



ACCULTURATION OF THE HUNGEY TRIBE: ITS EFFECT ON CULTURAL PRESERVATION

Josue M. Pangilinan ^{1,2}, Joel T. Cayabyab, EdD ²

¹ *Cristo Rey High School, Capas, Tarlac, Philippines*

² *Pangasinan State University – School of Advanced Studies, Urdaneta City, Pangasinan, Philippines*

ABSTRACT

This study examined the cultural preservation and acculturation of the Hungey Tribe in Sitio Alunan using a descriptive-correlational research design. Data were gathered from tribal leaders, elders, adults, youth, and cultural bearers to determine the extent of cultural preservation, level of acculturation, and the relationship between these variables. Findings revealed a high level of cultural preservation ($M = 3.73$), particularly in language use ($M = 4.31$), traditional livelihood practices ($M = 4.07$), and customary laws and social norms ($M = 3.92$). However, traditional rituals and practices ($M = 3.30$) and indigenous knowledge transmission ($M = 3.07$) showed only moderate preservation, indicating gradual decline in ritual participation and oral knowledge transfer. The respondents also demonstrated a high level of acculturation ($M = 3.92$), especially in economic participation ($M = 4.14$) and interaction with non-indigenous communities ($M = 4.11$), followed by technological exposure and education. Correlation analysis showed that most acculturation variables had no significant relationship with cultural preservation. However, economic participation and interaction with non-indigenous communities had significant negative relationships with traditional livelihood practices and overall cultural preservation. Demographic variables generally showed no significant relationship, except marital status and occupation, which influenced specific cultural domains. Nevertheless, the Hungey Tribe continues to preserve key aspects of its cultural identity despite increasing exposure to external influences and changing social conditions.

Keywords: *Acculturation, Preservation, Hungey Tribe, Modernization, Socialization*

INTRODUCTION

Culture is one of the fundamental elements that shape the identity of a society. It encompasses the beliefs, traditions, customs, language, values, practices, and social behaviors that are learned and shared by members of a community through generations. Culture provides individuals with a sense of belongingness and identity, allowing communities to preserve their historical roots and collective experiences. Through culture, people are able to express their worldview, establish social relationships, and maintain continuity within society. It is also through culture that traditions, indigenous knowledge systems, and community practices are transmitted from one generation to another.

For centuries, societies have developed systems and social structures that influence how people behave and interact with one another. These systems are composed of norms, expectations, beliefs, and practices that regulate social behavior. Individuals living within a society are expected to conform to these social expectations in order to become accepted members of the community. As people interact with others, they consciously and unconsciously learn behaviors, practices, and values that shape their way of life. Hossain and Ali (2014) emphasized that society exists through human interaction and social relationships, making cultural exchange and adaptation inevitable. Since society is socially constructed by people, it continuously evolves as individuals encounter new experiences, ideas, and cultural influences.

One of the major processes associated with cultural interaction is acculturation. Acculturation refers to the process in which individuals or groups adopt cultural traits, beliefs, traditions, and practices from another culture due to continuous interaction and exposure (Cassar, 2024a). This process commonly occurs when minority groups encounter dominant cultures, resulting in adjustments in lifestyle, language, customs, governance, and social behavior. Acculturation may occur actively when individuals intentionally adapt to another culture for survival and integration, or passively when cultural influences are unconsciously absorbed through daily interaction and exposure (Cassar, 2024b). Although acculturation can promote social adaptation, development, and modernization, it may also lead to cultural transformation, cultural erosion, and the gradual loss of indigenous identity.

In the contemporary world, globalization has become one of the strongest forces influencing cultural interaction and social transformation. The emergence of globalization has created interconnected societies through advancements in technology, communication, transportation, media, trade, and education. Technological innovations such as computers, smartphones, television, and the internet have made information more accessible and have allowed people from different parts of the world to interact more easily. Through globalization, cultures are introduced to one another, enabling individuals and communities to adopt new lifestyles, beliefs, practices, and social systems. While globalization contributes to economic growth, modernization, and social development, it also poses challenges to the preservation of traditional cultures, especially among indigenous peoples and minority groups.

The increasing influence of globalization has significantly affected cultural practices and traditions worldwide. Traditional ways of life are gradually being transformed as communities adapt to modern systems and lifestyles. Taptiani et al. (2024) stated that traditional cultural practices are increasingly challenged by globalization, making cultural preservation more difficult among indigenous communities. Exposure to mainstream culture through education, social media, tourism, migration, religion, and economic activities often influences indigenous groups to adopt practices that are different from their traditional customs. As a result, some indigenous traditions, beliefs, rituals, and languages gradually diminish or become less practiced by younger generations.

Indigenous peoples are among the sectors most vulnerable to the effects of acculturation and cultural transformation. Indigenous communities possess unique cultural identities, indigenous knowledge systems, spiritual beliefs, governance structures, and social practices that have been preserved for centuries. Their traditions and customs are deeply rooted in their ancestral heritage and connection to the environment. However, due to increasing exposure to dominant cultures and modern society, many indigenous communities experience difficulties in preserving their traditional identity. The process of modernization often requires indigenous peoples to adapt to social, political, and economic systems that differ from their customary practices. Consequently, cultural adaptation becomes necessary for survival and participation in contemporary society.

In the Philippines, cultural diversity is highly evident due to the presence of numerous indigenous communities across the country. According to the United Nations Development Programme Philippines (2013), there are more than one hundred ten ethnolinguistic groups of indigenous peoples in the Philippines. These indigenous groups contribute significantly to the nation's cultural heritage through their traditions, arts, languages, rituals, and indigenous knowledge systems. Recognizing the importance of protecting indigenous rights and cultural integrity, the Philippine government enacted Republic Act No. 8371, also known as the Indigenous Peoples' Rights Act of 1997 (IPRA). This law aims to protect the rights of indigenous peoples to their ancestral domains, self-governance, cultural integrity, and social justice (Fast Facts: Indigenous Peoples in the Philippines, n.d.).

Despite the existence of legal protections, many indigenous communities in the Philippines continue to experience cultural challenges brought about by modernization and globalization. Urbanization, migration, tourism, formal education, media exposure, and interaction with lowland communities contribute to cultural transformation among indigenous groups. Cultural urbanization, as discussed by Banzon-Bautista (1998), has become one of the challenges affecting traditional communities in the Philippines. As indigenous peoples become more integrated into mainstream society, changes in language use, clothing, livelihood, religious practices, governance systems, and social behavior become increasingly visible. These changes demonstrate how acculturation influences the preservation of indigenous culture and identity.

One of the indigenous groups experiencing these cultural transformations is the Hungey Tribe, an Aeta community located in the mountainous areas of Capas, Tarlac. The Hungey Tribe is known for its indigenous traditions, cultural practices, social organization, and ancestral way of life. Like many indigenous communities, the Hungey people possess unique customs and beliefs that distinguish them from mainstream society. Their traditional practices reflect their cultural identity and historical experiences as an indigenous group. However, due to continuous interaction with lowland communities and exposure to modernization, the Hungey Tribe experiences significant cultural changes that affect the preservation of their traditional culture.

The 21st century has brought numerous opportunities and advancements that contribute to human development and social progress. Access to education, healthcare, transportation, communication, and economic opportunities has improved the living conditions of many communities, including indigenous groups. Through modernization, indigenous peoples are given opportunities to participate in broader economic and social systems. However, despite these benefits, modernization also brings consequences that may threaten cultural preservation. As indigenous communities adapt to changing societal conditions, some traditional practices and beliefs may gradually decline or disappear.

Maslow's Hierarchy of Needs suggests that individuals are motivated to fulfill physiological, safety, social, esteem, and self-actualization needs (McLeod, 2024). In the context of indigenous communities, adaptation to modern society may become necessary to secure economic stability, education, healthcare, and social acceptance. As a result, indigenous peoples may adopt practices and lifestyles that they perceive as beneficial or necessary for survival. This adaptation contributes to the process of acculturation, where traditional practices are modified or replaced by external cultural influences.

Among the factors contributing to acculturation are political, social, cultural, educational, and economic influences. Political systems introduced by mainstream society may alter traditional governance practices within indigenous communities. Educational institutions may influence younger generations to adopt modern values, languages, and social behaviors. Economic activities such as tourism, business engagement, and employment opportunities may also encourage indigenous groups to participate in practices that differ from their traditional way of life. Furthermore, media exposure and technological advancements continuously expose indigenous peoples to modern lifestyles, entertainment, fashion, and communication patterns that influence their cultural perspectives and behaviors.

Observations from previous studies and community interactions indicate that both elders and younger members of the Hungey Tribe have already adopted certain modern practices and lifestyles influenced by mainstream society (De Leon (2021). Changes in clothing, language use, educational participation, livelihood practices, religious beliefs, and social interactions demonstrate the growing influence of external cultures within the community. While these changes may provide opportunities for development and social integration, they may also contribute to the gradual erosion of indigenous identity and

traditional cultural practices. Younger generations, in particular, may become less familiar with their ancestral traditions, rituals, indigenous knowledge systems, and cultural practices due to continuous exposure to modern influences.

