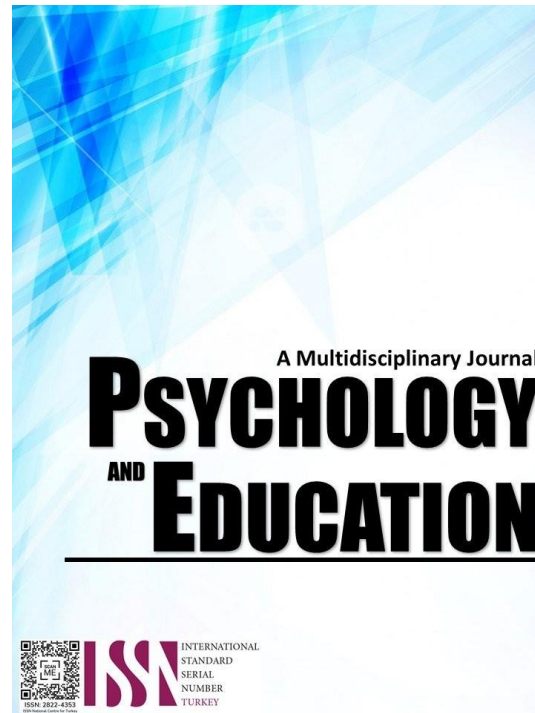


**SOCIO-CULTURAL AND POLITICAL CHALLENGES FACED  
BY SAMA DILAUT COMMUNITY OF BARANGAY SANGA-  
SANGA, BONGAO, TAWI-TAWI**



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## Socio-Cultural and Political Challenges Faced by Sama Dilaut Community of Barangay Sanga-Sanga, Bongao, Tawi-Tawi

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### Abstract

This study aimed to determine the socio-cultural and political challenges faced by Sama Dilaut at Barangay Sanga-Sanga. Specifically, this study sought to answer the following questions: What is the role of barangay amidst the challenges of Sama Dilaut community on socio-cultural and political involvement? What are the socio-cultural and political challenges faced by Sama Dilaut at Barangay Sanga-Sanga and the socio-cultural implications of the challenges towards the local community? This study used a qualitative-descriptive research design and utilized a researcher-made questionnaire to be distributed among Sama Dilaut respondents and the community at Barangay Sanga-Sanga. This study found out that one of the problems encountered by Sama Dilaut at Tongkalang, Sanga-Sanga is the relocation taken by the local government officials in which they lose their original homeland. The majority of Sama Dilaut have common problems like registration on the election that some of them were being used and exploited their rights to vote since they are one of the disadvantage group of people. Family planning and birth registration are also common problems faced by Sama Dilaut particularly the latter is very important in the field of education. It was also found that these group of people have their fear of being abused as what they had observed and experienced before. The study concluded that Sama Dilaut should learn the importance of education that would help uplift their ways of living and promote open communication should be promoted for them to take up space in the community.

**Keywords:** *qualitative, socio-cultural, political challenges, Sama Dilaut, Tawi-Tawi*

### Introduction

Barangay governance plays a vital role in empowering the country's local government unit. This is linked with the leader's accountability, fairness, and transparency in exercising of his duties and functions as a servant in his community. The barangay as the basic political unit has always been at the forefront of local development undertakings in the country.

Collectively, the barangays are partners of the national government in responding to development challenges because of their strategic situation at the grassroots level, and the effective and efficient service delivery to the community. The synergy created by the barangays in service delivery reflects the state of governance of the city or the municipality.

In Barangay Sanga-Sanga, Sama Dilaut or the Badjao community faces some challenges towards cultural and political involvement in planning programs for community development. It is also evident before our very eyes that in some circumstance, this group is excluded or has less opportunity to participate in peace process and community building. Numerous Sama Dilaut or Badjao are still secluded in their dreams and never have the chance to aspire to their dreams like the other tribes.

