

IBON Manual on Facilitating Participatory Research



IBON MANUAL
ON FACILITATING
PARTICIPATORY
RESEARCH

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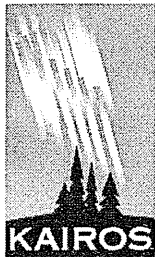


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FOREWORD

Participatory research is commonly understood to mean a distinct methodology in research where the people are transformed from objects to subjects of social research. The research is no longer "of them" but more importantly "by them" because the people are active participants in the research process, particularly in gathering and processing the data.

Participatory research is a principle that recognizes the innate capacity of the masses to gather information from their own wealth of experience, process such information and determine pertinent conclusions, or truths from such data. Conventional wisdom and traditional knowledge as we know them are the products of this effort by the people.

IBON has come across quite a number of respectable academic researchers who scoff at participatory research as being unreliable. While such attitude betrays academic disdain for what seems to be unacademic and untrained, it is also founded on the notion that participatory research lacks the objectivity required of scientific research. Does this mean that the masses have no right to conduct scientific research on their own social experience and only 'objective academics and researchers' have such right?

While IBON answers this question in the negative, these reactions challenge us to ask two further questions. How participatory really is the participatory research that we

come across? How do we sustain and develop scientific methods in the practice of participatory research?

Indeed, for many social researchers and activists participatory research has become relegated to the popular usage 'participatory research methodologies' to mean simply a specific aspect of the research process related to data gathering and probably some initial processing of information. There are very few documented research processes where the participatory character of research goes beyond the aspect of data gathering and processing.

On the other hand, research or, 'investigation' or 'social investigation' being the commonly used terms, is a prevalent activity in the Philippine social movement and beyond. The question is how scientific standards for such activities can be developed and popularized in order to further improve and expand the various research activities being conducted on the ground by social activists with the direct participation of the people.

IBON's objective then is to take the principles of participatory research to its maximum realization in what we call **people's research**, scientifically conducted participatory research where the people in the localities where the research is being conducted are the principal actors in designing the research, implementing it and evaluating the results. Social activists and consultants working with the members of the community take a secondary role in the whole process of defining the research objectives, design and plan, conduct the research and evaluating the results.

People's research so defined is not that common in IBON's experience where social activists usually take the leading role in research processes. On the other hand, documentation is also not that common.

To try this out, IBON with the support of Inter Church Action (now Kairos of Canada) developed a project where a

community can on their own make a study of their situation, propose a project as an immediate form of relief or defense of the livelihood, plan the implementation of that proposal and evaluate their experience. The concept is to realize a full process research-based decision making by an empowered community.

IBON's role is simply to provide training on the participatory research process and provide technical consultants for the feasibility study and evaluation. Three indigenous communities in Mindanao were selected for the project. First they validated according to their experience a previous IBON research on the impact of globalization on indigenous communities. They then proceeded to conduct research to propose a community defense of their livelihood and make a feasibility study to implement their proposal. After implementation, they conducted a participatory evaluation of their project.

In their concluding letter on the upland research in the Dibabawon area, in Davao del Norte, Mindanao, KADISA said, "In traditional researches done in schools, an expert or professional does the work. In participatory research, however, the people or the masses are involved in the research process."

This Participatory Research Manual is the result of that project. It combines both the process report and the training modules that IBON developed for the different parts of the project. This project is our first of this kind, and has much room for development. But we are publishing this as our small contribution to the effort to make more and more organizations become more conscious of the research process in ensuring better participation in community projects – not only in quality and effectiveness but also in terms of process and breadth of inclusiveness.

The ultimate objective of developing people's research is addressing the key issue of empowerment for the poorest

and marginalized. This is the reason why we chose indigenous communities for the project and why we insisted that we work along their people's associations and not their traditional structures of leadership.

For the poorest to become key actors in decision making in their own communities and beyond, it is the responsibility of external actors such as IBON and the indigenous people's federations to provide training, to build up their capacities for participation. Training in participatory or people's research allows the participants to strengthen and build up what they already know by systematizing their knowledge and skills according to scientific standards.

Conducted by the IBON Databank and Research Center, the project team was originally headed by Danilo Arao and was succeeded by Rosario Bella Guzman who prepared this report.

We again express our thanks to Inter Church Action of Canada (now Kairos) for providing the partnership and support that allowed us to realize this project.

This effort is a continuing process and we hope to be able to conduct similar projects in other areas and sectors. We also appreciate comments and proposals to this manual.

Antonio Tujan Jr.
Research Director
IBON Databank and Research Center

INTRODUCTION

This IBON Manual on Facilitating Participatory Research is based on the IBON Module on Facilitating Participatory Research and draws lessons and examples from the Participatory Research on Upland Production Systems and Appropriate Technology, a project conducted between 1999 and 2001.

This IBON Manual has three main parts. Part 1 is the process documentation report on the Participatory Research on Upland Production Systems and Appropriate Technology. It chronicles in broad strokes the implementation, progress, conclusion and impact of the project and serves as the introductory explanation of the IBON Manual. Part 2 is the handbook proper. It provides step-by-step instruction on the facilitation and conduct of participatory research. It includes inputs, workshops and exercises, and uses as working example the experience from the Participatory Research on Upland Production Systems and Appropriate Technology. Part 2 elaborates and details the contents of Part 1. Part 3 is the research report on the Participatory Research on Upland Production Systems and Appropriate Technology. It presents the results and outputs of the project and serves as the conclusion of the IBON Manual.

Part 1

PROCESS
DOCUMENTATION
REPORT



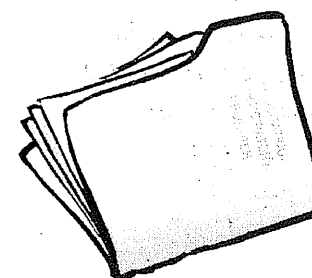
The harshest impact of globalization is on the traditional sectors of the Philippine economy – the subsistence and semi-subsistence farmers, indigenous peoples, settler or upland farmers, and marginal fisherfolk – because their production systems are radically contradictory to the market.

The upland settler economy is a significant sector, which encompasses a substantial portion of Philippine agriculture and the Filipino peasantry. This is because the country is composed of narrow, mountainous islands and its history has been accompanied by the migration of peasant communities to the boondocks for political and/or economic reasons.

Upland communities are currently being threatened by the neo-liberal reprogramming of agrarian reform, i.e. making so-called land reform more attuned to the market thus converting food crops to export crops and agricultural lands to residential industrial and recreational uses. Neo-liberal reprogramming also includes the introduction of so-called development projects in mining and forestry that attract huge foreign investments and displace upland communities. Anti-insurgency campaigns launched by the Philippine military also serve as a politico-military excuse to depopulate upland areas in order to clear the way for the establishment of agribusiness and mining projects.

On the other hand, upland communities are threatened by severe depletion of their resources due to continued use of non-sustainable farming and hunting/gathering methods, lack of sufficient capital and technology to develop farming methods appropriate to their needs and condition, and lack of understanding of the appropriate technology.

Thus while there is a need to support the efforts of upland communities to prevent their economic dislocation and physical displacement, there should also be an effort to develop their capacity to evaluate their farming technology based on an understanding of sustainability and economic considerations suited to their condition. In 1999, IBON, with the support of then Inter-Church Action (now KAIROS) in Canada, embarked on a pioneering



project called Participatory Research on Upland Production Systems and Appropriate Technology. The project was a response to the need to conduct research not simply for advocacy and information support, as traditionally performed by IBON, but more importantly, to facilitate a research on the production and economic systems in order for the communities to proactively build their own capacity to research, evaluate, select and adopt appropriate technology systems for sustainable upland agriculture.

What made the project innovative was the introduction of another aspect of economic sovereignty, i.e. the communities were the ones trained to conduct comprehensive and intensive research; the main burden of research was shifted to the communities who were both the subjects and stakeholders, making research even more participatory. IBON passed on the substantial portion of the responsibility – defining the research objectives, variables and methods, implementation and application of findings particularly regarding the appropriate technology, and evaluation of the socio-economic structures put in place.

THE PROJECT HAD FIVE OBJECTIVES:

1. *IBON was expected to provide participatory research training to particular upland communities with emphasis on data gathering and analysis on the impact of globalization on production systems and improvement of technology.*
2. *The local research teams, whose members were the training participants – the residents of the areas being studied – were expected to conduct participatory research for the purpose of policy formulation, advocacy, and education work among the settler-peasant sectors*
3. *The local research teams were also expected to conduct participatory research to analyze the existing production systems in the areas and identify appropriate technology projects that could directly benefit the residents.*
4. *IBON was expected to identify local experts or consultants who were responsible for evaluating feasibility and providing consultancy and training for the implementation of non-capital intensive types of appropriate technology identified by the local research teams.*
5. *The local research teams were expected to write the researches towards the end of evaluation and validation. IBON, on the other hand, was tasked to publish the researches, experiences and process reports, and training manual in popular forms for peasant, indigenous peoples and other rural and peasant-advocate organizations to upgrade their education and technology training programs.*

THE PROJECT HAD FOUR PHASES:

1. *Selection of partner organizations in selected areas and the conduct of training on participatory research among their members.*
2. *Conduct of participatory research both on the impact of globalization on their production systems and economy, and the evaluation of technology weaknesses and needs.*
3. *Selection of low-capital appropriate technology systems, the training for this technology and consultancy in the implementation of this technology in pilot areas.*
4. *Evaluation of the use of the organization of the results of the research, the training instruments, and the implementation of appropriate technology development and the publication of the results of the researches and the modules and the experiences.*

PHASE 1

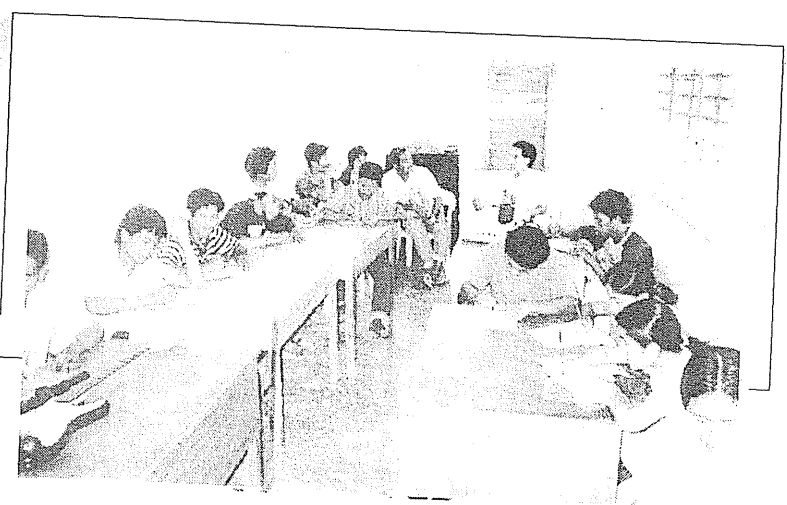
IBON started networking with prospective partner organizations in September 1999. The main requirement was that the partner should be an organization of indigenous peoples. Several organizations with track record in upland community organizing were identified, with most of them focusing on indigenous peoples. But it took nine months before IBON could finalize which partner-organizations could fulfill. This was because of problems in schedules and priorities experienced by the organizations, problems in security in their respective areas and communities, and the slow communication process typical in upland areas.

Finally, IBON worked with BADASU (Balay Danggawan No'k Subanen, or Welcome House of the Subanen), which is based in Zamboanga del Sur, Western Mindanao, and KADISA (Katigboan to Dibabawon to Sang'an, or Unity of the Dibabawon People of Mount Sang'an), which is based in Compostela Valley, Davao del Sur, Southern Mindanao.

BADASU covered as project areas three Barangays (villages) in the Municipality of Dumingag, Zamboanga del Sur. These were Dapiwak, Saad and Sinonok. These Barangays are inhabited by the Subanen people and are remote and bereft of electricity, irrigation water and other basic services.

On the other hand, KADISA chose as project area Barangay Buhì (known to the Dibabawon tribe as "Titoy") in Compostela Valley, located in the Municipality of Laak. The Barangay, inhabited mainly by the Dibabawon tribe, is a remote area that cannot be reached by any form of land transportation except heavy duty motorcycles that can negotiate the rough terrain and cross several rivers.

BADASU

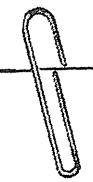


In partnership with BADASU, IBON conducted the participatory research training among 15 Subanen tribespeople from Dapiwak, Saad, Sinonok and BADASU staff on March 15 to 20, 2000.

IBON prepared a training module that had to be translated from English to the local language. Intensive preparation also became necessary since the IBON trainers speak Tagalog while the participants understand very little Tagalog and instead speak Bisaya and/or the Subanen language. This problem was resolved by having the BADASU staff act as interpreter.

Training needs analysis was conducted using focus group discussion (FGD). The FGD revealed that the participants already had past experience in research, which they referred to as 'social investigation', an activity usually being done in the community prior to organizing work. Most of the 'social investigations' done, however, were on local issues and the socio-economic conditions of the people; the participants did not have experience in research on technology and socio-economic projects.

During the FGD, expectations check was also conducted, which showed that in general the participants also hoped to accomplish the stated objectives of the project. Technical matters such as session schedules, night socials, food and other customs were also discussed.



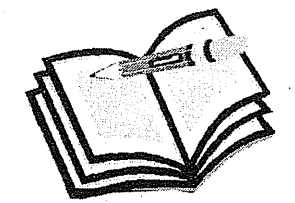
Training proper started with Workshop 1.

The IBON trainers grouped the participants according to their Barangays and asked each group to draw on a sheet of paper the issues and problems they faced in their respective communities. IBON allotted one hour for Workshop 1.

Each group was asked to present and explain their drawings. Issues and problems identified included:

1. diminishing ancestral domain due to government's program of declaring the land as protected area under the National Integrated Protected Area System or NIPAS
2. low productivity due to the narrowing land area and individualized instead of collective production as a result
3. disintegrating organized production due to the introduction of boundary system by the government
4. diminishing capacity to make their own tools
5. increasingly commercialized production and exchange
6. disintegrating culture

All participants agreed that issues and problems were related to the changing production systems. The IBON trainers also gave a short input on several ways production systems may be observed to be changing due to economic liberalization.



The training proceeded with Workshop 2.

Each group was asked to fill out a three-column matrix on manila paper. On the first column, they were asked to identify institutions, people or individuals who might be responsible for causing their problems. On the second column, they were instructed to write down the problems that these 'antagonistic entities' had caused. The last column was to contain the reasons why the Subanen identified the 'antagonistic entities'. Workshop 2 took another hour.

The following were identified as 'enemies', either as causes of their problems or as the problems themselves:

1. government agencies such as the Department of Agriculture (DA), Bureau of Animal Industry (BAI), and the Department of the Environment and Natural Resources (DENR)
2. government programs such as the NIPAS and the Mining Act of 1995
3. mining companies facilitated by the DENR
4. illegal loggers facilitated by the DENR
5. Armed Forces of the Philippines (AFP) for facilitating the foreign companies
6. usurers and small local businessmen, mostly Bisaya

IBON trainers then gave a short input on the concepts of the Mining Act, NIPAS, and commercial logging in relation to the issue of ancestral domain. They articulated the role of the Philippine government in implementing the policies of liberalization, privatization and deregulation.

This was followed by another discussion on foreign intervention and the role of the foreign corporations in the Philippine economy and the particular condition of the area. The IBON trainers elaborated on the incentives given to the foreigners by the Philippine government. The IBON trainers traced the trends towards liberalization, privatization and deregulation to explain to the participants the whole concept of globalization and its impact on the Philippine economy, local production systems, communities and tribes.

After a comprehensive discussion on the national situation and issues, the participants shared their local examples of the effects of globalization. They added politics to the discussion of socio-economic issues as an important aspect of the problems identified. Militarization was also cited as part of politics.

The IBON trainers proceeded with Workshop 3.

This time, each of the participants were asked to draw the future of the Subanen people if the problems they had identified were not immediately solved. They were given one hour.

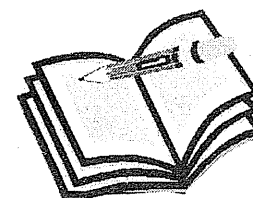
The following answers were presented:

1. landlessness and loss of ancestral domain
2. increased criminality
3. worsened poverty
4. increased violation of human rights
5. continuing dependence and erosion of self-sufficiency
6. indebtedness
7. disintegrated culture
8. increased prices
9. increased number of farm workers and laborers
10. hunger or death due to hunger
11. migration
12. ethnocide

The IBON trainers summed up the results of the workshop and gave a short input on poverty estimates, concepts and data. This served as an introduction to the concept of research. By referring to the identified problems, 'antagonistic entities', and impact, the trainers introduced research as the use of investigation methods to validate what they had identified.

Here, the IBON trainers went straight ahead with the discussion on methodology. Interviews, dialogs, FGDs, note-taking, and conversations were cited as efficient ways of gathering the data to validate the problems.

Then, the participants discussed and clarified what sort of data they were to gather. The IBON trainers and the participants threshed out all variables for production systems, the impact of globalization, and what could be done organizationally and economically.



The training proceeded with Workshop 4. The IBON trainers drew from the participants the possible solutions to their identified problems, 'antagonistic entities' and impact by grouping solutions into: advocacy, militant action, government lobbying, organizing, and production technology. Workshop 4 served as the exercise on formulating the research objectives.

The participants gave the following general solutions:

1. continued and strengthening their organizations
2. demanding government to stop NIPAS and other commercial activities in the areas
3. demanding government to give free education, advanced technology, nutrition and jobs
4. demanding government to respect human rights and recognize the indigenous peoples
5. education of their members through lectures and people's meetings
6. technology and socio-economic projects that might help solve the problems, such as road construction, irrigation for agriculture and installation of hose for drinking water, and contour farming

The participants focused particularly on the technology, discussing the benefits and disadvantages of each identified project and citing past experiences and mistakes in order to draw lessons in making the projects more sustainable.

Finally, the participants agreed that for Barangays Dapiwak and Saad, research would focus on spring development for irrigation and drinking water; for Sinonok, contour farming or seed dispersal was being eyed. The training concluded with the formation of the local research teams, identification of the members of each team, and assignment of tasks and parts of the research process to each member.

IBON and BADASU had one night session for the assessment of the training.

KADISA



IBON conducted the participatory research training with eight members of the Dibabawon tribe in Barangay Buhi, Compostela Valley, in partnership with KADISA, on May 16-19, 2000.

The first day was a leveling-off session between IBON and KADISA staff. It started with the introduction of the objectives of the project and expectations check. KADISA related their experience in 'social investigation' particularly on the debate on the existing mode of production. This gave IBON idea on the extent of the knowledge and experience of the community with regard to research on production systems and socio-economic issues.

KADISA also criticized past efforts in establishing appropriate technology since these only ended up facilitating private business and co-opting tribal leaders. Aside from the damage done on the organization, sustainability was also a frustrating concept.

IBON on the other hand clarified the concept of the research being participatory and combining efforts of organizing and action and building socio-economic projects towards the same end. IBON assured KADISA that past mistakes would be avoided by the fact that the research would be conducted by the participants themselves.

Then, IBON gave an input on the concept of research, identifying some wrong notions from KADISA and demystifying these one by one, showing the differences between the mainstream concept and participatory, explaining the principles of research, and showing the benefits from research for advocacy.

Another input on the research process and research design followed. In the discussion, KADISA cited the situation and living conditions as examples in order to identify research problems. KADISA related existing production systems, issues and concerns in relation to government programs such as forestry and mining and business projects by big corporations, and the impact of liberalization policies on the people's livelihood. By the end of the discussion, problems and variables had already been identified and noted.

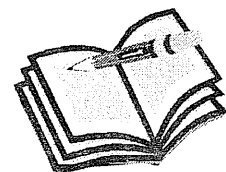
IBON discussed the methodology. KADISA added other local methods such as the 'oranda' or children singing the events in their areas.

The leveling-off session concluded with the discussion on finalizing the design, setting the deadlines, and writing the research output.

The participants arrived on the second day. The training started with expectations check. Afterwards, the participants were grouped into two and asked to discuss among themselves and answer the question: What is/are the problem/s of the Dibabawon people in Barangay Buhi? They were asked to draw their answer/s.

The following problems were identified:

1. The Dibabawon plant for commercial purposes, i.e. merchants buy their produce, sometimes even paying them wages to till the land.
2. Government facilitates private business and so-called development projects that threaten the ancestral domain.
3. Environmental problems increase due to mining.
4. Productivity is low due to lack of tools, backward production, and unproductive lands.



In Workshop 2, the participants were asked to either draw or write in two columns on manila paper their situation before and now. They were given one hour.

The following changes were cited:

1. Before, the Dibabawon shared and divided among themselves hunted animals or harvested crops. Now, these are sold.
2. The Dibabawon men can no longer hunt and fish unlike before.
3. There were no boundaries before, no demarcation between abodes.
4. They used to have initiative to develop their tools and skills, but these are gone because of the introduction of commerce.
5. Employment has become rampant because of the diminishing land to till.
6. Poverty has worsened.
7. Resources have been depleted if not destroyed.
8. The community is more organized now.

The IBON trainers, by way of summation, gave an input on Philippine political economy and history, citing the experience of the Dibabawon. An extensive discussion on the national situation followed.

Workshop 3 required the participants to write down in three columns on manila paper the institutions, people or individuals who might be responsible for causing their problems, problems that these 'antagonistic entities' had caused, and the reasons why the participants identified the 'antagonistic entities'. Workshop 3 closed the second day.

The following 'enemies' were identified by the Dibabawon participants:

1. military
2. loggers such as ADECOR and Valderama
3. other foreign and big corporations
4. merchants
5. government laws and programs such as NIPAS, the Indigenous Peoples' Rights Act or IPRA, Mining Act, Foreign investors Act, Integrated Forest Management Act or IFMA, General Agreement on Tariffs and Trade or GATT



The IBON trainers explained each of the identified problems, putting them in context and supporting the discussion with recent data and examples.

An input on tools of analysis was given by the IBON trainers to arm the participants in coming up with solutions. By explaining globalization further, the IBON trainers cited philosophy and worldview to counter political offensives by the powers-that-be. The session concluded with a comprehensive discussion on the national situation.

The IBON trainers proceeded with Workshop 4. They asked the participants to write down the demands and calls that they would want to carry in order to solve the identified problems.

After an hour, the participants presented the following calls:

1. Junk IPRA.
2. Respect women.
3. Stop logging and other destructive projects.
4. Organize.
5. Pave the roads and provide electricity.
6. Mobilize to demand lower prices, higher buying prices for their products, lower fare, and stop militarization.
7. Demand tools for production such as plow and carabao.
8. Put up livelihood projects such as poultry, piggery and fishponds.
9. Stop the entry of big corporations.
10. Construct bridge over Bantian River as promised by the local government

On the fourth day, in the identification of the variables, the IBON trainers recapped the problems as follows:

1. Why is production backward? (What is the existing production system? How is this affected by globalization?)
2. What is the history of the place?
3. What is the appropriate technology?

