

The Indigenous Communities in Narra, Palawan

Josephine N. Balanoba ¹, Raph L. Balanoba ¹, Celia R. Ignacio ¹

1 – Palawan State University

Publication Date: May 9, 2026

DOI: [10.5281/zenodo.20093510](https://doi.org/10.5281/zenodo.20093510)

Abstract

This study explores the lives of indigenous communities in the Municipality of Narra, Palawan, a place known not only for its stunning landscapes but also for its vibrant and diverse cultural heritage. These communities continue to uphold their own languages, customs, and traditions, passed down through generations. Understanding their demographic profile is a step toward creating development efforts that truly reflect their needs and respect their way of life.

The research gathers basic information such as age, gender, and mother tongue details that help recognize the unique identities within each community. It also looks into religious beliefs, which play an important role in shaping community values and daily practices. Data on occupations and sources of income provide a glimpse into how families sustain themselves, especially in areas where access to economic opportunities may be limited.

Other aspects include access to basic services like electricity, mobile communication, water, and cooking facilities essential for improving living conditions. Educational attainment is also examined to identify gaps that may affect future opportunities for the youth. The study takes into account civic involvement through cooperatives and associations, as well as access to government benefits.

Tribal affiliation and communal spaces such as tribal halls are acknowledged for their role in preserving identity and strengthening social ties. The study also considers the presence of Overseas Filipino Workers (OFWs) within families, showing both the benefits and challenges of labor migration. This profile offers insights that can guide meaningful programs that protect cultural identity while supporting community growth.

Keywords: *Indigenous People, Indigenous Community, Tagbanua, Palaw'an, Cagayanen, Cuyunon, Demographic Profile, Narra, Palawa*



INTRODUCTION

The Municipality of Narra Palawan, Philippines, is well-known not only for its breathtaking landscapes but also for its vibrant cultural diversity, particularly among its indigenous populations. These communities are integral to the region's cultural fabric, showcasing unique traditions, languages, and lifestyles that have been preserved over generations. Gaining a thorough understanding of the demographic characteristics of these groups is essential for promoting inclusive development and ensuring their perspectives are acknowledged in the broader socio-economic context.

This demographic profile encompasses a variety of essential information that sheds light on the lives of indigenous individuals in Narra. It begins with fundamental personal details such as name, age, sex, and mother tongue, which are crucial for recognizing the individual identities within these communities. The linguistic diversity represented by the mother tongue is particularly noteworthy, emphasizing the cultural richness and the importance of language preservation initiatives.

Religious beliefs and affiliations are also examined, as they significantly influence community values, practices, and social unity. The relationship between traditional beliefs and organized religions can affect various aspects of life, from daily activities to community events.

Economic information is a vital part of this profile, detailing the primary occupations and additional sources of income for indigenous families. This data provides insight into the economic resilience of these communities, illustrating how they adapt to challenges such as



limited access to markets and resources. Understanding their economic activities is crucial for developing targeted strategies that can enhance their livelihoods and promote sustainable growth.

Access to communication and utilities is assessed through questions regarding cellphone ownership and electricity availability. These elements are increasingly important in today's interconnected world, as they influence access to information, education, and essential services. The availability or lack of these utilities can significantly impact the quality of life and opportunities for indigenous families.

Education is another critical focus area, with data on the highest level of education attained by community members. This information is vital for identifying educational access and quality gaps, which can guide initiatives aimed at improving educational outcomes for indigenous youth. Additionally, participation in associations or cooperatives is explored, as these organizations can offer support, resources, and a platform for collective action.

Access to water and cooking facilities is also a key aspect of daily living, with implications for health and well-being. Understanding the sources of water whether piped, shared, or from wells and the cooking methods used by families can inform public health initiatives and infrastructure development.

The profile also addresses the significance of government identification and benefits, which are essential for accessing social services, healthcare, and financial assistance. The registration status of individuals as senior citizens, persons with disabilities (PWD), or other categories can greatly influence their eligibility for various programs.



Cultural identity is further examined through tribal affiliation and the presence of communal spaces, such as tribal halls, which serve as important gathering places for cultural expression and community solidarity. These venues are crucial for maintaining traditions and fostering a sense of belonging among community members.

Moreover, the profile considers the effects of overseas employment on families, particularly the presence of relatives who have worked as Overseas Filipino Workers (OFWs) in recent years. This aspect highlights the economic contributions of OFWs to their families and communities, as well as the challenges and transformations that arise from migration.

Lastly, this comprehensive demographic profile of indigenous communities in Narra, Palawan, offers a detailed understanding of their lives, challenges, and aspirations. By collecting and analyzing this information, stakeholders can create informed policies and programs that respect and promote the rights and well-being of indigenous populations, ensuring they actively participate in their own development while preserving their rich cultural heritage.

INDIGENOUS PEOPLES' PROFILE

DEMOGRAPHIC INFORMATION			
Category	Sub Category	Frequency	Percentage
Age	Young Adults	388	17%
	Early Middle Age	483	22%
	Middle Age	498	22%
	Late Middle Age	350	16%
	Early Seniors	271	12%
	Late Seniors	143	6%
	Elderly	35	2%
Sex	Male	1358	60%
	Female	923	41%

Table 1. Age and Sex Profile of the Respondents

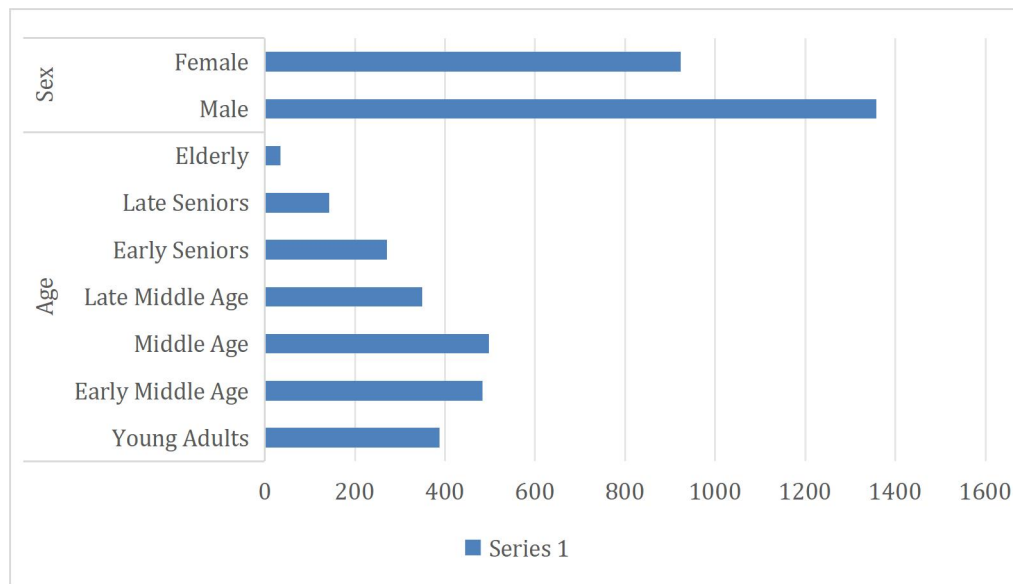


Figure 1. Age and Sex Profile of the the Respondents

This demographic profile presents an overview of the age and sex distribution of the Indigenous Peoples (IPs) in Narra, Palawan. A total of 2,281 respondents participated in the survey.

1. Age Distribution

The population is predominantly composed of individuals within the working-age group:

- Middle Age (22%), Early Middle Age (22%), and Young Adults (17%) represent the largest segments. This indicates that the majority of the IP population are economically active and potentially engaged in livelihood activities such as farming, fishing, or local trades.
- Late Middle Age (16%) and Early Seniors (12%) also make up significant portions, suggesting a mature population with experience and possibly community leadership roles.
- Late Seniors (6%) and Elderly (2%) constitute the smallest group, indicating a lower life expectancy or migration of older members.

This age composition suggests opportunities for skills development programs and economic empowerment tailored to adults and middle-aged individuals while also emphasizing healthcare support for the aging minority.



2. Sex Distribution

- Male respondents account for 60% of the population, while female respondents make up 41%.
- This gender imbalance may reflect traditional roles or migration patterns, such as males being more likely to participate in communal activities or surveys.

It is essential for programs and policies aimed at indigenous development in Narra to address this gender disparity by ensuring that both men and women have equal access to education, livelihood training, and healthcare services.

Implications for Policy and Programs

- Youth and adult engagement should be prioritized in livelihood and skills development programs.
- Gender-responsive planning is crucial to promote inclusive growth among IP communities.
- Senior and elderly support systems, including health and social services, should be enhanced despite their smaller population size.

