

An indigenous perspective and attitude on the distribution of land to the Haduan Aeta per R.A. No. 8371

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Abstract

This study examined the perceptions and attitudes of the Haduan Indigenous Aeta community on the grant of their ancestral land per Republic Act No. 8371 (Philippine Ancestral Domain Law). The descriptive quantitative designed was adopted as the research design of the undertaking. A purposive convenience sampling approach was facilitated to determine the respondents of the study that involved twenty elder individuals from Sition Haduan, Mabalacat City. An adopted survey questionnaire was employed to gather the data on their perception and attitudes towards the granting of their ancestral land. The questionnaire considered the culture, aspect of recognition of the ancestral land, fairness of the granting process, and respect for their local beliefs and traditions, trust in the government process, and overall well-being. Significant findings of the study revealed that indigenous aeta were highly satisfied with the granting process evident in the mean of 4.79. this means that the government process on granting their land is within the premise of the law. Further, their attitude accumulated a total mean of 4.72 which is interpreted as highly satisfied. This means that the processes conducted by the authorities were accepted by the Haduan Aeta. Results of the study may imply that the distribution of ancestral land is within the parameters of the R.A. 8371.

Keywords: ancestral domain, Haduan Indigenous Aeta

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1. Introduction

Indigenous peoples' rights to claim and benefit from their lands are safeguarded by the Law of Ancestral Domain, which applies to the Philippines and other parts of the world. It is through the establishment of this kind of law that a bridge is created to guarantee that the indigenous people would be able to obtain land grants. Indigenous people are communities with historical ties to particular areas and continue to uphold cultural traditions that distinguish them from cultures at the dominant level in the present day. Indigenous peoples are communities with historical ties to specific regions, maintaining distinct cultural traditions and often unique languages, social structures, and worldviews. Ancestral domain laws are complex and multifaceted, relying on developing indigenous rights, preserving cultural traditions, and promoting sustainable development. These laws respect the rights of indigenous peoples to their ancestral lands and territories. The degree of usefulness and effectiveness of these laws varies from country to country, which is to the fact that different countries have distinct legal systems and varied historical circumstances.

According to (Cola, 2019), Indigenous Peoples, like the Aetas of the Philippines, have deep-rooted connections to specific lands predating modern states and colonization. The Aeta people, primarily in Luzon's mountainous regions, are among the Philippines' earliest inhabitants, with a distinct culture and lifestyle centered around hunting, gathering, and sustainable farming (Headland, 1997). Their intimate knowledge of the environment, including medicinal plants and sustainable practices, is passed down through generations, showcasing profound understanding of their ancestral lands (Headland, 1997). However, they face significant challenges, including land disputes, discrimination, and threats to their way of life (Cola, 2019), prompting various efforts to protect their rights and preserve their cultural heritage. According to (Lemaitre, 2011), The creation of REDD ("Reducing Emissions from Deforestation and Forest Degradation") strategy carries significant implications for indigenous peoples, particularly concerning land rights and benefit distribution. While REDD has the potential to benefit these communities, concerns still need to be addressed about the inadequate respect for their rights during REDD activities. Lemaitre (2011) emphasizes that despite international instruments recognizing Indigenous land rights, a gap often exists between legal protection and practical implementation. REDD may exacerbate this discrepancy, as illustrated in an analysis of Guyana's REDD plan, highlighting the risks faced by indigenous peoples in this context.

According to (AIPP, 2014), In Vietnam, over 90,000 people, primarily ethnic Thai, were relocated to make way for the Son La hydropower plant, a move that Vietnamese scientists reported left many without access to agricultural land by 2010. In Cambodia's Prey Lang Forest region, home to the Kui indigenous peoples, official land grants for mineral extraction, timber, and rubber plantations have displaced numerous communities from their conventional means of making a living. Between 1996 and 2013, a total of 117 firms were awarded economic land concessions (ELCs) totaling 1.5 million hectares, representing over 50% of Cambodia's arable land and encompassing a significant portion of indigenous lands (Ministry of Agriculture, Forestry and Fisheries, as cited in AIPP, 2014). Despite a 2012 moratorium on new ELCs, the review process for existing concessions has sparked conflicts within communities, leading to the privatization of communal lands and threats against those opposing individual land titles (AIPP, 2014). These conflicts often saw local and national authorities aligned with ELC companies against indigenous communities (AIPP, 2014).

