

A Phenomenological Study of Locals' Perception to the Inequalities Experienced of Badjao Ethnic Group

¹Jamaica Kim L. Mabanglo
Philippine College of Science and Technology

²Madelyn P. Estrada
Data Center College of the Philippines

³Rudy B. Gahar
Philippine Investigation and Forensic Science Academy

⁴Crisanto M. Sait
Philippine National Police

⁵Robino D. Cawi
University of the Cordilleras

Abstract:- A lot of ethnic tribes with diverse social practices, customs, and gatherings are available in the Philippines and one of the ethnic tribes is the Badjao who are recently enticed to move life from the sea to a real existence ashore. Considering the way that they are nomadic, they are dispersed in other cities and towns of Pangasinan. In this connection, the researchers became interested to conduct a study on the perception of the locals in the experienced inequality of the Badjao ethnic group as perceived by them. The study used a qualitative research design specifically a phenomenological approach. Consequently, the interview was aided by an interview guide which is semi structured in nature and the data gathered were analyzed using qualitative content analysis method. As a result, the perception of the participants in experienced inequality of the Badjao ethnic group is discrimination and lack of opportunities which were contributed by their appearance, language, and lifestyle. Moreover, it was concluded that the perception of the locals to the Badjaos are based on the observed traits such as on the physical aspects of discrimination and the way they interact with the locals which leads them to experience prejudice and lack of opportunities. However, in order to help the Badjaos in opposing inequality, the acceptance of the community should be developed in a way that it helps the ethnic group to survive and surpass the challenges in the place they migrated in.

Keywords:- *Badjao, discrimination, ethnic group, inequalities.*

I. INTRODUCTION

➤ *Background of the Study*

With more than 7,600 islands in the Philippines and three significant island groups, it's no big surprise that diverse social practices, customs, and gatherings are available in the Philippines. Among the archipelago's current networks, there are indigenous groups who have figured out how to keep their social character, regardless of the non-acknowledgment and marginalization they're experiencing (Valdeavilla, 2018).

In spite of the fact that there are a lot of indigenous clans or ethnic tribes in the country, they stay the absolute most unfortunate, least favored, and impeded members of the society.

One of the ethnic tribes in the Philippines are the Badjaos. They are initially from the islands of Sulu in Mindanao; they're known as the sea tribes living on houseboats. They attempt to make a decent living by relying upon the ocean as divers, fishermen, and navigators. As a result of contentions in the district, most of them has relocated to neighboring nations such as Malaysia and Indonesia, while the individuals who remained in the Philippines moved to certain regions in Luzon (Valdeavilla, 2018).

Customarily, Badjaos travel by boat starting with one island then onto the next looking for employment or food. Be that as it may, recently, Badjao tribe enticed to move life from the sea to a real existence ashore. Considering the way that they are nomadic, Badjao are redirected from the chance to go to school, access to medical services or get essential administrations from the government.

In addition, individuals such as the Badjao migrates to other territory as a result of various variables. Their movement exists because of generous changes in various viewpoints, for example, economic, demographic, political, social and environmental conditions. In this way, individuals were pulled by a community with better conditions in monetary, demographic, political, social and environmental conditions. Furthermore, individuals are pushed to move because of ominous conditions in their area of origin. Be that as it may, migration doesn't generally result to improve ways of life (Anacio and Simondac, 2014).