Mother Tongue			
Cuyonin	349	16%	
Tagbanua	437	19%	
Palaw`an	513	23%	
Cagayanen	511	23%	
Bisaya	6	0%	
Ilocano	20	1%	
Tagalog	373	17%	
Waray	3	0%	
Pangutaran	1	0%	
Ilonggo	29	1%	
Muslim/Islam	3	0%	
Bicolano	1	0%	
Cebuano	2	0%	
Karay`a	16	1%	
Agutaynen	1	0%	
Maranao	1	0%	
Igorot	2	0%	

Table 2. Languages used by the respondents

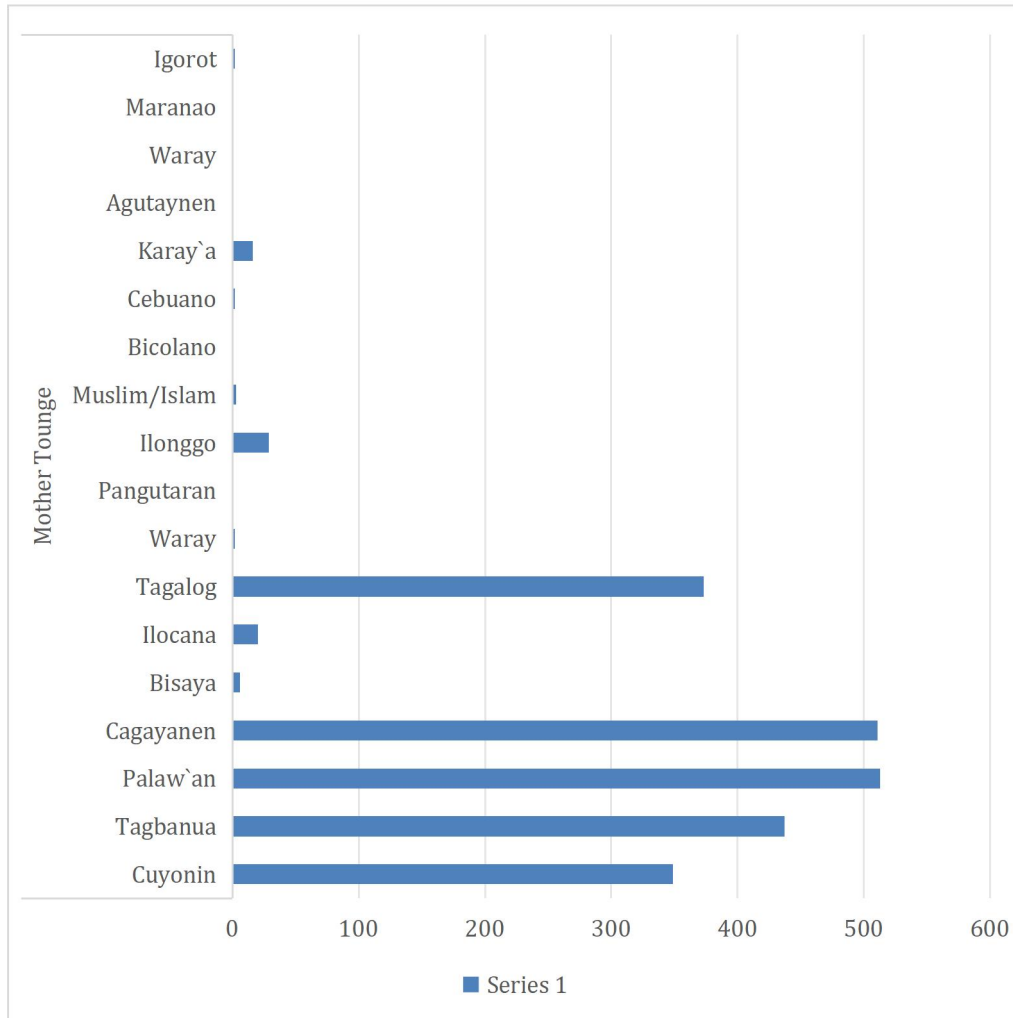


Figure 2. Languages used by the respondents



Mother Tongue

This section provides insights into the linguistic diversity among the Indigenous Peoples (IPs) in Narra, Palawan, based on their reported mother tongue.

1. Dominant Mother Tongues

Out of all the identified languages, four major mother tongues dominate the demographic:

- Palaw'an – 513 individuals (23%)
- Cuyonon – 349 individuals (16%)
- Tagbanua – 437 individuals (19%)
- Cuyonon – 349 individuals (16%)
- Tagalog – 373 individuals (17%)
- Cuyonon and Tagbanua are recognized as indigenous ethnolinguistic groups of Palawan, highlighting their strong cultural preservation in the area.
- Cuyonon, Palaw'an, Tagbanua, and Cuyonon combined comprise 81% of the total responses, indicating these are the predominant IP language groups in Narra.

2. Minority Languages

The remaining 19% is spread across numerous smaller language groups:

- Cuyonon (16%), Ilocana (1%), Karay'a (1%), Ilonggo (1%), and others (with less than 1% representation).
- Languages like Bisaya, Waray, Bicolano, Cebuano, Maranao, Agutaynen, and Igorot are represented by only 1 to 6 individuals each, which may be due to migration or intermarriage.

3. Cultural Implications

- The linguistic concentration around Tagbanua, Palaw'an, and Cuyonon reflects deep-rooted ancestral ties to the land and their identity as IP groups in Palawan.
- The presence of other dialects suggests that multilingualism exists within the IP communities, possibly resulting from interprovincial migration or integration into mainstream Filipino society.
- The significant share of Tagalog speakers (373 or 17%) indicates some degree of language shift, likely due to education, media, or migration patterns.



Recommendations for Policy and Program Development

- Preservation efforts (e.g., mother tongue-based instruction, IP literature, and cultural documentation) are vital to safeguard indigenous languages.
- Programs and interventions must consider language inclusivity, especially when designing materials for education, livelihood, and social services.
- Cultural revitalization campaigns can empower the IP youth to retain and promote their native dialects.



Religion	None	46	2%
	Roman Catholic	1385	62%
	INC	55	2%
	Adventist	51	2%
	Jehovas Witness	8	0%
	NHCC	2	0%
	Baptist	142	6%
	PBMA	1	0%
	New Tribes	4	0%
	Muslim/Islam	16	1%
	Gospel	13	1%
	Jesus Miracle Crusade	1	0%
	Assembly of God	145	6%
	Wesleyan	21	1%
	SDA	2	0%
	SJTKC	1	0%
	KKDA	1	0%
	Christian	56	2%
	Born Again	23	1%
	CJOL	15	1%
	CFC	1	0%
	Believers	58	3%
	Mormons	3	0%
	UCCP	13	1%
	Zion	12	1%
	Church of Christ	21	1%

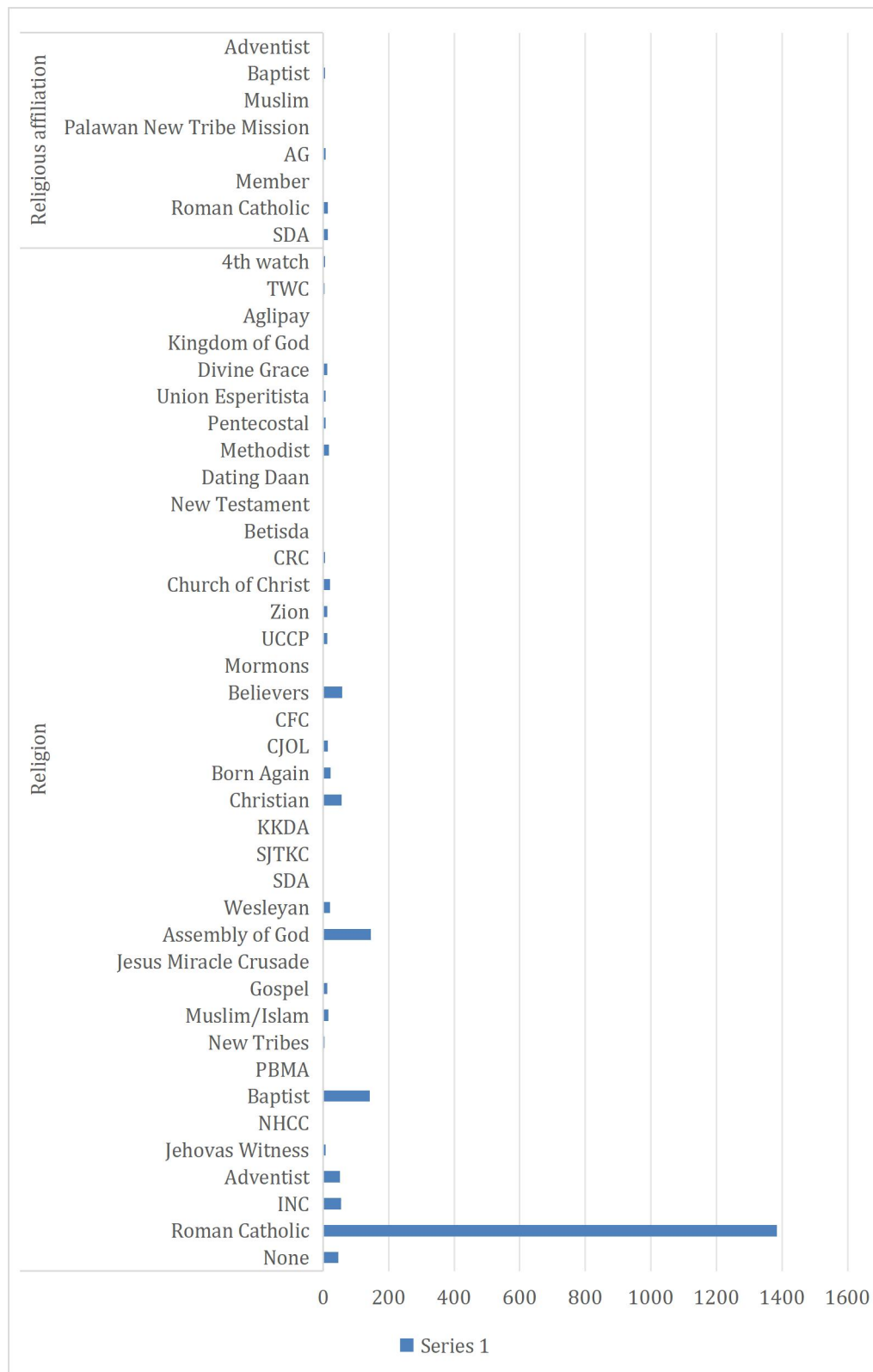


Figure 3. Religion of the respondents



Religion plays a significant role in shaping the cultural identity, values, and social practices of indigenous communities. In your data, the religious landscape among indigenous people in Narra, Palawan shows a wide diversity of affiliations, indicating a pluralistic religious environment.

1. Dominant Religion

- The majority of indigenous respondents identify as Roman Catholic (1,385 individuals or 62%).
 - This reflects the strong historical influence of Spanish colonization and Catholic missionary efforts in Palawan.
 - Roman Catholicism likely plays a central role in community rituals, traditions, and values.

