

Dumagat tribes and tourism industry engagement in promoting cultural integrity

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World Journal of Advanced Research and Reviews, 2023, 18(02), 180–196

Publication history: Received on 25 March 2023; revised on 02 May 2023; accepted on 04 May 2023

Article DOI: <https://doi.org/10.30574/wjarr.2023.18.2.0804>

Abstract

Dumagats live in a remote mountainous region on the northern island of Luzon. Indigenous peoples' reliance on local resources decreases as a result of tourism, which increases their reliance on a globalized economy. Respecting and upholding the ownership of objects, customs, and knowledge that are unique to a specific culture or community is known as practicing cultural integrity. The Dumagat and Alta have a close relationship with nature; they continue to live according to their customs and engage in traditional activities including farming, fishing, and hunting. "Subkal'n-is'suwi" that they inherit from their ancestors. Local and indigenous knowledge refers to the understandings, skills, and philosophies developed by societies with long histories of interaction with their natural surroundings. The researchers recommend that the government provide the dumagats livelihood so they can engage in their community like, pig raising, poultry, and crop farming; assimilate traditions in their daily life; Education can boost the self-esteem of the tribe members and change their perspective. Tribal leaders should encourage young tribe members to attend school in order to preserve the cultural integrity of the tribe. Tribe members learn the value of themselves. People ought to leave their comfort zones and look for chances outside of the mountains. The researchers' proposed answer will be to make the best possible use of these promotional variables in order to secure and ensure the preservation of the cultural integrity of the dumagat tribes, which the tribe and the government believe important to promote.

Keywords: Cultural integrity; Dumagat; Indigenous knowledge; Sustainable tourism

1. Introduction

Dumagats live in a remote mountainous region on the northern island of Luzon. They are renowned for their love of tranquility, kinship with their land, appreciation of nature, and reverence for their ancestors. They express this via their attire, music, and dancing. Their relative isolation has helped their culture survive while also making illiteracy and poverty more prevalent [1].

Agta are also called Remontado or Dumagat, which is derived from the Spanish word Remontar, meaning "to flee to the hills." Remontado was the name given by the Spanish colonialists to the natives in lowland villages who decided to flee to the highlands. And because it is associated with "bandits" and "thieves," there are Agta who do not want to be called dumagat [2, 3]

As part of indigenous people month, the dumagat community celebrated with traditional ceremonies, a parade and cultural presentations. The dumagats take pride in their cultural identity and history, and enjoy sharing it with others. Participants learned the power of social media to raise public awareness about one's culture and advocacies through an interactive discussion on the use of digital technologies [4] "We empower rural and indigenous communities by providing them funding to co-develop their lands and converting these into revenue-generating spaces that help increase income and reduce poverty," says Ayque . As a result of this one week exchange, participants from the three

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communities expressed their plan to continue learning and promoting their culture through a collection of traditional local seeds and medicinal herbs and plants, collective gardening, establishing a local library, conducting art classes, making souvenirs for local tourism, and local product exchange [4].

This study aims to determine the Dumagat Tribes Tourism Industry Engagement: Promoting Cultural Integrity. In which the researchers aim to identify the cultural integrity that is existing in the Dumagat tribe in Calabarzon, secondly, it also seeks to evaluate the essence of the perspective of the tourists, the locals, and the workers in promotion of the cultural integrity. Lastly it seeks to evaluate the impact of this difference in perspective of the three particular groups of respondents. Tourism increases the reliance of indigenous peoples on a globalized economy and lessens their dependency on local resources. An increased reliance on a foreign, fluctuating, seasonal economy, as advanced by the conventional tourism industry, promotes industrialization and imports and sets up a mechanism for exporting local resources outside of the communities. Cultural integrity is the practice of respecting and honouring the ownership of materials, traditions, and knowledge's that originate from a particular culture or community.

Similar ecological values and worldviews can be seen across indigenous cultures, from southern china to the Americas. Among Andean peoples, for example, the world is divided into three parts: the human and domesticated; the wild (species, ecosystems, water); and the sacred and ancestral. [5] participants noted the similarities in their physical looks, the crops they plant, the plants they use as medicines, the tools and technologies they use in farming, even some words in their language. "In school, some of us are embarrassed by our being dumagat. We often try to keep silent about or hide it, otherwise, we will be teased by our schoolmates", said princess carzada, one of the participants [4]. So it is unsurprising that the rich diversity of nature is declining less rapidly on indigenous peoples' lands than in other areas. This clearly shows that the world's 370 million to 500 million indigenous people play a critical role in conserving biodiversity. [5] Indigenous peoples have been carrying the responsibility of protecting natural resources, both animal and plant life, for millennia. Today, indigenous peoples know that they must carefully control the influences that could destroy their cultural identity, their future, and the vital resources upon which all life depends [6].

In 1956, President Ramon Magsaysay declared as resettlement areas the mountains of Montalban to Tanay. This action by the government was "an attempt to appease the land hunger of countless tenants, sharecroppers, many of whom had started to organize and arm them to wreck what they deemed an unjust and exploitative feudal order" [7]. The Philippines, a country where the ancient still thrive, is enticing travellers to come and experience its native culture firsthand. The tourism bureau is shining the light on authentic engagement with local communities, which includes visits to tribal villages [8]. The right to cultural integrity, which has been put forward by several human rights institutions and advocates, could support a much more holistic approach to the protection of cultural heritage as it is based on the recognition that cultural heritage includes indigenous peoples' rights to culture, religion, health, development and natural resources [9]. The effective protection of indigenous peoples' heritage will be of long-term benefit to all humanity. Cultural diversity contributes to the adaptability and creativity of the human species as a whole [10].

The area was opened for logging concessions and became the source of wildlife trade until the declaration of a total log ban in the Philippines in May 1991 particularly in the old-growth forest under the administration of late President Corazon Aquino. Anthropological studies of tourism have typically focused on how non-western or indigenous populations have been impacted by the development of tourism in their region. The studies done on Overtourism, however, are largely focused on western cities, primarily in Europe, that have become major tourist destinations. It has been said, "Nothing destroys culture faster than poverty". Tourism is a viable solution for boosting the local economy and supporting local pride and creativity. Tribal members can create a home-based economy to provide the tribal members the opportunity to work in the local area and stay close to family and traditions. Tribal members can develop businesses that include traditional practices [11]. Burns states that there is less literature on the socio-cultural values of ecotourism and goes on to say that because ecotourism offers greater opportunities for indigenous peoples' involvement; it requires anthropological analysis.

Dumagats origin is the same with Aeta's in northern Luzon. Their ancestral origin is traced from Negrito's which is one of the earliest inhabitants in the Philippines. They are found in the hillsides and mountains of Quezon, Bulacan, rizal and laguna provinces. The term "dumagat" is thought to be derived from the word "Rumakat", "Lumakat" or "Lumakad" which signifies the migration of early negritos in philippines by walking in land and not by the sea.

[12] defined that, "dumagats are guided by their "old customs and traditions which are closely observed and seldom violated". For many reasons, the group does not appreciate the idea of living with the migrants. Cultural differences and conflict of interest heighten this tension. The dumagats suffer the same fate of other indigenous Filipino groups who do not have equal rights and access to resources."