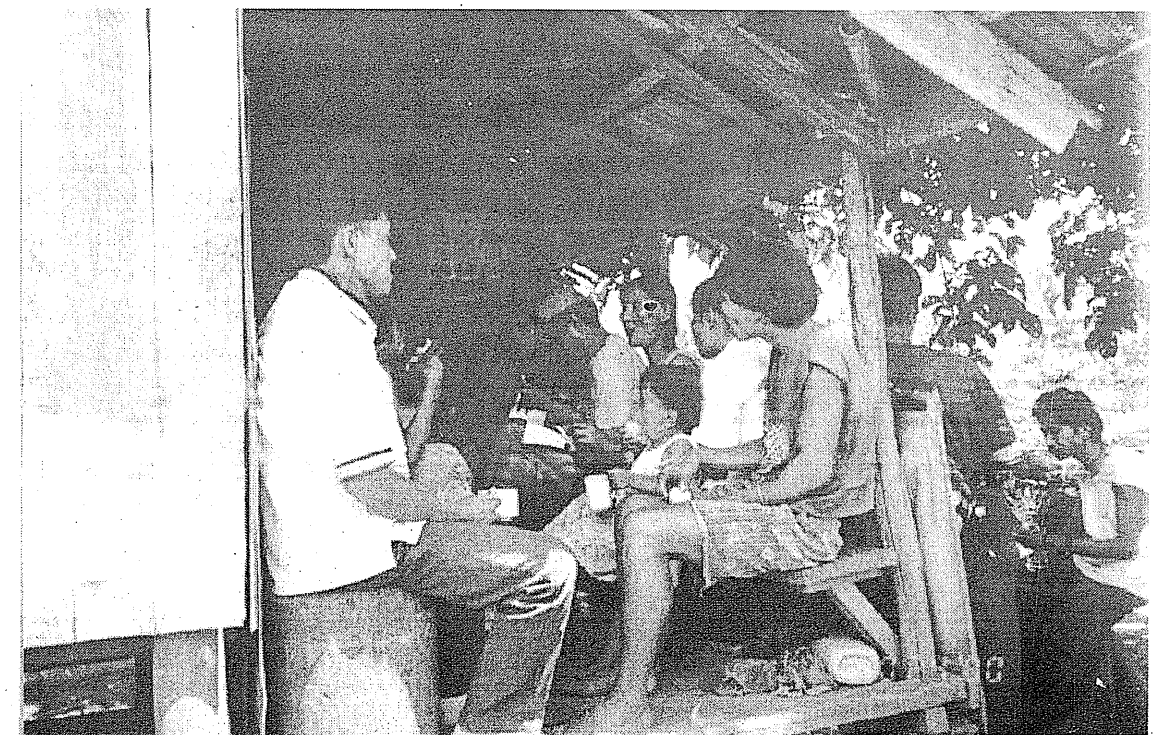
The IBON trainers and the participants collectively identified all the variables, discussing and debating in the process until all aspects of the problems had been covered.

Then, the IBON trainers gave the exercise on conducting an interview. The participants were asked to draw lots to identify who among them would be interviewers and interviewees. The interviewers were asked to prepare questions based on the identified variables. The interviewees, on the other hand, were secretly instructed to be either reserved or talkative. During the interviews, the rest of the participants were asked to take down notes.

In the plenary session, the conduct including the instrument used in the interviews were subjected to criticism. Meanwhile, the participants were asked to process the data culled from the interviews.

After the exercise, the IBON trainers gave tips on conducting successful interviews. This was followed by an input on the other methods that may be used in data gathering.

Finally, IBON and KADISA together with the participants held an evaluation of the training. After the evaluation, IBON and KADISA had another one-night session on finalizing the research design, planning, setting the timeline, and tasking.



PHASE 2

The participatory researches commenced as soon as the trainings were concluded, in April 2000 in the case of BADASU and in June 2000 in the case of KADISA.

BADASU

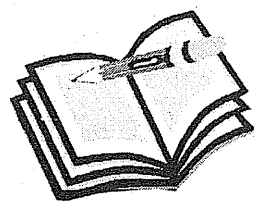
After finalizing the research design, the three local research teams met on March 22-23, 2000 to discuss the research guide questions, schedule, identification of key informants, secondary data gathering, methods, and style of work.

On March 24, data gathering began in Barangay Saad, which was finished by April 6, 2000. Four FGDs were conducted with 20 respondents. Key informants such as the tribal leaders and Barangay officials were interviewed. On the other hand, the whole of April was devoted to data gathering in Barangay Sinonok. By May 15, data for both Barangays were already collated and written. On May 16, data gathering in Barangay Dapiwak started and initial collation started on May 30.

June and July were devoted to FGDs and interviews in Barangay Dapiwak and the collation of the data.

Meanwhile, IBON transcribed the tapes of the participatory research training to draw all the information on the production systems and problems of low production in the three areas of study. The transcriptions were submitted to BADASU.

On the last week of August, BADASU submitted to IBON the first draft of the research report. Based on IBON's comments, BADASU submitted the second draft by the second week of September. This then became the working document for the validation and consultation process. BADASU and IBON went to Barangays Saad, Sinonok and Dapiwak from September 17 to 24 to validate the research findings and finalize the socio-economic project that the Subanen people wanted to implement in their areas.



The problem of low production has been the direct impact of government policies that adhere to globalization, according to the participatory research. The research also cited cases of militarization, lack of farm tools, low prices of agricultural produce (corn and palay, in particular), pest infestation, monocropping, soil erosion, use of commercial fertilizers, and government neglect.

As regards the evaluation of technology weaknesses and needs, the local research teams of the three Barangays analyzed soil fertility and terrain to determine the feasibility of appropriate socioeconomic projects. Various FGDs and training-consultations were conducted for this purpose.

Based on the validation and consultation process, it appeared that the Subanen people of the three Barangays all wanted to have training on contour farming and agro-forestry. They also saw the need to undertake seed dispersal so that the training would not go to waste and in order to provide an alternative to the NIPAS. (The three areas have been under the NIPAS since February 2000. The government program seeks, among others, to use the land of indigenous peoples even in upland communities for commercial trees and crops.)

In addition, the residents of Dapiwak and Saad also wanted accessible irrigation to make their agriculture more productive as well as to provide for the household needs of the communities. Dapiwak needed a water tank that could tap the water from a specified source.

During IBON and BADASU's courtesy call with the Mayor of Dumingag, Mayor Edgar Jamero Jr., on September 19, 2000, the local executive promised to shoulder the expenses for the hose to reach the upland communities once the water tank was built. Saad, on the other hand, only needed hoses to make the water more accessible from the source.

BADASU's Executive Director also acted as the consultant for the socioeconomic project since he is an agriculturist by profession. He is also familiar with the terrain and production system of the communities.

On October 18, BADASU submitted the third draft of the research output.

KADISA

The local research team met on May 20, 2000 to critique and test the FGD questionnaire. A week later, two FGDs, one with the women members of the community and another with the men, were conducted. The FGDs were assessed and the initial data gathered were collated.

First two weeks of June were devoted to secondary data gathering done by IBON. The local research team conducted eight more FGDs,

which were targeted to be finished in July but were only accomplished in September. Four case studies were also prepared to validate the FGD results.

KADISA submitted the first draft of the research output only on October 19, 2000, which was way beyond its September 22 deadline. This was mainly because of the intensified military operations in the area, including the accusation by the military that KADISA was a communist front. There was even news in the media that members of KADISA surrendered to the government and admitted being members of the New People's Army, which was denied by KADISA.

The draft served as the working paper for the validation and consultation period. Much like the case of BADASU's, IBON also decided to transcribe all the tapes of the participatory research training in Barangay Buhi to draw all the needed information.

The local research team evaluated the technology weaknesses and needs of the area by analyzing the basic characteristics of the environment, and determined the feasibility of socioeconomic projects that the Dibabawon people wanted to implement. The local research team also conducted FGDs and training-consultations as well as social investigation class analysis (SICA) for the purpose of technology evaluation.

The validation and consultation process happened from October 22 to 29, 2000. When IBON, KADISA and the identified local expert-consultant went to the area, they faced difficulty in conducting the process due to the presence of a military detachment in the area. During a courtesy call to the detachment commander, the latter initially expressed openness to the project despite making a side comment that IBON was known to be subversive during his student days in Manila. On the other hand, the Barangay Captain mentioned that it would be best for both KADISA and IBON to coordinate the project with the municipal government.

On the day of the validation, the detachment commander and the Barangay Captain went from house to house to warn residents that the project was 'illegal' because there was no coordination with municipal officials. They discouraged the residents from attending the validation and consultation process.

Despite this, some 40 residents came to tribal leader Datu Mangguni's house. Such harassment was nothing new to the residents; during the data gathering stage, the house of a member

of the local research team was surrounded by the military the day after an FGD was held there. This action was seen as the military's way of telling the residents that they were under suspicion.

Based on the first draft of the research output, Barangay Buhi also faces the problem of low production as a result of the implementation of globalization policies. Most of the Dibabawon till only one-half hectare for planting corn. A farmer normally earns around PhP910 during the cropping period while expenses total PhP3,209.

The Dibabawon of Barangay Buhi wanted to implement compact farming consisting of short-term crops (i.e., palay and corn) and long-term ones (i.e., coconut). This endeavor would entail, among others, dispersal of appropriate seeds and provision of working animals.

PHASE 3

After the evaluation of technology needs, the experts, in consultation with the local research teams, prepared the feasibility studies, apart from the research outputs that the local research teams and institutional partners had already written.

BADASU

In October and November 2000, the local research teams and BADASU finalized the cost estimates, schedule, project policies, sources and beneficiaries of the socio-economic projects.

Purchasing of seeds and materials for the water reservoir happened in December 2000 and January 2001. BADASU conducted training on contour farming in December 2000, before seed dispersal, which took place in January to March 2001. The construction of the water reservoir and pipes was finished in March 2001.

KADISA

The training-consultation took place in December 2000. Three sets of training on the socio-economic projects and project management were conducted.



The purchase of farm animals, tools and seeds was accomplished also in December. From January to March 2001, the community (grouped into three) was supposed to set up their communal farm, but they were able to start the projects only in April 2001 due to constant threats and harassment by the military and local authorities.

Despite these hassles, the Dibabawon managed to implement communal farming and to set up a cooperative store to counter usury.

PHASE 4

The partner-organizations submitted progress and evaluation reports during Phase 3. Upon conclusion of the entire project – the participatory research and the implementation of technology – IBON and the partner-organizations conducted a collective evaluation of socio-economic projects and their impact on the lives of the community. The written evaluation served as the conclusion of the research output.

BADASU

The Subanen embarked on contour farming and agro-forestry. They also undertook seed dispersal as alternative to the NIPAS being introduced by the government. The residents of Dapiwak and Saad also implemented irrigation for agriculture and household needs. They purchased hoses that were connected to the water sources and provided water for their farms and houses. In Dapiwak, the residents built a water tank where they could keep the water more efficiently.

IBON went back to the project site for final evaluation in May 2001. Although seed dispersal was not sustained on the expected level due to lack of organic fertilizers, the irrigation systems and other farming activities were generally successful.

KADISA

The inspection of the socio-economic project in Barangay Buhi took place from April 9 to 11, 2001. The community had already cleared the six-hectare land for communal farming and set up a consumers' cooperative, but planting could not start because of heavy militarization.

During the inspection, it was found out that militarization persisted in the area and the military detachment became a permanent fixture at the entrance of the Barangay. This was the reason why a courtesy call would have to be made not only to the Barangay Captain, but also to the Vice Mayor of Laak (in lieu of the Mayor who was on the campaign trail) and to the Sergeant who served as the commanding officer. Despite the courtesy call, the commanding officer continued spreading lies about IBON and KADISA surreptitiously during the three-day visit. In the meeting, the residents reported to IBON and KADISA about the allegations that the project was funded by the communists and that IBON was associated with "666" (i.e., the number of the devil).

IBON could not go back to the site to conduct its final evaluation in August 2001 because since then Compostela Valley had been heavily militarized. For the final evaluation, IBON relied on the report of KADISA, which in turn, relied on the report of the local research team.

CONCLUSION

IBON has developed the research modules based on the documentation of the training and the conduct of participatory research. Aside from this process documentation report, which summarizes the conduct of participatory research, IBON has developed the training manual with live experiences as examples for other local organizations that wish to conduct participatory researches, and the research report, which documents the impact of globalization on upland systems, the organizational response, the appropriate technology response, and the impact of such implementation on the lives and struggles of the upland settler-farmers and indigenous peoples. The research report comes with the feasibility studies and evaluation reports done by the local research teams and experts.

The process documentation has been transcribed and the reports have been translated to Filipino and English for popular publication.

Learning how to do participatory research – how to evaluate one's conditions and recommend solutions – has had the most tremendous impact on the partner-organizations and their communities. The learning process has empowered the communities to objectively analyze their situation and do something about it. The communities have effectively utilized the results of their own studies to come up with doable alternatives.



The implementation of socio-economic or appropriate technology projects has also taught a lot of things. One, it has a positive impact on the organizational capacity of the partners since organizing has taken off from the traditional and theoretical level to more practical and participatory undertakings. Secondly, aside from the direct impact of the technologies on livelihood, the implementation of alternatives has also allowed the communities to develop their capacity to evaluate their farming technology based on their understanding of sustainability and other appropriate economic considerations. Finally, it is expected that further will be felt upon the dissemination of this published manual. ■

Part 2

TRAINING MANUAL



INTRODUCTION

Research, particularly in the field of social sciences, has always been perceived to be a complicated, highly technical, and scholarly endeavor, which can be undertaken only by someone trained under the discipline and within the walls of the academe.

The basis of such perception is the emphasis placed by mainstream social researchers on quantitative methods, since for them, like the physical and natural sciences, the world of social sciences is exact and measurable. Social research thus requires the expertise of the social scientist who can measure social phenomena and interpret them like the results of laboratory experiments.

But the circumstances of any given society, such as social development, transformation and movement, are far from being exact. They are uneven, constantly changing, and never isolated. Social studies, including research, therefore are essentially *qualitative* inquiries about society – the people and their relations – which put much emphasis on the people's experiences and their own interpretation of social phenomena.

More importantly, the purpose of social studies is not only to be able to interpret society but to learn the ways to change society. This is the reason why research plays a significant role in the movement for social transformation and why it should be a popular undertaking.

Research must thus be participatory – a term used to describe not so much the objective and methods of research but more importantly the action taken upon the recommendation of the researchers. This is the reason why this training manual is not on the conduct of research, but simply on facilitating participatory research.



THE TRAINING MANUAL IS DIVIDED INTO FOUR MAIN PARTS:

PART 1 Basic Concepts - is an introduction to the idea of research, both traditional and participatory. It explains the importance of research in development work and social movement and demystifies traditional views.

PART 2 The Research Process and Design - presents the steps with their corresponding techniques in designing researches. It guides the participants in conceptualization, formulation of problem, objective setting, identification of research variables and methods, and finalization of the logistical aspect of the research design.

PART 3 Methodology - lays down the different methods of data gathering appropriate for the data needs. It presents techniques in administering both quantitative and qualitative methods.

PART 4 Analysis - focuses both on quantitative and qualitative analysis. It teaches simple statistical methods of analysis and lays the foundation for critical thinking.

OBJECTIVES

By the end of the seminar-workshop, the participants should be able to:

- 1 familiarize themselves with the basic concepts of participatory research
- 2 familiarize themselves with the different methods of data gathering and data analysis
- 3 identify their own research needs, research methodology and work flow
- 4 design their own researches ready for implementation
- 5 acquire skills in facilitating participatory research in their own communities

TARGET AUDIENCE

The seminar-workshop is designed for researchers and information or documentation officers of grassroots, non-government, and people's organizations. It is also appropriate for mass leaders and activists with experience and discipline in social investigation. It may be given to advanced elements of local people's organizations, provided that topics on methodology and quantitative analysis are trimmed down and the participants truly implement the research design.

Ideally, for easier facilitation and more productive plenary, the number of participants should not exceed 15.

TIME

The seminar-workshop needs 3-4 days.

MATERIALS NEEDED

Acetates, overhead projector or LCD projector, board, chalk or marker, manila paper, crayons, pentel pens

METHOD

The course is a seminar-workshop. Thus the important element of the training is the workshop in which the participants, guided by short lectures, shall step-by-step design their own researches. Each workshop session shall be synthesized in a plenary.

The seminar-workshop may be handled by two to three facilitators depending on the number of participants. Short lectures using the deductive method of discussion (or presenting general concepts) shall be given before each workshop session. All workshop results are subject to collective discussion in the plenary.

OUTLINE

I. The Basic Concept of Research

- A. The Development and Definition of Research
- B. Wrong Traditional Views
- C. Participatory Research (PR) as the Alternative Definition

II. What is PR?

- A. Influences in the Development of PR
- B. Philippine Contribution in the Development of PR
- C. Basic Principles of PR
- D. Gains from PR

III. Getting Started

- A. Social Investigation
- B. Consultation
- C. Training the Local Research Team

IV. The Research Process

- A. Conceptualization
- B. The Research Problem
- C. Objectives
- D. Hypothesis
- E. Variables

V. Methodology

- The Questionnaire and the Survey
- Case Study
- Direct Observation
- Interview
- Focus Group Discussion (FGD)
- Process Documentation
- Theater of the Oppressed

VI. The Research Design

VII. Quantitative Data Processing and Analysis

VIII. Qualitative Data Analysis

IX. Writing



Experience in the PR on Upland Production Systems and Appropriate Technology

The IBON trainers conducted two sessions of the seminar-workshop. The first one was the run-through yet comprehensive session for the PR facilitators, namely BADASU, KADISA, and local IBON staff. This was followed by the long yet simplified session given to the members of the local research teams who were also joined by the PR facilitators.

The run-through took two days at the most while the long session took four days. Method and several parts of the content were modified for the long session for easy understanding and smooth flow.

I. The Basic Concept of Research

Introduction and Expectations



Allow the participants to introduce themselves and relate their expectations from the seminar-workshop, taking note of these for evaluation at the end of the seminar-workshop.

Impressions



Divide the participants into three groups and let them discuss among themselves the first things that come to their minds when they hear the word 'research'. Each group shall illustrate their collective impressions about research and present this to the plenary. Provide manila paper, crayons, and pentel pens. Allow 15 minutes for the collective discussion and 10 minutes each group for the presentation. Synthesize the results.

Input

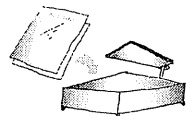
The first thing that comes to mind when we hear the word 'research' is the technical, tedious, and difficult process of investigation.

But this should not be the case. Such wrong impression brought about by traditional views hinders many people and organizations from carrying out research in their development work.



In reality, research is the simple process of knowing and looking for the answers to the issues or problems we face.

A. The Development and Definition of Research



(Place Acetate 1) The concept of research developed alongside the development of the human mind. Before, people, because of limited knowledge, used mythology to explain the things around them. They used their imagination and personal beliefs, and from these emerged many legends.

But then, people learned to use reason and follow basic steps to arrive at the truth. First, they formulated their guesses or hypotheses, then observed phenomena using their own senses. From their observations, people learned to arrive at the conclusion.

But the human mind developed further. Observations were not enough. People learned to experiment, which became the foundation of science and the scientific method.

This development of the human mind became the basis of the real definition, use, and essence of 'research'. (Place Acetate 2) Research, therefore, is the scientific and systematic investigation and thorough study and analysis of existing situation, issues or problems.

B. Wrong Traditional Views

Research therefore represents the process of knowledge formation thereby presenting itself as a rather simple process and undeniably useful in people's movements. Still, many people find research complicated and oftentimes they avoid using or implementing research in very important endeavors. Such inhibition is brought about by traditional and mostly wrong views about research.

'Traditional' research is often associated with the conventional or mainstream social science research, which is practiced in the universities, market research agencies, corporations, and even government agencies.

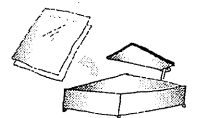


This type of research is highly empirical in nature. It views society and other social formations as the laboratory, people and communities as the specimen. Its goal is to generate 'scientific data' or those that are free of any bias and may be subjected to statistical analysis. Its conclusion - the

development of a theory - is its ultimate contribution to knowledge.

By upholding traditional research, mainstream social researchers have created wrong impressions about research.

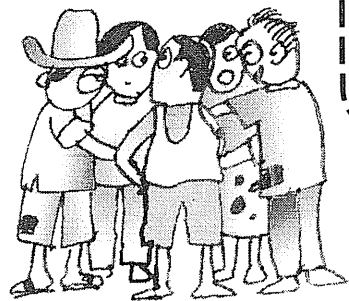
The following are some of the wrong views:
(Place Acetate 3)



1. Since the scientific method is associated more with theorists and philosophers, research is a field reserved for academicians, theorists, and experts. Thus, common people or the masses do not have the ability and intelligence to do research.
2. Because of No. 1, only experts have the right to determine the purpose and use of research.

3. Research is a business and researchers can profit out of the output. Researchers may ask for a fee to conduct the research or may sell the research product.
4. Research is neutral. It is not biased.

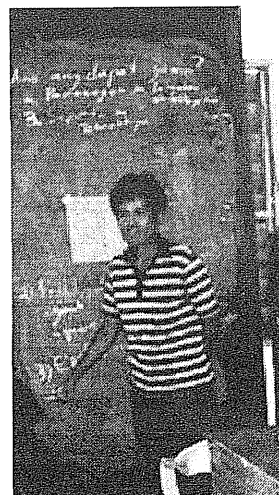
(At this point, ask the participants what they think about these wrong views and encourage constructive debates or arguments until the entire group has reached a consensus that they need to break free from these wrong impressions and start viewing research as mass-oriented and pro-people.)



All these are wrong views because they hamper the movement for social change. We use research to know the problems of society, so that we may be able to change society. Yet, despite these existing and deeply entrenched wrong views, a new and liberating concept of research has emerged.

C. Participatory Research (PR) as the Alternative Definition

If we go back to the development and definition of research, it becomes obvious that research is quite an important undertaking in development work and social movement to be left to experts alone. There is a need therefore to restore to the people the right to their own experiences and to derive from these experiences information for their own upliftment. There is a need to correct wrong views by adopting liberating and empowering concepts. The concept of PR was born out of this need.



Experience in the PR on Upland Production Systems and Appropriate Technology

This part of the manual was given only to the PR facilitators in the run-through session.

When the PR facilitators were asked to give their impressions on the word 'research' as translated in their local languages, they gave unconventional answers. Surprisingly, they already know that research is supposed to be participatory, collective and social. They know PR as SICA or social investigation and class analysis and have been doing it since they have established their community organizations.

In the long session with the local research teams, the Subanen were also asked to give their impressions and they gave the same answers as the PR facilitators. However, the input was no longer given to the local research teams. In the case of the Dibabawon, the IBON trainers went ahead with the first workshop instead of asking for impressions.

II. What is PR?

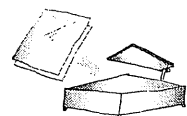
Mystery Box



Play the game before defining PR.

1. Present a gift-wrapped box and call it the mystery box.
2. Ask the participants what they would like to know about the box. Facilitate the discussion in such a way that the participants would want to know what is inside the box.
3. Ask them how they would be able to know what is inside the box without opening it and list down their answers.
4. Ask two volunteers to perform all the answers or suggested ways of knowing what is inside the box and another volunteer to list down all their guesses.
5. Ask another volunteer to open the box and reveal the actual contents. Check the correct guesses.
6. Ask the participants what they would want to do with the contents (usually assorted candies) of the box.
7. Ask them for their learning experiences
8. Synthesize.

Input

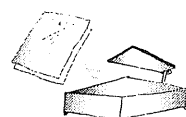


What is PR, then? (Place Acetate 4) If we go back to the definition of research, we will only have to add one component but it is very important: people. Thus, participatory research is the people's scientific and systematic investigation and thorough study and analysis of their existing situation, issues or problems.

PR is the process wherein a group of people from the basic and marginalized sectors of society, sometimes but not limited to people's organizations, collectively gather and analyze information about their milieu and use the analysis and conclusion to plan action responsive to their needs and problems.

In the process, PR proves wrong the claim that research is for experts alone. It also breaks the monopoly on knowledge, which has become a collective ownership through PR. No longer is research a form of business since the results are now being used by the people to analyze, understand, and improve their condition. Lastly and most importantly, PR proves that research can never be neutral and is definitely biased for the people.

A. Influences in the Development of PR



Long before PR became widely used in the Philippines, the concept of PR already evolved in Third World countries, particularly Latin America. Four concepts may be cited as influential in the evolution of PR. (Place Acetate 5)

1. **Marxist class analysis** – explains the root of social problems based on the contradictions and relations among classes in society. This theory is very important to PR because PR strikes at the roots of social problems.



2. **Anthropology** - the study of the history of a place or a group of people. Its contribution to PR is the method of immersion or integrating with the people to conduct the study.

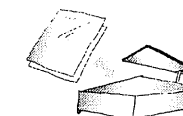
3. **Adult Education** - an alternative and non-formal manner of learning especially for adults who did not have any kind of formal education. Its contribution to PR is the concept that research can be conducted even by 'uneducated' people.