Cultural preservation plays a crucial role in maintaining the identity, heritage, and historical continuity of indigenous communities. Preserving indigenous culture ensures that future generations remain connected to their ancestry, traditions, and cultural heritage. It also promotes cultural diversity and strengthens the collective identity of indigenous peoples. However, when acculturation becomes extensive and unmanaged, cultural erosion may occur. The gradual decline of traditional beliefs, practices, values, and indigenous knowledge systems may weaken the cultural foundation of the community and increase the risk of cultural extinction.

The issue of cultural preservation among indigenous peoples has become increasingly significant in contemporary society. As modernization continues to influence indigenous communities, there is a growing need to understand how acculturation affects their cultural identity and traditional practices. Examining the experiences of indigenous groups such as the Hungey Tribe is important in identifying the challenges they face in preserving their culture amidst social transformation. Understanding these cultural changes may also contribute to the development of strategies and programs that support indigenous cultural preservation while allowing communities to adapt to modern society.

This study examined the acculturation experienced by the Hungey Tribe and its effects on cultural preservation. Specifically, it identified the current condition of the tribe's cultural identity and determined which aspects of their culture are most affected by external influences. The study focused on changes in political practices, social traditions, economic activities, language use, indigenous beliefs, and cultural behaviors that have been influenced by modernization and interaction with mainstream society. Furthermore, this research analyzed the factors contributing to cultural transformation and determine how these changes affect the preservation of the Hungey Tribe's indigenous identity.

Moreover, this is intended to contribute to the existing body of knowledge regarding acculturation and cultural preservation among indigenous communities in the Philippines. The findings of this research may provide valuable insights for policymakers, educators, researchers, cultural advocates, local government units, and indigenous leaders in formulating programs and initiatives that promote cultural preservation and indigenous empowerment. The study may also raise awareness regarding the importance of protecting indigenous traditions, beliefs, and cultural practices amidst the continuing influence of globalization and modernization.

Ultimately, this research did not aim to oppose development, modernization, or globalization. Instead, it recognized that social progress and cultural preservation must coexist. While adaptation to modern society is necessary for survival and development, preserving indigenous identity and cultural consciousness remains essential in protecting the uniqueness, heritage, traditions, and historical legacy of the Hungey Tribe for future generations.

Research Questions

The study aimed to describe and analyze the cultural preservation among the Hungeys in Capas, Tarlac.

Specifically, it sought to answer the following questions:

1. What is the profile of the respondents in terms of:
 - 1.1. Sex
 - 1.2. Age;
 - 1.3. Educational Attainment;
 - 1.4. Marital Status;
 - 1.5. Occupation; and
 - 1.6. Community Role or Position?
2. What is the extent of cultural preservation among the Hungey Tribe in terms of:
 - 2.1. language use,
 - 2.2. traditional rituals and practices,
 - 2.3. customary laws and social norms,
 - 2.4. indigenous knowledge transmission, and
 - 2.5. traditional livelihood practices?
3. What is the level of acculturation of the respondents in terms of:
 - 3.1. education,
 - 3.2. technological exposure,
 - 3.3. economic participation, and
 - 3.4. interaction with non-indigenous communities?
4. Is there a significant relationship between acculturation factors and the level of cultural preservation among members of the Hungey Tribe?
5. Is there a significant relationship between the profiles of the respondents and cultural preservation?

METHODOLOGY

Research Design

The study employed a **descriptive-correlational research design** to analyze cultural preservation among the Hungey tribe in Capas, Tarlac. This approach enabled the researcher to examine the current condition of Hungey culture while identifying significant relationships among relevant variables. Both qualitative and quantitative methods were utilized to achieve a more comprehensive understanding of the phenomenon.

The research is descriptive in nature, focusing on the present state of Hungey culture. It specifically investigates the extent of cultural preservation and explores the continuity and sustainability of indigenous traditions and practices amid continuous acculturation.

To gather data, a five-point Likert scale was used to identify the specific factors contributing to cultural preservation among the Hungeys. For Part II of the instrument, the response options included: (5) Always, (4) Often, (3) Sometimes, (2) Rarely, (1) Very rarely. For Part III, the response options included: (5) Very Highly Agree, (4) Highly Agree, (3) Moderately Agree, (2) Slightly Agree, (1) Very Slightly Agree.

The survey questionnaire consisted of several sections. The first part collected the demographic profile of the respondents, including age, sex and gender, educational attainment, marital status, and occupation.

The succeeding sections focused on key domains such as social, political, cultural, and economic activities in which the Hungeys are involved. These sections aimed to determine the frequency of participation in events organized by lowland communities, as well as to assess the respondents' familiarity with these events. Furthermore, the study examined how such interactions influence the adoption of external practices and their integration into the Hungeys' current cultural identity.

Respondents and Participants

Data for this study will be collected from members of the Hungey community, located in Sitio Alunan, Sta. Juliana, Capas, Tarlac. Approximately, there are expected seventy respondents who will participate in the study. The research will employ a convenience sampling technique, selecting one representative from each family to participate in the survey questionnaire. This approach ensures that each household contributes to the data while maintaining feasibility in terms of time and resources.

The study will focus specifically on selected areas within Sitio Alunan, namely Bilad, Sentro, and Isla. These locations were intentionally chosen to provide a representative cross-section of the community, capturing perspectives from different parts of the area and ensuring diversity in the responses. To facilitate accurate understanding and meaningful participation, all survey questions will be translated into the respondents' native language, allowing participants to respond clearly and confidently. This measure aims to reduce language barriers and enhance the reliability and validity of the data collected.

Data Gathering Procedure

The researcher conducted an extensive review of related literature and studies by utilizing various online sources, including academic journals, articles, and credible websites. This process allowed the researcher to gather relevant theories, concepts, and findings that are closely aligned with the present study. Through this, the study was strengthened by providing a solid foundation and context, ensuring that it is supported by existing knowledge and scholarly work. The inclusion of these materials also helped in identifying gaps that the current research aims to address.

Prior to the conduct of the study, a formal letter of approval was carefully prepared by the researcher to seek permission from the appropriate authorities. The letter was addressed to key officials, namely the chieftain of Sitio Alunan, the Barangay Captain of Brgy. Sta. Juliana, and the Office of the Mayor of Capas. It clearly stated the purpose of the study, the procedures to be undertaken, and the assurance that ethical standards would be observed throughout the research process. Securing this approval was essential in establishing trust, ensuring cooperation, and formally authorizing the researcher to engage with the Hungeys community.

The data gathering phase was conducted over a period of five days, from Day 1 to Day 5, within the target community. During this time, the researcher administered the questionnaires to the selected respondents. To ensure clarity and accurate responses, the questionnaire was translated into Kapampangan and/or Filipino, depending on the respondents' level of understanding and preference. This step was crucial in minimizing misinterpretation of questions and in obtaining reliable data. Additionally, proper documentation of the entire process was carried out, including recording observations and noting significant interactions, to support the validity and transparency of the study.

After completing the data collection, all gathered responses were systematically organized, reviewed, and prepared for analysis. The data were then submitted for statistical treatment using appropriate methods to interpret the results accurately. This process enabled the researcher to present findings in a clear and meaningful manner, forming the basis for conclusions and recommendations of the study.

Research Instrument

A. Preparation of the Instrument

The research instrument used in this study was a self-made questionnaire that was carefully developed and validated to ensure its appropriateness and reliability. It was designed based on the identified sub-variables of the study and was structured to directly address the concerns presented to the respondents. In the preparation of the instrument, the researcher formulated the items in alignment with the variables indicated in the statement of the problem, ensuring that each question was relevant and purposeful. Special attention was given to making the questions socially and culturally sensitive, particularly considering the context of the respondents. The researcher also prioritized the confidentiality of the participants by ensuring that the questionnaire did not require any identifying information that could compromise their privacy. Furthermore, a five-point Likert Scale, a widely used psychometric scale, was employed to measure the respondents' perceptions, attitudes, and responses in a structured and quantifiable manner.

B. Validation of the Instrument

In terms of validation, the instrument underwent a thorough review process involving subject matter experts and a representative associated with the local National Commission on Indigenous Peoples (NCIP). Their feedback was essential in ensuring that the questions were culturally appropriate, clearly understood, and aligned with the experiences and context of the respondents. One of the key recommendations provided was the inclusion of a Filipino translation of the questionnaire to enhance comprehension and accessibility. In addition, a critic reader reviewed the instrument and offered constructive insights regarding clarity, coherence, and overall structure. These suggestions were carefully considered and incorporated, resulting in a more refined and effective research instrument suitable for data gathering.

Statistical Treatment

For research question 1, Frequency and Percentage of the data

In this study, SOP 1 is used to understand how often certain responses appear in the collected data by looking at their frequency and percentage. Frequency simply shows how many times a specific answer or value occurs, helping the researcher see common patterns or trends. Meanwhile, percentage helps make these results easier to understand by showing each response as a part of the whole. It is calculated by dividing the number of responses in each category by the total number of responses, then multiplying by 100. By using both frequency and percentage, the data can be presented in a clearer and more meaningful way, making it easier to interpret and explain the results of the study.

