INVESTIGATING INDIGENOUS PEOPLE PERSPECTIVES ON ENTREPRENEURIAL LEADERSHIP AND PRACTICES IN THE PROMOTION OF SUSTAINABLE ECONOMIC DEVELOPMENT

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ABSTRACT

Purpose: The focus of this research is to investigate the Indigenous People (IP), the Ati (Aeta) in Dumarao, Capiz, Philippines as to their entrepreneurial leadership and business activities that contribute to their economic growth and social progress.

Theoretical framework: Mishra and Zachary's (2014) entrepreneurial theory underpins this study. Entrepreneurs create and take value in unpredictable environment. They also create value by pursuing their goals (an aspiration for entrepreneurial reward). Entrepreneurship requires the entrepreneur. Consequently, entrepreneurial resources and goals are closely linked. The entrepreneurial process involves identifying an external opportunity, matching entrepreneurial resources with the opportunity to effectuate an entrepreneurial competence, acquiring additional resources (if needed), creating sustained value, and appropriating the reward for their entrepreneurial endeavor. Entrepreneurship is based on expansion, wealth creation, and the pursuit of possibilities regardless of resources.

Design/Methodology/Approach: This study is descriptive and makes use of the qualitative research methodology to collect the necessary data on the entrepreneurial leadership and practices of Indigenous People to contribute to economic growth and social progress.

Findings: The study's results indicate that indigenous or Ati business leaders are few. Nevertheless, Dumarao's indigenous population has not built any sustainable commercial enterprises.

Research, practical & social implications: Indigenous People (IP) confront a range of challenges when it comes to entrepreneurship, many of which are tied to their traditions and culture. This was revealed after answering the study questions on the entrepreneurial leadership and practices of Ati towards development in the Philippines. Hence, the results will be a benchmark in assessing the programs and projects and even policies that will develop the life of Ati community holistically.

Originality/Value: The value of the study is first to investigate the entrepreneurial leadership and business practices of Ati community in Dumarao, Capiz, Philippines.

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INVESTIGAR AS PERSPECTIVAS DOS POVOS INDÍGENAS SOBRE A LIDERANÇA EMPRESARIAL E AS PRÁTICAS NA PROMOÇÃO DO DESENVOLVIMENTO ECONÔMICO SUSTENTÁVEL

RESUMO

Objetivo: O foco desta pesquisa é investigar os Povos Indígenas (IP), os Ati (Aeta) em Dumaro, Capiz, Filipinas, quanto à sua liderança empresarial e atividades empresariais que contribuem para o seu crescimento econômico e progresso social.

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**Estrutura teórica:** A teoria empresarial de Mishra e Zachary (2014) sustenta este estudio. Os empresários criam e valorizam em um ambiente imprevisível. Eles também criam valor ao perseguir seus objetivos (uma aspiração por recompensa empresarial). O emprendedorismo requer o empreendedor. Consequentemente, os recursos e objetivos empresariais estão estreitamente ligados. O processo empresarial envolve a identificação de uma oportunidade externa, combinando os recursos empresariais com a oportunidade de realizar uma competência empresarial, a aquisição de recursos adicionais (se necessário), a criação de valor sustentado e a apropriação da recompensa pelo seu esforço empresarial. O emprendedorismo baseia-se na expansão, na criação de riqueza e na busca de possibilidades, independentemente dos recursos.

**Design/Metodologia/Abordagem:** Este estudio descritivo e utiliza a metodologia de pesquisa qualitativa para coletar os dados necessários sobre a liderança empresarial e as prácticas dos povos indígenas para contribuir com o crescimento económico e o progreso social.

**Constatações:** Os resultados do estudio indicam que os líderes empresariais indígenas ou atípicos são poucos. No entanto, a população indígena de Dumarao não construiu nenhum empreendimento comercial sustentável.

**Investigação, implicações prácticas e sociais:** os povos indígenas (PI) enfrentam uma série de desafios quando se trata de emprendedorismo, muitos dos quais estão ligados às suas tradições e cultura. Isso foi revelado depois de responder às perguntas do estudio sobre a liderança empresarial e as prácticas de Ati para o desenvolvimento nas Filipinas. Assim, os resultados serão uma referência na avaliação dos programas e projetos e até mesmo políticas que irão desenvolver a vida da comunidade Ati de forma holística.