Surprisingly, these marginalized groups of people are politically unheard and socially neglected not only in Sanga-Sanga but also throughout the country. Their thriving culture is being seen but less appreciated by some people. Yet, they don't have any representation in the Local Government Unit in the Barangay. Even in receiving national government funds and services like Pantawid Pamilyang Pilipino Program (4Ps), some of them are not a member of this program his financial assistance has a great impact on their family in terms of sending their children to school and providing food for the table.

Meanwhile, the fairest and most especially an efficient way to distribute the social status and marital rewards within the society is that the Barangay officials should extend their service in the Badjao community in order to maintain humanistic relationship by letting them involve and participate in the government activities. They consider themselves as distinct yet are aware that they belong to a bigger community that is extremely diverse and complex.

Sama Dilaut or Badjao are boat-dwelling people and are experts in boatbuilding and fishing as their common livelihood. And through the assistance of some of our Barangay officials and other programs of government, the Badjao are now enjoying the opportunity given to them as well as helping them by educating their children to change their perceptions as well as their way of living. However, the number of this group of people blessed with opportunities is still insufficient to cope and meet the standard of living with fewer challenges in life. With this, the Barangay Officials should identify problems encountered by their people especially the community of Badjao since they were also a part of the system.

There is less contact between the Badjao group of people and the community that needs change towards acceptance and understanding. Thus, the researcher conducted this study in order to find out the different challenges encountered by them and eventually encouraged the Local Government Officials, the Punong Barangay (Barangay Chairperson) together with the Barangay Kagawad (Barangay Councilors) take some action. On the other hand, the researcher also believed that most of the studies are focusing only on the culture and arts of Badjao and not on their socio-cultural and political involvement in the local community building. Hence, this study is

conducted.

## Literature Review

As the basic political unit, the barangay serves as the primary planning and implementing unit of government programs, essential services, projects and activities and as a forum where the collective views of the people in the community may be crystallized and considered. Through the barangay assembly, people at the grassroots level may legislate directly on local concerns, making it the nearest conduit to direct democracy in the Philippines. Similarly, Republic Act 7160, otherwise known as the Local Government Code of 1991 mandates that the barangay discharges three seminal functions: a) as a political unit b) as a primary planning and implementing and c) as a forum. (1987 Philippine Constitution)

According to Conde (2016) the Badjao, like many of the Philippine's indigenous peoples, are a neglected tribe. They live in extreme poverty – often beyond the reach of state assistance due to nomadic existence. Furthermore, he uttered that government should start by providing adequate resettlement based on consultation for the Badjao and also help ensure their livelihood by giving access to the seashore so that they can work as fishermen.

To support this, according to Deputy Speaker Mujiv Hataman, most of the Badjaos don't have access to healthcare, government social services, or education, and this makes them extremely vulnerable to exploitation from syndicates seeking to make beggars of them in the cities (Dela Cruz, 2019). However, opposing this statement, Badjaos are not beggars. They try to look for a job that can support their family, yet they are not being accepted as a worker because they do not know how to read, write, or even speak the local language which is a barrier for them to the norms of the community.

Reyes (2015) in an interview by Lagsa said that the government should correct the injustices committed against the Badjao people by delivering social, educational, and economic development actions to the group. He furthermore stresses that; this would address their flight while engaging the international community so that a framework can be established to resolve their current state. As such, this is one of the ways in correcting the social stigma kept by Badjao centuries ago.

### *Challenges of Badjao Community on Socio-Cultural and Political Involvement*

Meanwhile, Lagsa (2015) stated that Badjao are not actually “stateless” people but are “multistate” people owing to their historical presence even before international borders were drawn. They have traditionally crisscrossed the Sulu Sea even before the creation of the international borders and have considered the Sulu Sea as their ancestral domain, following the flow of the fish, tides, and seasons the very reason why the Badjao can be seen through Malaysia, Indonesia and the Philippines. Hence, it is a matter of social justice and acknowledging that they are a people who should enjoy the same rights as everyone else experienced.

