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The Nomadic Lifestyle of the Blaán Tribe: A Phenomenological Study

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ABSTRACT

This research aimed to investigate the nomadic lifestyle of the Blaán tribe, focusing on the life situation of the Blaán people in Davao Occidental. It explored the lived experiences of these nomadic people, their coping mechanisms, and their insights into engaging in a nomadic way of life. The study employed a qualitative research approach, specifically a phenomenological study design. A purposive sampling method was used to select participants. The results yielded four essential themes reflecting the lived experiences of the nomadic people: Limited Access to Basic Needs, Environmental Vulnerability, Limited Economic Opportunities, and Social Marginalization. Three themes were identified regarding the coping mechanisms employed by the nomadic people: Embrace Flexibility, Practice Mindfulness in All Ways, and Set Goals. Regarding the insights of the nomadic people, three themes emerged: Cultural Awareness, Adaptability, and Goal Setting. The findings highlight the need for policymakers and organizations to address the basic needs of the Blaán tribe, including food, water, shelter, and healthcare. Environmental protection efforts are crucial to support their nomadic lifestyle, while sustainable livelihood opportunities could improve their economic situation. To combat social marginalization, initiatives should focus on raising awareness and understanding of nomadic cultures.

INTRODUCTION

Unstable communities with limited resources, such as food, clothing, money, and shelter characterize nomadic lifestyles. These communities often move regularly or occasionally, seeking opportunities and avoiding danger (Mallinson, 2021). The Blaán tribe, one of the nomadic tribes in Mindanao, faces problems such as a stable food source, proper residencies, livelihood programs, and job opportunities in society. Hunting and gathering food have become a significant issue in their community, possibly because of modernization and technological advancement. Most of their time is spent wandering for weeks to find food in the vast forest, which is characteristic of nomadism due to the unstable process of obtaining daily sustenance. Notwithstanding their lack of resources, they were egalitarian, scrounging together enough food to subsist and building rudimentary shelters for everyone (History, 2019).

Studying this topic is crucial as it addresses common issues faced by Indigenous People (IP), particularly the Blaán tribe, who are being isolated from modern civilization. The study may contribute to existing knowledge by documenting learning experiences about cultures, traditions, and beliefs, which are rarely found in research environments due to their sensitivity and support.

Historically, Nomads have always been innate, as seen in the Blaán people's history of hunting, gathering, and pastoralizing (Gill, 2021). Some communities defy urban norms, embracing perpetual movement (Futterman, 2023). Traveling concepts are heuristic tools for communicating across disciplinary, professional, and cultural boundaries (Rossini, 2020). The Bilaan, B'laan,

or Blaán is a tribal community of Southern Mindanao. This aboriginal group's name, *Bla* and *An*, translates to "Opponent People." Their original habitat is the hills close to the Davao Gulf, which borders the Bagobo tribe's land, as well as the watersheds of the Davao and Cotabato. Their culture has been changing very rapidly. Their houses are built and scattered about the swidden fields, generally within sight of each other, and neighborhoods are managed and governed by hereditary tribal chieftains (Cal State East Bay, 2022).

Early humans lived as nomads because they did not have a stable food source with which to live. They had to forage for their source of food, travel in small groups, and carry light loads. They rely on one another and are very much together (Homework, 2023). Most nomadic people around us today perceive the nomadic lifestyle as heaven, but it can also be fruitless and unpleasant for them. They work hard to preserve their ancient cultural beliefs and behaviors, surviving against the odds of climate change and urban encroachment on their territorial lands. Most of their problems are the pressures of wars, internal strife, and unstable consumption. People have no permanent addresses, and tragedies, catastrophes, crimes, and illegal residencies are possible (Become Nomad, 2020).

Nomadic communities exist globally, including hunter-gatherers like the Tlingit of Alaska and British Columbia, pastoral nomads like Iran nomads and the Sarakatsani of Bulgaria, and peripatetic nomads (Iran Nomad Tours, 2021). The Blaán people culturally resemble other nomadic tribes in the world, such as the Kochi people of Southern and Eastern Afghanistan, the Bedouin people of the Negev desert, and the Sámi people in Scandinavia

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and Russia (Orlando, 2019).

Modern nomads in the Philippines often live-in various locations worldwide, focusing on job-hunting and business establishment (History, 2018). They prefer areas with low accommodation prices, such as Manila, Baguio, Boracay Island, and Makati for commercial centers. Visayas, Cebu, and Palawan are popular destinations for vacation and business-related activities. Davao in Mindanao is a popular destination for digital nomads (Taylor, 2020). However, traffic and internet connectivity issues can make these areas unreliable havens for exploited runaways (Burdette, 2021). Despite these challenges, the Philippines offers a simple and peaceful environment with amazing people and incredible quiescence (Lang, 2022).

Nomadic culture is known for its military prowess, often linked to cultural existentialism or genetic predisposition. Horse nomads of Inner Asia derived from a paramilitary lifestyle, practicing horsemanship and archery to protect their herds (Science Encyclopedia, 2021). Nomads used tactics like guerilla warfare, exhausting enemies and retreating dispersed (Qaszaqstan Tarihy, 2018). The Blaan people, on the other hand, have a unique leadership system, choosing leaders based on their grit, diligence, care for their members, and ability to mediate disputes. Their leader is chosen and must possess great qualifications of a leader (Apas, 2021).

Nomadism is a rapidly emerging mobile lifestyle, characterized by work-traveling and traveling-working individuals. Societal changes, such as mobility, technology, and flexible employment drive this lifestyle. This way of living is becoming much more common, yet knowledge of the subject is lacking, as is a comprehensive viewpoint. Dispersed across various disciplines and views, the developing literature on this topic is disjointed (Olga, 2020). To stay within their means, modern nomads must create a realistic travel budget, considering expenses like visa fees, transportation, housing, food, and insurance (Haan, 2023). On the other hand, the rise in nomadic lifestyles is largely due to the expanding distant job market. Every year there is an increase of jobs allowing them to work from home or a remote location (Diaz, 2023).

Studies have shown that nomadic herder communities in Mongolia face unprecedented climate risks threatening their livelihoods (Tugjamba *et al.*, 2021). Research on nomadic pastoralists highlighted the need for government participation to boost productivity and ensure food security (Muhammad *et al.*, 2021). Digital nomadism is driven by societal changes, such as increased mobility, technology, and flexible employment (Hannonen, 2020). The nomadic lifestyle is changing industries that support it, including real estate, hospitality, and work (Diaz, 2023). However, nomads remain one of the most marginalized and vulnerable groups, facing challenges with formal education (Hays *et al.*, 2022). This study is anchored in several theories that align with nomadism.

On the other hand, other studies showed the type of protest, its location, and type of media outlet were

significantly related to whether news stories adhered to the protest paradigm (Harlow *et al.*, 2020). Moreover, the findings highlighted that the conflict actors formed frames such as identity-relational, affective-intellectual, and compromise-win frames as the drivers of the conflict (Boateng, 2020). Additionally, nomad savages perceived as raiders and looters, not strategists or makers of policy. Yet, the nomad leaders were smart enough to know not only military tactics but as well as strategy and how best to impose their political will on the hapless and sedentary empires that faced them (Essen, 2020).

Also, their main daily business is livestock farming, there are many sources of revenue, and it is determined by diverse and abundant economic activities mainly on small-scale pastoralism. And, looking at the actual pasture use, we see that there has no clear line between private pasture and common land (Evenki, 2020). On the other hand, there are several barriers to inclusive growth. Companies feel individually responsible for managing tourism assets, and maintain the guise of pastoral authenticity, they limit pastoralists' participation in business through informal and contingent work contracts (Shircliff, 2020).

In addition, with their nomadic lifestyle and begging occupation, they appeared to be in the ancient hunter-gatherer stage of human social development. Due to the situation of the Nat community, they were found to be illiterate, poor, and marginalized (Shrestha, 2019). On the other hand, since nomads cope successfully with social and ecological problems in areas where other people do not want to live, their way of life deserves careful attention (Spooner, 2021). Further, new hunter-gatherer cultures share some traits and are also quite different from each other. We focus on what cross-cultural researchers have found about hunter-gatherer lifestyles (Ember, 2020). Also, nomads are known for their migration. They migrate periodically in a year and return to their first place. There are about 30-40 million nomads around the globe (Iran Nomad Tours, 2020).

Further, nomadism is a definite type of economic activity. At the same time, there is an emulation of a culture where the popular majority engages in mobile, extensive nomadic pastoralism. It is significant that not many pastoralists are nomads (Kradin, 2021). Moreover, the worldwide economy of production, subjecting humanity to political, social, sanitary, and climatic transformations and imperatives, brings to the fore the question of the future of nomadism. The abandonment of the nomadic way of life has been so radical and intensified in the contemporary period (Guilleux, 2021). Furthermore, the Philippines has intercepted the management of overseas migration based on its bureaucracy and policies for the migrant sector. Migration also rose for decades with the morphological economic constraints (Opiniano, 2020).

On the other hand, the authenticity of intangible cultural heritage has a valuable positive effect on destination satisfaction and loyalty, which increases related research on the authenticity of intangible cultural heritage destinations (Tian *et al.*, 2020). The idea of a world where economic

efficiency solely drives patterns of international flows was always a myth. Globalization has always been an uneven process of cross-country differences and international conflicts mitigating international flows (Altman & Bastian, 2022). Moreover, The World Migration Report 2022, the eleventh in the World Migration Report series, has been produced to contribute to an increased understanding of migration and mobility over the world (International Organization for Migration, 2022).

In addition, the policymakers should consider strategies to reduce structural inequality and encourage access to healthy foods and community-supported agricultural programs as nutritional interventions in low-income population settings (Zare *et al.*, 2021). Also, the significance of cultural diversity is that it offers an opportunity for inclusiveness for both the majority and the minorities in society and helps to promote respect and acknowledge the presence of other people from different ethnic groups (Durison & White, 2021). Likewise, chartering for diversity is not just a fad. And the Philippines is not short of diversity. It has always been reminisced that the best way to manage these people is to respect them, and they can be your business' competitive advantage (Cabrera, 2019). Moreover, embracing cultural diversity is a priceless opportunity to alleviate poverty, empower communities, and promote peace (Global Heritage Fund, 2022).

LITERATURE REVIEW

Conversely, embracing cultural diversity is essential because it helps us learn about and appreciate different ways of life. By learning about other cultures, we can gain new perspectives and ideas that we might not have thought of before (Jess Man, 2021). Gaining cultural competence is a lifelong process of increasing self-awareness, developing social skills and behaviors around diversity, and gaining an ability to advocate for others (De Guzman *et al.*, 2022). On the other hand, postmodern authenticity positively anticipates presence, satisfaction, and travel intention and has a rigid effect on the Sense of Presence (Zhu *et al.*, 2021). Moreover, the findings imply a marked influence of organizational systems and family culture on financial performance. Market orientation fully mediates the effect of family culture and partly mediates the outcome of organizational systems on fiscal performance (Köhr *et al.*, 2019).

In addition, researchers organize success in developing partnerships by understanding tribal diversity and incorporating cultural beliefs into their programs, planning for extended timelines, and establishing in advance appropriate communication and data-sharing policies (National Institute of Justice, 2022). On the other hand, results indicated gender differences. Males showed a significant association between family problems and stress, family problems and drug problems, stress and depression, marijuana use, and STI status. Females displayed essential associations between the stress factor and family problems, drug problems, and elevated

depression. Implications for the findings are conferred (Wareham *et al.*, 2020). This study shows that stronger familial cohesion and better parent-child relationships are associated with better self-rated health, higher life satisfaction, more prosocial behavior, and less problematic conduct, and thus these associations are more efficacious than those for family structure (Herke *et al.*, 2020).