In the Philippines, especially in Mindanao, Badjao were among those individuals who had to leave their homes and chose to live a long way from their sources on account of outfitted encounter between the government and the rebels. In such manner, the ethnic minorities in Mindanao, including Badjao have moved to explore better places from Mindanao to different urban areas and territories including Manila, Batangas, Nueva Ecija, and in Pangasinan. The new condition of these individuals had likewise made changes in their lives and in their routines since they are used to what in

particular is brought by the ocean waters and not by the land (Dator, et al., 2018)

Since they moved to other parts of the country especially in Luzon, a striking picture of a Filipino young lady who is an individual from the indigenous Badjao clan is begging in the roads of Lucban, a town in Quezon region south of Manila. This has turned into a viral or trend in the Philippines and provoked a surge of open concern and supporting for her and her impoverished family. Those reports don't make reference to that there are a huge number of different inhabitants of Zamboanga City, including numerous Badjao, who were uprooted and constrained into dejection following the equipped encounter between government powers and revolutionaries from the Moro National Liberation Front in September 2013. That brutality slaughtered almost 200 individuals, uprooted in excess of 100,000 inhabitants, and wrecked a large number of homes. The city's ethnic minorities, including the Badjao, were especially defenseless against dislodging and constrained migration following the battling. The authorities, with almost no certified consultation, coercively moved the Badjao inland from their homes along the coast, regardless of their customary occupation as fishermen. Right up 'til today, a great many Badjao and other dwellers, generally Muslims, stay homeless, living in critical conditions. The Badjao, in the same way as other of the Philippines' indigenous people groups, are a disregarded clan. Normally alluded to as " sea gypsies " since they live and fish in seaside territories, the Badjao live in outrageous poverty which is regularly past the range of state assistance because of their migrant presence or nomadic existence. The outcome is that a considerable lot of them join the positions of homeless people in the Philippines' urban center and begged for their daily survival (Sunstar, 2016).

Besides, Badjaos settled also in Pangasinan. One data originating from the Department of Welfare and Social Development in the Municipal Social Welfare and Development Office in Lingayen, Pangasinan had the planned outing to the Badjao locals back to their places of origin. The mayor of the town quickly requested the prompt repatriation of them to their places and requested them to be evacuated. As per the town's leader, aside from the impending threat to their security and wellbeing in living there, the nearby government likewise carefully clings to the national government's mandate on vagrants and illegal settlers. The help and interaction of the local government with the DSWD in the region provided appropriate assistance for the Badjao's scheduled evacuation from the town (Lingayen Information Office, 2019).

Not only in Lingayen but Badjaos are dispersed in other cities and towns of Pangasinan. In this connection, the researchers became interested to conduct a study on the perception of the people who can observe the inequalities experienced by the Badjao ethnic group in San Carlos City, Pangasinan.

Furthermore, this study will help the researchers and the readers to identify and understand the real situation and inequalities experienced of cultural minorities or ethnic groups as perceived by the community who can eventually help them.

➤ *Research Problem*

The research study is conducted to determine the perception of the locals regarding on the inequality experienced by the ethnic group migrated in a certain locality. Further, the study can be an aid in understanding the community on how they perceive when immigrants or ethnic clan entered in their geographical territory.

➤ *Research Objectives*

The objective of the study is to determine the perception of the locals in the experienced inequality of the Badjao ethnic group as perceived by them. The study is conducted in order to understand their point of view as locals when an ethnic group migrated in their community as well as the study can aid in the proposal of measures in order to help the Badjao ethnic group in facing such inequality.

➤ *Research Questions*

The main focus of the study is to determine the perception of the locals in the experienced inequality of the Badjao ethnic group as perceived by them. Specifically, it sought to answer this sub-problem:

- What are the inequalities experienced by the Badjao ethnic group as perceived by the locals?
- What are the factors contributing to the inequalities experienced by the Badjao as perceived by the participants?
- What are the measures proposed by the participants in helping the Badjao ethnic group to counter the experienced inequalities?

➤ *Definition of Terms*

Badjaos. These are people who belong to one of the ethnic groups in the Philippines who are from Mindanao, and have since been forced to migrate northward (Soriano, n.d.). The experienced inequality of this tribe will be the main focus of the study.

Ethnic group. An ethnic group is a human populace whose individuals relate to one another, as a rule based on an assumed basic lineage or family which are likewise typically united by common cultural, behavioral, linguistic, or religious practices (ScienceDaily, n.d.)

