



open access

Research Article

Acculturation and Responsiveness to Social Responsibilities of Aeta Community

April Christian L. De Leon

Correspondence:
deleonaprilchristian@gmail.com

Tarlac Agricultural University
Camiling Tarlac, Philippines

 0000-0003-1338-4982

ABSTRACT

Aeta culture has evolved into complex form brought by its exposure to different pressures from the mainstream community. Yet, there is an undeniable dearth when it comes to studies concerning its current status. The purpose of this study is to determine the acculturation strategies and the responsiveness to social responsibilities of the Aeta community. In relation, Berry's Model of Acculturation was used to identify the strategies that the community use, while the Triple Bottom Line Model was used to indicate social responsibilities. To facilitate 16,664 respondents, the researcher used random sampling technique. The foundation of its confidence level was set using Slovin's formula. The researcher used a purposive checklist with an interview schedule to obtain data. Utilizing Chi-square test analysis to test the first hypothesis, it was found out that the highest educational attainment of the respondents is statistically related to their level of responsiveness in social responsibilities. Furthermore, the result posits that responsiveness to social responsibilities along environmental, altruistic, and economic responsibilities of the Aeta was found to be significantly different to their extent of practice in integration strategy. The result suggests that strengthening the engagement of Aetas on the mainstream community while providing them practical and contextualized education about the pros and cons of their own and non-Aeta cultures and giving them freedom to decide what to take, change and retain on it, will deliver them sense of self-determination, integrity and a responsive culture anchored on social responsibilities.

KEYWORDS

Aeta community, acculturation, social responsiveness, descriptive research design, Philippines

CITE THIS ARTICLE AS:

De Leon, A. C. (2021). Acculturation and Responsiveness to Social Responsibilities of Aeta Community. *ASEAN Multidisciplinary Research Journal*, 9(1)

INTRODUCTION

“The Philippines, being a culturally diverse country, has estimated population of 14 to 17 million indigenous people (IP’s) comprising 110 ethno- linguistic groups. Among them, 33% are concentrated in Luzon, while 61% is in Mindanao, and the remaining groups are in the Visayas region” (United Nation Development Program, 2013). Despite of their exposure to the Foreign influences, most indigenous people retained their respective ways of life that reflect age- old environmental adaptations, emphasizing sustainability, coexistence, community consensus and collective effort.

The Aetas is among the indigenous people in the Philippines denoted in the literatures as “Negritos” and locally “kulot” (Curly haired). Because of their strong emphasis in simple and nature driven ways of life on the mountains, they are often out casted in societies that are being dominated by the lowland dwellers which thinks strangely on dark brown skin, curly hair and small stature which is a natural qualities of Aetas. In fact, (Gutierrez, 2018) stressed that “Aetas being one of the indigenous people are among the poorest and the most disadvantaged social group in the country”. Their strong hold in their native culture and desire to preserve their old ways, have driven them to the isolated mountains while sustaining their daily living separately from the contact with the lowland dwellers. “Aetas are usually not so receptive to external influences, that’s why their culture is simply described as cold” (Shizimu, 1981).

On the year 1991 when Mt Pinatubo has erupted, Aeta community unwillingly leave their simple life in the mountain heights and chose to wander in the Plains of Central Luzon (Gutierrez, 2018). They have been greatly affected and were forced to leave their homes and evacuate to settlement areas. Since they were raised in the environment where nature provides all their necessities and aspirations, they’ve struggled in adapting on the way of life in lowland.

After a score and a decade, they started to return to their lands and gradually worked rebuilding their communities. As the community reconstructs and flourishes itself, social engagement of the Aetas also develops inside and outside the bounds of community. Many of them made themselves notable in their respective fields. As published by Manila Times, June 28, 2017, Robles has featured the first Aeta graduate of UP Manila, Norman King. This young Aeta had made history in proudly wearing the famous *bahag* or clothing used by indigenous tribes during commencement ceremonies. With his academic endeavour, he earned his degree in Behavioral Sciences. He is just one of the increasing living souls of Aeta adaptations today.

Numerous manifestation that Aetas have gradually opened up and immersed themselves in the lowland communities can be undeniably observed. Thus, it is in this light that this study was conducted to fill in the dearth of research material focusing on them. It is in this regard that this study tries to look into the particular acculturation strategies used by the Aetas in the province of Tarlac and try to relate it with their level of responsiveness to social responsibilities to come up with a concrete characterization of current Aeta people. Furthermore, the findings of the study could then serve as an inputs in studying and understanding Aeta community.

METHODOLOGY

Descriptive research design was used in this study to analyze the current status of culture of Aetas in the province of Tarlac. Particularly, this study applied correlational research methodology in which purposive checklist together with an interview schedule where patterned from Berry's model of acculturation strategies and Triple Bottom Line (TBL) model of social responsibilities of John Elkington. The instrument was assisted with both Google forms and printed materials as part of compliance in the minimum health standards protocol set by the Philippine Inter-Agency Task Force on Emerging Infectious Diseases (IATF-EID)

The respondents of the study includes the 16, 664 Aetas residing in Bamban and Capas Tarlac wherein random sampling technique was used. The foundation of its confidence level was set using Slovin's formula with 0.05 margin of error.