Furthermore, DepEd plans to support long-term community development through education initiatives that can promote responsive and pandemic-relevant Indigenous community knowledge, like Indigenous farming and health systems, through rural farm schools, senior high school offerings, and similar initiatives (Department of Education, 2021). Sociologically, social inequality can be intentional as a social problem that encloses three dimensions such as structural conditions, ideological supports, and social reforms (Crossman, 2020). Also, the results of this study showed the chance for each group of residents to teach their personal beliefs and put forward equality over differences in the making of harmonious community life (Srikandi *et al.*, 2021). Moreover, participant experiences revealed how racism operates as a socio-cultural phenomenon that interacts with institutional policy and culture across systems about social responsiveness, risk discourse, and mental health service structures (Manuel *et al.*, 2023).

In addition, Indigenous Peoples (IPs) are disproportionately affected by climate change due to such ramifications as rising sea levels, extreme weather events, droughts, forest fires, and coastal erosion (International Work Group for Indigenous Affairs, 2022). Also, Lumad-Mindanao's main objective was to achieve self-determination for their member tribes, meaning self-government within their ancestral domains and by their customary laws under the sovereignty of the Republic (Buchholdt, 2021). On the other hand, this sustainable project creates an enduring development in the quality of life of the people involved (Nassar *et al.*, 2018). Today, examples of marginalized populations include groups that are exclusive due to race, gender identity, sexual orientation, age, physical ability, or language. This intersection between marginalization and health outcomes becomes further evident in the discourse on social determinants of health (Pratt & Fowler, 2022). Correspondingly, the culture-based healthcare practices of Bangsamoro residents, revealing similarities and differences among tribes. It highlights challenges nurses face during health education and suggests a need for more culturally sensitive healthcare activities (Agga, 2022). On the other hand, Sri Lanka has implemented a four-day workweek to prepare public sector workers for the country's financial crisis. The plan encourages farming and aims to help pay for essential imports. However, employees still work even on national holidays due to longer travel times, high travel expenses, and traffic congestion. A study found a moderate work-life balance among employees at government schools, divisional secretariats, and hospitals in Nintavur (Aroosiya, 2022). Similarly, to preserve the B'laan cultural heritage and

diverse income sources of the Blaán, Health Futures Foundations, Inc. (HFI) launched the FANDAY project. The FANDAY is an initiative to enable the transfer of knowledge from the old masters of the craft to the younger generation through training workshops (Sare, 2020). On the other hand, among the findings of the task force was that the Lumad schools deviated from the curriculum set by the DepEd that the school officials made it mandatory for the learners to join anti-government rallies and that the schools teach them to rebel against the government (Rappler, 2019). Finally, it is essential to remember that keeping your traditions alive will take work and dedication (Faster Capital, 2023). Moreover, it talks about the maintenance of care to Indigenous and non-Indigenous clients that increases the circle of care and transfigures knowledge to include the wealth of knowledge that inhabits the community (Paul, 2021).

Further, humans think to be mere residents of the land. Places, humans, and nonhuman beings are interlinked in ways and investigated through participatory and digital cartography. Mapping these beings reveals an interactive landscape. Its epistemology encourages anthropologist to question their views and representations of space and understand how they may differ from local perspectives (Laugrand, 2021). On the other hand, the result of analyzing both secondary and primary sources appears that proverbs in indigenous ethical values of the Sidama society have both normative and descriptive ethical roles that include reflecting on deontological, teleological, virtues, descriptive, customary practice, social laws, and development ethics of the society (Woldemedihin, 2020). Successful collaboration appeals to Indigenous regulatory systems to be merged with existing modern or statutory laws to ensure sustainable land use, the conservation of natural resources, and the promotion of biodiversity (Bardy *et al.*, 2022)

Lastly, the related literatures used in this research are very reliable sources to support the content of this research. It has supporting details to stand its viewpoint. All these research studies help to connect with its thoughts, ideas, and concepts of this research because of its relevant learnings and manifested standpoints. Aside from that, it has a purpose to relate the meaning of this research to other research studies to make it applicable to any phenomenological cited literatures. Therefore, this has valuable information and explanation in the matter of how to resolve the problematic scenarios. Moreover, all issues discussed in this study will automatically be addressed based on the given manifestations of knowledge and expertise.

This study is anchored in the theory of Roger's Theory of Personality explains what causes people to behave differently in the same situation and the consistency of individuals in responding across situations (Alidemi & Fejza, 2021). Additionally, this is based on Kelly's Theory of Personal Construct, which suggests that people develop rules or constructs to interpret events based on their previous experiences. This theory is particularly relevant

to nomadic lifestyles, as it explains how individuals adapt to and interpret their changing environments (Sridharan, 2022; Cherry, 2020). Moreover, the study draws on Social Reconstructionism (Florida State College Jacksonville [FSCJ], 2018), which emphasizes addressing social questions and creating a better society. This approach will help reconstruct a stable perspective of nomadism among the Blaán tribe, allowing for a more comprehensive understanding of their lifestyle and challenges.

Despite the growing prevalence of nomadic lifestyles in our increasingly mobile world, comprehensive knowledge and understanding of this phenomenon remain surprisingly limited. The existing literature on nomadism is fragmented and disjointed, scattered across various academic disciplines and perspectives, ranging from anthropology and sociology to economics and environmental studies. This fragmentation has resulted in a lack of cohesive research that fully captures the complexities and nuances of modern nomadic lifestyles. This gap in cohesive, interdisciplinary research not only limits our academic understanding but also hampers the development of effective policies and support systems for nomadic communities. Therefore, there is a pressing need for more integrated, comprehensive studies that bridge these disparate viewpoints and disciplines. Such research would not only contribute to the academic discourse but also provide valuable insights for policymakers, social workers, and others engaged with nomadic populations. This study aims to explore the culture of the nomadic Blaán people in Malita, Davao Occidental. Specifically, it seeks to answer three primary questions. First, what are the lived experiences of Blaán engaged in nomadism? Second, what are the coping mechanisms of Blaán engaged in nomadism? Lastly, what insights can be shared by the nomadic Blaán from their experiences of being nomadic?

This study holds significant value for various stakeholders and may contribute to the broader understanding of nomadic cultures, particularly the Blaán tribe in Malita, Davao Occidental. Primarily, it may benefit the local government units near the tribal community by providing insights that can inform policy-making and community support initiatives. Educational institutions, including the Alternative Learning System (ALS), Indigenous People (IP) Pilot Schools, and Tribal Filipino School Youth (TFSY), may gain knowledge to enhance their curricula and teaching approaches for Indigenous students. Most importantly, the Blaán community itself may benefit from this research, as it aims to document and preserve their unique culture and traditions, potentially strengthening their cultural identity in the face of modernization. Moreover, this study has broader societal implications by promoting understanding and respect for nomadic cultures, which can lead to more inclusive policies and attitudes toward indigenous communities.

The study has several limitations and delimitations that should be noted. The research is limited to participants from remote areas of Malita, Davao Occidental,

specifically in the barangays of Little Baguio, Lagumit, Ticolon, and Bito. This geographical constraint may limit the generalizability of findings to other nomadic Blaan communities. Additionally, some participants may have limited formal education, which could affect their ability to articulate their experiences fully. In terms of delimitations, the study will use purposive sampling to collect data, focusing solely on the nomadic lifestyle of the Blaan tribe. It will not touch on information unrelated to this topic to maintain focus and depth in the research. The study will also respect the privacy of the participants and avoid excessive exposure to their personal lives, which may limit some aspects of data collection but is essential for ethical research conduct. These limitations and delimitations are designed to ensure a focused, ethical study while acknowledging the constraints that may impact the research outcomes.

MATERIALS AND METHODS

Study Participants

The participants of the study were the Blaan people of Malita, Davao Occidental. Their characteristics were excellent in abaca (Manila hemp), mat and rattan weaving, beads making, blacksmith, handloom embroideries, and crafting musical instruments out of animal skin, bamboo, and forest trees. They have a sustainable approach to resource imposition, with traditional practices and beliefs that promote conservation and respect for the natural world (SCISPACE, 2023). On the other hand, this study utilized the purposive sampling technique in gathering information about the nomadic lifestyle of the Blaan tribe in Malita, Davao Occidental. Its strategies moved away from any random form of sampling and were strategies to make sure that specific kinds of cases that could be enclosed were part of the final sample in the research study (Campbell *et al.*, 2020).

Thus, generating the qualifying criteria for each participant was predefined and must be met to be considered in this research study. The inclusion criteria are the essentials of an article that must be present to be qualified for inclusion in a literature review (University of Missouri – St. Louis, 2023). First, the participants must belong to the Blaan tribe community. Next, be able to converse in their native dialect. Then, should not involve any crimes or culprits to avoid danger at risk. The participants must be bonafide Blaan. The exclusion criteria list the features of a person that, if met, immediately deems that person ineligible to participate in the study (Hornberger & Rangu, 2020). It means that other people are excluded in participating the research study. Also, the withdrawal criteria described the participants may withdraw consent from the study before study completion if they decide to do so, at any time and for any reason participants (BMJ Open, 2020). They had freedom to join or withdraw from the activity if they were comfortable making an appeal. According to Shetty (2018) the sample size of the participants was at least twenty (20) because it the required number of the participants to

participate. They were qualified as nomadic people due to their way of life engaged in nomadism.

Also, the right age of the participants to join were ranging from eighteen (18) years old for women and twenty-one (21) years old for men. To communicate in their original tongue, they must be proficient. The duration of the activity took three (3) to four (4) minutes, adhered on the speed of the research participants. At this point, all the research materials had legal support from reliable journals and literatures used during the research activity. Also, the sampling technique that I used was the purposive sampling technique, in which researchers involved the selection of samples based on some pre-established criteria. Put differently, purposive sampling intentionally chooses units (Nikolopoulou, 2023). They have characteristics that you need in the given samples. This kind of research might use it on its own. In addition, there were no risks at the study site, and all misunderstandings were settled lawfully in the local community. It was more decent and purposeful since it required in-depth analysis and justification of thoughts about the nomadic lifestyle.

Materials and Instrument

The instruments used in this research study was the interview guide, which acquired shared and lived experiences of the participants. It is written in English language and translated into their native dialect. It had three (3) research questions, three (3) guide questions and ten (10) probing questions. The research questions were the main issue that needs to take attention. The guide questions discussed your expectations about the topic. While the probing questions were created to develop the knowledge and understanding for the individual. The probing questions were used to asked the participants. It was a researcher-made because everything based on its given criteria without plagiarism. It includes printed and verbal questions for In-Depth Interviews (IDIs) and Focus Group Discussions (FGDs). For data validation, it is essential to analyze it in a systematic and transparent way (LinkedIn, 2023).

In addition, the research questionnaire was checked and validated by the panel members and the external validator. It is to check the thought of the research questionnaire and its purpose. In this process, the external research validator referred to the study questionnaire's validation document. After that, it was sent to the panel members for the validation process. Revisions and validation of the final questionnaire were applied to make it authentic and valid. The panel members and the external validator gave their ratings after checking the final questionnaire. Indeed, it enhanced the essentialities of validating the research when it came to its implications and in making prospects for a progressive research study. Eventually, to develop its final research instrument were to measure the data presented by examining documents, observing behaviors, and interviewing the participants using open-ended questions.