**Originalidade/Valor:** O valor do estudio é primeiro investigar a liderança empresarial e as prácticas empresariais da comunidade Ati em Dumarao, Capiz, Filipinas.

**Palavras-chave:** Ati, Atividade Empresarial Baseada na Cultura, Liderança Empresarial, Povos Indígenas, Sustentabilidade Económica, Desenvolvimento.

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**INVESTIGAR LAS PERSPECTIVAS DE LOS PUEBLOS INDÍGENAS SOBRE EL LIDERAZGO EMPRESARIAL Y LAS PRÁCTICAS EN LA PROMOCIÓN DEL DESARROLLO ECONÓMICO SOSTENIBLE**

**RESUMEN**

**Objetivo:** El objetivo de esta investigación es investigar a los pueblos indígenas (PI), los Ati (Aeta) en Dumarao, Capiz, Filipinas en cuanto a su liderazgo empresarial y actividades empresariales que contribuyen a su crecimiento económico y progreso social.

**Marco teórico:** La teoría emprendedora de Mishra y Zachary (2014) sustenta este estudio. Los emprendedores crean y toman valor en un ambiente impredecible. También crean valor al perseguir sus objetivos (una aspiración de recompensa empresarial). El emprendimiento requiere del empreendedor. En consecuencia, los recursos y objetivos empresariales están estrechamente vinculados. El proceso empresarial implica identificar una oportunidad externa, combinar los recursos empresariales con la oportunidad de llevar a cabo una competencia empresarial, adquirir recursos adicionales (si es necesario), crear valor sustentado y apropiarse de la recompensa por su esfuerzo empresarial. El espíritu emprendedor se basa en la expansión, la creación de riqueza y la búsqueda de posibilidades sin importar los recursos.

**Diseño/Metodología/Enfoque:** Este estudio es descriptivo y hace uso de la metodología de investigación cualitativa para recopilar los datos necesarios sobre el liderazgo empresarial y las prácticas de los pueblos indígenas para contribuir al crecimiento económico y el progreso social.

**Hallazgos:** Los resultados del estudio indican que los líderes indígenas o Ati son pocos. Sin embargo, la población indígena de Dumarao no ha construido ninguna empresa comercial sostenible.

**Investigación, implicaciones prácticas y sociales:** Los pueblos indígenas (PI) se enfrentan a una serie de desafíos cuando se trata de emprendimiento, muchos de los cuales están vinculados a sus tradiciones y cultura. Esto fue revelado después de responder a las preguntas del estudio sobre el liderazgo empresarial y las prácticas de Ati hacia el desarrollo en Filipinas. Por lo tanto, los resultados serán un punto de referencia en la evaluación de los programas y proyectos e incluso las políticas que desarrollarán la vida de la comunidad Ati de manera holística.

**Originalidad/Valor:** El valor del estudio es primero investigar el liderazgo empresarial y las prácticas empresariales de la comunidad Ati en Dumarao, Capiz, Filipinas.

**Palabras clave:** Ati, Actividad Empresarial Basada en la Cultura, Liderazgo Empresarial, Pueblos Indígenas, Economía Sostenible, Desarrollo.
INTRODUCTION

Indigenous People (IP) can change course, form a team, and materialize fresh concepts, procedures, or goods. They also have to deal with constantly shifting internal and external circumstances, which they must adjust to survive, whether or not such circumstances present opportunities or dangers. Instead of focusing on the process of transforming their companies, Indigenous People's entrepreneurial leadership focuses on the use of dispositions, behaviors, and abilities that are used to recognize opportunities and seize them in light of the contexts and resources that are already in place.

The Ati people of Dumarao, Capiz, Philippines are the subjects of this research. In economically developed countries, there is a dearth of written material on entrepreneurial leadership, much alone in Indigenous communities. It would appear that the role and contribution of entrepreneurial leadership in managing a successful commercial company are taken for granted, and as a result, do not require any further attention on the part of the reader.

Baruah (2000) notes that the Ati are the original people of Panay Island, which comprises the four provinces: Aklan and Capiz in the north, Antique in the west, and Iloilo in the southeast. Antique is the largest province in the island.

The Ati are part of the Indigenous People of the Philippines. They live in the province of Capiz, specifically in Dumarao. They are to be found living below the poverty level. They put their most fundamental needs first, which are to have access to food, water, and shelter, rather than their safety, health, and well-being.