According to (Molintas, 2015), Indigenous peoples are often distinguished by four key characteristics: the preservation of their vernacular languages, traditional socio-economic institutions, and cultural/religious practices; self-identification as distinct societies; subsistence-oriented economies; and a special relationship with their ancestral lands. This unique connection to land, often rooted in a collective concept of ownership and

stewardship, is crucial in defining their struggle for self-determination and cultural survival (Colchester, 2002).

In the Philippines, this concept of land as a sacred gift from a divine creator, not to be owned or traded, has historically permeated indigenous cultures (Gaspar, 2011). This belief fostered a system of communal land ownership and usufruct rights, where land was shared and used for the collective benefit of the community (Molintas, 2015). While early indigenous groups were nomadic, shifting their settlements based on available resources (Jocano, 1998), the transition to sedentary agriculture led to the establishment of communal ownership systems, a practice that continues to hold significance today, especially in the face of threats to ancestral lands (Blaser et al., 2004).

According to (Tauli-Corpuz, 2008), Self-determination is a fundamental aspiration for Indigenous Peoples (IPs). However, their ability to participate in local governance decision-making is often limited due to systemic barriers such as historical marginalization, lack of resources, and discriminatory practices. However, legal frameworks like the Indigenous Peoples Rights Act (IPRA) of 1997 in the Philippines explicitly recognize and mandate their right to participate fully in all levels of decision-making that affect their lives, rights, and destinies (Republic of the Philippines, 1997). This includes the right to maintain and develop Indigenous political structures, ensuring their voices are heard and respected in matters that directly impact their communities (ILO Convention 169, 1989). Despite this legal recognition, challenges still need to be solved in translating these rights into meaningful participation and influence within local governance structures. These challenges can include inadequate implementation of legal provisions, lack of capacity building for Indigenous communities, and resistance from non-indigenous stakeholders (Rodil, 2006).

The Indigenous Peoples Rights Act (IPRA) of 1997 mandates that Indigenous Cultural Communities/Indigenous Peoples (ICCs/I.P.s) be given representation in local policy-making bodies and legislative councils (Republic of the Philippines, 1997). To ensure effective participation, the Local Government Code of 1991 (Republic Act No. 7160) further stipulates the inclusion of one representative from either the urban poor, indigenous cultural communities, or disabled persons in Sangguniang Bayan, Sangguniang Panlungsod, and Sangguniang Panlalawigan (Republic of the Philippines, 1991). However, (Hirai, 2016) argues that these provisions often need to be fully understood and implemented by Local Government Units (LGUs), hindering the meaningful participation of indigenous peoples in local governance. In the Philippines context, the Indigenous Peoples' Rights Act (IPRA) of 1997 declares that the State shall recognize and promote all the rights of Indigenous Cultural Communities/Indigenous Peoples (ICCs/I.P.s) to the Government, essential services health included. It stands as a landmark legislation that recognizes and protects the ancestral domains of Indigenous communities. Enacted to uphold the rights of indigenous peoples, the IPRA provides mechanisms for delineating, identifying, and managing ancestral domains, empowering indigenous communities to govern and preserve their ancestral lands (Republic Act No. 8371).

In the Philippines context, The Indigenous Peoples' Rights Act (IPRA) of 1997 mandates the State to acknowledge and advance the full range of rights possessed by Indigenous Cultural Communities/Indigenous Peoples (ICCs/I.P. s). to the Government, essential services health included. It is a landmark legislation that recognizes and protects the ancestral domains of Indigenous communities. Enacted to uphold the rights of indigenous peoples, the IPRA provides mechanisms for delineating, identifying, and managing ancestral domains, empowering indigenous communities to govern and preserve their ancestral lands (Republic Act No. 8371).

The National Commission on Indigenous Peoples (NCIP) is the main government agency responsible for the implementation and enforcement of the Indigenous Peoples' Rights Act (IPRA) of 1997. As mandated by the IPRA, the NCIP Provides an essential part in protecting and advancing the rights of Indigenous Peoples (IPs) in the country (NCIP). This includes the critical tasks of delineating and recognizing ancestral domains and issuing Certificates of Ancestral Domain Titles (CADTs) to indigenous communities (NCIP Administrative Order No. 1, 1998). The NCIP also actively works to resolve conflicts arising from ancestral domain claims and promotes

the sustainable development of indigenous communities by the provisions of the IPRA.