4. **The Latin American experience** - particularly during the socialist-led revolution in Nicaragua, the situation in Latin America was so volatile that it required the immediate action and participation of the people. People's participation in social transformation in Latin America was crucial in putting into practice what was theorized. In short, the contribution of the Latin American experience to PR was the action component or praxis of research.



B. Philippine Contribution to the Development of PR

The Philippines has its share in the development of PR as a concept: (Place Acetate 6)



1. **Liberating Education** - a learning method wherein participants narrate their experiences in simple ways. This has been mostly used in grassroots organizations and church-based social action centers. Its contribution to PR is the simple documentation of experiences.
2. **Conscientization** - the Filipino people's high level of awareness brought about by the country's long history of mass struggle also helped in the development of PR.
3. **Community Organizing** - community-level organizing produces systematic communities that are capable of collectively analyzing issues and solutions. It also teaches us to live with the people and participate in their production.
4. **Qualitative Research** - analyzing a problem by looking at the quality of the problem. It is a more in-depth study than quantitative or the statistical appreciation of the problem.
5. **Action Research** - a study that calls for action and is meaningless if the action is not carried out.
6. **Theater of the Oppressed** - a process wherein the actors - the people themselves - act out their experiences. This is important in enhancing creativity and resourcefulness in research.

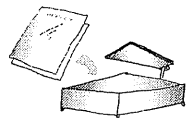
C. Basic principles of PR



To sum up, PR is the research process that is biased for the marginalized sectors of society, action-centered, and concerned with popular knowledge. It recognizes the inequalities and contradictions in the class structure, thus a tool for social change.

It also presents itself as a process by which the community and the people may collectively reflect on their situation, undertake critical analysis and self-criticism to improve their situation, and take up specific action, and eventually reflect on their action to do research again. In other words, it is a progressive process of growth and development.

Three basic principles guide the conduct of PR: (Place Acetate 7)



- 1. Investigation** - One characteristic of PR is thorough and comprehensive investigation. The principle is not to leave any stone unturned, any door unopened, and anyone not talked to.

The community organizer who enters a new area needs to undertake social investigation and actually employs PR by involving the community in identifying problems, resources, and courses of action.

- 2. Education** - Education begins from the moment a problem has been identified to the time research is completed until output has been put to action. Because of its problem-orientation, PR is an educational process that helps people to reflect on their situation and root out their problems. It raises the people's awareness of the problems and their solutions.

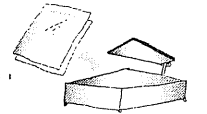
- 3. Collective Action** - From the research process (as form of action itself), PR already involves the people in crucial if not all phases of the research. The people decide whether or not to conduct PR, how the information is to be gathered, and how the results are to be used. They gather and interpret the data and share their knowledge, skills, and resources.

Then, plans of action (as recommended by the research) are worked out and carried out collectively. The basic principle and difference of PR is collectivism.



D. Gains from PR

(Place Acetate 8) The gain from any research activity, whether or not PR is used, is the research output. However, by choosing PR as the method and the process, the researchers and the community gain more than the research output that helps them solve their problems. They develop as a community.



- 1. Structural analysis** - Researchers acquire the basic tools of analysis that make personal and community relations more relevant and enable researchers to systematically study social relations or 'social structures' thus interconnect local issues with national and international situation.
- 2. Skills** - In PR, we learn technical and analytical skills such as data gathering, processing, analysis, and writing. We also learn to write reports, make training modules, curriculum materials, audio-visual materials, and guides in performing tasks.
- 3.** We also develop appropriate technology in answering the needs of local communities.
- 4.** We can also form organizations for future action, such as committees, cooperatives, and networks.
- 5.** PR also facilitates the movement of participants, such as education, mobilizing, and organizing the community.
- 6.** We can also teach PR in the process.

Role Playing

- 1.** Divide the participants into three groups.
- 2.** Based on what they have learned, ask what the role of PR is in development work, people's struggle, and mass movement? Give them 15 minutes to discuss among themselves.
- 3.** Ask each group to share to the rest of the participants through role playing what they have discussed. Allow 10 minutes for each group to present.
- 4.** After each play, ask the bigger group to comment on the presentation.
- 5.** Synthesize. Use the following as guide to summarize.





Research, like science, is only relevant when it is used for the welfare of the majority. It is important that research supports the social issues that need to be addressed because it provides the basis for a systematic, objective, resourceful, and determined plan of action.



In this sense, PR is important in development work since it prevents us from relying on traditional or conventional type of research to respond to our problems and needs. Instead, it encourages self-reliance and trust in our strengths and capabilities and calls upon us to change our present situation. The PR process teaches us how to organize not only ourselves but more importantly the course of our action. Lastly, PR teaches us to assess and criticize our work, direction or program. In the overall, PR is liberating.

Experience in the PR on Upland Production Systems and Appropriate Technology

This part of the manual was given only to the PR facilitators.

During the discussion of the influences and contribution of the Philippine experience to the development of PR, the participants gave their community experiences as examples. In particular, the Subanen have the custom of singing events in order to share these to the community. The Dibabawon, on the other hand, normally investigate before they take action on issues and problems, both in the households and the community. All the participants agreed that research is an important component of advocacy. When asked if they learned something new from the input, they all agreed that the benefits derived from research for strengthening the organization and applying new and appropriate technology were added knowledge.

III. Getting Started

Input

PR begins with a preparatory phase that mainly depends on the PR facilitator. This phase includes familiarization with the environment, consulting with the community or people's organizations, and organizing the research team from the community. (Place Acetate 10)

A. Social Investigation



Any PR facilitator must have mastered the art of social investigation. This helps build a close working relationship with the community and sympathy with their problems and condition.

The PR facilitator must gather at least the history of the area, its socio-economic, political and cultural situation, and its level of organization. There are at least two basic ways to get the information. One is by going through written accounts such as community statistics, records, and maps from the local government office; published and unpublished reports and documents of the people's organizations; and their songs, poems, dances, novels, folk tales, etc.

The other way is through integration. Only by spending a considerable time with the community shall the PR facilitator be able to complete the social investigation. The PR facilitator may participate in the regular activities such as production, attend social activities such as fiestas or weddings, and spend some time talking with the people during their idle moments.



B. Consultation

After building mutual trust with the community and its organizations, the PR facilitator shall gather the community in a meeting or assembly. One objective of this meeting is for the facilitator to propose the research project, explaining clearly the objectives, activities involved, and the role of the community. There will also be instances when only during consultation shall the PR facilitator and the community be able to identify which research project to implement. At any rate, the primary objective of the consultation is to draw from the community its decision whether or not to conduct PR.



C. Training the Local Research Team

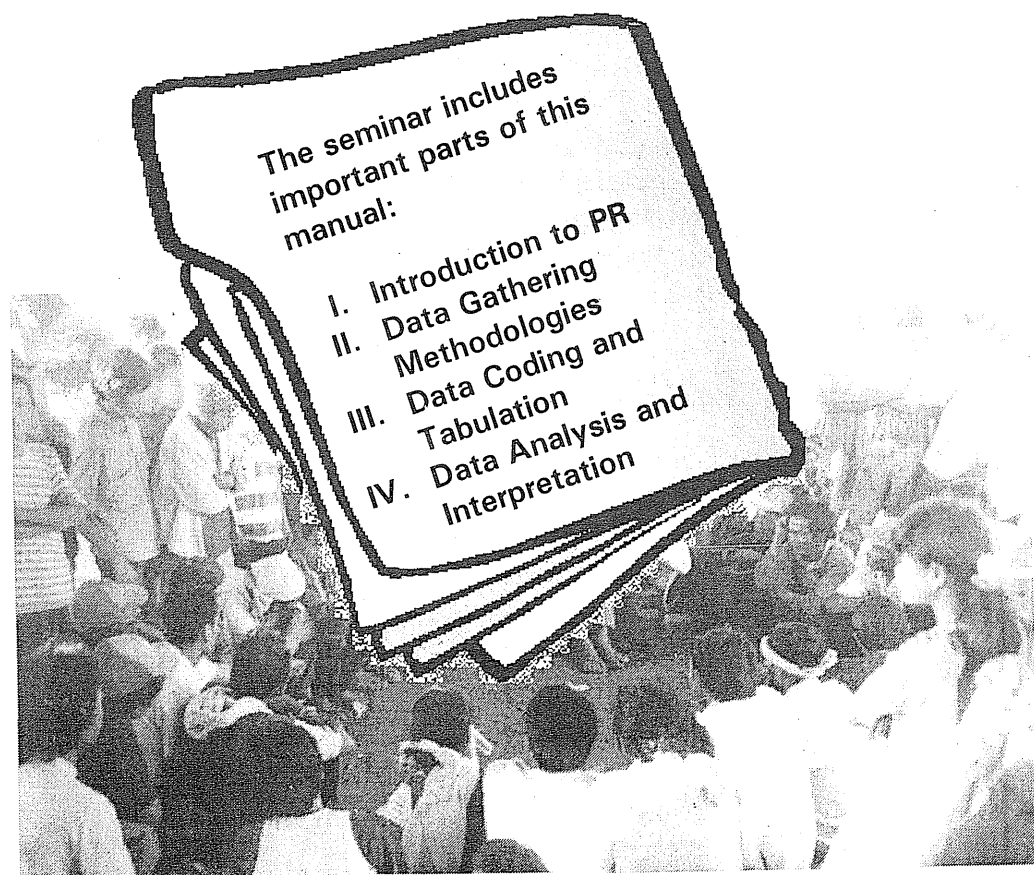
The next step would be to organize the local research team, which shall be trained to perform specific research tasks during PR.



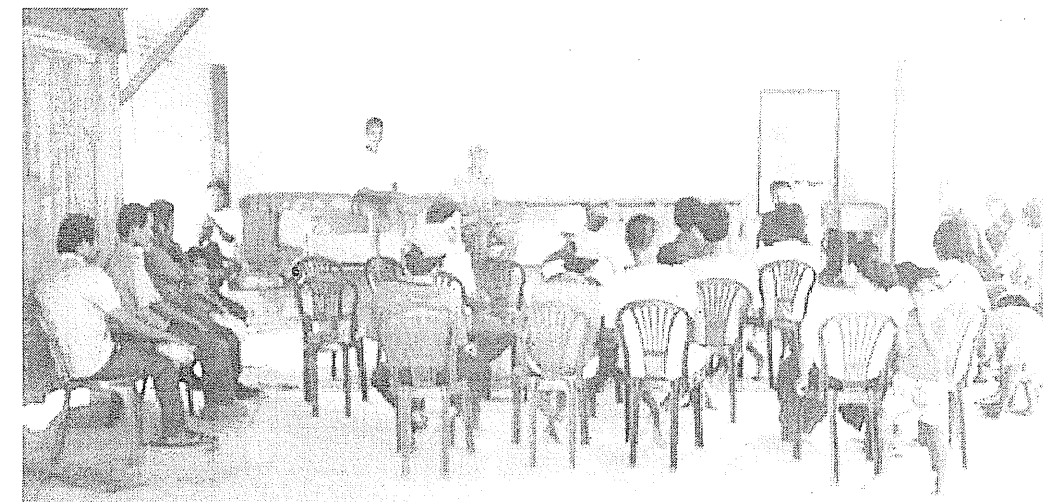
Potential members of the research team are identified or nominated during the consultation with the community. Essential are basic criteria such as willingness to devote time and effort, basic skills in communication, and credibility and respectability in the community. The members may also be identified from the potential leaders of the community.

It also helps to look for basic characteristics such as resourcefulness, patience, friendliness, objectivity, being critical, awareness, being a good facilitator, commitment, and trust in the people.

After identifying the members of the research team, the PR facilitator shall arrange for a training seminar that shall equip the team with the knowledge, skills, and orientation needed in conducting PR.



Each part must have conceptual inputs and practical exercises. The inputs are lectures and discussions while the practical exercises are designed in such a way that the members get to accomplish or perform the actual tasks in the PR. In effect, the training seminar would have to be integrated with the whole PR process. For instance, before actual data gathering, the members of the research team go through Part III of the seminar during which they are oriented on different methods. The actual data gathering and implementation of chosen methods are the practical exercises of the seminar.



Experience in the PR on Upland Production Systems and Appropriate Technology

This part of the manual was given only to the PR facilitators.

As PR facilitators, BADASU, KADISA and IBON had spent considerable amount of time living with the community. Two consultation meetings – people’s meeting (“pulong-bayan”) – were conducted in Barangays Dapiwak, Saad and Sinonok, Zamboanga del Sur while one was held in Barangay Buhi, Compostela Valley. In these people’s meetings, the purpose of the PR was introduced and the communities agreed to conduct it. Also in the meetings, the communities as represented by their organization leaders chose from among themselves the members of the local research teams.

After the run-through session, the long session with the local research teams was immediately conducted.

IV. The Research Process

Input

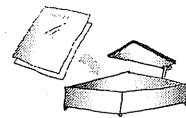


The single most important nature of a research project is the problem that must be addressed or the question that must be answered. Thus, when someone asks: what is your research? We usually state the problem.

The problem dictates the whole process of research. On the other hand, research follows a formal, systematic, scientific, dialectical, and materialist process.

A. Conceptualization

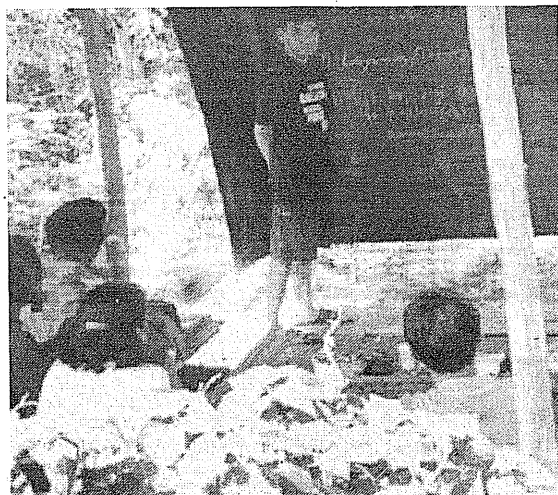
One of the hardest parts of research is conceptualization. Most of the time, the facilitator and the research team can not identify just one topic. To narrow down the focus, the group should list down all possible topics with the following bases: (Place Acetate 9. Elaborate by giving examples to arrive at a working example.)



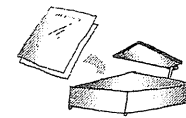
1. important issues
2. needs of the community
3. current events
4. read or written literature
5. personal interests of the researchers
6. theory building

The following tips may help in identifying the topic:

1. What is its relevance in the development of the community and society?
2. Can it be addressed or done considering the capability, time, and knowledge of the researchers?



The following exercises may help in identifying research topics: (Place Acetate 11)



1. Evaluation of people's input, their concerns, problems, etc.
2. Analytical reading of newspapers, books, and documents that are critical
3. Attending lectures, symposiums, and study or discussion groups
4. Critical thinking
5. Attending research discussions
6. Visiting libraries
7. Data gathering related literature here and abroad
7. Putting up own library or databank

The nature of the chosen or identified topic must already be clear to the researchers. However, if the topic is foreign, a preliminary investigation is important and necessary.



The Web Chart

1. Divide the participants into three groups. (From this time on, these three groups shall remain until the end of the seminar-workshop.)
2. Ask them to choose a leader who will facilitate the discussion.
3. The leader shall ask the members to identify one important and urgent problem or issue. The leader shall write and encircle this at the center of the manila paper. (A working example should be given.)
4. The members shall identify the possible causes of this problem, write down and encircle the causes, and draw a line connecting the main problem with the causes until the chart resembles a spider web.
5. The members should be able to exhaust all possible roots of the causes (the problems) and of the main problem.
6. Ask each group to present the Web Chart and to choose among the causes (or problems) which topic they would want to pursue in their researches.



Experience in the PR on Upland Production Systems and Appropriate Technology

An elaborate input was given only to the PR facilitators in the run-through session.

In the long session with the local research teams, the IBON trainers went directly to grouping the participants according to their Barangays and asking each group to draw their problems and issues and present their drawings to the body. This workshop was given an hour.

After the workshop, the IBON trainers gave a short and simplified input on several ways that production systems are modified by economic liberalization.

From the transcription of the training – the presentation of workshop results and the added input – the PR facilitators culled the possible concepts and topics for research.

B. The Research Problem

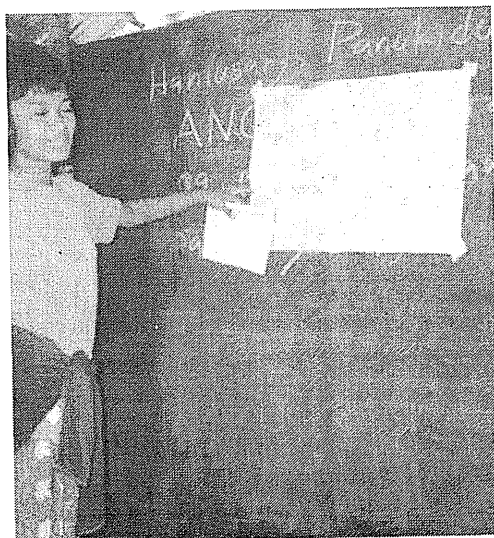
Input

After identifying the topic, the researchers must be able to identify some definite questions that have to be answered in the course of research. What is the problem? What are the primary and secondary problems?

The research problem is a question that reflects or expresses the topic, subject matter, or aspect the community would like to study. It is the focus and nature of PR, the specific concern that the community has collectively decided to analyze.

In formulating the research problem, the following may be used as bases:

1. Is the problem relevant and responsive?
2. Is it clear? (Lay down the primary problem first, then identify the secondary ones.)
3. Is it particular or specific, focused, and delimited?
4. Can it be investigated on or is it researchable?
5. Does it have a solution?



How did the problem arise? Who will benefit from resolving the problem? What is the relevance of research on the problem? These are additional questions that may guide the researchers in firming up the research problem. Finally, the research problem must be formulated in question form.

(Using a working example, formulate the research problem and ask the participants to criticize the formulation based on the above discussion.)

Experience in the PR on Upland Production Systems and Appropriate Technology

Again, the detailed input was given only to the PR facilitators.

In the long session with the local research teams, the IBON trainers went directly to the workshop, asking each group to fill out a three-column matrix on manila paper. The first column would contain identified institutions, people or individuals who might be responsible for causing their problems. On the second column, the groups were instructed to write down the problems that these 'enemies' had caused. The last column was to contain the reasons why the Subanen and Dibabawon identified the 'enemies'.

After the presentation of workshop results, the IBON trainers gave a short input on the concepts of the identified problems, e.g. Mining Act, NIPAS, commercial logging, ancestral domain, etc.; the role of the Philippine government in implementing the policies of liberalization, privatization and deregulation; the role of the foreign corporations; and globalization in general and its impact on the Philippine economy, local production systems, communities and tribes.

The workshop results were summed up by giving input on the national situation, Philippine political economy and history.

Then, the Subanen were asked to draw the future of their communities if the problems they had identified were not immediately solved. Dibabawon participants on the other hand were asked to write down the calls and demands they would put forward.

In the case of the Subanen, the IBON trainers summarized the results and gave a short input on poverty estimates, concepts and data. This served as the introduction to the concept of research. By referring to the identified problems, 'antagonistic entities', and impact, the IBON trainers introduced research as the use of investigation methods to validate what they had identified.

In the case of the Dibabawon, the IBON trainers simply summarized the results and moved on to the next workshop.

C. Objectives

Input



After refining the research topic and problem, the researchers should lay down the research objectives.

The research objectives define the scope and limitation of the research and clarify and detail the importance or purpose of the research. They reflect what data to be obtained and where the data should come from.

The research objective is always in the form of a broad action statement of what the research intends to accomplish.

(Formulate the objectives for the working example.)

D Hypothesis

A hypothesis is an 'educated' guess, so they say. This only means that a hypothesis has a theoretical basis. Thus, it is certain and can be analyzed and used as a guide in the entire research.

The researchers can only give a hypothesis if they already had initial or stock knowledge of the topic, if they already had preliminary data that helped them formulate the problem and identify the research objectives.

Most of the time, the hypothesis is not yet an accepted fact thus needs a thorough study. It is important because it prepares the researchers to focus on the issue and it sets the next steps in the research process. The hypothesis may also dictate the data needed and the order of the research, analysis, interpretation, and conclusion.

There are four types of hypothesis: (Use the working example.)

1. **alternative** - what the researchers hope to achieve in the end
2. **deductive** - using theory, the research zeroes in on details
3. **inductive** - using the research results, the conclusion zeroes in on a theory
4. **null** - the reverse of the research problem



E. Variables



Variables are the focused data needed for the research. Guided by the problem, objectives, and hypothesis, the researchers must be able to identify all the research data needs. Variables are derived by breaking down the general objectives into smaller, detailed, and more specific components. They are listed down and serve as the guide in data gathering.

There are five types of variables: (Use the working example.)

1. independent - the reason
2. dependent - the cause
3. antecedent - the past
4. intervening - other alternative explanations
5. confounding - the context of the problem

Workshop

1. Tell the three groups to formulate their research problems based on their identified topics.
2. They shall also formulate general objectives.
3. Based on the objectives, they shall enumerate detailed list of variables or data needs, not necessarily classifying according to the types of variables.
4. The entire workshop may last for 3-4 hours.
5. In organized manner, the workshop groups shall present their half-finished research designs to the plenary.
6. Encourage other groups to criticize the presentation.
7. Finalize the formulation.



Experience in the PR on Upland Production Systems and Appropriate Technology

The elaborate input was given only to the PR facilitators.

In the long session, in the case of the Subanen, after the formulation of the research problem, the IBON trainers went straight to the discussion of methodology, followed by the discussion of data needs, in which the trainers and the participants threshed out all variables for production systems, the impact of globalization, and what could be done organizationally and economically.

This was followed by a workshop wherein the participants were asked to write down solutions to their problems. The solutions should be grouped into: advocacy, militant action, government lobbying, organizing, and technology. This workshop served as the exercise on formulating the research objectives.

In the case of the Dibabawon, identification of the variables followed the formulation of the research problem, which was mainly done by the PR facilitators and the IBON trainers, and the formulation of solutions (objectives), which was done by the participants.

V. Methodology

Input



After having identified the data needs, we are now ready to identify the ways or methods by which we can obtain the needed data. First of all, however, we must be able to classify the data.

There are two kinds of data. Primary data are gathered from individuals, group of people or the community, and events. Secondary data are written literature or statistics that are pertinent to the research topic and may be gathered through desk research.

By knowing the type of data, researchers will know the method in data gathering. Primary sources naturally are people while secondary



sources are documents, books, newspapers, and other media such as TV, radio or the internet.

Methods may be classified into quantitative and qualitative methods. Before the advent of social science as an intellectual discipline, the most widely used method to study societies was qualitative - the participant observation. Examples are such works as 'The Travels of Marco Polo.'

With the coming of the social sciences, pioneered by Sociology and Anthropology in the late 19th century, direct participation or 'ethnographic' studies became in vogue.

Meanwhile, statistics as study of chance and probability was being developed. Emile Durkheim, considered by many as the founder of Modern Sociology, started adopting the statistical method in the study of social events, which he called 'social facts', especially in his research on suicides in Northern Europe.

It was the American social scientists in the 1930s who became enamored with the use of statistics as the foundation and determinant for the worth of social research. This was influenced by the positivist school of thought that afforded only a piece-meal view of social reality, avoided the whole system, and analyzed only parts of the system. From the positivists arose the notion that research must be value-neutral.

In the 1980s, policy researches became more popular in the US. A policy research, although more goal-oriented and not merely descriptive, still adopts the positivist approach. It gives emphasis on observation and the quantitative method, its end-view being the success of a project evading the question of value. This has been grafted into the Philippine academic scene and government economic planning agencies.

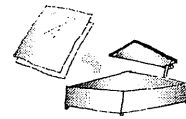
PR avoids value-neutrality and pragmatic perspectives and uses primarily qualitative methods. Statistical methods can buttress the use of qualitative methods but only when the qualitative components of the respondents are not overlooked.