Entrepreneurial leadership in indigenous companies and enterprise growth is a topic that has not received the amount of attention and concentration that it deserves. Indigenous enterprise growth is necessary in the context of Indigenous economic development and social advancement and that entrepreneurial leadership is a crucial component for such development to become a reality.

As compared, modern indigenous commercial enterprises and entrepreneurship are relatively recent fields. Business operation and entrepreneurship are, on the other hand, fields that have been around for a long time and are well established. The reawakening of Indigenous People all over the world, in conjunction with worldwide developments toward the rights and self-determination of First Nations, may be seen as the driving force behind its rising significance in recent times. Indigenous commercial ventures and entrepreneurial endeavors are potentially significant weapons that may be utilized to achieve economic independence, self-determination, and the preservation of cultural traditions within Indigenous society (Buttler &
Hinch, 1996). Indigenous enterprises and entrepreneurship in areas such as small to medium-sized businesses (SMEs) are accessible to individuals and groups; they require limited capital and skills; and they appear to easily accommodate the values and environmental concerns shared by many Indigenous groups. In principle, indigenous enterprise and entrepreneurship can be found in areas such as SMEs (Hall, 1996). In addition, Indigenous business ventures in tourism, for instance, have the potential to revitalize local economies, lessen the impact of unfavorable tourism through local involvement, and fortify, support, and appreciate Indigenous cultural heritage (Brokensha, 1992).

It looks like the only way for Indigenous People to keep up their standard of living is to take part in commercial activities, news for people who were previously involved in the firm; nevertheless, for the company to expand, they will still require entrepreneurial talents, the entrepreneurial attitude and leadership. According to Herron's (1990) research, to run a successful business, one must have the following: (1) design of products or services; (2) marketplace; (3) sector; (4) directional ability; (5) networking; (6) administrative; and (7) entrepreneurial.

In addition to the items on the list, Baum and Locke (2004) advise that people who want to start their businesses require the capacity to get entrepreneurial resources. Yet, the topic of this research is managerial decision-making in entrepreneurial contexts. This emphasis is consistent with the widely held belief that one's aptitudes may be honed via training and education, therefore providing individuals with skill sets that can be put to use (Sriram & Mersha, 2006). Because there are fewer chances for education and training in emerging cultures, the issue is of much greater significance there. It is possible to make the case that education and training in leadership are the fundamental building blocks for each of the other abilities described above.

Some advantages of entrepreneurial leadership training in indigenous and growing communities include the provision of entrepreneurial role models, high entrepreneurial behavior, entrepreneurship, and enterprise mentoring for nascent and aspiring entrepreneurs, enhanced confidence for entrepreneurs, and boosted entrepreneurial enthusiasm and drive for creating a positive impact on people's well-being. Offering entrepreneurial leadership models is one of the advantages. Because it tends to focus on tangible products rather than the abstract economic system employed in the West, the latter component is crucial.

Because the indigenous system is mostly centered on people, it is essential to have a holistic approach while conducting business.
Some see leadership and business intersect in Entrepreneurial Leadership (EL) as an extra leadership style. Many individuals feel that EL is the process of generating an entrepreneurial vision and persuading a group of people to carry out that goal in an unpredictable environment (Chen, 2007; Covin & Slevin, 2002). Several interpretations exist. Sharma and Chrisman (1999) define Entrepreneurial Leadership as an individual or group creating a new organization or inciting renewal or innovation in an existing one. Inside a firm, Dess et al. (2003) say entrepreneurial leaders must foster role performance and social interaction. Gupta et al. (2004) state that a company's culture must foster innovation, risk-taking, and proactiveness. These concepts emphasize leadership basics like vision, influence, connection, and persuasion. These conditions produce long-term success.

The second school of thought says that EL refers to business people, who work within a formalized organizational structure but still use the skills and methods that are usually associated with being an entrepreneur. Fernald et al. (2005) say that these skills and methods include being able to spot opportunities, taking calculated risks, actively looking for and recognizing opportunities, and pursuing innovations that add value in creative ways. For example, Ireland, Hitt, and Sirmon (2003) say that EL, or which they call "strategic entrepreneurship," is the ability to persuade others to manage resources in a way that emphasizes both opportunity-seeking and advantage-seeking behaviors. This suggests that entrepreneurial leaders must be ambidextrous to use both exploitation and exploration as their primary strategic tools. With this concept, it will be possible for entrepreneurs working in structured organizations to engage in strategic entrepreneurship (Covin & Slevin, 2002). On the other hand, this train of thought also raises certain challenges. Although the majority of entrepreneurs operate under murky circumstances, some do work in more structured settings. They could be enterprising, but they are not leaders in the entrepreneurial movement.