Design and Procedure

This study employed phenomenology because of its phenomenological analysis that attested to the lived experiences of the Blaan people in Malita, Davao Occidental. Phenomenology is the concise and engaging introduction to one of the philosophical movements of the 20th century. The goal of phenomenology is to understand relationship to the world that is assumed by any such empirical research, not to acquire new empirical knowledge about various parts of the world (Zahavi, 2019). In this study, the researcher explored the lived experiences of the Blaan people, their coping mechanisms, and insights about nomadic lifestyle. On the other hand, the general plan to decide on to integrate the many study components logically and cogently, guaranteeing it will successfully handle the research topic, is the research design. It constitutes the blueprint for the collection, measurement, and analysis of data (Kirshenblatt-Gimblett, 2020).

This study utilized qualitative design and open-ended communication to gather data on higher order thinking skills. These were the “who, what, when, why, and how”. The research was relevant to Indigenous People (IP) who needed help understanding their culture and history (Watson, 2019). In addition, descriptive phenomenology was used to understand subjective experiences and gain insights into actions and motivations. The study also provided moral and psychological lessons, challenging conventional wisdom, and fostering fresh hypotheses (Deakin University, 2023). On the other hand, it was phenomenal because of the type of research that acquired lived or shared experiences of the participants, their coping mechanisms for their nomadic culture, and their insights about nomadism. The research also gained insights into the Blaan ethnic group’s nomadic culture.

Also, working with data to extract usable knowledge that can utilized to make wise judgments are known as data analysis. It is a capital mistake to theorize before one has data (Staff, 2023). Since this study used a purposive sampling technique through in-depth interviews (IDIs) and focus group discussions (FGDs) with the participants, the way to collect the data was very flexible. An in-depth interview was qualitative research technique that involved conducting multiple individual interviews. They involved one-on-one engagement with participants, usually taking place face-to-face, either remotely or in-person (Dopson, 2021). While focus group discussion was frequently used as a qualitative approach to gain an in-depth understanding of social issues. The approach was to collect data from a deliberately chosen sample of people instead of a statistically representative sample of the general population. Even though the application of this method in conservation research had been extensive, there were no critical assessment of the application of the technique (Nyumba *et al.*, 2018).

The typology of this research focuses on cultural philosophy, which was even more specific to humans that they seemed to have the capacity to used symbolic

systems to communicate. It refers to practices of information exchange that are not genetic or epigenetic (Borghini, 2019). It describes groups of participants displaying different clusters of behaviors, attitudes, or views of the world using descriptive names of type (Association of Qualitative Research [AQR], 2021). On the other hand, the study is related to cultural understanding of phenomenology, focusing on the nomadic lifestyle practice of the Blaan tribe in Davao Occidental. The research took two (2) to three (3) months and was implemented through an initiative to explore the unique customs, traditions, and beliefs of the Blaan tribe, ensuring that cultural changes do not disappear from every culture worldwide.

In this way, my role as a researcher was to conduct a study based on the life situation of the Blaan tribe engaged in nomadism. In my opinion, a researcher was someone who not only conducted research but also provided answers to lots of questions. So, the data being gathered were monitored because it was very important to check it to avoid loss of data output. Keeping records of the finished output was obligatory to ensure data privacy and security. Then, analyzed the different perspectives and individuals’ experiences of the participants, emphasizing the purpose of the study being conducted in their community. Also, I tried to find evidence of my research even if it was very risky to do it. It was because of the unexpected phenomena that would occur in the environment. For this research, the techniques and strategies being used should be able to expand the knowledge and understanding of the content. At the end of the study, this research could be used as a reference for any kind of study because it had meaningful value for information dissemination and other related studies.

In this study, the researcher sought immediate advice from the professor of the Graduate School to conduct a study. After that, it was submitted to the research panels for critiques and revisions. Once the revisions were finished, the interview guide was created for the data gathering procedure as a subject for validation by experts from the Graduate School. Purposive sampling is a method that was applied. The researcher would set a schedule for an interview with the participants to gather the data from them.

For many hours of travels just to reach their local communities in the far-flung areas of Davao Occidental, it felt so incredible because of the wonderful experiences we had especially when we talked to them and discussed many things about their life situation engaged in nomadism. I am very proud that I belong to this tribe because I can easily talk to them and I can relate their views and opinion based on their shared experiences.

Before the interview, the researcher should do the following. First, provide an approved recommendation letter from the National Commission on Indigenous People (IP) office and the tribal chieftain to conduct an interview with the participants. Next, ensure the participants’ security and privacy. Then, discuss the topic’s

content. After that, obtain an interview consent form. Lastly, inform the participants about the documentation process. To get the data needed in this study, the researcher oriented the participants about the research and asked for their consent before information gathering. A minimum of fifteen (15) minutes and a maximum of one (1) hour would be set for the participants during the interview. Before it started, communication via intent letter or phone call was sent to the barangay with the local officials and tribal chieftain. It was important to have conversations with them so that there was a smooth and legal process for conducting this study. It was necessary to collate the important data and shred it in all sorts of ways. The researcher allowed the participants to use a pseudonym or alias for individual security purposes.

Also, the study utilized thematic analysis to gather qualitative data from interview transcripts, social media profiles, and survey responses. Data analysis involves applying tools methodically to describe, infer conclusions from, or analyze data (Jankielewicz & Whiting). The process involved a systematic approach, including transcription, reading and familiarization, coding, searching for themes, reviewing themes, defining, and naming for themes, and writing up.

In this case, transcription was a demanding process, but transcription software was used for a fast and efficient process. Reading and familiarization were crucial for identifying interesting aspects of the data. Coding was done manually or using software, and semantic codes were used to present participants' experiences more realistically. Searching for themes involved identifying broader patterns of data that could be used to answer the research question. Reviewing themes ensured that they were useful and accurate representations of the data. Defining and naming themes involved determining the precise meaning of each theme and how it aided in understanding the data. Writing up the thematic analysis required an introduction to the research questions and aims. Moreover, all issues discussed in this study will automatically be addressed based on the given manifestations of knowledge and expertise and approach, as well as accurate details of the participants' output and the themes, concepts, and views in the study.

In addition, trustworthiness refers to reliable sources for research, allowing people to accept findings and use them to inform public policy and guide individual and community action. It is tested through credibility, conformability, dependability, and transferability (Jordan *et al.*, 2021.) First, credibility refers to the quality of research as a credible source of information and honest thought, making the researcher more informed (University of Washington Libraries, 2021). With the help of the research panels, I should be able to obtain specific data from the research to formulate a successful research study. Next, conformability refers to the step-by-step process of conducting research, starting with the basic needs of a community, and ensuring objectivity during data collection and analysis. It indicated a means

to demonstrate quality (Fleming, 2019). This research was conformable due to its leveled process and intelligent observation of participants' experiences, demonstrating quality and dedication toward humanistic values.

Then, dependability refers to the dependable actions of the research to achieve the main course of objectives, ensuring factual data and stability over time and conditions (Universal Teacher, 2022). This research was reliable due to its legal documentary resources and legal documentation, allowing for the transfer of findings to other contexts. After that, transferability refers to the general findings, conclusions, and recommendations of the research study, which can be generalized or transferred to other contexts (Insights Association, 2021). This process had transferable information because it was easy to comprehend its thoughts and objectives. Thus, it would provide a great structure of ideas and manifestations of information that could be used for journals, editorials, and other research studies. As a researcher, I will ensure the data validity and participant responses by adhering to tribal protocol and National Commission of Indigenous People (IP) rules for security, cultural sensitivity, and proper behavior.

Further, this study was conducted with a strong adherence to the ethical protocols and guidelines set forth by the University of Mindanao Ethics committee. The researcher thoroughly requested and secured from key school officials conforming permission needed to complete this research. The researcher ensured the correctness of identified recruiting parties and conducted a review of level of risks and measures to mitigate these risks (including physical, psychological, and social economic. Suitable permission and agreement were correspondingly obtained from the sample of the study, in which they were assure that all their rights would be fully protected, explicitly the data include, but not restricted to. The researcher ensured that voluntary participation of the participants was completely voluntary and anonymous, ensuring privacy. They are given information before deciding to participate, and their names are kept confidential. Confidentiality is maintained with a unique number assigned by the researcher.

Meanwhile, privacy and confidentiality to protect participants' rights. Recruitment identified suitable participants to share ideas and contribute to the research's goals. Informed consent process ensuring participants were fully aware of the benefits and received approval from school authorities and participants. Risk did not involve high-risk situations, protecting the rights of the participants. Benefits provides valuable insights for teachers, Indigenous People (IP) students, and language curriculum administrators. Plagiarisms ensures accurate citation of ideas, using Grammarly and Turnitin software for grammar and plagiarism checks. Fabrication was the way of the researcher to carefully sourced information from reliable journals and scholarly works, ensuring no misinterpretation or alterations of data. Falsification was based on existing studies, and the study adhered to APA

6th edition citation format, ensuring accurate and reliable presentation.

Also, conflict of interest (COI) was not a concern in the research, and participants' welfare or secondary goals were not often influenced. Focus group participant identification was crucial, ensuring confidentiality during survey data collection and interviews, although facilitators struggled to maintain complete participant confidentiality. Deceit was to ensure participant welfare through deceitful writings and expert validation. Observation was a valuable data collection method for understanding natural settings and people's actions, as self-reported information may differ from actual data. Permission from organization/location was conducted with formality and ethical standards, obtaining permission from the Division of Davao Occidental. Authorship qualifications were considered, with the researcher and adviser contributing significantly to the conception, design, data acquisition, analysis, and

interpretation of the study, leading to its publication.

Now, the approved or issued UMERC certification number is UMERC-2022-397 which was the following protocol granted by the University of Mindanao Ethics Review Committee given to the researcher. It means that the study was checked and validated. It would allow him to conduct his study in the location of the research participants.

RESULTS AND DISCUSSION

Lived Experiences of the Blaan Engaged in Nomadism

Table 1 presents the lived experiences of Blaan who engaged in nomadism. Based on their experiences, four themes have emerged: Limited access to Basic Needs, Environmental Vulnerability, Limited Economic Opportunities, and Social Marginalization. These themes encapsulate the multifaceted challenges faced by the Blaan tribe in their nomadic lifestyle.

Table 1: Lived Experiences of the Blaan Engaged in Nomadism

Major Themes	Core Ideas
Limited Access to Basic Needs	<ul style="list-style-type: none"> • Difficulties due to a crisis. • Striving for consumption. • Struggle about raising children. • Struggle in eating at least three times a day. • Poor shelter.
Environmental Vulnerability	<ul style="list-style-type: none"> • Farming has dangerous situations, so it needs care. • Guarding the whole farmland and taking control of it. • Locations are prone to weather issues. • Too muddy, almost prone to landslide areas.
Limited Economic Opportunities	<ul style="list-style-type: none"> • Difficulties in education and money-making. • Low income due to poor farming opportunities. • Limited access to market roads. • Farm products vulnerability.
Social Marginalization	<ul style="list-style-type: none"> • Governing people is about making way for work in the ancestral domain. • Children are being discriminated against in school. • Limited to no access to social welfare. • Poor education. • Lesser opportunities for personal development.