Dumagats before are nomadic people, they stay for a while in a place, build their temporary house and get their food from natural resources around them through hunting and gathering crops in the wild. After the sources are depleted, they move in another place to gather again food in the wild. They don't know how to cultivate soil for multi-cropping and no sustainable living. They wear G-string for men and skirts wrap around the body for women. Dumagats before are animists and their belief is differ from person to person. They have their own language used among themselves. They did not have wedding ceremony but a simple conversation only between two parties during a union.

The Dumagat and Alta are strongly connected to the environment they live in. All of their traditional practices and daily ways of life such as traditional hunting, traditional fishing, and farming are connected to the “subkal'n- is'suwi” that they inherit from their ancestors. They value all of the resources found in their ancestral land because they believe that it came from the Supreme Being they called “makidepat” and that they should protect and preserve it as a legacy for the next generation [13]. The Dumagat-Remontado, an indigenous people who have settled in Tanay, Rizal province, thought they had seen the worst until typhoon “ulysses” struck in November last year. Most of their homes were on elevated terrain, but trees felled by the storm and other debris washed down the slopes ended up clogging the Daraitan River, raising the water level and flooding the nearest houses. Lastly, with the influx of migrants and the increasing need for resources such as raw materials and food, extraction of resources inside the ancestral domain has become destructive and unsustainable. Access to technology has exacerbated this exploitation and has slowly driven indigenous youth away from their values and traditions. The area was opened for logging concessions and became the source of wildlife trade until the declaration of a total log ban in the Philippines in May 1991 particularly in the old-growth forest under the administration of late president Corazon Aquino.

The indigenous group practices monogamy and often, endogamy. Intermarriage with non-dumagats is not popular since the group members, said to be shy and passive by nature, are not comfortable living with the banyaga or settlers. Their term for marriage is pagbabalae that is, performed by parental arrangement. Child betrothal occurs when the children are still young. As soon as the children reach puberty, the girl's parents ask for the bilang or bride price (in 1937, the boy's family would pay the amount ranging from 10 to 100 pesos). In addition, clothes for the bride as well as food and working animals for her parents are provided. The groom's family provides a house for the couple. Oftentimes, kin help build the one-room hut as recorded by [12]. In daily activities, Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life. This is backed up by extensive research. According to several studies traditional ecological knowledge is effective in conserving biodiversity and regulating sustainable resource use, including hunting, wild harvesting, fishing, farming and pastoralism, a form of animal husbandry.

Today, many of them wear the same as the lowlands. Some of them were already literate after some efforts of governments, missionaries and volunteers in the past. They stay now in one place and start to cultivate land for multi-cropping. They are producing native products like rattan in exchange for the goods of lowlanders. Some of them are working with lowlander's farm. There is also improvement in their religion; they adopted some belief of Christians for believing in only one god. [14] also, the quality of the product affects the buying decision [15]. The main livelihoods of the Dumagat and Alta tribe are the traditional hunting and fishing, as well as planting of crops such as camote, banana, and coconut. The Icca is also a source of medicinal plants used by the dumagat and Alta in healing activities. Designating subkal'n-is'suwi as an icca ensures that the diverse flora and fauna have a home, including for the critically endangered Philippine eagle and other threatened species such as rafflesia species, giant flying foxes, and red and white lauan as well as many other many endemic species of birds, mammals and reptiles. The unquestionable relevance of education in the eradication of poverty and promotion of economic growth places education at the center of individual pursuits for social mobility. In consideration of the belief that education promotes societal and economic development of an individual, educators and policymakers should collaborate in the efforts of bringing education to the people, including its indigenous communities. Indigenous communities preserve their traditional education sans innovation, sans technology; thus, limiting their opportunities. In tribal education, knowledge is gained from first-hand experience and then transmitted or explored through ritual, ceremony, art, and appropriate technology. Remegia doesn't care if people say she's old, she still wants to learn how to read and write. As a member of the dumagat indigenous community in the Philippines, education was out of reach for her growing up. In fact, before unbound partnered with this indigenous tribe, they didn't have any formal schooling because of distance, fear and discrimination. When the children survive adolescence, mortality rate lowers. Frequency in cases of death rises again during old age with tuberculosis, malaria and simply old age as primary causes. Although the dumagats believe in spirits, illness for them is “physical in nature”. The dumagats have a rich reservoir of knowledge on the environment and ecology. Their taxonomy of the flora and fauna is evident in their crops, technology on hunting wild games and even in the identification of medicinal plants. In addition to agriculture, they have developed their distinct technology on hunting games. Traps such balaes (for wild

hogs) and pakuis (for monkeys) are used. Bows and arrows with catapults and darts are some of their devices to hunt eels, mudfish, wild chicken, birds, shrimp, and other animals.

The dumagats are fond of music. They sing during feasts, gatherings and ceremonies. The beautiful passages of their ilda (song) in rhyme are sung while walking, during work, or as they rest after the harvest while drinking a locally purchased wine called lambanog. The group members are indulgent with regard to adornments and they readily spend savings for bodily decoration. Beautiful costumes (others still use G-strings) and ornamentation like bejuco rings decorated with orchids, seeds, fruits and rare forest flowers are displayed during special gatherings such as fiestas and weddings to capture the admiration of the opposite sex. The dumagats' identity is intertwined with the land and their plight for survival as a people depends on it. While references to a right to cultural integrity has been increasingly used by international and regional human rights bodies, as well as civil society actors and academic circles, there is nonetheless a lack of analysis on the content and legal grounding of such a right to cultural integrity [9].

The trainings resulted in two operational plans (oplan) for the two barangays, which will serve as roadmaps for law enforcement efforts in the next two years. The trained IPs will be deputized by DENR as environment and natural resource officers or wildlife enforcement officers. The series of trainings is part of an environmental law enforcement strategy to protect natural forests and forest restoration areas in Kaliwa watershed, which includes the establishment of biological and social fences [16]. To be effective, the protection of indigenous peoples' heritage should be based broadly on the principle of self-determination, which includes the right and the duty of indigenous peoples to develop their own cultures and knowledge systems. According to the law of Republic Act 8837, Indigenous People Right Acts, considered as a mechanism of assisting the cultural communities preserve their cultural and historical heritage and at the same time evoking public awareness and respect for the IPs and their rights, is the extension of support to them in the practice of their rituals and ceremonies whenever these are necessary held. Concomitantly, readers are privy to the practical and theoretical contributions pertaining to the management of cultural values and indigenous businesses and the social and economic empowerment of indigenous groups. The main contribution of this special issue, however, is a call for increasing research by, or in collaboration with, indigenous researchers so that indigenous authors and editors of academic journals become the norm in academia. Ultimately, indigenous scholars and tourism providers should be the major contributors to, and commentators about, mainstream and niche approaches to indigenous tourism management, whilst communities gain visibility not just as the visited "other", but as global leaders within tourism and related sectors [17].

