



**SECTARIAN BELIEFS, SOCIOPOLITICAL FACTORS,
AND VIOLENCE AMONG INDIGENOUS PEOPLE
IN DAVAO CITY, PHILIPPINES**

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Abstract:

This study investigates the relationship between sectarian beliefs, sociopolitical factors, and violence against indigenous people in Davao City. Utilizing a quantitative, non-experimental design with correlation analysis, the research focuses on measuring the prevalence of violence and evaluating significant relationships within the indigenous population of selected barangay in Davao City. Respondents were selected through non-stratified sampling, and data were collected via survey questionnaires. The levels of perceived sectarian belief, sociopolitical factors and violence against indigenous people are high. The findings indicate a significant relationship between sectarian beliefs, sociopolitical factors, and the emergence of violence in the community. These results highlight the crucial role of sociopolitical issues and sectarian beliefs in shaping conflict. To reduce violence and promote peace, the study recommends collaborative efforts among religious institutions, the Philippine National Police, local government units, and educational agencies. Culturally sensitive strategies, such as peacebuilding, capacity-building, and educational initiatives, are essential for fostering social cohesion, reconciliation, and community empowerment.

Keywords: violence, sectarian beliefs, sociopolitical factors, indigenous people, SDG, criminology, Philippines

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1. Introduction

Violence among indigenous people is a complicated and pervasive problem that has attracted much attention from academics, decision-makers, and activists (Faye, 2021). Violence may take many different forms, including modern issues like marital violence, substance misuse, and abnormally high percentages of citizens going missing and being murdered (Loanna, 2018). Violence poses a significant threat to global public health, warranting concerted efforts in prevention and intervention (Butchart & Mikton, 2014). In nations and areas where a sizable portion of the population exists in poverty or where political institutions are weakened, violent crimes are reported more frequently (Meridith, 2023). In such circumstances, addressing the root causes of violence among Indigenous communities becomes imperative (Anaya, 2023).

Numerous troubling pieces of data confirm that widespread violence is a sad reality in many regions of the world. Devastating violence continues to occur in conflict zones, displacing large numbers of civilians. Human rights breaches, especially acts of violence against vulnerable groups, are routinely documented in reports from groups like the United Nations and Amnesty International. Some of the issue involving this problem affects indigenous people, classified by the International Labour Organization (ILO) as being the 'poorest and most disadvantaged' people in the Philippines. The alarming topic of widespread violence among indigenous people has been brought to light by recent research and publications. For instance, a thorough study carried out by Spheres of Influence in 2021 found that a sizable part of indigenous people claimed to have experienced different types of violence, such as physical assault, abuse, and discrimination, inside their communities (Toko, 2021). Indigenous communities have endured trauma and marginalization, all of which have exacerbated the incidence of violence because of sectarian beliefs and sociopolitical factors (Jane, 2021).

Studies on sectarian ideology and sociopolitical factors influencing violence might be provocative, delicate, difficult, and essential (John & Richard, 2017). Sectarian belief refers to religious or ideological beliefs and practices associated with a particular sect or subgroup within a larger religious tradition. Therefore, loyalty to a particular theological or ideological faction is frequently characterized by strict and exclusive ideas, which can cause intergroup disputes among indigenous people (Martha, 2017). On the other hand, sociopolitical factors refer to elements with substantial social components and inherent political, economic, or social root causes as well as/or repercussions (Ben, 2020). Sociopolitical factors significantly influence the collective social and political attributes of entire communities or groups (Kai, 2018).

The variety of sectarian ideologies and the contexts in which they coexist show how ubiquitous these ideas are in human communities and how they may affect attitudes, actions, and conflicts anywhere in the world (Fareed & Basim, 2021). For example, the indigenous tribes of Davao are well recognized for their distinctive spiritual practices and beliefs, which are based on the veneration of natural objects, ancestor spirits, and gods (Almonte, 2005). However, disagreements and sectarian viewpoints

have been brought forward by new theological dynamics presented by other religions, such as Christianity and Islam (Montiel, 2017), due to sociopolitical factors, including resource distribution, foreign governance frameworks, land title disputes, and modernity.

