a guide, because the researcher wanted to look from “within” the culture of the Agtas. The researcher wanted to know how the Political Culture of Agta Tribe of Alabat, Quezon affects the way they select their leader, and looking from the viewpoint of the tribe itself would be very helpful, there P/Filipinolohiya enters. According to Salazar (1998c) as cited by Mendoza (2007), The gist of all of this is that Pilipinolohiya aims at understanding Pilipinas from “within”— that is, it has a singular focus and a single vantage point, that of the Filipino nationality. Therefore, the disciplines (including disciplinal tools, approaches, methods, and ways of posing problems) are only of auxiliary importance, however professionally they might (as they must) be applied (page 313, emphasis in original).

RESULTS

Political ideologies and other remaining culture of IPs

Culture is a very diverse and a complex topic, and bearing with it are different field of understanding, Sociological, Psychological, Political, etc. In Sociology, the study of the society there are two (2) components of culture; first, the material that are tangible and was made by human to maximize. Second, the non- material culture that consists of norms, belief, and language. In a more political side, political culture (Leadership Selection) according to Tepperman (2003) Political Culture refers to the pattern of beliefs and assumptions ordinary people have towards the world, as these pertain to politics.

There are some cultures that still exist in the present time inside the community of the Agtas, like herbal and medicinal plants instead of taking modern medicines. Even though they are residing in the “*katagalugan*” and were influenced by the said language, the elders are still using their tribal language. As per the statement of one of the tribe member A stated that “*Sa bahay namin naririnig ko nalang ang lengwahe namin pag sila sila nalang ang ang naguusap, mga tiyo at tiya ko, ayon ganon parin sila magsalita pag naguusap usap. Pati sa pangagamot herbal parin naman ang kalimitan parin sa bata pag sinisipon inuubo ay herbabwena, pagbago palang sisipunin, na may sibuyas, tapos langis. O kaya ay saminlan.*” (Some of my relatives and family are still conversing with our native language. In addition, when the child is having the symptoms of colds we usually use herbal medicine like “*herbabwena*” with oil or “*saminlan*”).

Hence, of the stated culture, the Indigenous people of Alabat is currently in the phase of adaptation, considering the fact that they are not residing in the mountains and choose to live with the native “*Alabatin*” near the town proper, they have with them the different tools from the effect of modernization like cellular phone, television set on television. They are trying their best to protect and preserve this treasure of their tribe by passing generation to generation. “*Tinuturo naman sa amin ng mga ninuno namin, kaso nga lang ay nababasan na dahil nasa katagalugan na nakikisalamuha na, dahil wala ngang sariling kumonidad and tribung Aeta dito sa Alabat.*” (Our ancestors teach us this culture but the knowledge we possess are not enough as we always encounter Tagalog people, we are not living in a community, as one tribe here in Alabat, Quezon.) Tribe member B stated. In a facile description, they are not the conservative type of Indigenous people who are strongly following every part of their ancestral traditions, when it comes to their political customs.

Recently, the IPs of Alabat had conducted an election to elect the new chieftain of their tribe. The researcher found out that they use hand-raising method instead of the traditional way of choosing the chief that was based on competition during a battle.

As what one of the tribe members said, “*kung sino po ang may gusto don sa kandidato magtataas nalang ng kamay yong ganon po ang process.*” (The voters will just raise their hands for the opponent who they want to vote or sit for the position that is the current process of electing our chieftain.)

The researcher also found out that even though the IPs of Alabat is already shifting from the traditional to the modernized way of life they are still using the traditional process of having and choosing leader from their traditional culture, they still consider the characteristics from before, the strength of a leader, its intelligence and who they think can best represent them even without the traditional process. “*Yong may kakayahan, yong marunong, yong kayang magsalita, at saka may takot sa Diyos.*” According to Pastor who is helping the tribe. One of the problems that they encountered before the election of their chieftain is that most of them are living scattered around the island it is hard for them to mobilize and gather the tribe members in one place. As what the tribe member C said “*Mayroon pong kaunting problema, pero nalutas din naman po agad yong pagkakahiwa hiwalay po namin, dahil hindi po ame sama sama sa iisang lugar, kam po ay kalat dito sa Alabat, kaya ganon na lamang po ang aming paghingi ng tulong para kami ay mapagsama sama.*” However, the Indigenous people of Alabat were affected by the modernization, their ideals and characteristics, specially the qualification that they are looking for a certain electoral candidate are still anchored to their ancestral standard. P/Filipinolohiya theory, as for its purpose is to know the culture of very P/Filipinos “*mula sa loob*” (from within) to explain why Philippine Society acted in such manner. This research found