For research question 2 and 3, Frequency and the Mean

The statement of the problem in this study aims to analyze the data of both frequency and mean. Frequency is used to determine how often certain responses occur, allowing the researcher to identify patterns, trends, and the most common answers among the participants. This helps provide a general overview of how the data is distributed.

On the other hand, the mean, or average, is used to measure the central tendency of the responses by adding all the values and dividing them by the total number of responses. This gives a single value that represents the overall result of the data. By using both frequency and means, the study is able to present a more complete understanding of the data, showing not only how often responses appear but also the general level or tendency of those responses.

For research question 4, Spearman-rank order Correlation

Spearman rank-order correlation is used to measure the strength and direction of the relationship between two variables based on their ranks rather than raw values. The data are in ordinal form, and they are not normally distributed. The correlation coefficient

ranges from -1 to $+1$, indicating negative, no, or positive relationships between variables. This is also used to determine whether changes in one variable are associated with changes in another.

For research question 5, Correspondence analysis

Correspondence analysis was utilized in this study as a statistical technique designed to examine and interpret the relationships among categorical variables in a structured and visually interpretable manner. This method is particularly effective in identifying patterns, associations, and similarities between different categories by transforming complex frequency data into a simplified graphical representation. Through this process, the relationships among variables become more accessible, allowing for clearer interpretation of how different aspects of acculturation and cultural preservation are interconnected among the respondents.

In this study, correspondence analysis was applied to explore the relationships between categorical responses gathered from the Hungey Tribe regarding social, cultural, political, and economic dimensions of acculturation. By analyzing the frequency distribution of responses across these categories, the method allows the researcher to determine which variables exhibit stronger associations and which show weaker or minimal connections. This is particularly relevant in understanding how specific cultural practices or external influences are linked to changes in indigenous identity and cultural preservation.

Additionally, correspondence analysis enables the identification of latent relationships within the dataset that may not be immediately evident through basic descriptive statistical methods such as percentages or frequency counts. While numerical summaries provide a general overview of responses, they often fail to capture deeper relational structures between variables. Through graphical mapping, correspondence analysis represents categories in a multidimensional space where proximity indicates the strength of association. Categories that appear closer together suggest a higher degree of relationship, while those positioned farther apart indicate weaker connections.

In the context of this study, this method assists in examining how different dimensions of acculturation interact with one another and how they correspond to changes in cultural practices within the Hungey community. It provides a systematic approach in analyzing the extent to which social interaction, economic participation, political involvement, and exposure to external cultural influences are related to shifts in traditional practices and identity.

Correspondence analysis therefore serves as a valuable analytical tool in organizing and interpreting categorical data in a way that highlights meaningful relationships between variables. It supports the interpretation of complex cultural patterns by presenting relationships in a clear and structured visual form, allowing for a more in-depth understanding of the dynamics of acculturation among the Hungey Tribe.

RESULTS AND DISCUSSION

Profile of the Respondents

The profile of the respondents was carefully analyzed through the systematic tabulation, coding, and computation of the collected data (n = 56). Each piece of demographic and personal information provided by the respondents was organized in a structured manner to ensure accuracy, consistency, and clarity in presentation. This process involved the careful classification of responses according to relevant categories, allowing the researcher to properly manage and interpret the dataset without ambiguity or overlap.

Frequency and percentage distributions were utilized as the primary statistical tools in describing the respondents' demographic characteristics. These measures allowed the researcher to determine not only the number of respondents falling under each category but also the proportion they represent relative to the total sample size. Through this approach, the study was able to present a clearer and more meaningful understanding of the respondents' composition in terms of key profile variables.

The use of frequency distribution provided a straightforward count of occurrences for each category, while percentage distribution translated these values into proportional representations, making comparisons more interpretable. This combination of statistical tools helped identify patterns within the demographic data, such as the most common characteristics among the respondents and the distribution of responses across different categories.

The results of the analysis were then presented in tabular form to ensure that the data is displayed in an organized and reader-friendly manner. Tables provided a concise summary of the respondents' profile, making it easier to examine trends, compare categories, and interpret the overall composition of the sample. This structured presentation also facilitated more efficient analysis in relation to the study's objectives, particularly in understanding how the demographic profile may relate to the respondents' experiences of acculturation and cultural preservation within the Hunghey community.

Table 1
Profile of Respondents

Profile	Category	Frequency	Percentage
Sex	Male	9	16.1
	Female	47	83.9
Age	10-20 years old	13	23.2
	21-30 years old	18	32.1
	31-40 years old	14	25.0
	41-50 years old	4	7.1
	51 years old and above	7	12.5
	No Formal Schooling	10	17.9

Educational Attainment	Elementary Level	11	19.6
	Elementary Graduate	14	25.0
	Junior High School Level	16	28.6
	Senior High School Level	3	5.4
	College Graduate	2	3.6
Marital Status	Single/Separated/Widowed	13	23.2
	Married	43	76.8
Occupation	Farming/Gathering	41	73.2
	Student	9	16.1
	Others (Hunting, Laborer, Craftsmanship)	3	5.4
	Vendor/Small Business	2	3.6
	Unemployed	1	1.8
	Community	Elder	6
Tribal Leader/Council Member		7	12.5
Adult Community Member		28	50.0
Youth		13	23.2
Cultural Bearer		2	3.6

Table 1 presents the demographic profile of the respondents in the study on the Acculturation of the Hungey Tribe and Its Effect on Cultural Preservation. In terms of sex, most of the respondents were female, comprising 83.9% (47) of the total participants, while males accounted for 16.1% (9). This indicates that women were more actively involved or available during the data gathering process, suggesting their significant role in community and cultural activities.

Regarding age, most respondents belonged to the 21–30 years old age group with 32.1% (18), followed by 31–40 years old with 25.0% (14), and 10–20 years old with 23.2% (13). The presence of younger and middle-aged respondents implies that both the youth and adults are experiencing and witnessing the effects of acculturation within the tribe. However, only a few respondents were aged 41 years old and above, which may indicate a declining elderly population who are traditionally considered keepers of indigenous knowledge and practices.

In terms of educational attainment, the largest group reached the junior high school level with 28.6% (16), followed by elementary graduates with 25.0% (14). Only 3.6% (2) were college graduates. These findings suggest limited access to higher education among members of the tribe, which may influence how cultural knowledge is transmitted and preserved. Increased exposure to formal education may also contribute to acculturation as individuals interact with mainstream societal practices and values.

For marital status, most respondents were married, comprising 76.8% (43), while 23.2% (13) were single, separated, or widowed. This may indicate that family structures remain strong within the community, potentially helping preserve cultural traditions through intergenerational transmission.

In terms of occupation, the majority were engaged in farming and gathering activities with 73.2% (41), reflecting the tribe's continued dependence on traditional livelihoods closely connected to their cultural identity and environment. A smaller percentage were students, laborers, vendors, or unemployed. This suggests that despite acculturation influences, traditional economic practices are still prevalent among the Hungey Tribe.

Lastly, most respondents identified themselves as adult community members with 50.0% (28), followed by youth members with 23.2% (13), tribal leaders or council members with 12.5% (7), and elders with 10.7% (6). The smaller number of elders and cultural bearers may raise concerns regarding the continuity of indigenous traditions and cultural knowledge. Since elders and cultural bearers play a vital role in preserving customs, language, and rituals, their limited representation may reflect the gradual impact of acculturation on cultural preservation within the tribe.

Overall, the findings suggest that while the Hungey Tribe continues to practice traditional livelihoods and maintain community structures, acculturation may be influencing younger generations through education, modernization, and exposure to outside cultures. This could pose challenges to the preservation of indigenous traditions, especially with the decreasing number of elders and cultural bearers responsible for transmitting cultural heritage.

Extent of Cultural Preservation among the Hungey Tribe

Table 2.1.

Extent of Cultural Preservation Among the Hungey Tribe in terms of Language Use					
n=56					
Indicators	Always	Often	Sometimes	Rarely	Very Rarely
1. I speak the Hungey language in my daily conversations.	54	1	1	0	0
2. I use the Hungey language when talking with family members.	53	3	0	0	0
3. Children and youth in our community speak the Hungey language.	50	4	0	2	0
4. I prefer using another language over the Hungey language.	11	2	3	30	10
Mean			4.31 - High Extent		
Note: Highest frequencies are in boldface					
4.51 – 5.00	Very High Extent		1.51 – 2.50	Low Extent	
3.51 – 4.50	High Extent		1.00 – 1.50	Very Low Extent	
2.51 – 3.50	Moderate Extent				

Based on the results presented in Table 2.1, the Hungey Tribe demonstrates a high extent of cultural preservation in language use, with a computed mean of 4.31, interpreted as “High Extent.” The majority of respondents reported that they always speak the Hungey language in daily conversations (54 respondents) and always use it when communicating with family members (53 respondents). Similarly, a large number indicated that children and youth within the community continue to speak the language (50 respondents), suggesting that intergenerational transmission of language is still actively practiced within households and community spaces.