2. Other Significant Christian Denominations

- Assembly of God (6%) and Baptist (6%) show notable presence, totaling nearly 12% of the population.
- Smaller but still present Christian groups include:
 - Christian (2%)
 - Believers (3%)
 - Born Again (1%)
 - Church of Christ (1%)
 - Methodist (1%)
 - Wesleyan (1%)
 - Others such as Pentecostal, UCCP, Jehovah's Witnesses, and INC, each contributing 1% or less.

These groups indicate the growth of evangelical and Protestant movements, possibly introduced through more recent missionary activities or religious conversions.

3. Minority Religions

- Islam/Muslim adherents (16 individuals or 1%) represent a small but existing segment, possibly linked to the migration or intermarriage with Muslim communities from nearby provinces.
- Other faiths and independent churches (e.g., Dating Daan, PBMA, Union Esperitista, etc.) represent very small percentages, reflecting religious fragmentation and diversity.

4. Non-affiliated Respondents



- 46 individuals (2%) reported no religious affiliation, which may indicate either non-religious views or non-disclosure. This could reflect increasing secularism or detachment from organized religion.

5. Indigenous or Local Religious Groups

- Some unique entries such as Palawan New Tribe Mission and TWC (possibly a local/tribal Christian fellowship) suggest the integration of indigenous culture with localized Christianity, reflecting syncretism.

6. Religious Affiliation (Additional Table)

- The second portion labeled “Religious affiliation” may reflect respondents' self-identification or dual affiliations, though the numbers are smaller.
 - These entries (e.g., SDA, AG, Baptist, Muslim) support the primary dataset and suggest overlap or verification through multiple data collection instruments.

The data shows that Roman Catholicism remains dominant among the indigenous peoples of Narra, Palawan, but there is a growing presence of evangelical and independent Christian sects, as well as minor representation of Islam and unaffiliated individuals. This reflects both historical legacies and contemporary religious dynamics. Understanding this religious distribution is vital for culturally sensitive development programs, community engagement strategies, and preserving indigenous identity amidst spiritual diversity.



ECONOMIC INFORMATION			
Category	Sub Category	Frequency	Percentage
Occupation	None	167	7%
	Fisherman	160	7%
	Brgy. Worker	58	3%
	Driver	72	3%
	Vendor	145	6%
	Laborer	303	13%
	Self Employed	44	2%
	SB Member	2	0%
	Teacher	26	1%
	Farmer	801	36%
	Paleco Staff	1	0%
	DENR Staff	1	0%
	OFW	8	0%
	Banking and Finance	3	0%
	Welder	5	0%
	Security Guard	7	0%
	Sales person	16	1%
	Painter	1	0%
	IPMR	5	0%
	Volunteer	2	0%
	Carpenter	13	1%
	Landscaper	1	0%
	Livestock	38	2%
4ps Livelihood	16	1%	
House maid	13	1%	
Almagia	11	0%	

SLP	1	0%
Yantok	2	0%
BNS	2	0%
Lupon	1	0%
Pastor/Ministry	2	0%
Cashier	2	0%
Maintenance	1	0%
Designer	1	0%
CDW	3	0%
Wildlife Warden	2	0%
Private Employee	6	0%
Seaman	3	0%
Operator	14	1%
Job Order	4	0%
Scrapper	2	0%
Messenger	1	0%
Buy and Sell	2	0%
Glass Installer	1	0%
Electrician	4	0%
Public Utility	2	0%
Handycraft	22	1%
Office Clerk	1	0%
Agent	3	0%

Table 4. Occupation of the respondents

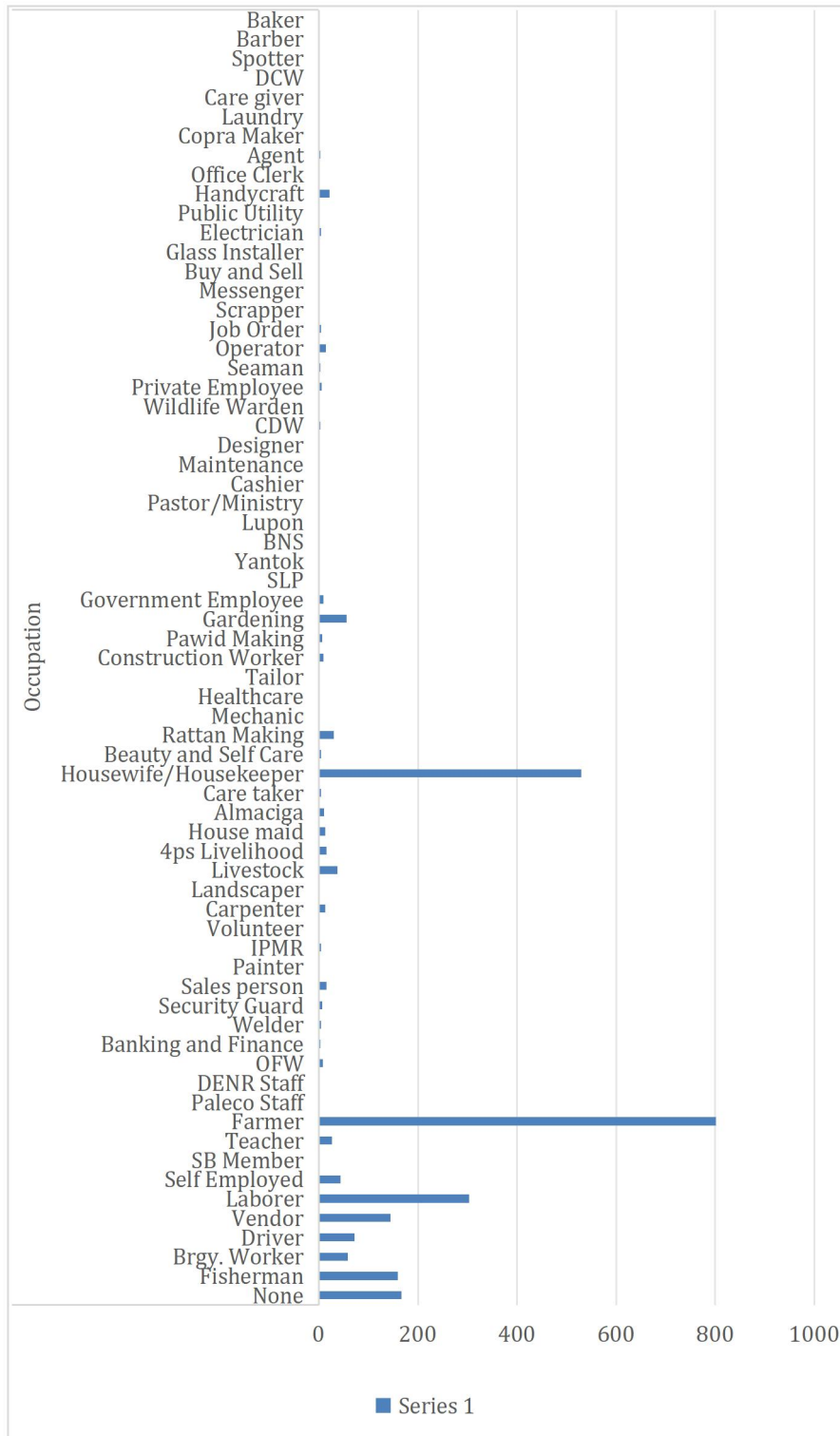


Figure 4. Occupation of the respondent



This data reveals the socio-economic activities and occupational distribution of the indigenous population in Narra. It reflects the livelihood patterns, access to employment, and the economic challenges and opportunities experienced by IP communities.

1. Dominant Occupation: Farming (36%)

- 801 individuals (36%) are engaged in farming, making it the primary source of livelihood.
 - This highlights the indigenous people's strong dependence on land and agriculture, consistent with traditional subsistence practices.
 - Farming likely includes rice cultivation, root crops, fruit-bearing trees, and some agro-forestry.

Implication: Any development interventions should be agriculture-centric, integrating sustainable and climate-resilient practices for these communities.

2. Significant Roles: Housekeeping and Labor

- Housewife/Housekeeper roles make up 24% (530 individuals).
 - Indicates a significant number of unpaid household labor, usually by women, contributing to the family economy in non-monetary ways.
- Laborers account for 13% (303 individuals).
 - Likely engaged in construction, plantation work, or informal jobs with low income and irregular employment

These groups highlight the gendered nature of work and the need for livelihood diversification and social protection programs.

3. Small-scale Livelihood Activities

- Vendors (6%), Fishermen (7%), Drivers (3%), and Self-employed (2%) represent the informal sector.
 - These occupations offer flexibility but limited financial stability.
 - Indigenous peoples are engaging in micro-entrepreneurship and resource-based livelihoods, possibly reflecting seasonal patterns.

4. Marginalized Employment Sectors

- Brgy. workers (3%), teachers (1%), and government-related jobs (e.g., DENR, Paleco, IPMR) appear in small numbers.
 - Indicates limited representation in formal employment and public service, likely due to educational barriers or lack of access to training.



This suggests the need for capacity-building, scholarships, and inclusive hiring to increase IP participation in governance and professional sectors.

5. Rare and Specialized Work (Below 1%)

- Occupations like welder, carpenter, livestock raising, rattan making, tailoring, health care, banking, and finance each account for less than 1%.
 - These could be skills-based occupations developed through TESDA or NGO-led livelihood programs.
 - However, their low frequency shows that access to vocational training and market linkages may be limited.

6. Unemployed or Undefined

- 167 individuals (7%) reported "None" as their economic activity.
 - This could reflect unemployment, youth, elderly, or dependents not engaged in the labor force.
 - May also suggest a lack of sustainable job opportunities in indigenous areas.

7. Specialized and Skilled Labor (Manual/Technical)

- Electricians (4), Operators (14), Glass Installer (1), Mechanic (2), Welder (5)
These roles require technical or vocational training and are likely acquired through TESDA or apprenticeship.
However, their small numbers suggest limited access to formal skills training or certification.