The third school of thinking tries to understand the entrepreneur's theory. According to Shane and Venkataraman (2000), entrepreneurship is a nexus of three phenomena: an opportunity, entrepreneurial people who can "see it," and people who can respond to the opportunity regardless of resources. Most academic research (Busenitz & Barney, 1997; Kaish & Gilad, 1991; Rosenberg, 1994; Sarasvathy, Simon & Lave, 1998; Shaver & Scott, 1991; Stevenson, Roberts & Grousbeck, 1989; Venkataraman, 1997) believes that the entrepreneur is central to EL. Entrepreneurs see possibilities and pursue them regardless of resources. The three definitions of Entrepreneurial Leadership (EL) refer to distinct knowledge that underpins both general and entrepreneurial leadership theories. This leads to an insufficient research agenda.
Executives' entrepreneurial actions and attitudes have been extensively studied (Cogliser & Brigham, 2004; Covin & Slevin, 2002; Fernald et al., 2005; Gupta et al., 2004), and leaders and entrepreneurs have been compared (Baumol, 1968; Vecchio, 2003). The entrepreneur, a leader who sees, acknowledges, and seizes opportunities, is missing from the study agenda.

According to Gido (2011), the area of entrepreneurship leadership of Indigenous People's (enterprise) growth has not received the attention and effort that is due. The Philippines has a relatively low number of indigenous enterprises that have been organized.

Because of this, the purpose of this study is to fill in the gaps that have been left in the investigation of the entrepreneurial leadership and practices of Indigenous People in the interest of achieving sustainable economic development. It is believed that the Ati people are the ones who should be paid the most attention to, in particular, when it comes to entrepreneurial practices, to allow them to focus more on the commercial sector to meet their requirements.

The Framework of the Study

This study is supported by the entrepreneurial paradigm proposed by Mishra and Zachary (2014). In unpredictable settings, entrepreneurs produce and consume value. By pursuing their objectives (aspiration for entrepreneurial reward), entrepreneurs create value. The entrepreneur is necessary for entrepreneurship. As a result, entrepreneurship's resources and objectives are intertwined. An external opportunity must be identified, entrepreneurial resources must be matched with the opportunity to execute an entrepreneurial competence, additional resources must be acquired (if necessary), sustained value must be created, and the reward for their entrepreneurial endeavor must be appropriated. The core principles of entrepreneurship include growth, wealth creation, and the pursuit of opportunities regardless of available resources.

Entrepreneurship is just a sort of leadership that occurs in a specific situation, according to Vecchio (2003). The researchers agree with Vecchio's prior finding that entrepreneurial leadership definitions are unclear (Kuratko, 2007). So, analysts believe that entrepreneurial leadership is at a turning moment. Leadership with an indirect approach involving vision, process, influence, and conditions may help one achieve organizational goals. By emphasizing the entrepreneur, the second approach revives entrepreneurial leadership. Entrepreneurs create money by recognizing and exploiting opportunities regardless of resources. Entrepreneurs and entrepreneurship are at the center of this argument for several reasons. Entrepreneurial leadership, as defined by the entrepreneurial business, promotes risk-taking, innovation, and
proactivity inside an organization to rejuvenate it. If one believes that entrepreneurial leadership consists of entrepreneurial people, then the tasks consist of using cognitive abilities (causal and effectual thinking), as well as behavioral traits (risk-taking, inventiveness, and proactiveness), to seize opportunities and innovate in order to produce value, wealth, or social benefits. Entrepreneurs, not leaders, are enterprising. In each case, they explore recognizing and maximizing opportunities. The concept that a future must be safeguarded is a powerful case for entrepreneurial leadership. Entrepreneurial leaders' innovativeness and proactiveness may not support continual innovation. Examples include being proactive and taking risks. Entrepreneurs take risks and address unidentified market gaps by creating products and services that bring value. This redefines the present. Even while leadership abilities are needed to navigate postmodern society's ambiguity and complexity, companies nonetheless require them to adapt to changing environmental demands. So, entrepreneurial leadership - innovative, risk-taking leaders - is not enough to sustain firm success. An innovative leader would look for the next chance to innovate and introduce a new product or service after seizing the chance and changing the market. However, the company must maintain itself and adapt even as it pursues new potential, especially as earlier ideas gain more acceptance.