The Indigenous Peoples' Rights Act (IPRA) of 1997 in the Philippines is a landmark law that aims to protect the ancestral lands of indigenous communities and empower them with greater control over their resources (Gatmaytan, 2016). However, despite these legal provisions, a significant gap often exists between the law's intent and its actual implementation on the ground (Brillantes, 2014). This gap can be particularly evident in development projects that encroach upon indigenous territories, as seen in cases from Vietnam and Cambodia, where large-scale initiatives have displaced communities and disrupted traditional livelihoods (AIPP, 2014). The lack of effective enforcement of legal protections often leaves Indigenous communities vulnerable to land grabs and dispossession, even in the presence of seemingly robust legal frameworks (Blaser et al., 2004).

Based on UNDRP (2007), one crucial method to bridge the gap between legal protections and practical implementation of Indigenous rights is to ensure meaningful and culturally appropriate consultation with Indigenous communities before any decisions affecting their lands and livelihoods. This process should involve obtaining free, prior, and informed consent (FPIC) from Indigenous groups, ensuring their active participation in decision-making that directly impacts their communities and territories (Colchester, 2002). The researcher believes that intensifying the enforcement of existing law, guaranteeing an actual engagement of Indigenous communities in decision-making processes, and supporting their active participation in local governance is necessary, and actively supporting their participation in local governance are crucial steps towards empowering Indigenous communities and safeguarding their rights (Blaser et al., 2004). The researchers agreed to undertake a study to evaluate the perspectives and attitudes of the Haduan Indigenous Aeta community regarding the grant of land under Ancestral Domain law. Moreover, the primary objective of this study was to determine the level of respect and recognition given to the Indigenous People of our nation as an essential part of Filipino heritage.

1.1 Theoretical Framework

Social identity theory, developed by Henri Tajfel and John Turner in the 1970s, is a psychological concept that explains how individuals develop a sense of self and belonging through membership in various social groups. According to this principle, individuals classify themselves and others into distinct groups based on common attributes such as nationality, ethnicity, religion, occupation, or even hobbies. Indigenous peoples' strong connection to their ancestral lands is a core component of their social identity (Tajfel et al., 1986). This deep-rooted relationship, often grounded in collective ownership and stewardship, shapes their self-perception and distinguishes them as distinct societies (Berry, 1999). Disrupting this relationship through land dispossession or forced displacement can have severe consequences for their cultural identity and well-being (Kymlicka, 2001). According to (Nakashima et al., 2012), the preservation and protection of Indigenous lands is not merely a matter of legal rights but also a crucial aspect of upholding their social identity and collective resilience. Indigenous peoples' participation in decision-making processes concerning their territories is vital to ensure that their cultural values and traditional knowledge are respected and integrated into development and conservation initiatives.

1.2 Conceptual Framework

This study is adapted on the Input-Process-Output (IPO) model, which is an often-employed framework for approach assessment. The IPO model helps to explain how inputs, processes, and outputs are related in an ecosystem (Harris & Taylor, 2018). It is a visual representation that demonstrates the conversion of specific inputs into desired outputs through well-defined processes (Studer et al., 2020). Studying the perceptions and attitudes of the Haduan Indigenous Aeta towards the allocation of land under the Ancestral Domain Law (Republic Act No. 8371) entails analyzing the connection between the independent variable (land allocation through the law) and dependent variables (Aeta's perceptions and attitudes). This study aims to investigate the impact of implementing a legal instrument, which aims to acknowledge and safeguard the land rights of indigenous communities (Cariño, 2005), on the Aeta's understanding of the law, their satisfaction with the

process of obtaining land grants, their perceived benefits and drawbacks, and their overall position on the recognition of their ancestral domain. This study enhances our understanding of the effectiveness of legal systems in resolving indigenous land disputes and advancing social equity.