There were three treatments that has been used in the study. This includes simple frequency and percentage for problem number 1, frequency and weighted arithmetic for problems number 2 and 3, Chi- Square test for problems number 4 and 5 and simple frequency, percentage and ranking for problem number 6.

RESULTS AND DISCUSSIONS

On Profile of the Respondents

Presented in table 1 are the profile of respondents. It is described and analyzed in terms of demographic information of the respondents of the study which includes the residential area, tribe, sex, age, civil status, available media, highest educational attainment, and occupation.

Data shows that there were two thriving tribes in the province of Tarlac, Mag- antsi and Abelling. The result is consistent with [Andin and Gobrin \(2013\)](#) findings, that tribes of Abelling and Mag- Antsi can be found in the Province of Tarlac. 211 among the respondents which is equal to 52.8% response rate are females. The result seems to be contradicting with [\(Balilla, 2013\)](#) study which suggest that males dominated the females as concerned to their populations. Most of the respondents are young adults. Since large portion of the population are young adults, the result found to be in good agreement with the study conducted by [\(Espiritu, 2018\)](#) which suggests that great portion of Aeta population are young adults that are already engaged to fieldworks at a very young age. Meanwhile, majority of the respondents are married. According to [\(Espiritu, 2018\)](#), most of the Aetas are married which underpins by the result of the data of this study. On the other hand, significant numbers of respondents answered multiple responses with regards to their available media. The data points out that, Aetas have at least 1 medium in their houses in which books has been found out to be the most available. [\(Del Mundo and Rafa, 2011\)](#) stated on their study that Aetas today can be portrayed both as modern and indigenous and one of the many points to consider behind that is their exposure to different media which underpins by the present study whereupon the findings posits that most number of Aetas are exposed and have been able to use at least one media that may

contain, store and transfer significant information. With regard to their highest educational attainment, majority of them are high school undergraduate.

The result of the study share similarities with (Liçen et. al. ,2012) findings which stated in their study that since early 1960’s, Aeta communities have gradually started to shift from informal education to community education. As to their occupation multiple response has been obtained from the respondents, it is then apparent that most of them were engage with farming and charcoal burning or *pagkakarbon*. The result is barely distinguishable from (Balilla et. al., 2017) wherein they found out that, Aetas way of life has remained independent from mainstream society.

Table 1 Profile of the Respondents

Profile	Category	Frequency	Percentage
Tribe	Mag-Antsi	221	55.3
	Abelling	179	44.8
Sex	Female	211	52.8
	Male	189	47.3
Age	15-25	145	36.3
	26-35	123	30.8
	36-45	73	18.3
	46 and above	59	14.8
Civil Status	Married	232	58.0
	Single	133	33.3
	Widowed	35	8.8
Available Media^a	Books	267	66.8
	Radio	266	66.6
	Newspaper	236	59.0
	Cellphone without Internet	218	54.5
	Television	186	46.5
	Cellphone with Internet	103	25.8
Highest Educational Attainment	High School Undergraduate	91	22.8
	Elementary Undergraduate	67	16.8
	College Undergraduate	65	16.3
	Elementary Graduate	61	15.3
	High School Graduate	59	14.8
	Unattended School	32	8.0
	College Graduate	25	6.3
Occupation^a	Farmer	244	61.0
	Student	126	31.5
	Charcoal Burner	113	28.3
	Businessman	57	14.3
	Private Sector Employee	34	8.5
	Government employee	18	4.5
	Housewife/ House Husband	14	3.5
	Public Official	9	2.3

^aMultiple responses

On Extent of Practice of Acculturation Strategies Used by the Aeta Community

This section examined the acculturation strategies based from Berry’s model. It includes assimilation, integration, separation and marginalization. However, no statistics are computed for the variable “Marginalization” since the variable has fixed/constant value (responses). The result hereby entails that marginalization does not practiced by Aeta community.

Table 2.1 Extent of Practice of Acculturation Strategies along Assimilation

Assimilation	A	O	So	R	N	WM	DE
• Dream to get a job that usually done by lowland dwellers.	0	58	91	112	139	2.17	R
• Believe that only the new and non Aeta topics should be taught inside the school.	0	0	112	228	60	2.13	R
• Only believe in Christian faith and not on Aeta native religions.	6	3	54	293	44	2.09	R
• Think that non Aeta foods and delicacies are delicious.	0	4	84	235	77	2.04	R
• Friends were non Aeta/ <i>unat</i> only.	0	1	23	330	46	1.95	R
• Prefer to listen non Aeta songs only.	0	0	15	336	49	1.92	R
• Prefer to go in social gathering with non Aeta people/ <i>Unat</i> .	0	0	17	322	61	1.89	R
• Believe that lowland dwellers are beautiful.	0	2	75	200	123	1.89	R
• Tell stories using <i>tagalog, kapampangan</i> or other non Aeta language.	0	0	8	292	100	1.77	N
• Use <i>tagalog or kapampangan</i> to communicate inside the house.	0	0	4	60	336	1.17	N
Weighted mean						1.90 –	
Rarely							

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean
 Legend: 1.00 – 1.80 N – **Never**; 1.81 – 2.60 R – **Rarely**; 2.61 – 3.40 So – **Sometimes**; 3.41 – 4.20; O – **Often**; 4.21 – 5.00 A – **Always**