The Conceptual Framework of the Study

The framework of analysis for this study centered on the entrepreneurial leadership and practices of Ati. Correspondingly, it strives to investigate the types of business activities involved and the difficulties experienced by those businesses.
METHODOLOGY

The Indigenous People (IP), the Ati of Dumarao, Capiz, Philippines, are the focus of this research, investigating their leadership and business activities. This study is descriptive and makes use of the qualitative research methodology to collect the necessary on the entrepreneurial leadership and practices of Indigenous People to contribute to economic growth and social progress. It employed informal interviews with the Indigenous People about their entrepreneurial leadership, economic activity involved, and problems they faced. As a result, the Indigenous People's entrepreneurial practices from August 2020 until January 2021 were observed and documented. Examination of policies and programs provided to them by the regulatory authorities was subjected to content analysis. Following the gathering of information regarding the Entrepreneurial Leadership and practices of Indigenous People in the Philippines, as well as the provision of solutions to the existing issues, the formulation of projects and policies in the direction of the economic development of Indigenous People was figured out. To determine whether or not to include them, the entrepreneurial endeavors of Ati located in Dumarao, Capiz, Philippines, were analyzed.

RESULTS AND DISCUSSION

Table 1 demonstrates the Entrepreneurial Leadership (EL) skills possessed by the Ati, as well as their practices in various entrepreneurial activities engaged (innovation, management, marketing, financial, and operation), their business activities involved, the challenges encountered in their business venture, and the policies and programs implemented in assisting and developing their business venture. The results showed that the Ati are good at farming, weaving, and selling, and some even have their sari-sari businesses. Also, they are proficient in trading. This suggests that the Ati have low entrepreneurial leadership qualities in comparison to the other groups in the country and other neighboring countries.

Nonetheless, there are certain Non-Governmental Organizations (NGOs) that offer Ati education and training, but the progress that these organizations make is stalled owing to several problems. Yet, in other parts of the Philippines, possibilities for business ownership are made available to Indigenous People through a variety of government entities. According to Gupta et al. (2004), establishing commitment is to forge the ability of the groups for creativity, risk-taking, and proactiveness, all of which are vital for the cultural characteristics of the Ati. This is one of the reasons why the Ati have various entrepreneurial talents. The findings are different because, according to the research conducted by Morales (2020), the Ati live as tenants on
properties held by Christians; during September and October, many of them work for wages, while others collect forest items for sale or consumption. Moreover, Dess et al. (2003) provide evidence that entrepreneurial leaders create environments that are hospitable to role performance as well as social interaction.

The results showed that Ati employed or exercised conventional skills in a variety of diverse entrepreneurial activities, such as invention, management, marketing, financial management, and operation. They participated in commercial activities coordinated with tribal chiefs to facilitate programs and collaborations with a variety of Non-Governmental Organizations, academic institutions, and Local Government Units (LGUs). Because of this, getting the appropriate education and training is essential. They either deprive themselves of accessing financial help or spending their earned money on financial issues. This suggests that Ati continue to reflect on conventional traditions despite the introduction of innovations connected to entrepreneurial activity by government and non-government bodies. Although buying and selling are already ingrained in their day-to-day activities, there is less of an emphasis placed on getting these operations structured and legalized. Fernald et al. (2005) found that Ati are more likely to succeed, particularly those who work in ambiguous and uncertain environments within formalized organizational structures but use the skills and approaches that are typically expected to identify opportunities, take calculated risks, proactively seek out and recognize opportunities, and creatively pursue innovations that create value that Ati took for granted.

The actions carried out by the Ati were not documented in terms of business undertakings that were undertaken. They continue to practice traditional medicine by, for example, employing medicinal plants for themselves and others, along with other activities like farming, crafts, and the sale of local items. This demonstrates that no established group is registered with the Department of Commerce and Industry, any of the local government agencies, or the Securities and Exchange Commission that represents the Ati in Dumarao, Capiz.