However, it is also notable that a portion of respondents indicated varying degrees of language preference shifts, particularly in the use of other languages. While most respondents strongly maintain their native language, a small number reported using alternative languages such as Tagalog or Kapampangan, especially in specific social contexts. The item indicating preference for another language shows a more distributed response pattern, with 30 respondents stating “rarely,” while smaller groups indicated “always,” “often,” “sometimes,” and “very rarely.” This suggests that while the native language remains dominant, multilingual interaction has become part of the community’s linguistic behavior due to external contact.

The high overall mean suggests that the Hungey language remains a strong marker of cultural identity and continues to function as the primary medium of communication within the community. This is significant in the context of cultural preservation, as language retention is directly associated with the survival of indigenous knowledge systems, oral traditions, and cultural expressions. According to UNESCO (2024), indigenous languages are essential in maintaining cultural identity, transmitting traditional knowledge, and sustaining community cohesion. When a language remains actively used across generations, it strengthens cultural continuity and reduces the risk of cultural erosion.

Furthermore, studies emphasize that language preservation is strongly influenced by family-based transmission. Astorga & Echaure (2026) highlight that parental involvement in daily communication plays a critical role in sustaining indigenous languages, as the home remains the primary environment for early language acquisition and cultural learning. This supports the observed pattern in the Hungey community, where family interactions remain a key space for consistent use of the native language.

Table 2.2
Extent of Cultural Preservation Among the Hungey Tribe in terms of
Traditional Rituals and Practices

		n=56				
Indicators		Always	Often	Sometimes	Rarely	Never
1.	I participate in traditional Hungey rituals and ceremonies.	28	14	11	2	1
2.	Traditional rituals are still practiced regularly in our community.	3	4	10	24	15

3.	Many traditional rituals are no longer observed today.	11	18	14	8	5
4.	Traditional beliefs influence important life events (birth, marriage, death).	17	10	16	6	7
		Mean	3.30 – Moderate Extent			

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Extent	1.51 – 2.50	Low Extent
3.51 – 4.50	High Extent	1.00 – 1.50	Very Low Extent
2.51 – 3.50	Moderate Extent		

Based on the results presented in Table 2.2, the Hungey Tribe demonstrates a moderate extent of cultural preservation in terms of traditional rituals and practices, with an overall mean of 3.30, interpreted as “Moderate Extent.” The findings show that many respondents still acknowledge the presence of traditional rituals within the community, with a considerable number indicating that they still participate in or observe these practices either “Always” or “Often.” This suggests that traditional ceremonies have not been entirely lost and continue to exist as part of the cultural landscape of the Hungey Tribe.

Furthermore, respondents affirmed that traditional beliefs continue to influence important life events such as birth, marriage, illness, and death. These life-cycle events remain culturally significant, as they are often accompanied by symbolic practices that reflect indigenous values, ancestral respect, and spiritual beliefs. This indicates that while the intensity of practice may have changed, the cultural meaning and relevance of these rituals remain embedded in the community’s way of life.

However, the results also reveal signs of cultural transformation. Item analysis shows that a significant number of respondents selected “Rarely” and “Never” when asked about the regular practice of traditional rituals within the community. This suggests a decline in the frequency and consistency of ritual observance. The reduction in ritual practice may be attributed to several interrelated factors, including modernization, shifting lifestyle patterns, economic constraints, and the increasing influence of external cultural and religious systems.

In many indigenous contexts, ritual practices tend to weaken when communities undergo sustained contact with dominant cultural groups, particularly when institutional religions and formal systems of governance become more integrated into daily life. As noted by Manalo & Royo (2016), the introduction of Christianity in Aeta communities has significantly influenced traditional belief systems, leading to the reinterpretation, modification, or replacement of certain indigenous rituals. Similarly, De Leon (2021) emphasizes that cultural adaptation among Aeta groups often occurs as a response to socio-cultural expectations, allowing communities to survive and function within changing environments while adjusting traditional practices accordingly.

Table 2.3
Extent of Cultural Preservation Among the Hungey Tribe in terms of
Customary Laws and Social Norms
n=56

Indicators	Always	Often	Sometimes	Rarely	Never
1. Conflicts in our community are resolved using customary laws.	36	11	6	3	0
2. Community members respect traditional leaders and elders	39	9	7	0	1
3. Modern laws are now practiced alongside customary laws in our community.	0	3	19	22	12
4. Traditional norms guide acceptable behavior in the community.	36	14	4	2	0
	Mean		3.92 – High Extent		

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Extent	1.51 – 2.50	Low Extent
3.51 – 4.50	High Extent	1.00 – 1.50	Very Low Extent
2.51 – 3.50	Moderate Extent		

Based on the results presented in Table 2.3, the Hungey Tribe demonstrates a high extent of cultural preservation in terms of customary laws and social norms, with a mean score of 3.92, interpreted as “High Extent.” The findings indicate that customary laws continue to play a central role in maintaining social order within the community. Most respondents affirmed that these laws are still actively used in resolving internal disputes, particularly those involving family conflicts, community misunderstandings, and interpersonal disagreements.

The data further show that respect for traditional authority remains strongly upheld. Elders and tribal leaders continue to hold significant influence in decision-making processes, conflict mediation, and the interpretation of acceptable behavior. Their authority is largely based on cultural legitimacy and communal recognition rather than formal legal structures, reflecting the continued relevance of indigenous governance systems within the Hungey Tribe.

In addition, respondents strongly agreed that traditional norms continue to regulate daily behavior, including social interactions, community responsibilities, and moral expectations. These norms function as informal but powerful mechanisms of social control, ensuring harmony and reinforcing shared cultural values. This indicates that despite external influences, the Hungey community still maintains a strong adherence to culturally defined standards of behavior.

However, the findings also reveal emerging changes in the application of governance systems, particularly in relation to the integration of formal legal structures. The presence of “Sometimes” and “Rarely” responses in Item 3 indicates that modern

legal systems are increasingly being used alongside customary laws. This suggests that while indigenous governance remains active, it is no longer the sole framework for resolving all types of disputes within the community.

Table 2.4
Extent of Cultural Preservation Among the Hungey Tribe in terms of
Indigenous Knowledge Transmission
n=56

Indicators	Always	Often	Sometimes	Rarely	Never
1. Elders teach indigenous knowledge to younger members of the tribe.	22	12	9	12	1
2. Traditional skills (e.g., hunting, herbal medicine, craftsmanship) are still practiced.	28	12	11	2	3
3. The youth continue to value and learn indigenous knowledge in our community.	1	8	14	19	14
4. Stories, songs, and oral traditions are shared across generations.	2	2	12	24	16
	Mean	3.07 - Moderate Extent			

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Extent	1.51 – 2.50	Low Extent
3.51 – 4.50	High Extent	1.00 – 1.50	Very Low Extent
2.51 – 3.50	Moderate Extent		

Based on the results presented in Table 2.4, the Hungey Tribe demonstrates a moderate extent of cultural preservation in terms of indigenous knowledge transmission, with an overall mean of 3.07, interpreted as “Moderate Extent.” This indicates that indigenous knowledge is still present and practiced within the community; however, its transmission is inconsistent and varies depending on the type of knowledge and the age group involved.

In terms of elder-to-youth knowledge transmission (Indicator 1), the results show that 22 respondents answered “Always” and 12 answered “Often,” indicating that elders still actively play a role in teaching indigenous knowledge to younger members. However, the presence of 9 “Sometimes,” 12 “Rarely,” and 1 “Never” responses suggests that this transmission is not uniform and may depend on availability, interest, and opportunity for interaction. This reflects a gradual weakening of structured knowledge-sharing practices, where transmission is no longer consistently institutionalized within daily community life.

For the continued practice of traditional skills such as hunting, herbal medicine, and craftsmanship (Indicator 2), the results are more positive, with 28 respondents answering “Always” and 12 “Often.” This indicates that practical indigenous knowledge remains relatively strong and actively practiced within the community. However, the

presence of 11 “Sometimes,” 2 “Rarely,” and 3 “Never” responses suggests that while these skills are still widely observed, their practice may be uneven, possibly influenced by access to resources, livelihood shifts, and reduced dependence on traditional survival strategies.

A more concerning trend is observed in Indicator 3, which examines whether the youth continue to value and learn indigenous knowledge. The responses show that only 1 respondent answered “Always” and 8 “Often,” while a larger proportion answered “Sometimes” (14), “Rarely” (19), and “Never” (14). This distribution clearly indicates a weakening engagement of the youth in indigenous learning systems. It suggests that younger members are less consistently involved in cultural transmission processes and may be increasingly influenced by external education systems, digital media, and modern lifestyle priorities.

Similarly, Indicator 4, which focuses on the sharing of stories, songs, and oral traditions across generations, shows a further decline in practice. Only 2 respondents answered “Always” and 2 “Often,” while 12 answered “Sometimes,” 24 “Rarely,” and 16 “Never.” This indicates that oral traditions—one of the most critical mechanisms of indigenous cultural transmission—are no longer regularly practiced in the community. The weakening of storytelling and oral communication suggests a disruption in intergenerational cultural flow, where younger members are no longer consistently exposed to traditional narratives and cultural memory.