*See Indigenous Peoples' Rights Act of 1997 (IPRA)*

This is officially designated as Republic Act No. 8371 which stated the following:

**SECTION 13. Self-Governance.** – The State recognizes the inherent right of ICCs/IPs to self-governance and self-determination and respects the integrity of their values, practices and institutions. Consequently, the State shall guarantee the right of ICCs/IPs to freely pursue their economic, social and cultural development.

**SECTION 15. Justice System, Conflict Resolution Institutions, and Peace Building Processes.** – The ICCs/IPs shall have the right to use their own commonly accepted justice systems, conflict resolution institutions, peace building processes or mechanisms and other customary laws and practices within their respective communities and may be compatible with the national legal system and with internationally recognized human rights.

**SECTION 16. Right to Participate in Decision-Making.** – ICCs/IPs have the right to participate fully, if they so choose, at all levels of decision-making in matters which may affect their rights, lives and destinies through procedures determined by them as well as to maintain and develop their own indigenous political structures. Consequently, the State shall ensure that the ICCs/IPs shall be given mandatory representation in policy-making bodies and other local legislative councils.

The barangay is the smallest body politic used as a primary planning and implementing unit, and barangay is mandated to plan development projects and programs implement government policies and activities in the community, create projects in its territory deliver basic services of the government to the people. Moreover, it also provides a venue for settling disputes amicably (Boysillo & Sheena, 2017). This will only imply that whoever belongs to the barangay like Badjao has the right to claim any benefits through the government programs.

As explained in the study of Jubilado (2010), Badjao is an indigenous group of Austronesian people that residing in the stretches of the Sulu-Sulawesi Seas and beyond. He also added that, this group of people is not originated in the Philippines. However, Tawi-Tawi in Sulu Archipelago is now the home place of their observed cultural practices with enduring profitable business practices. Thus, Saddalani (2019) concluded that through reiteration of their cultural identity, Badjaos should be empowered and motivated to find meaning of their life.

In Sanga-Sanga, the government valued the Badjao's cultural and security needs by implementing housing program. However, Navarro (2015) found out that Badjaos were hesitant to move to the government-commissioned houses because the architectural design and positioning of the units were not patterned to their identity. He furthermore demonstrated that the Badjaos had a social organization wherein they had the possibility to choose desired behaviors that they wished to retain in the process of change and were fitting to their new state.

In addition, Dator et al. (2018) concluded that if the government is able to provide programs that would orient the Badjao men and women to work and make them progress in the land, they will leave the streets. This is so because they are not aware of other possible means to earn money for daily meals. With this, interventions from the government in terms of livelihood training will greatly change their lives.

Although a number of studies of sea nomads in Southeast Asia have been made, the Badjaos being among these different groups, Chou (2006) notes that there is a dearth of ethnographic studies on them. Some existing research 'narrowly looks at the organization of sea nomads' travel routes, their techniques for spatial production of locality, and the often-humdrum preoccupations of small-scale communities.

### ***The Challenges of Badjao Community on Socio-Cultural and Political Involvement***

According to Mabanglo et al. (2020), their study concluded that the perceptions of the locals regarding the experienced inequality of the Badjao ethnic group are based on the way they are being observed. In such, it focused on the physical aspects of discrimination and the way they interact with the locals which leads them to experience prejudice and lack of opportunities. The researchers added that to help the Badjaos in opposing inequality, the acceptance of the community should be developed in a way that helps the ethnic group to survive and surpass the challenges in the place they migrated to.

On abiding by the policies of the local community. The Badjao went in groups to vote; the leader and other literate individuals wrote in them on their behalf, and they merely signed the ballots (Castillo, 2018). This gave them the chance to practice their right to vote. So, with birth registration in Batangas, according to her, the government conducted a massive birth registration so that the requirement in school admittance and had access to education meet. This tolerates the beginning of social integration through accommodation and acculturation.