Hall (1996) asserted that indigenous businesses and entrepreneurship in sectors like Small and Medium Enterprises (SMEs) are available to individuals as well as groups, require minimal in terms of resources and expertise, and seem to be well-suited to the shared values and environmental concerns of many Indigenous groups. These are the fundamentals of indigenous enterprise and entrepreneurship.
In addition, indigenous business ventures in industries such as tourism, for instance, have the potential to revitalize local economies, lessen the adverse effects of unregulated tourism through community-based initiatives, and fortify, preserve, and place a higher value on indigenous cultural traditions (Brokensha, 1992). Even though there may be benefits associated with it, the expansion of Indigenous economic operations is not exempted from controversy. In the context of tourism, for instance, detractors view indigenous tourism as a "double-edged sword" that, on the one hand, offers prosperity but, on the other, has the potential to exploit Indigenous People and their cultural legacy. It is almost inevitable that commercial contact will give rise to the risk of abuse. In addition to the possibility that commercialization would irreparably taint or even damage indigenous culture, there is also a risk that outside business interests will trump local demands, according to Butler and Hinch (1996). The answer lies in Indigenous businesses that are not only in the tourist industry but also in other fields owned and controlled by Indigenous business people.

Moreover, still, the Ati people remained consistent in their conduct, regardless of the difficulties they have faced or endured. They lacked the knowledge necessary to deal with business matters, did not have access to modern technology, and did not have sufficient funds; as a result, their company was not well structured. Also, they did not have the drive to become entrepreneurs. This demonstrates that the Ati have restricted access to new technologies since they are still nomads, but other members of their society, particularly their children, have already gained a suitable education. Also, they have a deep connection to the cultural and traditional customs that they have.

Indigenous Peoples and communities in developing countries often find it hard to learn the skills and habits they need to start their businesses. Because of things like Africa's low rates in literacy (which were estimated at 38% in Ethiopia in 2000) and low level of both secondary and tertiary school enrollment. Also, the government does not spend enough money on education and training; Africans who wanted to start their business face a lot of problems (Sriram & Mersha, 2006). When it comes to the Trade Competitive Index, the United Nations Economic Commission for Africa (UNECA) ranks most of sub-Saharan Africa (including countries like Malawi, Mali, and Zambia) near the bottom of the list due in large part to the deplorable state of labor force and human capital in these countries. As a consequence of this, the entrepreneurs’ required higher skill levels are not a top priority for African government as a result of the issues that the government encounters with fundamental education and training. The loss of talented people is making an already difficult situation is much worse.
In the study of Imrani, Z., & Jafarov, S. (2023), economic power reflects the social and ecological components and the ability to produce products of a certain individual. In addition to production, this potential includes scientific and technical success and the level of education. Whereas, the economic-geographical model of sustainable development in production and education can have different directions, but its advantage is related to meeting the minimum needs of people in the future by achieving complex development.

The Micro, Small, and Medium Businesses (MSMEs) that make up the 99.6% of the total enterprises in the Philippines as of 2009 are the dominant economic forces in the country, just as they are in the other ASEAN countries (Department of Trade and Industry, 2012). The MSMEs play a major role in the economic development of the Philippines, particularly in the rural development and decentralization of industries, creation of employment opportunities, equitable income distribution, use of indigenous resources, creation of backward and forward linkages with existing industries, and development of entrepreneurship in the country. The present Filipino entrepreneurs’ pool is driven by previous work experience (37%), exposure to the family business (33%), and exposure to the family industry (33%). The MSMEs have a significant impact on the Philippines' economic growth. The 54% of people who start their businesses do so because they want to be able to provide for their families financially. This motive is especially prevalent among Filipino entrepreneurs. Just 37% of people take advantage of the entrepreneurial opportunities available to them. The Philippines has an environment that encourages and rewards entrepreneurialism. Individuals get into business for themselves so that they can provide for their families (Velasco, 2013). According to the information shown above, there are not a large number of Indigenous People (IP) firms that are prosperous and well-organized. The number of people in Indonesia who have taken the risk to start their businesses is still rather low. It may be deduced from three separate pieces of evidence. According to David McClelland, the population of people who are interested in starting their businesses has not yet reached the desired amount with two percent of the whole population. Research conducted in 2013 by the Global Entrepreneurship Monitor (GEM) indicated that out of a total population of 250 million people, Indonesia had around 1.65 percent of persons who were identified as entrepreneurs. The data also demonstrate that the number of people starting their businesses in Indonesia is significantly lower when compared to three other Southeast Asian nations, namely: Singapore, Malaysia, and Thailand (Hermanto & Suryanto, 2017). Conferring to the Global Entrepreneurship and Development Index (2014), Indonesia ranks 68 out of 121 nations in the world for its entrepreneurial ecosystem condition. The EY G20 Entrepreneurship Barometer
(2013) places Indonesia in 4th quartile with the lowest rating in the entrepreneurship ecosystem. This classification is based on the fact that Indonesia is one of the countries that makes up the G20 (Hermanto & Suryanto, 2017).