Ethnicity. Ethnicity refers shared social attributes such as language, heritage, practices, and beliefs and convictions (American Psychological Association(n.d.).

Inequalities. These are the factors or the state of not being equivalent, particularly in status, rights, and opportunities (Concepts of Inequality, 2015).

Locals. These refer to occupants of a specific territory or neighborhood (Oxford). The locals in the study are the people who are originally residing in a locality and not considered as migrants. These are the people who encounter or observed the Badjaos in their locality and will served as the participants of the study.

➤ *Scope and Limitations*

The study focused on the perception of locals on the observed social inequalities experienced by the Badjao ethnic group in San Carlos City, Pangasinan. Other cultural minorities are not included in the study. The study will be delimited on the observed inequalities as perceived by the participants to the Badjao and not on the direct experiences of the Badjao tribe. The study will be based on the perception of the participants gathered through phone calls since the mode of gathering information is limited due to a worldwide pandemic that restricts full self-determination in gathering data.

➤ *Analytical/Conceptual Framework*

The study will be anchored on theoretical perspectives. The first sociological perspective is functionalism. In the perspective on functionalism, racial and ethnic disparities more likely than not served a significant function so as to exist as long as they have. This idea, obviously, is problematic wherein racism and discrimination contribute positively and emphatically to society. A functionalist may take a gander at “functions” and “dysfunctions” caused by racial inequality. Nash (1964) concentrated his contention on the way racism is functional for the predominant group such as recommending that racism morally justifies a racially inconsistent society (Lumen, n.d.).

Another approach to apply the functionalist point of view is to examine the manner in which racism can contribute decidedly to the working of society by fortifying bonds between in-group individuals through the alienation of out-group individuals. Considering how a community might increase unity by refusing to allow outsiders access. Then again, Rose (1951) recommended that dysfunctions related include the failure to take advantage of talent in the subjugated group, and that society must redirect from different purposes the time and exertion expected to keep up falsely built racial limits (Lumen, n.d.).

The second perspective is the conflict theory. Conflict theories are regularly applied to imbalances of sexual orientation, social class, education, race, and ethnicity. (Lumen, n.d.). Conflict theorists contend that delineation is useless and destructive in society. As per conflict theory, social definition benefits the rich and powerful to the detriment of poor people. Consequently, it makes an arrangement of victors and failures that is kept up by the individuals who are on the top. The individuals who are washouts don't get a reasonable opportunity to contend, and in this way are stuck on the bottom. In this manner, conflict theorists accept that this competitive framework, along with the manner in which the game is "fixed", winds up making and sustaining stratification frameworks. As indicated by conflict theory the capitalism as an economic framework

dependent on free-market rivalry, especially benefits the rich by accepting that the "stream down" instrument is the most ideal approach to spread the advantages of riches across society (Boundless Sociology, n.d.).

Moreover, for emblematic interactionists, race and ethnicity give solid images as wellsprings of personality. Truth be told, some interactionists recommend that the images of race, not race itself, are what lead to prejudice. Popular Interactionist Herbert Blumer (1958) recommended that racial preference is framed through communications between individuals from the predominant group: Without these connections, people in the prevailing group would not hold racist views. These collaborations add to a theoretical image of the subordinate group that permits the prevailing group to help its perspective on the subordinate group, and in this way keeps up the norm. A case of this may be a person whose convictions about a specific group depend on pictures conveyed in mainstream media, and those are verifiably accepted on the grounds that the individual has never personally met a member of that group. (Lumen, n.d.).

Furthermore, culture of prejudice alludes to the hypothesis that partiality embedded in our way of life. We grow up encompassed by pictures of stereotypes and casual articulations of racism and bias. Since we are totally presented to these pictures and musings, it is difficult to know how much they have affected our manners of thinking (Lumen, n.d.).

Lastly, the theory of Weberianism. The Weberianism and ethnicity, in spite of the fact that individuals from ethnic minorities might be circulated over various social classes, they are typically concentrated into low economic groups and they establish their own underclass (Marshall, 2015).