Limited Access to Basic Needs

Based on the in-depth interviews and focus group discussions, several key challenges emerged that paint a picture of daily hardship. Families grapple with ongoing difficulties due to crisis. They also strive to maintain or increase their consumption levels. The struggle of raising children in these circumstances is particularly pronounced, with many households finding it challenging to provide even necessities such as three meals a day. Moreover, they also experienced inadequate housing conditions, with many individuals and families living in poor shelter that fails to meet their fundamental needs for safety and comfort.

Based on the experiences of the Blaan, it is evident that engaging in nomadism is difficult due to crisis. One participant responded: As IDI-P1 shared her unusual living,

"I gamah gu kay sab klandé an."

(What I experienced was a crisis.)

Moreover, the destination holds immense importance for Blaan as it can directly impact their ability to meet basic needs for survival, including daily consumption. Another participant responded: Another IDI-P2 shared his daily routine,

"Ikaagatkah am dee san ku la maningkamot gé, la gamkaan gé. Kinabanglan bisan det gu salum banwe ku tú gihapon am gug sén am tú gu maningkamot am."

(What you experienced there is if you will not strive, you cannot eat. It is valuable even what place you will go if again you will stay, there you will strive.)

Also, they realize that working gives solution to their problem as it will save them from hunger. It is their top priority for a living. Another participant also responded: IDI-P3 shared his unusual living,

"I klímab gnimô an gé ku la mafkímad gé kay la gam kaan gé."
(Difficulties will happen once you do not strive hard because you cannot find something to eat.)

In addition, looking for opportunities is such a good practice because it can help them to support their needs in the family especially their children. IDI-P4 shared his daily routine

"Gamah gu gmalabék di satu ka banvé ké fkimad agu dee fara gébé gu dad ngá gu."

I experienced working in one place and striving for it purposely to raise my kids.

Participants from the FGD also shared their viewpoints, Further, poverty has been an agony to them. It is their common experiences of these times. They may get seldom regular meals.

"I gu mlímab an dee san tob kay gagum dee i gu mlímab an, ké labat mimén di gé lô gamkaan di sdu. abvé dulê ba, o thu dulê?"
(FGD-P4)

(The cumbersome thing in there is that you walk into poverty, and everything will depend on you knowingly to feed for a day. Would it be twice or three times a day?)

Also, difficult things can make struggles because it burdens their journey towards life. It has no good impression at all.

"I klímab di nawa mébé gé di ka kśasé." (FGD-P1)
(Difficulties in life lead to struggles.)

In this case, they perceive that Nomadism is not giving good life to everybody. They manifested a bad impact from it.

"I tob mébé nawa di kśurak la mébé fyé kśatkab." (FGD-P2)
(A person who brings the feeling of nomadism is not living a good life.)

Also, moving back and forth in a place is not a good habit because it has a lifeless journey and unbalanced situation.

"Gurak di atú, gurak gadyé la fulung mébé nawa ye." (FGD-P3)
(Going there, going here it is not bringing life).

Similarly, an unsuccessful person has no dwelling place to live as it shows a negative impact of nomadism.

"I tob ku la mbangal i kné an kun lagi o libun gmamah gatu tab ké gatu dungan, na samfulé ké gatu." (FGD-P4)

(A person has no residency if he has experience moving up and down, then back and forth.)

The result shows the difficulties experienced by the people, their struggles and type of living they have. It also corresponds to the findings of (Compte *et al.*, 2021) about limited access to basic needs that discusses Urban poverty and nutrition challenges associated with accessibility to a healthy diet. Food insecurity, urban poverty, risk factors for the nutritional condition of urban poverty, and coping mechanisms for restricted food access are some aspects that impact an individual's ability to get healthy eating when living in urban poverty. In this study, this systematic review identified distinct barriers caused by urban poverty to accessing healthy diets and their association with poorer nutrition outcomes, questioning the urban advantage. In conclusion, they have experienced difficult things in life but tried to strengthen themselves to overcome them to live and to help their children.

In addition, limited access to basic needs are the top issues faced by the participants. In the past ten years, research on low-income families has recorded a range of difficulties and problems they confront, deepening our awareness of their complex situations within the frameworks of society, culture, and policy (Sano *et al.*, 2020). Most of them have limited access to education, and their time is spent working to earn money. It shows the difficult situation of the nomads in the remote areas. Therefore, the government encourages these people to be interested in schooling and working so that they can earn a good living.

Environmental Vulnerability

During the in-depth interviews and focus group discussions, the participants shared several challenges related to environmental difficulties. They emphasized that farming inherently involves dangerous situations, necessitating constant care and attention. They also stressed the importance of guarding and maintaining control over their entire farmland, a task made more challenging by environmental factors. Participants pointed out that their agricultural locations are particularly susceptible to weather-related issues, which can significantly impact their crops and livelihoods. Moreover, they described their farmlands as excessively muddy and situated in areas prone to landslides, further underscoring the environmental risks they face in their daily agricultural activities.

Based on the experiences of the Blaán, farming is one way to support their needs but it brings danger to them. They must be cautious to do it. One participant responded: IDI-P16 shared his personal view,

"Maulan kay ta bég tasé. Tlagad am ninaf ku nimóam."
(Farming is sometimes dangerous. You are required to be careful when you do it.)

Also, farmland is their hope for their daily consumption. So, they must protect it from any harm and destructions. At the same time, it is the primary source of living. The IDI-P16 shared his personal view,

"Nimó ta mán, gmalabék gami di gami jélé. Sab kaslimab ku la nlibal am. Nunung am too fara la jalmo dad darémé tob o dad la gulit agaf."

(For example, we are working on our farmland. It is so difficult if you will not take care of it. It should be protected to avoid destruction by strangers or stray animals.)

In addition, they really want to live in the mountainous area because there are lots of trees and the water is clean. Even it is difficult but in contrast, it gives a breezy and healthy environment. The IDI-P3 shared her personal view,

"I gu gatu mi banve sa kaslimab kay mlal mulen. Tu di bulul fyé too kay dee kayu na galung ke mlaneb i eel"

(In the area where we go, it is so cumbersome because of the abrupt rain. On top of the mountains, it is very nice because there are so many shielding trees and the water is so clean.)

The area where they go is facing road issue because of the unyielding event into their places. It gives problematic situation to every nomad in the place. The IDI-P4 shared her personal view,

“Sa kfitak i gu gsalu mi, ta fan nkeab i danul i banwe mi.”

(It is very muddy in the place we go, it almost prone to landslide.)

The participants who participated in FGD also shared their personal views. First, the government has supported this people to sustain their needs in the community. This is to lessen their obligation in their family and to maintain stability of agricultural resources.

“Di gami, fsalamat gami di gobyerno di bleh la gambét 4Ps. Aye tmabéng di gami mélé.” (FGD-P1)

(For us, we are thankful to the government for the aid like 4Ps. It helps us make a farm.)

Next, when they become married, the government will not stop in supporting them to prevent impoverishment and scarcity in the nomadic communities.

“Man ta malay gami, fsalamat gami kay gobyerno mli gami fyé serbisyo.” (FGD-P2)

(When we were married, we were thankful because the government gave us good services.)

Also, they need to work hard especially when to persuade people to help them in building a farmland. They must be willing and convenient anytime.

“Di gami ka Blaans, sab kaslimab ku la falgad gé di tanab am. Tlagad am nlak dad tohm fara gamimó fyé kagkab di gé kangfun banné.” (FGD-P11)

(For us Blaans, it is so hard if you will strive in your land. You must govern your people to make a living in your ancestral domain.)

Lastly, they learn how to become thrifty as it will save them from the unforeseen events such as shortage of food and calamity. Even in the remote areas, they are still aware of what are the best things for betterment of their lives.

“I dég, malnak i gami dalan fara mimó gami nava. Gamwé gé 150 pesos di sdu ta mlimab aye. Teló gami mimén di gami féle kara du.” (FGD-P15)

(For me, thrifting is also our way to make a living. Earning 150 pesos a day is very difficult. We always rely on our farm every day.)

The results show the social interactions of the nomads to society. It also corresponds to the findings of (Trevisan *et al.*, 2020) about environmental vulnerability that highlights the anthropic land uses, negative impacts on natural landscapes, and landscape indices that quantify the fragment's environmental quality. In this study, they stated that a significant reduction in areas with native vegetation and an expansion of areas for agriculture led to a shrink in environmental quality in the landscape. The intensification of anthropogenic activities was distinguished to conclude in the loss of biodiversity and ecosystem services provided by natural areas. In conclusion, they must be resilient and maintain patience to earn a good living in their ancestral domain.

In addition, environmental vulnerability is very common

to the nomads. As natural resources become scarcer, the range of options available to communities becomes more limited, reducing the availability of surviving solutions and reducing local resilience to hazards or capacity to recover from disasters. Living in a mountainous area is one kind of environmental risk. Natural resource depletion and resource degradation are the legend aspects of its vulnerability (National Institute of Disaster Management, 2023). Therefore, they practice workaholicism so that they can sustain the needs of their children, especially in education and health. Moreover, the government is providing them their family needs such as relief goods and financial aids. They believe that once their children finish their studies, they will reimburse everything back to their parents.

Limited Economic Opportunities

Based on the in-depth interviews and focus group discussion, the participants shared several factors contributing to their limited economic opportunities. They highlighted significant challenges in both education and income generation, which constrain their ability to improve their financial situations. The participants emphasized that poor farming opportunities in the area result in low incomes, making it difficult to sustain their livelihoods. This problem is worsened by limited access to market roads, which hinders their ability to sell their produce efficiently and access broader economic markets. Furthermore, they noted the vulnerability of their farm products, likely due to environmental factors or transportation issues, which adds another layer of economic uncertainty to their already precarious financial situation.

The Blaans people shared the usual situation of their family. It is their tradition. Their father works in the farm and their mother stays in the house to take care of their family. The IDI-P2 shared her experiences since she was young,

“Gamab mi i klimab kay i yê mi landé skvula na i mâ mi lô kunun toh gmalabék fara jkaan an gami.”

(We experienced difficulties because our mother had no school and our father was the only person who worked just to feed us.)

Also, they incline to stay in their area instead of going to the crowded place. They want a peaceful environment to avoid chaos and stress. The IDI-P3 shared her personal view,

“La to gami gatû di dad gu déé to. Fanak gami dini di bulul. Di sbulen sule o alwe dule gami gatû fara me knaan.”

(We seldom go to the market where many people live. We are staying here in the mountains. Either one or two times a month, we can go there.)

Similarly, they have compared the situation in the past and the present. It has a big difference especially in education. Today, they are motivated to pursue education as it will help them to land a better job. The IDI-P2 shared her experience,

“I gamab mi gami mdâ di kaeskwela mi. Dad flanék nun grado la,

darémé ni landé an kay too mlimab. Ta bég fyé ani ka la salngad kalsangan lô gé kmaan kasila kayu di kakaan am. Aye i gami kagatkab, sléng am talá.”

(What we experienced was about schooling. My siblings had good grades, while others did not because of poverty. It is fine now compared to before because you would only eat cassava for your meals. That is our situation.)

However, IDI-P5 figured out an experience which contrary to the common shared experiences of the participants. In the contrary, not all people are having a bad experience in nomadism. There are also people who are lucky enough to have a good living. All they need to do is to work hard so that they will not experience difficulties.

