AN EMIC STUDY OF INDIGENOUS VALUES AMONG IVATANS FUNDAMENTAL TO THEIR PERCEPTION OF COMMUNITY LEADERSHIP

by

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A THESIS

Submitted to the Faculty
In Partial Fulfillment of the Requirements for the Degree of
Master of Arts in Transformational Leadership
at the International Graduate School of Leadership
Quezon City, Philippines

Submitted May 2021

ABSTRACT

This ethnographic study was designed to determine the indigenous values among Ivatans fundamental to their perception of community leadership. This study yielded a profile of an Ivatan community leader and was presented as values-based and practical traits. This profile surfaced the primary Ivatans values involved in choosing their community leaders which is the main objective of this study. Moreover, these primary Ivatan values showed three aspects of leadership including personal, public and professional aspects. I also compared these primary Ivatan values to the description of a transformational leader. Furthermore, this study showed two other contributing factors that influence the choice of leaders. It also showed a common response when it comes to doing the campaign in Batanes setting. Results also showed that in choosing community leaders, Ivatans give importance to the voice of people that matter to them; and at the same time, enjoy their freedom to have a personal decision to vote. Finally, this study revealed that the qualities Ivatans seek in a political leader are similar with the qualities they look for in their religious and other community leaders.

To my family that keeps me
grounded in my journey
to learning and growth

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ACKNOWLEDGEMENTS

I wish to thank the following people who have helped make this study possible.

To my advisor, kuya Ron, who has gone a long way to provide an undeniable support to the completion of this study amid the changes along the way; my sincere appreciation and gratitude for the patience and perseverance.

To kuya Neil, who has a great impact to the process of completing this study; thank you for being supportive and giving your precious time as the 2nd reader.

To ate Mona, who offered her listening ears and who prayed for me since day one.

To Mr. Edwin Valientes, who has generously given his time and offered great insight especially on how to go about this study.

To the respondents, who ushered me into the Ivatan culture through their point of view. And to the Ivatan community as a whole, this endeavor has always been for you. Culture is dynamic and it has been a privilege to take this snapshot of our today as a people.

Chapter 1

Introduction

A. Background of the Study

Batanes is the northernmost province of the archipelago and is known for its rich cultural heritage expressed in its beliefs, traditions, rituals, practices, lands and seas, and its people. It is the home of the Ivatans, one of the many recognized Indigenous Peoples (IPs) in the Philippines. The province has been predominantly Catholic since the conquest of Spain. It is also known of its resilience in spite its geographic location, being the exit highway of typhoons that hit the country. Its structural ingenuity (the famous stone houses), intact agricultural practices, and strong community spirit have paved the way to this resilience through the years in spite of being an island province.

Recently, it has gained a wider audience especially when tourism remarkably flourished since 2014. This is reflected in the 300% increase in tourist influx data between 2013 and 2014, and the consequent increases until 2019[1] as shown in Appendix A. The increased exposure resulted to being a subject in the social media (i.e. news, blogs, promotional videos, social media posts, etc.). Undeniably, much has been talked about the province as it has gained commendation for its breathtaking and pristine beauty; the preservation of structural heritage, the good nature of the Ivatan people, and their resilience, among others.

As a student of leadership, there came an instance when I was required to write a sample ethnographic study in the course of my training in International Graduate School of Leadership (IGSL). I decided to write about the Ivatans. I then discovered that there were limited references on the area of the Ivatan values, which led me to rely on personal observations and asking out

[1] Visitor Arrival in the Province of Batanes, Provincial Tourism Office.

friends and elderlies to write on the subject. This particular experience was an affirmation to pursue further research in this field.

This study focused on the invisible part of the Ivatan culture, particularly the primary values that impact their perception of what a leader looks like. The invisible part of the culture, which are "below the surface of speech and behavior . . . that generate what is said and done;"[2] are integral to describing and understanding a group of people and such is the aim of this study. This study seeks to pursue and describe this invisible part of the Ivatan culture which inform and play a large role in their choices and actions. In this study, the primary Ivatan values were particularly studied as these values greatly influence potential election results.

The elected leaders take the front lines in keeping the collective wellness of their constituents. This includes managing community resources as well as hurdling through challenges as a people. In the case of Batanes' leadership and governance, living in the islands poses consequences in the effort of keeping a quality of life. "Small Island Developing States (SIDS) are particularly vulnerable to the physical impacts of climate change. Indeed, their key economic sectors such as agriculture, fisheries and tourism are among the most susceptible to the impacts of climate change. Therefore, climate change threatens to exacerbate existing vulnerabilities and be an obstacle to their socio-economic development."[3] These susceptibilities are true to the Ivatans and coping up with these inevitable vulnerability to natural phenomena

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[2] Paul G. Hiebert, "Transforming Worldviews," Mission Focus: Annual Review, Vol 10 (2002): 13.

[3] Robert Read, Economic Vulnerability and Resilience in Small Island Developing State: Global Platform on Climate Change, Trade & Sustainable Energy, February 2010, accessed June 20, 2019, https://www.ictsd.org/sites/default/files/downloads/2010/01/economic-vulnerability-and-resilience-in-small-island-developing-state-executive-summary1.pdf.

through generations has proven our resilience as a people. In doing so, the role of apt and good leaders could not go unrecognized and undervalued.

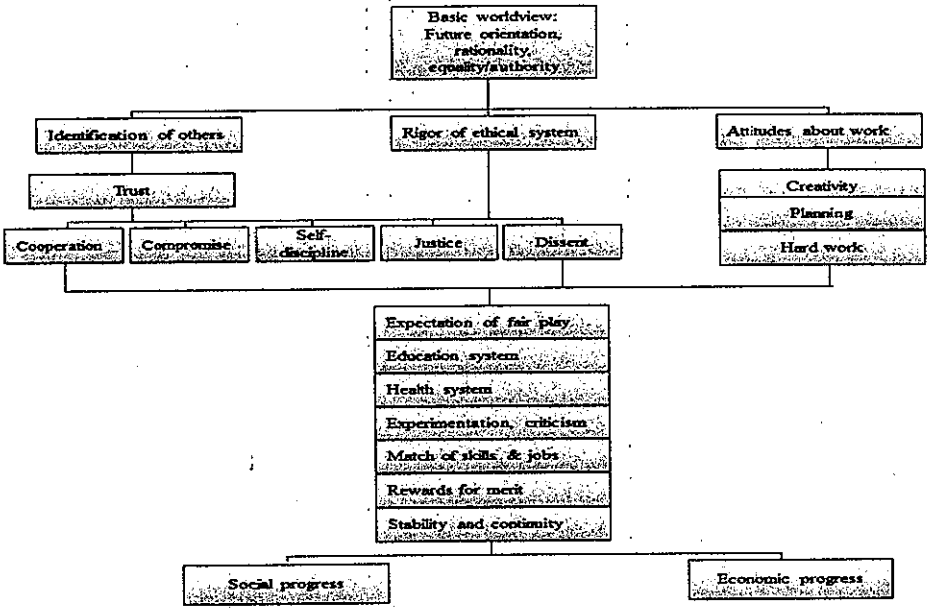


Fig. 1. Relationship between culture and development according to Harrison[4]

Moreover, community growth includes pursuing economic development. Figure 1 illustrates how the invisible culture of a group of people is related to their social and economic progress. It shows the fundamental role of the invisible culture in three areas, namely: identification of others, rigor of ethical system and attitudes about work. Consequently, the impact of the invisible culture in these three areas trails down to the dynamics of a community such as in the expectation of a fair play, education system, health system, experimentation, match of skills and jobs, reward for merit, and stability and continuity. These dynamics of a community then result to the more visible indicators of social and economic progress. This illustration highlights the importance of looking into the invisible part of the Ivatan culture and its integral

[4] Lawrence E. Harrison, "Underdevelopment is a State of Mind," 1985, The President and Fellows of Harvard College: University Press of America, 4.

role in the choice of political and community leaders who, in turn, will oversee the dynamics of the community in a way that these dynamics are directed toward collective social and economic progress. Harrison reasons,

> Production takes place within a broader society, and the way that society functions affects the productive process. Good government can assure stability and continuity, without which investment and production will falter. Good government can provide a variety of services that facilitate production. And the policies government pursues, e.g. with respect to taxation, interest rates, support prices of agricultural products, will importantly affect producer decisions. Thus, the creativity and skill of government officials play a key role in economic development.[5]

Furthermore, the quest for community growth is a continuing struggle of every community; and policymaking is one way to maintain such environment for progress. "Trade, trade policy and rules can play an important role in enhancing and/or limiting the capacity to build economic resilience and adaptive capacities in SIDS".[6] Progress and the corresponding policymaking may look differently in different circumstances and on different levels; for example families set rules, institutions set policies, and communities implement resolutions, ordinances and executive orders. These institutions differ in circumstances and scope but are similar in their drive for progress. Moreover, the government structure in itself is a contributing factor whether a more continuous pursuit of a common vision is sustained or not. As for the Philippine setting, elected leaders have a certain sphere to influence the economic atmosphere. The country's colonial past produced a propriety polity organized around individual politicians who rose to national prominence on the strength of their social status and personal wealth. Unlike other countries in the region such as Thailand, the Philippine elite status did not originate in any long-standing membership in a national political party or any other state institutions.

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[5] Lawrence E. Harrison, "Underdevelopment is a State of Mind," 2.

[6] Robert Read, Economic Vulnerability and Resilience in Small Island Developing State: Global Platform on Climate Change, Trade & Sustainable Energy.

There is very little in the way of any institution that differentiated economic and political power, and elites pursued personalistic agendas. Elected politicians brought their own circle of technocrats with them to serve as economic managers, mainly recruited from the private (usually corporate or academic) sector. . . . where political contingencies largely drove policymaking. . . . Governing elites in the Philippine propriety polity also brought politics to the fore of economic policymaking.[7] These descriptions of the country's political culture highlight the importance of choosing the right people to put into power given our government structure. Moreover, the essential role and consequent impact of elected leaders in the direction of the community progress should be enough reason to give more thought and weight to every chance of casting a vote.

B. Research Problem and Objectives

The increasing popularity of the province resulted to increased exposure and interaction to different cultures. Consequently, this increased accessibility has opened the province toward inevitable changes in direct and indirect manner, both in its tangible and intangible culture. Leadership in the context of Batanes is not exempt from the growing impact of the outside influences; may it be in the level of family, in the religious and other institutions, and in the level of community. Conversely, dynamics within the families, in the religious institutions, and the communities has changed through time. Along with this change is the progress in technology that has greatly transformed the culture in every aspect.

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[7] Raquiza, Antoinette R. State Structure, Policy Formation, and Economic Development in Southeast Asia: the Political Economy of Thailand and Philippines. A Series of Routledge Studies in the Growth Economies of Asia (2005); 108, 2012, 1st ed. NY: Routledge, accessed June 19, 2019, https://b-ok.cc/s/?q=state+structure%2C+policy+formation+and+economic+development.

Leadership, especially in the instances that election is exercised, has surfaced loyalties and values among the Ivatans but these subtleties remain unspoken. So this study focuses on describing these values that are at play in choosing leaders in the community; leaders who are involved in public service and are the frontiers of long-term growth of the province, and who affect the lives of their constituents in ways that are deeper than mere exercising of a right.

This study aims to gain a deeper understanding of indigenous values among the Ivatans fundamental to their perception of leadership. This study aims to recognize and appreciate these longstanding values of the Ivatans in choosing community leaders. This study also aims to raise awareness of the impact of this phenomenon (selecting leaders) to the lives of the Ivatans on a daily basis; optimistically to a level of proportionate thoughtfulness and discretion needed. Aside from looking into these primary Ivatan values, this study aims to figure out other contributing factors that influence their choice of community leaders. The Covid-19 pandemic has exposed the necessity of leadership in every level of the community and the consequent requisite of careful thought in choosing the right people.

As a researcher, I wanted to maximize my freedom to do research as a local and at the same time contribute to the body of knowledge of the Ivatans. I wanted to take a snapshot of the Ivatans today, hopeful to capture a useful version of those who were ahead and for the benefit of those behind. My short experience of working in the government made me aware of the significant role of the community leaders in the inter-agency effort towards sustainable development in the island province and it's my hope that more Ivatans would appreciate that reality. Lastly, my hope is that this study will be reproduced in different cultures by fellow community developers in the effort of getting acquainted with the community's values.

General Objective: To describe the indigenous values among Ivatans fundamental to their perceived potential of a leader

Specific Objectives:

1. To identify the profile of a leader from the perspective of the Ivatans
2. To describe the primary Ivatan values that influence their choice of community leaders
2. To enumerate other influences being considered by the Ivatans in choosing their community leaders
3. To identify campaign practices done by community leaders in Batanes
4. To describe the role of community in the Ivatans' choice of community leaders
5. To determine whether the perceived potential of political leaders is similar to how they assess other community leaders (family, religious, and community)

C. Significance of the Study

The integral part of leadership in the daily life of the Ivatans is the motivation to pursue this thesis study; leadership that is exercised and experienced in the Ivatan families, in the religious setting and/or other institutional structures, and the community as a whole. The familiarity of leadership in the day-to-day life does not minimize its meaning and its significance in the Ivatan culture, whether its purpose is being accomplished well or not. Moreover, the vulnerability (i.e. economic, environmental, etc.) of living in an island province adds to the reality of the Ivatan life and the equivalent importance of policymaking; these necessities highlight the implication of the significance of the quality of community leaders being chosen by the community. Good leaders connote good governance and a decent community.