II. METHODOLOGY

The researchers of the study used a qualitative research design specifically a phenomenological approach. Consequently, the purpose of the phenomenological approach is to illuminate the specific, to identify phenomena through how they are perceived by the participants. In addition, phenomenological research seeks essentially to describe rather than explain from the respondent's own perspectives.

The participants of the study were the locals of the community in San Carlos City Pangasinan. The participants were chosen through convenience random and snowball sampling. Accordingly, they are chosen in the study for the reason that they belong to the community and has direct observation of the Badjaos. Moreover, the researchers asked the participants' permission for the utilization of information gathered from them for research purposes through individual phone calls.

Furthermore, the researchers used One-to-One interviews which is one of the most often utilized data collection instruments for qualitative research, primarily as a result of its own personal approach methodology. Thus,

the researchers collected data directly from the interviewee on a one-to-one basis through phone calls which were recorded as permitted by the participants. Consequently, the interview was aided by an interview guide which is semi structured in nature. The inquiries posed were open-ended questions and unconstrained, with the interviewer letting the progression of the interview direct the following inquiries to be posed. Accordingly, the questions were generally designed to find out their perceptions on the experience inequalities of the Badjaos in San Carlos City. Furthermore, the method used by the researchers in transcribing the interview was the intelligent verbatim transcription since it provides a more readable transcript while staying true to the voice and intended meaning of the participants. The researchers transcribed the recorded speech into text while editing out the fillers and repetitions that may cause distraction at the content of the interview. Therefore, all interviews were recorded, transcribed, and analyzed to come up with the results of the study.

In addition, the data gathered were analyzed using qualitative content analysis method. Content means what is contained and content analysis is the examination of what is contained in a message. Thus, extensively content analysis might be viewed as a technique where the substance of the message shapes the reason for making deductions and determinations about the content (Lal Das & Bhaskaran, 2008; Nachmias & Nachmias, 1976). Further, the content analysis was used since it is easier to understand patterns in the data which is also appropriate in order to understand the participants' perception on the study.

III. RESULTS, INTERPRETATION AND ANALYSIS

This chapter presents, interprets, and analyzes the findings of the study on the perception of the locals in the experienced inequality of the Badjao ethnic group as perceived by them.

➤ *Inequalities Experienced by the Badjao Ethnic Group as Perceived by the Locals*

Upon analysis of the qualitative data, the researchers have identified two major themes in the observed inequalities experienced by the Badjao ethnic group as perceived by the locals.

Discrimination. The researchers identified that the inequality experienced by the Badjao ethnic group is discrimination. Most of the participants observed that the locals and other members of the community treat the Badjaos differently. They mentioned that they feel disgusted because on how they look since most of them are untidy and begging for alms. In addition, the participants believed that the Badjaos are treated differently such as they are not allowed by the drivers or conductors of the jeepneys to ride because some of the passengers are threatened or disgusted with their presence. One of the participants witnessed that the Badjaos were advised to get out of the jeepneys even the Badjaos expressed that they are going to pay the fare. Another participant also witnessed a scenario wherein Badjaos rode a jeep and sat beside the other passengers, the

passenger went out of the jeep because she was basically do not want to be situated beside the Badjao. This indicates that the Badjaos experienced discrimination.

There is no doubt that the name of the Badjao tribe creates immediate prejudices and judgments, both here at home and in the Philippines, based on the tribe's history and nomadic nature. However, getting to know and understand the tribe, they are continually changing that prejudice and perspective and carving out a future for themselves that they have previously been denied both in their local community and from the support, acknowledgment and basic rights being denied by the local and national government (Kavanagh, 2015).

Specifically, dominant groups that sustain the idea of discriminating against members of different groups include fear and ignorance. Both of these conditions keep individuals of a group from honestly becoming more acquainted with individuals from different groups or ethnical clans.