8. Informal and Labor-Intensive Occupations

- Scrapper, Laundry, Messenger, Public Utility, Buy and Sell, Job Order, etc.
These indicate economic survival strategies, often without security or benefits.
They highlight the precarity of work conditions for many IPs.

9. Home-Based and Handicraft Work

- Handycraft (22), Rattan Making (30), Tailoring (2)
These reflect traditional or culturally embedded livelihood practices.
With proper support and market access, they can be transformed into sustainable community enterprises.

These types of livelihood bridge cultural heritage and economic activity, suggesting areas where cultural preservation meets entrepreneurship.



10. Community and Government-Linked Work

- Lupon, BNS (Barangay Nutrition Scholar), CDW (Child Development Worker), Wildlife Warden, IPMR
These roles represent local governance participation and grassroots leadership among IPs. Still underrepresented, they point to the need for greater inclusion in community decision-making structures.

11. Faith-Based or Social Roles

- Pastor/Ministry (2), SLP (Sustainable Livelihood Program), DCW (Day Care Worker)
These show the involvement of IPs in community support systems and church-based work, often unpaid or with minimal honorarium.

12. Private Sector and Professional Roles (Very Minimal)

- Private Employees (6), Seaman (3), Cashier (2), Office Clerk (1), Designer (1), Agent (3)
- Indicates that very few indigenous individuals are employed in formal, salaried jobs, both locally and abroad.
- This reflects barriers in education, skills, or geographic access to employment centers.

The economic profile of indigenous people in Narra, Palawan, reflects a rural, agriculture-dependent society with substantial participation in informal labor and domestic roles. While farming remains central, there is a visible presence of underemployment, gendered economic roles, and marginal inclusion in formal sectors. This data underscores the importance of inclusive economic programs, skills training, and localized livelihood support to uplift the economic well-being of IP communities.



EDUCATION AND MEMBERSHIP			
Category	Sub Category	Frequency	Percentage
Highest Educational Attainment	No formal education	78	3%
	Elementary	450	20%
	Grade 1	25	1%
	Grade 2	39	2%
	Grade 3	64	3%
	Grade 4	54	2%
	Grade 5	62	3%
	Grade 6	198	9%
	Undergrad	1	0%
	Elem Grad	81	4%
	Highschool	541	24%
	1st Year	19	1%
	2nd Year	39	2%
	3rd Year	40	2%
	4th Year	40	2%
	Grade7	7	0%
	Grade8	18	1%
	Grade 9	7	0%
	Grade 10	10	0%
	Grade11	3	0%
	Grade 12	19	1%
	Undergrad	18	1%
	HS Grad	119	5%
SHS Grad	1	0%	



College	181
2nd Year	9
3rd Year	5
BSCE	1
BSME	2
BSRDM	2
Education	20
BAT	1
Electrical Engineering	4
BSED	3
Business	6
Criminology	9
Agriculture	10
Communication Management	1
DMET	2
BSE	4
BSIT	3
BS Management	1
BSTM	1
BSHM	2
Banking and Finance	1
Electrical	1
Engineering Tech	2
A.B. and Forestry	2
Public Administration	1

Table 5. Educational Attainment of the respondents

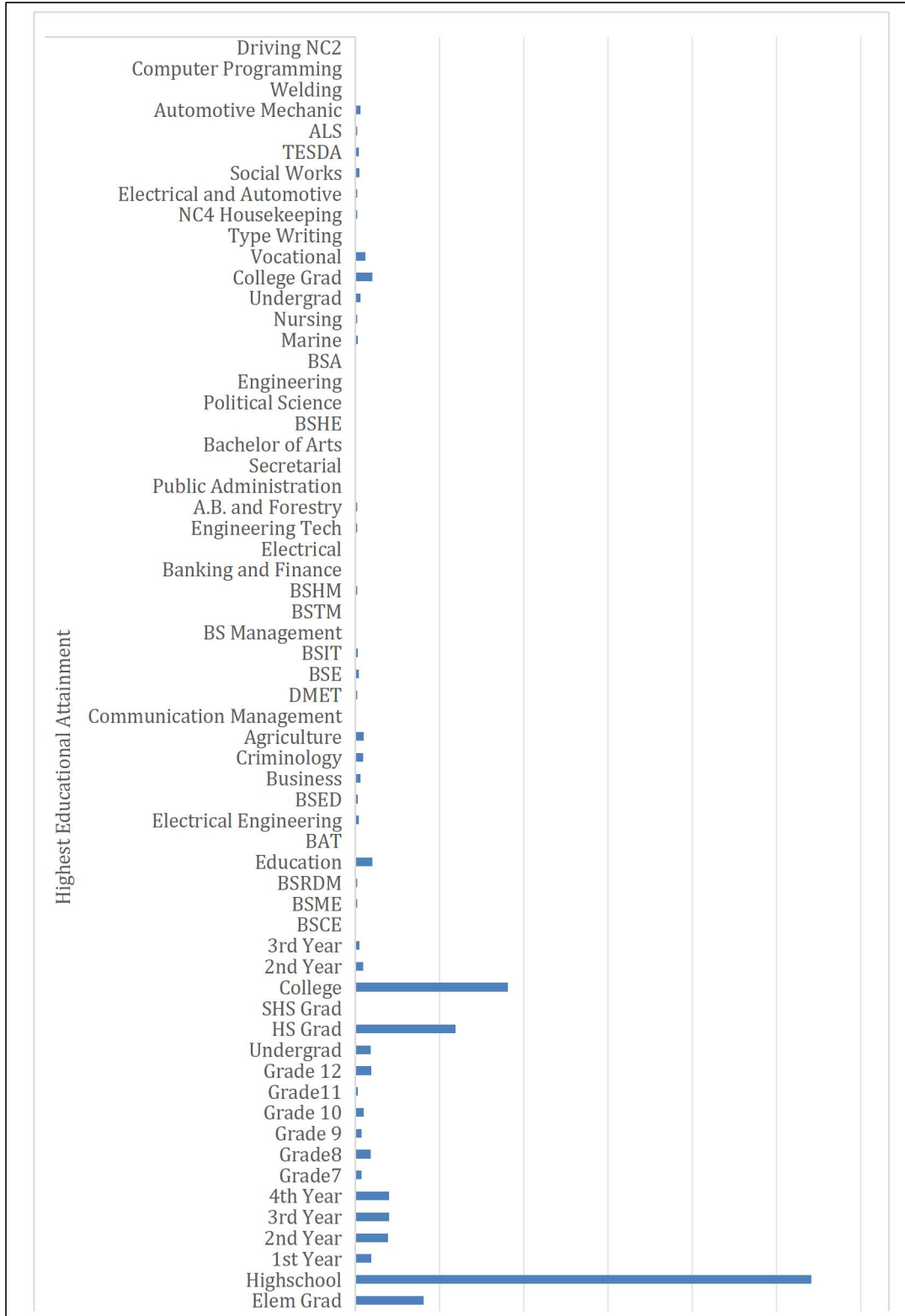


Figure 5. Educational Attainment of the responden

Education plays a central role in breaking intergenerational poverty, improving access to opportunities, and empowering indigenous peoples. The dataset offers a nuanced picture of educational levels across various schooling stages.


1. Low Levels of Formal Education

- No Formal Education: 78 individuals (3%) have not received any form of formal education.
 - This may be due to remoteness, poverty, or cultural marginalization.
- Elementary Level (including grades 1 to 6):
 - Total: Approx. 922 individuals (41%), broken down as:
 - Elementary (unspecified level): 450 (20%)
 - Grades 1 to 5: 244 (11%)
 - Grade 6: 198 (9%)
 - Elementary graduates: 81 (4%)
 - Suggests that many IPs start school but do not complete even basic education.

Implication: Educational access at the primary level is relatively broad, but dropout rates are high, likely due to poverty, household responsibilities, or distance from schools.

2. Secondary Education Attainment

- High School Total (including all years and graduates):
 - 1st–4th Year: 138 (6%)
 - HS Grad: 119 (5%)
 - High School (unspecified): 541 (24%)
 - Total approx. 798 individuals (35%) reached high school.

 While a good number reach secondary school, only a small proportion graduate, reflecting the same dropout trend seen in elementary.

3 Senior High School (SHS) and K-12 Levels

- Grades 7–10 (JHS): 42 individuals (2%)
- Grades 11–12 (SHS): 22 individuals (1%)
- SHS Graduate: Only 1 individual reported as a senior high graduate.

This shows that the K-12 program has not yet significantly penetrated among IP communities—possibly due to its relative recency or inaccessibility.

4. Tertiary Level (College)

- Undergraduate (Unspecified or Partial College): 19 (1%)
- No respondents listed as full college graduates.

1. College-Level Education (8%)

- 181 individuals (8%) are reported under the "College" category.
 - However, only 20 individuals (1%) are noted as college graduates.
 - The rest are mostly undergraduates or currently pursuing degrees, distributed across:
 - 2nd–3rd Year students, and those taking various programs such as Education, Criminology, Agriculture, Business, Engineering, etc.

Implication: While some IPs are reaching college, completion rates remain low. Most do not finish their programs due to financial constraints, family obligations, or institutional barriers.

2. Degree Program Breakdown (Highly Fragmented)

- Fields taken include:
 - Education-related (e.g., BSED, BSE, Education) – ~30 respondents
 - Engineering and Technology (BSCE, BSME, Electrical Engineering, Engineering Tech, BSIT) – ~15 respondents
 - Agriculture, Forestry, Marine, Nursing, Criminology – ~25+ total
 - Business, Management, Public Admin, PolSci, Comms – ~15

The spread suggests diverse interests and that IPs are trying to enter in-demand fields, but in small numbers, and often not finishing.