This theoretical framework, which is based on Smith's (2000) model of intergroup conflict dynamics, asserts that sectarian beliefs and sociopolitical variables play a crucial role in the continuation and intensification of violence among religious or ideological groups. Strong group identities are formed through sectarian beliefs, influenced by historical accounts and theological interpretations. It promotes ingroup cohesion while igniting animosity toward outgroups. In the face of rivalry or perceived threats, violence becomes a way for these sectarian identities to be asserted and defended. This framework incorporates Tajfel's (1979) social identity theory to emphasize the significance of intergroup division and depersonalization in the manifestation of violence and Galtung's (1969) structural violence concept to address the fundamental socio-political factors that sustain sectarian conflicts. This framework, which integrates many concepts, offers a comprehensive explanation of how sectarian beliefs, sociopolitical factors, structural conditions, intergroup dynamics, and personal motivations interact to drive violence both within and between sectarian communities.

Figure 1 shows the conceptual framework of the study. It comprises the independent and dependent variables of the study. The independent variables are sectarian beliefs and sociopolitical factors. The dependent variable is violence.

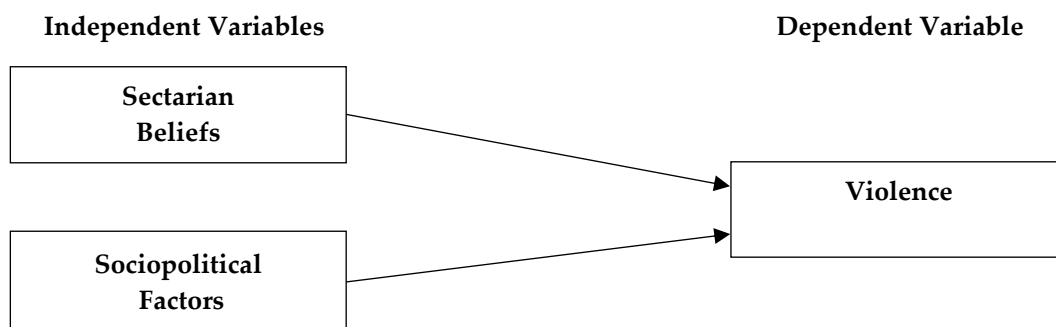


Figure 1: Conceptual Framework of the Study

The alternative hypothesis (H1) serves as a pivotal component guiding the investigation, formulated to explore the potential relationships between these variables and posits specific assertions about the direction and magnitude of these associations. It proposes that there exists a significant correlation or influence between sectarian beliefs and sociopolitical factors towards violence among indigenous people in the study area (Shaun, 2022). By articulating the alternative hypothesis, the researchers hypothesize the existence of tangible connections between these variables, suggesting that variations in sectarian beliefs and sociopolitical dynamics may correspond to variations in the prevalence or intensity of violence within the indigenous community. Specifically, it is predicted that individuals or groups adhering to divergent sectarian ideologies and experiencing greater sociopolitical marginalization or conflict will exhibit higher rates of

violent behavior, as evidenced by measures of interpersonal aggression, communal unrest, or intergroup conflict (Ashley, 2023). This hypothesis posits that sectarian beliefs and sociopolitical dynamics serve as significant predictors of violence within indigenous communities, reflecting the intricate socio-cultural and political context in which these communities operate. Through rigorous testing and analysis, the study endeavors to evaluate and potentially validate the assertions put forth by the alternative hypothesis, contributing to a deeper understanding of the complex interplay between sectarian beliefs, sociopolitical factors, and violence among indigenous populations (Zach, 2020).

This study's main objective is to look at the influence of violence and sectarian beliefs on Davao City's indigenous groups. In particular, the study aims to comprehend how Indigenous People's (IPs) culture, sectarian beliefs and sociopolitical influences on violence in several dimensions impact tradition, beliefs, conflicts, social structures, and politics. Additionally, the researchers explored whether IPs in Davao City experience violence directed toward them and identify potential strategies to mitigate violence stemming from sectarian beliefs and sociopolitical factors. Ultimately, this study aims to establish whether a significant relationship exists between sectarian beliefs, sociopolitical factors, and violence among IPs, contributing to a more comprehensive understanding of this complex interplay.