Consequently, people of the dominant group will in general depend upon assumptions and, in most pessimistic scenario situations, use them to form their opinions of others. Thus, by narrowing their mentality, they close themselves off from the chance of finding out about others and in the long run tolerating others dependent on their humankind instead of what they are known to rely on. At the point when stuck in this cliché, constrained style of reasoning, people only act to obstruct individuals off from the remainder of the world (Universal Class, n.d.).

Furthermore, discrimination refers to "inappropriate and potentially unfair treatment of individuals due to group membership." (Dovidio et al., 2008: p. 8; see also Allport, 1979). While discrimination is a conduct or experience, its underlying foundations are biased (that is negative) perspectives about a given individual dependent on cliché mentalities about the group that an individual is perceived to belong (Pettigrew, 1998). As various researchers who conduct experimental research show, discrimination does not necessarily occur at a conscious level (Foschi, 2000; Ridgeway, 2001). Clearly while discrimination can happen dependent on many perceived characteristics such as age, gender, appearance, and others wherein the interest here is racial and ethnic discrimination. As Quillian states that discrimination is the variance between the ways where the group are treated versus the treatment they will receive if they are not members of such target group (Wilkes & Wu, 2019).

Lack of opportunities. The researchers identified that the participants perceived that the Badjaos experienced lack of opportunities such as education and living. One of the participants said the Badjaos are not studying, not merely because they do not want to but because their upbringing is different from the culture of the locals. Another participant mentioned that even the Badjao children doesn't know how to hold a pencil properly.

Also, another lack of opportunity for the Badjaos as perceived by the participants is their lack of livelihood. Most of the participants mentioned that the way the Badjaos live is by begging alms for them to survive. One of the participants mentioned that when she is riding a jeep, one Badjao spoke in Filipino but not fluently, and explained to the fellow passengers the reason why they migrate. Also, the Badjao who is a teenage guy expressed that they cannot find a stable job since they are not being accepted to work because most of them doesn't know the way of living in an urban area and he stated that most of them does not know how to read and write. Instead, they are just begging for alms just to survive.

In an article, it states that the Badjaos are said not to be beggars. The Badjaos themselves tell a different story. According to Muin Upao, the Badjaos' informal leader in Baclaran insist they are not beggars and that they earn a living by driving and vending. According to him, they are forced into the streets because local authorities would tear down their improvised huts. They're forced to ask for alms because they earn so little through their unusual jobs. With the smallest apartment room to rent, they have no other place except the streets (Soriano, n.d.)

Furthermore, this supports the framework used in the study. The conflict theory states that the individuals who are washouts don't get a reasonable opportunity to contend, and in this way are stuck on the bottom (Boundless Sociology, n.d.).

Additionally, the theory of Webirianism states that in spite of the fact that individuals from ethnic minorities might be circulated over various social classes, they are typically concentrated into low economic groups and they establish their own underclass (Marshall, 2015).

➤ *Factors Contributing to the Inequalities Experienced by the Badjao as Perceived by the Participants*

Upon analysis of the qualitative data, the researchers have identified three major themes in the factors contributing to the inequalities experienced by the Badjao as perceived by the participants

Appearance. The researchers identified appearance as a theme based on the content of the participants. They mentioned that the reasons the Badjao ethnic group experience inequalities are due to their appearance. Most of the participants described how they groom or their hygiene. They say that most of the Badjaos look untidy because most of them are not wearing slippers and their clothes are with stains or obviously dirty. Also, their clothing includes a cloth around their body to carry their children or siblings.

Appearance discrimination or lookism is the term which is common nowadays. People tend to look on the appearance of the person and somehow, people are being discriminated.