It can be gleaned in the table that Aetas rarely use assimilation strategy in responding and coping up with their exposure onto the outside influences wherein 2 indicators got same descriptive equivalence: dreaming to get a job that usually done by lowland dwellers and using *tagalog or kapampangan* to communicate inside their house. Interestingly, being one of the first study conducted regarding Aetas, [Shizimu \(1981\)](#) stated that Aetas are not so receptive to external influences, that’s why their culture is simply described as cold. Contrary to the results of some researches that Aetas

are isolating themselves from the lowlanders, the Aetas learned to immerse themselves to the mainstream societies, [Tindowen, \(2016\)](#). And one of these activities is that they are being hired by some Government and Private sectors to present their Talip, their indigenous dance, during festive events and cultural activities. Also, according to the recent study conducted by [Balilia on the year 2017](#), “they (Aetas/ kulot) proudly recognize themselves as distinct from non-Aetas / unat. Conversely, within the several groups of indigenous peoples of the Philippines and other closely related Aeta groups, such sharp distinctions are common”. Interestingly, the result as what is posted in table 2 entails a parallel result from the mentioned findings that, it is not that they are resistant and inhospitable to external influences. In fact they rarely practice or perform activities that signifies assimilation under different conditions. It is worthy to note that despite of warm and nurturing culture, Aetas need the security of their traditional culture in order for them to subsist. The sense of pride and self- identity that lived by and still lives on by the Aetas which pushed them to keep their old ways were mistakenly considered as an act of resistance to change for a long period of time.

As shown in table 2.2, most Aetas often use integration as their response to the stress and pressure that resulted from their exposure on mainstream culture. This has further strengthened the findings of [\(Tindowen, 2016\)](#) which proved that, Aetas successfully learned to immerse themselves to the mainstream societies. Despite of the many changes they have to adapt for the sake of survival, Aetas chose to learn external influences while maintaining their old ways at the same time.

Table 2.2 Extent of Practice of Acculturation Strategies along Integration

Integration	A	O	So	R	N	WM	DE
• Friends were non Aeta/ unat and Aeta/ kulot.	239	90	59	12	0	4.39	A
• Think that non Aeta and Aeta foods and delicious are both delicacies.	239	82	65	14	0	4.37	A
• Believe in both Christian faith and native Aeta religion/ pag- aanito.	234	90	67	9	0	4.37	A
• Believe that lowland and native Aetas are equally beautiful.	216	98	75	11	0	4.30	A
• Dream to get a job that usually done by lowland dwellers while still practicing farming and charcoal burning.	202	122	58	16	2	4.27	A
• Prefer to go in social gathering with Aeta and non Aeta people.	190	128	62	20	0	4.22	A
• Prefer to listen on both Aeta and non Aeta songs.	143	156	93	8	0	4.09	O
• Believe that in schools, both Aeta and non Aeta topics should be taught inside the school.	132	151	103	14	0	4.00	O

• Tell story using both Aeta and non Aeta language.	90	99	148	59	4	3.53	O
• Use tagalog, kapampangan and Aeta language to communicate inside the house.	25	16	70	280	9	2.42	R
Weighted mean						3.99 –	
often							

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean
Legend: 1.00 – 1.80 *N* – *Never*; 1.81 – 2.60 *R* – *Rarely*; 2.61 – 3.40 *So* – *Sometimes*; 3.41 – 4.20; *O* – *Often*; 4.21 – 5.00 *A* – *Always*

Additionally, this result has further strengthened the findings that, lives of Aetas was dramatically changed over time especially when the Mt. Pinatubo erupted, [Cenerao \(2010\)](#). Despite of the many changes they have to adapt for the sake of survival, Aetas chose to learn external influences while maintaining their old ways at the same time. This implies that Integration will lead to the most adaptive functioning way of coping up, [Wei et. al. \(2010\)](#). Of all the indicators under integration, the usage of both Aeta and non Aeta language inside their house as a medium of communication, notably deviate from the rest of the response. This finding further entails that as much as they want to keep their old ways as part of showing respect and honor to their lineages/ nuno or ninuno, they also desire to survive in the modern age which lead them to often use the integration as their strategy.

Table 2.3 postulates that Aetas often use separation as their strategy in order for them to cope up with stress and pressure acquired from their exposure to non Aeta culture. The result substantiates the idea that even at present, despite of their occasional mingling with the (*Unat*), they wanted to preserve their own identity and culture; Aetas are still clinging to their distinctive cultures and traditions ([Ilagan, 2014](#)).

Table 2.3 Extent of Practice of Acculturation Strategies along Separation

Separation	A	O	So	R	N	WM	DE
• Only use Aeta language to communicate inside the house.	309	63	21	5	0	4.68	A
• Want to maintain farming and charcoal burning as my source of living.	150	183	65	2	0	4.20	O
• Tell stories using Aeta language.	31	324	39	5	1	3.95	O
• Prefer to go in social gathering with Aeta people only.	26	262	104	8		3.77	O
• Believe that native Aetas are beautiful.	12	156	225	6	1	3.43	O
• Think that Aeta foods and delicacies are delicious.	10	159	222	8	1	3.42	O

• Prefer to listen Aeta songs.	17	129	245	9	0	3.39	So
• All of friends were Aeta.	7	156	225	10	2	3.39	So
• Believe that only the Aeta topics should be taught inside the school.	9	132	228	31	0	3.30	So
• Only believe in native religion (<i>Pag – aanito</i>) of Aetas and not on Christian faith.	10	104	226	60	0	3.16	So
Weighted mean						3.67	–
often							

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean

Legend: 1.00 – 1.80 N – Never; 1.81 – 2.60 R – Rarely; 2.61 – 3.40 So – Sometimes; 3.41 – 4.20 O – Often; 4.21 – 5.00 A – Always

On Level of Responsiveness among Aeta Community in the Province of Tarlac on Their Social Responsibilities

This section examined the responsiveness of Aetas in social responsibilities. According to Elkington, the author of The Triple Bottom Line approach, in viewing social responsibility there are three major domains: Environmental (planet), Altruistic (people) and economic (profit).