Community leaders are the frontiers of community growth as they fulfill their significant role in governance; this is the reason why this study aims to raise mindfulness on leadership and the values involved therein. Giving the appropriate thoughtfulness to the primary values that bring about potential election results might help affect the implications on the course of pursuing the direction of community growth for at least three (3) years in the history of the province. Furthermore, the concern of sustainability is especially relevant to people living in the islands, like the Ivatans.

As a native, this study has been an avenue to be engaged in conversation with my fellow Ivatan people yet again with an intention of gaining a deeper understanding of the culture. The objective and close interactions with other locals across generations were designed to experience the depth of the Ivatan culture, and through these interactions, I would be able to draw the primary values involved in the perception of what it takes to be and/or chosen as an Ivatan leader. This study gave me a meaningful time to be immersed in a real community as I seek to understand the dynamics of the Ivatan culture through the lens of an insider.

As an IGSL student, this opportune fieldwork was a way to see my immediate context through the tools learned in the classroom. It was a time to reflect on the relevance of leadership in the different levels and facets of a community. Also, this gave me a firsthand experience in carrying out a research study. I acknowledge that this study is just a glimpse of the Ivatan life, yet I hope to build upon this research in the coming years to have a broader and relevant perspective of the Ivatan way of life in the 21st century. As a researcher, this study is a way to contribute to the IP knowledge and awareness particularly about leadership in the Ivatan context and the primary values involved therein. My hope is to raise awareness and concern among my fellow Ivatans that is proportionate to the importance of leadership and its implications to the

different aspects of society. This study also helps prepare my fellow Ivatans to face certain interaction with the increasing outside influences.

D. Scope and Limitations of the Study

This research is inductive in nature. The narratives, files and interviews were analyzed in light of understanding the Ivatan culture focusing on the primary values expressed through their descriptions of their choice of community leaders. The responses were particular in their experience in the local election and other organizational selection of leaders. This study is limited to perspectives of voters and community leaders in Batan Island (municipalities of Basco, Mahatao, Ivana and Uyugan), and cultural workers. Participant observation was done from June 2019 and extended to May 2021.

Chapter 2

Review of Related Literature

A. Worldview, Values and Culture

Worldview is described as "the fundamental cognitive, affective, and evaluative assumptions a group of people make about the nature of things, and which they use to order their lives."[8] Learning about the worldview of a certain group of people require a wide-range study and a good grasp of different fields of social sciences in order to arrive at a certain level of understanding. It involves being with the insiders and keenly observing beyond what is seen on the surface through behaviors and events. Social scientists employ different ways in which to infiltrate into these profound parts of a people "that shape the categories and logic with which people think, and the way they view reality."[9]

Related to this are values which are part of the invisible culture. It also takes spending prolonged time for the researcher coupled with focused interviews to be able to learn the values of a certain group. Learning these values serves as reliable references to characterize a group of people as these are responsible in guiding the actions of individuals, organizations, and societies. These values also inform decisions in considering things to be worth taking and significant. Furthermore, values are "culturally approved, internalized wishes that motivate actions; are relatively abstract notions that inspire beliefs and attitudes and determine what to strive for."[10] Since both worldviews and values are engrained in people's systems, thorough studies backed up

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[8] Paul G. Hiebert, "Transforming Worldviews," Mission Focus: Annual Review, Vol 10 (2002): 13.

[9] Ibid., 13.

[10] Eva Jaspers, Values, October 27, 2016, accessed February 17, 2020, https://www.oxfordbibliographies.com/view/document/obo-9780199756384/obo-9780199756384-0182.xml.

with careful attention to observable expressions are necessary. A group of people functions in a certain way that is almost unrestrained and unquestioned as they interact among themselves, with their environment, and circumstances through time. These behaviors become the accepted way of life as these are organically passed on through generations. When these expressions or behaviors are shared in and by a group of people, these serve as windows in understanding culture. Harrison notes,

> The society's world view is the source of its value and attitude systems. The world view is formed by a complex of influences, including geography, economic organization, and the vagaries of history. The world view and its related value and attitude systems are constantly changing, but usually at a very slow pace, measurable in decades or generations. The world view is expressed at least in part through religion.[11]

Complex as it is, culture has been described by anthropologists in various ways; however, the list of its key characteristics as shown in Appendix D is helpful and relevant at least for this study. Since culture is a descriptive concept,[12] it was anticipated that respondents will term certain values in varied ways; nonetheless, the list of descriptions presented in this study relied on how the respondents expounded their answers and were categorized accordingly.

Furthermore, culture is expressed at different layers of depth particularly in three fundamental levels, namely: observable artifacts, values, and basic underlying assumptions. These can be elicited through physical observations, and in doing interviews.[13] This study focused on considering the level of values of the Ivatans, particularly the primary values involved in choosing their community leaders including the elected government officials and

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[11] Lawrence E. Harrison, Underdevelopment is a State of Mind, 1985, The President and Fellows of Harvard College: University Press of America, 4.

[12] Helen Spencer-Oatey, What is Culture? A Compilation of Quotations, GlobalPAD Core Concepts, accessed February 3, 2020, https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global_pad_-_what_is_culture.pdf

[13] Ibid.

other community organizations. Learning culture takes time as it is cautiously "gained through the efforts of both an insider who makes the unconscious assumptions and an outsider who helps to uncover the assumptions by asking the right kinds of questions."[14] In this case, I described my own culture from the perspective of my fellow Ivatans. One takes caution in learning the culture of a certain group since "meaning is invisible and lies on the interpretation of the insiders"[15] and the learner's efforts is substantiated in discovering these meanings.

The complexity of culture is moreover captured by the certainty that it is subject to gradual change.[16] As an explanation to this reality, the author explains,

> Any anthropological account of the culture of any society is a type of snapshot view of one particular time. Should the ethnographer return several years after completing a cultural study, he or she would not find exactly the same situation, for there are no cultures that remain completely static year after year.[17]

The inevitability of change to the many influences to culture such as those mentioned above has consequent impact on culture. This progressive concept of culture is the heart of this study as it is directed towards describing the primary values among the 21st century Ivatans, taking into consideration the influences that has shaped these values in them through time and at the same time aiming to take this image for reference of future generations. This consideration goes hand in hand with another key characteristic of culture; which is, "the various parts of a culture are all, to some degree, interrelated".[18] This description of culture was taken into account in this study by exploring other contributing factors influencing the choice of community leaders as well as in

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[14] Helen Spencer-Oatey, What is Culture? A Compilation of Quotations
[15] Ibid.
[16] Ibid.
[17] Ibid.
[18] Ibid.

the similarity of considerations in choosing political leaders to how the respondents assess other community leaders.

Another key characteristic of culture is that it has both universal (etic) and distinctive (emic) elements.[19] One relevant study that has considered the Ivatan way of leadership is the etic study done by Buendia and his team taking into account a number of Indigenous People (IP) groups nationwide.[20] The said study analyzed the modes of governance among the IPs and was geared towards recognition of these peculiarities into inclusive national governance. The focus of my study however is emic as I aim on describing the Ivatan culture and the output comes from the comments of the respondents gathered from the focused interviews. This study maintains another key characteristic of culture which is its appearance in "family resemblances" rather than in identical sets of attitudes and beliefs resulting to "no absolute set of features that can distinguish definitively one cultural group from another".[21] The Ivatan culture is one among the many cultures of the Philippines and is discussed in the next section. This being part of many cultures extends to considering the Asian context which will also be considered in the succeeding section. These are just some of the intricacies of culture that demand a multifaceted approach and time to grasp as well.

Perceptions are so much influenced by worldview one upholds and the growing culture of the community he interrelates with. In this study, I looked into the Ivatan perception of leadership as it seeps through observable events like their choice of community leaders. I also observed

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[19] Helen Spencer-Oatey, What is Culture? A Compilation of Quotations

[20] Rizal G. Buendia, et al, Mapping and Analysis of Indigenous Governance Practices in the Philippines and Proposal for Establishing an Indicative Framework for Indigenous People's Governance, accessed October 10, 2019, https://core.ac.uk/download/pdf/2787658.pdf.

[21] Helen Spencer-Oatey, What is Culture? A Compilation of Quotations

these choices of community leaders by the Ivatans and how other factors influence these decisions. I looked into how these choices surface their values and loyalties which translate as support to individuals whom people see as right people to lead, along with other factors such as socio-economic reasons. As Hall puts it,

> Nevertheless, and in spite of many differences in detail, anthropologists do agree on three characteristics of culture: it is not innate, but learned; the various facets of culture are interrelated—you touch a culture in one place and everything else is affected; it is shared and in effect defines the boundaries of different groups. Culture is man's medium; there is not one aspect of human life that is not touched and altered by culture. This means personality . . . as well as how economic and government systems are put together and function. However, it is frequently the most obvious and taken-for- granted and therefore the least studied aspects of culture that influence behavior in the deepest and most subtle way.[22]

B. How Values Affect Leadership Selection

Similar studies on how leaders are selected show that there are at least three major categories that influence the choice of leaders, namely: cultural, institutional and structural. In a study that has focused on the first category specifically in the emergence of women leadership, the author contended for four (4) variables that influence this phenomenon. These are patriarchal perceptions of women, affinity for charismatic leaders, public regard of elite dynasties, and public experience of the effects of colonialism.[23] While the focus of the study was the emergence of women leaders in South and Southeast Asia, the author nonetheless gave a relevant analysis of the common political culture of the region; Philippines included. The author described that the patriarchal perceptions in this region paradoxically sets up the mindset for these exceptional

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[22] Edward T. Hall, Beyond Culture, (Garden City, NY: Doubleday, 1981), 16-17, accessed January 27, 2020, https://www.academia.edu/14746659/Hall_Edward_T_Beyond_Culture.

[23] Lavanga Wijekooon, Why Do South and Southeast Asians Vote for Female Heads of State, 58, accessed April 24, 2020, https://www.iwu.edu/political-science/res-publica/2005/Res_Publica_BOOK_05_wijekoon.pdf.

women who to be elected (variable 1).[24] The author further described the charismatic leaders as gaining well recognition from their constituents and the tendency for them to be regarded as heroes (variable 2).[25] Related to that, the author described the elites and masses to be interacting in the "context of patron-client relations (variable 3)."[26] In expounding this variable, the author's analysis is noteworthy when he described the paradox of this high regard of the public of elite dynasties in spite of the pattern of being "more separate on both a cultural and economical level."[27] The author goes on to say, "the experience of colonialism exposed the polities of these countries to liberal attitudes towards gender issues" (variable 4).[28]

Furthermore, there are a number of preference researches in the association of culture and probability of election results. One common study is comparative study which asks participants to distinguish their preferences based on images with the aim to infer and compare social patterns. An example of these studies was done between United States and Taiwan candidates; such indicated that perceived competence was preferred in US candidates while perceived social competence was preferred in Taiwan candidates.[29] In another face-based study between

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[24] Lavanga Wijekooon, Why Do South and Southeast Asians Vote for Female Heads of State, 61.

[25] Ibid., 65-66.

[26] Ibid., 67

[27] Ibid.

[28] Ibid., 69.

[29] Harrison, Lawrence E. and Samuel P. Huntington. Culture Matters: How Values Shape Human Progress, (NY: Basic Books) 2000, accessed April 14, 2020, https://s3.amazonaws.com/academia.edu.documents/55039033/Culture_Matters_How_Values_Shape_Human_Progress_-_SAMUEL_HUNTINGTON.pdf?response-content-disposition=inline%3B%20filename%3DCulture_Matters_How_Values_Shape_Human_P.pdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Credential=AKIAIWOWYYGZ2Y53UL3A%2F20200227%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Date=20200227T074857Z&X-Amz-Expires=3600&X-Amz-SignedHeaders=host&X-Amz-

Caucasian and Korean candidates, results affirmed the significance of "both candidate traits and their cultural backgrounds in the classic vote choice model."[30] Another preference study, specifically finding out whether voters base their trust on skill or character, was done between two US president candidates. Results yielded that leadership traits are related to "morality and ethics such as being fair, authentic and honest are of considerable importance" affecting the perceived trustworthiness of candidates and the level of commitment on the side of voters. This comes as a support to the conclusion of the study that voters preferred transformational over transactional leadership.[31] Transformational leadership is briefly discussed in the succeeding section. Meanwhile, another relevant study concludes, "politically relevant and performance related leader traits are important criteria for voters' political judgments and decisions"[32]. These studies support that perceptions of leadership which translate to preferences is informed by culture.

C. Batanes as Part of a Multi-ethnic Archipelago

There are 110 ethno-linguistics groups in the Philippine archipelago[33] and one of these groups is the people of Batanes who are called Ivatans. The province of Batanes is situated in the

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[30] Nouchine Hadjikhani, "Cultural Effects on the Association between Election Outcomes and Face-based Trait Inferences," PLoS One, 2017, accessed June 20, 2019, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5507274/.

[31] Mohammed Shahedul Quader, "Perception of Leadership Styles and Trust across Cultures and Gender: A Comparative Study on Barrack Obama and Hillary Clinton," *South Asian Journal of Management* Vol 18 no. 2, 47, accessed June 22, 2019, https://s3.amazonaws.com/academia.edu.documents.

[32] Dieter Ohr and Henrik Oscarsson, Leader Traits, Leader Image and Vote Choice, accessed June 22, 2019, https://s3.amazonaws.com/academia.edu.documents.

