

# Experiential Accounts of Victimization among Bajau Community in Southern Luzon

Lynne Daniella Carylle A. Blanco 

Lyceum of the Philippines University  
[lablanco@lpubatangas.edu.ph](mailto:lablanco@lpubatangas.edu.ph)

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Corresponding Email:  
[lablanco@lpubatangas.edu.ph](mailto:lablanco@lpubatangas.edu.ph)

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## Index Terms:

bajau community, indigenous discrimination, lifestyle theory of victimization

**Abstract.** This study aimed to examine the experiences of victimization among the Bajau community in Southern Luzon in order to gain a deeper understanding of how structural marginalization affects their daily lives and well-being. Using a phenomenological-exploratory research design, the study gathered narratives from Bajau community members, elders, and leaders to capture their lived experiences. The thematic analysis revealed that the Bajau community continues to face difficult living conditions characterized by a subsistence-based lifestyle, unstable fishing income, food insecurity, and unsafe residential environments. These conditions increased their vulnerability to different forms of victimization, including conflict-induced displacement, economic losses caused by armed intimidation, ethnic discrimination, digital victimization, and exclusion from institutional services and social protection programs. The findings further showed that victimization produced multidimensional effects on the community, particularly in terms of psychological well-being, educational participation, economic stability, and preservation of cultural identity. Feelings of fear, insecurity, and social exclusion were commonly experienced, which affected both individual and communal development. Despite these challenges, the study highlighted the resilience of the Bajau people through strong family ties, collective support systems, and community-based coping mechanisms that enabled them to endure hardship and sustain their way of life. The study concludes that victimization among the Bajau community is not an isolated social issue but is deeply rooted in broader structural inequalities, legal invisibility, and continuing societal discrimination. The findings contribute to the existing body of knowledge and may serve as a basis for policymakers, criminal justice practitioners, and social development organizations in creating inclusive and culturally responsive programs for marginalized indigenous communities.

## Introduction

Victimization among marginalized indigenous communities remains a persistent social issue shaped by historical exclusion, structural inequality, and everyday discrimination. Among these communities, the Bajau—often described as sea-nomadic and transnational—have long occupied the margins of dominant political and social systems. Globally, their experiences reflect the consequences of colonial boundary-making and modern nation-state formation, which have rendered many Bajau groups stateless and limited their access to citizenship, land rights, and public services.

Empirical accounts indicate that such structural marginalization fosters routine forms of victimization, including harassment, humiliation, restricted mobility, and exclusion from humanitarian protection (Roxas-Lim, 2017; Brunt, 2017; UNHCR, 2026). Displacement caused by armed conflict has further disrupted livelihoods and social networks (UNHCR, 2018; Enriquez, 2024), while maritime governance and territorialization policies in parts of Southeast Asia have resulted in evictions from ancestral fishing grounds (Dollah, 2025; Renaldi, 2024). Beyond institutional forces, discrimination also manifests in everyday interactions through stereotyping, bullying in schools, cyber harassment, and cultural misrepresentation, reinforcing intergenerational marginalization (Mabanglo et al., 2020; Abelas et al., 2019; Somiah, 2021;

Gilhang et al., 2024). These findings collectively illustrate that victimization among the Bajau is multidimensional and embedded within systemic inequalities rather than isolated incidents.

Moreover, in the Philippine context, similar patterns of marginalization are evident, particularly in communities that have relocated outside their traditional maritime territories. For instance, Bajau households in Batangas typically reside in small, congested stilt houses near rivers, with men primarily engaged in fishing and women performing domestic or informal economic roles (Tamayo & An, 2019). Food insecurity persists, as meals often consist of basic staples consumed only twice a day. Although certain health and welfare services such as PhilHealth enrollment and feeding programs are accessible, livelihood interventions remain limited, restricting opportunities for economic mobility. This pattern of subsistence living reflects structural vulnerability that may heighten exposure to various forms of victimization. Despite these documented conditions, there remains limited qualitative understanding of how Bajau families in Southern Luzon experience and interpret victimization within their daily environments. Existing accounts describe socioeconomic constraints, yet fewer studies center their lived narratives of harm, exclusion, and coping.

This study is anchored in the Lifestyle Theory of Victimization, which posits that patterns of daily activities and social exposure influence vulnerability to victimization. According to this theory, routine activities shaped by socioeconomic status, occupation, mobility, and visibility affect the likelihood of encountering potential sources of harm. In the case of the Bajau, subsistence livelihoods, informal economic participation, settlement in marginal spaces, and visibly distinct cultural identity may intersect with structural disadvantage, increasing their exposure to discrimination and other forms of victimization. While prior research has emphasized macro-level exclusion and policy-driven displacement, there is limited integration of lifestyle patterns with experiential accounts in specific local contexts. Applying this framework allows the present study to bridge structural realities with everyday lived experiences.

The gap in knowledge lies in the insufficient exploration of experiential accounts of victimization among the Bajau community in Southern Luzon. Although literature documents statelessness, displacement, and poverty, it seldom captures how these conditions translate into personally lived and socially negotiated experiences of victimization. Thus, this study seeks to explore the lived realities of the Bajau by describing their daily experiences, identifying the forms of victimization they encounter, examining the effects on their well-being and community life, and proposing context-responsive recommendations.

The key variables of this study include daily experiences, forms of victimization, and perceived effects of victimization. Daily experiences refer to routine livelihood practices, social interactions, and living conditions that shape everyday life. Forms of victimization encompass discrimination, harassment, exclusion, bullying, displacement, and related harm encountered in social and institutional settings. The effects of victimization involve psychological, social, cultural, and economic consequences as articulated by informants.

The rationale of this study is grounded in the need to produce context-specific and community-centered knowledge that moves beyond generalized portrayals of the Bajau as merely impoverished or displaced. By foregrounding their experiential narratives, this research seeks to illuminate how victimization is embedded in daily life and how it shapes identity, dignity, and social participation. Such understanding is essential for informing culturally sensitive interventions, strengthening inclusive policies, and contributing to broader conversations on indigenous marginalization and social justice. Ultimately, this study aspires to amplify the voices of the Bajau community in Southern Luzon and to situate their lived realities within meaningful academic and policy discourse.

## Methodology

### *Research Design*

This study employed a phenomenological exploratory research design to investigate the lived experiences of victimization among the Bajau community in Southern Luzon. Phenomenology was appropriate because it focused on understanding the subjective, first-hand experiences of individuals, capturing the essence of how victimization shaped their daily lives, well-being, and community life. By combining phenomenology with an exploratory approach, the study aimed to uncover previously under-researched realities, identify patterns in experiences of victimization, and provide insights that could guide responsive interventions. This design allowed the researcher to deeply engage with informants' personal narratives, uncovering both emotional and social dimensions of their experiences while generating knowledge that could inform culturally sensitive strategies for protection, inclusion, and empowerment.

### *Participants of the Study*

The participants of this study were members of the Bajau community residing in Southern Luzon, specifically from Malitam, Batangas City. The participants included elders, community members, and individuals actively engaged in community life, ranging in age from 18 to 50 years. Limiting the age range ensured that participants had sufficient life experience to reflect on the forms and impacts of victimization while focusing on working-age adults who contributed to household and community activities. They were selected using purposive sampling, allowing the researcher to identify individuals with relevant experiences and insights regarding the challenges faced by the community. Inclusion criteria required that participants identify as Bajau, reside in Southern Luzon, be within the 18–50 age range, and be willing to share their experiences. Exclusion criteria included non-Bajau individuals, those living outside the area, individuals unable or unwilling to provide informed consent, or anyone whose physical or mental condition made participation unsafe.

A total of five participants were included in the study, as data saturation was achieved, with no new themes or insights emerging beyond this point. The first participant was a 26-year-old college student currently enrolled in the BS Social Work program. The second was a 20-year-old senior high school graduate employed at Juan Carlos. The third was a 20-year-old senior high school graduate who assisted with household responsibilities. The fourth was a 41-year-old mother of nine, engaged primarily as a housewife, and the fifth was a 29-year-old housewife. Including participants from diverse roles and life stages within the community allowed the study to capture a wide range of experiences, perspectives, and coping strategies, providing a comprehensive understanding of the types of victimization encountered and their effects on both personal and community life.

### *Data Gathering Instrument*

Data were collected through a self-developed semi-structured interview guide designed to explore the lived experiences of victimization among the Bajau. The guide included five sections arranged to facilitate a logical and comfortable flow. The first section, Introduction, gathered demographic information, established rapport, and explored informants' personal identification with the Bajau community. The second section, Daily Experiences, examined informants' routines, interactions, and factors contributing to vulnerability. The third section, Forms of Victimization, identified specific types of victimization, including discrimination, harassment, exclusion, or threats, and the circumstances under which these occurred. The fourth section, Impacts of Victimization, explored how these experiences affected informants' physical and mental well-being, social relationships, and engagement in community life. The fifth section, Recommendations and Closing, invited participants to suggest interventions, policies, or community-based strategies to address their needs, enhance protection, and promote inclusion and empowerment. The interview guide was validated by experts, including a qualitative researcher, an attorney-psychologist, and a professor of victimology, to ensure cultural sensitivity, clarity, and alignment with the study's objectives. Necessary revisions were made based on their feedback to enhance appropriateness and comprehensibility.

### *Data Gathering Procedure*

The study began with a thorough review of literature on victimization, social exclusion, and well-being among marginalized communities in the Philippines, which informed the finalization of the research objectives, conceptual framework, and interview guide. After the guide was drafted, it was validated by the aforementioned experts, and revisions were applied. The researcher obtained ethical clearance from the Institutional Research Ethics Committee and secured permission from local government units, community leaders, and other relevant stakeholders. Coordination meetings were held with community leaders to present the study objectives, explain the voluntary nature of participation, and discuss ethical safeguards to protect informants' rights, privacy, and welfare. Interview schedules were arranged in collaboration with community leaders to ensure that timing, locations, and procedures were culturally appropriate and respectful of community routines.

Informed consent was obtained from all participants before the interviews, providing clear information about the study's purpose, voluntary participation, confidentiality protocols, and the right to withdraw at any time without consequence. Interviews were conducted face-to-face, in Filipino or participants' preferred dialects, with interpreters as needed to ensure accurate understanding of culturally specific terms and experiences. Informants shared narratives regarding their daily experiences, forms of victimization, the effects on their well-being and community life, and suggestions for interventions. With participants' permission, interviews were audio-recorded, transcribed verbatim, anonymized, and securely stored in password-protected files. Data were analyzed using thematic analysis, which involved familiarization with transcripts, coding significant statements, identifying recurring themes, refining and labeling final themes, and connecting these insights to the study objectives. This process provided a comprehensive understanding of the Bajau community's lived experiences and offered evidence-based guidance for culturally sensitive strategies to enhance protection, inclusion, and empowerment.

*Ethical Considerations*

The study received authorization from the Institutional Research Ethics Committee, local government units, and community stakeholders. Participants were fully informed of the study’s objectives and voluntarily provided consent without coercion. Confidentiality and anonymity were strictly maintained, with personal information stored securely and protected throughout the research process. The rights of participants, including privacy, voluntary participation, and the ability to withdraw at any time, were upheld to ensure ethical compliance and respect for the dignity of all individuals involved.

*Data Analysis*

The data were analyzed using thematic analysis, which allowed the researcher to systematically identify and interpret patterns within participants’ narratives. The process began with familiarization, where transcripts were read repeatedly to gain a comprehensive understanding of the experiences shared. Significant statements related to victimization, impacts, and coping mechanisms were coded to highlight meaningful units of information. Codes were then grouped into broader themes that reflected recurring patterns across informants’ accounts, such as victimization, emotional and social consequences, and community-level challenges. These themes were refined and validated to ensure consistency, clarity, and alignment with the study’s objectives. The final themes were interpreted to provide insight into the lived experiences of the Bajau, highlighting both individual and collective impacts of victimization and informing culturally sensitive recommendations for protection, inclusion, and empowerment.