Studying the intricate dynamics of sectarian beliefs and sociopolitical factors influencing violence among indigenous people holds paramount significance for both these communities and researchers or students. Understanding these influences is pivotal for indigenous populations, as it can empower them to navigate and address the challenges they face more effectively. By shedding light on the underlying factors contributing to violence, this research can aid in developing targeted interventions, policies, and support systems tailored to the unique needs of indigenous communities.

Exploring this field of study provides worthwhile chances for scholarly advancement and community service. It can dive deeper into contemporary problems and contribute to the knowledge of violence and how it occurs. Furthermore, the knowledge gathered from this study may help guide future scholarly pursuits and social work initiatives that promote justice, tolerance, and peace. Therefore, research on the sociopolitical context and sectarian ideologies that fuel violence among indigenous people is essential for bridging the gap between theory and practice, and it is advantageous to the communities being studied as well as the researchers themselves.

2. Methods

2.1 Research Design and Procedure

The research design used for this study involved a quantitative, non-experimental design centered on correlation analysis, a deliberate decision aimed at sidestepping the need for manipulating variables. Researchers can observe and analyze the associations between variables in a natural way by avoiding variable interference through the use of a non-experimental correlation approach. This method is very useful since it allows for the

investigation of real relationships between variables, which promotes a better understanding of the events under study (Creswell, 2014). Statistical approaches will be employed to collect and analyze numerically stated quantitative data, such as revenue numbers or millimeters (Emily, 2023). This methodology is the cornerstone for determining the violence in the indigenous people, providing a way to build and assess important connections within the community.

Following the approval of the research proposal, researchers formally sought permission from the barangay officials to proceed. When granted, the team distributed the translated survey questionnaires to indigenous people residing in the selected barangay in Davao City. The researchers assisted members who could not read, write, or understand the English language by personally reading the translated survey questions. Subsequently, researchers meticulously gathered and processed the data, aligning the analysis with the predefined research objectives.

To present the findings effectively, researchers utilized various statistical tools, including mean and standard deviation, Pearson r correlation and Multiple regression analysis techniques. The mean and standard deviation were used to describe the levels of perceived violence, sectarian belief and sociopolitical factors. The Pearson r correlation was used to determine the significant relationship between these variables. Further, the Multiple Linear Regression Analysis was used to determine the significant causality of sectarian belief sociopolitical factors, and violence.

Research ethics guidelines were adhered to during the study. The objectives were to enhance validity, uphold academic and scientific integrity, and safeguard study participants' rights. Ethics-related requirements such as informed consent, risk mitigation to protect participant privacy and safety, voluntary involvement, and confidentiality were all followed in this study.

2.2 Materials and Instruments

The researchers employed a meticulously crafted survey questionnaire adopted from a comprehensive review of scholarly literature and relevant sources, aligning with the specific research objectives, to collect vital data from the variables. The adopted survey questionnaires are taken from the study of Keith N. (2023), Charles, J. P. (2015), Fernandez, C. D. (2019), and Keith W. (2014). The researchers also used a 5-point Likert scale in the questionnaires.

Using a 5-point Likert scale, respondents can swiftly react to questions and indicate their level of agreement in five points. The score of 5 (strongly agree) has a mean that ranges from 4.40 to 5.00, which is interpreted as very high. The score of 4 (agree) ranges from 3.40 to 4.19, interpreted as high. The score of 3 (neither agree nor disagree) ranges from 2.60 to 3.39, interpreted as average. The 2 (disagree) score ranges from 1.80 to 1.59, which is interpreted as low. The score of 1 (strongly disagree) ranges from 1.00 to 1.49, interpreted as very low. This scale streamlines the process of gathering data by allowing for rapid comprehension and a simple presentation of agreement levels.

Respondents can correctly express their feelings by giving detailed descriptors for

every point on the scale. Applying this standardized methodology makes survey findings more reliable and comparable between various research studies and circumstances. The questionnaires were subjected for validation and reliability testing. The questionnaires had a strong internal consistency for sectarian belief ($\alpha=0.89$), socio-political factors ($\alpha=0.92$), and violence ($\alpha=0.84$).