[33] Indigenous Peoples in the Philippines: United Nations Development Programme Fast Facts, accessed March 1, 2020,

northernmost part of the country and its population comes from the three main inhabited islands, namely: Itbayat, Batan and Sabtang. It is one of the smallest provinces in the country and is recognized as protected area by virtue of Republic Act 8991.[34]

Along with the distinct physical beauty, the province has its own uniqueness in terms of intangible culture which this study aims to describe. The quality of this research, however, relies on the fact that "no culture is superior to the others"[35] and that every culture is an avenue for discovery and learning. These cultural lenses are relevant even when planning interventions. Batanes has been a recipient of interventions through government or non-government organizations; but even in choosing which intervention to accept or not, beneficial or not, is influenced by the cultural lens of the Ivatans. The importance of contextualization on interventions done in Batanes was emphasized by a scientist when she concluded her study in the province.[36]

We are a group of people with a recorded population of 17, 246 as of 2015[37] and upon writing this thesis, we recently celebrated our 237th founding anniversary of being recognized as part of the Philippine archipelago although archaeologists presented their findings to show a

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https://www.undp.org/content/dam/philippines/docs/Governance/fastFacts6%20-%20Indigenous%20Peoples%20in%20the%20Philippines%20rev%201.5.pdf.

[34] Republic Act No. 8991, accessed June 26, 2019, https://lawphil.net/statutes/repacts/ra2001/ra_8991_2001.html.

[35] Paul G. Hiebert, "Transforming Worldviews," Mission Focus: Annual Review, Vol 10 (2002): 13.

[36] Maria Helen F. Dayo, "Does Nature Determine the Gendered Spaces in Indigenous Society? A Look at the Ivatan Farming System and Food Sovereignty," Kasarinlan: Philippine Journal of Third World Studies, Los Baños, Laguna, 26 (1–2) (2011): 274.

[37] Batanes Quick Statistics, accessed December 12, 2020, https://psa.gov.ph/content/batanes-quickstat-june-2018.

"Neolithic settlement from Taiwan".[38] The long list of cultures throughout the archipelago shows agreement to the struggle of governance in terms of nation-building as described by a study.[39] In this same study, the governance practices among Philippine Indigenous Peoples (IPs) were described and analyzed; Ivatans included. The following definition of IPs is a summary based on Indigenous Peoples Rights Act (IPRA) and various United Nations documents, as quoted by Buendia et al.[40]

1. They belong to communities whose members practice a culture or life ways that are different from the mainstream. Members of the group also share a common language.
2. They define themselves (self-ascription) and are defined by others (ascription by others) as belonging to a distinct cultural group.
3. The communities have lived in a defined territory, which they describe as their ancestral domain or ancestral land, since pre-colonial or colonial times.
4. The communities have been marginalized because of their resistance to assimilation by colonization, and continue to suffer marginalization from the mainstream, including the state, because they differ from the mainstream.
5. They should be regarded as those with a social or cultural identity distinct from the dominant or mainstream society, which makes them vulnerable to being disadvantaged in the process of development.

The Ivatan way of life is a result of our constant interaction with our environment and with other cultures. Our resilience as a people is a product of continual learning and updating our system of coping with our milieu especially during inevitable disasters, comprising of what is

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[38] Peter Bellwood and E. Dizon, "The Batanes Archaeological Project and the "Out of Taiwan" Hypothesis for Austronesian Dispersal," *Journal of Austronesian Studies* Vol.1 no. 1 (June 2005): 1-32, accessed July 2, 2019, https://pages.upd.edu.ph/sites/default/files/pawlik/files/bellwood2005_batanes_archaeological_project_and_out_of_taiwan_hypothesis.pdf.

[39] Rizal G. Buendia, et al, Mapping and analysis of Indigenous Governance Practices in the Philippines and Proposal for Establishing an Indicative Framework for Indigenous People's Governance, accessed October 10, 2019, https://core.ac.uk/download/pdf/2787658.pdf.

[40] Ibid.

referred to as Indigenous Knowledge.[41] An outstanding form of interaction with other cultures is our being exposed to local and foreign tourists especially since 2014 when tourist influx was tripled. The exceptional beauty of Batanes has been a favorite subject in different social media platforms and has gained a massive audience. Tourists have enjoyed the increased accessibility of the province in contrast to being once an elusive destination in the earlier years. In addition to that, one of our Ivatan pride is having an Honesty Coffee Shop in the community since 1995.[42] Having this shop survive these years has served as a reference to the Ivatans' high value on honesty and has been a prime tourist attraction. Moreover, the pre-colonial churches and the data indicating a 95% Catholic composition[43] are proofs of the strong influence of Catholicism in the province and has also been a tourist attraction. Today, the 5% non-Catholics come from different churches such as Jehovah's Witnesses, Iglesia Ni Cristo, Dating Daan, Jesus is Lord Church, Assemblies of God, Methodist Church, Itbayat and Basco Baptist Church, and Word of Truth. The Baptist church was the first non-Catholic church which was introduced in 1937 when a native came back to the province and introduced the faith.

D. Leadership in the Context of Batanes

Indigenous Peoples (IPs), like the Ivatans, have ways of governance in the early days. This Ivatan concept of leadership was thoroughly described in a journal entitled, "The Ivatan

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[41] Rolando C. Esteban and Edwin A. Valientes, "Ivatan Indigenous Knowledge, Classificatory Systems, and Risk Reduction Practices." *Journal of Nature Studies*. 18, no. 1 (2019): 76-96, accessed June 21, 2019, http://www.journalofnaturestudies.org/files/JNS18-1/76-96_Esteban_Ivatan%20Indigenous%20Knowledge.pdf.

[42] Rudy A. Fernandez, "Batanes Honesty Coffee Shop Wow Foreigners, Local Tourists", May 17, 2011, accessed March 9, 2020, https://www.philstar.com/nation/2011/05/17/686440/batanes-honesty-coffee-shop-wow-foreigners-local-tourists.

[43] Batanes Quick Stat, accessed November 20, 2018, https://psa.gov.ph/content/batanes-quickstat-june-2018.

Way of Service: Leading and Assisting"[44]. In this journal, Hornedo enumerated the language being used to term leaders; classifying them into two major clusters as shown in Table 1 and 2. He carefully balanced the "the two sides of the coin" by describing the relationship of leadership and service in the notion of the Ivatans. In his synthesis, the leader has the following traits: (a) ideas person, (b) person in command, (c) skilled person, (d) iconic symbol, (e) person of experience, and (f) person with connections. On the other hand, a man of service has the following traits, arranged from highest to least frequency: (a) giving assistance, (b) provide support, (c) follower, and (d) earning favor.[45] These terms are mostly nouns or titles given to a leader in the contexts of family and in the community. Although this study focuses on values of the Ivatans involved in their choice of community leaders, these terms and titles are helpful in painting the picture of leadership in the province; these terms describe their role, responsibilities, the expectations from them by the family and/or the community. These terms also convey the image of how community setting has been and how has leadership been perceived in the Ivatan context since the early times. Most of these terms still apply and are being used today; and through the course of the study, some of these terms were commonly mentioned and were noted in the succeeding chapters. These terms however can further be understood deeper when appreciated through the historical lens.

The leadership terms mentioned above were clustered into two clusters which are leadership and assistive service which mirror the two areas involved in transformational leadership; servanthood and stewardship. A transformational leader is described as one who understands and realigns a political and cultural system, one who goes beyond making

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[44] Florentino H. Hornedo, "The Ivatan Way of Service: Leading and Assisting," *Ivatan Studies Journal* 6-7 (2013-2014), 277.

[45] Florentino H. Hornedo, "The Ivatan Way of Service: Leading and Assisting," 277.

adjustments (transactional leader) and who is not afraid to make necessary changes, and one who discerns when to act or not.[46] Furthermore, transformational leadership is compared from a transactional leader in that the end goal is people changed rather than a job finished,[47] as shown in Appendix E. Leadership references and studies agree that what the world needs today are transformational leaders more than a transactional leader. Transformational leaders are further described in three ways, as follows:

> *Transformational leaders engage their followers.* These leaders act as catalysts for empowering personal change in their followers' lives. In turn, the followers seek to improve their organization by investing time and talents out of deep conviction that their mutual efforts will result in a substantially brighter future.
> *Transformational leaders shine in situations where reform is required.* They are especially effective in inspiring people who have previously settled for minimal involvement and a low ceiling of achievement to work sacrificially for change that benefits everyone.
> *Transformational leaders serve.* Their followers willingly make sacrifices because transformational leaders serve as they lead. In a transactional leadership model, the follower serves the leader. Transformational leadership flips that principle upside down as leaders serve followers.[48]

As a transformational leader is described to seek to make an impact, this may mean and imply differently according to the setting (i.e. family, institution, community, and nation) and culture being considered. Different settings would entail different approaches yet guided with the same principles of leadership. In this study, I have focused on choosing leaders during local elections and at the same time explored the likelihood of whether these considerations are in the same way

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[46] Noel M. Tichy and David O. Ulrich. The Leadership Challenge — A Call for the Transformational Leader, October 15, 1984, Magazine Fall 1984, accessed June 22, 2019, https://sloanreview.mit.edu/article/the-leadership-challenge-a-call-for-the-transformational-leader/.

[47] Mark McCloskey and Jim Louwsma, *The Art of Virtue-Based Transformational Leadership: Building Strong Businesses, Organizations and Families*, 2014. The Wordsmith, Kindle ed.

[48] Ibid.

applied to choosing of leaders in religious and other people group. I have also noted the picture of a transformational leader in the context of Batanes setting.

Table 1. Terms used in leadership used by Ivatans.

Term	*Translation*	*Similar term/s in Filipino*
Manyukuyukud	The one who gives commands or orders. Similar terms in Tagalog are "taga-utos or nagbibigay ng utos".	Taga-utos, nagbibigay ng utos
Adngedngeyen	The one who is [habitually] listened to; has implications during the early days "when mass communication was not available."	Pinapakinggan
Nachimanket	The one who is nearer to one in the direction of; means akin to power or influence	Malapit
Chinasaray	The one who has been entrusted with a [responsibility]	Pinagkatiwalaan
Mamnged niya	Taking responsibility for the accomplishment of a given task; he/she has what it takes to do a good job	May pananagutan
Miyan su kapanmuan siya	One who has [expert professional] knowledge of it [the task]	Maalam, may kaalaman
Ama nu kavahayan	Father of the village/town Takes a long time to gain the reputation	Ama ng bayan
Chinamatunngan	By reason of being an elder; comes as a quiet underlying expectation, of wisdom and virtue	Nauna sa taon, mas matanda
Manmanma	One who leads by initiative and example	Nangunguna
Patahatahan	Someone to be imitated	Karapat-dapat tularan, huwaran
Maparanes su trabahu	Hands-on work leader	
Mangpus	Highest political official of a settlement Term was used during Spanish time	
Mapolon	Political chieftain; immediate subordinate of mangpus	
Apuhen	Employer, master, lord anyone who is a super-ordinate in a social or work situation	Tagapangulo

Nguynguyren	Persons of worth Important persons Persons of high social standing	Mahalagang tao
Manachid su kumavahayan	Refers to the leader whose distinctive ability is to keep the members of the community; person with charisma	Tagapangalaga ng bayan
Mapaysekasekad su busuy	One who settles disputes; one who makes enmities to cease	Taga-ayos ng mga hindi pagkakaunawaan
Manbuuk nu chirin/sisirin	One who opens a formal conference or conversation, especially of a ritualized kind such as the traditional pre-marriage ritual conference	Tagapanguna
Mankad su chirin	To plumb the depth of the word literally means to try to reach the bottom of a depth	Umiintindi
Mamsek su vahevahey	One who certifies an agreement	Nagpapatunay

Similar to other IP groups here in the Philippines; we have been following the formal structure of authority under the Philippine government. Consequently, there have been changes in leadership terms being used from those that were listed. With the initiative and guidance of the National Commission of the Philippines Batanes Chapter, the Ivatan community is being empowered to integrate the indigenous leadership into the mainstream government through election of an Indigenous Peoples Mandatory Representative (IPMR) in each municipality; and one Indigenous Peoples Provincial Representative (IPPR).

Table 2. Terms for assistive service used by Ivatans.