In addition, Kavangh (2015) believes that the Badjao tribe has shown themselves to be strong and resilient people. They do not hide behind the struggle of their people to flee from Mindanao due to the violence towards them or how they are segregated from the Filipino community. She also acclaims that despite the discrimination they face, the Badjao tribe is realizing that they are just as entitled to a brighter future as other Filipino communities. With their growing confidence and self-belief, acceptance will come from those around them, as such, start to live in solidarity and avoid stereotyping.

Madlan et al. 2014, perceived that most of the Badjao people speak loudly, especially the elderly, besides being outspoken. He also added that Badjao are pleasant but not good at work, like to monopoly business, not controlling of their children, are does not care much of education, like to fight and dare to die. This simply emphasized that Badajo people like to be independent the reason why they were neglected in community building. With this, he concluded that the government should understand the Badjao community and be aware that small matter can be a trigger if there is no effort from now on. The literature and studies mentioned above helped qualify the views of the findings and conclusions of this study. Furthermore, they also helped establish higher reliability of the study that link or relate to the findings of this study.

## **Methodology**

### **Research Design**

This study used a qualitative-descriptive research design to describe the role of the Barangay on social and political involvement of Sama Dilaut or Badjao community. This employed random interviews among the Sama Dilaut elders. This design also determined some prevailing challenges encountered by Badjaos in community development and peacebuilding. This study was conducted in Sama Dilaut community at Sanga-Sanga, Bongao, Tawi-Tawi. The Mindanao State University – Tawi-Tawi College of Technology and Oceanography located. Fishing and farming are the common livelihoods of the residents while the rest are professionals with an average monthly income.

### **Participants**

The respondents of this study were twenty from the local community of Sanga-Sanga and also twenty from the Badjao community. The researcher selected residents aged from 45 and above and a resident of thirty years in order to give reliable and comprehensive information about the studies.

### **Instruments**

This study utilized a researcher-made questionnaire. The instrument used was accompanied by the cellular phones or any recording medium used for oral interviews and actual observation among the Badjao respondents.

## Procedure

The researcher presented the instrument used of the research study first in the panel members of the research committee for validation. After validation, the researcher asked a permission letter together with the consent letter from the adviser to be given to the selected respondents of the study. Then together with the respondents, the researcher asked for a time convenient to the respondent before facilitating the conduct of the study. The data gathered were translated into English. Then, they were analyzed, and presented narrative form.

## Results and Discussion

### *The Role of Barangay on the Challenges Faced by Badjao Community*

The Barangay plays a crucial role in giving support and comfort to the residents govern by it. They must empower every member of the residents as the sole authority for the progress and development of the community. Most of the barangay concerns are improving the economic condition of the barangay and maintaining a peaceful community while assuring that no one will be left behind and all will benefit from whatever programs are implemented.

According to Lukaiya I. Ratag, one of the Barangay Kagawad that under the law (Section 389, The Local Government Code of 1991), the Barangay Chairman shall enforce all laws and ordinances that are applicable within the barangay, negotiate, enter into, and sign contracts for and in behalf of the barangay; maintain public order in the barangay; organize and lead an emergency group whenever the same may be necessary for the maintenance of peace and order; ensure the delivery of basic services; promote the general welfare of the barangay; and other functions as may be prescribed by law or ordinance. This only implies that the Barangay officials have this important role in the community wherein they have to possess a more thorough, complete, or at the very least adequate knowledge to acquire merit to the demands of their constituents of making them truly functional.

At present, politically, according to former Barangay Chairman Yacob Aral the former Barangay Chairman of Sanga-Sanga that Badjao cannot directly follow what is the law implemented in the Office of the Barangay because this group of people have hesitated to approach the local officials. These people believed that they were deprived of rights so they created a system of their own. The political system is that this people are grouped according to kinship and they choose a leader to stand as panglima (leader).