The survey questionnaire consisted of three parts. The variable, sectarian beliefs, is included in the first section of the questionnaire. The second portion of the survey questionnaire dealt with the study's variables, which are sociopolitical conditions. The last section is about the level of violence among indigenous people. All the questionnaires have undergone validation and reliability assessments to ensure their accuracy and consistency.

The results were analyzed through descriptive and inferential statistics. Especially the researchers used the mean and standard deviation to describe the level of social identity in sectarian beliefs, sociopolitical factors, and structural violence of the indigenous people. Moreover, the researchers applied correlation analysis, specifically utilizing the Pearson r correlation coefficient, in conjunction with multiple regression analysis. These statistical techniques are instrumental in gauging the extent to which sectarian beliefs and sociopolitical factors exert influence over acts of violence within indigenous communities.

2.3 Research Respondents

The researchers distributed a survey questionnaire to 108 respondents. The selection of 108 respondents was meticulously determined, factoring in statistical power and sample size adequacy specifically tailored for regression analysis (Serdar, 2021). This sample size enables the study to robustly detect moderate to large effects confidently, provided that appropriate statistical methodologies and assumptions are applied. Researchers selected participants who are 18 years old and older, residing in the selected barangay in Davao City, and members of the Indigenous Peoples (IP) Group. This age group possesses knowledge and a well-formed set of opinions regarding complex matters such as sociopolitical issues. The researchers surveyed Davao City, owing to the significant presence of indigenous people, particularly the Kalagan community, in the area (Bomie, 2017). Researchers also give indigenous communities priority since they are disproportionately affected by violence brought on by sociopolitical circumstances and sectarian beliefs. Due to their heightened susceptibility to these effects, these communities have unique issues that must be recognized and addressed if long-term solutions and social wellness are to be achieved.

The sampling method used for this study is non-stratified sampling since the entire population was treated as a single group, and samples were selected directly from this undivided population (Plone, 2019). Through this approach, a diverse range of individuals from the IP community Davao City were included in the study, allowing for a comprehensive understanding of the interplay between sectarian beliefs, sociopolitical dynamics, and violence (Paul, 2020). The researchers aimed to capture the inherent

heterogeneity within the indigenous population, ensuring representation from various socio-cultural backgrounds and perspectives, revealing the intricate dynamics influencing the community's experiences and challenges in Davao City.

3. Results and Discussions

3.1 Level of Sectarian Beliefs among Indigenous People in Davao City

As shown in Table 1, the mean and standard deviation of the level of sectarian belief. The overall mean of sectarian beliefs is 3.49, with a standard deviation of 0.54, which is high. It illustrates how high-level sectarian beliefs affirmatively influence the viewpoints and beliefs of indigenous people in Davao City. Sectarian beliefs indicate that an exclusive attitude towards indigenous groups and their beliefs is evident. It was affirmed that within indigenous groups, various cultural beliefs impact many elements of well-being, such as psychological, social, and cultural components (Andres, 2021). The highest among the items states, "Despite not having a deep religious conviction, the majority of indigenous people are culturally Christian," with a mean of 3.75 and a standard deviation of 0.86. It implies that the conflicts brought by sectarianism, since various colonizations, faded the idea of original beliefs, and Christianity became the prominent religion within the indigenous community (Mehmet, 2017). It was followed by the second highest item, stating, "The greatest method to preserve religious freedom is in a secular state in Davao City," which is high, having a mean of 3.60 and a standard deviation of 0.91.