3. Vocational and Technical Education (1%)

- 12 individuals (1%) are in vocational programs.
 - Includes skills like automotive mechanic (6), NC IV housekeeping (2), electrical and automotive (2), welding (1), driving NC II (1), computer programming (1), typewriting (1).

These are practical, employment-ready skills, possibly acquired via TESDA or NGO-supported initiatives, but participation remains minimal given the population size.

4. Alternative Learning and Non-Formal Education



- ALS (Alternative Learning System): 2 individuals
- TESDA graduates: 4 individuals
- Social Work and Public Service-related studies: ~5 individuals

These options provide pathways for out-of-school youth or adult learners but are underutilized.

Member of association or coop.	Yes	83	4%
	Farmers	99	4%
	Fisherfolk	19	1%
	Senior Citizen	30	1%
	IPO	3	0%
	AK AA.	1	0%
	Agriculture	1	0%
	Tumanggong	1	0%
	Tagbanua	2	0%
	IPMR	1	0%
	Commando Association	3	0%
	IA	1	0%
	Corn	13	1%
	SIDC	2	0%
	Coconut Fed.	9	0%
	Cuyunin	1	0%
	Palaw`an	17	1%
	SWISA	5	0%
	Cagayanen	2	0%
	CBFM	14	1%
	DUMRIA	2	0%
	Tagbisay	1	0%
	4ps	1	0%
	Self-Described	2	0%

Table 6. Membership in Organizations

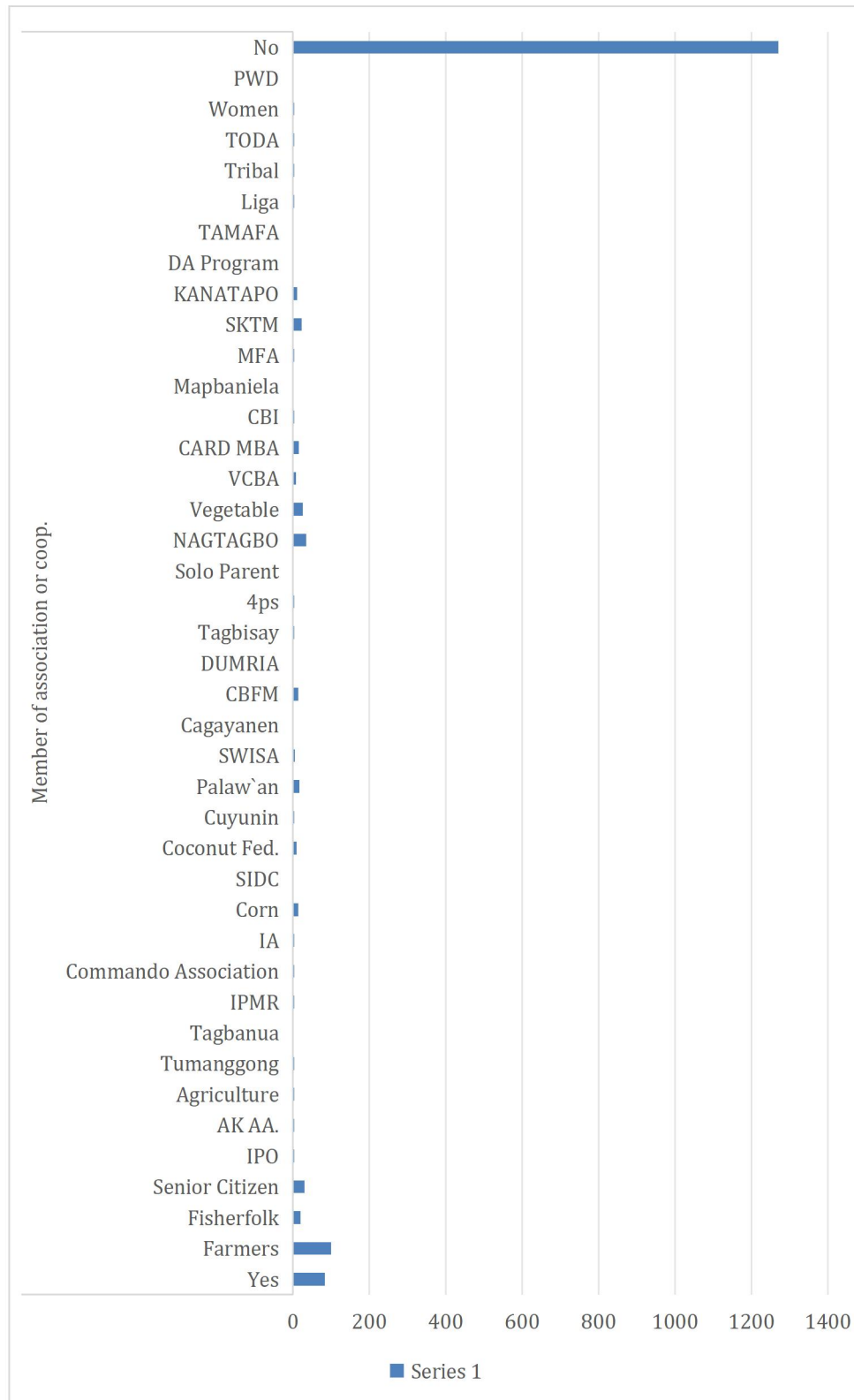


Figure 6. Membership in organizations

Community participation in cooperatives and associations is a vital indicator of social capital, economic organization, and collective empowerment. Your data reveals a generally low level of organizational membership among IPs in Narra.

1. Majority Are Not Members of Any Organization

- 1,269 individuals (57%) are not members of any association or cooperative.
 - This signals a lack of engagement in formalized collective action or community-based economic organizations.
 - Possible reasons include:
 - Limited awareness or access
 - Historical marginalization
 - Lack of incentives to participate
 - Cultural or logistical barriers (e.g., distance, time, trust)

Implication: Many IPs are economically and socially unorganized, which can lead to weaker bargaining power, limited access to livelihood support, or exclusion from government programs that require group affiliation.

2. Agricultural Organizations Are the Most Common

- Farmers' associations have the largest membership: 99 individuals (4%)
- Other related groups:
 - Corn growers (13), Coconut Federation (9), Vegetable farmers (26), SWISA (5), CBFM (14), SIDC (2), DA programs (2)
 - Total agricultural-related members: approx. 170+ individuals (8%)

This reflects the agrarian character of the IP economy, but participation is still relatively low given that farming is the most dominant livelihood (36% of the population).

3. Indigenous and Cultural Organizations

- Tagbanua (2), Palaw'an (17), Cuyunin (1), Cagayanen (2), DUMRIA (2), Tribal (1), IPO (3), IPMR (1), Tumanggong (1)
 - Total IP identity-based group members: ~30 individuals (1–2%)

These groups reflect ethnic or tribal affiliation, yet participation in organized cultural or indigenous movements is very limited.



4. Social Welfare and Sectoral Groups

- Senior Citizen (30), Solo Parent (2), PWD (2), 4Ps (1), Women (3)
- These indicate engagement in welfare-based or rights-oriented organizations, but numbers remain low.

Highlights the need for inclusive social services and awareness-raising on sectoral rights.

5. Credit and Microfinance Groups

- CARD MBA (15), VCBA (7), CBI (1), MFA (1), Mapbaniela (2)
- These organizations provide financial access or microloans, but again, only a small portion of the population is involved.

This shows a gap in access to capital or trust in formal lending groups, which may affect entrepreneurship or livelihood scaling.

6. Other Community Organizations

- Includes unique or local organizations such as:
 - NAGTAGBO (34) – Possibly a barangay-based or tribal group
 - SKTM (23), KANATAPO (11), TAMAFSA (2), TODA (1), Commando Association (3), Liga (1)

Suggests fragmented or localized group membership, possibly informal in nature.

GOVERNMENT IDS AND BENEFITS			
Category	Sub Category	Frequency	Percentage
Senior Citizen	only checked senior citizen	63	3%
	Registered with latest valid ID	454	20%
	Registered but Id is not updated	16	1%
	Not registered	52	2%
PWD	Registered with latest valid ID	76	3%
	Registered but Id is not updated	6	0%
	Not registered	49	2%
None of the above		703	31%
Registered in the following programs?	PhilHealth	1467	65%
	SSS	175	8%
	Pag-IBIG	33	1%
	IPK	15	1%
	CBHWJ Volunteer	13	1%
	NHTS	2	0%
	4ps	19	1%
	GSIS	1	0%