Makbirul Narra, also emphasized that this community leader – the panglima (leader) tries to negotiate both parties to settle the arising problems such as petty quarrels and fights among married couples of Badjao because of domestic problems which is commonly brought by decision-making and misunderstanding. Sometimes problems rise when there are some simple community activities like weddings, pag'omboh and other traditional activities that they need to celebrate if during the occasions badjao men drunk and engage brawls. At this point when the panglima tries to settle these fights with the help of other elders.

Nurfaida Aral also added that this panglima will serve a mediator of the present conflict faced by Badjao and they don't need to approach or consult the Barangay Chairman. However, there were some instances or cases that some Badjao will force to meet the Barangay Chairman if the conflict could not be solved within their core group member of the family. During settlements, the Barangay always advises both parties to settle their differences and problems amicably and also consider the fate and the future of their children for the married couples. Arguments and misunderstandings towards each community member can be settled by meeting the elder or panglima and helping them realize and understand the conflict.

In addition to this, present Barangay Chairman Renato Jamma told that he is always doing fair and justice to the Badjao as long as this group of people will come to the office or even in their house. According to him, the laws implemented in the community will be equally served also to the Badjao without prejudice. They will be served and treated fairly and given the chances to experienced what is a just community. He also added that, even small amount of money and any viable materials like food could be given also to Badjao as long as the extension of service could be done religiously.

According to the former Barangay Chairman Serata Dais, as part of the community, Badjaos has to comply with certain rules, regulations, or policies prevailing in the community. Examples of these are birth registration which is very important for them to be recognized as a citizen of the Republic since it is one of the problems encountered of the local officials; then registration for election; and even having a practice of family planning because nowadays there is a rapid increase of the growth of their population.

Hence, the role of the Barangay has no direct implementation towards Badjao because they have the higher authority that will look out, assist and mediate them every time there are problems encountered. Yet, Barangay Councilor Nurkina J. Hashim supported also that the reason why this group of people is sometimes being left behind in terms of benefits and support is they tend or are likely to withdraw from joining or recognizing the laws of the barangay though they are not the society's wrecks. However, the Barangay has really tried to mainstream each of the members of the local officials in order to help encourage the Badjao to participate and help boost their trust and confidence.

Socio-cultural, according to Professor Rubina Salasain of College of Arts and Sciences of MSU-TCTO, Badjao people have their own decisions in terms of socio-cultural involvement. She added that, all Badjao are welcome to participate to whatever activities held in the Barangay. They were also allowed to participate and showcase their cultural heritage during fiesta and other celebrations. Yet, still

they are not interested in joining, maybe because of the environment that they are not used to living and enjoying. She also emphasized that the previous Barangay Chairman had different programs and activities especially during Bongao Day or Kamahardikaan sin Tawi-Tawi that offered them to participate and cooperate. However, as usual, these people have no guts or maybe no interest because they believe that marginalized groups of people have no chance to gain support and recognition where in fact the previous barangay has encouraged them.

### ***Challenges Faced by Sama Dilaut or Badjao in Sanga-Sanga***

According to Police Inspector Melchor Garces that Badjao of Sanga-Sanga once lived peacefully and happily for past decades. It was this group of people who lived first in the coastal areas of Sanga-Sanga way back in the early nineteenth centuries. When Muslims and Christian Filipinos came to co-exist with them, it was the time when they encountered some problems like land disputes. Police Inspector Garces said that during the term of the former Governor Sadikul Sahali, these Badjaos are applying for land titles on that particular Tongkalang. It was the former Governor who was in favor of giving them the land and living them freely, justly and independently. However, at present, there is an interest who claimed and got a registration for the land title of the Tongkalang and allegedly sold the higher government officials without solving the problems.