This pattern of results reflects a clear imbalance in indigenous knowledge transmission within the Hungey Tribe. While practical skills and elder involvement remain relatively active, the engagement of younger generations and the continuity of oral traditions are significantly weakening. This suggests that cultural transmission is becoming selective rather than continuous, with some aspects of knowledge being preserved while others are gradually fading.

According to Veerasha (2025), the decline of oral cultural transmission is often linked to the lack of systematic documentation and the increasing influence of digital technologies, which shift attention away from traditional learning systems. In the case of the Hungey Tribe, this is reflected in the reduced participation of youth in storytelling and oral traditions, which are traditionally central to indigenous education.

Table 2.5
Extent of Cultural Preservation Among the Hungey Tribe in terms of
Traditional Livelihood Practices

		n=56				
Indicators		Always	Often	Sometimes	Rarely	Never
1.	I am engaged in traditional livelihood activities.	44	4	6	2	0
2.	Traditional livelihoods are still valued in our community.	46	6	0	2	2

3.	Many community members adhere to traditional livelihood	2	13	25	13	3
4.	Knowledge of traditional livelihood practices is passed to younger generations.	29	11	7	8	1
		Mean	4.07 – High Extent			

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Extent	1.51 – 2.50	Low Extent
3.51 – 4.50	High Extent	1.00 – 1.50	Very Low Extent
2.51 – 3.50	Moderate Extent		

Based on the results presented in Table 2.5, the Hungey Tribe demonstrates a high extent of cultural preservation in terms of traditional livelihood practices, with a mean of 4.07, interpreted as “High Extent.” This indicates that traditional livelihoods remain actively practiced and continue to play a central role in the daily survival and cultural identity of the community.

In terms of direct participation in traditional livelihood activities (Indicator 1), the data show a strong level of engagement, with 44 respondents answering “Always” and 4 answering “Often.” This suggests that a large proportion of the community is still actively involved in indigenous economic practices such as farming and resource-based subsistence activities. Only a small number reported “Sometimes” (6) and “Rarely” (2), while none indicated “Never,” reinforcing the continued relevance of traditional livelihoods in everyday life.

Similarly, Indicator 2 shows that traditional livelihoods are still highly valued within the community, with 46 respondents answering “Always” and 6 “Often.” This strong valuation suggests that even when livelihood practices face limitations or seasonal constraints, they remain culturally important and are regarded as essential to the identity and survival of the Hungey Tribe. Only a minimal number of respondents selected “Rarely” and “Never,” indicating that the cultural importance of traditional livelihoods is widely recognized across the community.

However, a more nuanced pattern is observed in Indicator 3, which measures whether many community members consistently adhere to traditional livelihood practices. Here, responses are more distributed, with only 2 respondents answering “Always” and 13 “Often,” while a larger number indicated “Sometimes” (25) and “Rarely” (13), with 3 responding “Never.” This suggests that while traditional livelihoods remain present, full community-wide adherence is no longer uniform. Instead, participation appears to fluctuate depending on environmental conditions, economic opportunities, and seasonal availability of resources.

Indicator 4, which focuses on the transmission of traditional livelihood knowledge to younger generations, shows a relatively strong but not fully consistent pattern. The results indicate that 29 respondents answered “Always” and 11 “Often,” while 7 answered “Sometimes,” 8 “Rarely,” and 1 “Never.” This suggests that while intergenerational

transmission is still occurring, it is not uniformly practiced across all households. Some younger members continue to learn farming techniques, planting cycles, and resource management practices, but others may have reduced exposure due to schooling, external employment, or reduced participation in traditional labor systems.

The findings suggest that while traditional livelihood practices among the Hungey Tribe remain highly preserved in terms of practice and cultural value, there are emerging signs of selective participation and adaptive economic behavior. The community continues to maintain strong cultural ties to traditional livelihoods, but these are increasingly complemented by external labor opportunities and shaped by seasonal and economic realities

Table 2.6
Summary of Extent of Cultural Preservation Among the Hungey Tribe

Domain	Mean	Description
A. Language Use	4.31	High Extent
B. Traditional Rituals and Practices	3.30	Moderate Extent
C. Customary Laws and Social Norms	3.92	High Extent
D. Indigenous Knowledge Transmission	3.07	Moderate Extent
E. Traditional Livelihood Practices	4.07	High Extent
Overall Mean	3.73	High Extent

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Extent	1.51 – 2.50	Low Extent
3.51 – 4.50	High Extent	1.00 – 1.50	Very Low Extent
2.51 – 3.50	Moderate Extent		

Table 2.6 shows that the Hungey Tribe generally maintains a high extent of cultural preservation, with an overall mean of 3.73. This indicates that despite modernization and external influences, the tribe continues to preserve important aspects of its cultural identity.

Among the domains, Language Use obtained the highest mean of 4.31, showing that the native language remains widely used and serves as a strong symbol of cultural identity. Traditional Livelihood Practices (4.07) and Customary Laws and Social Norms (3.92) were also rated high, indicating that farming, gathering, respect for elders, and traditional community rules are still actively practiced.

Meanwhile, Traditional Rituals and Practices (3.30) and Indigenous Knowledge Transmission (3.07) were rated moderate. This suggests that rituals, cultural ceremonies, and the transfer of indigenous knowledge to younger generations are gradually declining due to modernization, formal education, and exposure to external cultures.

Overall, the findings imply that while the Hungey Tribe remains culturally resilient, there are emerging challenges in sustaining rituals and intergenerational knowledge transfer. Strengthening youth involvement and cultural education may help preserve the tribe's heritage for future generations.

Level of Acculturation of the Respondents

Table 3.1
Level of Acculturation of the Respondents in terms of Education
n=56

Indicators	Very Highly Agree	Highly Agree	Moderately Agree	Slightly Disagree	Very Slightly Disagree
1. Formal education has influenced my beliefs and values.	22	21	10	2	1
2. Schooling has changed how I view traditional culture.	32	8	7	7	2
3. Indigenous culture is included in what I learned in school.	5	6	11	24	10
	Mean 3.56 - High Acculturation				

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Acculturation	1.51 – 2.50	Low Acculturation
3.51 – 4.50	High Acculturation	1.00 – 1.50	Very Low Acculturation
2.51 – 3.50	Moderate Acculturation		

Table 3.1 shows that the respondents have a high level of acculturation in terms of education, with an overall mean of 3.56. This indicates that formal education strongly influences the cultural views, beliefs, and values of the Hungey respondents. Education exposes learners to modern ideas and social norms, which may gradually affect how they perceive their indigenous traditions. According to Seitz (2004), education serves as an important factor in introducing individuals to mainstream cultural values that may shape their cultural identity.

The statement “Schooling has changed how I view traditional culture” received the highest agreement from respondents, showing that education has influenced how they interpret and evaluate indigenous practices. Likewise, many respondents agreed that formal education affects their beliefs and values through exposure to broader societal standards and institutional learning.

However, the indicator “Indigenous culture is included in what I learned in school” received mostly low responses, suggesting that indigenous knowledge and traditions are not well represented in the curriculum. This may contribute to cultural distancing, where learners become more familiar with mainstream culture than their own heritage.

Despite this, respondents still recognized education as beneficial for personal growth and awareness. Reyes et al. (2020) highlighted that integrating local culture into education helps strengthen both learning and cultural identity. Overall, the findings suggest that while education promotes development and modernization, there is a need

for culturally responsive curricula that also support the preservation of Hungey indigenous culture.

Table 3.2
Level of Acculturation of the Respondents in terms of Technological Exposure
n=56

Indicators	Very Highly Agree	Highly Agree	Moderately Agree	Slightly Disagree	Very Slightly Disagree
1. Television, mobile phones, or the internet influence my daily life.	29	6	16	3	2
2. Media exposure affects my lifestyle and preferences.	25	14	13	2	2
3. Media encourages me to adopt non-indigenous ways of living.	19	13	12	5	7
Mean	3.88 - High Acculturation				

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Acculturation	1.51 – 2.50	Low Acculturation
3.51 – 4.50	High Acculturation	1.00 – 1.50	Very Low Acculturation
2.51 – 3.50	Moderate Acculturation		

Table 3.2 presents the level of acculturation of the respondents in terms of technological exposure, with an overall mean of 3.88, interpreted as High Acculturation. This indicates that digital technology and media platforms have a strong and consistent influence on the daily lives, behaviors, communication patterns, and cultural preferences of the Hungey respondents. In the context of acculturation, technological exposure functions as a powerful external force that facilitates cultural change by continuously introducing modern lifestyles, global ideas, and alternative value systems into the community environment.

The findings suggest that technology is no longer an occasional tool but has become an integral part of everyday life among the respondents. Devices such as mobile phones, television, and internet-based platforms are widely used for communication, entertainment, information access, and social interaction. This high level of engagement demonstrates that technological systems are now deeply embedded in both personal and community routines, influencing how individuals perceive and interact with their surroundings.