**Results and Discussion**

QUOTED STATEMENTS	OPEN CODING	FOCUSED CODING	THEME
I1: “Depende sa pangingsda kung may huli o wala.” I4: “Minsan po yung asawa ko ay walang kita... lalo na kapag malakas ang hangin.” I5: “Malapit sa dagat... naaabot po ng dagat kaya matataas ang bahay.”	Dependence on fishing No stable income Weather-dependent work / Coastal exposure	Livelihood instability tied to fishing and sea conditions	Structural Vulnerability and Subsistence-Based Survival in Coastal Poverty
I2: “Kumakain po kami isang beses sa isang araw.” I4: “Minsan po wala kaming pagkain, minsan naglulugaw lang po kami.” I4: “Hindi po kami nag-aalmusal.”	Eating once a day Lack of food / Reliance on lugaw Skipping meals	Persistent food insecurity	Structural Vulnerability and Subsistence-Based Survival in Coastal Poverty
I3: “Tambak ang basura dahil wala pong truck na kumukuha.” I2: “Kapag may bagyo... lilikas na naman po.” I4: “Ine-evacuate po kami sa Coliseum.”	Poor waste disposal Flood- and storm-prone area Frequent evacuation	Neglected infrastructure and disaster exposure	Structural Vulnerability and Subsistence-Based Survival in Coastal Poverty
I1: “Tumutulong po ako kay tatay.” I3: “Gumagawa lang po ako ng gawaing bahay.” I4: “Naglilinis-linis, naglalaba.”	Helping parents Domestic tasks	Daily life centered on family survival	Structural Vulnerability and Subsistence-Based Survival in Coastal Poverty

*Table 1. Daily Experiences of the Bajau Community*

Table 1 shows the daily experiences of the Bajau community, reflecting a single overarching theme: Structural Vulnerability and Subsistence-Based Survival in Coastal Poverty. The narratives of informants illustrate that the community’s everyday life is shaped by a combination of precarious livelihoods, food insecurity, exposure to environmental hazards, and family-centered coping strategies. Together, these experiences highlight how structural inequalities and environmental marginalization intersect to produce persistent vulnerability.

A central aspect of this vulnerability is the community's dependence on fishing as the primary source of livelihood. Informants consistently described income as highly variable, contingent upon catch availability and prevailing weather conditions. For instance, I1 shared, "*Depende sa pangingsida kung may huli o wala,*" while I4 noted, "*Minsan po yung asawa ko ay walang kita... lalo na kapag malakas ang hangin.*" These statements reflect the irregularity and uncertainty inherent in subsistence-based fishing, where unfavorable weather directly impacts household income. The unpredictability of earnings contributes to economic precarity, limiting the capacity of families to accumulate savings or diversify livelihoods. This finding aligns with McCarthy et al. (2023) and Samah et al. (2025), who emphasized that Bajau households are highly dependent on unstable fishing activities, with minimal access to capital or alternative economic opportunities. Consequently, structural dependency on natural resources creates a cycle of chronic poverty and reinforces the community's susceptibility to environmental and economic shocks.

Closely linked to livelihood instability is the persistent food insecurity experienced by Bajau households. Informants reported limited meal frequency, skipped breakfasts, and reliance on inexpensive substitutes such as lugaw during periods of scarcity. For example, I2 stated, "*Kumakain po kami isang beses sa isang araw,*" while I4 recounted, "*Minsan po wala kaming pagkain, minsan naglulugaw lang po kami.*" These accounts reveal that inadequate income directly influences dietary patterns, demonstrating how structural economic constraints translate into material deprivation. Such chronic food insecurity is consistent with prior studies documenting subsistence-level living among Bajau households, where meals are often nutritionally inadequate and limited in frequency (Tamayo & An, 2019). This interconnectedness between unstable livelihoods and limited food access underscores how structural poverty operates as a persistent and systemic condition rather than a temporary challenge.

Environmental vulnerability further compounds the community's structural disadvantage. Informants described living conditions characterized by inadequate waste management, exposure to flooding, and frequent evacuations during storms ("*Tambak ang basura dahil wala pong truck na kumukuha*" [I3]; "*Kapag may bagyo... lilikas na naman po*" [I2]; "*Ine-evacuate po kami sa Coliseum*" [I4]). These accounts indicate that Bajau households are situated in settlements lacking essential infrastructure and formal support, rendering them highly susceptible to natural hazards. Such environmental marginalization not only heightens physical risk but also reinforces social exclusion, as families have limited access to basic services and protection mechanisms. These findings are consistent with reports by the Joint SDG Fund (2025) and Enriquez (2024), which highlighted the precarious nature of stilt-house settlements over shallow coastal waters, where environmental hazards, inadequate sanitation, and displacement disrupt traditional living arrangements. The interrelation between economic instability and environmental risk illustrates how structural and ecological factors jointly shape everyday precarity, making survival a constant negotiation with both material and natural constraints.

Despite these hardships, the Bajau community demonstrates resilience through family-centered survival routines. Participants reported performing household chores, assisting parents with fishing, and contributing to childcare ("*Tumutulong po ako kay tatay*" [I1]; "*Gumagawa lang po ako ng gawaing bahay*" [I3]; "*Naglilinis-linis, naglalaba*" [I4]). Such shared responsibilities reveal how intra-household cooperation functions as an adaptive mechanism, enabling families to navigate the combined pressures of economic precarity and environmental hazards. This reflects a culturally embedded form of resilience, where kinship networks, gendered labor roles, and cooperative practices sustain daily life despite structural disadvantages (UNHCR, 2021; Rehahn, 2015). The narratives suggest that family cohesion not only facilitates survival but also mitigates some of the psychosocial and material impacts of structural vulnerability, demonstrating the intersection of cultural practices with subsistence strategies.

The Bajau community's daily experiences illustrate the interconnected nature of structural vulnerability and subsistence-based survival. Livelihood instability creates chronic economic insecurity, which translates into limited food access and heightened dependence on environmental conditions. Environmental marginalization exacerbates these challenges, exposing families to health hazards, flooding, and displacement. Yet, the community's strong family cohesion and cooperative practices serve as crucial coping mechanisms, fostering resilience in the face of persistent adversity. These findings reinforce the concept that Bajau lived realities are shaped by a convergence of structural exclusion, environmental risk, and culturally embedded strategies for survival, supporting previous literature on the socio-economic and ecological vulnerabilities of coastal, subsistence-dependent communities (McCarthy et al., 2023; Samah et al., 2025; Tamayo & An, 2019; Joint SDG Fund, 2025; Enriquez, 2024; UNHCR, 2021; Rehahn, 2015).

QUOTED STATEMENTS	OPEN CODING	FOCUSED CODING	THEME
I1: "May mga digmaan na nangyayari... umiwas po sila sa gulo." I2: "Sa Mindanao po, laging may giyera." I5: "Napilitan po silang magpunta rito para maiwasan ang giyera."	Exposure to war Fear for safety Forced migration Confiscation of livelihood	Migration as survival from violence	Layered Structural Marginalization
I4: "Kinukuha po ng Abu Sayyaf ang makina, isda, at pangkabuhayan namin."	Armed threats Forced escape Name-calling	Victimization by armed groups	Layered Structural Marginalization
I1: "Ay, Bajau 'yan, mabaho 'yan." I2: "Tinatawag po kaming 'Bajau, Bajau.'" I3: "Sinasabi po nilang mabaho raw kami." I5: "Manlilimos daw, madungis."	Stereotyping Public humiliation Stereotyping Online ridicule	Normalization of ethnic harassment	Layered Structural Marginalization
I5: "Ginagawang content sa TikTok ang pamumuhay namin."	Poverty used as content	Discrimination through social media	Layered Structural Marginalization
I4: "Hindi po kami kasali sa bigayan ng grocery." I4: "Botante po kami pero hindi po kami tinatawag."	Exclusion from relief Political invisibility	Unequal access to aid and services	Layered Structural Marginalization

Table 2. Forms of Victimization Experienced by the Bajau

Table 2 shows the multifaceted victimization experienced by the Bajau community, reflecting a single overarching theme: Layered Structural Marginalization. The informants' narratives reveal that their daily lives are shaped by overlapping forms of vulnerability, encompassing conflict-induced displacement, economic dispossession, ethnic discrimination, digital exploitation, and institutional exclusion. Collectively, these experiences demonstrate how structural, social, and political inequalities intersect to reinforce persistent marginalization.

A prominent form of victimization reported by informants is conflict-driven displacement. Several individuals described migrating from Mindanao to avoid ongoing violence. For instance, I1 stated, "May mga digmaan na nangyayari... umiwas po sila sa gulo," while I2 noted, "Sa Mindanao po, laging may giyera," and I5 added, "Napilitan po silang magpunta rito para maiwasan ang giyera." These accounts illustrate that migration in this context is a survival strategy rather than a voluntary economic choice. Exposure to armed conflict disrupts not only physical safety but also social networks, community cohesion, and livelihood opportunities. The confiscation of livelihood assets by armed groups further exacerbates vulnerability, as I4 recounted, "Kinukuha po ng Abu Sayyaf ang makina, isda, at pangkabuhayan namin." Such direct attacks on economic resources reflect how violence undermines subsistence-based survival, compounding structural insecurity. These findings are consistent with UNHCR (2018) and Enriquez (2024), who documented repeated forced evacuations and loss of livelihood among Sama-Bajau families due to armed conflict. Roxas-Lim (2017) also noted that historical marginalization and weak state protection render the Bajau particularly susceptible to conflict-related victimization. Thus, displacement and economic dispossession are not isolated incidents but part of a broader structural pattern of insecurity. Beyond conflict, informants consistently reported enduring ethnic discrimination and stereotyping in everyday life. Remarks such as "Ay, Bajau 'yan, mabaho 'yan" (I1), "Tinatawag po kaming 'Bajau, Bajau'" (I2), and "Manlilimos daw, madungis" (I5) illustrate how public humiliation and name-calling normalize social exclusion. Such repetitive labeling reduces identity to negative stereotypes and reinforces social marginalization, internalized stigma, and barriers to social integration. These findings align with Mabanglo et al. (2020), who reported that Bajau individuals are often denied services or ridiculed based on cultural identity, and Madlan et al. (2014), who highlighted that prejudice is rooted in misconceptions

about Bajau lifestyles and appearance. In educational and community settings, derogatory labeling perpetuates exclusion, as evidenced by Abelgas et al. (2019) and Geyrozaga and Dungog-Cuizon (2021), who documented bullying and stereotyping of Bajau youth. The pervasiveness of such ethnic harassment underscores the deep social embeddedness of discrimination as a structural mechanism of marginalization. The narratives also highlight digital victimization as a contemporary extension of social exclusion. Informants described how their poverty and daily struggles are used as content on social media platforms, exemplified by I5's statement, "*Ginagawang content sa TikTok ang pamumuhay namin.*" This form of online ridicule reproduces public humiliation and trivializes structural disadvantages, exposing community members to new avenues of stigma. Such experiences are consistent with Somiah (2021), who described cyberbullying and xenophobic narratives targeting Bajau youth, and Gilhang et al. (2024), who noted that media portrayals often oversimplify and stereotype Sama-Bajau life. Rebolledo (2025) further emphasized that digital trends exploiting poverty reinforce public visibility while amplifying marginalization, demonstrating how technological spaces replicate offline discrimination.

Finally, institutional neglect emerges as another dimension of structural marginalization. Informants described exclusion from relief distribution and political processes, highlighting unequal access to state support. For example, I4 stated, "*Hindi po kami kasali sa bigayan ng grocery,*" and "*Botante po kami pero hindi po kami tinatawag.*" These accounts indicate systemic invisibility, where legal recognition, documentation, and bureaucratic barriers restrict access to resources and social protection. These findings align with Moreno (2023), who documented how lack of formal recognition limits Bajau participation in social and political programs, and UNHCR (2021), which noted that documentation gaps prevent many Sama-Bajau families from accessing state services. Brunt (2017) also emphasized that statelessness and weak institutional inclusion exacerbate exposure to surveillance, neglect, and marginalization.