Table 1: Level of Sectarian Beliefs among Indigenous People

Item Statements	Mean	SD	Interpretation
1. There is a moral void in society as a result of secularism among indigenous people in Davao.	3.48	0.88	High
2. Politically and morally, secularism is not neutral.	3.50	0.83	High
3. The greatest method to preserve religious freedom is in a secular state in Davao City.	3.60	0.91	High
4. Despite its liberal façade, secularism actually seeks to impose its worldview among indigenous communities.	3.54	0.86	High
5. Secularism has the advantage of attempting to be impartial and treating all religions equally.	3.46	0.92	High
6. Secularism aims to encourage ways of living that will harm society.	3.31	0.98	High
7. Secularism suggests that religious principles and beliefs are only personal and private among indigenous people.	3.47	0.92	High
8. Secularists among indigenous people are attacking Christianity by bringing up issues related to LGBT/gay rights.	3.35	1.04	High
9. The majority of people in Davao City are merely apathetic toward religion rather than antagonistic.	3.44	0.97	High
10. Despite not having a deep religious conviction, the majority of Indigenous people are culturally Christian.	3.75	0.86	High
Overall Mean-Sectarian beliefs	3.49	0.54	High

It indicates that religious freedom is best protected within a secular framework, particularly within the context of Davao City. Among indigenous people, sectarian beliefs are important because they shape cultural identity, social cohesiveness, and traditional customs. They also provide a framework to comprehend the world and direct relationships within communities (Fides, 2023). Within indigenous communities, sectarian beliefs can impact resource management, intergroup interactions, and conflict resolution techniques, which both promote unity and exacerbate conflicts among various indigenous groups.

3.2 Level of Sociopolitical Factors among Indigenous People in Davao City

As shown in Table 2, the mean and standard deviation of the level of sociopolitical factors among indigenous people in Davao City. The overall mean of sociopolitical factors is 3.82, with a standard deviation of 0.51, which is high. It illustrates a high-level sociopolitical factor that affirmatively influences indigenous people's viewpoints and social and political stands in Davao City.

The score of sociopolitical factors that explain the impact of government, which also socially affects indigenous people, is high, with a high standard deviation. The most agreed-upon item within sociopolitical factors is "I respect indigenous people living in our community," indicating that there is still civility amidst political and social problems. This proves the implication of how mutual respect is cultivated and maintained despite sociopolitical challenges (Ruth, 2015). The second highest item followed this, "I am aware of the indigenous physical area and neighborhood," having a mean of 3.86 and a standard deviation of 0.99, which is high. This indicates that the residents know where indigenous people live and are usually located. The statement highlights the study of the knowledge of Indigenous people about where their heritage comes from (Hanayo, 2015).

Table 2: Level of Sociopolitical Factors among Indigenous People

Item Statements	Mean	SD	Interpretation
1. Discrimination arises because there are not enough social and political protections among indigenous people in Davao City.	3.80	0.99	High
2. The government overly benefits indigenous people.	3.81	0.90	High
3. The benefits they receive are much lower than those of people living in urban areas.	3.61	0.85	High
4. They need more opportunities to be part of elections for government officials.	3.51	1.02	High
5. I am aware of the indigenous physical area and neighborhood.	3.86	0.90	High
6. I respect indigenous people living in our community.	4.12	0.88	High
7. They receive a child welfare system, which may include services for adoption, group or foster care, and interactions with social workers.	3.86	0.74	High
8. Government-funded social assistance programs that give those in need financial support.	3.97	0.83	High
Overall Mean-Sociopolitical Factors	3.82	0.51	High

The fourth item falls to have the lowest mean of 3.51 but still stipulates as high, stating, "They have fewer opportunities to be part of the election for government officials." It clinched the fact that most indigenous people have been neglected in political activities and positions because of their knowledge, skills, and remote dwellings (IFES, 2014). Indigenous people place a high significance on sociopolitical issues because they affect resource access, governance systems, and the acknowledgment of indigenous rights, all of which have an impact on the autonomy, well-being, and cultural preservation of indigenous communities (Rashwet, 2021). Furthermore, these elements frequently come into contact with continuing struggles for self-determination, colonial legacies, and historical injustices, which increases their importance in indigenous contexts.

3.3 Level of Violence among Indigenous People in Davao City

Table 3 shows the level of violence among indigenous people in Davao City, with its item statements. The overall mean is 3.67, which is high, with a standard deviation of 0.52. This indicates that violence is inclined toward a high level of agreement with the question. These results suggest the prevalence of cruel and brutal incidents within the community.