Figure 1. *Tongkalang, Sanga-Sanga, Bongao, Tawi-tawi. The place where Badjao established their first inland settlement in Barangay Sanga-Sanga, Bongao, Tawi-tawi*



Figure 2. *First area where Badjaos relocated as initiated by the local government officials of Barangay Sanga-Sanga, Bongao, Tawi-tawi*



Figure 3

This is the second relocation area under Brgy. Pakias, Bongao, Tawi-tawi, (Fig. 3) the back side of the housing project facing the land; (Fig. 4) the entrance of the housing project; and (Fig. 5) the area facing the narrow canal of Bongao. Less than hundred families are accommodated this housing project of the local government.

Another seen problem is that, registration for election, Tahil Jala that these Badjaos were being convinced and brought to other barangays or even to other municipalities of the province of Tawi-Tawi just to have a registration on election. It was believed that they were given small amount of money to register their names in that particular place. During the conduct of election both local or national, Badjaos went to the precincts by group with their recognized leader and majority of the Badjaos were being assisted by literate Badjaos or other group of people. He believed that Bajaos were being exploited in terms of their ignorance since most of them were not educated the reason why these people were easily persuaded. This is also one of the reasons why some Badjaos in Sanga-Sanga are now transferring to another place due to this kind of system applied by other Tawi-Tawians.



Figure 4



Figure 5

Consequently, Dr. Sahamira Dais uttered that Badjaos were being relocated to an area where they could live and survive. They were given enough portion of land area along the coastal area in front of Barangay Pag-asinan but few of them are not interested and yet transferred to other barangays or municipalities. She also added that, Badjaos were given enough information, provided with their needs before transferring to the other areas. However, still number of families of Badjaos were decided to remain at Tongkalang.

On the other hand, Lukaiya Ingkoh Ratag mentioned the social life of the Badjao community of Sanga-Sanga local administration, Badjao used to transact small businesses among Tausug and other groups of people living in the area. Most of them were selling their fish and crafts (mat) with a bit of cost compared to other locals who also have the same business. She also added that, before you can always see Badjao happily selling their fish and other handicrafts all day long and yet today you cannot observe them frequently. According to her, they were silently overthrown by other migrants who stay and established livelihoods in the community that served as great competitors of the Badjao people.

As seen before, there was a housing project implemented in Tongkalang decades ago. But the design of the houses is not merely fitted to the traditional house of Badjaos which may also be as one of the causes why they left on the area. Practically, the design is simple but following the modern house with complete parts or areas such as the kitchen and comfort rooms. Unfortunately, this was not the type of internal environment that Badjaos wanted to live in a period.

Another problem Badjaos faces is the birth registration, as mentioned by Nurasahay Taambum and Nur-isha Almisani. To them, the

majority of the Badjaos are not yet registered in National Statistics Office (NSO). This must be seen by the local officials and they have to act on this because this is one of the basic requirements upon enrolling into academic institutions that are badly needed to help educate them and eventually help them improve their lives.

Family planning is one of the problems also seen by Lansarati Suluhati. He uttered that one of the important things to consider is that the local officials should rather massive information about birth control on the Badjao community. He observed that every month, there were two children born. He added that, this family planning is ideal and essential for them so that the rapid growth of the population should be decreased. Subsequently, they can provide the basic needs of their family members.

To address the existing problems indicated, former Barangay Chairman Serata Dais described that there is a gradual deterioration of their traditional livelihood because of lack of viable economic alternatives and sustainable livelihood projects in the community which pushed every Badjao to go to other places and look for available livelihood. Although, in previous years there were programs and projects of some academic institutions and NGO's that extended their help in the Badjao's livelihood development one of their projects has been sustainable.

In terms of cultural activities, Nastarani Masarani, head of the Badjao community at Bangkaw Liyuhan believed that there is no evidence of problems in this aspect because they were given absolute freedom to perform all those things like weddings, ancestral ritual offerings and other celebrations. They still proudly applied their traditional activities and enjoying it without any prohibitions from the higher authority. He also mentioned that in some instances they were also provided some support from the previous Barangay Chairperson.