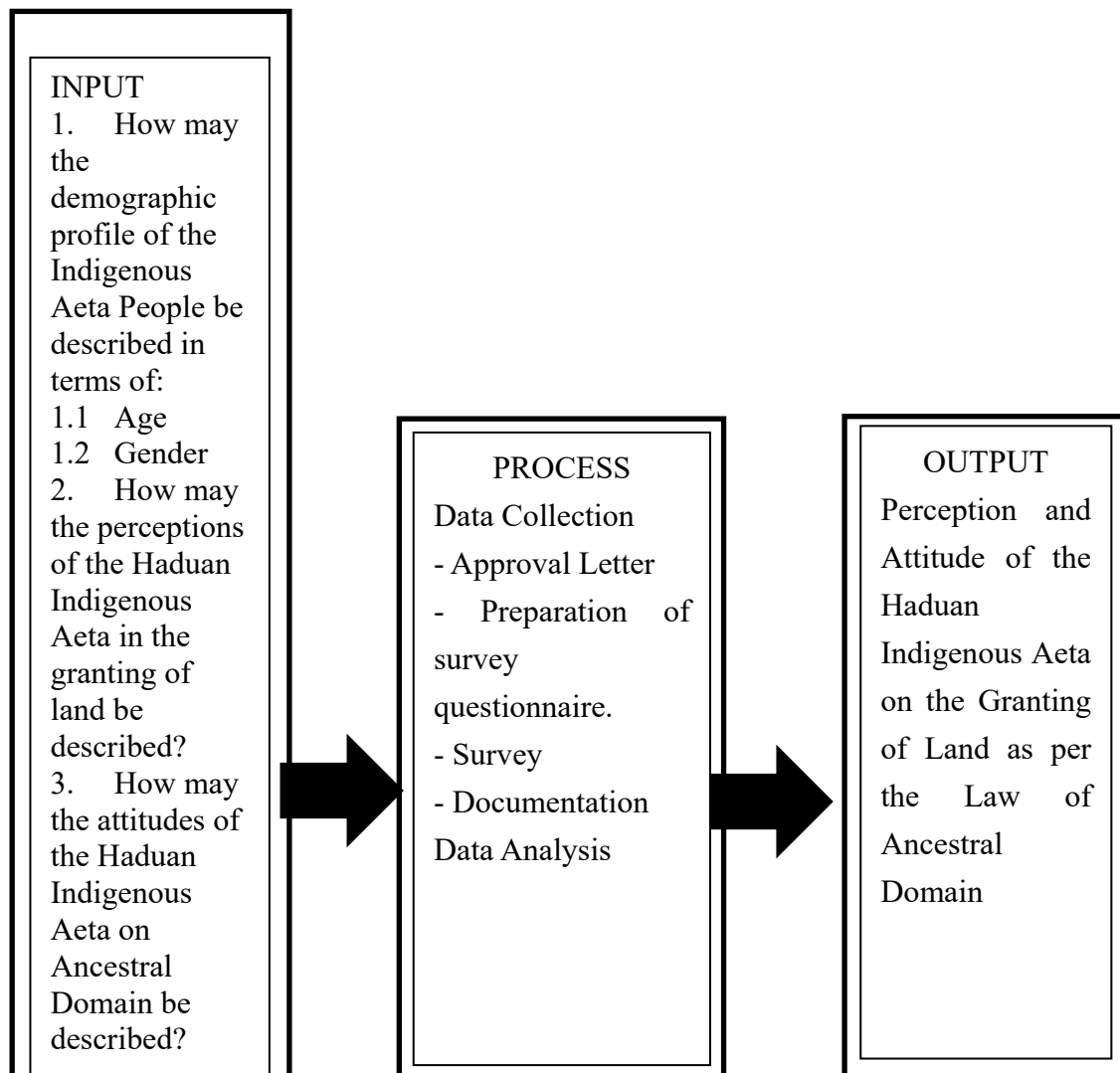


Figure 1. Paradigm of the study

1.3 Statement of the Problem

- How may the demographic profile of the Indigenous Aeta People be described in terms of: Age and gender
- How may the perceptions of the Haduan Indigenous Aeta in the granting of land be described?
- How may the attitudes of the Haduan Indigenous Aeta on Ancestral Domain be described?

1.4 Significance of the Study

The researchers will conduct this research because it will benefit many people, institutions, and society. Initially, it provides insight into the sociocultural basis and historical progression of the Haduan Indigenous Aeta community. Understanding their perspective and attitude on land ownership is essential for comprehending their overall perspective, traditions, and principles, all of which are essential in promoting cultural appreciation and conservation. The AB History Students, The Haduan Indigenous Aeta's perception and attitude toward granting

lands under the Law of Ancestral Domain provides a unique chance to expand their understanding of Indigenous history, legacies, and present land battles. By exploring these challenging dialogues, students broaden their academic understanding and develop empathy, solidarity, and ethical involvement with other communities and landscapes.