“Nun leman sa to fyé kagkaban. Firo tlagad gé gmalabék fara la mlimab kagkab am”.

(There is also a person whose living is splendid. But you need to work so that it will not be difficult).

The participants who participated in FGD also shared their thoughts. In this way, the Blaan people are very interested in farming but they cannot avoid making issues because of it. It requires time and dedication so that you can be successful at any cost.

“Kagkab i familia kay salngad di kagatkab mi gmalabék ké maulan. Sab kaslimab kay gmalabék atoh kara du.” (FGD-P9)
(Family experiences are like situations in work and farming. It will be troublesome since you will work on it occasionally.)

Also, their experiences are very memorable because it gives pain and adjustment to one another. This is what they have manifested in living as a nomad.

“I gamab mi di kagatkab kay tanduk i gu gamab am.” (FGD-P18)

(What we experienced about living was the pain you would experience.)

In addition, they have experienced different kinds of illness and famine but it does not bother them to find some cure. They think that it is natural to experience these in our lives.

“I gamab ta giton di kagatné kay nun hvalo, bitil, tduk. Firo mngabal até fara bulung di dad kab ani.” (FGD-P19)

(What we experienced about living were ailments, famines, and illnesses. But we find some cures for these things.)

Lastly, some of these people belong to lifted family. They are very thankful for it because they can support their needs despite of the challenges they encounter in the environment.

“Mné agu di tab taná na fyé i kébé gu I familia gu.” (FGD-P20)
(I live in this world with the fine upbringing of my family.)

The results show about the manifestations of the nomads from economic predicaments. It also corresponds to the findings (Aiyar & Ebeke, 2020) about limited economic opportunities that discuss intergenerational mobility, income inequality, and growth. Excluding intergenerational mobility leads to misspecification, shedding light on why the empirical literature on income inequality and growth has been inconclusive. In this study, they stated that the impact of income inequality

on economic growth is affected by the level of equality of opportunity, specifically intergenerational mobility. In societies with lower intergenerational mobility, income inequality has a more significant adverse effect on future growth. In conclusion, they are satisfied with what their natural resources produce. The most important is they can eat and maintain a healthy lifestyle.

In addition, limited economic opportunities shows that economists discerned the high unemployment rate in the Philippines caused by many issues. It includes an overcrowded population, a subpar educational system, a lack of establishments for vocational and technical training notwithstanding TESDA, and a lack of direct foreign investment (PhilStar, 2022). They often experience a small income due to poor farming opportunities. However, the nomads have their ancestral domain where they can live and it has many natural resources around it. Therefore, nomadic experiences are very normal in such ways because of the traditions and beliefs that they inherited from their ancestors.

Social Marginalization

Based on the in-depth interviews and focus group discussions, the participants shared experiences that highlight their social marginalization. They expressed that governance in their community primarily focuses on facilitating work within their ancestral domain, suggesting a disconnect from broader social and economic systems. A particularly concerning issue raised was the discrimination faced by their children in schools, indicating societal prejudices that extend to the younger generation. The participants also reported limited to no access to social welfare programs, further emphasizing their exclusion from essential support systems.

The Blaan people often lived in the marginalized community. The school is very far from their houses. They believe that sending their children to school is very helpful because they can learn something great for their selves. They can also help their parents for everything in the environment. The IDI-P7 also gives her experience *“Di dég, majkimad agu kay nun Grade 12 estudyante gu di eskwelahan. Ta fan agu mli taná o det dee fara gamsulbad agu problema di eskwelahan.”*

(In my case, I am striving because I have a Grade 12 student in the school. I am supposed to sell a land property or anything else to resolve any educational problems.)

Also, they really want to explore new environment if it gives something good for their lives. It is very important to be workaholic so that they can achieve their goals in life. The IDI-P18 gives his opinion,

“I dég ab tuyô gu gatú di mngabal di satu banwe fara sun nun nébé gu di familia gu fara nun gdatab i nava la. Tlagad ta fkimad fara malngan i knah ta di nava.”

(My concern about looking for a place is to take something for my family for the goodness of their lives. We need to strive hard to the extent we can finish our dreams in life.)
The participants who participated in FGD also shared their personal views. In this case, the Blaan people

always think of their directions because it is very risky if they will just go automatically. They must acquire good relationship with the people in the place where they have been through.

“Dég satu ka gmurak, too ti kanjélék ku fandam am i gu gatû am. Lut am na nun gu gtulém am dun.” (FGD-P5)

(As a nomad, it is very consequential to think of your journey. Make sure you have something good to say about it.)

Also, they know that having a stable residency is the primary goal of a person. They always think to have a wonderful place to live. Because, it is very wonderful to have a place called home.

“Dég satu ka gmurak, too ti bong kafyé ku nun fyé gummé am. Lut am nun gtaral i kagatkah am ku ta gkélgé di gsalum.” (FGD-P6)

(As a nomad, it is appropriate to have a proper residency. Make sure you have a stable life once you reach your destination.)

In addition, one of the best characteristics of the Blaan people is being hospitable. They often to be generous because in their hearts, helping people is a good example in the eyes of the people.

“Nimô ta man, ku nun gatu di balim, nafé am alé. Nang gé saldam ké muhal nawa di dale.” (FGD-P9)

(For example, if somebody visits your home, you must entertain them. You do not be selfish and reluctant toward them.)

Moreover, they are very proud because they have many foods in their houses. They acquired good bonds to people because they love making friends in society. It is engraved in their mind to be socially good because that is what they learn from their forefathers.

“Ku Blaan gé, déé knaan am. Déé démém ké dad tohm. I ktobm kay nawam i linan.” (FGD-P13)

(If you are a Blaan, you have many foods. You have many friends and visitors. You are a peace-loving person.)

The results show about the situations of the nomadic Blaan people in society about social marginalization. It also corresponds to the findings of (Webb, 2020) about social marginalization. Marginalization is entrenched such that victims find themselves unable to engage in community activities, participate in political processes, or achieve parity in such issues as educational attainment, home mortgage rates, and quality healthcare access. In this study, she stated marginalization leads to limitations in engagement, political participation, and parity in various aspects. It is a diverse range of individuals impacted. It has many double faces or triple exclusions. In conclusion, they are happy with where they live because they can get a peaceful environment. It is far from a crowded civilization.

In addition, social marginalization perceives the situation of the nomads in a wider society. Certain people are more marginalized than others due to socio-political, economic, cultural, and religious pressures. Once marginalized, an individual exists in a position in society with limited access to affordable resources that limits survivability (Baah et al., 2018). Nowadays, lots of opportunities are given by the government. This is to help the jobless people in society to land a job. On the other hand, nomads in the mountains are distinctively nomadic, and they spent their lives in the forest to hunt and gather foods and raising animals. Therefore, some people in the local government unit visited their areas to give some assistances about working and schooling.

Coping Mechanisms of the Blaan Engaged in Nomadism
Table 2 shows the coping mechanisms of Blaan who engaged in nomadism. Based on their experiences, three themes have emerged: Embrace Flexibility, Practice Mindfulness in All Ways, Set Goals.

Table 2: Coping Mechanisms of the Blaan Engaged in Nomadism

Major Themes	Core Ideas
• Embrace Flexibility	<ul style="list-style-type: none"> • Changing the lives of the Blaans to adapt to the new age of technology. • Learn to adapt. • Adjust with the surrounding environment. • Diversifying the tribal group into their respective communities.
• Practice mindfulness in all ways	<ul style="list-style-type: none"> • Promote good attitude. • Listen to others • Supporting the advocacy of the barangay for the benefits of the nomads. • Following the laws of the government for a peaceful life. • Guiding the family to be religious and believe in the Lord for every job they have.
• Set Goals	<ul style="list-style-type: none"> • Encourage children to go to school. • Prioritize education • Attract the family to big farms so they can have big harvests. • Inspiring the family to do job hunting. • Stating the importance of farming and planting to the lives of the people.

Embrace Flexibility

During the in-depth interview and focus group discussion, the participants shared insights on their coping mechanisms. They emphasized the importance of changing the lives of the Blaans to adapt to the new age of technology. The community recognized the need to learn and adapt, adjusting to their surrounding environment. This flexibility extends to diversifying the tribal group into their respective communities, indicating a willingness to evolve while maintaining their cultural identity.

The Blaan people are adaptable to their environment. They slowly learning new things to shape their selves so they can be par to other people. Some of them are prominent in society because they are being selected as leaders in their community. One participant responded: IDI-P1 expresses his comparison about the tribe before and after,

“Di mdu ani, dad Blaana ta mifat di banwé démé dad tob. La salngad muna, dad Intsik ké dad Bsaya lo ti dilé.”

(Nowadays, the Blaans can adapt to the environment with other people. Unlike before, only the Chinese and the Bisayans were prominent.)

Also, they keep searching for good because they want to gain more knowledge about certain things. They will follow once it is beneficial to them. The IDI-P7 contributed her opinion,

“Ku nun man niyé la fye smabay dalé.”

(If there is a search for good, they will follow.)

In addition, the Blaan children are slowly entering the school. They started to make dreams for themselves. These dreams are very wonderful because it gives them dignity and honor. The IDI-17 gave his opinion,

“Dad ngâ Blaana muna ké ani nun gu la salngad i kagkab la. I kanfélék kab dee kay fanganag gmaré ké matdô fara mbalng propesymal.”

(The Blaan kids before and after have different situations. Its most important thing is that they are slowly educated and taught to become professionals.)

Further, they have anticipated good things about the leaders in their community. These leaders will rule their ancestral domain and their people. They are very thankful because there is somebody who can guide and protect their rights as a nomadic tribe in society. The IDI-P4 also shared his viewpoint about the young generation of their tribe,

“Di mdu ani, dad tribu nun kagatlab la di dalé gumné. Dad Klagan, dad Ubú, dad Muslims, ké dad Blaana nun dad fulung la mébé di dalé klabat.”

(Nowadays, the tribes have diverse juxtapositions in their communities. The Tagakaolos, Manobos, Muslims, and Blaans have tribal chieftains to lead them in anything.)

The participants who participated in FGD also shared their personal views. The Blaan children are slowly evolving due to modernization and technological advancement. This is very helpful to them to gain more knowledge about the society and the world.

“I muna, dad ngâ landé gnaré la di teknologi, bisan ti gatú alé di eskwilaban. Di mdu ani, gmaré alé bong fara di kdatah i dalé

nawa. Aye dun, gmaré di teknologi.” (FGD-P18)

(Back then, teenagers did not know technology, even though they went to school. Today, they learned something great for the betterment of their lives. That is, to learn about technology.)

Moreover, they think their situation before as a very cruel due to lack of education. Right now, they really want to be educated so that their lives will improve and not be left behind. They have embraced technology because they believe on its positive benefits to their selves.

“I muna, dad ngâ, som dad anguk alé kay la gmaré alé masab. Ani, ta tandô alé i kaksfélék i banwé di tab tanâ ké det i bleh la di tab tanâ.” (FGD-P19)

(Before, the kids seemed like monkeys because they did not learn to read. Now, they have taught about their importance in the world and what they can offer the world itself.)

The results show the importance of flexibility especially to the nomadic Blaan people. It also corresponds to the findings of (Echeverri *et al.*, 2021) about embracing flexibility, which explores organizations focusing on alternatives to incorporate flexibility to become more adaptive and responsive to change. Each strategy plays a specific role in the cooperative real estate portfolio and implies different sources of flexibility that support the physical, functional, and financial flexibility demands. In this study, they stated that organizations seek flexibility to adapt to changes, different motivations drive organizations to incorporate co-working spaces, and each co-working strategy plays a specific role in supporting flexibility demands. In conclusion, they started to adapt to things in their environment so they would not be left behind.