The results reveal that victimization among the Bajau community is layered and multidimensional, encompassing conflict-driven displacement, economic loss, ethnic discrimination, digital exploitation, and institutional exclusion. Each form of victimization interacts with others, producing a cumulative and continuous structural disadvantage that shapes daily life, constrains opportunities, and perpetuates vulnerability. These findings confirm that Bajau marginalization is not isolated but structurally embedded, reflecting broader patterns of social, economic, and political exclusion documented in previous studies (UNHCR, 2018; Enriquez, 2024; Roxas-Lim, 2017; Mabanglo et al., 2020; Madlan et al., 2014; Somiah, 2021; Gilhang et al., 2024; Rebolledo, 2025; Moreno, 2023; UNHCR, 2021; Brunt, 2017). Overall, the findings underscore the persistence of vulnerability across multiple spheres of life, highlighting how layered structural marginalization continues to shape the lived realities of the Bajau community.

QUOTED STATEMENTS	OPEN CODING	FOCUSED CODING	THEME
	Fear		
I1: "Bumaba ang self-confidence ko." I2: "Takot po, unang-una po takot." I5: "Nasasaktan po ang puso namin."	Sadness Low self-esteem	Internalized emotional harm	Psychosocial Impact of Marginalization
	Fear of school		
I1: "Natatakot akong pumasok." I2: "Tinatamad na po akong pumasok." I3: "Araw-araw po akong binubully."	Loss of motivation Dropping out	Avoidance of school due to victimization	Psychosocial Impact of Marginalization
	Staying at home		
I2: "Kami na po mismo ang lumalayo." I3: "Naging mailap po ako."	Avoiding others	Avoidance as coping strategy	Psychosocial Impact of Marginalization
	Inability to pay school fees		
I4: "Hindi na nakasama sa Christmas party kasi hindi po ako nakapagbigay ng 100."	Exclusion from activities Self-motivation	Poverty affecting children's inclusion	Psychosocial Impact of Marginalization
	Hope through education		
I1: "Ginawa ko po siyang lakas."		Transformation of pain into motivation	Psychosocial Impact of Marginalization

Table 3. Effects of Victimization on Well-Being and Community Life

Table 3 shows the psychosocial effects of victimization among members of the Bajau community, reflecting the overarching theme of Psychosocial Impact of Marginalization. The informants' narratives reveal that experiences of discrimination, bullying, poverty-related exclusion, and social rejection extend beyond immediate incidents and profoundly shape emotional well-being, educational participation, social relationships, and coping mechanisms. The findings demonstrate that marginalization operates not only at structural and social levels but also deeply within the psychological lives of individuals.

A primary impact identified in the narratives is internalized emotional harm. Informants expressed fear, sadness, and diminished self-worth as consequences of repeated victimization. Statements such as *"Bumaba ang self-confidence ko"* (I1), *"Takot po, unang-una po takot"* (I2), and *"Nasasaktan po ang puso namin"* (I5) reflect emotional distress that becomes internalized over time. These accounts suggest that discrimination is not merely experienced externally but absorbed into personal identity, gradually eroding confidence and emotional stability. Persistent fear, particularly as an immediate emotional response, indicates heightened anxiety and vulnerability in everyday interactions. This aligns with Somiah (2021), who found that Bajau youth exposed to discrimination in both physical and digital contexts develop insecurity and diminished self-esteem. Similarly, Mabanglo et al. (2020) emphasized that prolonged social exclusion fosters shame and psychological withdrawal among marginalized indigenous communities. Thus, the findings suggest that emotional trauma accumulates over time, reinforcing a cycle of internalized marginalization.

Closely connected to emotional harm is the disruption of educational engagement. Informants described fear of attending school, declining motivation, and continuous bullying. For instance, I1 stated, *"Natatakot akong pumasok,"* I2 shared, *"Tinatatamad na po akong pumasok,"* and I3 revealed, *"Araw-araw po akong binubully."* These statements indicate that school, which is typically viewed as a space for growth and opportunity, becomes a site of anxiety and threat. The expressed loss of motivation reflects not indifference but a protective response to repeated humiliation. Educational disengagement, therefore, emerges as a coping mechanism against hostile environments rather than a lack of interest in learning. Escosura and Narido (2025) demonstrated that bullying significantly undermines academic motivation and emotional health, often resulting in absenteeism and poor performance. Likewise, Abelas et al. (2019) and Geyrozaga and Dungog-Cuizon (2021) documented that Bajau learners facing discrimination frequently disengage from school, reinforcing patterns of educational disadvantage. These findings suggest that victimization interrupts educational trajectories and limits long-term socioeconomic mobility.

In response to persistent harm, informants also described social withdrawal and avoidance behaviors. Statements such as *"Kami na po mismo ang lumalayo"* (I2) and *"Naging mailap po ako"* (I3) illustrate deliberate distancing from peers and social spaces. Avoidance functions as a protective coping strategy intended to minimize exposure to further ridicule or harm. However, while withdrawal may offer temporary emotional safety, it can also reduce access to social support networks and weaken community integration. Dong et al. (2022) argued that sustained marginalization erodes social cohesion and contributes to long-term psychosocial isolation. Over time, self-isolation may unintentionally reinforce stereotypes and deepen exclusion, demonstrating how coping strategies can simultaneously protect and constrain individuals within marginalized contexts.

The data further reveal how poverty-related exclusion intensifies psychosocial harm, particularly among children. I4's statement, *"Hindi na nakasama sa Christmas party kasi hindi po ako nakapagbigay ng 100,"* highlights how financial constraints prevent participation in school activities. This exclusion extends beyond economic limitation; it affects belongingness, self-esteem, and peer relationships. The inability to contribute financially becomes a visible marker of difference, reinforcing intergenerational patterns of disadvantage. Moreno (2023) noted that poverty and lack of documentation limit Bajau families' access to social services and educational opportunities, while UNHCR (2021) also reported that systemic barriers restrict full participation in state programs. These structural conditions transform poverty into a mechanism of social exclusion, illustrating how economic marginalization translates into psychosocial consequences. Despite the depth of these adverse experiences, the narratives also reveal the presence of resilience and meaning making. One informant reframed victimization as a source of strength, stating, *"Ginawa ko po siyang lakas"* (I1). This transformation of pain into motivation reflects agency amid adversity and suggests that marginalization does not entirely negate hope or aspiration. In particular, the implicit connection between hardship and educational perseverance indicates that education may be viewed as a pathway toward empowerment. McKim (2024) emphasized that marginalized communities often reinterpret suffering as motivation for change, while Reyes-García et al. (2024) highlighted the importance of sustaining agency and cultural resilience under structural oppression. The informant's reframing of emotional harm into determination illustrates this dynamic interplay between vulnerability and strength.

The findings demonstrate that victimization exerts profound psychosocial effects on the Bajau community. Emotional trauma, educational disengagement, social withdrawal, and poverty-related exclusion interact to shape developmental outcomes and social participation. At the same time, the emergence of resilience reveals that individuals actively negotiate and reinterpret their experiences within constrained circumstances. The theme of Psychosocial Impact of Marginalization

therefore captures the dual reality of harm and adaptation—where structural and social exclusion produce deep psychological consequences, yet agency and hope persist. These findings reinforce existing literature that situates indigenous marginalization as both a source of vulnerability and a context within which resilience is continuously cultivated (Somiah, 2021; Mabanglo et al., 2020; Abelgas et al., 2019; Geyrozaga & Dungog-Cuizon, 2021; Moreno, 2023; UNHCR, 2021; McKim, 2024; Reyes-García et al., 2024).

QUOTED STATEMENTS	OPEN CODING	FOCUSED CODING	THEME
I1: "Una sa lahat ay respeto."	Call for respect Rejection of stereotypes	Demand for dignity	Collective Aspirations for Dignity, Education, and Inclusive Social Protection
I1: "Bigyang-tuon ang scholarship." I3: "Sana makapag-aral po ulit ako." I4: "Gusto ko pong makatapos ang mga anak ko." I5: "Para hindi na kami habang buhay na binubully."	Scholarships Returning to school Education for children Education as protection from bullying	Education as pathway to safety	Collective Aspirations for Dignity, Education, and Inclusive Social Protection
I4: "Humihingi po kami ng tulong—mga pagkain po."	Food assistance Fair relief distribution	Equitable access to support	Collective Aspirations for Dignity, Education, and Inclusive Social Protection

Table 4. Recommendations for Protection, Inclusion, and Empowerment

Table 4 shows the informants' collective recommendations for strengthening protection, promoting social inclusion, and fostering empowerment within their community. The narratives converge under the overarching theme of Collective Aspirations for Dignity, Education, and Inclusive Social Protection, revealing that informants envision protection not merely as short-term assistance but as a multidimensional process grounded in respect, long-term educational opportunity, and equitable access to state support. Their responses demonstrate an awareness that structural marginalization must be addressed both symbolically and materially to achieve meaningful change.

A foundational aspiration expressed by informants is the demand for respect and dignity. I1 explicitly stated, "*Una sa lahat ay respeto*," underscoring that recognition and equal treatment are primary concerns. This call reflects a rejection of entrenched stereotypes and discriminatory labeling experienced across social, institutional, and digital contexts. The emphasis on respect indicates that victimization is not solely economic but deeply symbolic, affecting identity, belonging, and social worth. The desire for dignity aligns with findings by Mabanglo et al. (2020), who documented ridicule and denial of services directed at Bajau individuals, and Madlan et al. (2014), who highlighted prejudice rooted in cultural misconceptions and physical appearance. Furthermore, Gilhang et al. (2024) argue that media representations often reinforce harmful stereotypes, while Rebolledo (2025) noted that online mockery trivializes Bajau poverty. Within this context, the informants' call for respect represents a demand to dismantle structural stigma and restore cultural recognition as a precondition for empowerment.

Closely linked to dignity is the strong emphasis on education as a pathway toward safety and long-term advancement. Informants repeatedly advocated scholarships, returning to school, and ensuring their children complete their education. Statements such as "*Bigyang-tuon ang scholarship*" (I1), "*Sana makapag-aral po ulit ako*" (I3), and "*Gusto ko pong makatapos ang mga anak ko*" (I4) reflect aspirations for upward mobility through academic attainment. Notably, I5 connected education directly to protection from discrimination, stating, "*Para hindi na kami habang buhay na binubully*." This framing reveals that informants perceive schooling not only as a tool for economic mobility but also as a shield against social exclusion and humiliation. Abelgas et al. (2019) and Geyrozaga and Dungog-Cuizon (2021) found that discrimination in educational settings contributes to dropout rates and diminished self-esteem among Bajau learners, reinforcing cycles of disadvantage. Conversely, Magdadaro and Sacramento (2022) demonstrated that culturally responsive indigenous education fosters empowerment and participation, while Vaswani (2024) underscored the importance of inclusive schooling environments that affirm identity and belonging. Additionally, Zamzuri et al. (2023) and Omar (2025) emphasized that educational access—including digital inclusion—is critical for overcoming structural barriers faced by indigenous youth. Thus, education emerges in the present findings as both a protective mechanism and a transformative strategy capable of disrupting intergenerational marginalization.

In addition to symbolic recognition and educational opportunity, informants stressed the necessity of equitable access to social protection. I4's statement, "*Humihingi po kami ng tulong—mga pagkain po,*" highlights immediate material needs, particularly food assistance. This request reflects ongoing economic precarity and concerns regarding fairness in aid distribution. The call for equitable relief suggests that existing welfare mechanisms may be inconsistent or exclusionary, reinforcing vulnerability rather than alleviating it. Tamayo and An (2019) observed that while some welfare services reach Bajau communities, livelihood and social protection programs remain insufficient for long-term stability. Similarly, UNHCR (2021) reported that documentation gaps and bureaucratic barriers restrict access to government assistance among Sama Bajau families. The Samdhana Institute (2025) further advocated coordinated policy support to address systemic exclusion and ensure equitable service delivery. Within this broader context, the informants' recommendations underscore that inclusive social protection must address both immediate survival needs and structural barriers to access.