Environmental responsibility is included in table 3.1. According to (Aurora, 2018), environmental responsibility is thus one of the biggest challenge and most important targets of the present times. It is therefore indicated on table 3.1 the responsiveness of Aetas in environmental responsibilities is very high although there are 2 indicators in which, their responsiveness has been described as moderate. The result can be traced down to their traditional culture and practices. Just as (Espiritu, 2017) said, Aetas have traditional sources of living. Putting that into consideration, a strong connection between their way of subsistence and cultural practices keeps on fueling up the practice of illegal logging and slash and burn farming. Further, the result can also be traversed on the findings on table 1 about their current occupation as part of their profile, in which it is clearly manifested that farming and charcoal burning/ pagkakarbon topped the list.

Table 3.1 Level of Responsiveness along Environmental Responsibilities

Environmental Responsibilities	VH	H	M	L	WM	DE
• Keep backyard clean.	328	72	0	0	4.82	VH
• Use water efficiently.	316	71	13	0	4.76	VH
• Throw my waste in proper places/ containers.	251	133	16	0	4.59	VH
• Participate in tree planting programs.	231	133	35	1	4.49	VH
• Share to my friends the importance of taking care the environment.	203	157	40	0	4.41	VH

• Apply 3r's (Reduce, Reuse and Recycle).	141	135	123	1	4.04	H
• Report to the authorities and tribal leaders the abusive and illegal harvesting of natural resources.	74	267	57	2	4.03	H
• Support the barangay ordinance "tapat ko, linis ko".	96	174	128	2	3.91	H
• Against with illegal logging and slash and burn system.	86	156	156	2	3.82	H
• Prefer Compost pit rather than burning	84	102	203	11	3.65	H
Weighted Mean					4.25	Very High

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean

Legend: 1.00 – 1.80 VL – Very Low; 1.81 – 2.60 L – Low; 2.61 – 3.40 M – Moderate 3.41 – 4.20 H – High; 4.21 – 5.00 VH – Very High

Meanwhile the practice of burning can be rooted on their belief that it as a good way of disposing waste materials. It is likewise traditionally considered to be beneficial in many ways especially in driving away undesired presence of insects or pest. According to (Valdevilla, 2018), when the sun started to set, pile of smokes going to sky from their backyards can be seen. As an additional factor, culture called pag- aanito has been seen to be linked on the practice of burning which gives a high regard of on elemental spirits, (Martinez, 2019).

Table 3.2 Level of Responsiveness along Altruistic Responsibilities

Altruistic Responsibilities	VH	H	M	L	VL	WM	DE
• Support bayanihan.	338	58	3	0	1	4.83	VH
• Give alms to those who are in need.	314	82	4	0	0	4.78	VH
• Share my food to those who don't have.	310	89	1	0	0	4.77	VH
• Participate in gift giving programs of the community.	299	96	5	0	0	4.74	VH
• Help other people in any way I can.	295	104	1	0	0	4.74	VH
• Share to my friends the importance of helping others.	261	109	29	1	0	4.58	VH
• Willing to coordinate with the government the needs of my community.	85	232	82	0	1	4.00	H
• Report to the authorities and tribal leaders abusive actions against other people especially in my tribe.	79	192	129	0	0	3.88	H
• Part of groups that help those who are in need.	5	16	31	21	327	1.38	VL
• Organize group that helps those who are in need.	6	3	3	6	382	1.11	VL
Weighted Mean						3.88	High

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean

Despite of the 2 nonconforming indicators, table 3.2 suggests that Aetas’ responsiveness in terms of altruistic responsibilities is high. The findings of the study could be a valuable factor to dispute the downgrading stereotypes about Aetas. (Gutierrez, 2018) said that “they are among the poorest and the most disadvantaged social group in the country.” The findings instead entails that it is their culture to become a people of warmth and generosity despite of simple and mediocre life they have. As a matter of fact, Clavio reported in GMA – 24 Oras that on December 2019, group of Aetas donated 10, 000 kilograms of their root crops to 5,000 families in Baseco Manila.

Economic responsibility is a social responsibility that focuses on the economic productivity of a members of one community for the benefit of the whole (Haase, 2017) in which Aetas have been indicated to be very highly responsive as it has been shown on table 3.3.