The AB History Teachers. Integrating the study of the Haduan Indigenous Aeta's perceptions and attitudes about land grants under the Law of Ancestral Domain into the A.B. History lessons provides teachers with a transformative opportunity to promote critical thinking, empathy, and ethical leadership in students. Teachers are essential in crafting a more inclusive, equal, and sustainable future for the Philippines and beyond by prioritizing Indigenous perspectives, encouraging creative thinking, and supporting social justice. This research will also help the Government. By engaging with indigenous perspectives and attitudes, advocating inclusive policies, and encouraging discussion and collaboration, the Government may help create a more just, equitable, and sustainable society for all Filipinos. The Department of Environmental and Natural Resources (DENR) and the National Commission on Indigenous Peoples (NCIP) will also benefit from this research. They urgently need to study further and understand the perceptions and attitudes of the Haduan Indigenous Aetas, which will help them and lead them to strictly implement the Law of Ancestral Domain. Future Researchers will study this particular topic further, which might boost the campaign of many Indigenous People for granting lands under the Law of Ancestral Domain.

2. Methodology

Research Design - The researcher will employ a quantitative approach with a descriptive design to investigate the perspectives and attitudes of Indigenous Aetas about land grants under ancestral domain law. This methodology, based on descriptive research (McLeod, 2019), is consistent with Qualtrics' (2023) claim that these designs allow for the discovery and evaluation of characteristics in a sample population to guide decision-making. According to Groves et al. (2009), survey methodology is essential for gathering data in descriptive research.

Participants - The study focuses on the Indigenous Aetas population residing in Sitio Haduan, Mabalacat City. A purposive convenience sampling approach (Etikan et al., (2016), a non-probability method where subjects are selected primarily on their ease of access and being close to the researcher, will be employed to select respondents and validate the study's findings. This aligns with the concept of convenience sampling described in (Gravetter et al., 2021), where participants are selected for ease and availability, regardless of their social status within the community.

Instrument - A survey questionnaire designed to accomplish the study's objectives is the primary instrument to collect the necessary information. The questionnaires encompass the degree of perception and attitudes among the Indigenous Aetas residing in Sitio Haduan. Data collection will start in June and finish within the same month. The semi-guided questionnaire goes through validation by the language editor and researcher adviser. The scorecard that the researchers will use is indicated using the following: The 5-point Likert scale was employed to evaluate variables, reflecting the extent of performance from low to high. This scale has 5 ranges: 1-1.80 for Very dissatisfied, 1.80-2.60 for Dissatisfied, 2.61-3.40 for Neutral, 3.41-4.20 for Satisfied, 4.21-5 for Very satisfied (Bhuiyan & Islam, 2023).

Scale	Ranges	Interpretation
5	4.21 - 5.00	Very satisfied
4	3.41 - 4.20	Satisfied
3	2.61 - 3.40	Neutral
2	1.81 - 2.60	Dissatisfied
1	1.00 - 1.80	Very dissatisfied

Data Gathering Procedure - The researchers wrote a letter seeking approval to conduct the study at Sitio Haduan Mabalacat City through Mr. Roy Tanglao, Tribal leader. The data gathering will start in June 2024 and

end in the same month. The researcher prepared a survey questionnaire for the Indigenous Aetas of Sitio Haduan together the needed information. Afterward, they had the language editor and research adviser validate their questionnaire. Consent, together with the approval letter, will be given to the tribal leader prior to the collection of data. Data were collected and compiled through individual discussion among participants, referring to the Indigenous Aetas of Sitio Haduan. All information and data collected are carefully handled. After the compilation and collection of data for interpretation, the researchers employ descriptive statistics to show a more precise representation. Based on the data gathered and analyzed, the researchers came up with conclusions and recommendations for this study.

Ethical Consideration - The study will be committed to free, prior, and informed consent principles, guaranteeing the Aeta community's active involvement and decision-making at every stage of the research endeavor. All encounters will be guided by cultural sensitivity and respect for Indigenous knowledge systems. The study will give utmost importance to ensuring the confidentiality and anonymity of participants, effectively protecting their personal information and viewpoints. The research will transparently indicate any possible dangers or benefits to protect the well-being and interests of the Aeta community. The primary objective of the research is to empower the Haduan Aeta community by giving more importance to their voices and viewpoints regarding their rights to ancestral land.