The Questionnaire and the Survey



A survey is one way of getting baseline data and opinion through a questionnaire - a set of written questions. It may be researcher-administered - the researcher asks the questions to the respondents and jots down the answers. It may also be respondent-administered - the researcher distributes the questionnaires to the respondents for them to answer.

The following are basic tips on how to construct a questionnaire: (Place Acetate 12)

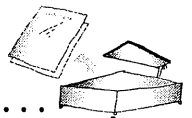


1. Introduce yourself or your research organization. State the objectives of the research. Ensure respondents of confidentiality and anonymity.
2. Determine the types of questions. There are two types of questions: open-ended questions allow respondents to write down their answers while closed questions offer possible answers from which the respondents choose.
3. Organize the questions. The questions may be arranged from broad to specific (funnel type) or from specific to general questions (inverted).
4. Construct simple instructions.
5. Design the physical format.
 - a. For closed questions, sentence should have simple construction.
 - b. For open-ended questions, there should be enough space in which the respondents can write down their answers.
 - c. Do not cram questions.
 - d. Do not split questions.
 - e. Prepare filter and contingency questions, if necessary. Filter questions clarify previous ones while contingency questions are used when there are two possible answers to the previous questions.

Here are some tips on how to formulate questions:

(Place Acetate 13) Questions should:

1. have answers
2. be short but substantial
3. not be misleading. They should be clear and easy to understand.
4. not be leading
5. not be sensitive.



The following are tips on how to conduct the survey: (Place Acetate 14)

1. It is important to test the questionnaire to a smaller group of respondents whose characteristics are similar to the target respondents. Evaluate the pre-test. Revise questions, if necessary. Finalize the questionnaire based on the results of the pre-test.
2. Choose and train those who will administer the questionnaire. It is important that the researchers who got involved in the pre-test are also the ones who will handle the survey.
3. After the actual survey, analyze the questionnaire as follows:
 - a. Retrieve the questionnaire.
 - b. Edit the questionnaire if there are inappropriate answers or unanswered questions. In both bases, the questionnaire should be returned to the respondents.
 - c. (Place Acetate 15) For the properly answered questionnaires, the researchers should create codes for all possible answers and list the codes in a codebook.
 - d. For coding, categories should be exhaustive, mutually exclusive, and not more than ten.
 - e. Codes may be factual or listing, bracket, field, or combination or pattern.
 - f. Pile up all questionnaires, then get 10% as sample and pre-test the codes assigned for the answers. The category "others" should not exceed 15% of the total respondents.
- g. (Place Acetate 16) Code responses using a coding sheet.
- h. (Place Acetate 17) Tabulate results.

A survey is cheap but comprehensive. However, it also has the tendency to be impersonal.

Case Study

A case study focuses the research on a particular issue, topic or group of people as aspect of the entire research problem. It is more in-depth than a survey since it emphasizes one case that represents certain characteristics investigated on through research. However, choosing a case that is typical or representative of the topic at hand may be difficult and may lead the researchers to be subjective.

Direct Observation

Perhaps this is the oldest qualitative method. In the 'traditional' way, direct observation may be carried out by an outsider. This method includes ocular visits and fact-finding missions.

In PR, however, direct observation involves not just an observer but a participant in the events and activities of the people. This way, the participant can validate the data, not only what has been verbally expressed, but also the reactions, expressions, and emotions of the people. Participant-observation may be done by joining community meetings, discussions, storytelling, and direct integration with the people.

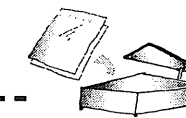
Interview

The interview is also an old qualitative method. The researchers usually prepare the set of questions before the actual interview. If there are more than one respondent, the same set of questions is used for easier processing. The set of questions may be sent to the interviewee or interviewees beforehand.

In some instances, informal interviews are better. With prepared memorized questions, the interview may begin but does not have to be limited to the prepared questions. This set-up is more relaxed and spontaneous.



The following are tips on how to conduct an interview: (Place Acetate 18)



The interviewer should:

1. be prepared with the knowledge of the topic.
2. prepare a comfortable situation so that the interviewee may relax and minimize apprehensions
3. know or learn things about the interviewee before the interview
4. arrange the time and venue
5. explain well the objectives and importance of the research to encourage the interviewee to cooperate
6. ask the interviewee if documenting (writing or recording) the interview is fine with the interviewee
7. be open to suggestions and comments by the interviewee about the questions or the actual interview
8. be aware of the allotted time to maximize the chance
9. thank the interviewee upon closing the interview
10. inform interviewee that he or she will be given the results of the interview
11. politely ask if there can be another interview if necessary

There are three ways to document the interview. One is by recording. Another is by writing while the interview is going on. The last is by having a good memory and writing only after the interview.

Focus Group Discussion (FGD)

People with a particular focus or interest are grouped together and agree to discuss set objectives or questions related to the research problem. One researcher acts as the facilitator while another may take care of documentation.

The FGD is a good method because it encourages a level of preparedness and validation happens in the course of the discussion.



The following are tips for good facilitation:

1. Point out.
2. Be aware of the time.
3. Summarize.
4. Acknowledge.



Process Documentation

This method involves listing down everything that is happening in the course of the research. The 'research diary' helps in assessing the research process.

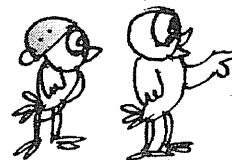
This method is also used in documenting events and information gathered from attending meetings, forums, etc.

Theater of the Oppressed

This method allows 'respondents' to emote their experiences, feelings, reaction, or perception of issues. This method is effective in cases of issues that can not be expressed in words.

Fishbowl Practice Interview

1. Get two volunteers.
2. Secretly instruct them to act as difficult interviewees. One will be very shy to answer the questions and will give one-liners. (Interviewee 1) Another will act as the talkative interviewee, giving long answers, and even straying away from the subject matter. (Interviewee 2)
3. Ask two of the three working groups to prepare their sets of questions. Allow 10 minutes. Then, each of the two groups shall assign one interviewer.
4. Meanwhile the third group shall act as the spectators.
5. The assigned interviewer of one group shall be given the chance to try out the set of questions to Interviewee 1. Afterwards, the interviewer of the other group will also try.
6. Again, the first interviewer will try out with Interviewee 2, after which, the other interviewer will also try.
7. Ask the third group to comment on the presentation.



Practice FGD

1. Before the seminar-workshop, ask a community or a focus group in the nearby community to gather at a certain time to answer set of questions on particular concern.
2. Inform the participants that a community is waiting for them to conduct their FGD.
3. Ask the participants to prepare the questions, assign the facilitator, documentor, and observers.
4. Leave the training room and do the FGD.
5. Leave the focus group and debrief afterwards in the training room.

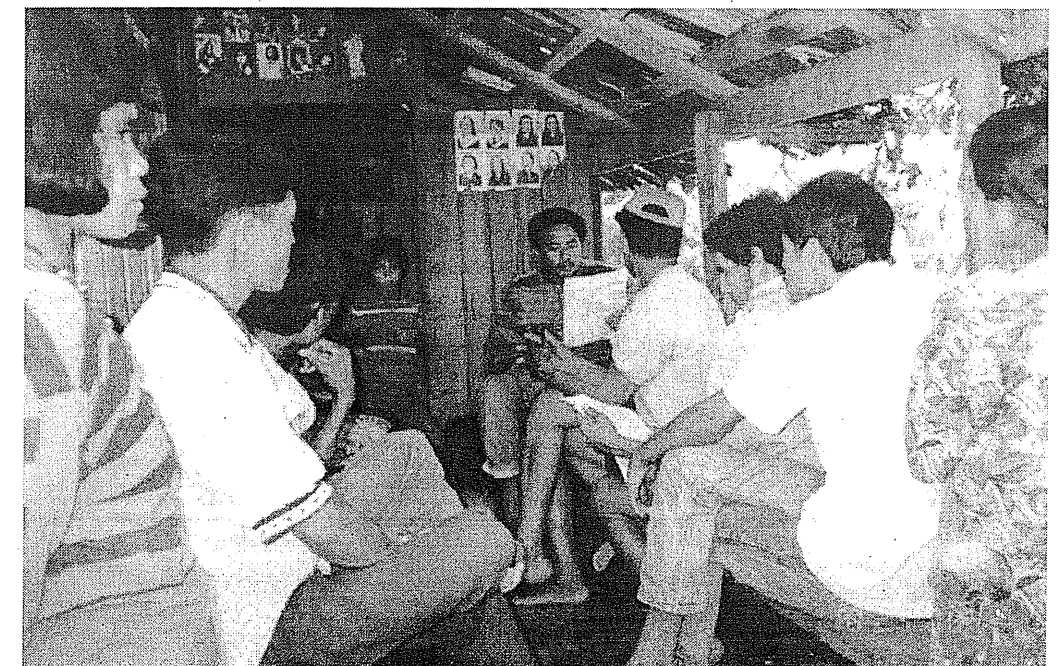
Experience in the PR on Upland Production Systems and Appropriate Technology

Except for the part on the Questionnaire and the Survey, the input was given to the PR facilitators and the local research teams. Each method of data gathering was explained to the participants who in turn were made to choose the best methods for their own PR.

In the case of the Subanen, the input on the methods was given and explained, but no exercise was conducted since the participants went back to discussing their variables and choice of technology to be implemented.

In the case of the Dibabawon, the Fishbowl Practice Interview was exercised first before the input was given, focusing thus on skills on preparing the instrument and conducting interviews. An input on tips on conducting successful interviews was given, followed by the input on the other methods that may be used in data gathering.

The long sessions with the Subanen and Dibabawon local research teams ended with this part of the manual. The PR facilitators processed the documentation of the training into working research designs.



BADASU

Research Problem: Given the problems of the Subanen, identified as the direct impact of globalization on their production systems, what solutions may be implemented to address the problems both economically and organizationally?

Research Objectives:

1. To determine the effects of globalization policies on the production systems of the Subanen
2. To determine the feasibility of appropriate technology and socio-economic projects such as contour farming and installation of water utilities both for irrigation and household use in helping solve the problems of the communities
3. To implement a feasibility study on the identified appropriate technology
4. To draw up plans of action for the community organizations including government lobbying, mobilization, education and training in order to strengthen the stand of the organizations against the onslaught of globalization

Variables: (The PR facilitators gathered the identified variables but formulated these directly into the instruments.)

Methods:

1. secondary data gathering
2. FGDs
3. interviews with key informants

Sample Instrument:

- | | |
|---|--|
| <p>I. Livelihood</p> <ul style="list-style-type: none"> - primary source - secondary - subsistence | <p>III. Income</p> |
| <p>II. Production</p> <ul style="list-style-type: none"> - food crops - other crops - land size per farmer - harvest volume - major production activities - labor - farm animals - work groups - tools of production - prices of farm products | <p>IV. Expenses</p> <p>V. Impact of low production</p> <p>VI. Comparison of livelihood and way of life before and now</p> <p>VII. Technology support system</p> <p>VIII. Demands and Calls for government and the community organizations</p> |

KADISA

Research Problem:

1. What is the existing production system?
2. Why is the production system backward?
3. How is this affected by globalization?
4. What is the appropriate technology to counter the effects of globalization policies on the production system?

Research Objectives:

1. To study the history of the production systems of the Dibabawon
2. To study the government policies and programs related to the indigenous peoples in order to prepare the organization
3. To study the feasibility of communal farming to address the impact of globalization on production

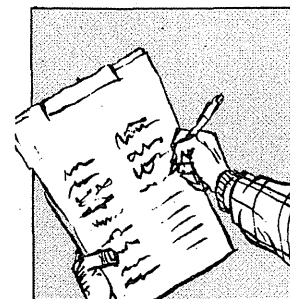
Variables: (The PR facilitators gathered the identified variables but formulated these directly into the instruments.)

Methods:

1. secondary data gathering
2. education and training session
3. FGDs
4. interviews with key informants

Sample Instrument:

1. Name of farmer and family
2. Are you farming now? How big is the land? What is the usual crop? What are the principal and secondary crops?
3. What is your farming method?
4. Please relate the time and process of production?
5. What are the tools in farming in each stage of the process?
6. How much are these tools?
7. Does anybody use carabaos (water buffalos) in farming?
8. How many family members participate in production?
9. How old are the participating children?
10. How long does a farmer stay in the farm in any given day?
11. How many sacks or cavans are harvested?
12. What are the terms in sharing the produce?
13. How much of the harvest is consumed and how much is sold?
14. Is the harvest enough for the needs of the family? If not, why?
15. Please compute income and expenses in production?



16. Do you borrow money for production? From whom? Where? How much?
17. Are there other sources of livelihood?
18. How much are household expenses? How much of the expenses comes from the primary sources of livelihood and how much comes from secondary sources?
19. When there was no logging in the area yet, how big was the usual area cleared for plantation?
20. During those days, please relate the production process and schedule, tools of production, sources of the tools, participants in production, and age of those who worked.
21. During harvest, what is the method of sharing?
22. How much is the harvest? Is it enough? Why or why not?
23. If harvest was more than enough, what happens to the surplus?
24. Are there other sources of food? Where?
25. Where do you buy your clothes?
26. Where do you get your medicine?
27. When did logging start in the area? Who was involved? What companies?
28. What were the experiences – effects, feelings, etc. - of the Dibabawon when logging came?
29. Did anybody work for the logging companies? How much was the offered salary?
30. What happened to the farms of the Dibabawon?
31. Did logging introduce development? What kind?
32. What are your issues for or against logging?
33. When did falcatta planting start?
34. Why did the Dibabawon agree to plant the crop?
35. What were the benefits?
36. Please relate the production and commercial process of falcatta planting. Please compute expenses and income from the entire production. How much is the truckload of falcatta every month?
37. What government policies and programs related to the indigenous peoples do you know are implemented in the area?
38. Are these helpful? Why or why not?
39. What assistance has the local government given to the community?
40. Do you agree to be under the Barangay? What are the benefits?

VII. Quantitative Data Processing and Analysis

Input

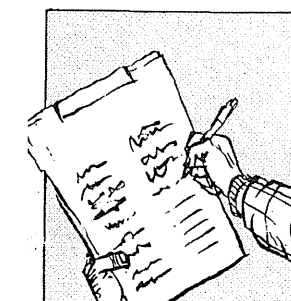


There are two types of data. One is discrete such as age, sex, length, etc. Another type is the continuous data. Examples are intensity, level or rate.

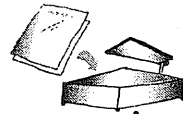
One the other hand, there are three levels of measurement. One is the nominal level or the simplest level of measurement or grouping of data, which possesses symmetry and transitivity. In symmetry, data may change position but the relationship remains valid. For example: Protestant and Catholic. In transitivity, relationship can be transferred to another. For example: Man is an animal, animals eat, therefore, man eats.

The other level of measurement is ordinal, which measures data by grouping and or putting them under an order, thus data acquire continuity or hierarchy. Data have no exactness of value and may be asymmetrical. Example of ordinal measure is upper-middle-lower; excellent-satisfactory-poor. Example of asymmetrical (if data changes position, relationship becomes invalid): Bong is older than Ato; Ato cannot be older than Bong.

The third level is the interval or ratio scale, which is an ordinal measure with exact value of data. For instance, upper income may be P20,000 and up - middle income, P5,000-P20,000-lower income P5,000 and down.



Data analysis depends on the level of measurement.
(Place Acetate 19)



On nominal and ordinal scale, the basic operations are:

1. counting number of cases within each category

Example: categories for variable sex:



Male

12



Female

9

Others

3

= Cases

2. noting the relative sizes of cases in each category by using proportions, percentages and ratios

proportion = number of cases in a category divided the total number of cases

percentage = proportion x 100

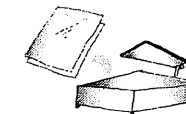
ratio = comparing two numbers, A to B = A/B

rates = ratio x 100

index rates = based on set/convenient denominators like 100, 1000, 10000; Examples: birth rate, murder rate



(Place Acetate 20)
On ordinal and interval/ratio scale, the basic operations are:



1. grouping data into categories using frequency distribution
2. giving order to categories using graphic presentation
3. distribution cases
4. measuring typicality or degree using measures of central tendency of homogeneity such as getting the average using measures of dispersal

Always report the number of cases along with percentages and proportions. Never compute a percentage unless the number of cases on which the percentage is based is about 50 or more.

There are at least three measures of tendency: the mean, the median, and the mode.

(Ask each participant of his/her age and write down answers on the blackboard in descending order. Using the answers as data, demonstrate the median by looking for the 'middle point' by simultaneously counting from top to bottom and bottom to top. The mean is the highest and the lowest answers divided by two. The mode is the most common answer. Take note that whenever distribution is highly skewed, median is more appropriate than mean.)



For the purpose of discussion, we must also enumerate the five measures of dispersal, namely range, quartile deviation, mean deviation, standard deviation; and coefficient of variation. However, we must not forget that PR is mostly concentrated on the qualitative methods and analysis.

It is also worth mentioning four types of inductive statistics, namely probability - the accuracy within certain limitations and inaccuracies; regression - defines 'laws' that can predict relationships of variables; and correlation - defines strengths/weaknesses of relationships between or among variables.

Experience in the PR on Upland Production Systems and Appropriate Technology

This part of the manual was not given to the PR facilitators and the local research teams. In the actual PR, quantitative data processing and analysis focused simply on the tabulation and computation of some quantitative data such as income, prices and expenses. The production process and the time allotted to each stage were also tabulated.

VIII. Qualitative Data Analysis

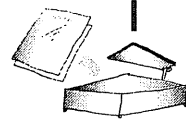
Input



Much of the data in social research, however, requires minimum statistical methods for quantitative analysis. After having tabulated the results of a survey, for instance, we may find ourselves with more documents than statistical tables to process and analyze. It is important to group these documents according to the research design - the main topic and its sub-topics.

Analysis is not at all times technical. Although it is helpful to use statistics, graphs and tables, social analysis basically emanates from perspectives and points of view of the researchers.

Here are some tips to organize qualitative data. (Place Acetate 21)



If the research is descriptive:

1. Show what is common.
2. Show the data gaps.
3. Show other aspects or characteristics of the data.
4. Conclude or make generalizations.

If the research is explanatory:

1. Show the relations of variables.
2. Show the tendencies of the relations.
3. Refine the relations and show cause and effect.
4. Make predictions or general observations.

Qualitative analysis, however, comes from a long process of knowledge formation. In fact, research itself is a process of knowledge formation.

During data analysis, we validate old knowledge and create new ones. An understanding of how ideas are formed can help us appreciate data analysis in a proper context. One theory of knowledge formation may be presented in the following manner:

We all have our own worldview or how we look at the things and processes in nature and our society. The groups or collectives that we are part of also have their own common world outlook. This worldview comes into play as we become involved in the process of knowledge formation.

With this worldview, we perceive (with the use of our senses) the natural and social world and acquire the initial input for knowledge. This is the first stage of knowledge formation, the level of perceptual knowledge. But at this level, we 'know' things as just parts of the whole, without much meaning to us. However, we, as humans, by our very nature have developed the capacity to think, to be 'conscious' of the meaning of things.

We provide meaning and function to things as we name, classify, relate things around us and utilize them for our own purpose. We come to the second level of knowledge formation, the conceptual level. Through time and various societies, this level of knowledge is systematized in 'common sense' or in formal systems of logic.



The third stage of knowledge formation involves a higher level of thought processing of the information we have so that we can derive principles, laws or theories. This stage is the theoretical level of knowledge. These principles, laws or theories define ideas that can be universally applied, across time and locations. These laws can validate or question the existing worldview of the individual or collectivity. Of course, these

principles, laws and theories may have their own limits of applicability.

Lastly, knowledge, at whatever level of formation, is useless unless it is utilized for society's needs. This is the practical level of knowledge.

We can look at two levels of analysis: the concrete and the essential. At the concrete level, we deal with quantitative data - of tangible things, forms, phenomena. Essential analysis involves qualitative data - looking deeper at the core, essence, 'interiorities' of things and processes.

To help us analyze, consider the following principles:
(Place Acetate 22)

1. All things change. Change is constant.
2. All things are interrelated.
3. Things undergo both quantitative and qualitative changes. Quantitative change transforms into qualitative change.
4. Things develop unevenly.

Finally, the context and objective analysis is to link quantitative analysis to our theoretical framework or worldview. In order to do this, we: (Place Acetate 23)

1. generate generalizations from quantitative data
2. organize and synthesize these generalizations according to framework or worldview
 - hierarchy
 - historical
 - essential to know, good to know, nice to know
 - primary, secondary, tertiary issues
3. derive essential points and provide a summary of these
4. link to framework or worldview; judge if essential points support or question existing framework or worldview

Experience in the PR on Upland Production Systems and Appropriate Technology

In the actual PR, the preliminary data submitted by the local research teams reflected the qualitative data processing and analysis applied.

BADASU

**Collated Data
Barangay Saad, Dumingag,
Zamboanga del Sur**

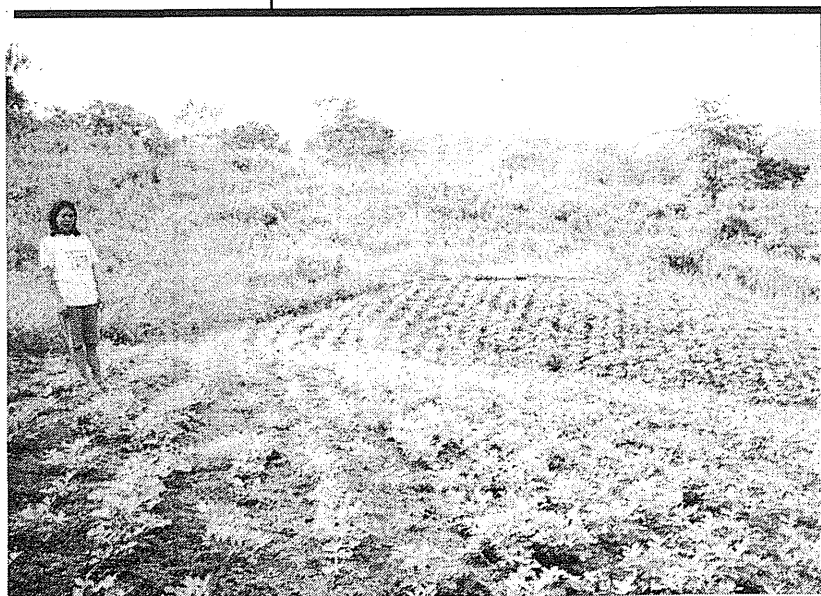
I. Livelihood

- primary source – farming
- secondary – raise chickens, pigs, and ducks; farm labor (outside and inside the community); fishing and hunting wild pigs
- food/diet – usually rootcrops such as kamanting (variety of taro) and ginger; banana, corn, rice, and few vegetables; salt, dried fish, soy sauce, salted fish, and vegetables

II. Production

- rootcrops for food – corn, rice, kamanting, ginger, banana, and few vegetables
- land size cultivated per farmer
 - a. corn - ½ to one hectare, planted twice a year
 - b. rice - ½ to one hectare, planted once a year
 - c. kamanting and ginger – maximum of ¼ hectare
 - d. banana – planted along the boundaries
 - e. vegetables – planted near the river, also in the backyard but only few Subanen practice this
 - f. legumes(peanut and mungbean) – planted twice a year
- crops and harvest
 - a. corn – 12-15 sacks per hectare
 - b. rice – 10-15 sacks per hectare
 - c. rootcrops and banana – the harvest is undetermined but it augments their food supply for the whole year. Sometimes, they are also sold to purchase other food, kerosene, soap, and other household needs.
 - d. vegetables – for viand and sometimes for sale
 - e. legumes – peanut and mungbean
- major production activities
 - a. land preparation
 1. lampas – It is usually done through hunglos (grouping or cooperation or production mutual aid) with an average of 6-10 farmers per hunglos. On the other hand, there are a few that practice individual paglampas. There are also some that practice paradyaw, which is the slaughtering of pigs for food for those who work for free.