Like for instance, embrace flexibility is the way to do anything despite of the consequences. The capacity for change adaptation and flexibility is one of their main advantages. Instead of resisting change and clinging to the status quo, those who are flexible and are adaptable can welcome new opportunities and experiences with open arms (Gasparinetti, 2023). It means that the nomadic Blaan people can adapt the new age of technology. They know how to adapt to new generation, especially the new technology; they are very eager to learn about it. They are encouraged to pursue education so that they can have a settled life.

Practice Mindfulness in All Ways

The participants also highlighted the significance of practicing mindfulness in all aspects of life. This theme encompasses promoting good attitudes and actively listening to others. The Blaans expressed their commitment to supporting the advocacy of the barangay for the benefit of nomads, demonstrating their engagement with local governance. They also emphasized the importance of following government laws to ensure a peaceful life. Additionally, the community values guiding families to be religious and to believe in the Lord in all their endeavors, showcasing the integration of spirituality

in their daily lives.

The Blaan people loves planting many crops in their farmland. It is an additional source of living for their family. They want to ensure that they have plenty of agricultural resources to support their daily needs. One participant responded: The IDI-P2 expresses her viewpoint,

"Too ti kanfélék i num félé ké mélé gé dee lagulit knaan. Ani i bong tuyék di gitoh nawa."

(It is very beneficial to have a farm and to plant many crops. It is a good support for our lives.)

Also, they faced big challenges in life. That is how to deal with the people especially their neighbors. They see that it is very important to love and respect your neighbors since this the only way to have a peaceful life. The IDI-P3 expresses his viewpoint,

"I mayag gité kay dad arat ta. Dad démé ta mné di bannvé mayé di gitoh ku fyé arat ta di dalé. Firo ku tasé arat am di dalé, dee até di kasaglá."

(What challenges me is our attitude. Our neighbors will like us if we have a good attitude. But if we have a bad attitude towards them, we will be in trouble.)

In addition, the Blaan people are law-abiding citizens. They believe in the works and process of their leaders in their barangay. Aside from that, it is the place where they can receive the reliefs from the government. The IDI-P10 stated his observation in their locality,

"Di gami, i barangay mébé kafyé. Dad kasjagu nimó la fara mébé di kalbong bannvé. Aye dun, i gobyerno déé tuyék dee."

(For us, the barangay brings good to its people. Laws have established to rule the whole place. Of course, the government has a lot of support for it.)

In addition, some of these people are devoted to their religion. They work hard because it is necessary. They are helpful with their companions because it is a good practice. Most of all, whatever consequences may happen always ask a guidance to the Lord. The IDI-P18 gave her opinion,

"I dég, i gamtabéng di dég kay gmalabék tarol di kaftoo di Mélé. Ku la gmalabék, det i gitoh kagvé? Too ti kanfélék i gmalabék; smalék até tabéng di Mélé, na ftabéng ato di gitoh dad démé. Fara gimó. Aye gamfakubay." (FGD-P18)

(For me, what helped me was that I worked in line with my belief in the Lord. If I do not work, what will be our wealth? We must work; we ask for help from the Lord, and we need help from our companions to resolve our problems. That is an attraction.)

The participants who participated in FGD also shared their personal views. In this case, the Blaan people likes to explore in their area because of the natural resources. Aside from that, they can make a living in the area they have moved.

"Gamfakubay di dég di sabal bannvé kay gammve gami (kamto fali, smanggi agul, msó lagulit félé) di gami baulan démé gu i famihya gu." (FGD-P7)

(What attracts me to the other place is that we can get a big harvest from our farm with my family.)

Also, they are very enthusiastic when it comes to farming.

It is innate to them and they inherit it from their lineage. Most of their harvest earn a good income and they are very proud of it.

"I dég famihya mayé gmalabék di baulan kay bong gwé la dee." (FGD-P10)

(My family likes working on the farm because of the high income they can get from it.)

Lastly, their income is for their family. Even in a small amount of money, they used it to support the needs of their children especially in education. They are doing their best to avoid impoverishment and scarcity.

"I gwé i famihya gu lo fang di kakaan mi. Gmalabék alé too fara flés alé." (FGD-P14)

(My family's income is intended for our food supply. They worked very hard to maintain it.)

The results show about practice mindfulness all ways.

It is a good characteristic of a person that shows presence of mind. It also corresponds to the findings of (Tan, 2021) about Practicing Mindfulness in All Ways. Mindfulness, a holistic approach involving awareness, attention, and attitude, can be categorized into first-generation and second-generation programs, with first-generation being more individualistic and second-generation being collective and spiritual. In this study, she stated mindfulness has been visible to have essentialities for mental, physical, emotional, and social well-being. It is a central practice in both Confucian and Christian traditions, emphasizing personal and collective reflection, introspection, meditation, and rejuvenation. In conclusion, they learn to be mindful of their families, friends, and all people in the environment.

Also, practice mindfulness in all ways is a type of a good personality to make a person successful of his duties and responsibilities. A state of awareness can be through focused relaxation and can be achieved through mindfulness practices. But they all aim to achieve the same thing. Purposeful, judgment-free attention to thoughts and sensations. It allows the mind to refocus on the present moment (Helpguide, 2023). It educates the nomadic Blaan people to promote good attitude. On the other hand, the nomadic Blaan people are very experts at weaving fabrics using manila hemp fibers and dyeing them with traditional colorants. Their flocks and live stocks are their source of food, and sometimes they sell it in the market. Therefore, they are mindful of their crafts because this is their only way to show their tradition to people in society.

Set Goals

Setting goals emerged as another crucial theme during the discussions. The participants shared their focus on encouraging children to go to school and prioritizing education, recognizing it as a pathway to future opportunities. They also expressed interest in attracting families to big farms to increase harvest yields, indicating a desire for agricultural advancement. The community emphasized the importance of inspiring family members to engage in job hunting, suggesting a recognition of

diverse economic opportunities. Lastly, they stressed the significance of farming and planting in their lives, highlighting the continued importance of traditional livelihoods alongside modern pursuits.

The Blaan people have started schooling despite on the prevalent problems in their community. They are very interested in education because they think it will help them to grow and explore new things in the environment. One participant responded: IDI-P20 shared his opinion, *“I falami banwé di dad ngâ Blaan kay i knun i edukasyon. Dalé satu di falami fali ani. Dad tukay Blaan gimô la.”*

(The new world for young Blaans is to have an education. They are one with the new age of today. It is very good.)

Also, their parents want their children to be in school so that they can learn anything to help them back. They are very honored if their children can finish their studies. They are responsible to help their children about their needs in school. The IDI-P16 shared her viewpoint, *“Kah gu dég dad ngâ di eskwelahan fara dim kleet fali gablem di i det dad kaslayam am. Aye dum, dad ngâ garé la ku tnabéng la i dalé tumah.”*

(I put my kids in school so that, later, you can give them what you have exerted. Of course, the kids know how to help their parents.)

Further, some of these people have landed jobs in the other places and it helps their family for everything. This is very unusual but if it is for the means of support, then they will do it. The IDI-P5 shared his opinion, *“I dég galabék mébé di dég familia tú di banwé gu gmurak gu.”*

(My job helps me bring my family to the area where I moved.)

Moreover, they always want to bring good deeds in their selves to avoid problems in their way. They always be careful when it comes to doing their tasks in life. The IDI-P2 expresses her viewpoint,

“Too ta nébé det i gu mli di gitob nawa. Niyé ta fare ku glukas di gitob fara la gatlab gitob.”

(We need to bring what is good for our lives. We need to check if it gives us problems so that we will not be fall flat.)

The participants who participated in FGD also shared their personal views, In this case, the government gives their support to the marginalized communities so that it will reduce the number of weaken society in the country. At least, it will help to lift their situation in the far-flung areas.

“I gobyerno mlih tabéng di dad tob. Kara alvé bulén, gamdawat gami tag 3,300, nkél 3,900 pesos. Ani i btas gamtuyék di dad estudyante di eskwelahan.” (FGD-P14)

(The government provides aid to its people. Every two months, we can receive cash from 3,300.00 to 3,900.00 pesos. This amount can help support our students at the school.)

In addition, the Blaan children of today are genuinely advance because of modernization. There are lots of

opportunities found in their community. It easy for them grab it to make a living.

“Dad ngâ sadni bong I kaslanig la di gu gatu la. Muna la to bong kaslanig mdâ di ktalû dad tob di banwé.” (FGD-P16)

(The children of today have a great perception of their journeys. Before, it was not so great because there were few persons in their places.)

Lastly, these people know what are their choices in life. This is part of their journey and they know that if they do good things, they can have a harmonious relationship with the people in society.

“Di gami kagfêlé, nun gu fyén le nun gu sasé an. Nalek ta gu fyén kay ku samfulê nan la mli ksasé.” (FGD-P20)

(In our situation, there is a good part and a worst part. We must choose the good part so that it will be good in return)

The result show setting a goal because it encourages every person to become an achiever and successful in life. It is also related to the findings of (Fan *et al.*, 2020) about set goals that highlight the interaction between assigned and personal goals. These goals help every person to follow a path to achieve their dreams in life. It shows commitment, dedication, fulfillment, and motivation to become successful. In this study, they stated that goal-setting leads to higher effort compared to no goal-setting. Effort increases with the level of the goal, whether self-set or assigned. Attaining previous goals emphatically impacts future performance and self-motivation. In conclusion, they learned to prioritize salient things and the least important ones to earn income from their community.

Moreover, set goals is the ability to prioritize your tasks beforehand. Every people have a path to follow when they have goals. Despite their failures, goals are an excellent tool for keeping ourselves accountable. Setting goals and working to achieve them helps us define what we truly want in life (Riopel, 2019). On the other hand, the government knows that the nomads need help with their daily needs. That is why some organizations and sectors in the local government unit provide help at least twice or three times a year to bridge the gap between the nomads and the civilized community. Therefore, some aid like 4Ps, livelihood programs, and cash grants are given to the families of the nomadic people who experience poverty, and benefits like scholarships and free education are also offered to them. It is to attained their set goals in life.

Insights Can be Shared by the Blaan Engaged in Nomadism

Table 3 presents the insights of Blaan who engaged in nomadism. Based on their experiences, three themes have emerged: Cultural Awareness, Adaptability, and Goal Setting.

Table 3: Insights can be shared by the Blaan Engaged in Nomadism

Major Themes	Core Ideas
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<ul style="list-style-type: none"> • Cultural Awareness 	<ul style="list-style-type: none"> • Defining the lives of the Blaan as a nomadic people. • Nurturing culture and identity, especially towards citizenship. • Preserving beliefs, customs, and traditions to avoid deculturation. • Teaching young nomads not to abandon their culture.
<ul style="list-style-type: none"> • Adaptability. 	<ul style="list-style-type: none"> • Embracing one's culture means saving their lineage. • Being able to mingle and adapt is important. • Promote pleasant attitude especially when in a diverse community. • Be a flexible and resilient individual.
<ul style="list-style-type: none"> • Goal Setting 	<ul style="list-style-type: none"> • Working gives meaning to our lives. • Money-making makes you happy and wealthy. • Encourage the young to finish school. • Getting a degree is an edge. • Getting motivated to succeed in life.