Table 7. Government IDs and Benefits

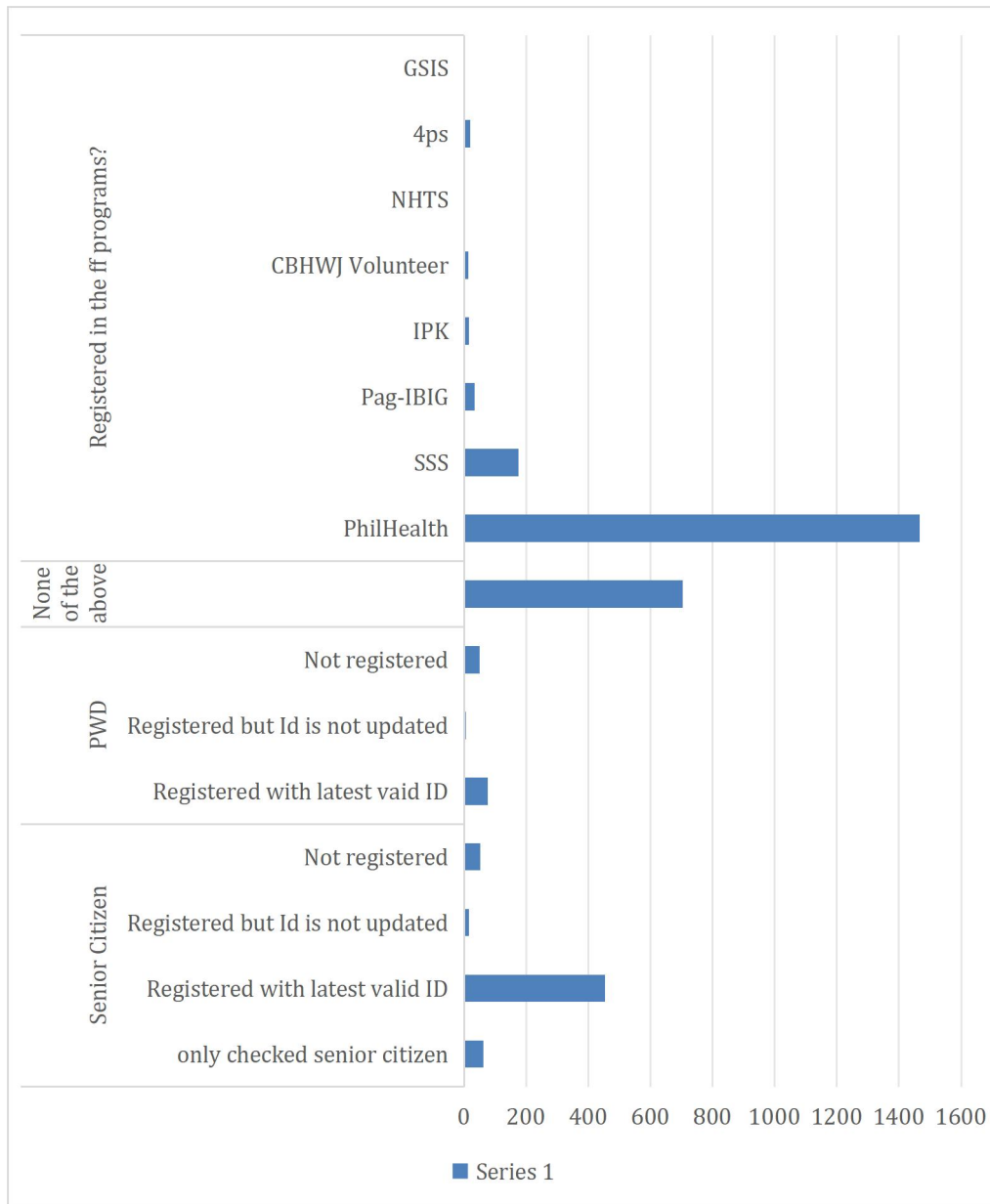


Figure 7. Government IDs and Benefits

Government IDs and Benefits Among Indigenous People in Narra, Palawan

1. Senior Citizen Identification

- 63 individuals (3%) only indicated being a senior citizen.
- 454 (20%) are registered with a valid senior citizen ID.
- 16 (1%) are registered but with outdated ID.
- 52 (2%) are not registered.

These figures reflect moderate registration among senior citizens, but with a need for ID updating and outreach, especially for those unregistered. This affects their ability to access benefits like discounts, pensions, and medical support.

2. Persons with Disabilities (PWD) Registration

- 76 individuals (3%) are registered with valid PWD IDs.
- 6 (0%) are registered but with outdated documents.
- 49 (2%) are not registered.

The small number of PWDs with updated registration suggests limited access to assistance, such as discounts, livelihood programs, and medical services. Barriers may include lack of information, accessibility issues, or social stigma.

3. None of the Above (31%)

- 703 individuals (31%) reported having no senior citizen or PWD ID and are not part of any relevant group.

This is a significant portion of the population and reflects broad exclusion from government ID-based support systems. It suggests a gap in documentation, registration drives, or awareness.



COMMUNICATION AND UTILITIES			
Category	Sub Category	Frequency	Percentage
Owns Cellphone	Yes	105	5%
	1	1476	66%
	2	148	7%
	3	39	2%
	4	11	0%
	5	2	0%
	8	1	0%
	No	375	17%
Has electricity at home	Yes	1390	62%
	No	694	31%

Table 8. Communication and Utilities

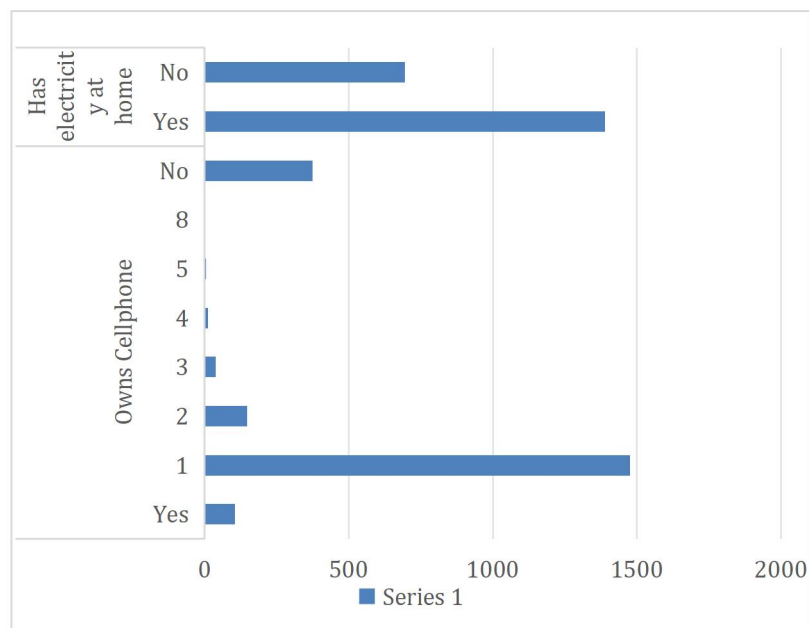


Figure 8. Communication and Utilitie



Communication and Utilities Among Indigenous People in Narra, Palawan

- **Among those with phones:**
 - 1 unit – 1,476 individuals (66%)
 - 2 units – 148 (7%)
 - 3–5 units – 52 (2%)
 - 8 units – 1 (rare case)

75% of respondents own at least one cellphone, suggesting moderate access to mobile communication. However, only a small proportion own multiple phones, implying that cellphone ownership is largely functional rather than for business or multiple-line purposes.

17% (375 individuals) have no cellphone at all, indicating a clear digital divide within the indigenous population, potentially due to economic constraints or remote location without signal access.

2. Electricity Access at Home

Access Frequency Percentage

Yes	1,390	62%
No	694	31%

Around 62% of respondents have electricity at home, which enables access to lighting, appliances, and cellphone charging—a vital support for education, livelihood, and communication.

However, 31% lack electricity, which is a substantial portion of the population. This limits their ability to connect digitally, participate in economic activities, or access basic conveniences.



Key Insights and Implications

Area	Finding	Interpretation
Cellphone ownership	~75% own at least one phone	Mobile connectivity is relatively widespread but not universal.
Multiple phone ownership	Very low (9%)	Indicates practical rather than business/tech-savvy usage.
No cellphone	17%	Reflects the poorest or most isolated segments.
Electricity access	62%	A majority have basic utilities, though one-third still live off-grid.
No electricity	31%	Significant barrier to digital and educational access.

Recommendations:

1. Targeted Solar Electrification Projects
 - Introduce solar panel or hybrid solutions to communities still without electricity, especially in geographically isolated sitios.
2. Digital Inclusion and Signal Mapping
 - Collaborate with telecom companies and LGUs to identify areas with no or weak signal. Addressing connectivity could uplift access to education, emergency services, and economic opportunities.
3. Subsidized Mobile Access Programs
 - Implement Barangay-based assistance programs for first-time mobile phone acquisition, particularly for students, PWDs, or senior citizens.
4. Digital Literacy and Mobile Skills Training
 - Complement ownership with training on basic digital literacy, especially among elders and youth in IP communities.

WATER AND COOKING FACILITIES			
Category	Sub Category	Frequency	Percentage
Main access to water	Piped water	849	38%
	Shared community faucet	444	20%
	Well/Spring	748	33%
	Palawan Tubig	4	0%
	Refilling	78	3%
	Jetmatic	267	12%
	Kalahi/Dubwasa	26	1%
Using to cook	LPG Gas	128	6%
	Firewood	1316	59%
	Charcoal	1153	51%
	Electric Stove	44	2%

Table 9. Water and Cooking Facilities

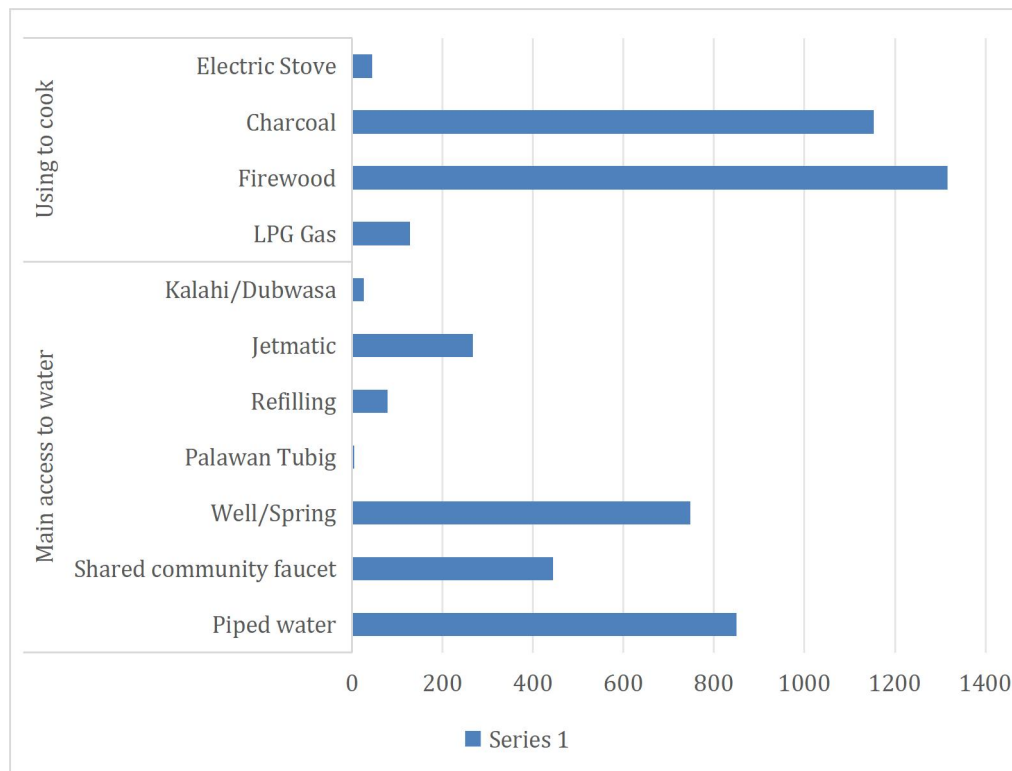


Figure 9. Water and Cooking Facilities

Water and Cooking Facilities of Indigenous Peoples in Narra, Palawan

1. Main Access to Water

Water Source	Frequency	Percentage
Piped Water (direct access)	849	38%
Shared Community Faucet	444	20%
Well/Spring	748	33%
Jetmatic Pump	267	12%
Refilling Station (bought)	78	3%
Kalahi/Dubwasa Project	26	1%
Palawan Tubig (communal)	4	0%



Only 38% of IP households have direct access to piped water, while 33% still rely on natural water sources (wells/springs), which may be unsafe or seasonal.