- 2. plowing – This is done with an average of 20-30 farmers using only two carabaos. First tilling takes five days per hectare while second tilling takes three days. There are those that receive daily wages of usually P100.
- b. planting – This gets done in a half-day with the help of those who work with the hunglos.
- c. weeding – Both hunglos and individuals weed. One hectare gets done within a day's work by ten farmers. Weeding palay and corn is done one to two times until they are harvested.
- d. harvest – Harvesting is usually done individually but there are also times when those who work with hunglos help. The harvest is distributed accordingly.
- farm labor – P35-40 a day, while P100 for plowing
- number of farm animals raised:
 - a. pig – an average of one per family
 - b. duck – only eight families have 2-4 ducks each
 - c. chicken – an average of four hens per family
 - d. carabao – Barangay Saad has only eight carabaos, of which four are taken care of by the community organization, Salabukan No'k G'taw Subanen (SGS) and four are owned individually by farmers Dadoy, Samat, Pereno, and Oden.
- work groupings for hunglos
 - a. Lingatongan – nine farmers
 - b. Banwangan – six farmers
 - c. Mula 1 – ten farmers
 - d. Mula 2 – eight farmers
 - e. Subu Mula – seven farmers
 - f. Cosengan – 12 farmers



- g. Berting's group – six farmers
- h. Arante's group – six farmers
- * There is also a communal farm that is cultivated in the first cropping season.
- tools of production
 - a. There are four carabaos that are utilized for tilling by 64 farmers. There are four carabaos that are individually owned and there are eight plows and harrows.
 - b. Almost all individual farmers have lampas and bolo.



- c. There are ten families that have handmill for corn.
- d. There are also some that have manual rice mill or mortar and pestle.
- price of farm products
 - a. banana – P35 per 100 pieces
 - b. chicken – P55-60 per kilo
 - c. pig – P36 per kilo
 - d. corn – P4.50-5.00 per kilo
 - e. ginger – P2 kilo
- * There are coconut trees in the Barangay, which were planted by Visayan settlers before.
- * A maximum of two sacks of corn per family are sold.
- * Rice is sold in a maximum of two to three sacks per family. Vegetables and rootcrops are also sold.
- * Corn, vegetables, rootcrops, and pigs are primarily used for acquiring household items such as salt, kerosene, viand, matches, and soap, among others.
- In sum, the production in Barangay Saad is low due to the following reasons:
 - a. Lack of tools such as carabao, plow, and harrow – the ratio of carabao to farmer is 1:15.
 - b. Monocropping – Aside from cultivating a small land area, farmers also plant just one type of crop every cropping season. Examples are corn, rice, or rootcrops.
 - c. Low soil fertility due to soil erosion and monocropping – The harvest per hectare is only 12-15 sacks of corn and 10-15 sacks of rice.
 - d. Traditional practices are sufficient only for small farms.
 - e. Only few have legumes seeds for crop rotation and intercropping purposes.
 - f. Prices of products are pegged at a low rate, especially for corn, rice, rootcrops, farm animals, and vegetables. This is because selling is done individually and buyers underprice the farmers or cheat on the volume or quantity of the products.
 - g. Wages are also pegged at a low rate – P 35-40 per day
 - h. There are pests such as rats, sparrows, and wild pigs.
 - i. Extreme weather conditions – The area experiences continuous rains if not a very humid weather, which destroys crops.

- The effect of low productivity:
 - a. on culture – dependence. There are those that ask for their needs from others and not relying on their ability to plant crops. Thus, those who harvest are also affected by food shortage or famine.
 - b. on the people – Those who have no food are forced to work for peon wages outside the Barangay. Others seek jobs outside the province.
 - c. on the economy – The people have lost their faith in farming and have resorted to working outside the community. Twenty percent of the youth have migrated for better jobs while their wives have opted to serve as maids for other families outside the Barangay. Issues on land ownership and individual territorial boundaries have surfaced together with land disputes.

III. The Livelihood of the Subanen in Saad Before

Before, the Lumads were self-sufficient even though their farming tools were backward and few. Kaingin ('slash and burn') or swidden farming was their usual method in farming. But their harvests of palay, corn and rootcrops could last until the next harvest season the following year.

Farmers did not have a hard time cultivating their farmland because they had strong collective spirit. Individual cultivation was rarely practiced while everybody helped in production and shared the harvest.



IV. The Lives of the Subanen when they were Evacuated

When they were evacuated from 1988 to 1995, the Lumads were pushed to poverty. There were only few agencies that gave them food aid. They tried to plant rootcrops and corn in the evacuation centers, but the harvests were not enough for their everyday needs. They learned to look for jobs and other sources of livelihood.

V. Technology Support

- a. contour farming
- b. maximization of water in plains for irrigation purposes
- c. dispersal of seeds, carabao, plow and other farm tools and implements
- d. planting of trees
- e. training related to the project

VI. Demands

- a. farmers
 1. develop hunglos
 2. strengthen the organization
 3. do farming based on food needs
- b. government
 1. respect and recognize the right to ownership; recognize ancestral lands
 2. help ensure that market prices of commodities are fair, right and appropriate
 3. provide social services such as health and education



KADISA

**Initial Observation
Barangay Buhi, Compostela Valley,
Davao del Sur**

Most of the Lumads farm on ½ hectare of land that is planted to corn. When they start in February, they maintain the farm up to May.

Harvest reaches 30 cans of unshelled corn or one sack and two cans of shelled corn. One sack is sold for P443 to the storeowner to whom the farmer owes some commodities. Two cans are set aside for consumption.

Production Process	Number of Days	Tools	Cost of Tools	Family members Involved in Production
		whetstone	80.00	
Clearing	7	scythe	80.00	male
Weeding	14	scythe	48.00	male, female, children (12-15)
Planting	2	bolo	60.00	male, female, children (12-15)
Harvest		basket	50.00	male, female
		sack	10.00	children (10-15)
Weeding	14	scythe	48.00	male, female, children (12-15)
Harvest		basket		children (12-15)
Shelling	1			male, female, children (12-15)
Drying	1			male, female, children (10-15)
Total			376.00	

The whole farming process takes 42 days. Based on the above data, we can see that out of the nine activities of the process, 8 are participated in by all members of the family - adult women, men, and children aged 12-15 yrs old.

Farming tools are backward. Simple tools are used, which the Lumads themselves make while sharpening bars are bought from Agusan del Sur. There is no need for knives in weeding since weeds are easily pulled out by hand from the soft earth. According to the elders, recent varieties of weeds and grass that are difficult to pull out started to grow only when logging in the area began.

**INCOME AND EXPENSES DURING PLANTING SEASON,
FROM FEBRUARY TO MAY**

INCOME	
100 kilos of corn , P 200.00 / kilo (price in Barangay Buhi)	700
30 kilos of corn (2 cans) for consumption	210

TOTAL 910

EXPENSES	
Wage - P 60.00 plus meals P 15.00 x 39 days	2,925.00
Seedlings - P 10.00 per kilo x 10 kilos	40
Transportation - P 5.00 per can or taro x 9 days	45
Cost of tools for 3 days	139
Hauling - P 1.00 x 30 kilos	30
Rice milling - P 1.00 x 30 kilos	30

TOTAL 3,209.00

DEFICIT -2,299.00

We see that a farmer earns around P910.00 but spends P3,209.00. The deficit in one planting and harvesting season reaches 247% of the earnings.

Lumads plant *kamote* (sweet potato) as a secondary crop, which is their usual staple food. It takes six months before *kamote* can be

harvested for their three meals a day. Up to 12 months will pass before a *kamote* patch is cleared for re-planting. Lumads eat *gabi* (taro) and/or bananas when there are no sweet potatoes. Mothers and children also spend time to fish and trap small birds for additional food. At night, fathers and children hunt for frogs, snails, and small crabs.

To augment food stocks and add flavor, the Lumads eat chili and salt. The size of the harvested sweet



potato has become smaller, thus the Lumads have started eating cassava and mixing it with other food.

At times, the Dibabawon would make a trip to the forests of Mt. Sangan to hunt for boars. Around 18 hunters would usually bring home two boars weighing 90 kilos and share the catch with the rest of the tribe.

In the old days, the Dibabawon collectively went about their livelihood, implemented laws, and practiced their culture. Their collective spirit was strong and food, the forests, rivers, and land were abundant.

Back then, before clearing the fields, a small hut would be built to serve as the altar for rituals. All farm tools were gathered in the altar and a slaughtered pig would be offered as sacrifice for the gods to allow the Dibabawon to use the land and protect the crops. The Dibabawon also called on the wind and the sun to help them care for the crops. Before they cooked the first harvest of rice, they would call on the gods in offering and thanksgiving.

As the crops grew, the Lumads would put up traps for wild animals. Rice seeds were different back then since they were not easily damaged. The women weeded the farms and there was no need for tools since the earth was soft.

Before harvest, the men would build huts out of dried wood for storage. The harvests were shelled and dried in the morning by the women and would be distributed to those who worked the land.



Harvests in the afternoon were stored in huts and served as the share of those who looked after the land.

As seen in the table below, the seven steps in the production process, from clearing to harvesting, took six months. In the seven steps of the production process, there was clear division of labor between men and women. Men worked for 36 days, women for 40 days, and the whole family for 20 days. Harvests exceeded 200 sacks of rice.

Production Process	Number of Days	Tools of Production	Family Members
Clearing	7	whetstone	male
Cutting	14	bolo	male
clearing	14	ax	male
Burning	1	bolo	male
planting	20	wood and matches	male/female
weeding*	40		female
Harvesting		bolo, by hand	female

*(after 2 months of planting)

Viands in the old days

Animals	Birds	Aquatic
boar	<i>antolihaw</i>	roundscad
wild chicken	<i>kalaw</i>	snails
deer	<i>talusi</i>	shrimp
monkey	<i>ungit</i>	fish
brown reptile	<i>punay</i>	eel
yellow reptile	<i>pigeon</i>	<i>lamboo</i>
snake		



In the old days, food was abundant. Stored and newly harvested rice, for instance, overlapped during harvest season. Aside from the list in the table above, vegetables and fruits were also abundant. Since nourishment was only within reach, the Lumads rarely got sick. If ever they did, herbal and plant medicines were also readily available.

IX. Writing

Input

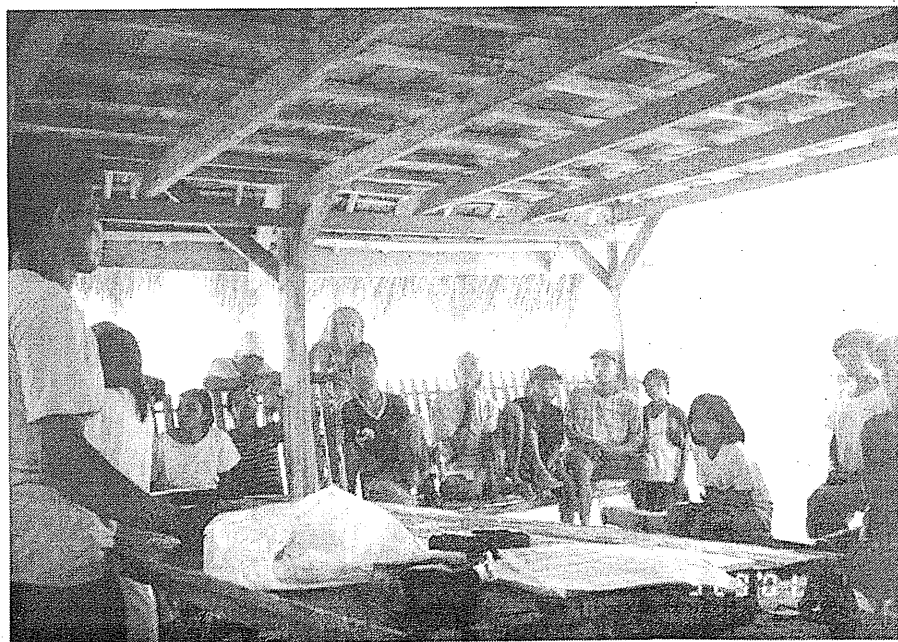


(Discuss the main parts of the research output or report by showing an example of Table of Contents.)

Many researchers avoid the writing stage since the common notion is that writing is a special skill that only few possess. In order to appreciate existing literature, however, researchers must also be able to express themselves.

Writers are not born, they are made. Thus, in research, to start learning the art of writing, researchers must start with the basic styles:

1. **Accuracy** - Writing for development requires correct information. This gives credibility to the researchers and the research output. Inaccurate information may lead to wrong plans, steps and undertaking. The writers should be honest and write what they have interpreted from the data.
2. **Order** - Writing follows an outline. The researchers should make the effort to put their minds in the logical sense and to write and think orderly. Simplicity is the best order. It is better to look at things without the trappings.
3. **Imagination** - The research may be written in different ways that are not complicated. An idea may be stressed using examples, comparisons, etc. Writers should have much imagination to relate their ideas. Simplicity does not mean having a boring or monotonous theme and style.
4. Distinguish writing research results from writing for popularization. The latter may be done later as a derivative.



Experience in the PR on Upland Production Systems and Appropriate Technology

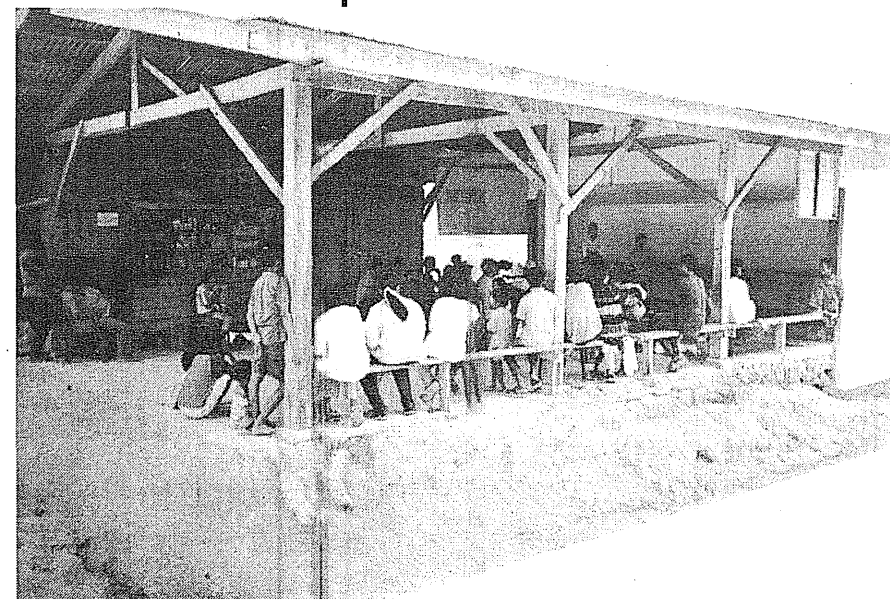
This part concluded the run-through session with the PR facilitators.

In the actual research, the PR facilitators put together the data collated and analyzed by the local research teams, and submitted the drafts of the research results to IBON. These drafts were edited for accuracy, readability and style by IBON, then rewritten by the PR facilitators. These became the basis for the validation of the existing condition of the communities and the preparation of feasibility studies by the local experts and consultants.

The feasibility studies were written and again edited by the PR facilitators and IBON. These became the basis for the implementation of the appropriate technology.

While the technology and other results of the PR were being implemented, the PR facilitators and the local experts wrote progress and evaluation reports. Upon the conclusion of the implementation of the technology and the PR, IBON and the PR facilitators together with the local experts conducted a collective evaluation of the socio-economic projects and their impact on the lives of the community. The written evaluation served as the conclusion of the finalized research reports.

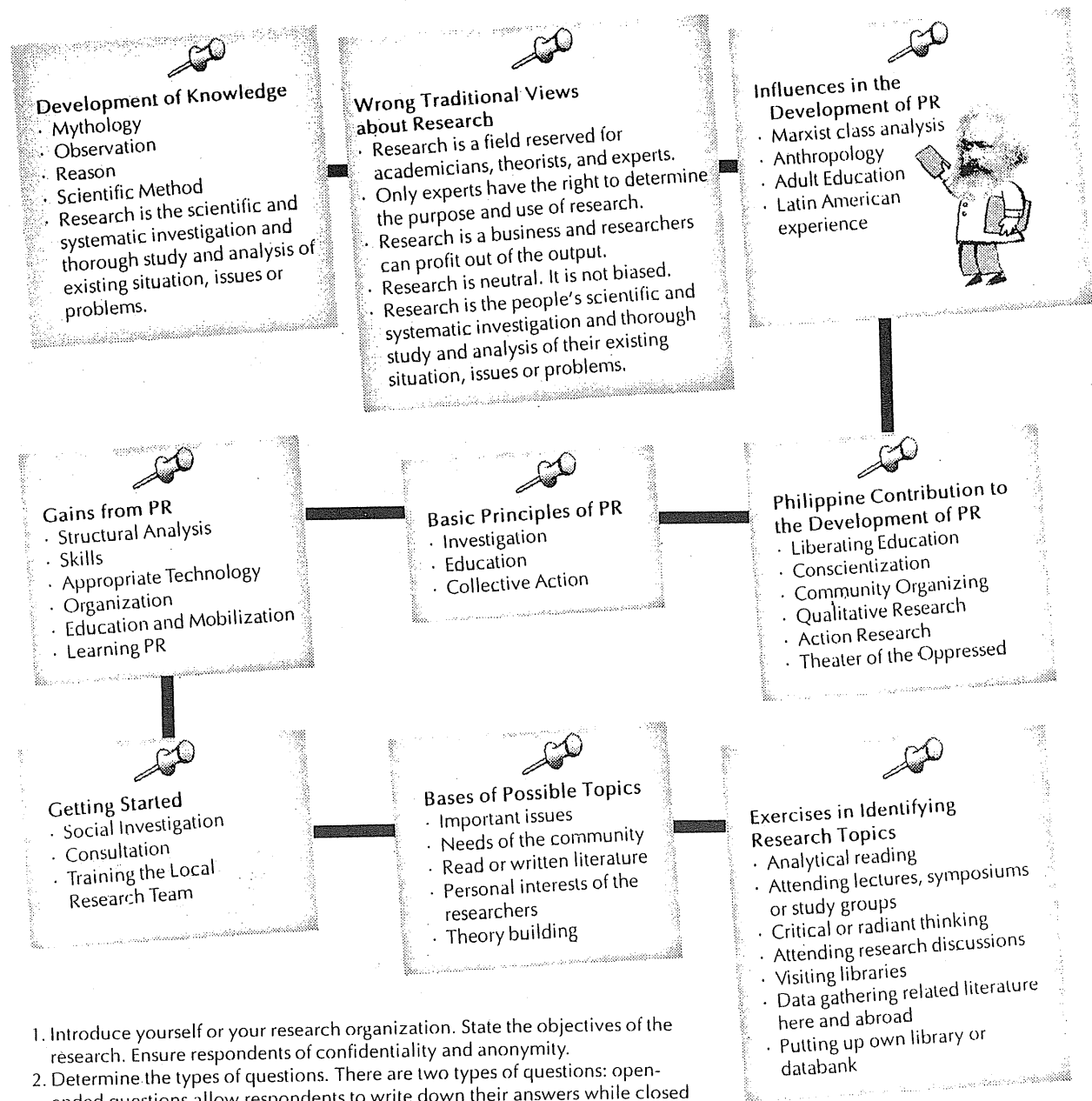
All written research reports – results, feasibility studies and evaluation – were submitted to the local research teams for validation before finalization.



Appendix

PARTICIPATORY
RESEARCH





1. Introduce yourself or your research organization. State the objectives of the research. Ensure respondents of confidentiality and anonymity.
2. Determine the types of questions. There are two types of questions: open-ended questions allow respondents to write down their answers while closed questions offer possible answers from which the respondents choose.
3. Organize the questions. The questions may be arranged from broad to specific (funnel type) or from specific to general questions (inverted).
4. Construct simple instructions.
5. Design the physical format.

- a. For closed questions, sentence should have simple construction.
- b. For open-ended questions, there should be enough space in which the respondents can write down their answers.
- c. Do not cram questions.
- d. Do not split questions.

Prepare filter and contingency questions, if necessary. Filter questions clarify previous ones while contingency questions are used when there are two possible answers to the previous questions.

Questions should:

1. have answers
2. be short but substantial
3. not be misleading. They should be clear and easy to understand.
4. not be leading
5. not be sensitive.



1. It is important to test the questionnaire to a smaller group of respondents whose characteristics are similar to the target respondents. Evaluate the pre-test. Revise questions, if necessary. Finalize the questionnaire based on the results of the pre-test.
2. Choose and train those who will administer the questionnaire. It is important that the researchers who got involved in the pre-test are also the ones who will handle the survey.
3. After the actual survey, analyze the questionnaire as follows:
 - a. Retrieve the questionnaire.
 - b. Edit the questionnaire if there are inappropriate answers or unanswered questions. In both bases, the questionnaire should be returned to the respondents.
 - c. For the properly answered questionnaires, the researchers should create codes for all possible answers and list the codes in a codebook.
 - d. For coding, categories should be exhaustive, mutually exclusive, and not more than ten.
 - e. Codes may be factual or listing, bracket, field, or combination or pattern.
 - f. Pile up all questionnaires, then get 10% as sample and pre-test the codes assigned for the answers. The category "others" should not exceed 15% of the total respondents.

Religion

Catholic	01
Protestant	02
Muslim	03
Iglesia ni Kristo	04
Christian	05
Others	06
No response	07

g. Code responses using a coding sheet. Tabulate results.

	1	2	2.1	2.2	3	4	5	Column - Variable Number
1								
2								
3								
4								
5								
Row - Respondent Number								

Table 1. Distribution of Respondents by Religion

Religion	Number	%
Catholic	69	49%
Protestant	35	25%
Muslim	5	4%
Iglesia ni Kristo	11	8%
Christian	18	13%
Others	2	1%
No response	1	1%
TOTAL	141	

The interviewer should:

1. be prepared with the knowledge of the topic.
2. prepare a comfortable situation so that the interviewee may relax and minimize apprehensions
3. know or learn things about the interviewee before the interview
4. arrange the time and venue
5. explain well the objectives and importance of the research to encourage the interviewee to cooperate
6. ask the interviewee if documenting (writing or recording) the interview is fine with the interviewee
7. be open to suggestions and comments by the interviewee about the questions or the actual interview
8. be aware of the allotted time to maximize the chance
9. thank the interviewee upon closing the interview
10. inform interviewee that he or she will be given the results of the interview
11. politely ask if there can be another interview if necessary

1. counting number of cases within each category

Example: categories for variable sex:



Male ————— Female ————— Others
12 ————— 9 ————— 3

Cases

2. noting the relative sizes of cases in each category by using proportions, percentages and ratios

- proportion = number of cases in a category divided by the total number of cases
- percentage = proportion x 100
- ratio = comparing two numbers, A to B = A/B
- rates = ratio x 100
- index rates = based on set/convenient denominators like 100, 1000, 10000; Examples: birth rate, murder rate

1. grouping data into categories using frequency distribution
2. giving order to categories using graphic presentation
3. distribution cases
4. measuring typicality or degree using measures of central tendency of homogeneity such as getting the average using measures of dispersal

If the research is descriptive:

1. Show what is common.
2. Show the data gaps.
3. Show other aspects or characteristics of the data.
4. Conclude or make generalizations.

If the research is explanatory:

1. Show the relations of variables.
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4. Make predictions or general observations.

1. All things change. Change is constant.
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1. generate generalizations from quantitative data
2. organize and synthesize these generalizations according to framework or worldview
 - hierarchy
 - historical
 - essential to know, good to know, beautiful to know
 - primary, secondary, tertiary issues
3. derive essential points and provide a summary of these
4. link to framework or worldview; judge if essential points support or question existing framework or worldview

Part 3

RESEARCH REPORT



The Impact of Globalization on Upland Communities:
**A CASE STUDY OF THE
LOW PRODUCTIVITY OF THREE
SUBANEN COMMUNITIES IN
MT. PARAYA,
ZAMBOANGA DEL SUR**



INTRODUCTION

Several changes in the economic, political and cultural practices of the Subanen may be observed especially under globalization. The once abundant harvest and bountiful life have been turned into scarcity, misery and more oppression as the Subanen struggle for economic survival.

For instance, most of the Subanen in Barangay Dapiwak are no longer farming on their ancestral land, but rather on parcels of land borrowed from relatives living in neighboring communities of Sinonok, Kikom, and the troubled land of Kumpayan.