out that even though there are many matters that affect the Agta tribe in Alabat Quezon, like modernization, still that way they choose their respected leaders inside their tribe are still base on their political tradition even that it was affected by democratization and modernization, like how they qualify their aspiring leaders. The Agta tribe is choosing their leaders according to physical strength, intellectual capability, and who can best represent their tribes, just like in their traditional way of having tribe leader. To conclude, from the viewpoint of P/Filipinolohiya that the members of Agata Tribe are looking from an inside lens, from a lens that was derived from within their tribe, even there are effects of modernization.

Usage of remaining Political Ideologies to the Leadership Selection of Agta Tribe of Alabat, Quezon

According to the definition of Bourne (2010) Political participation have been proven to take incredibly diverse forms such as being a member of a political party or community-based organizations, displaying an active role within a range of cultural or leisure interactions, contacting a politician to express ecological concerns, suggestions or ideas, signing a petition. Some

Most of the member of the Agta tribe in Alabat are aware of what is happening outside their tribes, considering that they already has the technological capabilities like Television sets, cellular phones, and some of them can use computers already specially the youth. Some of the Political issues that they are aware are the; in their municipality the allocation of the proper budget for them, According to tribe member D “*Yong una ay yong budget yong dito sa isla, ang pangangailangan dito ay hindi agad matugunan dahil ang budget nga ang inuna nila ay yong kalsada. Sabe ay hayaan mo at ating gagawan natin ng paraan yan. Ngayon napondohan na*

nga, yon nga lang ay uunahin nga lang daw yong kalsada. (The budget of the Municipality of Alabat is not that fast to address the needs of the people specially the needs of the tribe members, because the budget was already allocated for the construction of the road. I said to Mayor. Do not worry we will find a way, he replied. The local government has already with them the funds, but the problem is they will finish the roads projects first.)

Most of them are also aware of not just the issues of their local government but also the contemporary issues in our national government like Marawi siege, the campaign of the Duterte's Administration against illegal drugs, the extrajudicial killings. “*Ang nakikita ko lang na problema ay yoong gyera sa Mindano makakaapekto yan ay dahil marami ang natatakot at saan tayo tatago kung matutuloy ang gyera?* (I see the war on Mindanao as problem, we have seen it on television and many are afraid and where can we reside if the war will reach us here?), tribe member E said, The Agta tribe is war of what is happening in the Mindanao and they are frightened if the war will continue and will reach their lands.

One of the issues that they are also familiar with are the rampant killings in different areas of the country especially in the urban places like Manila “*Balita na nasa Maynila at iba pang parte ng Pilipinas na yon ang kinatatakot at isang problema na nakikita namin. Ang isa pa ang pagpatayan ayon satamang hinala lang ay hindi tama, na yon ang hindi ko maintindihin ng maigi ang patakbo ng gobyerno sa itaas, kase may batas nag tayo na ganon na hindi, dapat inaanong nila kaya nangyayare pinapatay nalang yong sa tingin nila ay may kasalanan.*”.(We have seen the killings in Manila and other part of the country, it is very problematic, because killing is very rampant and they kill just according to their will and without proper judgment. We cannot understand how our government works.)

Even though they are far from other part of the Archipelago, they still are afraid when they saw the rampant cruelty in our state today they are frightened that the war would not come to their community to maintain peace and order, they feel pity also for the civilians and innocent people who are affected by the mercilessness and cruelty. “*Naapektuhan ako, o kame, dahil nakita namin na kahabag habag sila sa kanilang katatayuan, at nagpapasalamat din kame dahil swerte kame heto kame maayos yong lugar namen kaya kelangan din silang masuportahan.*” (We were affected because we saw their pitiful standing and at the same time, we are thankful because we are in a safe place so we also need to support them.) Tribe member F said. Dahil hindi naman naten inaasahn sa takbo ng panahon, pag nakita at napanood namen natatakot kame, na baka dumating narin dito sa Alabat yong mga nangugulo, nasira ang kanilang tirahan, paano pa kaya kame dito na mahihirap lang. (Unfortunately, we do not know what will happen on the next day, we are so afraid whenever we watched a news about wars that might come to us. Their houses were all devastated. How about those poor people like us?) Tribe member F added.