The Dumagats or Remontados hold a certificate of ancestral domain title covering more than 144,000 hectares, 14,000 hectares of which are considered high conservation value areas. Fourteen of the IPs are existing bantay kalikasan and barangay law enforcement team forest guards who have previously committed to maintain and restore the remaining 10,719 hectares of combined closed canopy and open canopy forests in the watershed by becoming patrollers for biodiversity and threats monitoring, to pilot-test the biwiser-developed landscape and wildlife indicators (Lawin) tool [16]. The Dumagats confront continuing threats and challenges brought about by modernization and development. These include the laiban dam project of the government, which will engulf many barangays of Tanay and General Nakar, destroy over 27,800 hectares of agricultural land, bury rainforests with endangered species, and submerge the ancestral domain of the Agta along with their sacred sites [3]. There is also the ambitious Pacific Coast City project envisioned to transform a big portion in Umiray into an industrial, commercial, residential, and tourist haven. Meanwhile, mining companies continue to operate, and illegal logging persists. Amid such threats and challenges, the Agta struggle to fight for the legitimacy and recognition of their social, economic, political, and cultural rights [3]. The globalization of tourism threatens indigenous knowledge and intellectual property rights, their cosmovision, technologies, religions, sacred sites, social structures and relationships, wildlife, ecosystems, economies and basic rights to informed understanding - reducing indigenous peoples to simply another consumer product that is quickly becoming exhaustible [6].

1.1. Theoretical framework

The proponents found three theories in support of this study, in which are the theories, Theory of Sustainable Tourism Development, Theory of Cultural Relativism, and Indigenous Tourism Theory. These theories are found relevant in the conduct of this study. In the field of tourism, Sustainable Development translates in two important categories of considerations; conserving the natural environment and resources and the biodiversity and conserving the living cultural heritage and traditions [18]. As a sustainable society depends on a sustainable culture, any action to achieve sustainable development goals must take into account not only the natural, social, and economic environment, but also the cultural environment. If the culture of a society disintegrates, so will all its other components. Thus, 'culture is essential for a sustainable society to be possible' [19].

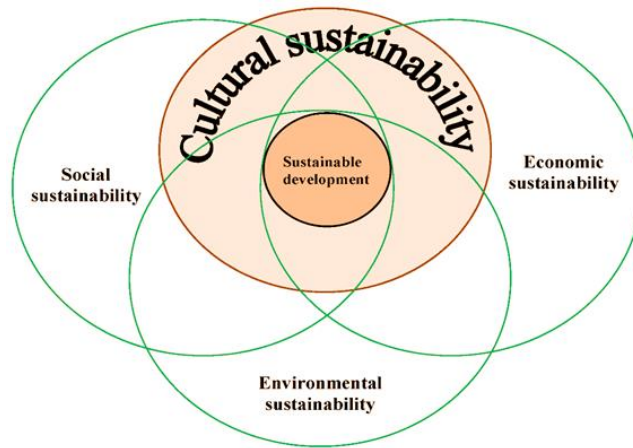


Figure 1 Framework for sustainable development theory

Cultural Relativism is the claim that ethical practices differ among cultures, and what is considered right in one culture may be considered wrong in another. The figure below shows that neither the dumagat tribe nor the tourist’s view of the world is wrong nor correct.

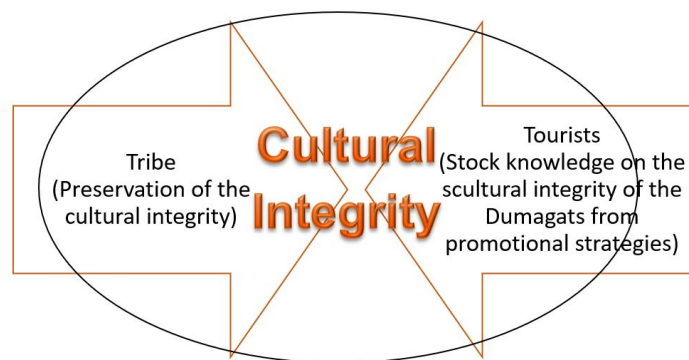


Figure 2 Cultural Relativism Framework

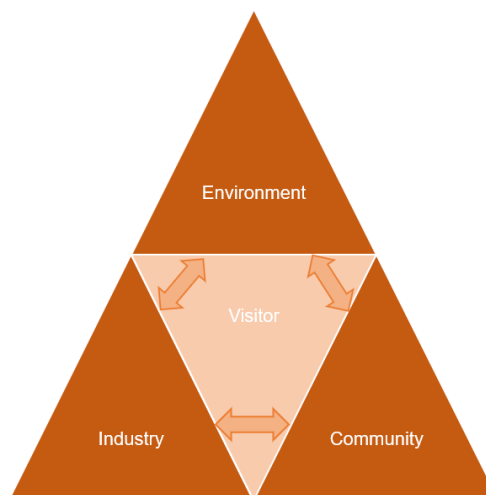


Figure 3 Indigenous Tourism Framework

While Indigenous tourism theory referred, Globally, Indigenous tourism is commonly viewed as a means of facilitating socio-economic benefits to Indigenous individuals, communities and host regions. Like all forms of tourism, the development, implementation and management of Indigenous tourism should arguably be underpinned by the principles of sustainable development and natural resource management [17]. In developing indigenous tourism the most important point will be environmental sustainability, then community refers to the involved indigenous people and the industry refers to the tourism industry aiming to satisfy the visitors (tourists) by providing services without disrupting the balance in the cultural integrity of tribe and the environment.

1.2. Conceptual framework

The conceptual framework of the study shows the independent, dependent and moderating variable. The independent variable represents the cultural integrity preservation methods already implemented in terms of: The tribe; Retaining of the old traditions and occasions, Passing down of cultural beliefs, Language and Preservation of the ancestral sacred domain while there is the Dot staff; Protection of the ancestral domain, Law in rights of the indigenous people, Enhancement of the education of the dumagat to be able to communicate to lowland people and Assurance in health and security. Independent variables also seek to identify (b) the promotional strategies implemented in preserving the cultural integrity of the dumagat tribe in terms of Use of internet, Use of catalogues, Enhancement activities to engage the tribal people's knowledge, Preservation of the ancestral land and the Fight for their rights. This is in lined with the theory of sustainable development. This theory seeks to find answers on how sustainable are the current developments done on the dumagat tribe. And how had it affected their livelihood, cultures and traditions. The dependent variable represents the third part which includes the Factors affecting the preservation of cultural integrity of the dumagat tribes in terms of: Globalization Fast phased progression of the economy, Influx of tourists or explorers, Marginalization and Discrimination which is in line with the theory of cultural relativism. Wherein the cultural relativism seeks to answer questions on how progress affects the culture of the tribe. Lastly was the moderating variable represents the Demographic profile of the respondents in terms of: Age, Gender, tribal position, Occupation, and Marital status. This can be inferred through the help of theory of indigenous tourism theory. In which seeking to learn the ideas of the tribe is collected.

The study aimed to determine the engagement between the Dumagat tribes and the tourism industry in promoting cultural integrity. Specifically, it sought to examine the demographic profile of the respondents, the cultural integrity preservation methods already implemented by both the tribe and the Department of Tourism (DOT), the engaging activities implemented by the tourism industry, and the factors affecting the preservation of cultural integrity of the Dumagat tribes. Furthermore, the study investigated whether there was a significant relationship between the demographic profile of the Dumagat tribe and the preservation methods, as well as the promotional strategies implemented by the tourism industry.