Term	*Translation*	*Filipino*
Pachirawatan	One whose task is to hand-over things as requested Servant	Lingkod
Kasidung	A companion who helps	Katulong
Kaatkap	Weeder/s whose share are immediately alongside the other *Atkap is a strip which is the workers share in the day's work.	
Kahwan	Member of a time/labour-banking arrangement (called Payuhuan)	

	Also applies to temporary hired arm help, or invited helpers who are not paid cash but compensated by a return of favour such as rendering an equivalent help to the khwan or his/her family when they need it"	
Manghu	To earn a favour (may be money, kind, help, or social foavour such as affection, love or patronage) Usually volunteered, not solicited	
Kasamurung	The metaphor is that of one who handles or carries the other end of a boat	
Kadubang	One of a pair_ a partner in a set of two	
Tau (Ni, Da)	Translated as "person" Used idiomatically to mean one who is a follower of a specific person (*tau ni*), or someone in the service of, or belonging to the (political) party of somebody or of a group (*tau da*)	Tao (ni)
Tuvutuvuyin	One who is sent	
Mangalu	One who makes people hurry a fairly established position which requires the person so designated to know personally all the members of the organization so that when there are meetings or functions where all members are required to attend, he sees all the members and informs them of the gathering and their obligation to attend	
Kayukud	Follower, an underlying, one who is at the beck and call of a boss or super-inordinate Henchman (in the pre-colonial days) Circle of followers under the command of the village chiefs Political supporters and followers, expected to serve the interest of their party loyally	
Manala (su manyed)	Special assistants to mataw	

	(fishermen who catch the dolphin called arayu) who help them land safely even when the sea is somewhat rough to catch	
Atbes//Manbes	A substitute, or proxy	
Maparawarawat	Hand-over Assistants whose task is to continually hand (to expert builders) the construction materials as the work progresses	Taga-abot
Panadngan/Pachipanadngan	Literally a structure for back rest a metaphor for someone on whom others can depend on for support, moral or material	Sandigan
Kasakap	Helper-companion Has strong connotation of being one with family whose companionship and obligation to be of help is institutionally inherent Can also apply to strong personal relationships which involve commitment to help when occasion arises	
Mapasunung (su)	Facilitator- anyone who makes some task easier to accomplish either through active help or through advice that makes easier to accomplish	
Mapaysunung (su)	One who sets things in proper order	
Mapayunut	Husbandry in the sense of thrifty management of resources	
Mannanau	One who teaches	
(a) Mapasehdang (b) Mapatalamad (c) Mapavuya niya	Three terms in the service of teaching or raising of consciousness (a) One who illuminates or makes ideas clear (b) One who makes things obvious or/and without doubt (c) One who demonstrates one who uses the sense of sight as the point of approach	
Mandaan	To feed	

	Generic term referring to the task of raising children which involves, among others, the responsibility of feeding them Also refers to the broader task of economic development which produces livelihood for the wider community	

Chapter 3

Methodology

A. Introduction

This study is qualitative. Ethnographic interview approach and participant observation were used to meet the research objectives. This ethnographic study required me to be "an insider as well as an outsider, staying on in the margins of the group both socially and intellectually."[49] Interview questions were prepared for structured interviews designed to gain the "insider's perspective" as respondents narrated their experiences and appreciation[50] in choosing their community leaders. These questions were translated in our language to facilitate data gathering. Choosing of community leaders is an exercise of our right of suffrage as Filipino citizens and is an integral part of the community. These choices affect citizens in return on a daily basis and in ways which are beneath the surface. In this study, I explored the primary Ivatan values involved in their choice of community leaders from varied perspectives of voters, elected leaders, and cultural workers and from different age groups.

B. Research Design

1. Research Setting

This study was done in the four municipalities found in Batan Island, namely: Basco, Mahatao, Ivana and Uyugan. These sites were chosen for accessibility reason especially that the time of data gathering was when typhoons were expected. Travels to Sabtang and Itbayat islands require thirty (30) minutes and two-and-a-half hour boat ride, respectively.

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[49] Ethnographic Research, 156, accessed July 5, 2019, http://study.sagepub.com/sites/default/files/Eriksson%20and%20Kovalainen.pdf.

[50] Ibid., 157.

2. Research Instrument

Interviews were done one-on-one by the researcher. Interviews were recorded and were then coded for analysis. The native language, which is also called Ivatan, was used in these interviews[51] as shown in Appendix C. Other pertinent details from social media such as posts, comments, and videos were also reviewed especially during the campaign period.

3. Population and Sampling

Respondents were identified in a purposive manner. Respondents were a mix of voters, elected leaders, community leaders, and cultural workers. Politicians were chosen preferring those who have won multiple elections and were selected purposively. One Indigenous People Municipal Representative (IPMR) was interviewed. Also, cultural workers were interviewed.

4. Data Collection

This study seeks to describe the values among Ivatans that are essential in their perception of leadership as shown through their preferences of community leaders. There were five key data that were gathered; these are (a) profile of an Ivatan community leader, (b) other influences contributing to their choice of a leader, (c) campaign practices, (d) role of community in the choice of a leader, and (e) similarity of gathered values in choosing community leaders other than the mainstream politics. These data were gathered through focused interviews from respondents at different ages. These data were then analyzed in order to describe the primary values that were involved therein.

The first objective of this study was to determine the profile of an Ivatan leader. To determine this profile, the voter respondents were asked to describe the characteristics of a

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[51] Ethnographic Research, 150, accessed July 5, 2019, http://study.sagepub.com/sites/default/files/Eriksson%20and%20Kovalainen.pdf.

political leader they would vote for. Also, they were asked to describe the characteristics which would discourage them to support a certain candidate. The elected leaders, on the other hand, were asked to describe the traits which they think their constituents are looking for. Moreover, they were asked to describe their favorite part and the most challenging part as well in fulfilling their role as public servants. The second objective was to identify the primary Ivatan values that influence their choice of community leaders. The output of this came from the list obtained in the first objective. The third objective of this study was to enumerate other contributing factors that influence the choice of community leaders. This was directly asked from the respondents. The fourth objective of this study was to identify campaign practices done by the politicians and which the voters see as effective to gain votes. From the voters' perspective, they were asked to identify campaign practices which speak to them the most and have proven to be effective through years of experience. They were also asked of what message these practices convey. Similarly, the politicians were asked to share how they make sure the traits (gathered from previous questions) are seen in them throughout the campaign period. The fifth objective of this study was to describe the role of community in the choice of leaders. To meet this objective, the respondents were asked of the extent on how much they value the input of important people in their lives when it comes to choosing their leaders. Lastly, the sixth objective of this study was to determine whether the perceived potential of a leader is similar across institutions (family, religious, and community). The respondents were asked if the things they described in the previous questions are similar when it comes to choosing community leaders aside from the mainstream politics. These five key data were further analyzed in order to see the similarities and interrelatedness and to be able to describe the primary Ivatan values that impact their choice of community leaders. Thorough analysis of the responses given in the initial and follow up

questions from the above data were also considered. Data collection and structured interviews were done in October to December 2019. There were 28 respondents in this study. They are composed of voters, elected community leaders and cultural workers. Figure 2 shows the distribution of the respondents according to their role in the community. Half of the total respondents were voters, 43% were elected community leaders, and 7% were cultural workers.

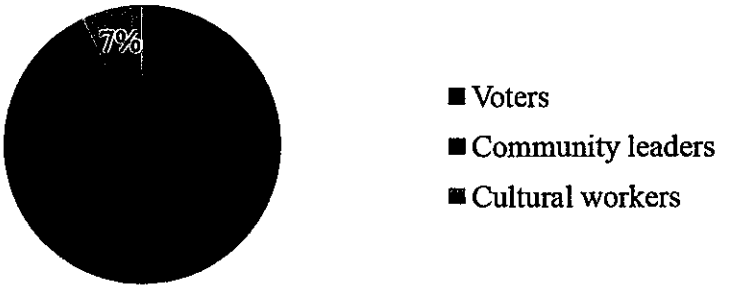


Figure 2. Distribution of respondents according to their role in the community.

Figure 3 shows the distribution of the respondents by municipality. Of the total respondents, 32% come from Mahatao, 29% come from Ivana, 21% are from Uyugan, and 18% come from Basco.

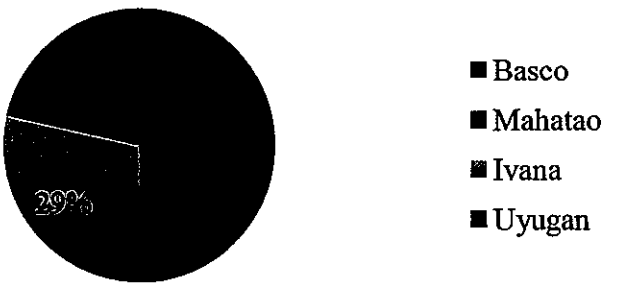


Figure 3. Distribution of respondents by location.

This distribution of respondents according to gender shows that the output of this research comes from balanced perspectives of both genders. Of the total respondents, 54% were female and 46% were male as shown in Figure 4.

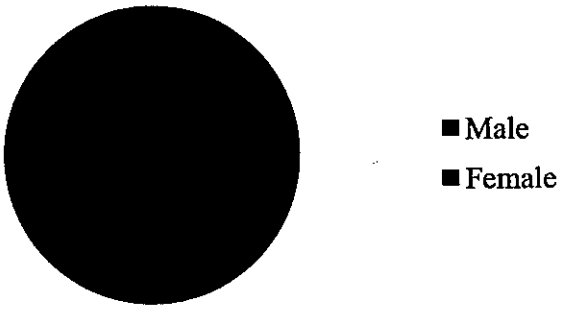


Figure 4. Distribution of respondents by gender.

The minimum consideration for age is that they were actual voters in the community. 54% of the respondents were 60 years old and above, 25% were ages 40-59, and 21% were 39 years old and below as shown in Figure 5. This classification by age is similar to how players are categorized during the provincial community athletic meet.

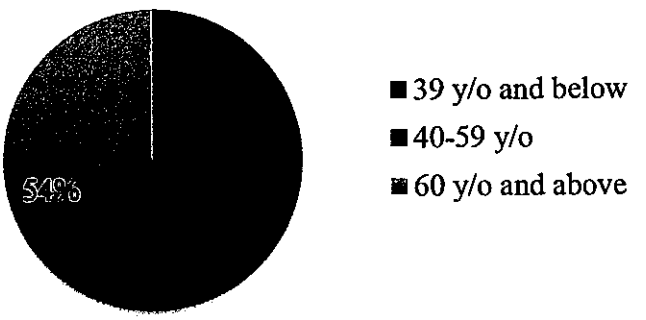


Figure 5. Distribution of respondents by age.

5. Data Analysis

Since this study is inductive,[52] generalizations come from the careful analysis of the output from interviews done. The interviews were recorded and respondents were coded. Descriptions elicited from interviews were analyzed through comparison and looking into their interrelatedness and then significant conclusions were formed.

6. Ethical Considerations

Like in any ethnographic study, the researcher was involved in close interactions with the respondents as well as in keeping the gathered data gathered discreetly. Confidentiality of names and political positions was observed. Respondents were also informed about the aim of the research.[53] Consent from the respondents was secured before each interview.

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[52] Ethnographic Research, 153, accessed July 5, 2019, http://study.sagepub.com/sites/default/files/Eriksson%20and%20Kovalainen.pdf.

[53] Ibid.

Chapter 4

Summary of Results

A. Profile of an Ivatan Community Leader

One of the objectives of this study is to describe the profile of an Ivatan community leader according to the perception of the 21st century Ivatans. I asked the voter respondents to give the traits they look for in choosing a political leader while the elected leaders were asked of the traits which they think their constituents were seeking from them. I presented the results from the structured interviews as (1) values-based and (2) practical traits. In the same way, I asked the respondents of the things they dislike in their leaders and results yielded dishonesty, self-centeredness, partiality, corruption, giving in to excessive drinking, vote-buying, and unproductivity. Results also showed that character and the ability to satisfy the responsibilities of one's office are complementary in fulfilling the crucial role of being a community leader.

1. Values-based Qualities

Results showed that there were more values-based considerations given by the voters than the elected community leaders did. Some of the values-based qualities from both groups of respondents were parallel from both perspectives so I discussed these side by side. These similar qualities are approachability, integrity, fear of God, simplicity, service, and heart for the province. Other values-based qualities mentioned by the voters were impartiality, moral ascendancy, and sincerity.

Approachability

From the voter's perspective, an approachable leader is someone who can readily entertain their concerns at any given time, including outside office hours and premises. Approachability applies to accommodating simple concerns to major ones. The respondents expressed their preference for someone they know is willing to listen and who will consider their complaints.

From the leaders' perspective, an approachable leader is someone who is available and ready to listen to people especially those that concern financial and legal matters (B1). The same respondent explained, "the people want their concerns to reach the authority with less of the formalities" (B1). Furthermore, the respondents agree on the observation that people want their complaints, demands, and voices to reach the leadership especially when people see the sincerity of their leaders in relating to them.

Integrity

Trustworthiness *(ichasaray)* has been the most sought quality from the respondents. From the voters' perspective, a trustworthy leader is described as someone who has displayed a consistent good character and service even before his involvement in politics. They described him to be someone who has no hidden agenda but has a heart to serve the community. A respondent explained, "this gives you the courage to instigate discipline . . . . You won't be able to convince your constituents to follow if you don't have integrity" (I26). Likewise, honesty was interchangeably used by the respondents to describe someone who does not invent his words but who walks the talk. He is described to be good to people not only during the campaign period or when he needs something from them (U19). This trait carries with it a humble heart without the intention of taking advantage of one's position as a leader.

From the leaders' perspective, integrity is described as being able to carry on convictions in spite of opposition; in this way, he shows courage of being a leader and not a yes man. This kind of leader is "someone who has trusted negotiations and unquestionable accomplishments" (B1). There is also a thought of caution commonly mentioned by the leaders about the importance of integrity. They said that once integrity is tarnished, it is hard to regain public trust especially in the community setting of Batanes where people know each other. The respondents described that in the Ivatan setting, integrity has been a family matter; the integrity of the family a candidate belongs to speaks much about him once he decides to enter the stage of public service. The respondents further described this kind of leader as one whose words and life are parallel. This trait was emphasized by a respondent who said, "it is okay to lose the election as long as you are honest . . . because people will know the truth in time" (B1).

Fear of God

From the voters' perspective, a leader who is God-fearing is someone actively involved in religious concerns. He is someone who is visibly participating in church activities and in doing so, sets a good example for the community.

Similarly from the leaders' perspective, a God-fearing leader is described as someone who is visible and participating in church activities. This trait gives them confidence that a leader is afraid to do wrong. It is noteworthy that most of the elected leaders who participated in this study are also actively involved in church leadership (lay ministers). This trait is also considered as "the foundation of any other value" (B7). Another respondent emphasized that this trait is very much engraved in the Ivatan identity (I25).