Low productivity is the main problem in Dapiwak, Sinonok and Saad, three Subanen communities in the town of Dumingag, Zamboanga del Sur. And this problem has been intensified by the policies of globalization.

Given this, IBON, Balay Danggawan No'k Subanen (BADASU) and the Salabukan No'k G'taw Subanen (SGS) set out to look for solutions that may be implemented to address the problems both economically and organizationally.

In particular, this participatory research aims:

1. To determine the effects of globalization policies on the production systems of the Subanen
2. To determine the feasibility of appropriate technology and socio-economic projects such as contour farming and installation of water utilities both for irrigation and household use in helping solve the problems of the communities
3. To implement a feasibility study on the identified appropriate technology
4. To draw up plans of action for the community organizations including government lobbying, mobilization, education and training in order to strengthen the stand of the organizations against the onslaught of globalization

THE LOCATION

The town of Dumingag is located in the northern part of Zamboanga del Sur. It is approximately 65 kilometers away from Pagadian City, the capital.

Dumingag is considered a fifth-class municipality and it is accessible by rough, uncemented roads from Sindangan, Zamboanga del Norte and from Molave, Zamboanga del Sur. It has an area of 61,729 hectares with more than 75% of its land devoted to agriculture, about 10% of which is classified as timberland and the rest is classified for forage and pasture, school reservation and built-up areas.

Dumingag has 44 Barangays and the Subanen people are distributed in 23 Barangays. The Subanen dominate the three Barangays of Saad, Dapiwak and Sinonok. Saad has a population of 78 households; Dapiwak, 216; and Sinonok, 119 households.

Of the three communities, only Dapiwak may be reached by transportation. Sinonok can be reached by hiking the rugged road for more than an hour, passing through Dapiwak, while Saad can be reached en route Barangay Dilud or crossing Gitran River from Dapiwak for more than an hour.

Saad has a total land area of about 5,576.17 hectares, Sinonok covers 6,246.33 hectares, and Dapiwak spans only 950.00 hectares.

WHO ARE THE SUBANEN?

The Subanen are the earliest known inhabitants of Zamboanga Peninsula. A century ago, they comprised the majority of the population of Zamboanga Peninsula in Western Mindanao, but today they number less than 300,000, accounting for less than 12% of the population.



Until 'civilization' took over and pushed them up in the hinterlands and wild forests, the Subanen used to roam the coastal areas and freely established and developed their communities along many river systems that snaked through the lowlands. That is why they are called Subanen - dwellers near the river.

The Subanen, one of Mindanao's 18 ethnolinguistic groups collectively called Lumads (born of the earth), are peace-loving animists who worship Apo Gumulang, the Supreme God, Gulay Na Magbabaya (the omnipotent and the master of the universe), the provider who is believed to have created everything on earth.

The Subanen also believe in deities tasked by Apo Gumulang/Magbabaya to watch over the trees, the rocks, the streams, the forests, and the mountains. This belief in the Creators is integrated in all aspects of the life of the Subanen. The Subanen perform manifold rituals entreating the Creators to guide them and seeking appeasement when they commit mistakes.

"Way back then, we roamed Zamboanga Peninsula freely", according to Timuay Lorena Langgap.

"The land was ours. Our forefathers had bountiful life. We lived in peace as land was held in common; the harvest was shared among every member of the village. We lived in harmony with nature as forests were allowed to grow again; the soils were allowed to regain their fertility; the water systems were never polluted, knowing that we drank them; the birds and flowers were our brothers and sisters."

"Then came the *dumadoong* (Visayan and Tagalog settlers). Our tribe was wary of them but we decided to have an open mind, and welcomed them to our land. First they were respectful as they borrowed portions of our land that they could till. We shared the land – the land that was anyway given to all by Apo Gumulang, thinking that the *dumadoong* also practiced communal living."

"But later we saw that they did not share their harvest with their neighbors, instead they sold the harvest. They did not allow others to use the land, they kept it as their own. It was too late."

"Our parents thought that we would never run out of land. They thought that land was limitless. They did not foresee that time would come when humans would claim land as their own, their private property. Our forefathers did not foresee that land would be sold and resold, and in the process our children would become squatters on our own land."

"And as a result, we have been pushed to the mountains, in the wilderness, among the wild pigs."

THE SUBANEN BEFORE THE COMING OF THE LOWLANDERS

The communal system of the Subanen had already been established before the coming of Moro merchants in Mindanao. The Subanen had been living in the coastal bays of Panguil, Illana, Dumanguillas,



Sibuguey, Sindangan, and Siocon. The Subanen freely traveled the Zamboanga Peninsula through the rivers of Dipolog, Usugan, Sibuguey, Gekwan, and many others. The whole Zamboanga Peninsula was the territory of the Subanen people.

They survived through hunting, fishing, and swidden farming. The common food they ate were wild pigs, deer, and fruit trees such as *paleng*, *pange*, wild banana, rattan, wild rambutan, *lowaw*, and many others. In fishing, they ate kalong, fresh-

water fish, *poesan*, shrimp, eel, and some shellfish they caught in the rivers.

The Subanen discovered the use of hunting tools such as trap made of sharpened bamboo, spear, abaca, and net. Hunting was usually done by tracking wild pigs or deer.

Using bare hands was the first method in catching fish. Then the Subanen discovered *pahubas* (a method of catching fish by diverting the water into a catchment sieve.)

In farming, they discovered the stone ax which was also used for cutting down the trees for *kaingin*. They also discovered traditional varieties of seeds of rice, corn, cassava, sugarcane, purple yam, and millet. They invented the corn mill made of stone and logs.

Farming was conducted once a year, usually during the first cropping season based on their reading of the movement of the stars, clouds and moon. The Subanen conducted rituals during the whole farming process. The *kanu beni* was done before planting, *taral* while selecting the *kaingin* area, *paeles* before clearing the *kanu lupa* when the plants had already flowered, the *tawag gemod* when asking for good and bountiful harvest, the *geleng batang* during the *pagtilaw*, the *pesengko* for tasting the new harvest, and the *tubusan* after all the members of the community were through with harvesting.

Hunting was done in groups and the catch was equally shared among the members of the community.

Cooperation in farming and the practice of sharing the captured wild pigs gradually vanished as a result of the emergence of differentiation between backward and advanced farmers. The advanced farmers were the ones who couldn't cope with bountiful harvest thus had to hire farm hands. As tribute to the hired workers, the advanced farmers would slaughter pigs or chicken. *Paradyaw* or *padadyaw* emerged.

In *paradyaw*, the farmers start land preparation and slaughter pigs or chicken, which serve as payment for the people working in the farm. After the work, the excess meat is shared among the *paradyaw* participants to be brought home to their families.

There are around 20 to 50 *paradyaw* participants, depending on the sizes of the pigs and chicken to be slaughtered. A farmer can also call people in the neighboring communities. The average harvest of one farmer who engages in *paradyaw* is about 20 to 30 lukong or about 100 sacks.

Farmers who have no raised pigs or chicken will have to form a small grouping to copy the same cooperation practice – this is called *hunglos*, a form or survival of collective farming.

The smallest *hunglos* grouping consists of three farmers, but it can extend to 12 people. Each *hunglos* group has its own set of policies and procedures and works in all phases of farm production. The average harvest of a farmer who engages in *hunglos* is 30 to 50 sacks.

BOUNTIFUL HARVEST

Before, because of Lumad traditional practices of cooperation, namely *paradyaw* and *hunglos*, harvest was abundant and the Subanen people, despite backward farming tools, had a subsistence economy.

The common farming tools of the farmers were stone ax, sickle, and *urok*. The stone ax was used for cutting down big trees, sickle for cutting small branches of trees, and *urok* - a pointed stick, at least five inches - was used for planting rice or corn.

The harvest would last for the next cropping season while some farmers had harvests that would last for two years. The produce was kept in storage houses made from the round timber called *buos*,



which could store more than 100 sacks of palay for those engaged in *paradyaw* and 30-50 sacks for the *hunglos*.

With the *paradyaw*, Timuay Jose Solindum of Dapiwak recalled, his four-hectare farm could yield 230 sacks of palay. The surplus (the excess after the harvest had been divided among the farmers) was given away to the people.

Timuay Dadoy Sarol of Saad said that that his three cans of palay grain yielded 75 sacks of rice while the group of Timuay Andayon of Sinonok could also harvest 40 sacks from his one-hectare land.

A *hunglos* could till at least one hectare of land. The *hunglos* of Jonathan Andata in Dapiwak planted with only 10 cans of palay and harvested 70 sacks of rice. The 13 cans of palay of Tarzan Baternad of Sinonok yielded 24 sacks of rice. The two cans of palay of Ado of Saad yielded 20 sacks.

THE EXODUS IN MT. PARAYA

The Subanen in Mt. Paraya sought refuge in the forests when migrants from Luzon and the Visayas came and occupied Mindanao before the Second World War. This was the first exodus - from the lowlands to the foothills of Mt. Paraya where they established their new villages.

The first two decades were relatively peaceful for the Subanen. But under Martial Law beginning in the 1970s up to the administrations of Aquino and Ramos and the present dispensation, the Subanen have been living dangerously.

Their first reported evacuation occurred in 1975 when the AFP launched its nationwide 'Oplan (Operation Plan) Nip in the Bud' against the New People's Army. Subanen from the villages of Dabiak, Nazareth, San Antonio, and Sergio Osmena fled to Mt. Paraya. The next five years offered a lull, but thereafter evacuation began to be reported annually.

In the morning of January 16, 1990, while farming activities were going on in Saad, elements of the 32nd Infantry Battalion of the AFP, which was based in Femagas, Katipunan, Zamboanga del Norte started firing at the farmers and their families and burning the houses of the community.

Eight farmers and two children lay dead in the fields, in the shore-line, and inside their houses. Some of them were not even buried by their relatives since people hurriedly fled for their lives.

From 1988 to date, according to the Humanitarian Alliance Against Disaster (HALAD) and other human rights groups monitoring the trends of evacuations, some 819 Subanen families have abandoned their homes and farms because of military operations. The Subanen have also refused to come down to the lowlands.



In 1992, the AFP launched 'Oplan Strike Back-Alpha' in Mt. Paraya. Officials of the AFP described the Oplan as a major military offensive against the New People's Army in Mt. Paraya, which had long been suspected as a base of guerilla front in Mindanao. Over 60 houses were burned down during the Oplan while 210 Subanen families suffered from

sickness and hunger in resettlement areas located in Barangays Timunan and Dilud after being displaced by several military operations in neighboring villages.

Seventy eight Subanen families of Saad sought refuge in the neighboring Barangays of Timunan, Boniao and Dilud and stayed in evacuation centers from 1988 to 1994.

In 1982 to 1983, the people in Dapiwak and Sinonok were relocated by the military in the school site in Dapiwak, which served as a virtual garrison where people's mobility was monitored and restricted. The people had to ask permission from Barangay officials to get out of the village and their whereabouts were checked every week or at least once a month.

The people recalled their bitter experience. They were called 'surrenderees' – a term that made them prone to intrigue and false accusation by the military.

In 1989, the residents were given permission to visit their farms in the morning but were required to return at noon. After three years, some Subanen had already established temporary houses in the farms and by 1993 the people were finally back in their farms and community.

THE CONTINUING STRUGGLE FOR ANCESTRAL LAND

In Saad

The house of Timuay Lorena Langgap is a big house that serves as a meeting place and schoolhouse.

Five years ago, when the Subanen were languishing in Timunan, Dilud, Boniao, and other evacuation centers amidst diseases, hunger and general misery, they decided collectively, once they had returned to their homeland in Mt. Paraya, to reclaim the land that Apo Gumulang had given them.

Timuay Lorena Langgap shares, "The return (*to Pangaki* – Mt. Paraya) had not been without difficulties. We endured the harassment of paramilitary and Visayan settlers. For instance, during the hike back, they called us part of the Abu Sanyaf. When we came down to get food supplies, the military threatened to hurt us if we would return to Pangaki. The paramilitary ordered and paid five of us to vacate our farms.

In 1993, due to the miserable condition of the Subanen in different evacuation centers and their treatment as third-class citizens, the group of evacuees led by Timuay Lorena Langgap and Timuay Tindog expressed their desire to return to their ancestral land in Mt. Paraya. The plan was raised by the Lumads represented by Timuay Sino of Lower Timunan during the Congressional hearing in Pagadian City. Timuay Sino also attended the Lumad forum held in Davao City that got the attention of local and international media.

On November 23 to December 3, 1994, a cross-border expedition was launched. The 10-day trek was an initial attempt of the Subanen to reclaim Mt. Paraya. It was composed of 20 Subanen and development workers; they followed the trails connecting the eight communities of Mt. Paraya in the towns of Dumingag and Katipunan, gathered updates on the situation of the Subanen, provided free medical services, and planted tree seedlings to mark ancestral land boundaries.

In December 1994, the Subanen together with some development workers went to Saad and informed the 4KK, Kalingkawasan sa Katawhang Kabus Batok sa Kolonyalista (Freedom of Poor People from Colonialists), a dreaded fanatic cult based in the Zamboanga Peninsula, of the Lumads' plan to return to Saad.

In March 1995, a dialogue was launched between the Subanen and the 4KK, which was later renamed by the military as Kaaway Kanamo Karon Komunista (Our Enemies now are the Communists). The dialogue was participated in by more than 500 Subanen, government officials of Dumingag, Church representatives, and concerned individuals. Former Dumingag Mayor Dondo Real promised to help the Lumads to return to Saad and Salvador.

In February 1995, a human rights committee was formed, which was tasked to prepare for the return of the Subanen. The committee was composed of representatives from the local government of Dumingag, ABC president Allan Anggaos, Becbec Rosal of the Department of Social Welfare and Development, the Sangguniang Bayan of Dumingag - Eddie Bueno, Felipe Robles, Ongkol Ambi, Jun Pacalioga and Vice Mayor Edgar Jamiro - and NGOs such as HALAD Foundation and the Center for Rural Development Services.

Timuay Lorena Langgap led the 24 Subanen in the actual return in Saad on April 10, 1995. The Barangay Captain of Dilud, Toryano Antiquena, and his group attempted to stop Timuay Lorena and her group but did not succeed. Three members of Timuay Lorena's group went back to evacuation center due to fear, however.

Various intrigues and labeling had been done by landgrabbers led by Antiquena to the returning Subanen. The Subanen were called names and labeled as either communists or bandits, as members of the New People's Army or the Abu Sayyaf.

The Subanen reported the harassment to the Sangguniang Bayan of Dumingag but nothing happened. The group of Timuay Lorena

Langgap instead barged into a Sangguniang Bayan session attended by the Barangay Captain of Saad and the Commanding Officer of the 5th Infantry Battalion, Col. Balabagno.

In November 1995, Antiquena's group attempted to enter Saad, but 50 Subanen led by Timuay Lorena Langgap successfully blocked the group. In the same month, the Assessors' Office went to the Barangay to obtain tax declaration, but the Lumads stopped the assessors since there had been many land applications in the same area.

In March 1996, eight Visayan settlers entered Saad without permission and planted banana and coconut. The group later backed out after the Lumads collectively countered them.

In 1998, another fanatic cult- the Rock Christ - led by Gorio Duhaylungsod and Takyo Soriano, intruded into Saad and cultivated a portion of the land and scared off the Lumads using bolos. After preparing the land, 47 Subanen burned the area and planted banana. The Rock Christ immediately vacated.

In June 1998, more than 80 Subanen complained to the Department of Interior and Local Government Tantoy Antiquena who was thus removed from office and replaced by the first Councilor Lonito Andata.

With the strong determination of the Subanen in

Saad, they were able to return and defend their ancestral land and establish their new communities despite threats of eviction from different parties - the government, Visayan settlers and landgrabbers.

"In the lowlands we were treated as third-class citizens, we did not own land and had to work for very low wages. Now we are back. Recognizing the value of our land and culture, we are resolute to fight whatever obstacle we will encounter. Our boundaries are threatened by pending government reforestation projects, but we will not allow any intervention to affect our lives again," Timuay Lorena Langgap promised.



In Dapiwak

Administrators of the state-owned agricultural school in Dapiwak have been claiming the whole land of the Barangay as part of school reservations. But the Subanen in Dapiwak have been claiming that the land including the land on which the school stands is their ancestral land.

In the 1950s, Dapiwak was a part of Barangay Ditulan where the Lumads lived peacefully. A group of Visayan settlers led by Peding Rodriguez arrived, tilled the plain portion of the land and established the community with the Lumads. Another group of Visayan settlers led by Antolin Auman came and occupied a portion of the land that Rodriguez and others were already occupying. The two groups fought and Antolin was shot in the head but survived. Since then, however, Dapiwak has been the bone of contention of the warring groups.

In 1952, a school named Dapiwak Agricultural School was established and occupied 950 hectares of land in in Dapiwak. The school was later renamed Zamboanga del Sur Agricultural College (ZSAC).

In 1954, Dapiwak was formally proclaimed as a Barangay but it was under the supervision of the school since no Barangay officials were elected.



On October 15, 1989, a Memorandum of Agreement (MOA) was signed between the Department of Agriculture (DA) and the Department of Environment and Natural Resources (DENR), claiming 1,300 hectares of land for pasture purposes. The pasture, managed by the National Center of Forage and Pasture (NCFP) of the Bureau of Animal Industry (BAI), occupied a portion – some 300 hectares - of the school reservation and extended to a portion of land of Barangays Sinonok and Mahayahay.

In 1990, ZSAC administrator Benjamin Castillo ordered the Barangay officials of Dapiwak to gradually remove the people residing in the school reservation. This started the dispute between the school and the people of Dapiwak led by Barangay Captain Allan Anggaos. The dispute was settled in 1995 when the two camps signed an MOA granting 150 hectares for Barangay use and 800 hectares for the school.

In Sinonok

On the other hand, the people of Sinonok and Mahayahay have continued their assertion over the NCFP pasture. Fifty seven families, mostly Subanen, have filed a petition with the DENR, citing the land as part of their ancestral domain and the fact that the pasture is losing anyway – the number of cows have dwindled over the years, from 2,000 heads in the beginning to 200 heads in 1997 and only 98 by 1999.

In the first quarter of 2000, 14 of the petitioners started tilling the pasture land. The number of tillers has increased. The tillers have planted corn, vegetables, and permanent crops like coconut, and indigenous species of trees and fruit trees.

'Environment Projects'

Aside from land disputes, so-called environment projects implemented by the national government also threaten the Subanen.

In February 2000, the DENR Secretary declared eight Barangays of Dumingag, consisting of 7,630 hectares as protected areas. According to the DENR, protected areas should be rehabilitated, and this can be done by planting commercial trees.

However, according to some Subanen who had been asked to plant gmelina, mangium and other fast-growing trees, land planted to commercial trees can no longer be tilled for other crops after some time. Environment projects in reality have only legalized the displacement of the Subanen.

The Problem of Low Production

When non-farmers living in town proper or in the lowland are asked why the produce or income of the Subanen farmers does not last until the next cropping season, the non-farmers would say that the Subanen farmers are lazy and lack knowledge on farming. This accusation is even based on the observation that except for Dapiwak, residents of Saad and Sinonok have vast tracts of land to till.

The Subanen farmers, however, cite low productivity and give the following reasons.

BACKWARD FARM TOOLS

The common farm tools used in land preparation are lampas, bolo, and another type of bolo called guna – tools that are efficient only for weeding. Farmers thus can only till from 0.5 to 2 hectares of land and resort to burning before tilling.

If it rains during land preparation, farmers can not plant palay but only rootcrops and corn.

Only few farmers own carabaos and plows. There are 78 farmers in Saad and there are only eight carabaos. There are only three carabaos in Sinonok and 25 in Dapiwak where there are 216 farmers.



The highest yield of one-hectare land without applying commercial fertilizers ranges from 8 to 15 sacks of corn during the first cropping season, and this decreases during the second and third cropping seasons. This is low compared with the average produce of lowland farmers of 40 sacks per hectare. Palay is planted only once a year and its yield ranges from 15 to 25 sacks per hectare.

Table 1: First Cropping Corn Production without applying Commercial Fertilizer

(1 hectare of upland farm requires 4 cans of corn)

	Saad	Dapiwak	Sinonok
1 cans	2-3 sacks	2-3 sacks	2-3 sacks
2 cans	4-6 sacks	3-6 sacks	4 sacks
3 cans	6-8 sacks	4-8 sacks	5-10 sacks
4 cans	8-15 sacks	8-15 sacks	8-12 sacks

SEMI-NOMADIC FARMING PRACTICE

Despite the various influences on farming methods and experiences gained by the Subanen in the evacuation centers, they have retained semi-nomadic swidden farming.

The Subanen have a general wait-and-see attitude; they have no plans for their daily farming activities and only few of them work eight hours a day and regularly monitor the farm. Based on actual observation, less than 10 farmers in Saad and Dapiwak and only three in Sinonok work the whole day in the farm and regularly monitor their farms.

Only few have the motivation to expand land cultivation and look for other varieties of seeds, vegetables and legumes. Most of them are contented with replanting rootcrops right after gathering, planting corn twice a year, and planting palay on the steeper slopes.

It has also been observed that even when the land they till is productive, the Subanen keep on transferring from one farm to another almost every year. An example of this is the movement of some Lumads in Kumpayan to Sinonok and Bianga and from the Getran River to Bianga, Kikom and Saad. The change of residence becomes more frequent when there are outbreaks of diseases in the family or when a family member dies. Even the warm weather can be a reason for moving out.

The nomadic practice may be traced to the olden times when the Subanen would look for food or start planting crops only when they were hungry.

LACK OF LAND IN DAPIWAK

The total land area of Dapiwak is 950 hectares. The plain, irrigated and rolling portion of the land, around 800 hectares, is covered by the state-owned agricultural college, ZSAC. A portion of the school land, at least 300 hectares, is being used for pasture purposes by the NCFP. The remaining rolling and steep portion of the land, composed of only 150 hectares, is divided among the people for residential use, Barangay infrastructure and buildings, and cultivation by farmers in Kikom and Kumpayan areas.

Because of narrow land to till, the farmers of Dapiwak borrow portions of land from their relatives in Sinonok.

CALAMITIES AND PESTS

One of the problems that contribute to low production are calamities and pests. The sparrow is the common pest for rice; rats and wild pigs destroy both corn and rice plantations. Strong winds that usually start in September also destroy crops while the long dry spell due to the El Nino aggravates the situation.

A traditional method is employed in controlling the sparrow like scarecrows, traps, and rituals. On the other hand, a daily lookout and farm visit is done to control wild pigs while rats may be avoided by cleaning the surroundings of the farms.

Strong winds can not be controlled because the farms lack trees since the Subanen practice monocropping. Meanwhile, in order to cope with the effects of the long dry spell, farmers plant rootcrops, although they also see the construction of irrigation in the plain and rolling portion especially in Saad and Sinonok as the solution since the areas have enough water from rivers and creeks that can sustain more than seven months of drought.

SOIL EROSION

Monocropping is the common system of farming of the Subanen. This entails the regular and continuous planting of only one kind of crop almost every year. However, the continuous planting of corn and palay or rootcrops like cassava reduces soil fertility and creates the condition for the multiplication of pests and diseases. In addition, since the farms of the Subanen are located in the rolling and steep portions of the land, monocropping even leads to soil erosion. The bulk of the fertile soil called humus slides down to the rivers during rainy days and the Subanen do not have methods of controlling erosion.



THE USE OF COMMERCIAL FERTILIZERS

Due to low production, farmers in Dapiwak and Sinonok have resorted to fertilizer use even without soil analysis and formal instruction on fertilizer use. Commonly used are complete, ammonium sulfate, and urea.

But farmers who have used fertilizers relate their negative experiences, especially regarding losses or reduced income. For instance, most of the farmers in Sinonok did not pay for the capital they borrowed from the Department of Agriculture to purchase fertilizers with, and paid only half of the interest. One Subanen farmer, Mario Maglasang, who cultivated three hectares of corn land, lost P4,089. (See Table next page)

In 1998, the local officials of Sinonok tried to solve the problems of the farmers by allocating P30,000 from their Internal Revenue Allotment (IRA) for the purchase of fertilizers. The fertilizers, which include urea and ammonium sulfate, were coursed through the Department of Agriculture and were released during the first cropping season of 1998.