Most of the answer that the researcher gathered they will settle the dispute through a peaceful process, through diplomacy, because they do not want anyone will be harmed and most of all they want to protect their tribe’s interest and to maintain order in the society a tribe member G, would want to resolve the conflict happening in our country by means of peaceful talks, he said “Kung ako don ay kakausapin ko nalang sila ng mapayapa at kung papalarin man ay baka sila pa ay sumunod at makipagkasundo, ara wala ng mamatay, may mga apektado naman na di na kasali ay.” (If I were him (President Duterte), I will talk to them sincerely and if so it is, I am hoping that they are the one who will take a step to have peace and to stop the killings because there were innocent people who are killed.) And that is the same way that tribe member H would want to settle the disputes “*Sa akin nga ay makikiagusap para maayos yong*

gulo. Para maiwasan din yong gerahan, para mapanatili din yong kapayapaan." (For me, they should talk to resolve the problem to avoid war and to have peace) She said. They are also participating in the local government through attending different seminars, conferences or lecture, livelihood programs that was initiated by the Local Government Unit (LGU). The LGU making sure that what they are offering to the Indigenous People will be beneficial and will boost their knowledge and morale. One of the seminars that the LGU initiated is a lecture of the rights given to the IPs by the laws, what is righteous in the eyes and the law and which are not. With the help of the Philippine National Police (PNP) and some representative from the LGU tourism office they often go to every areas that the IPs are residing, the IPs are very cooperative and active in voicing out their experiences, their needs, and complaints. As what LGU Representative 1, the current tourism head of the municipality and the municipal assessor, she said "*Tungkol sa Indigenous people dito sa Alabat sila ay tinatawag na Aeta (Agta Tribe), meroon silang chieftain na katulad ng ibang tribo napapanatili nila ang kanlang kulturang pampilitikal, sa pamamagitan ng pagkilala ng pamahalaang lokal sa kanila grupo at sa Leader nila, bilang bahagi ng lipunan, at ng iba ibang organisasyon. Sila ay iniimbitahan sa mga pulong at pagdedesisyon sa kaularan ng barangay at pambayan.*" (The Indigenous people here in Alabat, they are known as Aetas from the Tribe of Agta, they have a chieftain like the other tribe; they preserved their Political Culture (leadership selection), in a way that the Local Government is recognizing their group and to their leader, as a member of our community, and other organization as well. They were always invited to attend different meetings and decision making for the improvement of the barangay and for the municipality level).

After the researcher knew what are the remaining culture of the Agta Tribe and how it affected their everyday life, and their community as a whole, the researchers' second objective is

to know how the tribe members used it in their interaction to the political arena of the Philippines or simply how they participate in the political system of the country. As what the P/Filipinolohiya theory states the first process of identifying participation is “*ang pag-alam*” (to know) the researcher identified first if the Agta tribe is aware of their rights all that was given to them by the Philippine government, if they are aware of what are the contemporary issues that is happening in the Philippines today. The researcher found out through P/Fipilinolohiya theory that the Agta tribe is aware of what their rights are. Like their right of ancestral domain, right to life, liberty, and property. They are also aware of what are the happenings to the Philippines today, like the war on drugs, budgetary system of their Local government, and the Marawi siege, and most of the tribe members are afraid if the said circumstances will come to their island. If they will be given a chance, they will resolve the said siege and anti-illegal-drugs campaign in a peaceful manner. To conclude, the Agta tribe is aware of what is rightful for them, and what they can do for the Philippines.