The following null hypotheses were tested: There was no significant relationship between the demographic profile of the Dumagat tribe and the methods implemented for cultural integrity preservation, and there was no significant difference between promotional strategies and factors affecting the preservation of cultural integrity.

The author believed that this study could contribute significantly to Indigenous Tribes, tourists, the Department of Tourism, the Government, educators, researchers, and students. The findings of this study provided information for further research about the Dumagat Tribes Tourism Industry Engagement: Promoting Cultural Integrity. This study was beneficial for the government and non-government agencies, Department of Tourism, Department of Environmental and Natural Resources, professors, students, and researchers, as it helped them develop new strategies, increase their understanding, and provide additional sources of information.

The study was conducted in April 2022, focusing on three provinces and four municipalities in the Region 4-A CALABARZON, with 120 Dumagat tribe members and 40 Department of Tourism staff as respondents. Data was collected through systematic sampling, and the findings helped improve knowledge and understanding of the challenges faced by the Dumagat tribes, particularly in preserving their cultural integrity amid tourism engagement. This study aimed to highlight the importance of tourism engagement for the development of the Dumagat tribes without compromising their cultural integrity.

2. Material and methods

2.1. Research Design

A survey method is a process, tool, or technique that you can use to gather information in research by asking questions to a predefined group of people. Typically, it facilitates the exchange of information between the research participants and the person or organization carrying out the research [20]. The researcher used the descriptive method, according to Descriptive Research is a quantitative research methodology used to unveil in-depth knowledge on a phenomenon. Researchers from various fields of work use Descriptive Research to accurately define the population, market, or situation. To be done competently, each requires the expertise of the careful and systematic investigator. A brief explanation may serve to put each one in proper perspective.

2.2. Population and Sampling Techniques

The respondents of the study were the 120 (30 tribe members for each municipalities) from the Dumagat Tribes' People and 10 staff (ten from each municipalities) of the Department of Tourism (DOT) from the four (4) municipalities of the three (3) provinces of Region 4-A CALABARZON. The municipalities are, Sta. Maria in Laguna, Tanay in Rizal, and Daraitan and Pandan in Quezon Porvince. The researcher systematically selected only thirty (30) dumagat tribe members and ten (10) staffs or representative from the department of tourism from each of the four municipalities as respondents for the sample size. In the selection of respondents, the researcher used systematic sampling technique in choosing the dumagat people and staffs from DOT as respondents in the survey for the collection of data in this study. Systematic sampling is often more convenient than simple random sampling, and it is easy to administer. However, it may also lead to bias, for example if there are underlying patterns in the order of the individuals in the sampling frame, such that the sampling technique coincides with the periodicity of the underlying pattern.

2.3. Research Procedure

The researcher used numerous steps in conducting this research. After the title approval, the researchers went to the selected municipalities in the provinces of Region 4A CALABARZON to gather data about the perspective of the dumagat tribe and the department of tourism staffs on the dumagat tribes' tourism industry engagement: promoting cultural integrity. The researchers had constructed the questionnaire and the content had been validated by the group of expert. Survey schedule had started and the respondents are composed of a total of 160 dumagats and staff/employees of the department of tourism in which the researcher used the systematic sampling technique. The researchers will be present during the administering of the questionnaire to gather more data and information while also asking for remarks through interview. The distribution of the research instrument would be conducted personally and collected after filling up all the necessary information in the questions to give the respondents enough time to provide the needed information. Data will be tabulated and be statistically analyzed.

2.4. Research Materials and Instrument

The research employed a survey method and collected data through personal interviews using a questionnaire written in Filipino for the respondents' easy understanding. The questionnaire comprised five parts: the first part collected the demographic profiles of the tribal respondents, while the second part gathered the demographic profiles of the Department of Tourism staff. The third part focused on the cultural integrity preservation methods already implemented by the tribe and the Department of Tourism. The fourth part investigated the promotional strategies implemented to preserve the cultural integrity of the Dumagat tribe. Lastly, the fifth part delved into factors affecting the preservation of cultural integrity of the Dumagat tribes.

2.5. Data Processing and Statistical Analysis

The study employed descriptive methods and statistical tools to analyze the gathered data and establish relationships among the data. The results were processed using various statistical methods, such as frequency distribution, percentage, rank, weighted mean, chi-square, Spearman's rank correlation, and Wilcoxon signed-rank test, to address the specific research questions and draw conclusions.

2.6. Ethical Consideration

Ethical considerations were taken into account to protect the privacy and confidentiality of research participants. Misleading information, biased representation of data, and potential conflicts of interest were avoided.

3. Results and discussion

3.1. Demographic profile

The demographic profile of respondents revealed that most were aged 46 and above (40%), followed by those aged 36-45 (25.83%), 26-35 (23.33%), and 18-25 (10.84%). The older age of respondents indicates that preserving cultural integrity may be more challenging, as the process of passing on traditions to younger generations becomes more difficult. In terms of gender, the majority of respondents were female (53.33%), while the rest were male (46.67%). This finding supports the study's reliability, as women in the tribe are often responsible for maintaining the community while staying in the village. Regarding civil status, most respondents were married (57%), followed by single (22.5%), widowed (9.17%), separated (8.33%), and in a live-in relationship (2.5%). The high percentage of married respondents adds validity to the study of certain traditions, but the lower number of younger respondents raises concerns about passing down cultural heritage. When it comes to tribal positions, most respondents were tribe members (93.33%), followed by councilors (5.83%) and chieftains (0.84%). This result suggests that traditional politics within the tribe are well-preserved. In terms of occupation, the majority of tribe members were employed (81.67%), while a smaller percentage were unemployed (18.33%). The high employment rate indicates that many tribe members prefer working in towns rather than staying in the mountains, which may impact the preservation of cultural integrity. Lastly, the respondents' educational attainment showed that most had an elementary education (66.67%), followed by elementary graduates (10.83%), high school graduates (10%), high school undergraduates, senior high school graduates, ALS graduates, and kindergarteners (all at 1.67%), and those with no educational attainment (3.33%). This common pattern among tribes suggests that acquiring basic education is seen as sufficient to avoid discrimination in towns. According to [21] respondents' profile variables had a significant impact on the factors they consider when selecting tourist attractions.

3.2. Cultural integrity preservation methods already implemented in terms of tribe

The study discusses the preservation of cultural integrity within the Dumagat tribe. In terms of retaining old traditions and occasions, the planting of crops as a source of food ranks highest with a weighted mean of 3.27, while wearing traditional dress and conducting death ceremonies according to tradition both rank lowest with a weighted mean of 3.17. The overall weighted mean of 3.21 suggests that the tribe is still maintaining their traditions. [1] works with indigenous communities globally to recognize their contributions to environmental care and cultural preservation while supporting their efforts to overcome poverty.