Indeed, appearance discrimination is vital for understanding discrimination or inequality. Moreover, the thoughts of engaging quality that give substance to appearance standards might be racialized, with lighter skin viewed as more attractive than darker skin, and haircuts that are fit to the normal properties of the hair common specifically racial groups viewed as unkempt. This makes the issue of when the ownership of an appearance standard that others discover alluring can be an authentic capability for a job particularly significant because counting it may exacerbate already existing forms of unjust disadvantage. This issue has frequently surfaced in broad daylight banter regarding appearance codes for workers, for instance, codes that expect ladies to wear high-obeyed shoes, or that forbid dreadlocks, hair twists, and obvious piercings or tattoos. Discussion about the codes has would in general create more heat than light. What is expected to light up them is a hypothesis of when appearance discrimination is ethically passable, for this will have suggestions for when appearance codes can honestly be a condition of employment (Moore, 2019).

Language. In addition, the researchers identified that the second theme for the factor which contributes to the inequalities experienced by the Badjaos is the language. Participants mentioned that one of the factors where Badjaos are being treated unequally is because of the way they speak or communicate with the locals. Since they are an ethnic group, Badjao ethnic group has a rich culture including their language. However, despite preserving their linguistic features, they are being treated unequally since they cannot communicate properly with the residents.

The primary language an individual learned is the language verbally expressed by the parents or guardians and others people around the children. There is definitely a connection between the language of an individual talks or the highlight with which people communicate in a specific language from one perspective, ethnicity or place of origin.

Furthermore, an individual's articulation is likewise regularly connected with her or his native language or mother tongue. Since an individual's language is typically identified with her or his family line, ethnic root or point of origin. As language for example, inequality exist because of certain discrimination.

Likewise, a minority group is typically numerically inferior or isn't in a predominant position to the rest of the population of a state. Ordinarily, individuals from a minority group share a feeling of solidarity and a craving to protect their way of life, conventions, religion, or language. Minority group status is not a matter of numbers; it is determined by the presence of distinguishing features such as discrimination (Universal Class, n.d.).

Lifestyle. The third theme identified by the researchers in understanding the factors contributing to inequality experienced by the Badjaos is lifestyle. Most of the participants mentioned that the reason why they are treated differently by other people is the way they live. All of the

participants mentioned that the Badjaos beg alms for living. They always hitchhike to the public utility jeepneys and distributing envelopes which the alms should be placed. Participants also mentioned that they are using infants or young children for them to look more miserable or piteous.

To support this, according to Deputy Speaker Mujiv Hataman, most of the Badjaos don't have access to health care, government social services or education, and this makes them extremely vulnerable to exploitation from syndicates seeking to make beggars of them in the cities (Dela Cruz, 2019).

Moreover, as stated on the previous discussion, Badjaos are not really beggars. They try to look for a job that can support their family yet they are not being accepted as a worker because they do not know how to read, write, or even speak the locals' language which is a barrier for them to the norms of the community.

➤ *Measures Proposed by the Participants in Helping the Badjao Ethnic Group to Counter the Experienced Inequalities*

Upon analysis, the researchers have identified two major themes in the measures proposed by the participants in helping the Badjao ethnic group to counter the experienced inequalities.

Acceptance. The researchers identified that one of the measures in order to face inequality is the community should learn to accept them. A participant mentioned that even the Badjaos belonged to the different sector, they should be accepted in the community because they are created by God and they are human beings as well. Another participant mentioned that people are normally judgmental and discriminatory in their own ways yet accepting the Badjao is a means of facing such inequality. Also, one of the participants said that she read an article about the life of the Badjaos and somehow understand their situation. She mentioned that the Badjao wants to be accepted in the community since they migrate for their own safety and survival.

Although, acceptance is one of the means in countering such inequality in a locality, some areas do not want to accept the Badjao for specific reasons such as for further protection of the locals and the members of the ethnic group itself. This is in support on the evacuation transpired in Lingayen Pangasinan where they evacuated the Badjao locals back to their places of origin due to the reason of the impending threat to their security and wellbeing in living there, the nearby government likewise carefully clings to the national government's mandate on vagrants and illegal settlers.