The findings demonstrate that informants conceptualize empowerment as multidimensional and interdependent. Respect restores dignity and challenges symbolic exclusion; education offers long-term safety and socio-economic mobility; and inclusive social protection addresses immediate material deprivation while mitigating systemic inequities. These aspirations reflect a nuanced understanding of protection that transcends short-term relief, instead envisioning structural transformation grounded in recognition, opportunity, and equitable governance. The theme of Collective Aspirations for Dignity, Education, and Inclusive Social Protection therefore captures a forward-looking perspective rooted in lived experiences of marginalization yet oriented toward agency and change. Consistent with broader literature, these recommendations highlight that sustainable empowerment for marginalized indigenous communities requires culturally responsive education, legal and social recognition, and inclusive welfare systems that ensure equal access and dignity (Mabanglo et al., 2020; Abelgas et al., 2019; UNHCR, 2021; Magdadaro & Sacramento, 2022; Zamzuri et al., 2023).

## Conclusion and Recommendations

The daily experiences of the Bajau community reflect a life closely tied to subsistence and survival, where fishing remains the primary source of livelihood but is highly uncertain due to dependence on weather and environmental conditions. This instability shapes everyday life as families cope with irregular income, limited food resources, and living environments vulnerable to flooding, storms, and inadequate infrastructure. Despite these challenges, strong family cooperation sustains daily routines, with members contributing through domestic work, assisting parents, and supporting household survival, thereby demonstrating resilience in navigating the uncertainties of coastal poverty.

Beyond these realities, the study revealed that the Bajau community experienced multiple forms of victimization that extended beyond economic hardship. Many families migrated in search of safety after being exposed to armed conflict that forced them to leave their homes and livelihoods, yet even after relocation they continued to face discrimination, stereotyping, and public ridicule that reinforced their social marginalization. In some instances, their poverty and way of life were used as content on social media, creating new forms of humiliation in digital spaces, while experiences of institutional exclusion—such as limited access to relief assistance and unequal participation in community or political processes—further compounded their vulnerability.

These overlapping experiences produced emotional and social impacts among participants, including feelings of fear, sadness, and diminished self-confidence. Students were particularly affected through bullying, lack of motivation, and financial barriers that hindered their participation in formal education, sometimes leading to social withdrawal as a form of self-protection. Nevertheless, the narratives also revealed resilience, as some participants transform painful experiences into motivation, particularly through the pursuit of education and personal improvement.

In response to these circumstances, participants expressed aspirations for a more inclusive and supportive future, emphasizing respect and dignity as essential in addressing discrimination, highlighting education as a central hope through scholarships and opportunities for children to complete their studies, and calling for fair access to assistance and social protection to address immediate needs and promote long-term stability.

Overall, the findings showed that the lived realities of the Bajau community were shaped by livelihood uncertainty, environmental exposure, discrimination, and institutional barriers. Despite these persistent challenges, the community continued to demonstrate resilience through family solidarity, hope for education, and a strong desire for dignity, inclusion, strengthened social protection, and equitable opportunities in society.

### Implications

The findings of this study present several theoretical, policy, and practical implications, particularly when interpreted through the lens of the Lifestyle Theory of Victimization. The results indicated that the daily lifestyle patterns of the Bajau community contributed to their heightened vulnerability to different forms of victimization. Consistent with the principles

of the theory, routine activities, social environments, and structural positions significantly influenced individuals' exposure to risk. The findings suggested that the Bajau community's everyday realities—such as reliance on subsistence fishing, residence in coastal and hazard-prone areas, food insecurity, and limited access to infrastructure and institutional support—created conditions in which protection and capable guardianship are minimal. As a result, these circumstances increased exposure to environmental hazards, economic instability, and social exclusion. The study therefore implied that victimization should not be viewed solely as a consequence of individual behavior but as an outcome shaped by broader structural inequalities, geographic marginalization, and systemic barriers that influence the lifestyle patterns of marginalized communities.

From a social and policy perspective, the findings indicated that victimization within the Bajau community was multidimensional and closely linked to their living conditions. The study highlighted that, aside from environmental and livelihood risks, the community also experienced social forms of victimization such as discrimination, stereotyping, exclusion from assistance programs, and limited access to education and public services. These conditions demonstrated how structural disadvantages perpetuated vulnerability across multiple aspects of daily life. Consequently, the findings implied that interventions aimed at addressing Bajau victimization should extend beyond short-term relief and instead prioritize long-term, culturally responsive empowerment strategies. The emphasis placed by participants on education as a pathway toward dignity, security, and improved opportunities suggested that inclusive educational programs, scholarship opportunities, and supportive learning environments may serve as important protective mechanisms that reduce future vulnerability. Furthermore, the strong family cooperation and community solidarity observed within the Bajau lifestyle indicated that policies and programs that recognize and strengthen these existing social supports networks may enhance the effectiveness and sustainability of development initiatives.

For the field of criminal justice and victim protection, the findings indicated the importance of incorporating cultural sensitivity, environmental context, and socio-economic realities into victimization prevention frameworks. Traditional approaches to victim protection may be limited if they fail to consider how poverty, displacement, and social exclusion shape daily lifestyles that increase exposure to harm. Therefore, the study suggested the need for integrated and collaborative approaches involving various sectors, including social welfare agencies, educational institutions, disaster risk management offices, and law enforcement agencies. Such collaboration is necessary to address not only the immediate manifestations of victimization but also the structural conditions that sustain vulnerability among marginalized communities. Overall, the study implied that strengthening protection, reducing vulnerability, and promoting the long-term empowerment of the Bajau community require holistic, inclusive, and culturally responsive policies and programs.

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## Competing Interests Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this article.

## Data Availability Statement

This study employed a qualitative research design; therefore, no quantitative datasets, statistical data, or numerical analyses were generated or utilized. The findings are based on qualitative data obtained through the research process, from which themes, interpretations, and implications were developed. The qualitative data supporting the findings of this study are available from the corresponding researcher upon reasonable request, subject to ethical considerations and participant confidentiality.

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## Appendices

*Appendix A. Request Letter. This appendix contains the formal letter sent by the researchers to the Barangay requesting permission to conduct the study. These letters were used to obtain authorization and support for data gathering.*



October 17, 2025

**MR. MAMERTO D. MARASIGAN**

Punong Barangay

Brgy. Malitam, Batangas City

Dear Mr. Marasigan,

Greetings of Peace!

I am Lynne Daniella Carylle A. Blanco, a graduate student currently completing my dissertation entitled "*Experiential Accounts of Victimization Among Bajau Community in Southern Luzon*". As part of the requirements set by my institution's Ethics Review Committee, I am respectfully requesting a permit from your office to allow me to conduct my research involving Indigenous Peoples in your region.

This study is solely for academic purposes in fulfillment of the requirements for my doctoral dissertation. Its primary goal is to contribute to a deeper understanding of the experiences and challenges faced by Indigenous Peoples, with the hope that the findings may inform programs and policies that promote their welfare and empowerment.

Rest assured that I will strictly adhere to all ethical standards in conducting this research, ensuring the dignity, privacy, and cultural integrity of all participants.



I sincerely hope for your favorable consideration of this request. Thank you very much for your time and support.

Respectfully yours,

A handwritten signature in black ink, appearing to read 'Daniella A. Blanco', is written over the printed name.

Lynne Daniella Carylle A. Blanco

Researcher

Email: [lynnedaniellacarylle@gmail.com](mailto:lynnedaniellacarylle@gmail.com)

0926-902-1786

Endorsed by:

A handwritten signature in black ink, appearing to read 'Merwina Lou A. Bautista', is written over the printed name.



**DR. MERWINA LOU A. BAUTISTA**

Research Adviser

Graduate School

Lyceum of the Philippines University- Batangas

Appendix B. Approval Letters. This appendix includes the approved responses from institutions or authorities allowing the researchers to conduct the study. These served as proof that the research was officially permitted.



Republic of the Philippines  
City of Batangas  
BARANGAY MALITAM  
TEL. NO. 723-4421

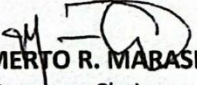
**OFFICE OF THE SANGGUNIANG BARANGAY**

**CERTIFICATION**

To Whom It May Concern,

This is to allow **Ms. Lynne Daniella Carylle A. Blanco**, student of **Lyceum of Batangas** to conduct program, **Dissertation entitled " Exploring the Live Experiences of Victimization among Indigenous People in Southern Luzon here in Bajau Community area Barangay Malitam Batangas City.**

Given this **24<sup>th</sup>** day of **November 2025** at **Malitam Barangay Hall , Malitam Batangas City.**

  
**MAMERTO R. MABASIGAN**  
Barangay Chairman



**December 2, 2025**

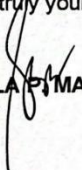
**To: BLANCO, LYNNE DANIELLA CARYLLE A.**

**RE: APPROVAL LETTER**




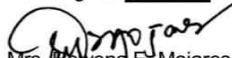
**RERC Code: A1 2025-549**

This is to inform you that your study has been approved by the LPU-B-Research Ethics Review Committee. Pursuant to the SOP guidelines, you are hereby required to provide updates regarding your study every three weeks (3 weeks) and to report any Serious Adverse Events (SAE) or Suspected, Unexpected, Serious Adverse Reactions (SUSARS) reports within forty-eight hours (48 hours). You are also required to submit a final report two-four weeks (2-4 weeks) after the completion of your research. For queries or clarifications, kindly contact the LPU-B-RERC Secretary through email at [lpubrec01@gmail.com](mailto:lpubrec01@gmail.com) or at 09209694901.

Very truly yours,

  
**BELLA P. MAGNAYE**  
Chair

Appendix C. Certificate of Validation. This appendix presents the certification that the research instrument was reviewed and validated by experts. It was used to ensure that the questions and content of the instrument were appropriate and relevant to the study.

 <b>LPU</b> <small>LYCEUM OF THE PHILIPPINES UNIVERSITY</small> <b>BATANGAS</b>	<b>FM-LPU-CRIN-34</b> <b>Center for Research and Innovation</b> Lyceum of the Philippines University Capitol Site, Batangas City 4200, Philippines Tel; (043) 723-0706 loc. 136/137
<b>CERTIFICATE OF INSTRUMENT VALIDATION</b>	
<p>This is to certify that the instrument for the study entitled <u>Exploring the Lived Experiences of Victimization Among Indigenous Community in Southern Luzon</u> has undergone thorough validation and review by the undersigned using the official instrument validation tool.</p> <p>It is further certified that after considering all recommendations and suggestions provided during the validation process, the instrument has been revised accordingly and is now deemed appropriate and acceptable for data-gathering purposes.</p> <p>This certification is issued for documentation and compliance purposes related to the conduct of academic research.</p>	
Certified by:	
 Dr. Vivian A. Perez Signature over printed name Date Signed: <u>09/23/25</u>	
 Atty. Lalaine Michael A. Sombilon Signature over printed name Date Signed: <u>09/29/25</u>	
 Mrs. Roweng E. Mojares Signature over printed name Date Signed: <u>09/30/25</u>	

*Appendix D. Certificate of Trustworthiness. This appendix contains the certification ensuring the credibility, dependability, confirmability, and transferability of the qualitative research findings. It was used to establish the reliability and rigor of the study.*

#### CERTIFICATE OF TRUSTWORTHINESS

This is to certify that the qualitative research entitled “**Experiential Accounts of Victimization Among Bajau Community in Southern Luzon**” conducted by **Lynne Daniella Carylle A. Blanco** has undergone careful review to ensure the trustworthiness of the research process and findings.