In terms of the policies and programs that were put into place to assist and develop Indigenous People business ventures, there were acts and government agencies concerned, such as Republic Act 6977 Magna Carta for SME, Republic Act 8371, the Department of Trade and Industry, Canada International.gc.ca, Non-Government Organizations, etc. However, the Ati, in contrast to the Panay Bukidnon, did not have any initiatives and were only dependent on what they have and what others would give. The Department of Commerce and Industry, different state universities, and the Local Government Unit of Dumarao, Capiz, all collaborated to provide the Ati with a variety of educational opportunities and training. This indicates that they require education and guidance in the field of entrepreneurship to contribute to the growth of the economy and the improvement of society. The entrepreneurial environment of the neighborhood is not given much emphasis since most of the people in the community are dependent on easy money to care for their families. There is a law in the Philippines that encourages young Filipinos to become financially literate and start their businesses. This law is part of a policy that has sustained the young Filipinos’ development, whose aptitude and skills in entrepreneurship and finance have been developed thru education and specialized programs. If the government is willing to assist and offer enough resources, as well as integrate the system of education and training, this will lead to an increase in the number of young business owners across the country (Republic Act No. 10679). In a similar vein, Republic Act No. 6977 promotes, develops, and assists small and medium-scale enterprises by the establishment of a Small and Medium Enterprise Development Council and the rationalization of government assistance programs and agencies concerned with the industry development. Small and medium-sized enterprises in all productive areas of the economy, especially rural and agri-based businesses, are encouraged to grow and flourish as part of governmental policy. This is accomplished in acknowledgement of the fact that small and medium-sized businesses can contribute to the nation’s industrial foundation by creating more jobs and fostering economic growth. This is the perfect thing for all Filipinos, including the Ati, but the problem is that there is a lack of information about Ati entrepreneurs who are organized and successful because the program itself did not address inclusivity or sustainability. As a result, it does not emphasize taking a holistic approach to ensuring the welfare of the Ati and fostering its growth.
The *Ati* Business Players

The content analysis as well as interviews with *Elias Valencia*, the leader of the *Ati* of Dumarao, which is located in Capiz were employed. The current home of the *Ati* people is at *Sitio Tag-aw Tumulalod* in the town of Dumarao in the province of Capiz, Philippines. Farming, animal husbandry, and the production and sale of handicrafts are the primary activities that they participate in to support themselves and their families. The leader of the organization claims that the *Ati* are still nomads and that their conduct has an effect on the current state of their living conditions. Similarly, the method that they employ to sell their items involves traveling to the town next door, where they then visit each of the residents’ home, while the remaining customers hunt for a location close to the central marketplace. As they tried to market their items, one of the problems they ran into was that customers were able to get them at very low costs. Because of the circumstances of their lives and the race they belonged to, some of the *Ati* also faced rejection and were not even given attention. They made the most of their time to sell the things that they created to meet the requirements of the family by drawing on the experiences of the *Ati*. But there are instances when they return home with none of their things having been sold.

Unidentified *Ati*

The *Ati* people engage in a variety of business ventures, one of which is the selling of flowers and orchids grown in their garden. And because of their past experiences, they offer it at the lowest possible price without taking into account additional costs, such as those associated with transportation and others.