Among the indicators, the statement “Television, mobile phones, or the internet influence my daily life” recorded the highest number of “Very Highly Agree” responses (29 respondents), followed by “Moderately Agree” (16 respondents). This indicates that a majority of respondents acknowledge the strong presence of digital technology in their

daily activities. The results suggest that media and communication technologies are not only accessible but actively relied upon for daily functioning, including communication with family members, access to information, and entertainment.

Similarly, the indicator “Media exposure affects my lifestyle and preferences” received strong agreement, with 25 respondents answering, “Very Highly Agree” and 14 answering “Highly Agree.” This implies that media significantly shapes respondents’ lifestyle choices, including clothing preferences, social behavior, consumption patterns, and personal interests. Exposure to visual and digital content contributes to the gradual normalization of external cultural standards, which may influence how individuals compare and evaluate traditional practices against modern lifestyles.

In addition, the indicator “Media encourages me to adopt non-indigenous ways of living” shows a more distributed response pattern, with 19 respondents answered, “Very Highly Agree,” 13 “Highly Agree,” 12 “Moderately Agree,” 5 “Slightly Disagree,” and 7 “Very Slightly Disagree.” This suggests that while many respondents recognize the influence of media in promoting non-indigenous lifestyles, there is also a portion of the population that remains partially resistant or less affected. This variation reflects differing levels of cultural vulnerability and selective adaptation among individuals within the community.

The presence of both agreement and disagreement responses in this indicator highlights that technological influence does not result in uniform cultural change. Instead, acculturation through media exposure appears to be a gradual and uneven process, where some individuals adopt external cultural practices more readily, while others maintain stronger attachment to indigenous ways of living.

The results indicate that technological exposure plays a significant role in the acculturation process of the Hunghey Tribe. The widespread use of media and digital devices demonstrates how external cultural influences are continuously introduced into the community, shaping perceptions, behaviors, and lifestyle choices. While technology provides important benefits such as improved communication and access to information, it also contributes to cultural shifts that may affect the preservation of indigenous identity.

Aringo and Diego (2021) emphasized that technological access among indigenous communities serves not only functional purposes but also acts as a channel for cultural exposure, allowing individuals to engage with broader societal trends and modern lifestyles. In the case of the Hunghey Tribe, this dual role of technology reflects both opportunity and challenge—supporting connectivity and development while simultaneously influencing cultural adaptation and change.

Table 3.3
Level of Acculturation of the Respondents in terms of Economic Participation
n=56

Indicators	Very Highly Agree	Highly Agree	Moderately Agree	Slightly Disagree	Very Slightly Disagree
1. I participate in economic activities outside the community.	40	10	6	0	0
2. Economic needs require adapting to non-traditional livelihoods.	29	9	6	6	6
3. Traditional livelihood alone is no longer sufficient for survival.	15	30	5	4	2
Mean	4.14 - High Acculturation				

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Acculturation	1.51 – 2.50	Low Acculturation
3.51 – 4.50	High Acculturation	1.00 – 1.50	Very Low Acculturation
2.51 – 3.50	Moderate Acculturation		

Table 3.3 presents the level of acculturation of the respondents in terms of economic participation, with an overall mean of 4.14, interpreted as High Acculturation. This indicates that economic factors significantly influence the respondents' cultural adaptation and decision-making processes, particularly in relation to livelihood strategies. In the context of acculturation, economic participation serves as a key driver of cultural change, as individuals and households adjust their livelihood activities in response to survival needs, market demands, and limited local resources.

The statement "Economic needs require adapting to non-traditional livelihoods" received 29 "Very Highly Agree" responses, 9 "Highly Agree," 6 "Moderately Agree," and an equal number of 6 each for "Slightly Disagree" and "Very Slightly Disagree."

This reflects a more divided but still strongly affirmative response pattern. It indicates that while many respondents recognize the necessity of shifting toward non-traditional livelihoods such as wage labor, small-scale trade, or employment outside the community, a portion of respondents still express hesitation or partial disagreement. This suggests that economic adaptation is not universally perceived in the same way—some view it as essential for survival, while others may still prefer traditional subsistence practices when possible

The statement "Traditional livelihood alone is no longer sufficient for survival" recorded 15 "Very Highly Agree" responses and 30 "Highly Agree" responses, with smaller frequencies in the remaining categories. This demonstrates a strong collective perception that traditional livelihoods, while still valued, are no longer sufficient on their own to meet the full economic needs of households.

This suggests that environmental limitations, changing resource availability, and economic pressures have made exclusive reliance on farming, gathering, or other indigenous subsistence practices increasingly difficult.

The results show that economic participation is a major factor driving acculturation among the Hungey respondents. The high mean score of 4.14 reflects a clear shift toward mixed livelihood systems, where traditional and non-traditional economic activities coexist.

Acaba (2008) further explains that post-displacement indigenous communities often integrate into monetary economies due to environmental and livelihood disruptions, while still maintaining cultural practices tied to ancestral knowledge. Similarly, Tindowen (2016) found that indigenous peoples in Northern Luzon often engage in seasonal and multi-source livelihood strategies, combining farming, gathering, and wage labor to meet household needs.

Moreover, Tecson (2023) highlights that government-supported market linkages and economic programs have further encouraged indigenous participation in broader economic systems, allowing communities to sell agricultural surplus and access wider markets.

In this context, the findings suggest that the Hungey Tribe demonstrates economic adaptation without complete cultural abandonment. While there is strong engagement in non-traditional livelihoods, traditional economic practices remain present, indicating cultural resilience. Economic acculturation, therefore, functions as both a survival mechanism and a pathway for maintaining continuity in a changing socioeconomic environment.

Table 3.4
Level of Acculturation of the Respondents in terms of Interaction with Non-Indigenous Communities

Indicators	n=56				
	Always	Often	Sometimes	Rarely	Never
1. I regularly interact with non-indigenous people.	13	14	23	5	1
2. Interaction with non-indigenous communities influences our traditions.	24	18	13	0	1
3. Cultural practices change as a result of interaction with outsiders.	36	18	2	0	0
Mean	4.11 - High Acculturation				

Note: Highest frequencies are in boldface
 4.51 – 5.00 Very High Acculturation
 3.51 – 4.50 High Acculturation
 2.51 – 3.50 Moderate Acculturation

1.51 – 2.50 Low Acculturation
 1.00 – 1.50 Very Low Acculturation

Table 3.4 presents the level of acculturation of the respondents in terms of interaction with non-indigenous communities, with an overall mean of 4.11, interpreted as High Acculturation. This indicates that sustained and regular contact with non-indigenous groups, particularly lowland communities, plays a significant role in shaping the social behavior, cultural practices, and worldview of the respondents. In the context of acculturation, social interaction serves as one of the most direct mechanisms through which cultural exchange occurs, as it facilitates the continuous flow of ideas, practices, and values between groups.

The responses show that while not all respondents engage in frequent daily interaction with non-indigenous individuals, a considerable portion still experiences regular contact through economic activities, education, trade, and community-based engagements. The presence of a large number of moderate responses suggests that interaction is often situational rather than constant, depending on necessity, livelihood activities, or access to external spaces. This reflects a semi-integrated social environment where indigenous and non-indigenous groups coexist and interact in specific contexts rather than through full social integration.

The data further indicate a strong recognition among respondents that interaction with non-indigenous communities influences their traditions. Many respondents strongly agreed that external social engagement affects their cultural practices, suggesting that traditions are not isolated systems but are continuously reshaped through exposure to non-indigenous beliefs, behaviors, and social norms. This influence is observable in aspects such as language use, ritual practices, lifestyle adjustments, and social expectations. However, this influence should not be viewed solely as cultural loss, but rather as a process of cultural negotiation where indigenous traditions are adjusted, adapted, and reinterpreted in response to external contact.

The findings also reveal an even stronger consensus that cultural practices change as a result of interaction with outsiders. Nearly all respondents acknowledged that external interaction is a major driver of cultural transformation within the community. This suggests that the Hungey Tribe is highly aware of the ongoing changes in their cultural practices, which may include shifts in ceremonial traditions, livelihood strategies, educational orientation, and social norms. The minimal disagreement further emphasizes that cultural change is not perceived as a distant possibility but as an ongoing reality shaped by continuous external engagement.

The results demonstrate that interaction with non-indigenous communities is a significant factor in the acculturation process among the Hungey respondents. The high mean score reflects that social engagement outside the community is both frequent and influential in shaping cultural adaptation. However, this does not necessarily indicate cultural disappearance. Instead, it reflects a dynamic process of cultural adaptation where indigenous identity is continuously restructured while still being maintained.

As Seitz (2004) explains, interaction with lowland and non-indigenous communities often provides access to broader economic opportunities, education, and

social services, which encourages selective adoption of external cultural elements. In the case of the Hungey Tribe, such interactions function not only as a means of adaptation but also as a strategy for survival and social participation in a broader society.