The study followed the qualitative research standards of credibility, transferability, dependability, and confirmability as proposed by Yvonna S. Lincoln and Egon G. Guba. The data collection, analysis, and interpretation were carried out systematically to maintain accuracy and reliability of the information gathered from the participants.

Furthermore, the procedures used in this study—including participant validation, proper documentation of data, and transparent reporting of results—ensure that the findings presented are grounded in the participants’ experiences and are free from researcher bias.

This certification affirms that the study adhered to accepted qualitative research standards and ethical guidelines to ensure the integrity and trustworthiness of the research.

Issued this 10th day of March, 2026.

Certified by:

  
Ms. Kodje A. D. Valdejueza Rpm

Signature over printed name

*Appendix E. Questionnaire. This appendix includes the interview guide used in gathering data from participants. It served as the primary tool for collecting information relevant to the study objectives.*

#### **INTERVIEW GUIDE**

##### **1. Can you tell me about yourself and how you are known in your community?**

Maari mo bang ikwento ang tungkol sa iyong sarili at kung paano ka kilala sa inyong komunidad?

##### **Probes / Karagdagang Tanong:**

- How long have you lived here?  
Gaano na katagal kayong naninirahan dito?
- Can you describe how your family came to live in this area?  
Paano nagsimula ang paninirahan ng inyong pamilya dito sa lugar na ito?
- Can you share a memory from when you first settled here?  
Maari mo bang ibahagi ang isang alaala mula noong una kayong dumating o nanirahan dito?

##### **2. Can you describe any situations in this community or outside it where you felt treated unfairly or harmed?**

Maari mo bang ilarawan ang mga sitwasyon sa inyong komunidad o labas nito kung saan naramdaman mong hindi ka patas na tinrato o nasaktan?

##### **Probes / Karagdagang Tanong:**

- What happened? Who was involved? Where did it occur? Ano ang nangyari? Sino ang kasangkot? Saan ito naganap?
- How did people around you respond? Paano tumugon ang mga tao sa paligid mo?

##### **3. How did those experiences affect you at that time?**

Paano nakaapekto sa iyo ang mga karanasang iyon noong panahong iyon?

##### **Probes / Karagdagang Tanong:**

- What feelings stayed with you?  
Anong mga damdamin ang nanatili sa iyo pagkatapos ng pangyayari?
- Did it influence how you see yourself or others?  
Nakaapekto ba ito sa paraan ng pagtingin mo sa sarili o sa ibang tao?

##### **4. Can you tell me about your experiences of being Bajau in your daily life?**

Maari mo bang ikwento ang iyong karanasan bilang Badjao sa pang-araw-araw mong buhay?

##### **Probes / Karagdagang Tanong:**

- Are there situations where you feel treated differently?  
May mga sitwasyon ba na pakiramdam mo ay iba ang pagtrato sa iyo?
- How do these experiences affect your daily activities?  
Paano naaapektuhan ng mga karanasang ito ang iyong pang-araw-araw na gawain?

##### **5. How have past experiences influenced the way you act or make decisions today?**

Paano nakaapekto ang mga nakaraang karanasan sa iyong paraan ng pagkilos o pagdedesiyon sa kasalukuyan?

##### **Probes / Karagdagang Tanong:**

- Have they influenced your behavior, choices, or trust in others? Nakaapekto ba ito sa iyong ugali, mga desisyon, o pagtitiwala sa iba?

##### **6. Based on your experiences, what do you think could improve life for your community?**

Batay sa iyong karanasan, ano ang sa palagay mo ang makakatulong upang mapabuti ang buhay sa inyong komunidad?

**Probes / Karagdagang Tanong:**

- What could make life safer, fairer, or easier?

Ano ang makakatulong upang maging mas ligtas, makatarungan, o madali ang buhay sa inyong komunidad?

*Appendix F. Interview Transcription. This appendix contains the transcribed responses of the participants during the interviews. These transcripts were used for thematic analysis and interpretation of the participants' lived experiences.*

**Transcription 1**

**Informant Code:** I1

**Date:** December 19, 2025

**Location:** Brgy. Malitam, Batangas City

**Language:** Filipino

**Recording Type:** Audio-recorded interview

**Interviewer:** Magandang araw po. Maraming salamat po sa oras ninyo at sa pagpapaunlak na makausap namin kayo ngayon. Bago po tayo magsimula, ipapaliwanag ko lang po muna sandali kung tungkol saan ang pag-uusap natin. Ang interview na ito po ay bahagi ng isang pag-aaral na gustong mas maintindihan ang karanasan ng mga tao sa inyong komunidad—kung paano ang araw-araw na buhay at ang mga karanasang nakaapekto sa kanila.

Gusto ko rin pong ipaalaala na boluntaryo po ang pagsali ninyo rito. Ibig sabihin, puwede po kayong tumanggap sumagot sa kahit anong tanong na hindi kayo komportable, at puwede rin po kayong huminto anumang oras. Lahat po ng sasabihin ninyo ay mananatiling kumpidensyal—ibig sabihin po, ako lang po ang makakaalam nito.

Kung okay lang po sa inyo at pumapayag kayong lumahok, may ipapapirma lang po kaming informed consent form. Pakibasa lang po, at kung may tanong kayo, sabihin n'yo lang po ha.

Sige po, maraming salamat. Maaari na po ba tayong magsimula?

**Informant:** *(Tumango.)*

**Interviewer:** Maaari po ba kayong magkuwento nang kaunti tungkol sa inyong sarili—paano po kayo nakikilala sa inyong komunidad? Ano po muna ang pangalan ninyo, edad, at saang etnisidad po kayo nabibilang?

**Informant:** Ako po ay si Paolo C. Alaman. Isa po akong katutubong Sama-Bajau, at ako po ay 26 years old na ngayon. Kilala po ako sa aming komunidad bilang isang youth leader na nangunguna sa aming komunidad upang itaguyod ang edukasyon at magbigay ng motibasyon sa aking kinabibilangang tribo.

**Interviewer:** Kayo po ba ay nag-aaral o nagtatrabaho?

**Informant:** Nag-aaral po.

**Interviewer:** Saan po kayo nag-aaral?

**Informant:** Sa St. Bridget College po.

**Interviewer:** College na po kayo? Ano pong kurso ninyo?

**Informant:** Social Work po.

**Interviewer:** Gaano na po kayo katagal nag-aaral?

**Informant:** Ako po ay third year na.

**Interviewer:** Third year college na po.

**Informant:** Yes po, magfo-fourth year na po.

**Interviewer:** Gaano na po kayo katagal nakatira rito?

**Informant:** Nakatira po ako rito sa Malitam, Sitio Bajaoan. Ako po ay 26 years old na, kaya 26 years na rin po akong nakatira rito. Dito na po kasi ako isinilang.

**Interviewer:** May nakukuwento po ba sa inyo ang inyong mga magulang kung saan po talaga kayo nagmula, o dito na po talaga sila?

**Informant:** Ang aking mga magulang po ay nanggaling sa Zamboanga, tapos ang aking tatay ay mula sa Basilan. Pumunta po sila rito dahil noong mga nakaraang panahon ay may mga digmaan na nangyayari. Umiwas po sila sa gulo at pumunta sila sa Visayas, at pagkatapos ay sa Luzon. Naglayag-layag lang po sila, at matagal na buwan daw po bago sila nakarating dito.

**Interviewer:** So, taga-Mindanao po sila at unti-unti po silang nakarating dito sa Batangas?

**Informant:** Opo, yes po.

**Interviewer:** Kumusta naman po ang pang-araw-araw ninyong buhay dito sa Malitam, at ano po ang takbo ng araw ninyo?

**Informant:** Dito po sa amin, lalo na po sa akin, may mga challenges talaga na nangyayari. Minsan meron, minsan wala, tulad po ng sa pangingsda—depende sa panahon kung may huli o wala. Ang aking nanay ay nasa bahay lang din po kasi wala rin naman po siyang pagkakakitaan, kaya tumutulong na lang rin po siya kay tatay.

**Interviewer:** Ano po ang madalas ninyong ginagawa mula paggising ninyo sa umaga hanggang gabi?

**Informant:** Ang madalas ko pong ginagawa ay maligo muna, tapos tumutulong po ako kay tatay. Kapag halimbawa ay nasa laot siya, nasasama rin po ako. Pero kapag wala naman po akong ginagawa, nagbabasa po ako at nagre-review.

**Interviewer:** Paano po kayo nakikipag-usap o nakikipagsalamuha sa mga tao sa inyong komunidad?

**Informant:** Nakikisalamuha po ako kapag may mga gawain, tulad ng mga activities sa paglilinis ng komunidad. Kapag may mga bisita na dumarating, halimbawa sa mga youth activities, nagpupunta rin po ako at nagvo-volunteer, kasi gusto ko rin pong makatulong.

**Interviewer:** Paano naman po ang pakikisalamuha ninyo kapag lumalabas na po kayo sa inyong komunidad?

**Informant:** Nakikisalamuha po ako kapag pumupunta ako sa bayan, halimbawa kapag bumibili ako ng mga gamit o pagkain. Nakikisalamuha rin po ako sa ibang tao, tulad ng kapag may mga seminar na itinatangayod ng ibang organisasyon at nag-iimbita sila ng mga youth mula sa Sama-Bajau.

**Interviewer:** Sa bahaging ito ng interview, nais ko pong ipaalaala na kayo po ang masusunod. Kung kayo po ay komportable na magbahagi ng karanasan ninyo, ayos lang po, at kung ayaw n'yo naman pong sumagot ay okay lang din po iyon. May mga naranasan po ba kayo kahit minsan na uri ng victimization dahil po kayo ay parte ng Sama-Bajau?

**Informant:** Opo, may mga naranasan po akong diskriminasyon, tulad po ng bullying. Halimbawa, noong high school at elementary po ako, may mga taong dinidiscriminate ako: "Ay, Bajau 'yan, mabaho 'yan," "Parang ang dumi-dumi nila," "Wala 'yang mararating sa buhay." Kaya po nasasaktan din ako kapag naririnig ko ang mga ganoong salita.

**Interviewer:** Ano po ang nangyari, at saan po ito karaniwang nangyayari?

**Informant:** Nangyayari po ito lalo na sa publiko, halimbawa kapag magkasalubong kami o may mga taong nakatingin sa amin at nag-uusap-usap sila. Ang tingin po nila sa amin ay napakababa. Nangyayari rin po ito sa paaralan.

**Interviewer:** Karaniwan po, sino-sino ang mga sangkot sa diskriminasyong ito?

**Informant:** Mga indibidwal po, tulad ng mga estudyante.

**Interviewer:** Paano po kayo tumugon, o paano tumugon ang ibang tao, sa mga naranasan ninyong victimization?

**Informant:** Tumutugon po sila sa pamamagitan ng pagbibigay ng payo. Mayroon din pong mga ahensya tulad ng DSWD na nagbibigay ng mga seminar para sa mga youth kung paano i-handle ang bullying.

**Interviewer:** Pagkatapos ng mga pangyayaring iyon—ang mga naranasan ninyong bullying at diskriminasyon bilang bahagi ng Bajau community—ano po ang naging epekto nito sa inyo sa mga sumunod na araw o linggo? Kumusta po ang naramdaman ninyo noon?

**Informant:** Ang naging epekto po sa akin ay bumaba ang self-confidence ko, pero naging motibasyon po iyon sa akin. Ginawa ko po siyang lakas.

**Interviewer:** May naramdaman po ba kayong pananakit na pisikal?

**Informant:** Wala naman po.

**Interviewer:** Nakaapekto po ba ito sa inyong pag-aaral?

**Informant:** Opo, nakaapekto po. Lalo na noong high school po ako, kasi kapag pumapasok ako, natatakot ako. Parang ang tatapang ng ibang estudyante, kaya sinasabi ko sa sarili ko na parang hindi ko kaya. Natatakot akong pumasok, baka bugbugin ako o kutyain.