Training Made Accessible to the *Ati*

The leader of the *Ati* people stated that several Non-Governmental Organizations (NGOs) and public organizations are responsible for providing training to the community. The training in organic farming given by Capiz State University is one of these opportunities. The community comes together to engage in it. The leader of the community also noted that other organizations offer merely training, but that there is no financial help from any of these organizations. Likewise, in the study of Alotaibi, M. N., & Al-Rabee, A. A. (2023) that the university has a high role in achieving economic development in the community.
Arcega, I. B. (2023)
Investigating Indigenous People Perspectives on Entrepreneurial Leadership and Practices in the Promotion of Sustainable Economic Development

Table 1. Major themes and emerging themes of the study

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<th>Major Themes</th>
<th>Emerging Themes</th>
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| Entrepreneurial Leadership of Ati | • Trading  
• Selling  
• Farming  
• Weaving  
• Sari-Sari Store                   |
| Business Practices of Ati (Innovation, Management, Marketing, Financial and Operation) | • Traditional skills  
• Underground business  
• Organized with Tribe head to facilitate the programs  
• Partnership with various NGOs, Academe and LGUs |
| Business Activity of Ati          | • Unregistered business activity  
• Farming  
• Native products  
• Traditional Medicine (Herbs) |
| Challenges Encountered/Experienced by the Ati | • Behavior  
• Access on technology  
• Unorganized business  
• Capitalization  
• Lack of information  
• No drive for entrepreneurship  
• No innovation |
| Policies and Programs             | • Republic Act 6977 magna carta for SME  
• Department of Trade and Industry  
• Republic Act 8371  
• Canadainternational.gc.ca  
• NGOs (no availment of the programs but no initiatives) |

Source: Prepared by the author (2022)

CONCLUSION

Indigenous People (IP) confront a range of challenges when it comes to entrepreneurship, many of which are tied to their traditions and culture. This was revealed after answering survey questions on entrepreneurial leadership and practices of Ati towards development in the Philippines. There was a severe absence of entrepreneurial leadership across the entirety of the Ati community. The Indigenous People (IP) category was mostly ignored in research since its researchers believed it to be an evident part of the process of establishing a business. The support from the government was not kept up, there was no financial support provided to augment the business that was started, the business was not organized and legalized, and there were no community-run indigenous business enterprises or individually-run (privately owned and operated) enterprises that were available. Similarly, the activities that are connected with entrepreneurial endeavors were formed from their traditional methods of carrying out tasks. Others were unable to obtain enough educational possibilities and were only able to make substandard incomes. The Ati family's incursions into the world of business had
One and only one goal in mind: to ensure that their needs as a family were met. Consideration may probably be given to the potential for sustained economic expansion of particular Indigenous People categories. Entrepreneurial leadership can be contextualized according to the norms and practices of the individuals who are participating.

The entrepreneurial leadership abilities of the Ati people may be developed by giving them culture-specific training that is contextualized according to their talents and resources. In this way, they might become more self-sufficient. In the entrepreneurial activities about innovation, management, marketing, finance, and operation, the Ati may be provided simple access to sustainable programs and projects that will increase their invention and creativity, offer correct education on management, marketing, and operation, and equip the groups to handle the difficulties of the business and achieve its competitiveness and sustainability. In terms of financial support, the government may provide loans with low-interest rates in addition to programs for financial management and literacy. The goal of these initiatives is to assist organized enterprises in making responsible decisions regarding their financial situations. In conclusion, about the policies and programs that have been in place, the national government and the local government units of each nation may take a closer look at the true problem and environment of the Ati from a more microscopic perspective. The organization may focus its major emphasis on taking a problem- and risk-oriented approach before deciding to adopt any policies or long-term initiatives that are presented to the community of intellectual property professionals.

Also, before the execution of any efforts, they might take into account the values, norms, and customs of the community as a whole. There may also be an accessibility of suitable educational options for Ati individuals in the sphere of business ownership and management. It is possible to place more emphasis on this method to have the group prepared for any action that is associated with entrepreneurship. Insights regarding the long-term and sustainable economic development of the Ati include, as a final point of discussion, the provision of equal access to culture-based training and programs focused on innovation and creativity, marketing, and management; financial management with the provision of financial support; and the creation of economically and sustainably viable intellectual property business enterprises. The government may decide, for the sake of long-term economic growth and societal advancement, to place a greater emphasis on educational and entrepreneurial endeavors; the protection of indigenous citizens' welfare and rights; and the provision of aid to indigenous peoples' business enterprises in their pursuit of profitability and long-term viability.
REFERENCES


GEM (Global Entrepreneurship Monitor): www.gemconsortium.org

Global Entrepreneurship Ecosystem Project: www.entrepreneurshipecosystems.org


Republic Act No. 6977. An Act to promote, develop and assist Small and Medium Enterprises through the creation of Small and Medium Enterprise Development (SMED) Council, and the rationalization of government assistance programs and agencies concerned with the development.