In the passing down of cultural beliefs and rituals, the highest-ranked activity is abiding by the words of the tribal leader and performing tasks decreed by elders, with a weighted mean of 3.32. The lowest-ranked activity is the taboo of adultery and mourning practices of widows, with a weighted mean of 3.03. The overall weighted mean of 3.20 indicates that the elders are making efforts to pass down their cultural beliefs and rituals, though they face challenges in integrating them with younger generations. [22] explains that Dumagat men use traditional body scarring designs passed down from their ancestors, but adapting to modern times may lead to the abandonment of their culture and beliefs.

The Dumagat language remains in use, ranking highest with a weighted mean of 3.19, while the lowest-ranked practice is using rope to indicate time, with a weighted mean of 2.97. The overall weighted mean of 3.12 suggests that the current language and educational status of the tribe are passively retained, as many respondents have educational attainment and use different means of communication. Indigenous Peoples (IPs) make up 10% to 20% of the Philippines' total population of 102.9 million.

The preservation of ancestral sacred domains ranks highest in the construction of basic houses as lean-tos built along rivers, with a weighted mean of 3.40. The lowest-ranked factor is the prevention of dam construction to preserve the forest's virginity and avoid area wreckage, with a weighted mean of 3.13. The overall weighted mean of 3.28 indicates strong preservation of housing and ancestral domains among the Remontado tribe. However, the proposed Kaliwa Dam construction site falls within an ancestral domain held by the Dumagat-Remontados, requiring contractors to secure a certificate of free, prior, and informed consent (FPIC) from the titleholders before starting construction [23]. The Dumagat tribe is making efforts to preserve their cultural integrity in various aspects, including maintaining old traditions, passing down cultural beliefs and rituals, using their native language, and preserving ancestral sacred domains. However, they face challenges in integrating these practices with younger generations and navigating the complexities of modern development projects, such as the proposed Kaliwa Dam.

3.3. The cultural integrity preservation methods already implemented of the dot

The Department of Tourism (DOT) has implemented various cultural integrity preservation methods to protect the ancestral domain of the Dumagat or Remontado tribes. According to Table 2.2.1, the protection of the ancestral domain was the most efficient method with a weighted mean of 3.35, while the Dumagat's political rights and legal claim on their land were ranked last with a weighted mean of 3.23. Similarly, Table 2.2.2 showed that the Dumagats' education was enhanced, with the top-ranking factor being informed about their rights as Filipinos and as Indigenous people, with a weighted mean of 3.34. In contrast, Table 2.2.3 indicated that the introduction of basic communication helped the Dumagats trade with lowlanders, with a weighted mean of 3.27. Finally, Table 2.2.4 showed that the Dumagat's recognition of their role in protecting their community and natural habitat was the most effective method for ensuring health and security, with a weighted mean of 3.31. Although the DOT and the Department of the Interior and Local Government (DILG) continue to find ways to protect the Dumagat tribes, they proceed cautiously to avoid affecting their cultural integrity, which could be threatened by excessive foreign aid. The Dumagats' education remains a challenge as tourism and other factors limit their access to regular community establishments. The DOT/DILG/LGU continues to encourage the tribe to obtain a higher education and access free medication from public hospitals. Coordination between government and stakeholders is necessary to foster smart and robust economies and drive the adoption of safer programs [24].

Ideally and legally, the NCIP Office on Education, Culture, and Health is mandated to implement the Education, culture, and health-related rights provided by the IPRA of 1997. Moreover, in the wake of the diarrhea outbreak caused by Typhoon Karding, the Philippine Red Cross has taken more action to help the Dumagat community in Tanay, Rizal. The Dumagat-Remontado indigenous group has ancestral domain claims in an area where the Philippine government plans to build a dam to supply water to Metro Manila and nearby urban areas [23].

3.4. The promotional strategies implemented in preserving the cultural integrity of the dumagat tribe

The promotional strategies implemented to preserve the cultural integrity of the Dumagat tribe, focusing on the use of internet, catalogues, enhancement activities, preservation of ancestral land, and fighting for their rights as Filipino citizens or Indigenous people. Table 3.1 shows that the protection of the ancestral domain of the Dumagats or Remontado ranked highest with a weighted mean of 3.24, while promoting the genuineness of the literature of the Dumagats or Remontado through articles ranked the lowest with a weighted mean of 3.05. The use of internet is seen as helpful in gaining fame and popularity, as well as introducing their culture, but may be challenging for the tribe to implement. Table 3.2 shows that the use of catalogues in promoting cultural integrity is limited, with an overall weighted mean of 3.10. Table 3.3 shows that informing the trading and development system ranked highest with a weighted mean of 3.03, while incorporating festivities with foreign individuals as sociocultural progress ranked the lowest with a weighted mean of 2.88. Table 3.4 shows that promoting the Dumagats as 'the tribe that battled a dam development in the protection of their ancestral domain ranked highest with a weighted mean of 3.16, while Dumagats or Remontado were given the title of forest rangers or forest protectors ranked the lowest with a weighted mean of 2.89. The preservation methods of ancestral land should be according to their laws and capacity. Table 3.5 shows that extending the education sectors through venturing to the tribes and teaching the basics of education to bridge boundaries of communication with the Dumagats or Remontado ranked highest with a weighted mean of 3.28, while performing the duty of the government in protecting the Dumagat tribes against invaders ranked the lowest with a weighted mean of 3.1. The study found that the Dumagats in Norzagaray have developed a better perspective in life with the efforts of the government to reach out and provide the basic needs of the community. However, the Dumagats still face difficulties in accepting their rights as a Filipino citizen and fighting for it as an indigenous Filipino citizen. The Indigenous Peoples Rights Act protects ancestral domains such as the approximate 6,000 hectares owned by the Dumagats. The use of internet and catalogues, enhancement activities, preservation of ancestral land, and fighting for their rights as Filipino citizens or Indigenous people are essential in promoting and preserving the cultural integrity of the Dumagat tribe. These strategies must be implemented in accordance with the tribe's laws and capacity, with the involvement of government and non-government institutions. The study highlights the need for continued efforts to support and protect the cultural heritage of indigenous communities in the Philippines.

3.5. Factors affecting the preservation of cultural integrity of the dumagat tribes

The Dumagat tribe faces challenges in preserving their cultural integrity due to various factors such as globalization, economic progress, influx of tourists or explorers, marginalization, and discrimination. The lack of healthcare security is a significant challenge that affects the cultural integrity of the tribe as it poses a challenge to the tribe in adapting to the globalizing economy. Economic growth affects the goods sold to the Dumagats, which is one of the factors that influence the preservation of their cultural integrity. As the economy grows in a fast-changing environment, the Dumagat tribe is getting left behind in their little community, and education plays a vital role in their adaptation process.

The influx of tourists or explorers has affected the preservation method of the cultural integrity of the Dumagat tribe. The beliefs and points of view of foreign entities in the community may vary, and this may mix with the traditions and culture of the tribe. Poverty is the main cause of marginalization among the Dumagat tribe. The inferiority they feel among the lowlanders will remain whenever they go to the downtown area. Discrimination is also prevalent among the Dumagat/Remontado members. Some members feel inferior to other Filipinos because of their social status, and discrimination often occurs when the Dumagat/Remontado tribe enters a civilized place.