**Interviewer:** May nabago po ba sa pakikitungo ninyo sa ibang tao?

**Informant:** May nabago po.

**Interviewer:** Ano pong pagbabago?

**Informant:** Lalo na po sa pakikiisa. Bilang Bajau, nandoon din po ang pakiramdam na mahirap makisalamuha kasi iba ang kultura nila at iba rin ang kultura ko. Minsan naiisip ko na parang ako ay out of place sa isang grupo, at parang ako na rin mismo ang tumitingin sa sarili ko na parang ayaw ko. Pero mayroon din naman pong maayos na pakikitungo sa akin, tulad ng sa St. Bridget family.

**Interviewer:** Sa paglipas ng panahon, masasabi po ba ninyo na may naiwan itong epekto sa buhay ninyo hanggang ngayon?

**Informant:** Sa ngayon po ay wala na, kasi namotivate po ako sa mga sinabi nila sa akin at naging lakas ko iyon. Sinasabi ko po sa sarili ko na hindi pwedeng hanggang dito lang ako. Nakikita ko po ang ibang Tagalog na parang nagtatagumpay sa buhay, kaya hangga't may tumutulong po—tulad po ni Ma'am Sally sa SBC Center, na isa po sa mga tulay para ako'y makapag-aral sa kolehiyo—masasabi ko po na ito ang magandang hangarin na tumulong sa akin. Nakita ko po ang sarili ko na kung kaya nila, kaya ko rin.

**Interviewer:** Pagdating naman po sa emosyonal o mental na aspeto, ano po ang naging epekto ng victimization na naranasan ninyo?

**Informant:** Ang epekto po ay lalo na sa imahe ng Bajau. Halimbawa po, sa mga social trends, ginagawa na po nilang katatawanan ang mga Bajau—na kapag Bajau, namamalimos agad. Hindi po nila iniisip kung bakit kaya sila namamalimos. Minsan iniisip pa nila na hawak daw po kami ng sindikato. Kaya po naisip ko, sino ba naman po kami para hawakan ng sindikato?

**Interviewer:** Nakakaapekto po ba ito sa edukasyon ninyo?

**Informant:** Sa ngayon po ay nakakaapekto naman siya sa mabuting paraan, dahil maraming tumutulong sa mga Bajau tulad ko sa SBC Center. Tinutulungan po ako na makapag-aral at mabigyan ng scholarship.

**Interviewer:** Nabago po ba ang pananaw ninyo tungkol sa inyong kaligtasan at kinabukasan?

**Informant:** Opo, nabago po. Simula nang pumasok po ako sa kolehiyo, nakita ko po ang sarili ko na maraming nabago. Kasi kung hindi po ako nag-aral, kung walang tumulong sa akin, kung walang ginamit si Lord, marahil isa rin po ako sa Sama-Bajau na namamalimos—palaging nariyan, naninisd ng barya, o nagtitinda ng perlas.

**Interviewer:** Noong nakakaranas po kayo ng bullying, kayo po ba ay nangangamba sa inyong kaligtasan at kinabukasan?

**Informant:** Opo, nangangamba po ako. Kasi kung wala akong kaalaman at walang tumulong sa akin, paano naman po ang aming karapatan bilang Sama-Bajau? Kung patuloy kaming inaabuso, nasaan po ang hustisya para sa amin? Ang karapatan na makapag-aral at ang karapatang maging malaya sa publiko—iyon po.

**Interviewer:** Kung kayo po ay magbibigay ng rekomendasyon o mensahe upang mapaunlad ang kalagayan ng inyong komunidad, ano po kaya ang kailangan talagang tulong o suporta? Ano po ang maire-recommend ninyo?

**Informant:** Ang maire-recommend ko po, una sa lahat, ay respeto. Tingnan po natin ang ating sarili—ano ba ang pinagkaiba nila sa amin? Tapos ang mga scholarship po ay bigyang-tuon ng pansin, kasi ang mga Sama-Bajau at mga katutubo ay bihira talagang makapag-aral at makapagtapos dahil hindi sapat ang pinansyal. Kaya kung nakikita po nila na namamalimos ang mga Sama-Bajau, marahil po ay may mga malalim na pinagdaanan o may ugat kung bakit nila ginagawa iyon.

**Interviewer:** Maraming-maraming salamat po sa oras ninyo at sa pagbabahagi ng inyong mga kuwento. Alam po naming hindi madali ang magbahagi, at talagang pinahahalagahan po namin ito. Bilang munting pasasalamat, may inihanda po kaming simpleng gift pack para sa inyo bilang tanda ng aming pasasalamat. Maraming salamat po ulit, at sana po ay maging maayos ang natitirang araw ninyo.

## Transcription 2

**Informant Code:** I2

**Date:** December 19, 2025

**Location:** Brgy. Malitam, Batangas City

**Language:** Filipino

**Recording Type:** Audio-recorded interview

**Interviewer:** Magandang araw po. Maraming salamat po sa oras ninyo at sa pagpapaunlak na makausap namin kayo ngayon. Bago po tayo magsimula, ipapaliwanag ko lang po muna sandali kung tungkol saan ang pag-uusap natin. Ang interview na ito po ay bahagi ng isang pag-aaral na gustong mas maintindihan ang karanasan ng mga tao sa inyong komunidad—kung paano ang araw-araw na buhay at ang mga karanasang nakaapekto sa kanila.

Gusto ko rin pong ipaalaala na boluntaryo po ang pagsali ninyo rito. Ibig sabihin, puwede po kayong tumangging sumagot sa kahit anong tanong na hindi kayo komportable, at puwede rin po kayong huminto anumang oras. Lahat po ng sasabihin ninyo ay mananatiling kumpidensyal—ibig sabihin po, ako lang po ang makakaalam nito.

Kung okay lang po sa inyo at pumapayag kayong lumahok, may ipapapirma lang po kaming informed consent form. Pakibasa lang po, at kung may tanong kayo, sabihin n'yo lang po ha.

Sige po, maraming salamat. Maaari na po ba tayong magsimula?

**Informant:** *(Tumango.)*

**Interviewer:** Maaari po ba kayong magkuwento nang kaunti tungkol sa inyong sarili—paano po kayo nakikilala sa inyong komunidad? Ano po muna ang pangalan ninyo, edad, at saang etnisidad po kayo nabibilang?

**Informant:** Ako po si Sarah, 20 years old po, isa po akong Sama-Bajau.

**Interviewer:** Kayo po ba ay nagtrabaho o nag-aaral?

**Informant:** Nagtrabaho po. Graduate lang po ako ng Grade 12.

**Interviewer:** Saan po kayo nagtrabaho?

**Informant:** Sa Juan Carlo po, catering.

**Interviewer:** Gaano na po kayo katagal na nakatira rito sa Malitam?

**Informant:** Since birth po.

**Interviewer:** Since birth po. Maaari po ba kayong magkuwento kung paano po napunta rito ang pamilya ninyo? May nakuwento po ba ang nanay o tatay ninyo kung saan sila nagmula?

**Informant:** Ang nanay ko po ay nagmula sa Mindanao, sa Jolo, Sulu po. Kaya po sila napunta rito ay dahil nasunog po ang Cebu City, kaya dinala po sila ng lola ko at pumunta po sila rito upang manirahan dahil mahirap po doon. Sa Mindanao po, lagi pong may giyera, kaya hindi po maayos ang paninirahan nila roon at hindi po ligtas.

**Interviewer:** Kumusta po ang araw ninyo rito? Ano po ang karaniwang takbo ng araw ninyo?

**Informant:** Okay naman po. Kumakain po kami isang beses sa isang araw. Minsan po masaya, kapag may problema, malungkot. Basta lumalaban po sa laban ng buhay.

**Interviewer:** Paano po kayo nakikipag-usap o nakikipagsalamuha sa mga tao sa inyong komunidad?

**Informant:** Komportable naman po, sa lengguwahe po namin. Naiintindihan po namin ang isa't isa.

**Interviewer:** Paano naman po sa ibang tao? May pagkakaiba po ba kapag sa labas na ng inyong komunidad?

**Informant:** May pagkakaiba po dahil minsan kinakabahan po ako. Nandoon po ang takot, pero iniintindi ko po dahil may pinag-aralan naman po kami. Pinag-aralan po namin ang salita po nila.

**Interviewer:** Kumusta po ang lugar ninyo rito? Paano ninyo po mailalarawan ang kapaligiran at kondisyon ng tinitirhan ninyo?

**Informant:** Okay po, pero mahirap po dahil nasa tabing dagat po kami. Kapag may paparating na problema, tulad ng bagyo, nai-stress po kami dahil lilikas na naman po.

**Interviewer:** Sa bahaging ito ng interview, nais ko pong ipaalaala na kayo po ang masusunod. Kung kayo po ay komportable na magbahagi ng karanasan ninyo, ayos lang po, at kung ayaw n'yo naman pong sumagot ay okay lang din po iyon. May mga naranasan po ba kayo kahit minsan na uri ng victimization dahil po kayo ay parte ng Sama-Bajau?

**Informant:** Opo, yung bullying po, lalo na kapag nasa school po.

**Interviewer:** Maaari niyo po bang ikuwento kung ano po ang nangyari noon?

**Informant:** Kapag tinatawag po kaming "Bajau, Bajau," ganoon. Sinasabi po nilang mabaho raw po kami. Natatakot po kami at kinakabahan kapag pumapasok sa school dahil lagi po naming naririnig iyon. Ayaw po namin ng away kaya isinasantabi na lang po namin at hindi po namin pinapatulan ang mga ganoong bagay dahil sanay na po kami.

**Interviewer:** Sino-sino po ang mga sangkot sa nangyayaring bullying?

**Informant:** Mga Tagalog po na nakatira po rito.

**Interviewer:** Paano po tumutugon ang mga tao sa paligid ninyo?

**Informant:** Yung mga teacher po, minsan nagagalit po sila at sinasabi na huwag po kaming ganoon-ganoonin dahil tao rin po kami. May mga classmates din po kami na may mabubuting puso, at may hindi rin po. May mga tumatawa at pinagtatawanan po kami.

**Interviewer:** Pagkatapos po ng mga nangyari sa inyo, ano po ang naging epekto sa inyo sa mga sumunod na araw o linggo?

**Informant:** Takot po, unang-una po takot. Pero kinalaunan po, habang tumatagal, nasasanay na po kami. Nawawala na po ang takot at sanay na po sa ganoon.

**Interviewer:** May naramdaman po ba kayong pisikal, tulad ng hirap sa pagtulog, hirap sa pagkain, o pagkakasakit?

**Informant:** Wala naman po.

**Interviewer:** Nakaapekto po ba ito sa inyong trabaho o sa pag-aaral ninyo?

**Informant:** Nakaapekto po, dahil minsan po tinatamad na po akong pumasok, dahil po sa bullying.

**Interviewer:** May nagbago po ba sa pakikitungo ninyo sa ibang tao?

**Informant:** Opo, lumalayo po kami. Kami na po mismo ang lumalayo para po iwas gulo.

**Interviewer:** Sa paglipas ng panahon, masasabi po ba ninyo na may naiwan itong epekto sa buhay ninyo?

**Informant:** Opo. Araw-araw po, kapag naaalala ko yung sakit at yung unang-una pong pambubully, naiisip ko na ganoon pala sila.

**Interviewer:** Kumusta po ang epekto nito sa emosyonal o mental na kalagayan ninyo?

**Informant:** Minsan po napapaiyak, minsan okay, ganoon pa rin po.

**Interviewer:** May pagbabago po ba sa pananaw ninyo pagdating sa inyong kaligtasan o kinabukasan?

**Informant:** Opo, malaki po ang pagbabago. Masakit po sa akin na dahil Bajau ako, ginaganon ako. Pakiramdam ko po hindi na ako ligtas at hindi po ako belong.