Table 3: Level of Violence among Indigenous People

Item Statements	Mean	SD	Interpretation
1. Indigenous people are disproportionately represented among refugees and internally displaced people, and they are impacted by conflict and violence.	3.71	0.74	High
2. The authorities less protection against indigenous people in Davao.	3.52	1.04	High
3. I believe that every day, there is violence happening among women and children in Davao City.	3.75	0.96	High
4. Physical violence is one of the most common that indigenous people experience.	3.56	0.87	High
5. Local authorities have less access among Indigenous communities to take action against violence.	3.63	0.97	High
6. I recognized the legal authority or entity to seek remedies for violence.	3.78	1.01	High
7. Indigenous people in Davao City have unfair resolutions in conflict and various violence.	3.56	0.97	High
8. Local government has restrictions in keeping in touch and working together with members of your community or other indigenous communities.	3.09	0.93	Average
9. There is complete protection for women and children, as well as guarantees against all types of violence and discrimination.	3.06	0.73	Average
10. All forms of violence can be seen mostly in indigenous communities in Davao City.	3.49	1.14	High
Overall Mean-Violence	3.67	0.53	High

The highest score within the item statements is item 6, "recognizing the legal authority or entity to seek remedies for violence," with a mean of 3.78 and a standard deviation of

1.01. It states that Indigenous people within the community still highly call the authorities in times of need. The reported cases from victims of violence to the authorities alleviate the crime map, knowing that indigenous people still seek remedies from legal authorities (Toko, 2021). The second highest item, with a mean of 3.75 and a standard deviation of 0.96, is item 3. The statement is, "I believe that every day there is violence happening among women and children in Davao City." This entails that violence is still observed every day, especially among women and children, since they are the most vulnerable in terms of physical and emotional aspects (Oscar, 2022).

The lowest among all the item statements is item 9, which states, "There is complete protection for women and children, as well as guarantees against all types of violence and discrimination." It has a mean of 3.06, which is average, and a standard deviation of 0.73. It means that, although there was significant variety in the ratings of this statement, respondents found it to be merely average since indigenous people generally do not feel fully protected in the community. It somehow implicates the pushing of laws where women ought to have the right to complete, equitable, and productive involvement that recognizes them as strong actors and goes beyond token gestures (OHCHR, 2022). In addition, policies have mostly failed to fulfill this goal; instead, they should draw attention to the positive aspects of recently passed laws and offer suggestions for how they might be put into practice to safeguard and empower indigenous women by preventing violence (Annie, 2022).

The outturn implies that there are multiple facets to the significance of violence towards indigenous people in Davao City, which may be attributed to larger sociopolitical and historical issues. It frequently results from long-standing conflicts over political representation, resource distribution, and land rights that are made worse by the region's fast urbanization and development pressures (John, 2013). Violent conflicts between native customs and outside influences can also result from the meeting point of cultural traditions and contemporary social standards (Stephanie, 2018). Furthermore, indigenous populations' susceptibility to violence and exploitation is exacerbated by the marginalization and discrimination they experience. In order to address these problems, comprehensive policies that protect indigenous rights, heritage preservation and accessible development plans catered to the particular requirements and goals of Davao City's indigenous community are needed.

3.4 Significance of Relationship of Sectarian Beliefs and Sociopolitical factors towards Violence among Indigenous People

Pearson r correlation was used to test the significant relationship between sectarian beliefs and sociopolitical attitudes toward violence. The result shows that the positive R-values for sociopolitical factors are 0.559 and sectarian beliefs are 0.637, accordingly. Conversely, the p-values evaluate the correlation's statistical significance. A result is considered highly significant when the p-value is less than 0.05. The associations between sociopolitical factors and sectarian beliefs are statistically significant.

As shown in Table 4, the positive correlations suggest that when sectarian beliefs and sociopolitical factors rise, violence is probably going to rise, too, according to one interpretation of these data. Furthermore, the statistical significance of these connections (p-value = 0.000) indicates that these are real links rather than the result of chance. Consequently, it can be said that sociopolitical factors and sectarian beliefs both have a major impact on the context being studied, highlighting how important they are in determining the analysis of the dependent variable or result.