This interpretation is supported by the statement of the community chieftain, who emphasized that interaction with outsiders does not automatically result in cultural loss. Instead, it allows the community to integrate beneficial external influences while preserving their core traditions and values. This highlights a clear distinction between acculturation and assimilation, where cultural identity remains intact even as external influences are incorporated.

Thus, the findings suggest that the Hungey Tribe experiences ongoing cultural negotiation through interaction with non-indigenous communities, resulting in a form of acculturation that reshapes cultural practices while maintaining the continuity of indigenous identity.

Table 3.5
Summary of Level of Acculturation of the Respondents

Domain	Mean	Description
A. Education	3.56	High Acculturation
B. Technological Exposure	3.88	High Acculturation
C. Economic Participation	4.14	High Acculturation
D. Interaction with Non-Indigenous Communities	4.11	High Acculturation
Overall Mean	3.92	High Acculturation

Note: Highest frequencies are in boldface

4.51 – 5.00	Very High Acculturation	1.51 – 2.50	Low Acculturation
3.51 – 4.50	High Acculturation	1.00 – 1.50	Very Low Acculturation
2.51 – 3.50	Moderate Acculturation		

Table 3.5 presents the overall level of acculturation of the respondents across four domains: education, technological exposure, economic participation, and interaction with non-indigenous communities. The overall mean of 3.92, interpreted as High Acculturation, indicates that the respondents are significantly influenced by external cultural systems and are actively engaging with broader societal structures. This suggests that acculturation among the Hungey respondents is not isolated to a single dimension but is experienced across multiple interconnected aspects of daily life.

Among the four domains, economic participation (4.14) obtained the highest mean score, indicating that it is the strongest driver of acculturation among the respondents. This implies that many members of the community are actively engaged in income-generating activities, wage labor, market-based transactions, and other economic systems outside their immediate indigenous setting. The prominence of economic participation suggests that livelihood needs play a central role in shaping cultural adaptation. In many indigenous contexts, economic survival often necessitates engagement with external systems, which in turn exposes individuals to new practices, values, and social structures that influence cultural behavior.

Closely following economic participation is interaction with non-indigenous communities (4.11), which also reflects a high level of acculturation. This indicates that respondents frequently communicate, collaborate, and build social relationships with individuals outside their cultural group. Such interactions contribute significantly to cultural exchange, as they facilitate the sharing of ideas, practices, and norms. This sustained contact with non-indigenous groups suggests that cultural boundaries are becoming increasingly fluid, allowing for continuous negotiation and adaptation of cultural practices.

Technological exposure (3.88) also reflects a high level of acculturation, showing that respondents are actively engaging with modern communication tools such as mobile phones, internet platforms, and digital media. This exposure plays a critical role in shaping lifestyle preferences, communication patterns, and access to information. Technology serves as a major channel through which external cultural influences enter the community, further accelerating the process of cultural adaptation. It also contributes to changing social behaviors, particularly among younger members who are more frequently exposed to digital environments.

Meanwhile, education (3.56) obtained the lowest mean among the four domains, although it is still interpreted as high acculturation. This suggests that while formal education has influenced the respondents' beliefs, values, and worldview, its impact is comparatively less dominant than economic participation, social interaction, and technological exposure. This may be attributed to limited access to formal schooling, cultural responsibilities, geographic constraints, or the lack of culturally integrated educational content. Nevertheless, education still plays an important role in shaping awareness of broader societal systems and introducing modern perspectives that contribute to cultural change.

The overall findings demonstrate that the respondents exhibit a high level of acculturation across all domains, with particularly strong influence from economic engagement and social interaction. This indicates that acculturation among the Hungey respondents is multidimensional, driven primarily by livelihood needs and reinforced by continuous contact with external communities and technological systems. However, rather than suggesting cultural replacement, the results imply a process of adaptive change where traditional identity coexists with increasing participation in modern social and economic structures.

Relationship Between Acculturation Factors and the Level of Cultural Preservation Among Members of the Hungey Tribe

Table 4.1
Relationship Between Acculturation Factors and the Level of Cultural Preservation Among Members of the Hungey Tribe

Level of Cultural Degradation	Acculturation Factors				Interaction with Non-Indigenous Communities	Overall Mean
	Education	Technological Exposure	Economic Participation			
Language Use	r_s	0.238	-0.081	-0.057	-0.037	-0.017
	Sig.	0.077	0.552	0.674	0.787	0.904
Traditional Rituals and Practices	r_s	0.119	-0.073	0.109	0.075	0.047
	Sig.	0.384	0.595	0.425	0.585	0.730
Customary Laws and Social Norms	r_s	0.038	-0.052	-0.215	-0.175	-0.128
	Sig.	0.781	0.702	0.111	0.197	0.348
Indigenous Knowledge Transmission	r_s	-0.001	0.195	0.073	-0.252	0.077
	Sig.	0.995	0.151	0.591	0.061	0.572
Traditional Livelihood Practices	r_s	-0.021	0.091	-.280*	-.473**	-0.142
	Sig.	0.878	0.503	0.036	0.000	0.295
Overall Mean	r_s	0.106	0.091	-0.103	-.346**	-0.030
	Sig.	0.439	0.504	0.451	0.009	0.824

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.1 presents the relationship between acculturation factors (education, technological exposure, economic participation, and interaction with non-indigenous communities) and the different dimensions of cultural preservation among members of the Hungey Tribe. Overall, the findings indicate that most relationships between acculturation factors and cultural preservation are not statistically significant, suggesting that acculturation does not uniformly or directly determine the strength of cultural preservation across all domains. However, specific significant negative correlations were identified, particularly in relation to economic participation and interaction with non-indigenous communities, which highlight areas where cultural change is more pronounced.

In terms of language use, none of the acculturation factors showed a significant relationship, with all p-values exceeding the 0.05 level of significance. Although education showed a weak positive correlation ($r_s = 0.238$), this was not statistically significant. Similarly, technological exposure, economic participation, and interaction with non-indigenous communities all showed weak negative or near-zero relationships. This suggests that the continued use of the Hungey language is relatively stable and less

directly affected by external acculturation factors. Language, in this case, appears to function as a strong cultural anchor that remains resilient despite exposure to modern influences.

For traditional rituals and practices, the results also revealed no significant relationships with any acculturation factor. Although small positive and negative correlations were observed, these were not statistically meaningful. This indicates that the practice of rituals and ceremonies is not strongly determined by education, technology, economic engagement, or external interaction alone. Instead, this suggests that ritual practices may be maintained through internal community structures, belief systems, and cultural reinforcement within the tribe, making them less immediately vulnerable to external acculturative pressures.

In contrast, customary laws and social norms also showed no significant relationships with acculturation factors, although negative correlations were observed with economic participation ($r_s = -0.215$) and interaction with non-indigenous communities ($r_s = -0.175$). While not statistically significant, these negative trends suggest a possible weakening influence of external engagement on traditional governance systems. This may indicate that as individuals become more involved in external economic and social systems, reliance on customary authority may gradually decline in favor of formal or external systems of governance.

A more nuanced result is observed in indigenous knowledge transmission, where all relationships remain statistically insignificant. However, interaction with non-indigenous communities shows a negative correlation ($r_s = -0.252$, $p = 0.061$), which, while not significant at the 0.05 level, is approaching marginal significance. This suggests a potential weakening in intergenerational knowledge transfer as external social interaction increases. This trend may reflect the reduced time spent between elders and youth, or the increasing influence of external knowledge systems over traditional oral transmission practices.

The most significant findings appear in traditional livelihood practices, where both economic participation and interaction with non-indigenous communities show statistically significant negative relationships. Economic participation is negatively correlated with traditional livelihood practices ($r_s = -0.280$, $p = 0.036$), while interaction with non-indigenous communities shows a stronger negative correlation ($r_s = -0.473$, $p = 0.000$). These results indicate that increased engagement in external economic systems and greater social interaction outside the community are strongly associated with a decline in traditional livelihood practices. This suggests a shift away from purely subsistence-based or indigenous economic systems toward more market-oriented or wage-based livelihoods. These findings align with Seitz (2004) and Acaba (2008), who argue that indigenous communities often adapt their livelihood systems in response to environmental displacement and economic integration into broader markets.

When examining the overall cultural preservation index, only interaction with non-indigenous communities shows a significant negative relationship ($r_s = -0.346$, $p = 0.009$).

This indicates that increased social interaction with outsiders is associated with a decline in overall cultural preservation. According to Berry (1997), acculturation processes involving high levels of interaction with dominant or external cultural groups often lead to cultural modification, where certain traditional practices are reduced or replaced. However, this does not necessarily imply complete cultural loss but rather a restructuring of cultural identity in response to external influence.

The findings suggest that while acculturation factors such as education and technological exposure do not significantly affect cultural preservation in a measurable way, economic participation and interaction with non-indigenous communities play a more critical role in shaping cultural change, particularly in livelihood practices and overall cultural retention. Nevertheless, the lack of significant relationships in most domains also suggests that the Hungey Tribe maintains a level of cultural resilience, where key aspects of identity such as language, rituals, and customary norms remain relatively stable despite increasing external influences.