20% use shared community faucets, indicating dependency on communal infrastructure that may cause accessibility issues, especially during dry seasons or water interruptions.

Use of Jetmatic pumps (12%) and low rates of refilling stations (3%) or government water projects suggest the limited reach of sustainable, treated water infrastructure in many communities.

2. Cooking Facilities Used

Fuel Type	Frequency	Percentage
Firewood	1316	59%
Charcoal	1153	51%
LPG Gas	128	6%
Electric Stove	44	2%

Majority (59%) rely on firewood as their primary cooking fuel, followed closely by charcoal (51%). This traditional cooking method may contribute to deforestation and health hazards (from indoor smoke).

Less than 10% use clean energy sources like LPG (6%) or electric stoves (2%), underscoring a strong dependence on biomass fuels, often due to cost or unavailability of modern alternatives.

Key Observations

Category	Finding	Implication
Water access	38% have piped water	Majority still rely on natural/communal sources
Shared faucet use	20%	High risk of water rationing, hygiene challenges
Unsafe water reliance	~46% (well, jetmatic, shared)	Potential health risks from untreated water
Clean cooking energy	Only 8% (LPG + electric)	Very low adoption of clean fuel
Biomass fuel use	59% firewood, 51% charcoal	Deforestation, health impacts, time-consuming
Overlap in cooking method	Households likely use both firewood & charcoal	Adaptation to fuel availability or cost

Recommendations

1. Water Safety and Treatment Access
 - Promote low-cost water filtration systems or community-level water purifiers.
 - Strengthen rural water infrastructure like *Kalahi CIDSS projects* or *Level II water systems*.
2. Sustainable Cooking Programs
 - Introduce improved cookstoves that reduce firewood use and smoke exposure (e.g., clean biomass stoves).
 - Encourage subsidized LPG access or cooperative refilling programs with DSWD/DA support.
3. Environmental Education
 - Conduct IEC campaigns on the impact of charcoal/firewood use on health and forest depletion.
 - Encourage planting of sustainable firewood sources (e.g., fast-growing trees) in IP areas.

TRIBAL AND CULTURAL AFFILIATION			
Category	Sub Category	Frequency	Percentage
Member of tribe or Indigenous group	Yes	227	10%
	Cuyonin	514	23%
	Tagbanua	359	16%
	NNKTA	1	0%
	Cagayanen	418	19%
	Palaw`an	419	19%
	APTA	10	0%
	Nagsambat	2	0%
	Molbog	4	0%
	Pandikal	1	0%
	Digadong	1	0%
	Kababaihan Group	1	0%
	Muslim/Islam	3	0%
	Agutaynen	6	0%
	VCBA	1	0%
	NTTK	2	0%
	Panorama Tribal	41	2%
	Katutubo	2	0%
	Igorot	2	0%
No	70	3%	
Does your community have tribal	Yes	1253	56%

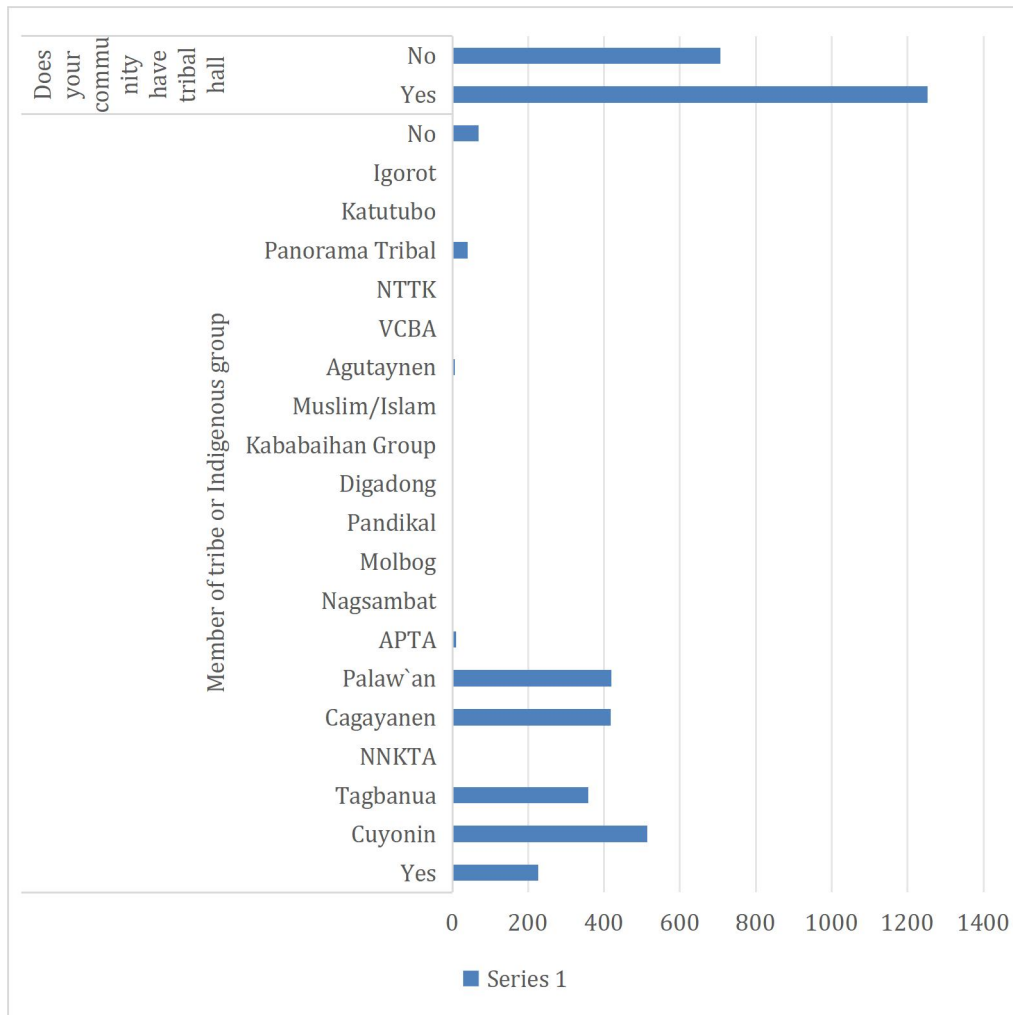


Figure 10. Tribal and Cultural Affiliation

Tribal and Cultural Affiliation of Indigenous Peoples in Narra, Palawan

1. Membership in Indigenous Tribes or Groups

Response Frequency Percentage

Yes	227	10%
No	70	3%

While only 10% explicitly identified themselves as members of a tribe or indigenous group, a significant portion of the population belongs to ethnolinguistic groups such as Cuyonin, Palaw'an, and Tagbanua, which suggests a broader cultural identification beyond official tribal registration.

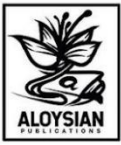
2. Ethnic or Cultural Group Affiliation

Group	Frequency	Percentage
Cuyonin	514	23%
Palaw'an	419	19%
Cagayanen	418	19%
Tagbanua	359	16%
Panorama Tribal	41	2%
Molbog, Agutaynen, Igorot, others	45 (combined)	~2%

The top 4 dominant ethnolinguistic groups are:

- Cuyonin (23%)
- Palaw'an (19%)
- Cagayanen (19%)
- Tagbanua (16%)

These groups are deeply rooted in Narra's socio-cultural fabric, each with unique traditions, languages, and livelihood systems tied to forest, sea, and ancestral land.



Groups like the Molbog, Agutaynen, and Igorot are minority populations, showing migratory diversity or inter-tribal coexistence in the area.

3. Availability of Tribal Halls

Response Frequency Percentage

Yes	1253	56%
No	706	31%

Over half (56%) of the respondents have access to a tribal hall or community cultural structure, signifying institutional presence of tribal governance, which may play a role in conflict resolution, rituals, and decision-making.

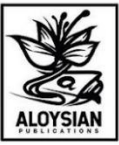
However, 31% lack such a facility, pointing to gaps in cultural infrastructure that may hinder intergenerational transmission of customs or community organizing.

Insights and Implications

Indicator	Observation	Implication
Ethnolinguistic diversity	At least 6 significant groups identified	High cultural heterogeneity requires tailored development and IP-sensitive programs
Tribal hall access	Only 56% have tribal halls	Need to invest in more cultural centers to preserve identity and tradition
Official tribal membership	Only 10% self-declared tribal affiliation	Possibly due to lack of formal IP registration or mixed heritage identity
Minor groups (e.g. Molbog)	Represent less than 2%	At risk of cultural marginalization, may require targeted support

Recommendations

1. Strengthen Indigenous Self-Identification
 - Assist in the formal registration of IPs, especially in mixed-ancestry or migratory populations.
 - Promote community dialogues about identity and heritage to revive cultural pride.
2. Support Tribal Infrastructure



- Work with NCIP, DILG, and LGUs to establish more Tribal Halls, especially in sitios or barangays with high IP populations.
3. Cultural Preservation Programs
- Launch school- and barangay-based indigenous language classes, rituals, and oral history projects.
 - Partner with SUCS and IP scholars for documentation of IP knowledge systems and traditions.