Table 3.3 Level of Responsiveness along Economic Responsibilities

Economic Responsibilities	VH	H	M	L	WM	DE
• Give my best effort during work.	329	71	0	0	4.82	VH
• Work not only for myself but for the benefit of the community.	272	116	12	0	4.65	VH
• Willing to invest on the local products.	247	146	5	2	4.60	VH
• Improve myself for the benefit of the community.	235	150	15	0	4.55	VH
• Participate in livelihood program of the community.	273	67	54	6	4.52	VH
• Justifiably pay my taxes.	203	123	71	3	4.32	VH
• Report to the authority and tribal leaders those who try to evade their taxes.	175	174	48	3	4.30	VH
• Against hoarding.	173	165	61	1	4.28	VH
• Only harvest and consume what I need.	164	166	70	0	4.24	VH
• Save money for emergency use.	37	58	217	88	3.11	M
Weighted Mean					4.34	Very High

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean

Legend: 1.00 – 1.80 VL – Very Low; 1.81 – 2.60 L – Low; 2.61 – 3.40 M – Moderate 3.41 – 4.20 H – High; 4.21 – 5.00 VH – Very High

Further analysis implies that Aetas acknowledge the importance of doing their part in both macro and microeconomics. According to (Tindowen, 2016), a unique trading relationship between Aeta families and lowland trading partners can be observed today which posts positive indication of personal and community development.

Table 3.4 shows that Aetas that lives in Tarlac province, have high extent of responsiveness to social responsibilities with an overall weighted mean of 4.16. With a majority of results that are statistically observed as high.

Table 3.4 Summary of Level of Responsiveness on their Social Responsibilities

Social Responsibilities	WM	DE
1. Environmental Responsibilities	4.25	Very High
2. Altruistic Responsibilities	3.88	High
3. Economic Responsibilities	4.34	Very High
Overall Weighted Mean	4.16	High

Note: Highest frequencies are in boldface; DE=Descriptive Equivalent; WM= Weighted Mean

Legend: 1.00 – 1.80 VL – Very Low; 1.81 – 2.60 L – Low; 2.61 – 3.40 M – Moderate 3.41 – 4.20 H – High; 4.21 - 5.00 VH – Very High

Further analysis implies that Aeta community in the province of Tarlac, despite of the challenges they are facing through unavoidable external pressures manages to respond efficiently on the appeal for environmental, altruistic and economic accountabilities.

Teves, (2009) provides a boosting statement for the findings of this study. He proved that Aetas have strong bond with their environment which gives them keen respect for nature. In addition, (Torres, 2012) point out through his study that Aetas have a deep sense of passion, generosity and selflessness towards other people which has been engraved thoroughly on their historical accounts. (Tindowen, 2016), found out that Aetas have learned various ways of skills and practices influenced by lowland dwellers in order for them to stay subsistent along with the mainstream community. More so, putting all these facts together and traverse it with the result obtained in this study, it is superficially confirmed that Aetas have high sense of responsiveness in the matter of Social responsibilities. Relationship between the Profile of Aeta Community and Their Responsiveness on Social Responsibilities

Test relationship of the level of responsiveness in social responsibilities along environmental, altruistic, and economic responsibilities to the profile of Aeta community is presented on Table 4. As shown on the table, there are significant relationship that exist between the respondents’ age along environmental and economic responsibilities having the computed x^2 value of 16.460 and 66.382 with a level of significance of .011 and .000. The respondents’ civil status and economic responsibilities having a computed chi-square value of 53.463 with .000 level of significance; and their highest educational attainment are likewise significant to environmental, altruistic and economic responsibilities with chi- square values of 49.841, 18.696 and 102.721 with .000, .005, .000 level of significance.

Table 4 Relationship between the Profile of Aeta Community and their Responsiveness on Social Responsibilities

Profile	Social Responsibilities					
	Environmental Responsibilities		Altruistic Responsibilities		Economic Responsibilities	
	χ^2	Sig.	χ^2	Sig.	χ^2	Sig.
Tribe	2.732	.255	1.607	.448	2.184	.336
Sex	2.042	.360	1.958	.376	.624	.732
Age	16.460*	.011	3.220	.071	66.382**	.000
Civil Status	6.619	.157	3.382	.496	53.463**	.000
Highest Educational Attainment	49.841**	.000	18.696**	.005	102.721**	.000

** Significant at 1% level, *Significant at 5% level

While it is true that Aeta communities are mainly composed of economic productive members in age context, their sense of respect and regard on nature and environment still lives among them. (Dizon, 2015) further explained that their culture, history and identity has been passed through oral lore and it includes the holding of high sense of esteem on the environmental responsibility. Teves (2009) also said that they have knowledge system to their surroundings which gives them keen respect for it.

Difference between Acculturation Strategies and the Level of Their Responsiveness in Social Responsibilities

Table 5 presents the test of difference regarding the extent of practice of acculturation strategies used by the Aeta community and their level of responsiveness in social responsibilities.

As indicated on the table, level of responsiveness in social responsibilities along altruistic responsibilities have significant difference from the extent of use of Aeta community in integration and separation having their χ^2 value of .311 and -.124 with .000 and .013 level of significance. The level of their responsiveness on economic responsibilities have significant difference on assimilation, integration and separation strategies having a computed chi square value of .209, .384 and -.180 and a consistent .000 level of significance applicable to all.