Ready to Serve

From the voters' perspective, a kind of leader having this trait is quick in extending his hand even when no one requires it from him. He is described to not only able to identify the needs of the community but one who takes action in addressing those needs. He is also described as someone who is visible in community affairs. This is especially attributed to a leader who shows no difference in the manner he serves inside the church and in the community.

From the leaders' perspective, this trait is described as the "primordial expectation" from them who are involved in public service (I23). Furthermore, a respondent said that he considers service as going beyond what is expected from the office and doing it from the heart (B7). The same respondent illustrated that when the constituents see the result of your service, they spontaneously mention it whenever they have the chance of meeting you. Another respondent agreed in the significance of this trait when he said, "you cannot enter public service without a definite plan how to serve the people" (I20).

Simplicity

From the voters' perspective, a leader who shows simplicity is one who is living reasonably and shows humility in his ways. The voters articulated that this trait can be perceived easily in the way leaders present themselves through their speech and actions, and especially in informal settings.

From the leaders' perspective, a simple leader is wise in his lifestyle, not arrogant and not living an extravagant life; after all, the Ivatan life is a simple one. However, a respondent made a clear distinction when he said, "I would want the future leaders to be simple but not timid since we Ivatans are not typically showy" (B7). He articulated that whenever we Ivatans are exposed

to larger crowds, we tend to stay at the back of the room to avoid attracting attention. This according to him has caused the non-Ivatans to associate us as timid and quiet people.

Heart for the province

Unlike those previously mentioned this trait took on a relatively wider range of meanings from the respondents either explicitly or implicitly said. From the voters' perspective, a leader who has a big heart for the province is someone who "respects and preserves the environment and the beauty of the province" (M10). This trait is further discussed in the succeeding chapter.

From the leaders' perspective, the heart for the province serves as their motivation to conscientiously fulfill their roles in public service. This is captured in a respondent's thought when he explained about challenging the mindset (of both his fellow leaders and the community people) as his favorite part in his role as public servant. He said, ". . . let's take for example the pure and honest beauty of Batanes as our tourism statement. . . . For a typical leader, the measure of being a leader is having infrastructure projects . . . along the way, we forget about the non-infrastructure aspect but which, in the case of Batanes are very important for these are our attraction (our discipline, values, cultural heritage); this as a leader is our responsibility to keep. People talk about it but there's no program to address the concern . . . we go back to the basic values (our core)" (B6). This trait is also considered by many leader respondents as an integral part of being an Ivatan. One respondent said, "leaders should feel and be proud to be Ivatans. They have to keep (or revive) the Ivatan culture and values in them, and not just to adapt with the trend but to be conscientious in keeping it" (I25).

Impartiality

The voters described an impartial leader as someone who shows equal importance and opportunity to everybody, especially when it comes to giving employment and other privileges. The respondents expressed their sentiment that colors (by party) are to be disregarded after the election and that the elected leader should focus on the greater good of the whole community; not only giving favor to those who helped him win.

Moral ascendancy

The voters described a leader with moral ascendancy as someone who shows integrity in his family life and in his dealing with people. Involvement in illicit relationship is considered to be conflicting to this trait. A respondent said, "a leader should have fear of God, regardless of religious background. . . .Morality is the baseline and cuts across the endeavors of being a leader" (I8). The respondent further emphasized this when he illustrated his fear should moral ascendance not characterize the candidates vying for leadership positions. He said, "in that case, whoever speaks the most fluent or persuasive during the campaign wins but not necessarily the right people" (I8).

Sincerity

The voters described a sincere leader as someone who shows a genuineness of heart; be it in his rendering service or in relating to people. The respondents agree that it is easy to determine if a candidate is telling the truth especially in a community where you are known and where you stayed in for the most part of your life. A respondent explains, "I doubt the authenticity of someone you have known for a long time, who is a certain kind of person and suddenly relates to you in a different way during campaign period" (U16).

2. Practical Qualities

Along with the values-based qualities, the respondents mentioned practical or skills-related qualities that they look for in their community leaders. Results showed that while voters gave more values-based qualities, the elected leaders mentioned more of the practical traits than the voters did. Some qualities were shared by both the voters and the elected leaders and these are the ability to represent the community, the ability to keep the good harmony among the community people, competence to fulfill the role he is vying for, hardworking, and visibility in the community.

Ability to represent the community

From the voters' perspective, they look for someone who is an Ivatan and shares the common experience of one (e.g. food, daily struggle). This trait gives them confidence that the leader is able to understand their plight and could give them the voice as a people. This trait is described as treating everyone as equal and giving the constituents enough attention and care regardless of economic status. This is also described as someone who can bring home something for the community which involves having a wide network and having the capability to channel funds that can benefit the majority. A respondent emphasized, "a leader should not only be able to see the needs of the community but should also strive to satisfy those needs" (I26).

From the leaders' perspective, they also described a leader who is one among the Ivatans; who listens to the needs of the people and extends help to the community. This kind of leader seeks to uplift the lives of his fellow Ivatans by providing basic services. A respondent exhibited this trait when he said, "projects should benefit the majority regardless how simple they are . . . I get ideas by consulting the people; after all, life in Batanes is simple. We always go back to basic" (M21).

Ability to keep the good harmony among the community people

This trait has been the concluding content of most of the interviews. From the voters' perspective, the kind of leader who has this trait is described as someone who is "good in keeping the community" *(masulib a mangunung su kaydian na)* (B2). He is also described as someone who puts the welfare of the community ahead of his personal interest. It was frequently mentioned side by side with impartiality which is said to motivate this ability. Otherwise, according to the respondents, it is a major source of relationship conflicts among families and the community as well.

From the leaders' perspective, this trait carries the set of skills a leader should possess in order to keep a peaceful and harmonious living among the community. Respondents give high regard of this trait as it embodies the Ivatan spirit of deep camaraderie *(mavid a ahes, mapya anud)*. Furthermore, the kind of leader who exhibits this trait is someone whose political accomplishments benefit the majority and not just a select few.

Competence to fulfill the role he is vying for

This trait is described as the ability to deliver the goods expected from the office. The voters agree that the campaign period is not enough to evaluate the capability of the leader since everyone puts up a face during this time. This trait is observed from the track record of the candidate and one advice of a respondent is to ask those people who know the candidate more (e.g. those who reside from the community he is from) and see if his qualifications meet the demands of the position (B2). Related to this trait is educational attainment which the voters said to matter more nowadays than it was considered in the past.

From the leaders' perspective, the nature of work (involvement in public service) demands someone who has something to offer. Most of the leaders said that in the past

experience of the Ivatans, voters seek for someone who is not necessarily educated but is capable of settling things; one they can trust to help them whatever happens (B1). Another respondent said, "some seek for those with higher education but for me, a leader should meet with the level of the constituents .... you may have your doctorate degree and still do not know how to deal with people; those are very different" (I25). This trait is further described as carefully weighing the demands of the position with one's capability; otherwise, the motive to run for office is doubtful (I20). According to this respondent, the people might think that you are running for a position for the sake of gaining rather than the intention of offering service.

Hardworking

The respondents expressed that manual labor is very much part of living in the rural area. From the voters' perspective, a hardworking man can be easily marked in a leader by his eagerness to give input in projects whether through giving helpful insights or actually participating in the work at hand. Related to this trait, the respondents expressed that they associate health status and age of the candidates to the potential capability to help in manual labor and so is a consideration in choosing community leaders.

From the leaders' perspective, a direct participation in community endeavors is preferred by the constituents. A respondent said, "in our small community, a hands-on leader is better. I would rather stay longer in the field helping the constituents than staying inside the office and doing nothing. . . . It is good when people see you healthy and capable of manual labor" (M21). The respondents consider that it is also through involvement in the community in this manner that they can give beyond what is expected of them. In addition to manual labor, the high demand of the work load for an elected official requires a corresponding level of hard work in order to offer a quality of service. This is articulated by a respondent when he stated that the

voters need to give more value to this trait especially when they know the nature of work their elected leaders face on the daily basis (B6). He further explained that the elected leader today is not only expected to work in the confines of his office but is also constantly exposed to further demands brought about by being more accessible to a greater sphere along with technology advances.

Visibility in the Community

From the voters' perspective, the kind of leader who exhibits this trait is present during community activities such as *yaru* (collective labor) and festivals. To these voters, the presence of their leader communicates that he is giving worth attention and support to the community. Related to this quality is being a people person; a leader who maintains close relationships with the community people especially with his relatives is commended. To those outside his family relations, a visible leader is someone who initiates conversations and respects people (M11 and M12).

From the leaders' perspective, this kind of leader is described as someone who has personal involvement in the lives of his constituents. He participates in or is seen during special occasions like weddings, Christening, feasts, or simply visible around the community; which is key to his acceptance as a community figure (B6).

3. Traits that Respondents Dislike from their Leaders

These quality preferences mentioned above were echoed in the responses when respondents were asked of the things that they do not want to see in their leaders. Results yielded dishonesty, self-centeredness, partiality, corruption, giving in to excessive drinking, vote-buying, and unproductivity.

Dishonesty

The respondents described this trait as being insincere; someone who acts friendly when trying to win people but who acts otherwise once given a political position. The respondents described this trait to be true to someone who shows a façade approval to almost everything even if it is inconsistent to party membership. One respondent illustrated that this trait can be seen in conversations wherein some politicians convey their approval on issues for the sake of gaining potential votes even to the extent of going against the position of the party he belongs to (I26). This respondent explained that some may find being agreeable as a positive trait, however for some, it also communicates that someone cannot live up to his own conviction.

Self-centeredness

The respondents expressed that they dislike someone who can be hardly seen participating in community activities/efforts as it connotes not being interested enough to be with other community people. He is also described as someone who is not open to others' input, but who acts overconfident to the extent that he does not show effort to talk to people even during campaign period. The respondents described that this kind of leader is difficult to talk to. And in case the community has this kind of elected leader, as a respondent puts it, "it will eventually show because the community would not flourish as it affects relationships around him" (M9).

Partiality

This trait was commonly mentioned by the respondents. They expressed that they dislike someone who is selective; one who shows favor only to those people who are loyal to him. The respondents pointed out that showing this trait negatively impacts the community in a way that good relationships among the constituents are disrupted because of envy, which in turn, do not reflect the Ivatan community.

Corruption

There were some forms of corruption mentioned which the respondents spoke against. One respondent mentioned corruption of time pertaining to compromising some individuals (employees) who do not follow the right time regulations of civil service and tolerating them even when they do not meet the minimum output expected of them. For this certain respondent, it seems to be the practice of some politicians as pay back to the people who showed their support during the campaign period (U14). Another respondent gave a word of caution when he said, "the campaign period is not the right time to choose the candidates to vote; an intelligent voter should learn about the past. Voters should also check the manner how a candidate gives account of his accomplishments. If he does it conceitedly, voters should doubt his motive especially when most of these accomplishments are merely fulfillment of his prior office" (I8). The same respondent related this trait as not tolerating wrong practices of people who are working closely with a certain leader. He said, "part of one's leadership is to be able to control indirect corruption by his loyalists." The respondents expressed a common fear that when government money goes to the wrong people, like those involved in secret transactions; they consider it as government money being put to waste.

Giving in to the pressure of excessive drinking

Given the usual amity among Ivatans, drinking alcohol has been a common and regular part of keeping those friendships in the day-to-day setting. However, some respondents stated that they do not agree in using this as a way to get more possible votes from the constituents. These respondents described this practice as a way of leading people in uncritical manner.

Vote-buying

The respondents considered this practice as a threat to the electorate. Some respondents mentioned that they have been hearing of this practice by some politicians, however, they also acknowledge that they do not know of any official reporting done to the authority. A respondent confidently commented, "when you do not meet the trust of people objectively, you might resort to this practice in the hope of getting more votes. . . it is like resorting to a desperate move" (I26).

Unproductivity

The respondents expressed that they dislike someone who does not fulfill the role of his office. The respondents said that when a candidate is given a chance to be in office but did not do anything that impacts the community; it is a strong basis for not voting him again. The respondents said that they dislike someone who speaks a lot but who has minimum accomplishment. This trait is also described as not giving effort to educate himself with pertinent things to his role (such as doing research or consultation before writing resolutions) which usually result to mediocre output (C27).

4. Elected Leaders' High Points and Low Points

In the effort of bringing out the things that matter to the community leaders, I asked them to describe their favorite part and what they consider as the most challenging part as well in being a public servant. Results showed that the high points in the life of community leaders are the same grounds where they encountered much struggle. Aside from the high and low points, I also identified the common grounds of these high and low points in each community leader as shown in Table 3. Results showed the common value for service and seeing to it that it results to the common good.

As results showed both character-based and practical traits, I went on to explore how the respondents view both areas. I asked them which they would prefer to characterize their community leaders and results showed that character and practical skills are seen as complementary in fulfilling the role of a leader and should be equally nurtured. I asked the respondents whether they preferred either character or practical skills (based on their earlier list of traits) to describe their leaders and I got some responses choosing either and later on shift to the other. As I would continue conversing with the respondents to verify their responses, they would eventually conclude that both character and the practical skills are essential; and that both components impact the kind of service a leader could offer to the community. One respondent said that strength in both of these areas is needed in public service (I20). This thought is encapsulated as another respondent said, "I think these are not irreconcilable; we can develop, progress as a community, and become first-class community while holding on to our values" (B6).

Table 3. Highpoints and low points of community leaders.