Cultural Awareness

During the discussions, participants emphasized the importance of Cultural Awareness. They shared insights on defining the lives of the Blaan as a nomadic people, highlighting the significance of their traditional lifestyle. The community stressed the importance of nurturing their culture and identity, particularly in relation to citizenship. They expressed a strong commitment to preserving their beliefs, customs, and traditions to avoid deculturation. A key point that emerged was the importance of teaching young nomads not to abandon their culture, indicating a focus on intergenerational cultural transmission.

The Blaan people has a unique culture and it is still preserved up to this day. They are very cordially in showing their customs and tradition to the people because it is a sign of unity and oneness. One participant responded: IDI-P11 shared her opinion,

"I fye arat kay kay fnanak ta i gitob kultura mdâ kalsangan. Nang gé mébé i kultura na sibag ato. I nébém aye i fye niyé ké mtud dun."

(One good attitude is to preserve our culture from ancient times. Do not bring a culture that is bending. Instead, show it with a good impression and character.)

Also, they are encouraged not to abandon their culture because it is a taboo for them if they will do it. They have nurtured their young children to always love their ancestries. They keep reminding them even they are already old. The IDI-P8 shared his opinion,

"I fye arat kay kultura ta gitob Blaan, nang ta tagak."

(One good attitude is that our Blaan culture should not be gone.)

In addition, these people love to plant crops and raise animals. It is their daily routine to support their financial needs. Some of them sell it in the market but the main purpose these things are for their daily needs. The IDI-P16 added that,

"I dég, I kgurak aye fité i gé kto di ka Blaan. Gmurak gami na gamlabat gami kultura too ti mngalam. Nawa mi gami dad démé mné, ké nawa mi maulan ké magaf. Dad ngâ mi nawa la eskwila na mayé alé gatû di eskwelahan kara du."

(For me, a nomadic lifestyle defines our identity as Blaans. We are nomadic people, and understanding our culture is very deep. We love our neighbors, and we love farming

and raising livestock. Our children love being educated and are willing to go to school.)

Lastly, they want to know more things for their culture. It is something that they can share so that it will not be erased in society. They pass it from one generation to another. The IDI-P18 also said that,

"I dég, labat gamtabéng di gami kultura fara fyé kay gnarí ké tdó di labat gmurak dad ngâ di tribu Blaan."

(For me, everything that can help our culture for good must be learned and taught to every nomadic child of the Blaan tribe.)

The participants who participated in FGD also shared their personal views. In this case, the Blaan people love to showcase their talents and ways of living. All of them love to do celebration as it will give enjoyment and prosperity. It also a treasure to their tribe to practice these activities in their community.

"Sa kafyé fanlanig ku ta sayév alé Blaan, mimó alé utén na knaan. Tibok kafyé ku labat dad tob safyak alé." (FGD-P18)

(It is good to see if they will perform a Blaan dance, and cook some viands and foods. It would be great if everybody would entertain one another.)

Moreover, visiting another place can help them to explore that can be applied in their community. They are very eager to learn innovative lessons because it can help them to enhance their skills and capability to socialize in the environment.

"Ku gatû gé di sabal banwé ké magu gé ditû, ganbét am dad kanfélék tdó fara di famihyam. Ani nimó fara gamgífat di falami gumné ké nsud tukay di kfalami i gitob banwé." (FGD-P19)

(If you go to another place and wander there, you will imitate some beneficial lessons for your family. It is to adapt to our new society and adjust to the modernization of our environment.)

The result show about cultural awareness among nomads especially in promoting compassion and sincerity towards life. It describes the values of being culturally aware. It also corresponds to the findings of (Raines, 2021) about cultural awareness. Cultural awareness fosters global citizenship, promotes inclusivity, respects diverse cultures, influences communication, and increases cultural diversity, promoting self-awareness, respect for other cultures, and showing respect for others. In this study,

she stated cultural awareness means being sensitive to the differences and similarities between two cultures when communicating or interacting. In conclusion, they always ponder not to abandon their culture and feel ashamed of their identity.

In addition, cultural awareness is the way to know your culture. Being culturally aware allows you to engage with others without bias or condemnation by acknowledging and appreciating their values, habits, and beliefs. It leads to more cultural connections and fewer interpersonal conflicts arising from cultural differences (Evolves Community, 2021). The participants are bona fide Blaan people, but they have many relatives who are not full blooded as their identity. They may seem to be half-breed because their mother or father had intermarriage with the other tribal group. And they can speak both languages of their tribes. But this is not a hindrance to their relationship because they have laws and traditions to follow. Therefore, the government created the Indigenous People Republic Act (IPRA) of 1997 or R.A. 8371 to protect their rights and freedom as well as their ancestral domain.

Adaptability

Adaptability emerged as another crucial theme during the interview and focus group discussion. Participants shared the belief that embracing one's culture is essential for preserving their lineage. They emphasized the importance of being able to mingle and adapt, especially in diverse communities. The Blaan community highlighted the need to promote a pleasant attitude when interacting with others from different backgrounds. Participants also stressed the importance of being flexible and resilient individuals, suggesting a balance between maintaining cultural identity and adapting to changing circumstances. The Blaan community has many manifestations about their culture especially when to adapt in their environment. They are encouraged not to feel embarrassed in meeting other people. One participant responded: IDI-P6 stated his opinion,

"Dad Blaan garé la i dalé fantoh. Dalé arat kay la glijét la i dale kultura ké la myá samgalak di dad Bsaya."

(The Blaans know of their belief. Their attitude is not to forget their culture and not be ashamed to mingle with the Bisayans.)

Also, they keep reminding their fellowmen if they visited another place, they must be careful in dealing with people. It is because they need to meet them to avoid conflicts and chaos. The IDI-P19 shared her perspective,

"Ku mité gé dad toh, funam ti niyé ku fyé kaflanig am di dale o ku lâ. Fare ku mite gé sagla"

(If you see people, you need to be watchful of them if they look good or bad. You may encounter quarrels.)

In addition, they know that having a good attitude is a good practice. It is not a good personality if they possess a bad attitude because it will harm them at any situations. The IDI-P1 expressed his view,

"Arat i nébé. Déé smaglâ gé ku tasé i arat am."

(Attitude is the capital. You have many enemies once you

have a bad attitude.)

Lastly, they believe in workaholism because even at a young age they are being taught how to work. It is also a good practice to perform physical activities to maintain healthy lifestyle. These people know how to work in their ancestral domain based in their tradition and belief. The IDI-P20 expressed another viewpoint,

"Di satu banwé di gumné gu, téén gu na gmalabéké kay mimô gé tabéng. Too ti fyé di dég satu ka gmurak banwé."

(In the place where I live, I see that working is about improvising your skills. It is indeed good for me as a nomad.)

The participants who participated in FGD also shared their personal views. In this case, the Blaan people wants to explore in the vast forest of their territory. It is because of the natural resources found in the area. It will help them to survive from hunger and impoverishment.

"I dég, labén agu mngabal banwé fara maulan agu na magaf agu. Malwés dég di klandé. Too ti mbangal." (FGD-P7)

(In myself, I am happy to find a place where I can do farming and raise livestock. It will save me from poverty. It is very fine.)

Also, some of them have produced the foods for their animals from their farm. It is a good way to maintain stability of their primary resources. They prefer to lived in an area where their animals lived freely and plants can grow very fast.

"Di dég banwé dnagit Kablulan, magaf agu di tú. Nun keti i knaan la kabay le mi gfulê. Dég banulan tmuyék dale knaan leman." (FGD-P8)

(In my place called Kablulan, I raise my animals there. Food is scarce for them, but it resolves quickly. My farm supports their food as well.)

In addition, these people love to go to the forest to get some fire woods because it is full of adventure and relaxing. It is their tradition to live in the woodland mountains. They like to catch fishes, crabs, shrimps in the streams and rivers and hunt wild animals in the forest.

"Mngabal banwé fara gammé knaan ké dutung di kimô knaan di dlag kay to ti labén. Aye i gami kultura, ké la gtagak mi ani." (FGD-P13)

(Finding a place to get the food and firewood for cooking in the forest is enjoyable. That is our culture, and we cannot abandon it.)

Lastly, they have shared that they love cooking. They cooked many traditional foods for their meals and snacks. They are endowed with talents in cooking since young as their parents taught them to do so.

"I dég, di banwé di gu gmurak mi, too gu ti nimô i knaan mi ké kimô i tukay knaan kara du. Ani nimô fara landé bitil ké mlidú." (FGD-P14)

(For me, in the place where we move, I want to make sure that I cook our meals and make our snacks every day. It is to avoid hunger and loneliness.)

The results show that it is very effective to mold the existence of every individual especially on how to become adaptable. It also corresponds to the findings of (Indeed Editorial Team, 2023) about adaptability that highlights adapting to the environment. By enhancing the

person's skills, he can become a more valuable employee, better leader, better equipped to face challenges, happier, simpler to adapt to career changes, and more relevant. It stated in this study that they will be better equipped to face challenges. The more adaptable the persons are, the better they can effectively handle adversity without getting the best of them. In conclusion, they started to learn about other people from various cultures and be open-minded about their cultural backgrounds.

Also, adaptability is being able to accept what is in the environment. Adaptability skills are essential in your personal and professional life. Gaining competency in other soft skill regions, such as communication, critical thinking, and interpersonal skills, enables you to adjust to changes in your personal or professional environment. It includes developing your ability to adapt (Indeed Editorial Team, 2023). It means that the nomadic Blaen people can adapt the environment where technology is highly driven. On the other hand, some of them today are being Christianized, but some of them are still in their tribal faith. Nevertheless, the most important thing is they can adapt the new culture in the environment. Therefore, people in the civilized community love their culture because of its diversity in Filipino culture.

Goal Setting

The participants shared the perspective that working gives meaning to their lives, indicating the value placed on productive engagement. The community expressed the belief that money-making contributes to happiness and wealth. A strong emphasis was placed on encouraging the young to finish school, with participants noting that getting a degree provides an edge in life. The discussions also revealed the importance of getting motivated to succeed in life, suggesting a forward-looking and aspirational outlook among the Blaen community.

The Blaen people know that working is very important so that they can live. If they cannot work, they cannot support their daily needs and it will lead to famine and debt. Aside from that, they love to work because it can help their selves to be more active and healthier. One participant shared that: IDI-P4 also added his opinion,

"I kanfélék am ye falgad gé san fara mto gé."

(What you need is to work so that you can live.)

In addition, the Blaen parents know that education is very important to their children. They have encouraged their children to finish their studies despite on the problems happen in their lives. The IDI-P4 added his opinion,

"Man gu dad ngá gu, gatú ale di skwilahan. Falngan la i skwila la fara nun fyé trababo di kagkél i fanabon"

(I told my children to go to school. They must finish their studies to land a job at the end of the day.)

Further, these people are now proud of their tribe. Some of them have a become a spoke person in their community as they promote the beliefs, customs, tradition, and values in society. They are taught not to be ashamed of their existence. The IDI-P10 also added his opinion,

"I deg, ftoó gu rég ktob kay la myá agu di deg ksatun. Talú agu di

deg tribu di kдилé satu Blaen tob."

(As for me, I believe in myself because I am not ashamed of my identity. I speak for my tribe as a bona fide Blaen person.)