Table 5 Difference between Acculturation Strategies and the Level of their Responsiveness in Social Responsibilities

Acculturation Strategies	Social Responsibilities					
	Environmental Responsibilities		Altruistic Responsibilities		Economic Responsibilities	
	χ^2	Sig.	χ^2	Sig.	χ^2	Sig.
Assimilation	.079	.117	.079	.114	.209**	.000
Integration	.309**	.000	.311**	.000	.384**	.000
Separation	-.052	.304	-.124*	.013	-.180**	.000

**Significant at 1% level (2-tailed), *Significant at 5% level (2-tailed)

Despite the fact that Aetas are continuously valuing their own culture and consequently, missed against the mainstream communities, they want their children as much as possible to become educated and therefore to positively respond onto the social responsibilities within and outside their communities. (Marler, 2011), confirmed that Aetas as they respond to foreign investors to support ecotourism operations have evidently improved their lives especially in economic aspect. On one hand, they also acknowledge that there is unfavorable outcome on these interventions when it comes to their environment.

Challenges Encountered by Aeta Community in Responding to Social Responsibilities

Table 6 Challenges Encountered by Aeta Community in Responding to Social Responsibilities

Social Responsibilities	Frequency	Percentage	Rank ^a
Environmental Responsibilities			
1. Contradiction to traditional Culture	388	97.00	1
2. Lack of Financial Resources	329	82.30	2
3. Lack of Information	237	59.25	3
4. Apathetic Attitude	2	0.50	4
Altruistic Responsibilities			
1. Lack of Financial Resources	388	97.00	1
2. Lack of Information	91	22.75	2
3. Lack of Policy Guidelines	52	13.00	3
Economic Responsibilities			
1. Lack of Financial Resources	373	93.25	1
2. Lack of Information	281	70.25	2

^aRanking of items is within every category of Social Responsibilities

Table 6 illustrates the challenges encountered by the Aeta community upon responding on social responsibilities. Simple frequency, percentage and ranking were organized, analyzed and presented in a tabular form for this section. In terms of environmental responsibilities, 4 challenges were encountered by Aeta community. These include contradiction to traditional culture, lack of financial resources, lack of information and apathetic attitude. Based from the study of (Espiritu, 2017), Aetas have traditional sources of living this includes gathering mountain products, farming, fishing, charcoal production, share planting and serving as hired farm labor. Putting that into consideration, a strong connection between their way of subsistence and cultural practices keeps on fueling up the practice of illegal logging and slash and burn farming.

There were three challenges with regards to Altruistic responsibilities. These are lack of financial resources, lack of information and lack of policy guidelines. Further analysis hints that the willingness to demonstrate altruism is in them. It is already part of their culture that may be accounted through history. As matter of fact, (Torres, 2012) exemplified that they are more than willing to extend their hand while their other hand is in the verge of emptiness. However, there is a struggle on information dissemination and provision of financial resources within the Aeta community. (Regaspi, 2017) further said that there deliverance and procurement of information is very crucial among the Aeta communities. This implication can be also tossed on the table 1 specifically on the available media of Aetas from Tarlac as part of their profile. (Viray and Versoza, 2018) gave emphasis on the different role of media and impact of them on Aetas which pointed out that availability of media is basically one of the many privilege that Aetas fail to experience.

As they respond on economic responsibilities, lack of financial resources and lack of information has been experienced by the Aeta communities. Elders of the community believe that development projects should support their livelihood for having insufficient fundings (Magno, 2017). The result also manifest a good agreement with (Gutierrez, 2018) which stressed that “Aetas being one of the indigenous people are among the poorest and the most disadvantaged social group in the country.

CONCLUSIONS

Aetas demonstrate an undeniably simple and humble life in their respective community. While expressing great sense of esteem, acceptance and respect to their own culture, they are successfully using acculturation strategies from time to time as they respond on different circumstances involving external pressures caused by the mainstream society. Apparently, away from the conservative account that they are the people of apathy and elusiveness, they manage to respond efficiently and effectively on the appeal for social responsibilities. A big part of them which is mainly grounded by their own culture carries high sense of initiative, engagement, and responsibility. Despite of the fact that high sense of responsibility can be traced down from their

informal education through oral culture, Aetas residing from the province of Tarlac who managed to attend school at some point in their lives have a greater chance to demonstrate higher level of responsiveness on social responsibilities. Therefore, taking the right extent of use of acculturation strategies as they respond on different situations involving interaction with the mainstream community, respondents also expresses strong desire to maintain their innate culture of high sense of responsiveness to social responsibilities at the same time. Particularly, utilization of integration strategy draws great effect on the responsiveness and involvement of the members of the community. Interestingly, they don't see their simple, isolated and mediocre life as excuse and justification for them to be apathetic, uninvolved and unresponsive on social responsibilities.

RECOMMENDATIONS

Local government units and nongovernment agencies concerning Aeta communities may engage more on programs and projects that will boost and enhance the full potential for the development of the whole community in relation to the established profiles of the respondents.

Ethnic and ecotourism guidelines may be strictly enforced to the local tourist to promote and normalize the Aetas and their culture among lowland dwellers/ unat. Nongovernment organizations may involve Aetas on the organizational tasks and activities including planning, actuation and evaluation of the projects and programs concerning social responsibilities. The Department of Agriculture (DA) with the support of Department of Environment and Natural resources (DENR) may provide practical education program that pressing forward the more ethical and sustainable ways of livelihood program.

The provincial government of Tarlac in cooperation with Department of Education (DepEd) may provide contextualized and practical form of education for Aetas to heighten the practice of their social responsibilities. Local government units may sustain and strengthen the existing policies that provides them sense of self-determination, integrity and a culture of high level of responsiveness. Further study is recommended in a wider scope and with the inclusion of other variables to serve as a basis for capability enhancement among researchers.