OFW FAMILY INFORMATION			
Category	Sub Category	Frequency	Percentage
Do you have Family member who was an OFW	Yes	15	1%
	Korea	1	0%
	Abu Dhabi	1	0%
	Saudi	11	0%
	Hongkong	4	0%
	UK	1	0%
	Australia	1	0%
	Jordan	2	0%
	Dubai	8	0%
	USA	1	0%
	Malaysia	5	0%
	Canada	1	0%
	Kuwait	4	0%
	Thailand	2	0%
	Oman	2	0%
	Israel	2	0%
	Japan	1	0%
	Middle East	1	0%
	Singapore	1	0%
	Qatar	1	0%
Taiwan	1	0%	
No		1728	77%

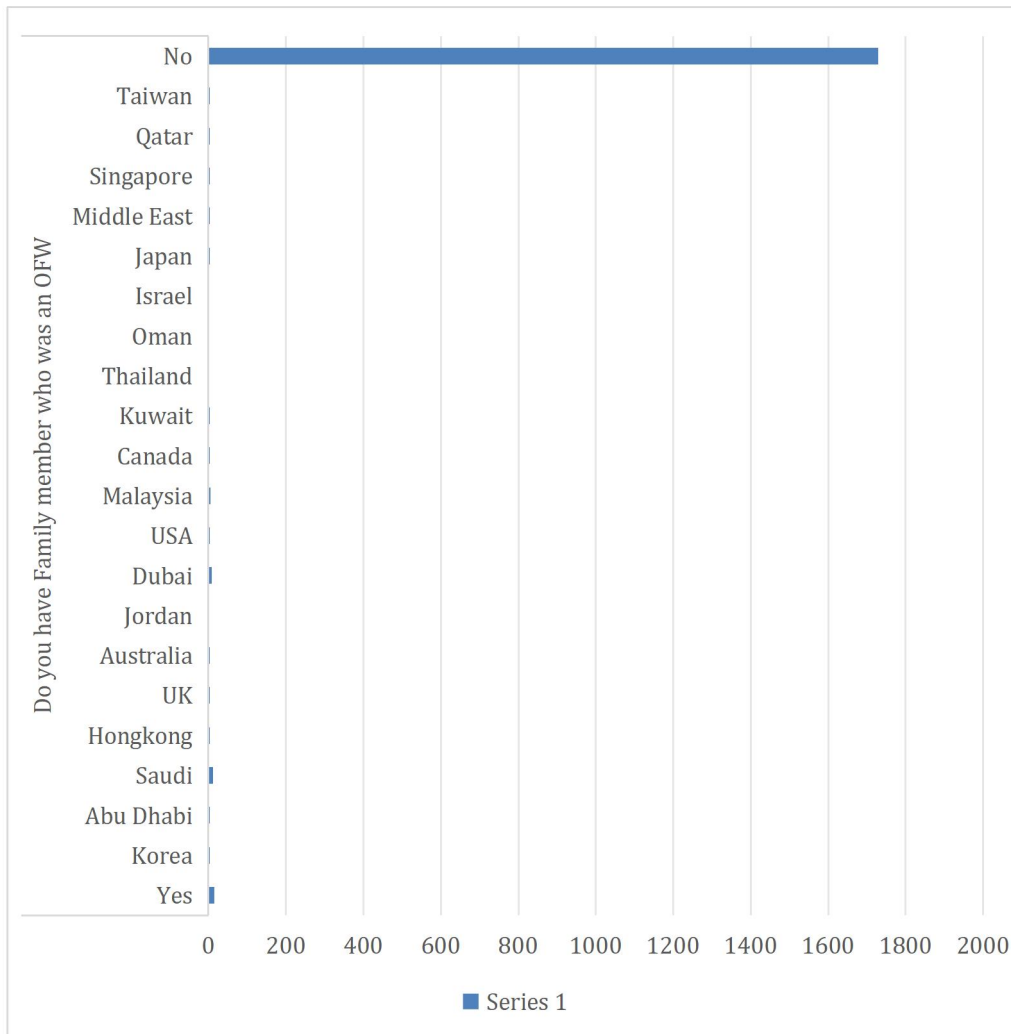


Figure 11. OFW Information

**OFW (Overseas Filipino Worker) Family Information:**

Out of the total respondents, only 15 individuals (1%) reported having a family member who is or was an OFW. A majority of 1,728 respondents (77%) do not have any family member working abroad. This suggests that OFW-linked households in the community or sample population are relatively few.

Country Distribution of OFWs:

Although only 15 respondents reported having an OFW family member, the data includes a detailed breakdown of destination countries, which seems to represent individual OFWs rather than unique families. This implies that within those 15 households, multiple members may be working abroad, or the data may be aggregated across families.

Insights and implications:

Low OFW Incidence: Only a small fraction of the respondents has family members working abroad, which may indicate that the community is either rural, economically less connected to migration networks, or has alternative local sources of livelihood.

Dominance of Middle Eastern Countries: The majority of the OFWs are in Middle Eastern countries, especially Saudi Arabia and Dubai, which are traditional labor destinations for Filipino workers due to demand in domestic, construction, and service sectors.

Diversified Destinations: Although small in number, the data shows a wide spread of countries where OFWs are employed reflecting global migration trends among Filipinos.



Recommendations:

1. Conduct Further Socio-Economic Profiling of Non-OFW Households

Since 77% of the respondents have no OFW family member, it is recommended to assess their primary sources of income, employment status, and livelihood activities. This will help identify whether local employment opportunities are sufficient or if economic vulnerability exists despite the low OFW incidence.

2. Strengthen Local Livelihood and Employment Programs

The low incidence of OFW households may indicate that the community either lacks the means or the interest to send members abroad. Strengthening local income-generating programs, vocational training, and microenterprise support could further reduce the need for labor migration while promoting local development.

3. Develop Targeted Support for OFW Families

Although few, OFW families may have unique psychosocial and economic needs, such as financial literacy, family reintegration support, or youth mentorship programs. Creating small but dedicated support mechanisms can improve their well-being and help manage remittances effectively.

4. Map and Monitor Migration Trends Regularly

Despite the small number, the data reveals a diverse array of destination countries, indicating evolving migration preferences. It is recommended to maintain updated migration data and trends, particularly in partnership with local government units and POEA, to inform policies and community services.

5. Rationalize Data Collection and Categorization

Some countries listed (e.g., “Dubai,” “Abu Dhabi,” and “Middle East”) refer to regions or cities within the same country (UAE). Standardizing geographic categories will ensure more accurate analysis and prevent duplication or confusion in future reporting.

6. Leverage OFW Networks for Knowledge and Investment Transfer

Even if OFW families are few, communities can still benefit by tapping into the skills, experiences, or remittances of returned OFWs or migrant networks for local development initiatives, such as cooperative businesses or tourism investments.

References

1. Ancheta, O. O., & Casem, R. Q. (2024). Navigating educational crossroads: An in-depth analysis of the Indigenous Peoples Education (IPED) program in the Philippines. *Diversitas Journal*, 9(2).
2. Dela Cruz, R. (2021). Sustainable fishing techniques and marine conservation: Enhancing economic resilience in coastal indigenous communities. *Journal of Marine Studies*, 15(3), 45-58.
3. Didipio Mine. (2024). *Bridging the educational gap in indigenous peoples communities: Scholarship reports*. <https://didipiomine.com.ph>
4. ELAC Philippines. (2025). *Indigenous Peoples' Month: Keeping culture, forests, and voices alive*. Environmental Legal Assistance Center. <https://www.elacphilippines.org>
5. Gabriel, A. G., et al. (2025). Analysis of the contemporary drivers of deforestation and forest degradation in rural Philippines. *Scientific Engineering Journal*, 20(Special Issue), 225-234.
6. IPA Philippines. (2025). *Assessing the impact of parental migration on children's education in the Philippines*. Innovations for Poverty Action. <https://poverty-action.org>
7. Lacuesta, M., et al. (2025). The Overseas Filipino Workers' families: Demographic and socio-economic characteristics. *Journal of Arts, Humanities and Social Science*, 2(1), 121-126.
8. Nguyen, T. S. T., et al. (2025). Cultural revitalization for tourism development from an indigenous perspective. *Frontiers in Sustainable Tourism*, 4, 1510934.
9. Regaspi, J. (2021). *Technological and financial obstacles in indigenous education: A case study*. UNESCO Philippines Report.
10. Reyes, A. T., et al. (2023). Using the socioecological model to explore barriers to health care provision in underserved communities in the Philippines. *Asian/Pacific Island Nursing Journal*, 7, e45669.
11. Sithole, P. K., et al. (2023). Socio-economic impacts of climate change on indigenous livelihoods. *Frontiers in Environmental Economics*, 2, 1135831.
12. Tebtebba Foundation. (2024). *The Indigenous Navigator: Human rights and sustainable development goals in the Philippines*. Indigenous Peoples' International Centre for Policy Research and Education.
13. Villarama, S. C. (2025). Phenomenological study on the long-term effects of parental absence and coping mechanisms of children of OFWs. *Digital Journal Philippines*, 5(2), 26-40.
14. World Health Organization. (2025). *Global plan of action for the health of indigenous peoples*. WHO Departmental Update.
15. Zondervan, T., & Zondervan, S. (2022). Fishery management and indigenous knowledge systems in small-scale fisheries. *Journal of Agricultural Science*, 9(3), 20-31.