### ***Effects of socio-cultural and political challenges faced by Sama Dilaut Badjao community.***

Barangay Councilor Asri Mastail observed Badjao coping mechanisms while facing these challenges or problems. Accordingly, Badjaos' behavior always avoid contact another group of people, the majority of them acknowledge their elders but not to anyone else. If problems occur, they just easily forgive and accept what has been done at present however they will never tolerate those negative actions perpetuated to their low profile. They will just keep distant because Mr. Mastail believed that these group of people have their fear of being abuse as what they were used to observed and experienced before.

Annalisa Jammahali confirmed also that because they afraid of threats coming from other tribal groups, they will just aptly keep distant or even transfer residence immediately if it is necessary to avoid troubles. She added also that, they were peace loving people, their ancestors taught them to be friendly at all times. Thus, this is the reason why they easily overthrown by any penetrators because they don't want to fight. Like what happened to their houses at Tongkalang, according to her, they live for how many decades on that place but they were forced to transfer to another place where they are comfortable with.

In addition, Fartiraydi Taambum, a badjao married woman affixed that they don't have enough information about birth control and they are afraid of any inorganic medicines. Hence, they will just let go of the issue of over population as long as the whole family members will live and survive happily and safely.

### ***Socio-cultural implications of the challenges faced by Sama Dilaut or Badjao in local community development.***

As observed in the life of many Badjaos, contentment is evident. This contentment lead to slow growth of Bajao community development. Since they have this panglima known as their elder or direct superior, this will continuously detach them from having connection to the local barangay officials and the entire core community. Their behavior of having a solid and unified community sustain their cultural heritage that they have. Barangay Councilor Jaymar believed that some of the Badjaos nowadays are continually changing their perspective and curving out of a future for themselves that they have been previously denied both in local community and from the support of the national government and the basic rights being denied by the locals.

## **Discussion**

The researcher believed that Sama Dilaut or Badjaos are peace-loving people, they formed a simple and small unit of governing body that controls their decision-making. If this recognized elder is persuaded or easily convinced by the bad elements of the society, the whole Badjao community will be used and exploited since they really respect and righteously believe their elder's decision. On the other hand, there are numerous problems encountered by Badjao people yet they used to face those problems and continuously live peacefully.

One of the problems encountered by Badjaos at Tongkalang, Sanga-Sanga is the relocation took by the local government officials in which they lose their original homeland. This process made the community of Badjao become a smaller unit of entity since some of them chose to live in other barangays or municipalities in the province of Tawi-Tawi. Conde, C. (2016) affirmed that the Badjao, like many of the Philippines' indigenous peoples, are a neglected tribe and live in extreme poverty – often beyond the reach of state assistance.

The majority of Badjaos have common problems like registration for the election some of them were being used and exploited for their rights to vote since they lack education. In terms of support, Badjaos are underprivileged because of their lesser participation. The lack

of understanding by other ethnic groups has caused them to maintain very little contact with the general population which in turn separation from mainstream society prevented their access to basic health services, education, and formal occupations (Olasiman and Bascar, 2017). Meanwhile, family planning and birth registration are also common problems faced by Badjaos particularly the latter is very important in the field of education. In addition, these group of people have their fear of being abused as what they were used to observed and experienced before. At present, Badjaos need contact with the local and national government officials so that they can receive some extended help and eventually can learn something to improve their lives.

## Conclusion

Both local and national government officials have lesser contact with the Badjao community because of this system practiced by the badjao community in which they always follow and believe the decision of their panglima (elder). Badjao were forced to relocate because they were not applying for land titles in the area they known as their ancestral domain. Registration for election will be one of the reasons that their community will become smaller due to transferring to another municipality since they were being recruited for registration. Birth registration and family planning will be a long-standing existing problem unless they will be exposed to access to education.

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