High Points	Low Points	Common ground of high and low points
Being able to lead and to keep the harmony among my constituents	When I feel inadequate to lead; but this is augmented by my fellow leaders since we understand that the success of our organization depends on our concerted effort	Harmony among the constituents
Being able to introduce innovations on how to do (problem solving and development efforts) things since leadership system has become mechanical, structured and bureaucratic through time; looking at things beyond face value and having the courage to challenge mindset of our	Instituting change in the culture level is a hard work (it starts in making the community people accept the reality so that we can be able to face the problem head on and to make the necessary changes in the community together); complying to the rigid system of the national government knowing that the	Making an impact even if it takes necessary deviations from the conventional

people and thinking ahead (e.g. importance of implementing regulations on waste management, road traffic, businesses, etc.)	community needs are unique and demand a different approach from the traditional or conventional way of doing things	
Seeing your constituents happy as a result of your service	People's criticism, although I understand that it is part of being in the public service	Results of service
Having a voice especially during planning because I believe it is in this stage that I can make an impact	When even after your input and deliberate reminder, people fail to heed and act upon your suggestions	Prudence
I have a sense of fulfillment in being in service to our constituents; being with the people	When you cannot satisfy the demands of your constituents; when they go to you and ask for employment and you cannot accommodate everyone	Service to people
When my fellow leaders support the things that benefit our interests as IPs	When I see some who are (only) eager to receive income	Being focused in fulfilling your role as a public servant
Rendering good service within your jurisdiction; keeping discipline in the community and you see that your constituents follow your lead	Traveling (especially when I go alone) outside the province to represent the community	Service to people
The people; leading them to fear God, being a role model to the community (e.g. active in church activities); keeping a good relationship with people and God; I learned that if you don't have compassion, your service to your constituents will get harder	Personal weaknesses which are always part of my prayer that God would take care of these vulnerabilities; the political system itself	The people and fear of God
In rendering service to the people and you see them satisfied with your leadership	Not being able to please everybody; frustrations when even you do your job well (criticism is always there); When projects are not 100% achieved (because of many hurdles)	Results of service
The sense of fulfillment in being in the public service	Our outputs (resolutions, ordinances) are not being implemented by the executive branch; slander in the	Results of service

	community weigh me down especially that you are related to those people involved in opposite sides of the issue	
Being able to represent the people and at the same time being a part of the answer in addressing the community concerns	Being falsely accused despite giving my best to my constituents; my lowest point was when I once stood up for an ordinance that benefit the community and some of my fellow legislators entertained other positions despite their earlier agreement and support to our collective decision (this was later resolved when the concerned community people eventually come to realize the benefit of the ordinance)	Being one with the people and addressing community concerns
Politics in Batanes is way peaceful (I think we owe that to our culture) relative to other places in the country; the sense of fulfillment when our written resolutions and project proposals are being approved and implemented (and you also see the benefit of those projects to the community)	Discontinuity of projects because of fast turnover in leadership, even when programs of predecessors are great and are plainly beneficial to the community	Results of service, continuity of good and right leadership

B. Other Considerations in the Choice of Leaders

Debt of gratitude and popularity were mentioned as other considerations in the choice of leaders in addition to the traits mentioned above. The respondents expressed that having a sense of indebtedness is a reasonable response to service as one of them said, "voters remember those leaders who have helped them in the immediate past" (B1). The same respondent said that the impact of having a great debt of gratitude is strong that it overrides other consideration in choosing leaders.

Moreover, popularity is another consideration. The respondents communicated their preference for someone they personally know. This consideration is related to visibility in the community (as described above) and is given much weight as it carries a message that the leader has a commendable sense of social responsibility. This is even highlighted in the reality of being in a small community where people can hardly delineate personal relations from official functions (B6) and some are still clannish (B1). This description was reflected in a comment of a respondent who said, "we are helping this (political) party since the time of our aunties and uncles who were a big part of this party during their time" (U17). Although disagreeing with the thought, another respondent said, "the majority of the electorate subscribe to this thinking so given the short time to campaign, we also make the most of this line of thinking" (B6).

C. Campaign Practices

The respondents agree in one campaign practice that speaks most to them during campaign period; and this is doing house-to-house visits. The respondents said that this is the best way to have a personal encounter with the candidates. A respondent explained that this practice speaks the most since it takes confidence and their valuable time to do it (C27). Respondents from a certain municipality shared that a local candidate did this practice by himself in addition to going out with his party and was successful in the recent election.

Other campaign practices mentioned by the respondents were posting campaign materials such as canvases, posters, signs, banners, and giving out flyers. Social media posts were also mentioned though some areas in the island do not have a strong access in the internet. Some respondents however conveyed that the leader's lifestyle is the crucial campaign practice; to be true to the call of service regardless whether it is caught on camera or not.

D. Role of Community in the Choice of Leadership

The respondents affirmed the exercise of freedom when it comes to choosing community leaders. Most of the respondents said that they consider the input of important people when it comes to weighing their choices of leaders like their parents, elders in the community, or among close friends but are free to exercise their right to vote for the candidates they personally selected. A respondent said, "once we decided, that will be my decision too" (B2) although silent about who he was pertaining to the "we". The older age group shared their impression that the voice of parents to the choices of their children regarding who to vote is less nowadays compared to what it used to be. They also share a common practice of informing their children and even letting them know their preferences but equally honor the decision of their children. On the other hand, a respondent said that having a common family vote speaks of the unity in the home (I20). Another respondent said that he considers the elders as his consultants especially to someone like him who is still young in public service (I24).

E. Perception of Leadership in Other Areas of Community

I also explored the idea whether the respondents hold on to similar considerations when it comes to choosing other organizational leaders in the community with how they choose political leaders and results showed that the respondents apply the same principles. Majority of the respondents expressed that it may differ in the expectation in fulfilling the leadership position but the considerations are similar. One respondent said, "I think the Ivatans are wise enough to adjust their choices depending on the context but I think the same principles apply in other community leaders" (B1).

Chapter 5

Themes

Through the course of conversing with fellow locals and staying in the province, I have observed some noteworthy themes. These are age dynamics, mention of Ivatan leadership terms, outstanding love for the province, attributing the dynamics of being in a small community, emphasis on the socio-economic status, and the attitude of being cautious to say negative things about other people.

Age Dynamics

I found out that there is a common age preference for a community leader given by most of the respondents. According to them, they consider twenty-five (25) years as their preferred minimum age for election candidates. This is true both from the perspective of voters and community leaders. At this age, the respondents shared that there is an expectation that a candidate has a good level of maturity and reasonable leadership skills to be involved in public service. A respondent expressed, "my cut-off is at 25 because I think one is mature enough by that age to decide whether to run for an office or not" (M13). This preference in age echoes one of the Ivatan leadership terms mentioned above. This is the term *chinamatunngan* which carries the quiet expectation of wisdom and virtue that comes with age.[54] Although the respondents expressed that they consider age as a negotiable trait of a candidate, it also serves as a defining factor whether a candidate is conceivably able to deliver the expectations from the position he is vying for or not; whether a candidate has reasonable level of experience, maturity and wisdom.

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[54] Florentino H. Hornedo, "The Ivatan Way of Service: Leading and Assisting," 277.

In the same way, as the respondents associate age with the potential capability to do multiple tasks that an elected leader inevitably faces, they also expressed that health is a major concern in choosing their leaders. Consequently, the respondents expressed that there is also an upper limit to their age preference. This preference in age is captured by a respondent who explained, "I seldom choose candidates who are eighty years old and beyond when health challenges are prevalent. The younger candidates are the better. This is because they are fit to go around and see and respond to the needs of the community. You can see that even at sixty, we are prone to complain about health concerns" (I20).

Furthermore, I observed trends on how the age groups responded during the focused interviews. One observation is that the younger respondents (39 and below) were more straightforward in giving their answers than their older counterparts. They were brief and decisive in their view on matters. My time spent with them was observably shorter than the others. Also, the younger age group indicated more emphasis on outputs in choosing their leaders than their older counterparts. Their responses agree that they find the output of the elected leaders to be a more reliable reference to the quality of leadership and are more tolerant regarding character considerations. For these respondents, everyone's character is unique and can be maximized in fulfilling one's leadership roles. On the other hand, the older generation expressed their positive view of what they see on younger voters regarding on their being more informed and that they seem to be harder to be convinced by politicians. Another observation that the older age group cited is that younger voters enjoy more freedom in expressing their right of suffrage as compared to them who admittedly used to follow their parents' preferences regarding political candidates.

Mention of Ivatan leadership terms

I came across many of the Ivatan leadership terms throughout this study. Either as an explicit answer or a subtle explanation, these leadership terms came out regularly through the course of the study regardless of the age of the respondent. The most mentioned term was *chinasaray* (entrusted with responsibility) or *ichasaray* (someone you can trust). There were however different ways on how the respondents expounded this term and the manner by which they can tell if someone is worth the trust. I will discuss this on the succeeding chapter. The other terms repeatedly mentioned throughout the study were the following: *mamnged, ama nu kavahayan, miyan su kapanmuan siya, patahatahan, chinamatunngan, manmanma, maparanes su trabaku, nguynguyren, manachid su kumavahayan, mapaysekasekad su busuy, manbuuk nu chirin, and pachirawatan.* This study affirms that some of the Ivatan leadership terms mentioned above are still used today[55] and continue to shape the perception of leadership in the Ivatan context.

Outstanding love for the province

Another thing that I repeatedly encountered was the outstanding love for Batanes. The love for the province is undoubtedly a great motivator of fulfilling the different roles of the respondents in the community. This theme was articulated in many different ways by the respondents. For a legislator, it serves as his driving force in writing relevant resolution. For some leaders, it is the cause for rendering service that is more than what the community expects from the office. For another leader, it serves as his conscience and confidence in challenging the norm and keeping a progressive outlook in leadership. For an educator, he considers it as a

[55] Florentino H. Hornedo, "The Ivatan Way of Service: Leading and Assisting," 277.

prerequisite to everyone who wants to offer good leadership in the community. This love for the province was described creatively across the age groups and what integrated these responses was the expressed hope that this would be the permanent bond among the Ivatans for the cultural heritage to be continually lived out and conserved through generations.

One of the respondents emphasized that the love for Batanes is the bottom line solution for addressing progress in the community, especially regarding community problems such as unemployment and the challenges of tourism. He pointed out that this value should persuade the Ivatan professionals to return and render service to the province after gaining education from outside. He further explained that unemployment is not a problem, rather a challenge to create jobs. Youth migration has been a reality of the 21st century Ivatans which was once featured in an episode of a documentary series in one of the national television network. Youth migration is continually linked to the limited resources and opportunities in the province.

Attributing the dynamics of being in a small community

The peculiarity of being in a small community has its benefits and challenges and some were described by the respondents. Some examples which were repetitively mentioned were the following: the inevitable shortage of food supply, the issue on limited employment, and the reality of slow economic progress, all because Batanes is a small province. For the community leaders, this same reality is attributed to be responsible for the additional weight in keeping a good reputation by community leaders since a shortcoming can easily spread in the community and would threat the public trust. On the other hand, one example of its benefits is that the respondents offered it as a logical explanation to their values and actions such as giving high importance on honesty since almost everyone in the community know about each other. Another

benefit is living in simplicity because Batanes is just a small province. The respondents also expressed that living in a small community makes it easier for them to have an informed choice regarding political candidates; which in turn gives them confidence to vote for the right people during local elections. For the community leaders, they attribute the awareness of living in a small community as their silent assurance that their leadership should focus on the basics most of the time.

This setup is also pointed out by the respondents to be the reason why patronage politics stays true even in the story of the modern Ivatan. A respondent explains, "we are very much part of a close community, we are personally related to one another and sometimes we cannot delineate personal relations from official functions" (B6). While the customary Ivatan amity has its list of positive implications in the community life, the respondents also pointed out the necessity of revisiting it especially in the perspective of choosing the right leaders.

Emphasis on socio-economic status

There was a repetitive mention of terms that displayed a consistent mindfulness of invisible sub-groups brought about by socio-economic subtleties. Some of the common statements I heard from the respondents include "uneducated people like us", "especially to us who are poor", "for them . . . but for us", "the middle class . . . but the less fortunate. . . ." This constant mention of socio-economic status from across age groups and professions suggests that this mindfulness is shared among the community. This however can be verified by further study. I also noticed that the respondents have spoken in plural pronouns when describing their stance so I tried to confirm what they pertain to (with these pronouns) and I found out that they were describing either their own families, political or other social groups within the community.

Related to this is another common observation and expressed discontent by the respondents of political candidates' tendency to take advantage of the underprivileged especially during the campaign period. This tendency comes out as either being objects of different political assurances, or being recipients of vote-buying. There is, however, on the part of the community, a rising behavior that was mentioned by the respondents and which they described to be a potential threat on the electorate. This is termed by one of the respondents as "creating a culture of mendicancy" (C28). It is a threat to living out the Ivatan values by suggesting a seemingly easier way for people to acquire what they want (i.e. job opportunities, resources) by merely depending on political figures. The same respondent further described that addressing this emerging problem is a collective decision which demands necessary changes by both the electorate and the elected leaders. He explained, "poverty for me is the gap between the rich and the poor. . . . Once this gap has widened, poverty becomes visible. . . . The way I see development is that it is the endeavor of multiplying options that is accessible to everyone. . . and the role of the government in this development is to provide and clear the avenues, to create the way, for the people to do the paddling and everyone will have the opportunity to develop" (C28).

Another respondent echoed this observation on the "danger on political landscape" (B1) in recent years. The respondent gave an account about what has been a practice in the past and is the opposite of what it seems to be happening today. She said, "in the past, the businessmen purposefully give to the less fortunate households in the community but now, it's the other way around. The electorates are the ones who go to elected leaders (during Christmas) and expect to receive goods. . . . I think this has been running for almost 20 years" (B1).