Farmers had to pay for the capital plus 7% interest or 7 kilos of produce for every sack of fertilizer. Farmers ended up paying only half of the interest and none of the capital not only because of pest infestation, heavy rains and other production problems, but also because the fertilizers were highly priced compared with the farmers' income.

Low Prices

Farmers sell according to the dictates of the traders. Thus, corn is sold as low as P3.00 to P5.00 a kilo; palay at P8-10 a kilo; banana, P35 for every 100 pieces; live chicken, P50-60 a kilo; and live hog at P30-36 a kilo.

Still, since they have to sell to the market of Dumingag on Sundays, the farmers pay for the freight, which costs at least P10 per sack of the produce.

The traders also impose deductions from the price, which are based on quality specifications such as color, weight, texture, etc. But the traders take advantage of the illiteracy or naiveté of the Lumads. For instance, a trader buys a white hog at a lower price than the black one. A trader may also reason that the big hogs are cheaper because they are overweight. Traders oftentimes cheat on the computations of weights and prices.

**Case Study of Three-Hectare Corn Production Using Commercial Fertilizer
(In farm of Ireneo Mario Maglasang at Kumpayan, Dapiwak)**

1. Farm Expenses

a. Lampas - 10 pax x 2 days x P50/day	P 1,000.00
- 7 pax x 1 day x P 50/day	350.00
- 5 pax x 1 day x P 50/day	250.00
- food (breakfast and lunch) P20 per meal x 2 meals x 32 pax	2,880.00
b. Plowing - 5 pax x 2 days x P100/day	1,000.00
- 3 pax x 1 day x P100/day	300.00
- food P20/meal x 2 meals x 13 pax	520.00
k. Digging - 2 days x 5 pax x P 100/day	1,000.00
- food P20/meal x 2 meals x 10 pax	400.00
d. Land Preparation	
- 3 pax x 1 day x P 100/day	300.00
- food P20/meal x 2 meals x 3 pax	120.00
e. Planting - 10 pax x P50/day x 1 day	500.00
f Weeding - 3 pax x P50/day x 30 days	4,500.00
- 2 pax x P30/day x 30 days	1,800.00
- pig P35 kgs x P25/kg	875.00
g. Application of fertilizers	
- 1 st fertilizers - 5pax x P50/day x 2.5days	625.00
- food P20/meal x 2 meals x 5 pax x 2.5days	500.00
- 2 nd fertilizers - 5pax x P50/day x 2days	500.00
- food P20/meal x 2 meals x 2 days	400.00
- fertilizer, complete 6 sacks @ P400	2,400.00
- urea - 2 sacks @ P290	580.00
h. Hauling - P10/sack x 42 sacks	420.00
i. Sheller - P12/sack x 18 sacks	216.00
j. Drying - 3 pax x 2 days x P50/day	300.00
k. Freight going to traders	
- 20 cents x P60/sacks x 18 sacks	523.00
2. Total sales - 2,615.3 kgs x P6.50/kg	P 17,000.00
Plus 3 sacks for food consumption x 60 kgs x P6.50/kg	1,170.00
Less: Expenses	22,259.00
3. Total Income (Loss)	(P 4,089.00)

GOVERNMENT NEGLECT

One glaring problem of Barangays Sinonok and Saad is the lack of farm to market roads. But none of the local and national politicians who promised development has allocated funds for even a single project for road construction.

Farmers have to pay for the hauling by horses from the area to the nearest Barangay and another P10 per sack for transporting the produce to the town of Dumingag.

The DA has extended a seed loan assistance in Dapiwak and Sinonok but this has only pushed the farmers deeper in debt. There are no other sources of fair credit, and this has driven farmers to the usurious traders for their varied farm and non-farm needs.

The local government of Dumingag has also offered commercial variety of seeds like yellow corn and spices in Saad, but the farmers have re-fused because, according to them,

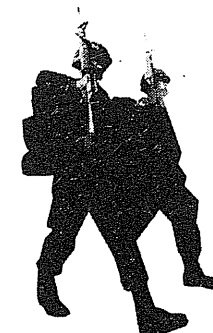
the crops would only require more commercial and expensive fertilizers and chemicals.

MILITARIZATION

Militarization since early 1980s in Mount Paraya has disrupted the subsistence economy of the Subanen. Since they had constantly lived in fear and militarized atmosphere, the people in Kumpayan sought refuge in neighboring communities until they finally left their land.

The long stay in the evacuation centers and hamlet areas in Dapiwak and the restriction of their farming activities had also destroyed the Subanen economy.

During the height of militarization, the Subanen did not practice the *paradyaw* because the chicken and pigs just died because of lack of feeds or they were butchered by the military. *Hunglos* was also stopped since the farmers could not group together for fear of being suspected as rebels.



It has been two decades since, but the Subanen are still in the process of re-building their farms and homes and their community.

POVERTY AND OTHER PROBLEMS

Since the displacement of the Lumad in the early 1980s and their return to the land in 1993 and 1995, poverty and their economic condition have gotten worse. The farmers' production yield can only feed them for 2-3 months, thus they have to rely on eating root crops until the next harvest season.

To sustain their daily needs, they have to resort to borrowing from the usurers in the barrio, usually the Barangay officials and small traders. The common loan interest is 20 percent. They also borrow rice from small traders who charge an interest of P150 per sack.

Some Lumads go down to Dumingag or Molave while others go to the neighboring cities of Pagadian, Ozamiz and Dipolog to look for jobs as domestic helpers or tricycle drivers. Others end up doing odd jobs.

During the palay harvest season in lowland areas in Molave, Mahayag and Dumingag, the Lumad would salvage the leftover of palay from the husk after threshing. Sometimes, only from such sources do the Lumads taste palay.

Because of poverty, the Subanen are prone to diseases, yet are neglected by government health care. Of the 326 Subanen patients in the medical clinic conducted by Zamboanga Peninsula Health



Extension Program on September 25-26, 2000 in Barangay Saad, 216 were children. Upper respiratory tract infection, anemia, acid peptic disease, malnutrition, and Koch's diseases commonly known as pulmonary tuberculosis were the top 10 diseases recorded during the medical clinic.

The 3-year evaluation report of Zamboanga Peninsula Health Extension Program in Barangays Dapiwak and Saad shows that the top diseases affecting the Subanen are poverty-related.

Table 2. Top Diseases in Barangays Dapiwak and Saad

Upper Respiratory Tract Infection
 Intestinal Parasitism
 Peptic Ulcer Disease
 Iron Deficiency or Anemia
 Urinary Tract Infection
 Scabies, Fungal Skin Diseases
 Pulmonary Tuberculosis, Primary complex
 Tension Headache
 Pneumonia
 Low Back Pain Syndrome
 Muscles Skeletal Pain
 Acute Bronchitis
 Dental Caries
 Acute Gastroenteritis
 Protein Energy Malnutrition

Dr. Gene Alzona Nisperos of ZPHEP traces the diseases to poverty. Acid peptic disease is due to frequently missed meals. Pulmonary tuberculosis is due to lack of nutritious food; anemia is caused by protein and iron deficiency; and upper respiratory tract infection is caused by superimposed bacterial infection with pneumonia and bronchitis due to malnutrition.

Malnutrition is also common especially among children. This is directly related to poor economic conditions and lack of knowledge on proper nutritional practices, according to Dr. Nisperos.



Given the widespread and severe degree of malnutrition noted among the populace, it is important to take steps to ensure food security, Dr. Nisperos recommends. While root crops may be the staple food for a while, this should be supplemented with other types of food rich in protein, vitamins and minerals, especially among the children and pregnant and lactating women.

CHALLENGES

Government efforts to address the issue of the Subanen are only mechanical rather than substantive and structural. The right to self-determination is not recognized while so-called development projects have been done only in the interest of the government and corporations and have failed to alleviate poverty.

The case of Kumpayan shows how the government gives importance on the pastureland rather than the welfare of Subanen people. Timuay Andoy Cansan says, "Mas maayo pa ang baka kay adunay lapad nga kan-anan ug maayong kapuy-an kaysa sa mga lumad nga walay yutang matikad". ("The cows are better off because they have land where they can eat and live well than the Lumads who do not have land to till.")

Furthermore, the declaration of eight Barangays including Saad, Sinonok and Dapiwak as protected areas under the National Integrated Protected Areas System or NIPAS disregards the ancestral land claims of the Subanen in Mount Paraya.

The Subanen people are demanding the government the full recognition and respect of their ancestral land rights. This would allow the majority to contribute to the process of defining a development thrust that is people-centered and geared towards self-reliance and sustainable use of resources. The Subanen are demanding the recognition of their traditionally defined boundaries to include all natural resources.

They are challenging the government to launch projects that aim to increase the production of the farmers. Such projects should include the dispersal of draft animals, traditional seeds and appropriate farming technology of upland areas; irrigation development of low-land areas; erosion control strategy; accessible health and education; and market and equitable price for the farmers' produce.

Finally, the Subanen are challenging themselves to strengthen their existing organization in the face of globalization. They are determined to defend their lands and resources.

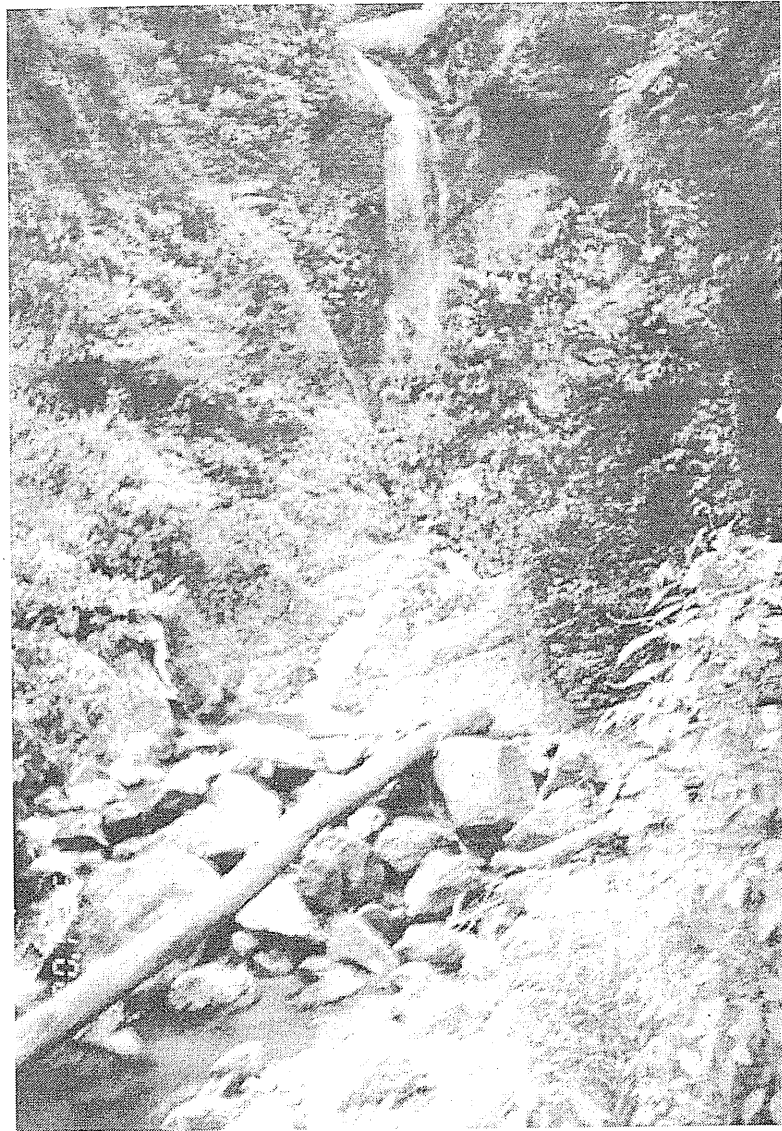


"Let our rivers flow. Let our land and resources nurture a prosperous life for all. Only the strong unity and cooperation of the Subanen people will attain these dreams."

Reference and Sources:

1. Interviews and Focused Group Discussions in 3 Subanen Communities
2. Assessment Results of SGS Assemblies
3. Briefing Paper - Cross Border Expedition
4. Research on Subanen Genes, Customary Laws and Tradition
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9. ZPHEP Evaluation Report

APPROPRIATE TECHNOLOGIES FOR THE SUBANEN: A FEASIBILITY STUDY



Low production is one obvious problem of the three communities. One immediately identifiable problem related to low production is low soil fertility as a result of soil erosion, monocropping, forest denudation, and the use of chemicals. Added to these are extreme weather conditions, pest and diseases, and the lack of farm tools and traditional seeds.

To alleviate these conditions, the following are identified as doable projects:

1. MINI IRRIGATION

The mini irrigation project will be implemented in Pangaki and in some portions of Sinonok because there are enough water sources from the mountains for irrigation as in the rivers of Simakaw, Getran, Lingatongan and Pangaki, and the creeks of Mula and Langgap, among others.

In the lowlands of Pangaki and Sinonok, there are rolling and plain portions that can be developed for irrigation. Based on the survey, the total area that can be irrigated covers some 10.8 hectares.

The irrigation will need a hose that would convey the water from the mountains towards the lowland areas. Based on estimates, the following hose measurements will be needed: 79 rolls of 60 meters per roll for the one-inch pipe; 21 rolls of 90 meters per roll for the ¾-inch pipe; and eight rolls of 60 meters per roll for the 1½-inch

pipe. Other than the hose, the following materials will also be needed for the construction of the irrigation: harrow, pick mattock, and shovel.

Construction will be done in groups. In Getran River, six farmers will team up to make the irrigation system, including Timuay Andayon from Sinonok. Two groups, on the other hand, will be in Simakaw, and one group in Cosengan and in the *poblacion* of Pangaki.

The participating farmers had experience in making a mini-irrigation during their stay in evacuation centers. They served as laborers in mini-irrigation in Timuan, Carmen, Kaangayan, and Boniao. They want to share this experience to advance the farming systems since only a few Lumads are practicing in the mountains.

The overall objective of the mini-irrigation is to solve the food problem of the Lumads, whose diet mainly consists of rootcrops and corn. The problem of *kaingin* will also be solved because the Lumads will no longer need to cut down trees and plant crops near the watershed area. The mini-irrigation will also support the Lumads in their defense of the ancestral lands because of the possibility of developing the land by improving the level of technology in farming and production.

2. AGRO-FORESTRY

The agro-forestry is one of the community activities for the rehabilitation of the mountains in the three areas, and this is done by planting indigenous tree and fruit species. As a community and tribal initiative, this may also be used as a weapon against the reforestation and rehabilitation project of the DENR through the NIPAS, which would otherwise displace them.

Because of the relatively scattered locations of the beneficiaries, 12 nurseries will be built by neighboring farmers. In Pangaki, the nurseries will be located in Lingatongan, Ulohan along the Pangaki River, in the heart of Pangaki, Cosengan, and Mobod. In Dapiwak, the nurseries will



be in Kumpayan, Kikom, Bianga, and Dapiwak *poblacion*. Lastly, the nurseries in Sinonok will be located in the area of Timuay Andayon along the Getran River, in Sinonok proper, and in the area of Tansio along the Sinonok River.

Each group will make a nursery and will be responsible for maintenance and seedling growth. The groups will be making their own policies for dispersal, working committees, etc. They will also provide training to improve the quality of fruits and nursery management such as budding, grafting, inarching, marcotting, and others.

3. SEED DISPERSAL



Seed dispersal is the identified solution to the scarcity of sources of leguminous seeds in the area and the failure sometimes of some crops to grow. In Sinonok, coconut seedlings will be distributed to 49 farmers while three hectares are allocated for legumes seeds, such as peanut, mungbean, beans, soybeans, white beans, and various vegetables.

Lumads and a few Visayan settlers are identified as beneficiaries of the seed

distribution, reaching a total of 244 farmers. In Dapiwak, there are 35 farmer-beneficiaries in Kikom, 54 in Kumpayan, and 45 in Bianga and Dapiwak proper. There are 49 beneficiaries in Sinook and 64 in Pangaki.

All of the farmer-beneficiaries will avail of the legumes seeds. There will be six groups that will plant vegetables; the first group that will be interested in legumes seeds will be given for contour farming, although all other groups may also avail of legumes seeds.

A seed bank will be established in every area, where the same amount of the distributed seeds will be replaced after a successful

harvest. In the case of a failed harvest, the farmer will replace the seeds in the following harvesting season. The collected seeds will be eventually distributed among the farmers in the neighboring towns or in other target communities that are in need of seeds.

4. TRAINING

To implement the project effectively and to promote the sustainable methods of farming and the importance of rehabilitation of the mountains, three trainings will be launched: on organic farming, ecology, and agro-forestry. The organic farming training will last for four days ecology and agro-forestry will take two days.

Organic farming encompasses erosion control, use of organic fertilizers, appropriate pest control, and other traditional farming methods, which are not harmful and input-intensive, and which are appropriate for the experience of the small farmers.

Agro-forestry is about the improvement of crops and fruit crops through various methodologies, such as grafting, budding, inarching, marcotting, and nursery management.

Ecology training is the theoretical lecture for the Lumads that will enable them to understand the significance of planting trees for the ecology.

5. WATER RESERVOIR

The water reservoir will be built in the center of Dapiwak to reach all members of the community. Based on the initial discussion, there is a water source near Sinonok that can be developed but it is about 3-5 kilometers away.

Thus, the recommendation of the Barangay Captain is to develop the existing water source, but the development would entail the construction of a water reservoir. The budget estimates are still being worked out by the Barangay Captain with the Municipal Engineer of Dumingag. In case the construction will require a bigger budget, BADASU will put up a counterpart fund of about P 40,000 and the local government and the Barangay will provide their share for the labor.



IBON-BADASU PROJECT IN 3 SUBANEN COMMUNITIES IN DUMINGAG, ZAMBOANGA DEL SUR
6-MONTH WORK PLAN (October 2000 to March 2001)

Activities	2000			2001		
	Oct	Nov	Dec	Jan	Feb	Mar
1. Finalization of project component	x					
2. Survey & estimates of water sources	x	x				
3. Finalization of beneficiaries & groupings	x	x				
4. Formulation of project policies	x	x				
5. Survey & estimate sources of irrigation	x	x				
6. Canvassing of the following:						
a. legumes seeds		x	x			
b. materials for mini-irrigation		x				
c. materials for water reservoir		x	x			
d. legumes for contour		x	x			
e. coconut seedlings	x	x	x			
7. Purchasing of the following:						
a. materials for irrigation			x	x		
b. legumes seeds			x	x		
c. coconut seedlings			x	x		
d. materials for water reservoir			x	x		
e. legumes for contour			x	x		
f. vegetables			x	x		
8. Dispersal of the following:						
a. vegetables			x	x	x	
b. legumes seeds				x	x	x
c. coconut seedlings			x	x	x	x
d. seeds for contour				x	x	x
9. Conduct training on the following:						
a. organic farming seminar			x	x		
b. agro-forestry			x	x		
c. ecology				x	x	
10. Contour of individual farms			x	x	x	x
11. Construction of nursery			x	x		
12. Planting of the following:						
a. fruit trees & indigenous species of trees				x	x	x
b. vegetables				x	x	x
c. coconut seedlings				x	x	x
d. legumes and corn						x
13. Construction of water reservoir			x	x	x	
14. Construction of irrigation		x	x	x	x	
15. Construction of fishpond				x	x	x
16. Installation of irrigation pipes			x	x	x	
17. Quarterly evaluation				x		x
18. Terminal evaluation						x
19. Submission of reports	x		x			

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6-MONTH PROJECT BUDGET
1. Mini Irrigation

a. Polyethylene pipes (hose)	
No. 1½ - 8 rolls * P 925 / 60 meters	7,400.00
No. 1 inch - 79 rolls * P 651 / 60 meters	51,429.00
No. ¾ - 21 rolls * P 450 / 90 meters	9,450.00
freight & handling including food	3,000.00
b. shovel - 10 pcs. * P 175 / pc.	1,750.00
c. pick mattock - 17 pcs. * P 95 / pc.	1,615.00
d. tagad - 18 pcs. * P 200 / pc.	3,600.00
e. sudlay basak - 8 pcs. * P 1,500 / pc.	12,000.00
f. freight & handling	600.00
Subtotal	90,844.00

2. Agro-Forestry

a. seeds of fruit trees - P 800 / area * 12 areas	9,600.00
b. polyethylene bag - P 28.50 / 100 * 2,000 pcs. / area * 12 areas	6,840.00
c. construction of nurseries - P 150 / nursery * 12 nurseries	1,800.00
d. transportation, freight & handling of seeds and bags	600.00
Subtotal	18,840.00

3. Seed Dispersal

a. legumes seeds	
peanut - 2 kilograms * 244 farmers * P 32 / kg	15,616.00
mungbean - 2 kilograms * 22 farmers * P 32 / kg	15,616.00
white beans - 1 kilogram * 244 farmers * P 28 / kg	6,832.00
soybeans - 1 kilogram * 244 farmers * P 30 / kg	7,320.00
busitao - 1 kilogram * 244 farmers * P 30 / kg	7,320.00
beans - 1 kilogram * 244 farmers * P 30 / kg	7,320.00
freight & handling including food	1,200.00
Subtotal	61,224.00
b. legumes seeds for contour	
12 kgs. rensoni * P 150 / kilogram	1,800.00
12 kgs. flemengia * P 200 / kilogram	2,400.00
12 kgs. sesbania * P 180 / kilogram	2,160.00
transportation, freight & handling	800.00
Subtotal	7,160.00
c. seedlings of coconut - 49 farmers * 100 each = 4,900 pcs. * P 5	24,500.00
freight & handling	600.00
Subtotal	25,100.00
d. vegetable seeds P 1,000 / areas * 6 areas	6,000.00

4. Trainings

Organic Farming Seminar, 3 days - P 4,000 / training * 6 areas	24,000.00
Agro-Forestry, 2 days - P 2,000 / training * 6 areas	12,000.00
Ecology, 2 days - P 2,000 / training * 6 areas	12,000.00
Film & development	1,200.00
Training supplies	1,500.00
Subtotal	50,700.00

5. Water Reservoir Counterpart

40,000.00

TOTAL PROJECT BUDGET

299,868.00

The project shall be beneficial and doable. The training on organic farming will clarify how to increase production through the use of organic fertilizers, appropriate pest control while eliminating cost of chemical inputs, and erosion control. Seed dispersal will help restore soil fertility, aside from promoting nutritional and price advantages. Tree and fruit planting will help re-forest the areas and stop the fake reforestation being implemented by the DENR. The mini-irrigation component will help the Lumads increase their knowledge on farming on irrigated lands.

Secondly, the project is measurable and doable because the farmers have indigenous knowledge on organic farming and re-forestation.

Thirdly, the project is doable because the farmers are organized and experienced in collective work. They are experienced in various struggles, such as their fight against the ranch and agricultural school, which went on for decades, and their struggle against land grabbers. They are also well-versed in handling groupings and committees to perform different tasks.

After the first harvest season, comparison will be made regarding production data, cooperation, appreciation, etc. Provided that there will be no major disaster such as La Nina or El Nino, the impact of the project will be felt after a year of project implementation.

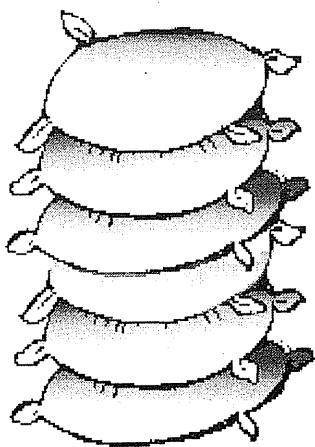
EVALUATION REPORT ON THE SUBANEN CASE

PREPARATORY ACTIVITY

Setting up of Project Committees and Formulation of Policies

Four project committees – one each for the communities of Dapiwak, Kumpayan, Sinonok and Saad – were set up to check the implementation of the project and submit report to SGS and BADASU. Project policies were also formulated.