Despite these challenges, the Dumagat tribe continues to fight for their rights and the preservation of their cultural integrity. Education is also essential in their adaptation process, and partnerships with organizations that help indigenous peoples could further strengthen their efforts in preserving their culture. In many ways, indigenous peoples challenge the fundamental assumptions of globalization. They do not accept the assumption that humanity will benefit from the construction of a world culture of consumerism.

National statistics on health, poverty, and access to education show that many indigenous peoples are still the poorest of the poor, the least healthy, and ones who do not have access to formal education. Discrimination will always be a mean feeling felt often by tribe members whenever they go to the town. It will be hard to guard the tribe from discrimination if they won't stand up for their rights themselves, and that is the reason they are fighting for their rights. The rate of literacy and numeracy among the Dumagats significantly increased since they built their own school in partnership with the Integrated Development Programs for Indigenous Peoples in Southern Tagalog (IDPIP-ST). Despite the availability of public schools near them, Dumagat students always drop-out because of persistent discrimination.

3.6. Relationships between the cultural integrity preservation methods already implemented in terms of tribe and demographic profile of the dumagat tribe

Table 1 Relationship between the cultural integrity preservation methods already implemented in terms of tribe and DOT and the demographic profile of the dumagat tribe in terms of age

Variables		Chi-square	P-value	Decision	Interpretation
Age	Retaining of the old traditions and occasions	6.265	0.39	Fail to Reject Ho	Not Significant
	Passing down of cultural beliefs	27.163	0.001	Reject Ho	Significant
	Language Preservation of the ancestral sacred domain	14.476 10.111	0.11 0.12	Fail to Reject Ho Fail to Reject Ho	Not Significant Not Significant
Age	Protection of the ancestral domain	7.887	0.25	Fail to Reject Ho	Not Significant
	Law in rights of the indigenous people	3.359	0.76	Fail to Reject Ho	Not Significant
	Enhancement of the education of the dumagat to be able to communicate to lowland people.	12.658	0.05	Reject Ho	Significant
	Assurance in health and security	9.712	0.14	Fail to Reject Ho	Not Significant

Table 1 shows the findings for the test of the significant Relationship between the cultural integrity preservation methods already implemented in terms of tribe and demographic profile of the Dumagat Tribe. It was found that there is no significant relationship between age and Retaining of the old traditions and occasion, Language, and Preservation of the ancestral sacred domain, but there is significant relationship with age and the Passing down of cultural beliefs with a p-value of 0.001. This signifies that their age has strong correlation to the passing down of cultural beliefs. Age was also tested for connection with the implemented preservation methods of the DOT. It was found that there is no significant relationship with age and the protection of the ancestral domain, law in rights of the indigenous people and assurance in health and security while enhancement of the education of the Dumagat to be able to communicate to lowland people shows a correlation with age with a p-value of 0.05. Age is significant to passing down of the cultural

beliefs as the elderlies grow old the chances of passing it down grow minimal too. The enhancement of the education of the Dumagat will be a key factor in easier accessing of the traditions and in retaining or preservation of their cultural integrity Indigenous communities, peoples, and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sections of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sections of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions, and legal systems [25].

Table 2 Relationship between the cultural integrity preservation methods already implemented in terms of tribe and DOT and the demographic profile of the dumagat tribe in terms of gender.

Variables		Chi-square	P-value	Decision	Interpretation
Gender	Retaining of the old traditions and occasions	2.726	0.26	Fail to Reject Ho	Not Significant
	Passing down of cultural beliefs	4.118	0.25	Fail to Reject Ho	Not Significant
	Language	1.749	0.63	Fail to Reject Ho	Not Significant
	Preservation of the ancestral sacred domain	2.748	0.25	Fail to Reject Ho	Not Significant
Gender	Protection of the ancestral domain	2.978	0.23	Fail to Reject Ho	Not Significant
	Law in rights of the indigenous people	0.194	0.907	Fail to Reject Ho	Not Significant
	Enhancement of the education of the dumagat to be able to communicate to lowland people.	1.295	0.52	Fail to Reject Ho	Not Significant
	Assurance in health and security	0.340	0.84	Fail to Reject Ho	Not Significant

Table 2 shows the significant relationship between gender and the implemented cultural integrity preservation in the tribe had been tested. The researchers had found there is no significant relationship between gender and the implemented cultural integrity preservation methods in the tribe in terms of Retaining of the old traditions and occasions, passing down of cultural beliefs, Language and Preservation of the ancestral sacred domain. While the researchers had also found that there is also no significant relationship between gender and the implemented cultural integrity preservation of the DOT in terms of the Protection of the ancestral domain through Law in rights of the indigenous people, Enhancement of the education of the dumagat to be able to communicate to lowland people and Assurance in health and security. Gender does not show correlations to the tribe's preservation and the DOT's preservation methods of their cultural integrity. But it does not mean that the gender is not essential, the gender can also be a qualifying factor of why the dumagat tribes and the DOT are having a hard time preserving their cultural integrity. The role of indigenous women as custodians of culture, language and beliefs will be strengthened and their status will be respected by society.

Table 3 shows the significant relationship between tribal position and the implemented cultural integrity preservation in the tribe had been tested. It has been found that the three factors in implemented cultural integrity preservation in the tribe such as; retaining of the old traditions and occasions, Passing down of cultural beliefs, and Preservation of the ancestral sacred domain are of no significant relationship to tribal position. While Language shows a significant relationship with p-value of 0.003. On the other hand there is no significant relationship between tribal position and the implemented cultural integrity preservation in the DOT in terms of Protection of the ancestral domain Law in rights of the indigenous people Enhancement of the education of the Dumagat to be able to communicate to lowland people and Assurance in health and security. The language used in implementing the preservation methods inside the tribe could be the reason why the preservation method of the cultural integrity of the tribe is hard to implement. The IPs' traditional

socio-political structures have been isolated by post-colonial governance systems, and have frequently been rendered impotent in participating in the formulation of policies that directly impact upon their rights to cultural survival.

Table 3 Relationship between the cultural integrity preservation methods already implemented in terms of tribe and DOT and the demographic profile of the dumagat tribe in terms of tribal position

Variables		Chi-square	P-value	Decision	Interpretation
Tribal Position	Retaining of the old traditions and occasions	1.044	0.90	Fail to Reject Ho	Not Significant
	Passing down of cultural beliefs	7.816	0.25	Fail to Reject Ho	Not Significant
	Language	19.487	0.003	Reject Ho	Significant
	Preservation of the ancestral sacred domain	0.729	0.948	Fail to Reject Ho	Not Significant
Tribal Position	Protection of the ancestral domain	2.117	0.71	Fail to Reject Ho	Not Significant
	Law in rights of the indigenous people	2.128	0.71	Fail to Reject Ho	Not Significant
	Enhancement of the education of the dumagat to be able to communicate to lowland people.	2.110	0.72	Fail to Reject Ho	Not Significant
	Assurance in health and security	0.844	0.93	Fail to Reject Ho	Not Significant

Table 4 Relationship between the cultural integrity preservation methods already implemented in terms of tribe and DOT and the demographic profile of the dumagat tribe in terms of occupation.