Data Analysis/ Statistical Treatment - The researchers will use descriptive analysis as the primary analytical method for analyzing the statistical elements within the opinions and attitudes of the Haduan Indigenous Aeta community regarding land grants under the Ancestral Domain Law. The researchers claim that this approach would offer a detailed and systematic overview of the current perception and attitudes common among the Haduan Indigenous Aeta population regarding land rights and regulations about the ancestral domain. Through the analysis of survey data, researchers aim to identify patterns, trends, and correlations, which will offer a comprehensive evaluation of the community's perspectives on this crucial subject. Researchers attempt to offer valuable insights through descriptive analysis, which can inform legislation, advocacy efforts, and community initiatives focused on improving human rights and well-being. The researchers will use mean and standard deviation to precisely determine the most common perspective and attitude.

3. Results and discussion

In this chapter, researchers present the results obtained from the study of the Perception and Attitude of the Haduan Indigenous Aeta on the Granting of Land as per the Law of Ancestral Domain, discuss the findings, analyze the data, and provide an in-depth discussion of the results.

3.1 Demographic Profile of Indigenous Aeta People

3.1.1 Age

Table 1
Profile of respondents in terms of their age

Age	Frequency	Percentage
21-30 years old	8	40.0
31-40 years old	6	30.0
41-50 years old	2	10.0
51-60 years old	2	10.0
61-70 years old	2	10.0
Total	20	100

The demographic data gathered from a sample of Aeta individuals reveals a predominantly young population, with 40% of respondents falling within the 21-30 age range (Table 1). This finding aligns with observations of other indigenous communities in the Philippines, which often exhibit a youthful demographic structure (Perez & Reyes, 2022). The significant presence of individuals aged 31-40 (30%) further underscores the importance of this group in the Aeta community, likely representing a vital workforce and contributors to

community life. While older adults (41-70 years old) comprise a smaller proportion of the sample (10% for each age group), their presence remains significant. This distribution could reflect various factors, such as lower life expectancy in marginalized communities or potential out-migration of younger individuals seeking economic opportunities elsewhere (dela Cruz et al., 2019).

3.1.2 Gender

Table 2

Profile of respondents in terms of their gender

Gender	Frequency	Percentage
Female	12	60.0
Male	8	40.0
Total	20	100

Table 2 reveals a significant gap in gender among the Haduan Indigenous Aeta participants, with a majority (60%) identifying as female and minority (40%) as male. The disproportionate number of female voices in the survey highlights inquiries regarding the diversity of decision-making procedures for ancestral domain claims. It is important to assess if women's viewpoints are sufficiently taken into account in discussions regarding land use and management, and if men's opinions are neglected, despite the fact that the imbalance may accurately represent the community's demographics. Moreover, this discrepancy may suggest that there are socioeconomic factors at stake that influence how gender impacts perceptions and involvement in land rights matters.

3.1.3 Perceptions of the Haduan Indigenous Aeta in the Granting of their Land

Table 3

Perceptions of the Haduan Indigenous Aeta in the Granting of their Land

Indicators	Mean	SD	Description
How satisfied are you with the overall recognition of your ancestral domain by the government?	4.70	0.47	Very Satisfied
How fair do you feel the process of land granting has been under the Law of Ancestral Domain?	4.75	0.44	Very Satisfied
How well do you believe your community's traditional land use practices are respected in the land granting process?	4.60	0.50	Very Satisfied
How much trust do you have in government agencies to uphold the Law of Ancestral Domain and protect your land rights?	4.90	0.31	Very Satisfied
How well-informed do you feel about your rights and options under the Law of Ancestral Domain?	4.90	0.31	Very Satisfied
How empowered do you feel to participate in decision-making processes related to your ancestral land?	4.85	0.37	Very Satisfied
How much support do you feel you receive from government agencies and non-governmental organizations in navigating the land granting process?	4.75	0.44	Very Satisfied
How satisfied are you with the pace at which land claims are processed and resolved under the law?	4.80	0.41	Very Satisfied
How adequately do you feel the law addresses the unique needs and concerns of the Haduan Indigenous Aeta community?	4.75	0.44	Very Satisfied
How much has the granting of land improved the overall well-being of your community?	4.80	0.41	Very Satisfied
How secure do you feel about the future of your community and your ancestral land under the Law of Ancestral Domain?	4.95	0.22	Very Satisfied
How important is the Law of Ancestral Domain for preserving your cultural heritage and identity?	4.85	0.37	Very Satisfied
How much do you believe the law has contributed to environmental conservation and sustainable land use practices in your ancestral domain?	4.70	0.57	Very Satisfied
How much potential do you see for economic development and livelihood improvement within your community due to the granting of land?	4.75	0.44	Very Satisfied
How satisfied are you with the overall implementation and impact of the Law of Ancestral Domain on the Haduan Indigenous Aeta community?	4.75	0.44	Very Satisfied
Average Perception	4.79	0.19	Very Satisfied