Attitude of the locals of being cautious to say negative things

There were a number of voter respondents who refused to share their responses when I asked them of things that they don't want to see in a community leader. In the same way, there were some among the elected leaders who refused to share what they find challenging the most as a public servant. This was even after I reassured them that their identity is confidential and even after I reiterated the purpose of the study. Instead, most of the respondents gave a polite smile and a long silence as a response. Responses to that certain question were brief but clear comments that the chance to be in public service is a rare opportunity given to a community leader and that at the same time, it comes with a responsibility. Serving in a leadership position serves as a weighing scale to be re-elected or not. The voters and the elected community leaders both indicated that a leader should be mindful of his leadership because once a he falters, it will be long remembered by the community and it will be hard to earn the public trust.

Related to this was my observation that the respondents displayed a shared apologetic acknowledgment either when expressing an expectation or a discontent from their leaders. The respondents were careful and quick to add the phrase "of course there is no perfect leader" as an apt disclaimer. This shared acknowledgment conveyed a humble stance that is noticeable from the Ivatans across age groups. I observed this to be true from both voters and the elected leaders.

Chapter 6

Analysis

A. Profile of an Ivatan leader

I have described the profile of an Ivatan leader in terms of values and practical skills. The common values given by voters and community leaders were approachability, integrity, fear of God, heart for the province, service and simplicity. Other values-based qualities mentioned by the voters were impartiality, moral ascendancy, and sincerity. An Ivatan leader is also described to have practical qualities such the ability to represent the community, the ability to keep the good harmony among the community people, competence to fulfill the role he is vying for, hardworking, and visibility in the community. These values-based and practical traits were described to be complementary toward fulfilling one's leadership role in the community.

These qualities tend to overlap in the manner they were described by the respondents and seem to integrate into the kind of leader they were trying to describe. I have grouped these qualities into three groups, with two qualities interrelating them as shown in Table 4. It is noteworthy that integrity or trustworthiness has been the trait that is most sought for. Although the respondents had their different way of knowing whether a respondent is trustworthy or not, I found out that one common consideration to say that a candidate possesses this trait is when he has fear of God. The respondents explained that having the fear of God serves as their guarantee that a candidate can be considered a man of integrity. The fear of God was termed by some of the respondents as the foundation to other leadership traits. These complementary traits can also be tied up with respondents' description of moral ascendance and sincerity. I could relate these four

traits in a way that they all focus on the leader's core authority or authenticity to lead; this is the first group of traits.

Furthermore, the respondents' description on simplicity is related to the above traits since it carries with it a message of humility and speaks of the leader's authenticity. In the same way, the respondents also described it in terms of how it results to treating others as equals so I can relate this description with how the respondents described impartiality. The respondents observed that impartiality encourages envy among families and the community as whole which in turn threatens the usual camaraderie. This is where approachability can be interrelated. I can also relate these three traits with the respondents' description of the ability to keep the good harmony among the community people and visibility in the community. I can relate these four traits (simplicity, impartiality, ability to keep the good harmony among the community people, visibility in the community) in a way that the focus is on maintaining the harmony among the community people, including the leader himself even while fulfilling his leadership role. This is the second group of traits.

The respondents' description of the ability to represent the community is related to the group of traits previously mentioned in a way that it focuses on being one with the people and living just the way everyone does. However, it was also described by the respondents as having a wide network which shifts the focus on holding one's uniqueness while excellently representing the Ivatans in the greater sphere outside the province so I also relate it to the respondents' description of having a heart for the province and service while fulfilling one's leadership role out of competence and hard work. Although the respondents were aware that the province is small, they were clear that they seek for leaders who are able to rightly represent them, speak for them and fight for them. As a result of this representation, they expect the leader to bring home

provisions for the necessities of the province. The focus of this third group of qualities is the excellent representation of the community inside and outside the province.

The high regard on these positive traits was further highlighted in the list of dislikes the respondents described about a leader. The positive traits were contrasted with dishonesty, self-centeredness, partiality, corruption, giving in to excessive drinking, vote-buying, and unproductivity. These negative traits provide a good backdrop and affirmation to the previously described traits. I was not able to draw this list as easily as the positive ones since most of the respondents were hesitant and some even refused to describe the things they dislike in a leader. It is worth mentioning here that in answering this certain question, the respondents were aware of other factors that could possibly be contributing to these negative traits such as the limited resources of their municipality and the whole province as well. This awareness of circumstances makes them hesitant to describe leaders negatively so as not to put the blame solely to leaders themselves. At the same time, this reality serves as a logical reason to choose the right people to put in position in order that the restrictions of being in a small community is appropriately considered and addressed.

Another way of verifying these values on the side of the elected leaders is to ask their high and low points. Results showed that the traits mentioned above were mirrored in their narration descriptions of their experiences as public servants. Table 3 shows a range of remarkable experiences by the community leaders both positively and negatively. I found out that the narratives were closely related to the traits they previously enumerated and thus affirm the profile described above. Moreover, there were some of these experiences that raised some concerns such as the issue on discontinuity of programs for partisan reasons even with the obvious benefits to the community. This sentiment of the elected leaders affirms the dislike for

self-centeredness by the voter respondents. This agreement between the responses of the voters and the elected leaders shows the fundamental role of the invisible culture in the perception and subsequent choices of its people. It also affirms the invisible culture manifesting in the dynamics of a community such as in the expectation of a fair play, education system, health system, experimentation, match of skills and jobs, reward for merit, and stability and continuity; and eventually to the social and economic progress as illustrated in Figure 1. A closer look into these community dynamics can be verified through further study.

Table 4. Summary of traits and their focus.

Traits	Integrity Fear of God Moral ascendancy Sincerity	Impartiality Approachability Ability to keep the good harmony among the community people Visibility in the community	Competence Hard work Heart for the province Service
	Simplicity		Ability to represent the Community
Focus	Leader's core authority or authenticity to lead	Maintaining the harmony among the community people	Excellent representation of the community inside and outside the province

B. Ivatan Values

The above results have surfaced the primary Ivatan values involved in their choice of community leaders. As shown in Table 4, I have grouped the qualities enumerated by the respondents into three according to focus. These set of traits are interwoven by three primary values which I described here as authenticity, collectivism and adaptability. In the same way, I observed that these primary values reflect three aspects of leadership, namely: personal, public, and professional. Based on the descriptions given by the respondents, I found out that the Ivatan community leader is expected to be excellent in these three aspects.

Moreover, there are two contributing factors to the voter's choice of community leaders. These are debt of gratitude and popularity. I think both of them are related to the value of collectivism. This study has surfaced that these two considerations are very real and great that some of the respondents described them to precede the rest of the considerations aforementioned.

1. Primary Values

Authenticity

The first group of traits as shown in Table 4 focused on authenticity of a community leader. Basing it on the respondents' descriptions on integrity, sincerity, simplicity, fear of God, and moral ascendancy; these traits highlight the high regard of the Ivatans on authenticity or on the leader's core authority to lead. To the respondents, this trait means a leader's consistency as seen through the details of his life and as a result he gains the public trust. Authenticity is especially visible and perceivable in a small community where everyone almost knows everybody. Authenticity is also knitted to honesty which we as a people are well-known of.[56]

I observed that most of the community leaders among the respondents are also involved in leadership positions in religious setting and other community organizations. This observation I think can be reinforced by the data that one of the primary Ivatan values is authenticity. Fulfilling multiple leadership roles in the community demands that the leader be the true version of himself; otherwise, it would take huge energy to maintain different façade. This also explains why the respondents preferred someone who had been among them and had been tested by time.

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[56] Rudy A. Fernandez, Batanes Honesty Coffee Shop Wow Foreigners, Local Tourists, May 17, 2011, accessed March 9, 2020, https://www.philstar.com/nation/2011/05/17/686440/batanes-honesty-coffee-shop-wow-foreigners-local-tourists.

With these said, the primary Ivatan value on authenticity communicates that they put importance on the personal aspect of leadership.

Collectivism

The second group of traits as shown in Table 4 focused on maintaining the harmony among the community people. The respondents' descriptions on approachability, simplicity, impartiality, the ability to keep the good harmony among the community people, and visibility in the community highlight the Ivatan value of collectivism. I observed that the respondents repeatedly gravitated around this value when giving an explanation throughout the interviews. For example, the respondents' reply that elected leaders are expected to treat their constituents impartially especially when it comes to employment opportunities share a common sentiment with those who expressed that equal opportunities should be given regardless of party and/or socio-economic status. Otherwise, the community becomes more divided. These kinds of responses highlight the desire of the Ivatans for collective progress. In the same way, these responses also emphasize a harmonious community which they earnestly want to keep. The respondents described this peaceful community as characteristic to Ivatans and so they look for leaders who are capable of keeping that kind of community. Regarding employment, most of available jobs in the province have been through the government sector; the reason why the respondents repeatedly mentioned their call for a fair leadership. Increased employment opportunities however came through the private sector along with the growing tourism in the recent years.

Collectivism is also displayed in the Ivatan tradition of a "time/labour-banking arrangement called *payuhuan*"[57] or *bayanihan* in Filipino which is still practiced today. This value affirms that the concept of inclusivity is engraved in the hearts of the Ivatans. As the respondents mentioned, this value shows in the assurance that a helping hand is always available, and having the common understanding among its people that success lies in the concerted effort of an organization (M5); even through a firm conviction that it takes a collective decision of the community to address the seemingly emerging culture of mendicancy (C28). This primary Ivatan value on collectivism communicates the high regard of Ivatans on the public aspect of leadership.

Adaptability

The third group of traits as shown in Table 4 focused on the excellent representation of the community whether it is inside or outside the province. The respondents' descriptions of a leader who is ready to serve, hardworking, heart for the province, has the ability to represent the community, and has the competence to fulfill the role one is vying for, highlight the Ivatan value of adaptability. I related these traits in a way that they all focus on the capacity of a leader to rise above circumstances. The inevitability of difficult times in the province brought about by natural disasters and geographical isolation pushes community leaders to develop a wide network of support even outside the province. This is exceptionally helpful in times of emergencies like when the province experienced the strong typhoon in 2016 (accordingly the strongest typhoon in 25 years) and the earthquake incident in 2019 which left casualties in the island municipality of Itbayat. This value echoes the descriptions that included traits reflecting sustainability; etched in

[57] Florentino H. Hornedo, "The Ivatan Way of Service: Leading and Assisting," 277.

the mindset of the Ivatans. Sustainability has always been a concern in different aspects of the Ivatan culture such as the prime preservation of cultural heritage and preservation of the land. This primary Ivatan value on adaptability or keeping a proactive outlook on sustainability communicates the high regard on the professional aspect of leadership. I illustrated these three aspects of leadership in Figure 6.

These three primary values cover the list of traits given by the respondents to describe an Ivatan leader. Moreover, an Ivatan leader who satisfies these three primary values reflects the descriptions of transformational leadership that was mentioned above which entails serving his followers, engaging his followers, and shining in situations where reform is required.[58] The primary Ivatan value on authenticity mirrors the description that a transformational leader serves his followers. The primary Ivatan value on collectivism mirrors the description that a transformational leader engages his followers. And, the primary Ivatan value on adaptability to shining in situations where reform is required. I further infer that a community leader who meets these three primary Ivatan values is the image of a transformational leader who can make a huge impact in the context of Batanes.

One area where leaders make an impact in our societies that was mentioned above is in policymaking. Given the descriptions of the Philippine setting where "trade, trade policy and rules can play an important role in enhancing and/or limiting the capacity to build economic resilience and adaptive capacities"[59] and "governing elites who are involved in politics are the

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[58] Mark McCloskey and Jim Louwsma, *The Art of Virtue-Based Transformational Leadership: Building Strong Businesses, Organizations and Families*

[59] Read Robert Read, Economic Vulnerability and Resilience in Small Island Developing State: Global Platform on Climate Change, Trade & Sustainable Energy.

ones involved in the economic policymaking in the Philippine propriety polity;[60] the significance of voters' choices should be given the right attention and regard. More so, policymaking is only one among the many roles of a community leader that greatly impacts its constituents. Our choices of community leaders as frontiers of development require our critical consideration and careful assessment. I further infer that the three primary Ivatan values that surfaced from this study are an excellent guide and safeguard in our choices of community leaders.

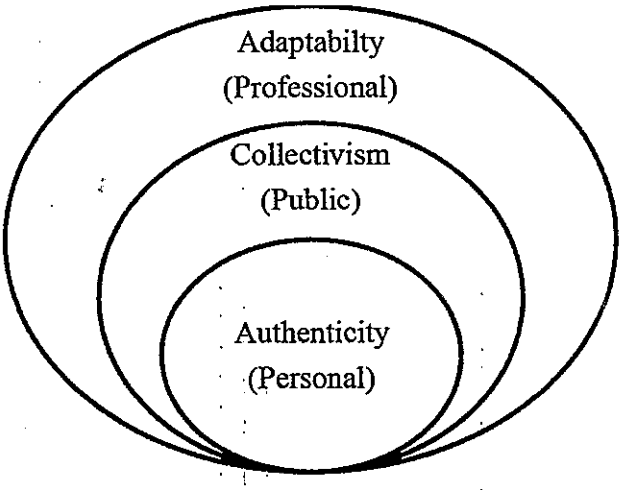


Figure 6. Relationship of the Ivatan primary values and aspects of leadership

2. Contributing Factors to the Choice of Leaders

In addition to values-based and practical traits which were mentioned above, the respondents mentioned other factors that they consider in choosing community leaders. These are debt of gratitude and popularity. The respondents explained that having a sense of indebtedness or debt of gratitude to personalities maintained the cycle of patronage politics in the province even today. It is also an observation from the respondents that the community people

[60] Raquiza, Antoinette R. State Structure, Policy Formation, and Economic Development in Southeast Asia: the Political Economy of Thailand and Philippines, 137.

tend to remember those who served them in the immediate past. However, as pointed out by some respondents also, voters should be wise in discerning whether the services received could be rightly associated to a certain personality or are part of fulfilling their role as public servants. Having a sense of indebtedness is a laudable trait; however not to the extent that it would be the primary nor the only consideration in choosing leaders, as pointed out by some respondents. It should be balanced with critical thinking and progressive outlook.