Variables		Chi-square	P-value	Decision	Interpretation
Occupation	Retaining of the old traditions and occasions	40.848	0.032	Reject Ho	Significant
	Passing down of cultural beliefs	21.974	0.99	Fail to Reject Ho	Not Significant
	Language	44.039	0.27		Not Significant
	Preservation of the ancestral sacred domain	46.067	0.009	Reject Ho	Significant
Occupation	Protection of the ancestral domain	66.036	<.001	Reject Ho	Significant
	Law in rights of the indigenous people	44.026	0.015	Reject Ho	Significant
	Enhancement of the education of the dumagat to be able to communicate to lowland people.	46.160	0.009	Reject Ho	Significant
	Assurance in health and security	41.857	0.03	Reject Ho	Significant

Table 4 shows the results of the test in significant relationship between occupation and the implemented cultural integrity preservation in the tribe had been tested. There is no significant relationship between occupation and the implemented cultural integrity preservation in the tribe in terms of Passing down of cultural beliefs and Language. But there is significant relationship between occupation and the implemented cultural integrity preservation in the tribe in terms of Retaining of the old traditions and occasions with a p-value of 0.032 and reservation of the ancestral sacred domain with a p-value of 0.009.

On the other hand, there is significant relationship between occupation and the implemented cultural integrity preservation of the DOT in terms of Protection of the ancestral domain with a p-value of 0.001, Law in rights of the

indigenous people with a p-value of 0.015, Enhancement of the education of the Dumagat to be able to communicate to lowland people with a p-value of 0.009 and Assurance in health and security with a p-value of 0.03. this indicates high significant relations within the 2 tested variables, or can also be defined as both variables are correlated. Having occupation will make it hard for the tribe members in helping to the preservation of the cultural integrity; add that attending to ancestral traditions, or occasions might be missed if the tribe member has an occupation. The DOT is targeting to improve the livelihood of the tribe and thus aim to give occupation to each members of the tribe, and it might be a hindering factor for the preservation of the cultural integrity. The main livelihoods of the Dumagat and Alta tribe are the traditional hunting and fishing, as well as planting of crops such as camote, banana, and coconut. The ICCA is also a source of medicinal plants used by the Dumagat and Alta in healing activities [13].

Table 5 Relationship between the cultural integrity preservation methods already implemented in terms of tribe and DOT and the demographic profile of the dumagat tribe in terms of marital status

Variables		Chi-square	P-value	Decision	Interpretation
Marital Status	Retaining of the old traditions and occasions	28.936	<.001	Reject Ho	Significant
	Passing down of cultural beliefs	20.206	0.06	Fail to Reject Ho	Not Significant
	Language	21.363	0.05	Reject Ho	Significant
	Preservation of the ancestral sacred domain	30.999	<.001	Reject Ho	Significant
Marital Status	Protection of the ancestral domain	42.666	<.001	Reject Ho	Significant
	Law in rights of the indigenous people	21.560	0.006	Reject Ho	Significant
	Enhancement of the education of the dumagat to be able to communicate to lowland people.	20.549	0.008	Reject Ho	Significant
	Assurance in health and security	22.602	0.004	Reject Ho	Significant

Table 5 shows the significant relationship between marital status and the implemented cultural integrity preservation in the tribe had been tested. There is no significant relationship between marital status and the implemented cultural integrity preservation in the tribe in terms of Passing down of cultural beliefs, but there is found significant relationship between marital status and the implemented cultural integrity preservation in the tribe in terms of Language with a p-value of 0.05, Preservation of the ancestral sacred domain with a p-value of 0.001 and Retaining of the old traditions and occasions with also a p-value of 0.001. this significance indicates high correlation between the two tested variables.

On the other hand, the significant relationship between marital status and the implemented cultural integrity preservation of the DOT had been tested. It was found that there is significant relationship between marital status and the implemented cultural integrity preservation of the DOT in terms of Protection of the ancestral domain with a p-value of 0.001, Law in rights of the indigenous people with a p-value of 0.006, Enhancement of the education of the dumagat to be able to communicate to lowland people with a p-value of 0.008 and Assurance in health and security with a p-value of 0.004. This result shows high significance of relationships between the two variables.

Having most of the respondents are married this greatly impacted the preservation methods of both the tribe and the DOT, women can teach basic traditions to young ones that are left behind while men hunts or works for food; it could also be the married couples that can't intervene in some traditions due to them being married. In some parts of the country, intermarriage between Tribal Filipinos and lowland Filipinos and, as suggested above, the length of residence of at least some "lowland" Filipinos in hinterland areas are factors confounding efforts to specify unambiguously who is and who is not an "indigenous Filipino [26].

Table 6 shows the significant relationship between educational attainment and the implemented cultural integrity preservation in the tribe had been tested. There is no significant relationship between educational attainment and the implemented cultural integrity preservation in the tribe in terms of Retaining of the old traditions and occasions, Language and Preservation of the ancestral sacred domain but there is significant relationship between educational attainment and the implemented cultural integrity preservation in the tribe in terms of Passing down of cultural beliefs with a p-value of 0.009.

Table 6 Relationship between the cultural integrity preservation methods already implemented in terms of tribe and DOT and the demographic profile of the dumagat tribe in terms of educational attainment.

Variables		Chi-square	P-value	Decision	Interpretation
Educational Attainment	Retaining of the old traditions and occasions	25.246	0.86	Fail to Reject Ho	Not Significant
	Passing down of cultural beliefs	78.149	0.009	Reject Ho	Significant
	Language	54.901	0.33	Fail to Reject Ho	Not Significant
	Preservation of the ancestral sacred domain	28.932	0.74	Fail to Reject Ho	Not Significant
Educational Attainment	Protection of the ancestral domain	22.811	0.93	Fail to Reject Ho	Not Significant
	Law in rights of the indigenous people	32.246	0.55	Fail to Reject Ho	Not Significant
	Enhancement of the education of the dumagat to be able to communicate to lowland people.	41.054	0.19	Fail to Reject Ho	Not Significant
	Assurance in health and security	43.362	0.13	Fail to Reject Ho	Not Significant

On the other hand, the significant relationship educational attainment and the implemented cultural integrity preservation of the DOT had been tested. It was found that there is no significant relationship between marital status and the implemented cultural integrity preservation of the DOT Protection of the ancestral domain, Law in rights of the indigenous people, Enhancement of the education of the Dumagat to be able to communicate to lowland people and Assurance in health and security. The passing down of culture would be easier if the ones to receive the culture is educated. It would be easier for them to comprehend and they may even be able to retain and preserve the cultural integrity easily. The use of pen and paper with writing down history of the tribe as well as the traditions and culture could help preserved the cultural integrity of the Dumagat tribes. It can also help in promoting their uniqueness. Adult education faces an acute challenge in preserving and documenting the oral wisdom of minority groups, indigenous peoples and nomadic peoples. In turn, intercultural education should encourage learning between and about different cultures in support of peace, human rights and fundamental freedoms, democracy, justice, liberty, coexistence and diversity. Indigenous peoples and nomadic peoples have the right of access to all levels and forms of education provided by the state.