Furthermore, an issue raised about the reported deportation of Badjaos from Iloilo City and called on the national government to provide long-term solutions to the mendicancy problem afflicting indigenous peoples (IP). The said issue states that the deportation is only for foreigners who usually those who have violated the country's laws and

not for ethnic groups. The Iloilo City government were advised to act with caution and care when dealing with the Badjaos since certain policy in the said city mandated the LGU of Ilo-ilo City to apprehend Badjao and deport them back to Mindanao. This violates the rights of Filipino citizen which is the liberty of movement within any part of the country that knows no gender, ethnicity or even social standing (Dela Cruz, 2019).

Conversely, this acceptance contradicts the framework of the study in functionalist point of view where a community might increase unity by refusing to allow outsiders access. (Lumen, n.d.).

Outreach Programs. The researchers determined the theme as stated by the participants in helping the Badjaos to counter inequality. Participants mentioned that the proposed measures are free livelihood programs, acquiring of new skills, free education, and distribution of hygienic materials.

A participant mentioned that in order for the Badjao to face inequalities, the Badjaos should learn the basics in living in a locality. One of the basics in life is the basic education. To support this, a participant shared her experience in dealing with the Badjao in San Carlos City, Pangasinan. She mentioned that their church has an outreach program in helping the Badjaos. They chose the Badjaos since they can notice that they can impact change to their lives. The group that were tasked in teaching the Badjaos are the Christian Educators Club. She stated that before the pandemic happens, there is a regular visit to the Badjaos residences in a certain area in town and they regularly conduct free literacy programs to the children every Saturday at five in the afternoon. She mentioned that most of the children are eager to learn and they are happy that in one way or another, they are helping the Badjaos to learn the basics in education. Also, another participant belonging to the same church mentioned that every December, they are giving basic needs and hygienic materials to the Badjao as a support.

Another interesting support for the Badjaos in Cebu City is the Serve Solidarity. Sr Evelyn started instructing the individuals from the ethnic clan. At the beginning phase, 97% of the clan were illiterate. The Presentation Sisters bought one of the Badjao houses to use for the school. In 2003, current educators, Annie and Edwina, were utilized by the Presentation Nuns. The effect these two great instructors would have, was past anything one could envision. This is likewise the year SERVE started working with the clan; the solid Irish-Badjao association which keeps on developing right up 'til today, was born. Sr Evelyn additionally assembled sponsorship, exclusively from Irish individuals, which was utilized to construct the "Nano Nagle Childcare and Learning Center" inside the community and formally opened in 2008, the home of training inside the Badjao people group. The structure has been the establishment for their prosperity. It's obvious to see with 315 High School Graduates and 23 University graduates that education is currently at the front of their locale. Inside the Nano Nagle Center, three of the five educators are themselves Badjao, a

clear display from of the accomplishment to all whom enter. The bond between SERVE volunteers and the Badjao people group is an uncommon one. It's incredible to be completely forthright, the effect which the partnership on the two parties (O'Callaghan, 2018).

IV. CONCLUSIONS AND RECOMMENDATIONS

A. Conclusions

The perceptions of the locals to the experienced inequality of the Badjao ethnic group is based on the way they are being observed. In such, it focused on the physical aspects of discrimination and the way they interact with the locals which leads them to experience prejudice and lack of opportunities. However, in order to help the Badjaos in opposing inequality, the acceptance of the community should be developed in a way that it helps the ethnic group to survive and surpass the challenges in the place they migrated in.

B. Recommendations

The researchers hereby recommend that the local government may propose that public or private sectors will create a program or policy for the protection and welfare of the migrant ethnic group in a certain locality. Also, the local government may encourage the public or private sectors of the community to support the ethnic groups by providing free literacy programs, livelihood trainings, medical outreach programs, and other means in order for the Badjaos to be independent and learned the basic skills to surpass their everyday lives instead of begging and littering on the streets.

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