Popularity or the voters' sense of being personally related to a candidate is another strong driver of choice. The respondents expounded that seeing community leaders make efforts to know them personally gives a strong message of being concerned and responsible for his constituents. This tendency is inevitable in a small community setting but like the debt of gratitude, it is wise to revisit and balance it with other rational considerations. Subscribing to debt of gratitude and popularity has affirmed the description of political culture of the wider context of South and Southeast Asia. It was described that in these regions, charismatic leaders are gaining well recognition from their constituents and that there is a tendency for them to be regarded as heroes[61] and the elites and masses are interacting in the "context of patron-client relations."[62] The paradox of having high regard of the public of elite dynasties in spite being "more separate on both a cultural and economical level"[63] is said to describe these regions as well. These descriptions should serve as caution to us to give more thought on our choices of community leaders; to move beyond ourselves and give the appropriate dedication to the common good.

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[61] Lavanga Wijekooon, Why Do South and Southeast Asians Vote for Female Heads of State, 65-66.

[62] Ibid., 67.

[63] Ibid.

C. Campaign Practices

The goal of knowing the campaign practices being done in the province is still to verify the values of the community. Results showed that there is an outstanding indication of house-to-house visits as the most effective campaign practice in Batanes. This has been the result across ages. This campaign practice satisfies the traits which the respondents were looking for in community leaders such as approachability, sincerity and visibility in the community or popularity; and is therefore seen as a suitable avenue to convey these traits and serve the purpose of campaigning. It is however commendable that the respondents emphasized on the leader's lifestyle as the unparalleled way of doing the campaign.

D. Role of Community in the Choice of Leaders

One of the objectives of this study was to determine the role of community to the choice of leaders. The varied responses from the respondents displayed a spectrum of behavior across ages. There was an inevitable comparison across age groups on how the respondents considered other people in the community in their choice of leaders. For example, the older age groups pointed out that it was more conventional during their time in terms of considering the family decision for a leader than it is today. The younger age group also acknowledged this difference. Although this difference among age groups suggests a different degree of consideration, the results showed that a substantial role of family and other members of the community in the Ivatan voter's choice of leaders is true across ages. An example of this is that the elders are considered as consultants by the younger community leaders. The respondents were however clear that after listening to and considering the influences of family and community, the decision on who to vote is still a personal decision.

E. Perception of Leadership in Other Areas of Community

A major implication of this study is its impact on other areas of society. So I asked the respondents further whether they hold similar considerations in assessing their political leaders with those other leaders in the community. Results showed that most of the respondents indicated that they have a similar standard in choosing political leaders with how they assess leaders in other community setting including religious or people groups. These responses offer another explanation to the likelihood of having multiple leadership roles in the community. This phenomenon affirms the influence of culture to one's perception; in this case, the perceived potential of community leaders.

Chapter 7

Conclusion and Recommendations

This ethnographic study was designed to determine the indigenous values among Ivatans fundamental to their perception of community leadership. This study yielded a profile of an Ivatan community leader. Results from the structured interviews were presented as values-based and practical traits. Most of the values-based traits were shared by voters and the elected leaders. These shared qualities are approachability, integrity, honesty, fear of God, simplicity, heart for the province, service and simplicity. More values-based qualities were mentioned by the voters and these are impartiality, moral ascendance, and sincerity. Similarly, shared practical traits given by voters and elected leaders are the ability to represent the community, the ability to keep the good harmony among the community people, competence to fulfill the role he is vying for, hardworking, and visibility in the community. Results also showed that character and the ability to satisfy the responsibilities of one's office are complementary in fulfilling the crucial role of being a community leader. Thus, both extents should be nurtured to be able to offer excellent service for the people and the province.

Moreover, this study surfaced the three primary values of Ivatans involved in choosing community leaders. These are authenticity, collectivism, and adaptability. Authenticity is shown in the first group of traits which the respondents characterized a leader such as integrity, sincerity, fear of God, and moral ascendance. The focus of this first group of traits is the core authority to lead or the personal aspect of leadership. Collectivism is seen through the second group of traits which the respondents used to describe a leader such as approachability, impartiality, simplicity, visibility in the community, and the ability to keep the harmony among

the community people. The focus of this second group of traits is the ability to maintain the harmony among the community people or the public aspect of leadership. The strong value on collectivism is shown in the reasoning of the respondents that partiality results to disruption on relationships among the constituents and to more fragmentation of the community on the basis of political loyalties and socio-economic gaps. In the same way, it is echoed in a respondent's strong point that it takes a collective decision and action by the voters, elected leaders and all the sectors in the community to address the gaps on development (C27) in the province. Adaptability is seen through the third group of traits given by the respondents to describe a leader such as the heart for the province, service, competence to fulfill the role he is vying for, and hardworking. The focus of this third group of traits is the excellent representation of the community whether it is inside or outside the province or the professional aspect of leadership. The value on adaptability reflects the community's track record of resilience as they are known for.

Similarly, there are other contributing factors that influence the choice of leaders which the respondents described. These are debt of gratitude and popularity. These two considerations are related to the close knit among Ivatan families and the community as a whole. I have discussed the positive and negative impacts of these influences.

Furthermore, this study raised the most effective way to campaign in the province; and that is a close encounter with the community through house-to-house visits. This campaign practice is an excellent way to convey most of the traits which the respondents are looking for. Also, it was pointed out that the unparalleled way to campaign is showing one's advocacy through his lifestyle.

This study has also shown the role of community in the crucial decision of choosing leaders. Results showed that in choosing community leaders, Ivatans give importance to the

voices of the people that matter to them; and at the same time, enjoy their freedom to have a personal decision on who to vote.

Another key result of this study is the implication of these primary values in choosing other community leaders such as in religious organizations, and other people group. The respondents articulated that the qualities they seek in a political leader are similar with how they assess the religious and other community leaders.

Furthermore, this study has surfaced the need for voter's education especially on the roles and responsibilities of public officials in order to facilitate a more objective approach in choosing community leaders. Another recommendation of a respondent is empowerment of voters through a "third party reporter or informant" which promotes accountability from the local leaders. Keeping the progressive view on culture, there is also a potential to further study the dynamics, values and leadership in the Ivatan family, the Ivatan churches, and the interactions among the communities/municipalities in the province.

Finally, this study has been a meaningful encounter with my own context and I look forward to continual learning about our dynamic culture and times. It is a meeting of the old and familiar culture with new eyes. I leave this respondent's rhetoric to my fellow Ivatan youth and young leaders reading this, "do you have the intention to (return and) serve the province" (M21)?

Appendix A

Table 1. Visitor Arrival in the Province of Batanes*

Year	Total
2004	1,732
2005	1,958
2006	2,331
2007	1,856
2008	1,353
2009	2,282
2010	-
2011	3,707+
2012	3,411+
2013	5,175+
2014	17,013+
2015	25,382+
2016	27,394+
2017	30,823+
2018	50,207+
2019	45,439+

*This data is taken from Batanes Provincial Tourism Office (consolidated from Basco Airport Tourism Resource and Information Center, Visitor Registration at the Provincial Capitol and, Cruise Ship Passengers)

Appendix B
Interview Questions for Voters

1. Ara u pinachachangayan mu du pulitika vuken du ka asa mu a botante?

   (Do you have involvement in politics aside from being a voter?)

2. Angu sa u chitahen mu du asa ka mamnged? Unta?

   (What are you looking for in a political leader? Why?)

3. Angu sa u chaskeh mu du as aka mamnged? Unta?

   (What do you dislike in a political candidate? Why?)

4. Angu sa u iparin du kampaña du kavahayan taya? U asiyu uyud a makatudutudu dimu?

   (What campaign practices speak to you most as a voter? How do these practices speak to you?)

5. Konsideran mu paru u vatahen da nu kadwan a miyembro nu familia mu an mana nu kumavahayan du kapamidi mu su mamnged sira?

   (Do you consider the input of other family or community members in your choice of leaders?)

6. Ara sa a machalit u standard mu du kapamidi su mamnged du kavahayan u ñivata mu sa aya konsiderasyon?

   (Are these considerations in choosing political leaders similar with your standard in choosing other community leaders?)

Appendix C

Interview Questions for Elected Leaders

1. Angu u ichakkey mu na a parti du ka asa ka pachirawatan nu kumavahayan? Unta?
   (What is your favorite part of being a public servant? Why?)
2. Angu u chaskeh mu na? Unta?
   (What do you dislike the most? Why?)
3. Angu sa u dadakay nu as aka kandidatu du vata mu u chitahen nu Ivatan? Unta paru?
   (What traits of a political candidate do you think the Ivatan voters look for? Why do you think so?)
4. Maypangu mu a mapasiguradu u kavuya da su dadakayaya sira dimu manatun an tiempo nu kapaykampaña?
   (How do you make sure these values are seen in you during campaign period?)

Appendix D

Key characteristics of culture

Key Characteristics	Explanation
Culture is manifested at different layers of depth	In analyzing the culture of a particular group or organization it is desirable to distinguish three fundamental levels at which culture manifests itself: (a) observable artifacts, (b) values, and (c) basic underlying assumptions. (a) Can be observed physically (b) Can be elicited through interviews (c) Gained through the efforts of both an insider who makes the unconscious assumptions and an outsider who helps to uncover the assumptions by asking the right kinds of questions.
Culture affects behaviour and interpretations of behavior	Certain aspects of culture are physically visible but their meaning is invisible and lies on the interpretation of the insiders.
Culture can be differentiated from both universal human nature and unique individual personality	Culture is learned, not inherited. It derives from one's social environment, not from one's genes. Culture should be distinguished from human nature on one side, and from an individual's personality on the other, although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists
Culture influences biological processes	The effects of culturally produced ideas on our bodies and their natural process take many different forms.
Culture is associated with social groups	There is no such thing as the culture of a hermit.
Culture is both an individual construct and a social construct	This complexity mirrors the complex world of social action.
Culture is always both socially and psychologically distributed in a group, and so the delineation of a culture's features will always be fuzzy	Group members are unlikely to share identical sets of attitudes, beliefs and so on, but rather show 'family resemblances', with the result that there is no absolute set of features that can distinguish definitively one cultural group from another.
Culture has both universal (etic) and distinctive (emic) elements	Humans have largely overlapping biologies and live in fairly similar social structures and physical environments, which create major similarities in the way they form cultures. But within the framework of similarities there are differences. A better way of understanding of cultures and cultural influences on behavior will

	be vastly improved if we avoid tendencies to compartmentalize behaviors into one or the other category and, instead, search for ways in which any given behavior actually represents both tensions.
Culture is learned	Learned from the people you interact with; also taught by the explanations people receive for the natural and human events around them
Culture is subject to gradual change	Any anthropological account of the culture of any society is a type of snapshot view of one particular time. Should the ethnographer return several years after completing a cultural study, he or she would not find exactly the same situation, for there are no cultures that remain completely static year after year. So much cultural change is the result of diffusion: (a) cultural diffusion is a selective process (b) cultural borrowing is a two-way process (c) very infrequently are borrowed items ever transferred into the recipient culture in exactly their original form; rather, new ideas, objects, or techniques are usually reinterpreted and reworked so that they can be integrated more effectively into the total configuration of the recipient culture (d) some cultural traits are more easily diffused than others
The various parts of a culture are all, to some degree, interrelated	Cultures should be viewed as integrated system to see how particular culture traits fit into the integrated whole and consequently how they tend to make sense within that context.
Culture is a descriptive not an evaluative concept	Notion of culture is not something exclusive to certain members; rather it relates to the whole of a society. Can be termed as similar or different to each other.

Appendix E

Comparison of transactional and transformational leadership

Transactional	*Transformational*
Exchange	Engagement
Contract	Covenant
Renters	Owners
Task	Vision
Control	Empowerment
Program	Strategies
Organize	Align
Incentives	Inspiration
Job finished	People changed

Appendix F

"AN EMIC STUDY OF INDIGENOUS VALUES AMONG IVATANS FUNDAMENTAL TO THEIR PERCEPTION OF EFFECTIVE LEADERSHIP"

Consent to Participate

☐ Voter
☐ Politician
☐ IP Representative
☐ Organizational Leader (elected)
☐ Cultural Worker

I _____ voluntarily agree to participate in this research study. I understand that participation involves answering some questions regarding my experiences as a voter/politician/IP representative/organizational leader although I will not benefit directly from participating in this research. I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study. I agree to my interview being audio-recorded. I understand that all information I provide for this study will be treated confidentially. I understand that in any report on the results of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of my interview which may reveal my identity or the identity of people I speak about.

Signature of research participant Date

_____ _____

I believe the participant is giving informed consent to participate in this study.

Signature of researcher Date

_____ _____

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