Right to suffrage and election experiences of the Agta tribe of Alabat Quezon

As the 1987 Philippine constitution defines that, the right of suffrage is “Suffrage may be exercised by “all” citizens of the Philippines not otherwise disqualified by law, who are at least eighteen years of age, and who shall have resided in the Philippines. Majority of the tribe members of Agta are Aware of what are their basic rights, like right of self-determination, the protection of their ancestral domain, right of citizenship and mostly their right of suffrage. In fact most of them are registered voters and practiced their right to vote (National and Local Elections) and be voted at the Barangay Position) last 2016 local and national elections. As how one of the tribe member explained to the researcher “*Oo, halimbawa dito sa amin, alam ko na*

pwede kaming bumoto”. (Yes, for example here in our community, I know that we can vote in local and national election.) The local government and the Civil Society group makes sure that the every tribal members knows their rights, they hosted and facilitated different seminar and discussion in different community of Agtas in the island, in lined with their rights, education , and livelihood to empower the tribe members of Agta. The researcher had a chance to interview the head of the Tourism council of the Local Government of Alabat. The officer described to the researcher what are the actions of the LGU to secure the rights of the Agtas “*Aware naman na sila don, kung ano ang karaniwang tinatamasa ng tao na nandito sa urban, ganon din yong tinatamasa nila, yon ay ang patas na karapatan yon ay kanilang naexercise*”. (They are aware about that (their rights). What we are experiencing here in urban, we make sure that they are experiencing as well, that is the equal rights they are exercising too.) It clearly shows that most of the tribe members of Agta in Alabat are aware of what are their rights and not just know they practiced it with the help of the Local Government Unit of Alabat and most and foremost with the help of the Civil Society Group.

Being said that most of the tribal members of Agta in Alabat already practiced their right to vote last 2016 elections. The researcher found out what are the qualification they are looking for to vote to any of the candidate as per the answer tribe member G “*Oo, bumoto ako ayon sa alam ko yong kakayahang nya, na kaya nyang pamunuan yong bansa or yong bayan namen, tapos yong puso nya sa mga katutubo ay yong pagtulong nya sa amin as ano as pinuno ng bayan, yon po yong mga sinaalang alang ko at nakabase parin sa aming katutbong pananaw mula pa noong una.*” (Yes, I voted based on his ability to serve our country or I can say our town, also his willingness to serve and help people like us wholeheartedly and that are the credentials I want as a leader. It is still base on our traditional. Qualifications that came from the old.) It clearly shows

that even though the traditional way of electing of the “Katutubo” step by step fading, still the qualifications that they are looking for to an individual for them to vote for that candidate is still patterned to their ancestral view point and their traditional characteristics.

However, despite the effort of the local government and the civil society group to empower the indigenous people of Alabat and to ensure their rights there are instances that they feel they are still marginalized and feel unsecured, there still need assistance from the government to survived. One of the respondents told the researcher of what they really need “*Sa akin po gusto ko pong iparating sa kanila gusto ko po ay mabigyan pa ng mas enhance na karapatan ang katutubo, na di binabaliwal yong bang kahit papaano ay may sariling community na kikilalanin po talaga ng bayan.*” (I want to convey to them, that I want to give privileged to our tribes. Somehow, I want our own community that can be recognized in our municipality.) The tribe members of Alabat are still clamoring to give them one community for them to enrich their culture and livelihood that will be recognize by the local government. They are asking the government to give them educational subsidy or assistance to improve their social and intellectual capability. “*I-enhance pa po yong scholarship ng kabataan ng katutubo kase po kulang, san kame kukuha ng assistance namen ng pinansyal? Dahil marami naman pong katutubong nagaadal at kailangan na kailangan po iyo.*” (I want to enhance the scholarship of our youth in terms of education, because there is an inadequate action. There are many youth that wants to be study and we really need to learn.)

After applying P/Filipinolohiya from inside the tribe of Agtas, knowing their culture and they apply it to their leadership selection inside their tribe, this part was intended for the researcher to find out how they participate to the political arena of the Philippine government through their rights to suffrage. The researcher found out that even in the local and national

elections the Agta tribe members are still applying the traditional qualification that they are using in qualifying their tribal leaders. It is still based on how the running candidate can prove to the tribal members how physically strong, intellectual capable they are, and how can they best represent the ideologies and represent the tribe of Agtas.

CONCLUSION

This study would want to understand and describe more the Political culture of the Indigenous people (Agta of Alabat) of Quezon Province. Specifically, this study wants to know how and describe why the Indigenous People of the Philippines fight for their right to suffrage, when it comes in their participation to state politics and what are their culture that can have an impact on how they choose their leaders outside their respective tribes.