Lastly, some of these people go to the city to work there. They have opened their eyes about new things in their environment. It helps them to learn everything and they used these learnings for their family. It is such as stepping stone and wonderful experience to them. The IDI-P17 also shared her experience,

"I deg, kgalabék mi di syudad, déé garé mi, na nimó mi dini di gami banwé. I nimó dini dad fyé gambét nimó jalami knaan, mlanéb di bali kara du na i gu gdéén, fnanak i fyé nimó di galabék."

(For me, when we worked in the city, we learned a lot, and we applied it here in our place. What we applied is for good, like cooking new foods, cleaning the house regularly, and most of these, maintaining good habits at work.)

The participants who participated in FGD also shared their personal views. In this case, some of them become a spokesperson of their tribe or tribal leader as they introduce their culture to the people in society. They emphasize the history, tradition and especially that is based on the way of living of the Blaen people.

"I deg, ftoó gu rég ktob kay la myá agu di dad démé gu Blaen." (FGD-P10)

(For me, I believe in myself because I am not ashamed to my fellow Blaen.)

In addition, they encouraged every fellow Blaen to follow their tradition so that their culture will not be bend. They should bring a good image to their tribe and to people in society.

"I fyé arat kay kay fnanak ta i gitob kultura mdá kalsangan. Nang gé mébé i kultura na sibag ato. I nébém aye i fyé nyé ké mtud dun." (FGD-P11)

(One good attitude is to preserve our culture from ancient times. Do not bring a culture that is bending. Instead, show it with a good impression and character.)

Further, these people are very lovable. Wherever they go, they are always smiling as a sign of courtesy and respect. They want every people to feel happy once they will see them in the environment.

"I deg, i bong kasalnava kay mbaling Blaen. La gbnim aye. Ti téén di dad tob di tab taná." (FGD-P13)

(For me, the great love is to become a Blaen. You cannot hide it. It will be visible to people around the world.)

Lastly, they embrace optimism like loving the neighbors and valuing the family. They treasured these attitudes so that they can live longer. At the same time, they can have a peaceful living if they will possess it in their lives.

"A btal arat di ka Blaen kay malnava di dad démé la mné ké nang tagak i gé familyam. Kanfélék am mlanig di kagol ké lkaf am i gé klumad." (FGD-P14)

(A positive attitude for being a Blaen is to love your neighbor and not abandon your family. You need to look back and embrace them as indigenous people.)

The results show about the essentiality of goal setting in the thinking process of a person. It also corresponds

to the findings of (Fayaz, 2023) about goal-setting. It is to set goals and identify specific, measurable, achievable, relevant, and time-bound objectives. Break down goals into manageable steps, identify necessary resources, and create contingency plans. Ensure they align with long-term aspirations and align with values and priorities. Track progress and adjust as needed. In this study, he stated that goal setting plays a role in career building. They may make a success roadmap, monitor their progress, define their aims, increase motivation and self-efficacy, and monitor their progress by creating clear and explicit goals. In conclusion, they started to show and elevate their culture to people and educate their young children on the importance of embracing their cultural heritage. In addition, goal setting is how people set their purposes in life. Young professionals and inexperienced business owners frequently make the error of creating grandiose plans that disintegrate rapidly due to a lack of defined targets. To turn their vision into a reality, they will define goals and objectives along with specific action steps (O'Neill, 2018). It means that nomadic Blaauw people should know their duties and responsibilities in their family through working. They must have Aside from that, they need to pursue schooling so they can get a stable living. Of course, the government supports the advocacy of these people because of the increase of jobs and services offered in our community.

On the other hand, this phenomenological research results from the lived experiences of the participants in nomadism. The result is in line with the study of Dovetail Editorial Team (2023) stating that phenomenology is a type of research that seeks to explain the nature of things through the way people experience them. It takes all consciousness as intentional—in other words, when we try to make sense of something, it is always with a purpose in mind (Hammond, 2021). This means that the view of the participant is highly respected and valued. Nomadism is very interesting to be studied and that can bring our society good and exceed its social expectations about humanistic values.

The results show the challenges of the engagement of the participants in nomadism through in-depth interviews and focus group discussions. These include limited access to basic needs, environmental vulnerability, limited economic opportunities; and social marginalization. These challenges mark the living of the nomads especially on their quest to better society.

In addition, the result of this study is anchored in the theory of lived experiences. It is described by Chandler and Munday that this experience belongs to people who have gained knowledge through direct, first-hand involvement in everyday events rather than through assumptions and constructs from other people, research, or the media (Community Science, 2023). This means that the participants have had so many relatable experiences in their nomadic life journey. Some of them have so many conspicuous events from yesteryears. However, these experiences have made them to become strong

individuals in the environment.

On the other hand, another theory supports the results of this study. The theory of lived experiences in social policy analysis. Its representation and understanding of a researcher or research subject for human experiences, choices, and options and how those factors influence one's perception of knowledge. It responds not only to experiences of the people but also to how people live through and respond to those experiences (Mcintosh and Wright, 2018). The participants have had meaningful experiences throughout their lives. Those marks brought so many challenges for them, and that made their lives shape them into the people they wanted to be.

Also, the results show about coping mechanism of the engagement of the participants in nomadism. These include embrace flexibility, practice mindfulness in all ways, and set goals. This is to determine the survival situation of the nomads in society.

According to the Model of Coping Modes theory, it is an extension of the monitoring-blunting model and has some connections to the repression-sensitization theory. It elaborates on the idea of cognitive avoidance and proposes that humans have an innate tendency to steer clear of stressful situations because they seem unclear (Chowdhury, 2019). Although the participants have many struggles in their journey towards a nomadic lifestyle, they understand that each event in their lives is always occurring. They want to ensure the safety and security of their lives, away from danger. That is why they need to cope with every single event in the environment.

According to Lazarus and Folkman (1984), there are two basic coping categories. Problem-focused and emotion-focused coping are responses aimed at “managing or altering the problem causing the distress” and “regulating emotional responses to the problem,” respectively (Stanislowski, 2019). Therefore, the participants are not just people who do not know how to solve problems or have compassion for emotions. As humans, they know how to seek advice from their friends and parents and to bring comfort to people who are in grief. These are the characteristics they have, and no doubt they are not unlike those of people in a civilized community.

The results shared the insights of the engagement of the participants in nomadism. These include cultural awareness, adaptability, and goal setting. This is to determine the individual views and opinion about their ways of living. According to Marchetti (2021), insights focus on the phenomenal aspects of consciousness, more specifically the “why” of it, deriving an explanation for the evolutionary and functional understanding of consciousness. According to him, Phenomenal Aspect of Consciousness (PAC) offers information on how different mental processes affect the self and permits an agent to develop a sense of self. He uses the notion of information that is available only for an agent or self to understand, which forms the basis of conscious information processing. He argues that conscious information processing is due to two important

components: self and attention (Srinivasan *et al.*, 2023). Therefore, the participants have unique views about their culture, the people in their environment, and the world around them as their dwelling place. As per the representational change theory of insight, which is based on the theory of memory and cognition (2001), insight difficulties lead to impasses because they mislead problem solvers into creating unsuitable starting representations. It is attained when the initial representation is changed. The current study also implies that eye movement recordings offer a significant new window into the processes of understanding and resolving issues (Knoblich *et al.*, 2023). Therefore, the participants are not just people who are very far from civilization but people who can explore, study, and conquer the problems of their community.

Implication and Concluding Remarks

This section provides remarks about the study on the nomadic lifestyle of the Balaan tribe in Malita, Davao Occidental. Also, it presents the implications based on the important findings of the study. Further, relevant information is presented that might help the participants with the challenges and difficulties faced by them in nomadic lifestyle. Lastly, this study is based on the cultural philosophies and understanding, documentary studies and phenomenological researches that give significance and value towards research and literatures.

Implication for Educational Practice

The findings indicate that the Balaan tribe has limited access to basic needs such as food, water, shelter, and healthcare. Policymakers and relevant organizations may use this information to consider developing programs and initiatives to address these fundamental needs, ensuring that nomadic communities have access to essential resources. Regarding the environmental vulnerability faced by the Balaan tribe, efforts may be made to protect the natural environment upon which the nomadic lifestyle depends. This may involve sustainable resource management practices, environmental education, and the inclusion of nomadic communities in decision-making processes related to land use and conservation.

Limited economic opportunities were identified as a challenge for the Balaan tribe. Initiatives to provide sustainable livelihood opportunities, such as eco-tourism, handicraft production, or other culturally appropriate income-generating activities, may be explored. This may help improve the economic well-being of nomadic communities while preserving their traditional way of life. In terms of social marginalization, efforts should be made to raise awareness and promote understanding of nomadic cultures within the broader society. This could involve educational campaigns, cultural exchange programs, and the inclusion of nomadic perspectives in decision-making processes that affect their lives.

Implication for Future Research

Based on the findings of this study on the nomadic

lifestyle of the Balaan tribe, there are several implications for future research:

Future researchers may conduct comparative studies among different nomadic tribes or communities to identify similarities and differences in their lived experiences, coping mechanisms, and cultural insights. This would provide a more comprehensive understanding of the nomadic way of life and the challenges faced by various nomadic groups. Also, longitudinal studies may be conducted to track the changes and adaptations experienced by nomadic communities over an extended period. This would allow researchers to observe how these communities respond to various environmental, economic, and social changes, and how their coping strategies evolve.

Building on the findings related to limited economic opportunities, future research could explore sustainable livelihood strategies that align with the nomadic way of life. This could involve studying traditional livelihood practices, identifying potential income-generating activities, and assessing the feasibility and cultural appropriateness of various economic opportunities. Lastly, given the complex nature of the challenges faced by nomadic communities, future research could benefit from interdisciplinary collaboration. This could involve bringing together researchers from various fields, such as anthropology, sociology, environmental studies, economics, and public policy, to develop a holistic understanding and propose solutions.

CONCLUSION

As a researcher, my insights about the Balaan tribe engaged in nomadism are unique and compelling, but I found their situation, especially for their children, to be very challenging. In this new generation, they must secure stable jobs and earn a good living to support their daily needs. Their lives must be improved in areas such as education, medical assistance, housing, and consistent access to resources. These are crucial aspects that should be introduced to them to address poverty and lack of opportunities. Although some have adapted to this lifestyle, their children should be protected from such unstable situations. They must be nurtured and guided towards a more secure future.

Despite the difficulties in reaching these people, my ideals and aspirations have allowed me to share knowledge about various possibilities for their future. This study is highly relevant to society and culture, as it focuses on the core values and traditions of nomadic people in our society. As a result, participants who engaged in this research expressed 100% satisfaction due to the excitement of learning about their lineage and the trustworthiness of the research process. They were eager to learn new information about their heritage and potential opportunities.

Furthermore, I realized that this research has just begun to address justifications for the common good and issues concerning certain individuals who neglect humanistic

innovation. The nomadic lifestyle is deeply ingrained in people far from civilization. They spend most of their time in places where they feel comfortable, yet their existence is continuously evolving due to modernization. For them, journeying into a new world of change represents the realization of their dreams. The participants have personal goals, which include improving their lives, pursuing education, and settling in places rich in natural resources.

This study not only sheds light on the challenges faced by the Blaen tribe but also highlights the need for balanced approaches that respect their traditions while providing opportunities for growth and development. It underscores the importance of culturally sensitive interventions that can help nomadic communities adapt to changing times without losing their unique identity and values.

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