The data presented in Table 3 demonstrates the generally positive perceptions of the Haduan Indigenous Aeta population toward the Law of Ancestral Domain and its influence on their livelihoods. The results continuously fall within the "Very Satisfied" category, with mean scores ranging from 4.60 to 4.95 and standard

deviations never reaching 0.57. This demonstrates a significant level of contentment with the acknowledgment of ancestral domain, the fairness of the land allocation procedure, compliance to traditional land utilization practices, and confidence in government institutions. The Haduan community also expresses a sense of being knowledgeable about their rights, empowered to engage in decision-making, and receiving support from both governmental and non-governmental organizations. The individuals express contentment with the efficiency of land claim processing, the law's adaptability to their distinct requirements, and the general enhancement of their welfare. In addition, they demonstrate a strong confidence in their future and emphasize the significance of the law in protecting cultural heritage, preserving the environment, promoting economic progress, and enhancing livelihoods.

3.1.4 Attitudes of the Haduan Indigenous Aeta on Ancestral Domain

Table 4

Attitudes of the Haduan Indigenous Aeta on Ancestral Domain

Indicators	Mean	SD	Description
How satisfied are you with the overall process of land granting under the Law of Ancestral Domain?	4.95	0.22	Very Satisfied
How satisfied are you with the speed at which land claims are processed and resolved?	4.75	0.64	Very Satisfied
How satisfied are you with the clarity and transparency of the information provided about the land granting process?	4.90	0.31	Very Satisfied
How satisfied are you with the level of involvement and participation you have had in the land granting process?	4.75	0.44	Very Satisfied
How satisfied are you with the fairness and equity of the land allocation decisions made under the law?	4.85	0.37	Very Satisfied
How satisfied are you with the recognition and respect given to your traditional land use practices in the land granting process?	4.80	0.41	Very Satisfied
How satisfied are you with the protection and preservation of sacred sites and culturally significant areas during the land granting process?	4.65	0.49	Very Satisfied
How satisfied are you with the support and assistance provided by government agencies throughout the land granting process?	4.55	0.76	Very Satisfied
How satisfied are you with the consultation and collaboration with other stakeholders (e.g., neighboring communities, government agencies) during the land granting process?	4.80	0.41	Very Satisfied
How satisfied are you with the enforcement and protection of your land rights after the land has been granted?	4.80	0.41	Very Satisfied
How satisfied are you with the opportunities for economic development and livelihood improvement that have resulted from the land granting process?	4.60	0.50	Very Satisfied
How satisfied are you with the social and cultural benefits that have resulted from the land granting process?	4.50	0.51	Very Satisfied
How satisfied are you with the overall impact of the land granting process on the well-being of the Haduan Indigenous Aeta community?	4.55	0.51	Very Satisfied
How satisfied are you with the government's commitment to upholding the Law of Ancestral Domain?	4.70	0.47	Very Satisfied
How satisfied are you with the future prospects for the Haduan Indigenous Aeta community under the Law of Ancestral Domain?	4.65	0.49	Very Satisfied
Average Attitude	4.72	0.24	Very Satisfied

The data provided in Table 4 presents an in depth and complete evaluation of the Haduan Indigenous Aeta's perspectives on the Ancestral Domain Law. The average satisfaction scores, measured across 15 indicators, consistently fall within the range of 4.50 to 4.95. The variation in these values, as indicated by the standard deviations, ranges from 0.22 to 0.76. The constantly high satisfaction is emphasized by the descriptive title "Very Satisfied" assigned to each indicator. The Aeta community is quite satisfied with the entire process of providing land, the clarity of information provided, the acknowledgment of traditional land usage, and the involvement of stakeholders in the consultation. Furthermore, they demonstrate considerable contentment regarding the speed of processing, fairness of judgments, preservation of sacred places, governmental assistance, implementation of land rights, and economic prospects arising from the law. The results indicate a significantly positive impression

of the Ancestral Domain Law among the Haduan Indigenous Aeta. The consistent "Very Satisfied" ratings across all parameters highlight the efficacy of the law in resolving their requirements and concerns pertaining to land ownership, rights, and cultural preservation. This implies that the law functions as an effective guideline for acknowledging and protecting the land rights of indigenous people in the Philippines.