The Filipinology theory or also known for P/Filipinolohiya was used to be a guide path to understand the Filipino culture from with, from a local perspective and not from foreign viewpoint. P/Filipinolohiya as an internal studies and investigations based on Philippine culture/civilization a national needs, carried out with internal/internalized concepts, approaches and methods, in Filipino perspective. P/Filipinolohiya's concern is to report and explain about Pilipinas (Philippines) to Filipinos in their own terms and with a view to strengthening Filipino nationality, in pursuing Filipino national goals and ideas. It is thus rooted in the Filipino world-view and committees to the development of "*kabihasnang Pilipino*" (Filipino Civilization).

The intention of this paper is to determine how the Agta Tribe in Alabat, Quezon participate in the government and the Political arena of the Philippines. The Researcher used the Narrative as a method, the proponent to knew how the political culture of the Indigenous tribe at Alabat, Quezon can have an impact in choosing their leaders outside their tribes, as a group or as

a whole but not as an individual. The main objective of this study is to describe the political culture of the Indigenous people of Agta Tribe, and to know what aspects of their culture will affect and currently affecting the current political participation of the Agtas. The Researcher will use the Descriptive Research Design during the along the process.

The researcher found after observing the Agta tribe “*mula sa loob*” (from within) from P/Filipinolohiya theory, that there are some traditions and cultures that are still exciting today like their language, some of their elders are still using their ancestral dialect in a conversation. In medicine the Agtas, are much comfortable to use their traditional way of medication, and how they qualify their leaders from their respected community to the outside community specifically, to the local government and national elections. However, it is continually slowly fading because of the effect of modernization and technologies today. Given the fact of the effects of modernization, most of the members of the tribes are trying their forces to keep, reinstate and to enrich their culture. They are asking if the government (Local or National) would grant them a community, for them to live as one tribe, for them also to empower themselves through livelihood programs and different discussion to have a better life. In the Political culture, the researcher found out that their old ways of choosing their tribal leaders they do not have that culture in this point of time. Most of them are aware of what is happening outside their tribe the contemporary issues of our society (Local and national). That is the reason why they are asking the local government unit about the fund that were allocated just for them, for them to improve their lives as a tribe, the fund that will be used hopefully for them to establish a community. In the National government issues, they are also aware due to the effect of modernization, they accumulated with them some technologies that would help them to be aware and updated on what is happening outside Alabat. Some of the National issues they know; The Marawi Siege

and the proclamation of President Duterte of an all-out war against ISIS and Maute troops, they feel frightened that it might reach their peaceful land and terrorism will open war in their community, they are worried about their family, properties, and specially the future of their tribe. They are also aware of the campaign of the Duterte's Administration against illegal drugs and all drug related crimes. According to the respondents of this research, the Agta tribe members even though frightened, some of them are feel secured, in result of the implementation of the government of "OPLAN Tokhang" because they see the government doing something to eliminate of the huge problem of our society.

Most of the respondents of this research are aware of their rights and what must be given to them, like their freedom to vote and to be vote, most of the tribal members are registered voters and already practiced their right to suffrage last 2016 Local and National Elections, and felt that they are now included to the society because of the rights given to them. Thus, there are still some needs and support that they are continue to clamor to the government, like their community, scholarship for the youth, and a focal person that they can lean upon.

Finally, the researcher believed that all the Agta all over the Island of Alabat in Quezon Province must be given more attention not just from the local government but also from the commission who are solely mandated to secure the rights and safeness of the Indigenous tribe from Alabat, which is the National Commission for Indigenous People, because never in their life NCIP visited their tribe. The researcher found out that there is a budget allotted for the Agta of Alabat so that they can buy a land for them to have one community and enrich their livelihood and maintain and enrich their culture, but the said budget was not yet given to them due to the prioritization of building road and infrastructures, it would be a great help for the Agta tribe if the said fund will be given to them. Lastly, the appointment of a focal person from National

Commission on Indigenous People or any officer in charge form the local government unit to guide them and can secure the rights of the Agta Tribe of Alabat Quezon Province.

The finding of the researcher through the help P/Filipinolohiya, is that there are only few culture that still exciting in the tribe like medicine and ancient dialect, and if it is not given proper attention will continue to fade, even the way they compete to become the leader is currently affected by modernization. However, on how they vote and select their leaders inside and outside their community are still base on their tribal qualifications like strong in physical, intellectual, and strong willed.

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