DOCUMENTATION



The context of “near or *malapit*” for Aetas is different from how *unat* take it. This image shows a typical house of Aetas primarily situated in secluded part of the municipalities of Bamban and Capas. The next house can be found at the foot of this hill or on the next upland but if you will try to ask where could it be found, they will unhesitatingly say “*diyan lang or malapit lang*”.



This is Apu Rubing and her youngest granddaughter Gela. This image shows the close bonds among their family members from oldest down to the youngest. This trait is evident not only among to the Aetas but also for Filipino family set up in general.



This image proves that Aetas (*Kulot*) and lowland dwellers (*Unat*) can live harmoniously on the same community. Aunt / Dara Dsuchele, the middle aged woman who is wearing violet striped blouse on the image is a visayan in nature but she happened to marry uncle / *bapang* Jeric a native Aeta.

Most Aeta communities today have already taken steps toward integration as part of their coping mechanism with the ever changing world. As you can see they live peacefully and happily in their term, they call it, “*nanlining at nahigla*”.



This image gives a clear view on the authenticity and simplicity of happiness of Aeta children. While photographing this image, the researcher ask Gohan, the boy who is wearing bright orange

shirt at the back about his dream and he confidently say “*gusto ko maging pastor o kaya pulis*” while giving his beautiful wide smile. Beautiful smile on their term is “*Mahampat ya kaili*”.

While taking a shot on this image, the researcher heard Jovet, the child with a spoon inside his mouth saying “*malahap*” which means delicious. Most of the time, plain porridge, banana or other root crops was serve for their meal but that day, sopas was served for their lunch. Hearing such sincere words from them gave the researcher a clear image of them having a grateful and appreciative value.



These are the *ingkong/* elder males of one of the Aeta community in the province of Tarlac. The one that is next to the researcher who is wearing a fatigue jacket and a red shirt under it is the chieftain and pastor

of the community. He said to the researcher “*mag-urung kaw*” which means you are welcome to go back here anytime. This reflects how warm and accepting Aetas can be.



This is Mailyn the teenage girl with a very promising personality that the researcher met. She does fieldworks, marketing, household chores and studying at the same time. Someday she wants to become a teacher. She is undeniable a strong and notable lady in their tribe which makes her more *mahampat* or beautiful.

Aetas are known for having a good and strong link within the people inside their community. This image shows the one of their regular gathering in which they would happily eat together on banana leaves and share everything they got. They call it “*Pamagkaluto*”. The researcher can say that the practice of their old tradition is still prevalent among them but there is undeniably trace on reconciling it with the mainstream culture. The act of



peace sign and projecting a perfect smile on a camera for a selfie while doing *pamagkaluto* is a great indication that they can use

integration strategy well which reflects a perfect picture of most Aeta community in the province of Tarlac.

Modern waste material have reached already even the difficult to be penetrated areas of Aeta communities. Sadly, on their mountains and hills, you can now see plastic straws and bags, candy wrappers and other waste materials. This is *Darang* (aunt) Malia. She is cleaning their backyard which is a good manifestation of their responsiveness on environmental responsibilities.

Acknowledgments: To the National Commission on Indigenous People (NCIP), through the aid of Indigenous People Mandatory Representative (IPMR) of the Local Government Unit of Bamban and Capas, Province of Tarlac for allowing the researcher to utilize available data in their records as one of the immense basis of the study. To the Aeta communities in the Province of Tarlac for the warmth and hospitality you showed to the researcher on his visit to your simple yet wonderful community. Not for a moment, did the researcher feel uncomfortable or an unwelcome visitant. Malakiy halamat—



On the result about the challenges they usually encounter upon responding on environmental responsibilities, numerous member of Aetas in the province of Tarlac have out rightly admitted that there are some conflicts between their native culture and environmental responsibilities. This image shows Apo Rubing doing “Pagkakarbon” (charcoal burning) as a complimentary task for

“Pagkakaingin” (slash and burn farming) and these age-old activities of them go against with the principle of environmental responsibilities. The aforementioned activities is non sustainable and may bring dangerous effect on the environment in the long run. On the other hand, rituals and ceremonies are usually performed depending on the season and purpose to communicate with the nature- spirits/ *anito*. “Pag-aanito” is the native religion of Aetas.



Aetas’ raw fruits and root crops are known for their fresh and high grade qualities. Before, when only few of them knows how to read and count, they were usually tricked by low land dwellers. These people usually buy their products on a whole sale basis for a cheaper price. But now that many Aetas are pursuing education and being exposed with different media, they are now informed somehow. This gives them a greater opportunity to sell their products in just price.

Additionally, processing their raw to create a more valuable products give them higher possibility to provide



money for their family or community. It indicates that Aetas gradually learn the more complex layer of economy. Thus, it perfectly manifests that they participate and respond on economic responsibilities.