Table 4: Significance of Relationship of Sectarian Beliefs, Sociopolitical Factors, and Violence

Factors	r-value	p-value	Interpretation
Sectarian Beliefs	.559**	0.000	Significant
Sociopolitical Factors	.637**	0.000	Significant

*Significant @p-value-0.05, **Significant @p-value<0.01

The substantial correlation value of $r = 0.559^{**}$ ($p < 0.05$) suggests that there is a significant relationship between sectarian views and perceived violence. It implies that sectarian beliefs correlated with people's views of violence in their communities, implying that a stronger tendency to adhere to sectarian ideology tends to correspond with a stronger sense of violence, which may be a reflection of tensions or conflicts resulting from varying cultural or religious connections (Robert, 2019). Community members may experience increased feelings of insecurity or dread as a result of these beliefs, which may also have an impact on attitudes, actions, and intergroup relations (Kelly, 2014).

Further, these variables have a substantial association, showing a significant relationship (r -value= 0.637^{**} , p -value < 0.05) between sociopolitical issues and perceived violence. This result emphasizes how people's views of violence in their communities are shaped by larger socioeconomic and political processes. The implicated context in which violence happens is likely shaped by sociopolitical elements, including social inequities, economic inequality, and governmental systems, which also affect how people perceive and understand it (Sylvia, 2013).

3.5 Empirical Analysis of perceived Violence predicted by Sectarian Beliefs and Sociopolitical Factors

Table 5 shows the empirical analysis of perceived violence predicted by sectarian beliefs and sociopolitical factors. The regression coefficients and associated statistical parameters are reported. Moving to the predictors, the sociopolitical factor variable has a coefficient of 0.486, an SE of 0.091, and is highly significant with a p-value less than 0.05. Similarly, the sectarian beliefs variable has a coefficient of 0.279, an SE of 0.085, and is also highly significant with a p-value less than 0.05. The F value of 44.749, with a p-value of 0.00, indicates that the overall model is statistically significant. The correlation coefficient (r) is reported as 0.678, suggesting a strong positive relationship between the predictors and violence. The coefficient of determination (r^2) is 0.460, indicating that the model explains 46% of the variance in violence. It aligns with the research, where results

suggest that both the sociopolitical factor and sectarian beliefs significantly influence violence among indigenous people, with the coefficient and statistical significance of the sociopolitical factor and sectarian belief variable indicating a strong association with violence (Sami, 2021).

**Table 5: Empirical Analysis of Perceived Violence
 Predicted by Sectarian Beliefs and Sociopolitical Factors**

	B	SE	B	Sig.
(Constant)	0.845	0.302		0.006
Sociopolitical Factors	0.486	0.091	0.471	0.000
Sectarian Beliefs	0.279	0.085	0.287	0.001
F value= 44.749; p-value= 0.00				
r = 0.678 r²=0.460				

Sociopolitical factors such as governance structures, historical injustices, and access to resources can create conditions that may result in violence. These factors contribute to conflicts within indigenous communities (Elsevier, 2021). Similarly, sectarian beliefs also play a significant role in influencing violence among indigenous people. These beliefs can lead to discrimination, marginalization, and intergroup tensions, contributing to violent conflicts. It has demonstrated how sectarianism intensifies violence inside communities and widens societal inequalities (Maria, 2023).

Overall, the correlation coefficient and coefficient of determination implicate a strong positive relationship between the predictors (sociopolitical factors and sectarian beliefs) and violence. These findings support Smith's (2000) model of intergroup conflict dynamics, as they highlight the importance of addressing sociopolitical and sectarian factors to mitigate violence among indigenous populations. Further, it reinforces the need for comprehensive interventions that address underlying societal issues to promote peace and stability within indigenous communities (Bartlett and Paddock, 2016).