3.7. Test of the significant difference between the cultural integrity preservation methods already implemented in terms of tribe department of tour tourism the promotional strategies implemented in preserving serving the cultural integrity of the dumagat tribe

The study aimed to investigate the significant difference between the cultural integrity preservation methods already Study revealed the significant difference between the cultural integrity preservation methods and the promotional strategies implemented in preserving the cultural integrity of the Dumagat tribe. The variables, such as the use of internet, use of catalogues, enhancement activities to engage the tribal people's knowledge, preservation of the ancestral land, and fighting for their rights as Filipino citizens, all showed a p-value of 0.001, indicating that there is a significant difference between the two methods. This result implies that the promotional strategies proposed in the study could greatly impact the preservation of cultural integrity. It is important to promote the preservation of cultural integrity for the Dumagat tribe, as they value their own indigenous knowledge, system, and practices. The study also cited the Indigenous Peoples Rights Act of 1997, which recognizes and promotes all the rights of Indigenous Cultural Communities/Indigenous Peoples within the framework of the Constitution. These rights include the right to ancestral domains, self-government and empowerment, social justice and human rights, and cultural integrity. The Dumagat community can articulate their agenda to the local officials, government officers, and civil society, as empowered communities. The difference between promotional strategies implemented in preserving the cultural integrity of the Dumagat tribe and factors affecting the preservation of cultural integrity of the Dumagat tribes. The results showed a

significant difference in the respondent's answers when tested in terms of promotional strategies implemented and factors affecting the preservation of cultural integrity of the Dumagat tribe, with a p-value of 0.015. The factors may affect the promotional strategies implemented by both the tribe and the Department of Tourism, but it may also be helpful in promoting the preservation of the cultural integrity of the tribe.

The study emphasized the importance of promoting the preservation of cultural integrity for the Dumagat tribe. It is vital to recognize and protect their ancestral domain, self-government, and empowerment, as well as their social justice and human rights. The National Commission on Indigenous Peoples was created as the government agency responsible for the formulation and implementation of policies, plans, and programs for the protection and promotion of the rights and well-being of Indigenous Peoples and the recognition of their ancestral domain as well as their rights. The study also highlighted the significance of using promotional strategies to preserve the cultural integrity of the Dumagat tribe. The use of internet and catalogues, enhancement activities to engage the tribal people's knowledge, preservation of the ancestral land, and fighting for their rights as Filipino citizens were identified as effective strategies. These strategies could greatly impact the preservation of cultural integrity for the Dumagat tribe. The promotion of cultural integrity could help the tribe retain their indigenous knowledge, practices, and system, which are essential to their identity. Furthermore, preserving and promoting cultural integrity has the potential to improve human capital, which in turn enhances organizational performance, since they contribute to the success of businesses [27]. The study showed a significant difference between the cultural integrity preservation methods and the promotional strategies implemented in preserving the cultural integrity of the Dumagat tribe. The study emphasized the importance of promoting the preservation of cultural integrity for the Dumagat tribe, recognizing and protecting their ancestral domain, self-government, and empowerment, as well as their social justice and human rights. The study also highlighted the significance of using promotional strategies to preserve the cultural integrity of the Dumagat tribe, particularly the use of internet and catalogues, enhancement activities to engage the tribal people's knowledge, preservation of the ancestral land, and fighting for their rights as Filipino citizens. These strategies could greatly impact the preservation of cultural integrity for the Dumagat tribe, helping them retain their indigenous knowledge, practices, and system, which are essential to their identity.

4. Conclusion

The study aimed to investigate the preservation of cultural integrity among the Dumagat tribe and identified several factors that influence cultural preservation efforts. Based on the findings, the researchers concluded that most of the respondents were adults aged 40 and above, mostly females who had only completed elementary education. However, the respondents were knowledgeable and capable of answering questions on old traditions and occasions. Additionally, implementing cultural integrity can help understand the Dumagat tribe's cultural beliefs and rituals, including traditional methods used to indicate time and location. The study found that the Department of Tourism (DOT) had helped raise awareness among the Dumagat tribe of their political rights as Filipino citizens. Engaging activities in cultural integrity preservation could impact the retention of traditional hunting and fishing practices, but discrimination against the Dumagat tribe members who go downtown is prevalent and can negatively affect their cultural preservation efforts. The researchers noted no significant relationship between age and retaining old traditions and occasions, language, and preservation of the ancestral sacred domain. However, they found a significant relationship between age and passing down cultural beliefs. Moreover, the study concluded that promotional strategies implemented in preserving the cultural integrity of the Dumagat tribe could have a significant impact on cultural preservation efforts. Both the tribe and the government believe that promoting the preservation of the Dumagat tribe's cultural integrity is crucial. In terms of factors affecting cultural integrity preservation, the study found a significant difference in respondents' answers when tested on the promotional strategies implemented and the factors affecting cultural integrity preservation. These factors may affect the promotional strategies implemented by both the tribe and the Department of Tourism (DOT), but they may also be helpful in promoting the preservation of the cultural integrity of the tribe.

To preserve the Dumagat tribe's cultural integrity, the researchers recommend encouraging young people to participate in the preservation efforts made in their community. The Department of Tourism or the government could offer assistance in strengthening the tribe's organizational structure and providing advice on how to maintain cultural integrity. The government could also provide opportunities for the Dumagats to learn and participate in their community, such as pig raising, poultry, and crop farming. Additionally, the government can help integrate them into the lowlands to stop discrimination and keep in mind their mental health and how they are treated. Furthermore, enhancing the Dumagats' education is essential for preserving their cultural integrity and making it easier to access their traditions. Female tribe members can assist in teaching the younger tribe members, but the tribal leaders must still inform the females in the communities about the male tribe members' jobs. The study suggests that tribal leaders enforce cultural integrity maintenance, while the government looks out for the indigenous people outside the tribe.

They should encourage employed tribe members to continue participating in tribal traditions and to avoid interfering with them when the tribe gathers. Tribal leaders must also urge the younger generations to attend school and become educated, as this will help in the preservation of the tribe's cultural integrity. The study emphasizes the importance of promoting cultural integrity preservation efforts for the Dumagat tribe, recognizing and protecting their ancestral domain, self-government, and empowerment, as well as their social justice and human rights. The study highlights the need for a collaborative effort between the government and the tribe to preserve the Dumagat tribe's cultural integrity. The researchers suggest various recommendations to ensure that cultural preservation efforts are maintained, including involving young people, enhancing education, providing opportunities to participate in the community, enforcing cultural integrity maintenance, and utilizing promotional strategies to secure and ensure preservation of cultural integrity.

Compliance with ethical standards

Acknowledgements

The authors would like to express their gratitude to all those who have contributed to the completion of this study. They would like to acknowledge the support and assistance provided by their colleagues, research participants, and institutions involved in this research. The authors would also like to thank their families and loved ones for their understanding and encouragement throughout the research process. Finally, they would like to extend their appreciation to anyone else who has provided assistance in any form, no matter how small, towards the successful completion of this study.

Disclosure of Conflict of interest

The authors declare no conflict of interest.

Statement of ethical approval

The study was conducted in accordance with ethical principles and guidelines, and all necessary ethical approvals were obtained from the relevant institutional or governmental bodies. All participants provided informed consent before participating in the study, and their confidentiality and privacy were maintained throughout the research process.

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