Thus, cultural preservation among the Hungey Tribe appears to be a selective and uneven process, where certain cultural domains are more vulnerable to acculturation than others, particularly those tied to economic survival and external social integration.

Relationship Between the Profiles of the Respondents and Cultural Preservation

Table 5.1
Relationship Between the Profiles of the Respondents and Cultural Preservation

Profile	Cultural Preservation						Overall Mean
	Language Use	Traditional Rituals and Practices	Customary Laws and Social Norms	Indigenous Knowledge Transmission	Traditional Livelihood Practices		
Sex	r_{pb}	0.077	-0.087	-0.099	-0.055	0.037	-0.068
	Sig	0.575	0.525	0.467	0.687	0.789	0.619
Age	r_s	-0.077	0.120	-0.025	0.080	0.121	0.148
	Sig	0.495	0.260	0.817	0.450	0.265	0.156
Educational Attainment	r_s	0.012	-0.180	0.094	-0.144	-0.026	-0.161
	Sig	0.917	0.088	0.381	0.173	0.812	0.119
Marital Status	r_{pb}	0.059	0.073	0.167	0.025	.272*	0.230
	Sig	0.674	0.600	0.227	0.858	0.046	0.094
Occupation	r_{pb}	-0.049	-0.163	-.299*	-0.053	-0.108	-.271*
	Sig	0.718	0.230	0.025	0.697	0.429	0.043
	r_{pb}	0.000	-0.071	-0.086	-0.112	-0.105	-0.157

Community Role/Position	Sig	1.000	0.605	0.530	0.412	0.443	0.247
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** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Note: Sex (1= Male, 2= Female), Marital Status (1= Single, 2= Married), Occupation (1= Farming/Gathering, 2= Non-Farming), Community (1= Elder/Tribal Leader/Council Member, 2= Adult Community Member/Youth/Cultural Bearer)

Table 5.1 presents the relationships between the respondents' demographic profiles—sex, age, educational attainment, marital status, occupation, and community role—and the different dimensions of cultural preservation among members of the Hungey Tribe. Overall, the results indicate that most demographic variables do not have statistically significant relationships with cultural preservation, suggesting that cultural continuity in the community is not primarily determined by basic personal characteristics. This aligns with the view of Berry (2005) that acculturation outcomes are more strongly shaped by social context and interactional environments than by demographic factors alone. Similarly, Sam and Berry (2010) emphasize that cultural change is largely driven by environmental exposure and intercultural contact rather than fixed individual attributes.

In terms of sex, the results show no significant relationship across all cultural preservation domains, including language use, rituals, customary laws, indigenous knowledge transmission, livelihood practices, and overall cultural preservation. The very weak correlations (all p-values > 0.05) indicate that both male and female respondents participate in cultural preservation at relatively similar levels. This suggests that gender does not play a decisive role in determining engagement in cultural practices within the Hungey community, and cultural transmission is likely shared across households regardless of sex-based roles.

For age, no significant relationships were found with any dimension of cultural preservation. Although slight positive and negative correlations were observed, these were not statistically meaningful. This implies that both younger and older members of the community participate in cultural practices to a similar extent. However, the absence of significance may also suggest that intergenerational differences are not strongly pronounced in measurable terms, even if qualitative differences in cultural engagement may still exist in practice.

Regarding educational attainment, all correlations with cultural preservation domains were also not significant. While a weak negative relationship was observed with traditional rituals and indigenous knowledge transmission, these results suggest that formal education does not directly determine the extent of cultural preservation among respondents. This may indicate that individuals with higher or lower levels of education still maintain cultural practices, depending on family influence, community participation, and lived experience rather than schooling alone.

For marital status, a statistically significant positive relationship was found with traditional livelihood practices ($r_{pb} = 0.272$, $p = 0.046$). This suggests that married

respondents are more likely to engage in or preserve traditional livelihood activities compared to single respondents. This finding may be explained by the economic responsibilities associated with marriage, where household sustenance requires reliance on stable and familiar livelihood systems such as farming and gathering. In this context, traditional livelihoods may serve as a more reliable source of income and survival for married individuals, reinforcing their continued practice within family units.

In terms of occupation, significant relationships were identified with customary laws and social norms ($r_{pb} = -0.299$, $p = 0.025$) and the overall level of cultural preservation ($r_{pb} = -0.271$, $p = 0.043$). Based on the coding used in the study, this indicates that respondents engaged in non-farming occupations tend to show lower adherence to customary laws and lower overall cultural preservation compared to those involved in farming or gathering. This suggests that shifts away from traditional livelihood systems are associated with reduced engagement in indigenous governance structures and cultural norms. This finding is consistent with Redfield et al. (1936), who argue that economic transformation is one of the primary drivers of cultural change, as shifts in livelihood systems often lead to broader changes in social organization and cultural practice.

For community role or position, no significant relationships were found across all cultural preservation domains. This suggests that being an elder, leader, adult member, youth, or cultural bearer does not significantly determine levels of cultural preservation in a statistical sense. However, this does not necessarily imply equal cultural influence across roles. Instead, it may indicate that cultural practices are widely shared within the community, with no single role exclusively determining preservation outcomes.

The findings suggest that demographic characteristics such as sex, age, education, and community role are not strong predictors of cultural preservation among the Hungey Tribe. Instead, cultural preservation appears to be more influenced by functional and structural factors such as livelihood type and economic orientation. The significant relationships observed in occupation and marital status highlight that cultural continuity is more closely linked to economic responsibility and livelihood stability than to inherent demographic traits.

Thus, cultural preservation among the Hungey Tribe can be understood as a context-driven process, where engagement in traditional livelihoods supports stronger cultural retention, while shifts toward non-traditional occupations are associated with reduced adherence to customary systems and overall cultural practices. This reinforces the idea that cultural sustainability is closely tied to economic structure and daily survival practices rather than demographic identity alone.

Conclusions

1. The Hungey Tribe demonstrates strong cultural preservation in language, livelihoods, and customary systems, but moderate preservation in rituals and knowledge transmission.

2. While acculturation is high across all domains, only economic participation and interaction with non-indigenous communities significantly contribute to cultural change, particularly in livelihood practices and overall cultural preservation.
3. Demographic factors largely do not influence cultural preservation, except for marital status and occupation, which show meaningful effects.

Recommendations

1. Strengthen Indigenous Knowledge Transmission must be practiced since indigenous knowledge transmission showed a moderate extent, elders and cultural bearers should be encouraged to actively pass down traditional skills, oral stories, songs, and practices. Community-based storytelling sessions and informal learning activities can help improve intergenerational transfer.
2. Revitalize Traditional Rituals and Practices where community leaders should promote the regular practice of traditional rituals and ceremonies. Documentation of these practices may also help ensure continuity, especially for younger generations who are less involved.
3. Integrate Culture in Education where schools serving Hungey learners should include indigenous culture, history, and traditions in the curriculum. Collaboration between educators and tribal leaders can help ensure that formal education supports, rather than replaces, cultural identity.
4. Promote Youth Engagement in Culture since younger members are less involved in cultural transmission, youth-focused programs such as cultural camps, workshops, and heritage activities should be implemented to increase participation and interest.
5. Balance Economic Participation with Cultural Preservation while economic participation is important, livelihood programs that incorporate traditional skills (e.g., crafts, farming, herbal medicine) should be supported to maintain cultural continuity while improving income opportunities.
6. Manage External Cultural Influence since interaction with non-indigenous communities is linked to reduced cultural preservation in some areas, awareness programs should be conducted to help community members maintain cultural identity while engaging with outside groups.
7. Support Role of Families and Married Couples in Cultural Continuity since marital status showed a positive influence on traditional livelihood practices, family-based cultural activities should be encouraged to strengthen cultural teaching within households.

8. Preserve Language Use Through Community Programs. Although language use is high, continuous reinforcement through daily use, community events, and local media can ensure it remains strong among future generations.
9. Policy Support from Local Government Units should support indigenous cultural preservation programs, including funding for cultural documentation, heritage celebrations, and livelihood projects rooted in traditional practices.

Compliance with Ethical Standards

The researchers ensured that the study entitled “*Acculturation of the Hungey Tribe: Its Effect on Cultural Preservation*” strictly complied with ethical research standards throughout the conduct of the study. Informed consent was properly obtained from all respondents before participation, and they were informed of the purpose of the study, their voluntary participation, and their freedom to withdraw at any stage without any consequences. The anonymity and confidentiality of the respondents were maintained by not disclosing any personal identifiers, and all gathered information was handled in accordance with the Data Privacy Act. The researchers also safeguarded the well-being, dignity, and cultural sensitivity of the participants during data gathering and interpretation of results. No conflict of interest existed in the conduct of the study, and the findings were interpreted objectively without bias or manipulation. Plagiarism was strictly avoided by properly acknowledging all sources and references used in the study. The results of the research were utilized solely for academic and research purposes. Furthermore, artificial intelligence (AI) tools were utilized only to assist in language refinement, organization, and grammar checking, while all interpretations, analyses, and final outputs remained the responsibility of the researchers.

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Corresponding author: josue.pangilinan@deped.gov.ph