4. Conclusion and recommendation

4.1 Summary of Findings

The Aeta community studied is characterized by a young population, with 40% aged 21-30, reflecting trends in other Philippine indigenous groups. A substantial 30% fall within the 31-40 age range, highlighting their key role in the community and workforce. The 10% in each age group above 40, though smaller, remain significant, possibly due to decreased life expectancy or migration patterns common in marginalized populations. The survey also reveals a gender disparity, with 60% female and 40% male participants among the Haduan Indigenous Aeta community. The Haduan Indigenous Aeta community expresses a significant level of contentment with the Law of Ancestral Domain. This is supported by consistently high average scores (ranging from 4.60 to 4.95) in many areas of its execution and influence on their means of living. They viewed the law as just, efficient, and advantageous to their welfare, cultural conservation, and economic progress. The community experiences a sense of empowerment, knowledge, and assistance from both governmental and non-governmental organizations in establishing land claims and decision-making procedures. The Haduan Indigenous Aeta community demonstrates a significant degree of contentment with the Ancestral Domain Law, as indicated by consistently high average ratings across 15 indicators pertaining to land allocation, transparency of information, acknowledgement of ancestral procedures, involvement of relevant parties, and economic prospects. The data indicates that the law effectively provides the Aeta's requirements and concerns over land possession, entitlements, and cultural conservation, therefore functioning as a beneficial guideline for protecting indigenous land rights in the Philippines.

4.2 Conclusions

The demographic breakdown of the studied Aeta community indicates a primarily youthful population, which corresponds to patterns reported in comparable indigenous communities. The substantial percentage of individuals between the ages of 31 and 40 highlights their essential contribution to the community's labor force and social structure. Although the older age groups constitute a lesser proportion, their significance should not be overlooked. The survey brings attention to the gender gap in the Haduan Indigenous Aeta community, indicating the necessity of conducting more research to understand the root causes and potential consequences on social interactions and distribution of resources. The Law of Ancestral Domain has proven remarkable effectiveness in meeting the requirements of the Haduan Indigenous Aeta community. The law's beneficial influence is clearly apparent in the community's higher degrees of satisfaction, particularly in regards to livelihood, cultural preservation, and economic advancement. In addition, the law has given the community the authority to own and manage their ancestral lands, as well as granting them access to essential resources and assistance from both governmental and non-governmental groups. In whole, the Law of Ancestral Domain serves as an effective framework for empowering indigenous communities and safeguarding their rights and welfare. The Ancestral Domain Law has shown to be highly effective in fulfilling the land rights, cultural preservation, and economic needs of the Haduan Indigenous Aeta people, as seen by their strong satisfaction. The law's effectiveness in meeting these essential aspects stands as evidence of its beneficial influence on the Aeta community. The Ancestral Domain Law in the Philippines has proven to be a useful instrument by establishing a strong framework to protect the land rights of indigenous people. This act can be seen as a blueprint for future laws designed to empower and protect indigenous people across the nation.

4.3 Recommendations

To promote equitable and sustainable development within the Haduan Aeta community, it is important for the government and NGOs to prioritize specific investment in youth-focused education and vocational training programs, family planning initiatives, and healthcare services that specifically cater to the needs of young women and girls. This is due to the community's young population, with 70% aged 21-40, and the gender differences, with 60% being female. This is essential for the government and NGOs to uphold their dedication to the Law of Ancestral Domain by persistently enforcing its provisions and allocating resources for its implementation. The ongoing assistance will empower the Haduan Indigenous Aeta community to assert their autonomy, enhance their economic well-being through sustainable land conservation methods, and protect their unique cultural customs and ancestral lands for future generations. The Ancestral Domain Law has received highly favorable comments from the Haduan Aeta community, which highlights the need for its implementation as a national standard for law on indigenous land rights. This law efficiently ensures the protection of the Aeta's land ownership, rights, and heritage of culture, serving as a successful paradigm for empowering indigenous people throughout the Philippines. It is essential for the government and NGOs to give top priority to replicating this achievement on a national scale, ensuring that all indigenous communities can legally claim and protect their ancestral lands and experience the same degree of contentment and empowerment as the Haduan Aeta.

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