**Interviewer:** Pagdating naman po sa inyong kinabukasan?

**Informant:** Kahit ganoon po ang buhay, patuloy lang po kaming lumalaban.

**Interviewer:** Base po sa naranasan ninyo, ano po sa tingin ninyo ang kailangan para maging ligtas at patas ang buhay ninyo rito sa komunidad? Kung kayo po ay magbibigay ng rekomendasyon, ano po iyon?

**Informant:** Hindi na lang po namin papansinin kung ano man ang sinasabi nila. Lalaban lang po kami sa buhay.

**Interviewer:** Maraming-maraming salamat po sa oras ninyo at sa pagbabahagi ng inyong mga kuwento. Alam po naming hindi madali ang magbahagi, at talagang pinahahalagahan po namin ito. Bilang munting pasasalamat, may inihanda po

kaming simpleng gift pack para sa inyo bilang tanda ng aming pasasalamat. Maraming salamat po ulit, at sana po ay maging maayos ang natitirang araw ninyo.

### Transcription 3

**Informant Code:** I3

**Date:** December 19, 2025

**Location:** Brgy. Malitam, Batangas City

**Language:** Filipino

**Recording Type:** Audio-recorded interview

**Interviewer:** Magandang araw po. Maraming salamat po sa oras ninyo at sa pagpapaunlak na makausap namin kayo ngayon. Bago po tayo magsimula, ipapaliwanag ko lang po muna sandali kung tungkol saan ang pag-uusap natin. Ang interview na ito po ay bahagi ng isang pag-aaral na gustong mas maintindihan ang karanasan ng mga tao sa inyong komunidad—kung paano ang araw-araw na buhay at ang mga karanasang nakaapekto sa kanila.

Gusto ko rin pong ipaalaala na boluntaryo po ang pagsali ninyo rito. Ibig sabihin, puwede po kayong tumangging sumagot sa kahit anong tanong na hindi kayo komportable, at puwede rin po kayong huminto anumang oras. Lahat po ng sasabihin ninyo ay mananatiling kumpidensyal—ibig sabihin po, ako lang po ang makakaalam nito.

Kung okay lang po sa inyo at pumapayag kayong lumahok, may ipapapirma lang po kaming informed consent form. Pakibasa lang po, at kung may tanong kayo, sabihin n'yo lang po ha.

Sige po, maraming salamat. Maaari na po ba tayong magsimula?

**Informant:** *(Tumango.)*

**Interviewer:** Maaari po ba kayong magkuwento nang kaunti tungkol sa inyong sarili—paano po kayo nakikilala sa inyong komunidad? Ano po muna ang pangalan ninyo, edad, at saang etnisidad po kayo nabibilang?

**Informant:** Ako po si Sonia Alamani, 20 years old na po ako, at kabilang po ako sa Badjaoan community.

**Interviewer:** Kayo po ba ngayon ay nagtrabaho o nag-aaral?

**Informant:** Tumutulong na po ako sa gawaing bahay.

**Interviewer:** Gaano na po kayo katagal na nakatira rito?

**Informant:** Dito na po ako pinanganak.

**Interviewer:** May nakukuwento po ba sa inyo ang mga magulang ninyo kung saan po sila nanggaling?

**Informant:** Yung mama ko po ay sa Zamboanga, at yung papa ko naman po ay sa Jolo, Sulu.

**Interviewer:** Paano po kaya sila nakarating rito o bakit po sila nakaabot dito?

**Informant:** Hindi ko lang po alam.

**Interviewer:** Kumusta naman po ang pang-araw-araw ninyong pamumuhay rito? Karaniwan po, ano po ang takbo ng isang araw ninyo mula umaga hanggang gabi?

**Informant:** Okay naman po, maayos naman po. Gumagawa lang po ako ng gawaing bahay.

**Interviewer:** Paano po kayo nakikipag-usap o nakikisalamuha sa mga tao rito sa inyong komunidad?

**Informant:** Wala po, taong-bahay lang po talaga ako.

**Interviewer:** Kumusta po ang lugar ninyo? Maaari po ba ninyong ilarawan ang kapaligiran at kondisyon ng tinitirhan ninyo?

**Informant:** Okay naman po ang bahay, kaya lang po tambak ang basura dahil wala pong truck na kumukuha, at kung minsan lang po. Mahirap pong maglinis dahil dumarami po ang basura.

**Interviewer:** Sa bahaging ito ng interview, nais ko pong ipaalaala na kayo po ang masusunod. Kung kayo po ay komportable na magbahagi ng karanasan ninyo, ayos lang po, at kung ayaw n'yo naman pong sumagot ay okay lang din po iyon. May mga naranasan po ba kayo kahit minsan na uri ng victimization dahil po kayo ay parte ng Sama-Bajau?

**Informant:** Sa school po, minsan po binubully po kami na "Ah, Bajau, Bajau." Sinasabi po nilang mabaho raw po kami.

**Interviewer:** Sino-sino po kaya ang sangkot sa bullying na ito?

**Informant:** Mga kaklase ko po, mga Tagalog po. Minsan po ay may isa pong guro.

**Interviewer:** Paano po kaya tumugon ang mga tao sa paligid ninyo?

**Informant:** Wala po, hindi po nila pinapakialamanan.

**Interviewer:** Pagkatapos po ng mga nangyaring iyon, ano po ang naging epekto sa inyo? Kumusta po ang naramdaman ninyo noong nangyari iyon?

**Informant:** Malungkot po, masakit po sa amin, siyempre.

**Interviewer:** May naramdaman po ba kayong pisikal?

**Informant:** Wala naman po.

**Interviewer:** Nakaapekto po ba ito sa inyong pag-aaral?

**Informant:** Minsan po nakakaapekto, pero kailangan po pumasok.

**Interviewer:** Paano po ito nakakaapekto? Sa anong paraan po?

**Informant:** Tinamad po akong pumasok kasi po araw-araw po akong binubully.

**Interviewer:** May nagbago po ba sa pakikitungo ninyo sa ibang tao?

**Informant:** Naging mailap po ako dahil naiisip ko po na baka bullyhin po nila ako.

**Interviewer:** Sa paglipas po ng panahon, masasabi po ba ninyo na may naiwan itong epekto sa buhay ninyo hanggang ngayon? Kumusta po ang epekto nito sa inyong emosyonal o mental na kalagayan?

**Informant:** Wala naman po. Lumipas na po.

**Interviewer:** Sa pananaw po ninyo sa inyong kaligtasan, noong nakakaranas po kayo ng bullying at diskriminasyon, pagdating po sa inyong kinabukasan, nagbago po ba ang pananaw ninyo?

**Informant:** Nagbago po. Hindi na po ako masyadong lumalabas ng bahay at nakikinig na lang po ako sa mga magulang ko.

**Interviewer:** Sa lahat po ng naranasan ninyong victimisasyon, ano po sa tingin ninyo ang kailangan para mas maging ligtas at patas ang pagtingin sa inyong komunidad? Ano po ang mga rekomendasyon ninyo?

**Informant:** Sana po makapag-aral po ulit ako. Tumigil na po ako noong Senior High. Kaya po sana makapag-aral ulit kasi po mahirap pong maghanap ng trabaho.

**Interviewer:** Maraming-maraming salamat po sa oras ninyo at sa pagbabahagi ng inyong mga kuwento. Alam po naming hindi madali ang magbahagi, at talagang pinahahalagahan po namin ito. Bilang munting pasasalamat, may inihanda po kaming simpleng gift pack para sa inyo bilang tanda ng aming pasasalamat. Maraming salamat po ulit, at sana po ay maging maayos ang natitirang araw ninyo.

#### Transcription 4

**Informant Code:** I4

**Date:** December 19, 2025

**Location:** Brgy. Malitam, Batangas City

**Language:** Filipino

**Recording Type:** Audio-recorded interview

**Interviewer:** Magandang araw po. Maraming salamat po sa oras ninyo at sa pagpapaunlak na makausap namin kayo ngayon. Bago po tayo magsimula, ipapaliwanag ko lang po muna sandali kung tungkol saan ang pag-uusap natin. Ang interview na ito po ay bahagi ng isang pag-aaral na gustong mas maintindihan ang karanasan ng mga tao sa inyong komunidad—kung paano ang araw-araw na buhay at ang mga karanasang nakaapekto sa kanila.

Gusto ko rin pong ipaalaala na boluntaryo po ang pagsali ninyo rito. Ibig sabihin, puwede po kayong tumangging sumagot sa kahit anong tanong na hindi kayo komportable, at puwede rin po kayong huminto anumang oras. Lahat po ng sasabihin ninyo ay mananatiling kumpidensyal—ibig sabihin po, ako lang po ang makakaalam nito.

Kung okay lang po sa inyo at pumapayag kayong lumahok, may ipapapirma lang po kaming informed consent form. Pakibasa lang po, at kung may tanong kayo, sabihin n'yo lang po ha.

Sige po, maraming salamat. Maaari na po ba tayong magsimula?

**Informant:** *(Tumango.)*

**Interviewer:** Maaari po ba kayong magkuwento nang kaunti tungkol sa inyong sarili—paano po kayo nakikilala sa inyong komunidad? Ano po muna ang pangalan ninyo, edad, at saang etnisidad po kayo nabibilang?

**Informant:** Ang edad ko po ay 41.

**Interviewer:** Ano pong pangalan ninyo, ma'am?

**Informant:** Almenia po. Kabilang po ako sa Bajau community. Pamangkin ko po si Paolo; kapatid ko po ang tatay niya.

**Interviewer:** Sa ngayon po ba, kayo ay nagtratrabaho o nag-aaral?

**Informant:** Sa bahay lang po. Ang mga anak ko po ay nag-aaral. Halimbawa po, yung anak ko na Grade 8, natanggal siya kasi naospital po ako nang isang buwan. Kapag Grade 8 po, kapag isang buwan na hindi pumasok, natatanggal na sila. Tinawag po ako ng school dahil marunong daw po sa Math ang anak ko. Pumunta po ako sa school at ininterview po ako kung bakit isang buwan siyang hindi pumasok. Sinabi ko po na na-admit po ako. Yung ibang anak ko po ay pumasok doon at hindi natanggal; ito lang po dahil naospital po ako.

**Interviewer:** Ilan na po ang anak ninyo?

**Informant:** Siyam po.

**Interviewer:** Ilan po ang nag-aaral?

**Informant:** Apat po ang nag-aaral, kasi yung iba po ay nakatapos hanggang Grade 10 lang at ayaw na po nila. Nagtratrabaho na po sila.

**Interviewer:** Ano po ang karaniwang trabaho nila?

**Informant:** D'yan lang po sa palengke. Dalawang daan at limampu po isang araw. Nagbubuhat-buhat po sila at umuwi rin po ng umaga.

**Interviewer:** Gaano na po kayo katagal na nakatira rito?

**Informant:** Dito na po ako pinanganak, ma'am.

**Interviewer:** Alam po ba ninyo kung saan nagmula ang inyong pamilya?

**Informant:** Zamboanga po.

**Interviewer:** Paano po kayo nakarating dito?

**Informant:** Kwinento lang po ng mga magulang ko na naglayag raw po sila papunta rito. Dahil po yung makina nila ay kinukuha ng mga Abu Sayyaf, pati po ang isda nila at pangkabuhayan nila. Kapag may nahuhuli po silang isda, kinukuha po. Kaya po naglayag sila dito.

**Interviewer:** Kumusta naman po ang pang-araw-araw ninyong buhay rito? Ano po ang ginagawa ninyo mula paggising hanggang gabi?

**Informant:** Minsan po, ganito ma'am, hindi po kami nag-aalmusal. Kinuha lang po ako ni Paolo. Totoo po iyon.

**Interviewer:** Ano po ang madalas ninyong ginagawa?

**Informant:** Minsan po ay naghihintay lang ako sa mga anak ko, kasi minsan po yung asawa ko ay walang kita.

**Interviewer:** Ano pong trabaho ng asawa ninyo?

**Informant:** Nangangawil-ngawil po. Minsan po walang huli, lalo na po kapag malakas ang hangin.

**Interviewer:** Paano ninyo po mailalarawan ang lugar na tinitirhan ninyo?

**Informant:** Nasa bahay lang po kami, naglilinis-linis. Minsan po naglalaba. Kailangan po, ma'am, malinis para hindi magkasakit ang mga bata.