These are the typical food protein source of Aetas. On the left you can see a wild boar followed by the birds both hunted using “*pana*” (bow and arrow) and /or pellet gun. On the right side are fishes from rivers and brooks around them. Traditionally, they hunt fishes using a javelin like tool which they call “*antukos*” but recently they learn to use electrifying tools which immobilize fishes for a couple of minute and a net. Aside from that, they once told the researcher about a native breed of chicken which they call “*labuyo*”. It displays a color black coloration all over its body from its tattle to feathers and spur. According to Mailyn, it is smaller than the usual and domesticated breed of chickens and has a very timid behavior. Sadly, since it shows itself seasonally, the researcher did not had a chance to see and taste it personally.



For a long time, Aetas were stereotyped as a timid and reluctant group of people but the researcher proved that once they feel the sincerity, love and acceptance from their visitors, they will pay it double or even triple. These fruits and root crops are just few of their local products being sold in the mainstream market and they gave them to the researcher for free. This reflects the hospitable, generous and affectionate culture of Aetas. This act of kindness also serves a good proof that when it comes to altruistic responsibility, Aetas do possess high sense of responsiveness. *Malaki’y halamat* (thank you) is the term they use to show how grateful they

REFERENCES

- Andin and Gobrin (2013). "Case study 2: the Aetas of Central Luzon". *Development Conflict: The Philippine Experience* (PDF). Kalipunan ng mga Katutubong Mamamayan ng Pilipinas. p. 6. Retrieved January 30, 2021. From <http://www.ocf.berkeley.edu/~psych/bmas.html>
- Balilia et. al (2017). Aeta Magbukún of Mariveles: Traditional Indigenous Forest Resource Use Practices and the Sustainable Economic Development Challenge in Remote Philippine Regions. University of the Philippines. Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/10549811.2012.704775#.UhOUepKYapQ>
- Berry, J. W. (2006). Contexts of acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (p. 27–42). Cambridge University Press. Retrieved from: <https://doi.org/10.1017/CBO9780511489891.006>
- Del Mundo and Rafa (2011). Indigenous People’s Portrayal in Contemporary Philippine Movies and Television Programs: Perceived Impact on Quezon Province’s Modern-Day Aetas’ Perception of Their Cultural Identity. Retrieved from <https://ejournals.ph/article.php?id=6740>

- Dizon (2015). *Sumpong: Spirit Beliefs, Murder, and Religious Change among Eighteenth-Century Aeta and Ilongot in Eastern Central Luzon*. Philippine Studies: Historical and Ethnographic Viewpoints. Ateneo de Manila University. Retrieved from <https://muse.jhu.edu/article/575793/pdf>
- Espiritu (2017). *Livelihood Resources, Practices and Values of Aetas in Mid-Baytan—Implications to Education and Community Development*. Retrieved from: <https://knepublishing.com/index.php/KnE-Social/article/view/2412/5302>
- Gutierrez (2018). *Indigenous peoples and ethnic minorities: marginalization is the norm*. Retrieved from: <https://www.un.org/development/desa/dspd/wpcontent/uploads/sites/22/2018/07/Chapter-VIIIIndigenous-peoples-andethnic-minorities.pdf>
- Ličen et. al. (2012). *The non-formal education and migration of the Aeta, an indigenous tribe in the Philippines*. Retrieved from: http://www.drustvoantropologov.si/AN/PDF/2012_3/Anthropological_Notebooks_XVIII_3_Licen.pdf
- Magno (2017). *Consulting indigenous communities using offline Facebook*. Asian Development Blog. Retrieved from: <https://blogs.adb.org/blog/consulting-indigenouscommunities-using-offline-facebook>
- Marler (2011). *The Aeta – Pinatubo Loop*. Retrieved from: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3306361/>
- Matinez (2019). *The Health Ritual of “Pag-aanito” among the Aetas of Nabuclod, Pampanga, Philippines*. Retrieved from: <https://orcid.org/0000-0002-5323-5108>
- Nyaga and Torres (2015). *The Politics of Cultural Representation*. *Sociology Study*, September 2015, Vol.5, No.9,744-758. Retrieved from : [doi:10.17265/2159-5526/2015.09.007](https://doi.org/10.17265/2159-5526/2015.09.007)
- Regaspi (2017). *Determinants and Problems in the Completion of Tertiary Education of Indigenous Peoples in the Philippines*. Ramon Magsaysay Technological University, Botolan Campus, Philippines. Retrieved from: [https://www.textroad.com/pdf/JSSH/S/J.%20Soc.%20Sci.%20Hum.%20Stud.,%204\(5\)1-9,%202017.pdf](https://www.textroad.com/pdf/JSSH/S/J.%20Soc.%20Sci.%20Hum.%20Stud.,%204(5)1-9,%202017.pdf)
- Tindowen (2016). *The Economic Life of Aetas of Northern Philippines*. Saint Louis University, Baguio City. Retrieved from: https://www.researchgate.net/publication/319544217_The_Economic_Life_of_Aetas_of_Northern_Philippines
- Torres (2012). *Aeta Indigenous Women Healers in the Philippines: Lessons and Implications*. Retrieved from: <https://journals.sfu.ca/jgcee/index.php/jgcee/article/view/Article/146/188>
- Viray and Versoza (2018). *Media Engagement and Ethnic Identity: The Case of the Aeta Ambala of Pastolan Village*. Polytechnic University of the Philippines. Retrieved from: <https://www.semanticscholar.org/paper/Media-Engagement-and-Ethnic-Identity%3A-The-Case-of-Viray-Cruz/b2ab39091592b4c06f9de27d39992a26f2d74eaf>