After a thorough examination of the data, the alternative hypothesis (H1) has been deemed credible. It suggests that there is a noteworthy relationship or impact between sectarian beliefs and sociopolitical circumstances surrounding violence against indigenous people in the studied area. More specifically, the data showed that violent conduct was substantially more common among people or groups that adhered to different sectarian views and who were more marginalized or in conflict in society (Tamar, 2022). These results illustrate the critical roles that sociopolitical variables and sectarian beliefs play as important predictors of violence among indigenous groups, underscoring the complex interplay between the socio-cultural and political environment and these processes. Acceptance of the alternative theory offers insightful information about the intricate interactions.

4. Conclusions and Recommendations

Based on the findings of the study, the respondents recognized the existence of sociopolitical causes and sectarian beliefs regarding the occurrence of violence among indigenous people in Davao City. The level of sociopolitical factors and sectarian beliefs is high. The level of violence is also high. Further, it was found out that sectarian beliefs and sociopolitical factors show a significant relationship and influence towards violence. The results of the surveys showed that the residents unanimously agreed that the two interconnected variables, sectarian beliefs and sociopolitical factors, are crucial in influencing how conflict through violence develops within the community. While some respondents cited the larger sociopolitical backdrop as a significant factor, many others voiced worry about how sectarian beliefs fuel the hostilities. This increased awareness highlights the necessity of focused interventions and a complex strategy to deal with the underlying causes of violence against Davao City's indigenous people.

A thorough and sensitive strategy is needed to address the impact of sociopolitical forces and sectarian beliefs on violence among indigenous people. Here are the recommendations:

To stop violence against indigenous people, it is encouraged to develop programs for peacebuilding, reconciliation, and the empowerment of communities. With their provision of moral instruction, social services that foster peace and understanding, and spiritual advice, these religious organizations should be essential foundations of support and guidance for numerous indigenous populations.

The Philippine National Police (PNP) also plays a crucial role in addressing and mitigating violence among indigenous people by implementing various strategies focused on prevention, intervention, and enforcement. Firstly, the PNP should work closely with indigenous community leaders and stakeholders to establish trust and rapport, fostering open communication channels and collaborative efforts in addressing underlying issues contributing to violence. Additionally, the PNP must provide training and capacity-building programs for its personnel to enhance cultural competency and sensitivity when interacting with Indigenous communities, ensuring respectful and culturally appropriate responses to conflicts or incidents. Furthermore, through community policing initiatives, the PNP can actively engage with indigenous communities to identify and address local concerns, implement crime prevention measures, and promote community cohesion. Lastly, the PNP can coordinate with relevant government agencies, NGOs, and civil society organizations to provide holistic support services, including access to legal assistance, social welfare programs, and psychosocial support for victims of violence within indigenous communities.

The Department of Education (DepEd) and the Commission on Higher Education (CHED) may have targeted educational initiatives that highlight historical context and cultural diversity to debunk myths and prejudices in conjunction with this approach. These agencies should be able to create and incorporate culturally appropriate teaching tools and curriculum materials while showcasing indigenous groups' customs, history,

and variety. They need to encourage more respect, appreciation, and empathy among students by introducing indigenous viewpoints into the curriculum. It should also help to lessen preconceptions and prejudices that might incite violence. They may also help with the hiring and training of indigenous educators, guaranteeing that staff members in schools located in indigenous regions are aware of and respectful of the cultural quirks of the populations they educate.

The Davao City LGU (local government unit), particularly the barangays, needs to support a comprehensive strategy based on reconciliation led by the community. Tolerance and understanding may be fostered in the community by creating inclusive discourse venues where people feel free to voice their opinions and concerns. Additionally, local governments can allocate resources to improve access to essential services such as healthcare, education, and economic opportunities in indigenous areas, thereby addressing underlying socioeconomic disparities that may contribute to violence. Moreover, local governments can collaborate with indigenous leaders and organizations to develop and implement culturally sensitive conflict resolution mechanisms and traditional justice systems, promoting community resilience and social cohesion.

Finally, by promoting social cohesiveness and stability among indigenous communities, these ideas will benefit the three pillars of government—the legislative, judicial, and executive. Adopting rules and regulations that prioritize representation, economic growth, and cultural preservation aligns with the larger objective of inclusive government. This all-encompassing strategy benefits indigenous communities in the long run by fostering their resilience and prosperity, which in turn benefits the country as a whole and addresses current issues.

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