**Interviewer:** Sa bahaging ito ng interview, nais ko pong ipaalaala na kayo po ang masusunod. Kung kayo po ay komportable na magbahagi ng karanasan ninyo, ayos lang po, at kung ayaw n'yo naman pong sumagot ay okay lang din po iyon. May mga naranasan po ba kayo kahit minsan na uri ng victimization dahil po kayo ay parte ng Sama-Bajau?

**Informant:** Oo po, lagi. Kapag may bagyo, o kaya po kapag nagkakasakit po ang mga anak ko. Minsan din po wala kaming pagkain, minsan naglulugaw lang po kami. Kaya minsan po yung mga anak ko, gaya niyan, hindi na nakasama sa Christmas party kasi hindi po ako nakapagbigay ng 100, tatlo po sila. Dahil po wala talaga, sa totoo po.

**Interviewer:** Ano po ang karaniwang nangyayari sa ganitong sitwasyon?

**Informant:** Kapag po may bagyo, kinukuha po kami ng barangay at ine-evacuate. Dinadala po kami sa Coliseum.

**Interviewer:** Pagkatapos po ng mga pangyayaring iyon, ano po ang naramdaman ninyo?

**Informant:** Humihingi po kami ng tulong at tinutulungan naman po kami. Binibigyan po kami ng gamot, at minsan po nagbibigay sila ng 100 para sa pamasaha.

**Interviewer:** Ano po ang pakiramdam ninyo?

**Informant:** Nalulungkot po, siyempre, ma'am. Kasi minsan po naiisip ko, "Jusko, Lord, anong pera ko? Pamasaha ko? Pambili ng pagkain?" Minsan po naawa naman yung mga Tagalog sa ospital at binibigyan po nila ako. Tinatanong po nila ako kung kumain na ako, kasi minsan po hindi ako kumakain sa ospital, lalo na po kapag manok o baboy ang ulam. Minsan po binibilhan nila ako ng sardinas, minsan po binibigyan nila ako ng 200, yung mga kasama ko po sa ospital. Totoo po, ma'am, wala po talaga kami. Kahit tanungin po ninyo si Paolo.

**Interviewer:** Kung kayo po ay bibigyan ng pagkakataon na magbigay ng rekomendasyon o mensahe, o humingi ng tulong, ano po iyon?

**Informant:** Halimbawa po, hindi po kami kasali sa bigayan ng grocery. Ewan ko lang po kung bakit hindi kami tinatawag. Pero ma'am, botante po kami. Kasi yung leader po sa Malitam ay kapatid ko, si Pangulong Sonny, ang chieftain po namin. Kapag po may bagyo, pinapauwi na lang po kami at wala po kaming dala kahit bigas. Nagtatanong po ang ibang Tagalog kung bakit wala po kaming dala, at sinasabi po namin na hindi po namin alam. Hindi po kami binigyan, sa totoo po, ma'am.

**Interviewer:** Kung magbibigay po kayo ng mensahe, ano po ang nais ninyong sabihin?

**Informant:** Ang nais po naming sabihin ay humihingi po kami ng tulong—mga pagkain po. Gusto ko rin po, ma'am, na makapag-aral nang maayos ang mga anak ko. Gusto ko po na makatapos sila dahil sobrang hirap po talaga ng buhay namin.

**Interviewer:** Maraming-maraming salamat po sa oras ninyo at sa pagbabahagi ng inyong mga kuwento. Alam po naming hindi madali ang magbahagi, at talagang pinahahalagahan po namin ito. Bilang munting pasasalamat, may inihanda po kaming simpleng gift pack para sa inyo bilang tanda ng aming pasasalamat. Maraming salamat po ulit, at sana po ay maging maayos ang natitirang araw ninyo.

## Transcription 5

**Informant Code:** I5

**Date:** December 19, 2025

**Location:** Beside SM City Batangas

**Language:** Filipino

**Recording Type:** Audio-recorded interview

**Interviewer:** Magandang araw po. Maraming salamat po sa oras ninyo at sa pagpapaunlak na makausap namin kayo ngayon. Bago po tayong magsimula, ipapaliwanag ko lang po muna sandali kung tungkol saan ang pag-uusap natin. Ang interview na ito po ay bahagi ng isang pag-aaral na gustong mas maintindihan ang karanasan ng mga tao sa inyong komunidad—kung paano ang araw-araw na buhay at ang mga karanasang nakaapekto sa kanila.

Gusto ko rin pong ipaalaala na boluntaryo po ang pagsali ninyo rito. Ibig sabihin, puwede po kayong tumanggap sumagot sa kahit anong tanong na hindi kayo komportable, at puwede rin po kayong huminto anumang oras. Lahat po ng sasabihin ninyo ay mananatiling kumpidensyal—ibig sabihin po, ako lang po ang makakaalam nito.

Kung okay lang po sa inyo at pumapayag kayong lumahok, may ipapapirma lang po kaming informed consent form. Pakibasa lang po, at kung may tanong kayo, sabihin n'yo lang po ha.

Sige po, maraming salamat. Maaari na po ba tayong magsimula?

**Informant:** (Tumango.)

**Interviewer:** Maaari po ba kayong magkuwento nang kaunti tungkol sa inyong sarili—paano po kayo nakikilala sa inyong komunidad? Ano po muna ang pangalan ninyo, edad, at saang etnisidad po kayo nabibilang?

**Informant:** Ako po si Nino. Nakatira po ako sa Batangas City, at ako po ay mag-29 na taong gulang. Kasali po ako sa Bajau community.

**Interviewer:** Sa ngayon po, kayo po ba ay nagtrabaho?

**Informant:** Hindi po ako nagtrabaho. Sa bahay lang po ako at nag-aalaga ng mga anak ko.

**Interviewer:** Gaano na po kayo katagal nakatira rito?

**Informant:** Simula po nang ipinanganak kami, dito na po kami nakatira. Pero habang nakatira po kami rito, may mga taon po na napunta kami sa Zamboanga. Bumibisita rin po kami sa Jolo, Sulu.

**Interviewer:** Bale po, doon po talaga kayo nagmula?

**Informant:** Opo.

**Interviewer:** Paano po kayo nakapunta rito?

**Informant:** Kasi dati po, sabi ng mga magulang namin, palagi raw pong may giyera sa Zamboanga, kaya napilitan po silang magpunta rito para maiwasan ang giyera.

**Interviewer:** Kumusta naman po ang pang-araw-araw ninyong pamumuhay? Ano po ang karaniwang takbo ng inyong araw mula umaga hanggang gabí?

**Informant:** Ngayon po, ngayong Pasko, namamasko po kami rito araw-araw, hangga't hindi pa natatapos ang Pasko, dito po kami namamasko sa mga tao.

**Interviewer:** Kumusta naman po ang lugar ninyo? Paano po ninyo mailalarawan ang tinitirhan ninyo roon at ang kapaligiran ninyo?

**Informant:** Ang tinitirhan po namin doon ay malapit sa dagat. Ang mga bahay po namin ay kawayan at nakatayo, may hagdán po ang mga bahay namin. Naaabot po ng dagat kaya matataas po ang mga bahay namin.

**Interviewer:** Sa bahaging ito ng interview, nais ko pong ipaalaala na kayo po ang masusunod. Kung kayo po ay komportable na magbahagi ng karanasan ninyo, ayos lang po, at kung ayaw n'yo naman pong sumagot ay okay lang din po iyon. May mga naranasan po ba kayo kahit minsan na uri ng victimization dahil po kayo ay parte ng Sama-Bajau?

**Informant:** Opo, palagi po, lalo na po sa social media. Yung pamumuhay po namin ay ginagawang content, tulad po ng TikTok, at palagi po kaming kinukutya. Ang mga anak po namin kapag nag-aaral, sinasabihan na “Oy, Bajau, Bajau,” “manlilimos,” ganon po. Umiiyak po ang mga anak namin.

**Interviewer:** Saan po karaniwang nangyayari ito?

**Informant:** Sa school po.

**Interviewer:** Sino-sino po ang mga sangkot dito?

**Informant:** Yung mga kaklase po nila. Sa social media naman po, yung mga vlogger at mga TikToker, sila po yung gumagawa ng content tungkol sa kung paano mamuhay ang mga Bajau, at nasasaktan po kami.

**Interviewer:** Paano po tumutugon ang mga tao sa paligid ninyo?

**Informant:** Yung ibang mga teacher po ay nakakaintindi at sinasaway po nila ang mga estudyanteng gumagawa ng ganitong diskriminasyon. Pinagsasabihan po sila na huwag ganunin ang mga Bajau dahil tao rin po sila. Yung iba naman po ay parang nakikisabay, pero may mga taong may mabubuting puso na sinasaway rin ang mga gumagawa nito.

**Interviewer:** Pagkatapos po ng mga pangyayaring iyon, ano po ang naging epekto sa inyo?

**Informant:** Araw-araw po kapag may ganitong nangyayari, parang nasasaktan po ang puso namin. Parang ganon pala kaming mga Bajau sa paningin ng mga Tagalog. Masakit po sa damdamin, pero wala po kaming magagawa kundi tanggapin iyon dahil Bajau po kami.

**Interviewer:** Nakakaapekto po ba ito sa pag-aaral ng mga anak ninyo at sa pang-araw-araw ninyong pamumuhay?

**Informant:** Opo, nakakaapekto po sa pag-aaral. Minsan po hindi pumapasok ang mga anak namin dahil sinasabi nila, “Mama, pinagsabihan ako ng kaklase ko, Bajau daw mabaho, madungis.” Tinatamad po silang mag-aral, kaya ganon po ang nangyayari. Sinasabihan po namin sila na hayaan na at magsumbong na lang sa teacher kapag ginaganon sila ng mga kaklase nila.

**Interviewer:** May pagbabago po ba sa pakikitungo ninyo sa ibang tao simula nang naranasan ninyo ang ganito?

**Informant:** Hindi naman po. Kahit ginaganon kami ng mga tao, hindi po kami nagkakaroon ng sama ng loob sa kanila. Pero minsan po ay umiiwas kami.

**Interviewer:** Kumusta naman po ang epekto nito sa inyong emosyonal at mental na kalagayan?

**Informant:** Kapag pinagsasabihan po kami ng ganon, nakatulala na lang po kami. Parang naiisip namin na ganito pala kaming mga Bajau—masyadong minamaliit ng mga tao.

**Interviewer:** Base po sa mga naranasan ninyo, ano po sa tingin ninyo ang kailangan pa para maging ligtas at patas ang komunidad na kinabibilangan ninyo? Kung may rekomendasyon po kayo para sa gobyerno o sa mga tao, ano po iyon?

**Informant:** Sa mga naranasan po namin ngayon, ang tanging hangad po namin ay mapag-aral ang mga bata, para makasabay po kami sa mga taong nambubully sa amin at para hindi na kami habang buhay na binubully. Pag-aaralin po namin ang mga bata nang mabuti, para matuwa rin po ang gobyerno sa amin na hindi lang kami hanggang sa panlilimos, kundi may maipapakita po kami na kaya naming makipagsabayan sa mga taong nambubully sa amin. Iyon po ang tangi naming hiling.

**Interviewer:** Maraming-maraming salamat po sa oras ninyo at sa pagbabahagi ng inyong mga kuwento. Alam po naming hindi madali ang magbahagi, at talagang pinahahalagahan po namin ito. Bilang munting pasasalamat, may inihanda po kaming simpleng gift pack para sa inyo bilang tanda ng aming pasasalamat. Maraming salamat po ulit, at sana po ay maging maayos ang natitirang araw ninyo.

*Appendix G. Plagiarism Test. This appendix presents the plagiarism detection report of the study. It was used to verify the originality and authenticity of the research manuscript.*



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