The project committees were tasked to ensure the dispersal of all seeds to the beneficiary in each area, collect the same amount of seeds after harvest, and set up the seed bank. They were also tasked to ensure the collection of coconut from the source, monitor the distribution to the beneficiaries, prepare and monitor the nursery, and distribute the seedling as soon as it would be ready for planting.



The following policies were formulated:

1. After a successful harvest, the same quantity of seeds will be collected from each community and will be stored in the seed bank. The seed bank will be the source of seeds of the communities and the neighboring communities and towns.
2. For the mini-irrigation, no individual ownership of farming tools and implements such as commercial P.E pipe, shovel, harrow, *charol*, and *tagad* will be allowed. All of these will be the property of the organization.
3. However, each group will be responsible for the maintenance and care of the farm tools.



Capability Building

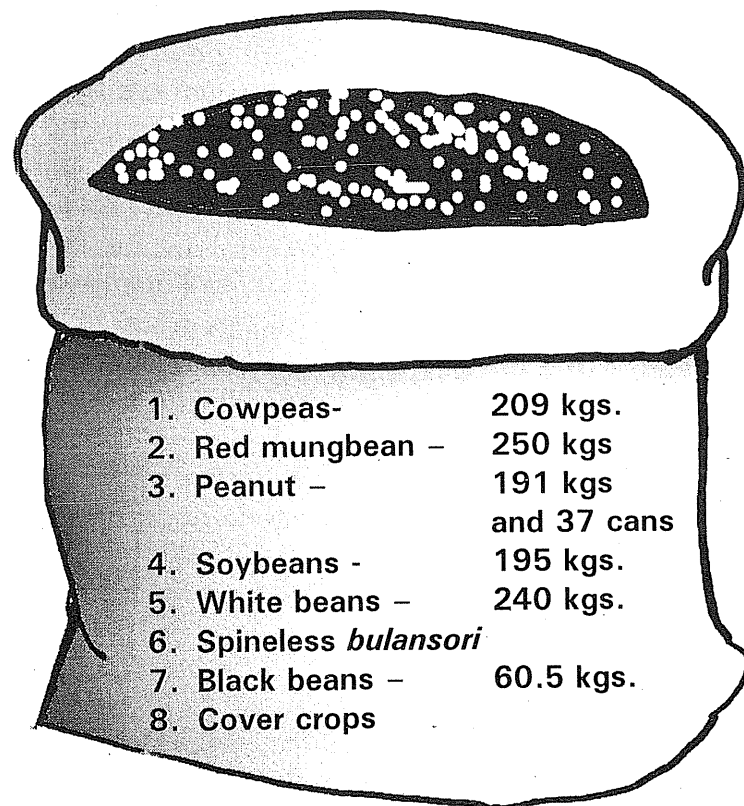
A training in organic farming and agro-forestry was conducted in the four communities to equip the beneficiaries of knowledge and skills in making organic fertilizers, appropriate pest control systems, and contour farming. The training on agro-forestry also helped the farmers improve the quality of fruits using budding, grafting, inarching, and marcotting. The training was attended by more than 170 farmers – 51 from Sinonok, 28 from Dapiwak, 25 farmers from Kumpayan, and 66 coming from Saad.



PROJECT IMPLEMENTATION

Seed Dispersal

After six months, seeds were dispersed to individual farmers and pilot farms in Kumpayan. Almost all of the seeds dispersed were planted in the first cropping season beginning in March up to May. The seeds were:



Twenty four kilograms of *rensoni* and 32 kilograms of *flemengia* were also dispersed to four areas for contouring purposes, but only a few were set up since the beneficiaries prioritized the planting of legumes and crops for consumption.

After six months, various kinds of vegetable seeds were also given to individual farmers. These included squash, eggplant, *upo* (white squash), winged beans, *ampalaya* (bitter melon), *kadios*, and *pechay*. One roll of rubber hose for the garden was also installed in Kumpayan.

The farmers bought more than 10,800 pieces of coconut seedlings in Saad for the farmers of Sinonok, Kumpayan, and Dapiwak. Various kinds of fruit seeds such as jackfruit, lanzones, citrus, *marang*, *baungon*, lemon, and durian were also dispersed. Polyethylene bags were also distributed to each community.

Some mungbean and white beans in Sinonok and Saad were infested while almost all of the soybean seeds initially distributed did not grow because they came from old stock. They were replaced with 45 kilograms of new soybean seeds on the last week of April.

Mini Irrigation

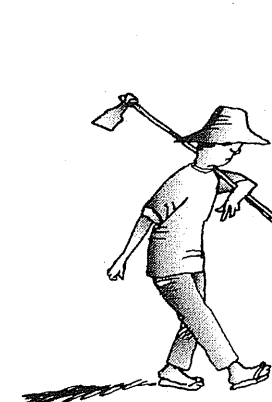
The beneficiaries bought 142 rolls of P.E. pipe intended for 20 farmers in Saad and Sinonok. Almost all of the target beneficiaries installed the pipe but only four farmers set up small paddy rice fields.

Seventeen pieces of shovel, 8 pieces of harrows, 18 pieces of *tagad*, and 17 pieces of *charol* were distributed to support the impact of irrigation. Thus aside from the target beneficiaries of irrigation, three farmers were able to develop their own irrigation system using the shovel, *tagad*, and *charol*.

Problems Encountered

For more than 6 months of project implementation, problems encountered may be summarized as follows:

1. The ones in charge of collecting the coconut seeds purchased in Saad did not prioritize the task.
2. There were few plants in Sinonok and Saad such as mungbeans and white beans, which were infested while almost all the soybean seeds initially dispersed did not grow because they were old stock.
3. Only few farmers were able to set up contour farming since they prioritized the planting of legumes and other crops for consumption.
4. Almost half of the durian seeds were rotten because of the delay in collecting the seeds after they were purchased.

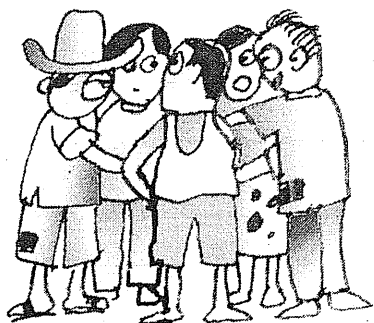


In sum, the problems arose from the prevailing backward farming practices and lack of foresight as a result. The Subanen also apparently lacked appreciation of the importance of soil erosion control.

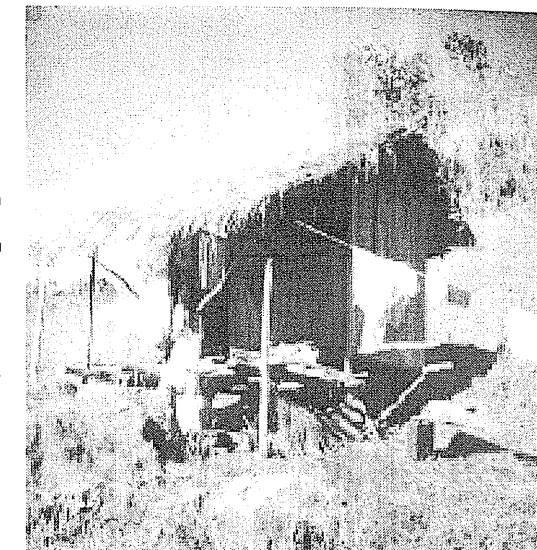
Initial Impact

The following may be noted as positive impact of the project in the initial stage of implementation:

1. The research training conducted in the Subanen communities influenced the Barangay Council of Dapiwak to pass a resolution urging all farmers to form *hunglos* groupings as part of their solution to their economic problems. In Kumpayan, the land being cultivated by the farmers expanded from an average of 1/8 hectare to 2 hectares per farmer, as a result of *hunglos* groupings.
2. Farmers in Sinonok and Saad planned to set up a communal farm while maintaining *hunglos* groupings while a model farm was set up in Kumpayan.
3. The availability of different kinds of legume seeds, fruits, and vegetables helped increase farmers' production and restore soil fertility.
4. The establishment of seed banks in the each community assured the availability of seeds all year-round and the propagation in neighboring communities and towns.
5. Almost all the targeted farmer-beneficiaries of the hose and farm tools for irrigation benefited from irrigation by having set up and cultivated paddy rice fields just after few weeks of hose installation.



The Impact of Globalization on the Production Systems of the Upland Communities: THE CASE OF THE DIBABAWON



INTRODUCTION

The Indigenous People's Rights Act (IPRA) or Republic Act 8371, which was passed in 1997, has been evaluated as essentially legalizing the dispossession of the Lumads of their ancestral domains. According to the law, if there are "prior development projects existing" in the area, the area will not be awarded to the indigenous peoples or recognized as their ancestral domain. The land the Dibabawon occupy in Compostela Valley has been under the concession of the logging company ADECOR since the 1960s.

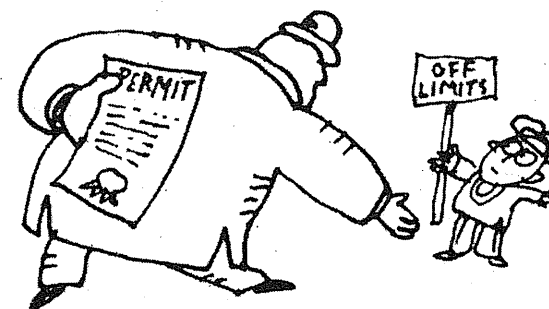
When logging started in the area, the Dibabawon were displaced and prohibited from farming by the forest guards and the police. When the forests were cleared and the soil was already barren, the corporations turned their sights on the mines. Harassment continues to this day, and has even become worse with the so-called development projects as well as the anti-insurgency campaigns launched by the government.

The research has two objectives. One is to know the real cause of the problems of the Dibabawon in order to present apt solutions. Second is to come up with correct actions to change the situation.

The Dibabawon Tribe

The Dibabawon tribe is one of the 18 ethnolinguistic groups in Mindanao. Majority of the members are found in the municipalities of Laak in Monkayo and some are found in Kapitalong in Compostela Valley Province.

Compostela Valley is a target area for mining. Kapitalong in particular has large plantations of



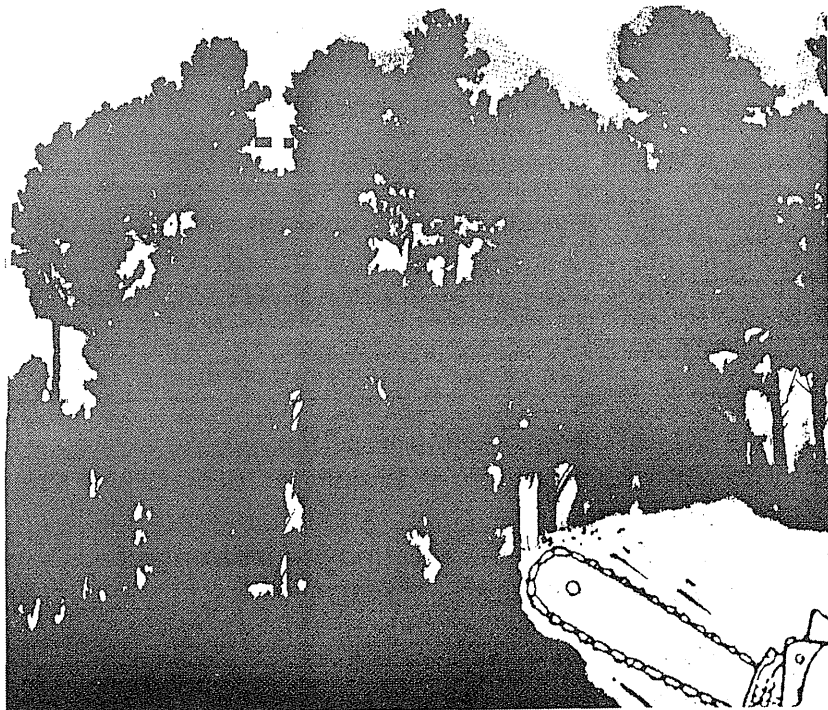
bananas for export. Monkayo on the other hand is known for having large reserves of gold.

Barangay Buhi is a special Barangay in Laak, which was established in 1992. There are 190 households in Barangay Buhi, of which 98% are Dibabawon. The first occupants of Barangay Buhi were Visayan settlers, Nong Giling and Inday from Upper Ampawid. After some-time, other Lumad families such as the Manggawahans, Dabaws, Awayons, and Andoys settled in Barangay Buhi. Mt. Sangan, where the Lumads source their livelihood, is located in Barangay Buhi.

Problems arising from Globalization

Like other indigenous groups, the Dibabawon have long suffered from the entry of government's so-called development programs, which include logging and mining operations by private corporations. Mt. Sangan, for instance, is now the target of mining interests while the Bureau of Forestry has promised development to the Dibabawon just to convince them to allow mining operations in Davao del Norte.

Several mining applications for gold and copper have been filed by corporations at the local Mining and Geosciences Bureau. This has led many Lumads and Visayans from the municipalities of Maco, Mabini, and Pantukan to launch protests at the Monkayo and Pantukan municipal offices. In 1999, the Lumads and Visayan settlers joined the International Fact Finding Mission on Mines held in the hinterlands of Maco.



Using the fast-disappearing forest cover as an excuse, the government, through the Department of Environment and Natural Resources (DENR), has implemented a program for large tree plantations called Integrated Forestry Management Area (IFMA) and Community-Based Forest Management Area (CBFMA), but only to serve the interests of logging corporations. Through aid from the World Bank, the government and the corporations gathered Lumad families so that their ancestral lands may be collectively used as collateral.

One notable experience is that of the Ata-Manobo's struggle against the Alcantara and Sons or ALSONS, a logging corporation that operated an IFMA in Talaingod, an ancestral domain. The Lumads waged a tribal war against ALSONS and scored a major victory.

These problems and threats experienced by the Dibabawon may be traced to the government's development program that is guided by the policies of liberalization, privatization and deregulation.

Under globalization, the poverty and backward production systems experienced by the indigenous peoples are intensified. Mt. Sangan has become the target of mining corporations because of the Philippine Mining Act of 1995, which has liberalized mining operations to 100% foreign control. The ancestral lands have become the target of privatization because of the IPRA, which introduces the concept of private property to replace the Lumads' traditional concept of collective ownership. In the case of the Dibabawon, the logging concession of ADECOR is one manifestation of globalization and its impact on the livelihood of the Dibabawon.



The government's programs and laws that serve to implement globalization are accompanied with increased military operations. The 7th Infantry Division of the Armed Forces of the Philippines is based in Mawab, Compostela Valley; its 72nd Infantry Battalion is based in Asuncion, an hour away from the center of Laak. Aside from the regular soldiers, there are paramilitary forces such as the Citizens Armed Force Geographical Unit or CAFGUs that operate in the area. The military and paramilitary forces as well as the government's forest guards have long prevented the Lumads from farming freely.

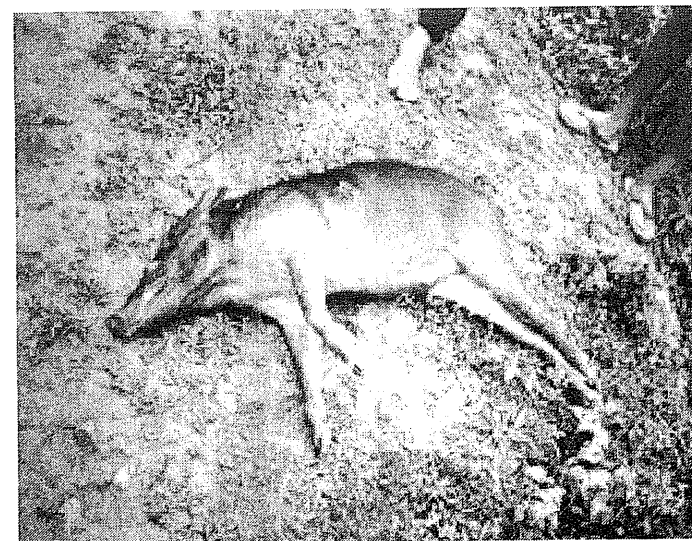
In the beginning of 2000, the 72nd IB and CAFGU forces would enter Barangay Buhi every month. Early in the morning of July 28, 2000, military forces arrived at the Barangay hall and stayed on to monitor the movement of the community. The walls of some houses in Sitio Sambanganay were torn off and the occupants were moved to the Barangay hall. The military initiated a 'civic-action' activity, which was even covered by the media, where some *datus* (elders) were made to look like NPA surrenderees.

Aside from displacement brought about by politico-economic and military programs, Barangay Buhi is also bereft of social services due to government neglect. Health services are low, medicines are not available, and there is only one primary school, which was established by the logging company and turned over to the local government.

The Period before Logging

In the old days, the Dibabawon collectively went about their livelihood, implemented laws, and practiced their culture. Their collective spirit was strong and food, the forests, rivers, and land were abundant.

Back then, before clearing the fields, a small hut would be built to serve as the altar for rituals. All farm tools were gathered in the altar and a slaughtered pig would be offered as sacrifice for the gods to allow the Dibabawon to use the land and protect the crops. The Dibabawon also called on the wind and the sun to help them care for the crops. Before they cooked the first harvest of rice, they would call on the gods in offering and thanksgiving.



As the crops grew, the Lumads would put up traps for wild animals. Rice seeds were different back then since they were not easily damaged. The women weeded the farms and there was no need for tools since the earth was soft.

Before harvest, the men would build huts out of dried wood for storage. The harvests were shelled and dried in the morning

by the women and would be distributed to those who worked the land. Harvests in the afternoon were stored in huts and served as the share of those who looked after the land.

As seen in the table below, the seven steps in the production process, from clearing to harvesting, took six months. In the seven steps of the production process, there was clear division of labor between men and women. Men worked for 36 days, women for 40 days, and the whole family for 20 days. Harvests exceeded 200 sacks.

Production Process	Number of Days	Tools of Production	Family Members
clearing	7	whetstone	
cutting	14	bolo	male
clearing	14	ax	male
burning	1	bolo	male
planting	20	firewood and matches	male/female
weeding (after 2 months of planting)	40		
harvest		bolo, by hand	female
			female

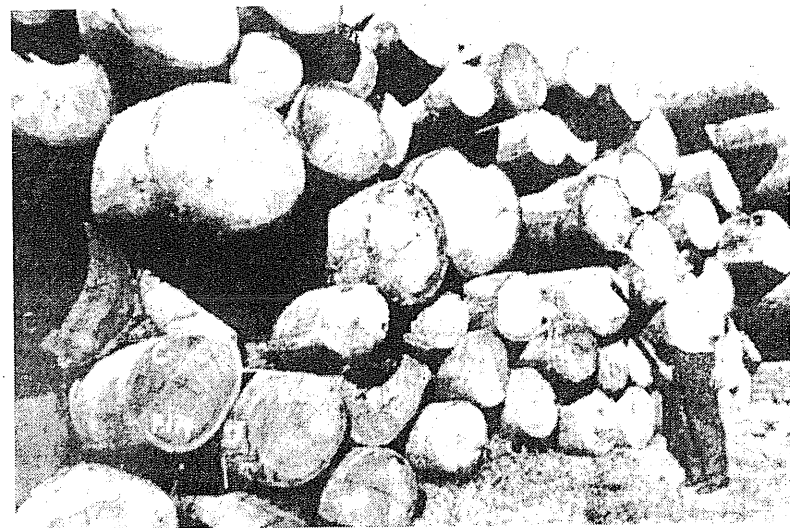
Two cans of taro or seedlings of palay were planted on two hectares through dispersal.

Viands in the old days		
Animals	Birds	Aquatic
boar	<i>antolihaw</i>	roundscad
wild chicken	<i>kalaw</i>	snails
deer	<i>talusi</i>	shrimp
monkey	<i>ungit</i>	<i>banak</i>
brown reptile	<i>punay</i>	<i>kasili</i>
yellow reptile	<i>balod</i>	<i>lamboo</i>
snake		

In the old days, food was abundant. Stored and newly harvested rice, for instance, overlapped during harvest season. Aside from the list in the table above, vegetables and fruits were also abundant. Since nourishment was only within reach, the Lumads rarely got sick. If ever they did, herbal and plant medicines were also readily available.

Logging Period under ADECOR

"Inigsulod sa laging mabungkag ang atong tribo." ("When logging comes in, our tribal life will be shattered.") This was the unforgettable statement of the ancestors of the Dibabawon.



On the other hand, the Bureau of Forestry sells the idea that logging spells development for the Lumads. Because of the assurances and promises of development, some Dibabawon datos and elders allowed the entry of the logging concessionaire, Aguinaldo Development Corporation or ADECOR in the 1950s, which is still operative up to the present.

A cash economy emerged and distorted the Lumad's subsistence economy. The workers of ADECOR bought the Lumad's products while some Lumads received wages as forest guards.

The Lumads became concerned when the cutting of trees escalated. They could not understand why the logs were being loaded on trucks and brought somewhere. In fact they did not know that the logs were actually traded for money.

When social activists arrived in the community in the 1970s, the Lumads learned that the ADECOR concession already reached 35,000 hectares covering the municipalities of Laak and Kapalong. They also learned that the ADECOR office in Maco, which includes a logpond, a plywood factory, and the houses of workers, almost resembles a city. The Dibabawon also realized that the logs are being sold by ADECOR for profit.

Since the logging concession is awarded by the government to ADECOR, no Lumad is allowed to till the land. The concession dic-

tates that the land is practically owned by ADECOR. For fear of being caught, reprimanded or harassed by the police and forest guards, the Lumads sneak in their own lands just to farm.

To make matters worse, when the forest cover of Barangay Binakushan and Barangay Ampawid was already depleted by ADECOR, ADECOR even rented out the concession area to smaller logging companies.

Meanwhile, enlightened by education sessions conducted by THE Katigboan to Dibabawon to Sangan, or Unity of the Dibabawon



People of Mount Sangan (KADISA) with several Lumad organizers, Lumad forest guards filed a case against ADECOR at the Bureau of Labor due to low wages. They won the case and were able to go back to farming.

As the Lumads moved from one place to another, they came to settle in the place called Titoy, which was proclaimed a special Barangay, Barangay Buhi. Yet, a Korean logging company operated in Titoy..

To this day, the Lumads still fear for their land and lives because logging operations have failed to bring development as promised, but instead have brought destruction and displacement.

Laws and Programs

Lumads were introduced to government programs through the PANAMIN during the time of President Marcos. The Lumads were relocated as a result and the place where they settled was thus named Barangay Panamin.

Later, laws such as the Philippine Mining Act of 1995 was implemented by the government, which, like the previous programs, also displaced the Lumad families. The Dibabawon firmly opposed the law, especially when they established KADISA and successfully stopped the entry of mining corporations that intended to mine marble in Mt. Sangan.

The Dibabawon also opposed the IPRA since they viewed the law as nothing but deception through the government agency, National Commission on Indigenous Peoples or NCIP.

The Current Situation of Dibabawon in Brgy Buhi

Most of the Lumads farm on ½ hectare of land that is planted to corn. When they start in February, they maintain the plantation up to May. From 4 kilos of seedlings, they harvest 80 kilos of shelled corn after three months.

Harvest reaches 30 cans of unshelled corn and one sack and two cans of shelled corn. One sack is sold for P443 to the storeowner to whom the farmer owes some commodities. Two cans are set aside for consumption.

Production process	Number of Days	Tools	Cost of Tools	Family members Involved in Production
Clearing	7	whetstone	80.00	male
Weeding	14	sickle	48.00	male, female, children (12-15)
Planting	2	bolo	60.00	male, female, children (12-15)
Harvest		basket	50.00	male, female
		sack	10.00	children (10-15)
Weeding	14	sickle	48.00	male, female, children (12-15)
Harvest		basket		children (12-15)
Shelling	1			male, female, children (12-15)
Drying	1			male, female, children (10-15)
Total			376.00	

The whole farming process takes 42 days. Based on the above data, we can see that out of the nine activities of the process, 8 are participated in by all members of the family - adult women, men, and children aged 12-15 yrs old.

Farming tools are backward. Simple tools are used, which the Lumads themselves make while sharpening bars are bought from Agusan del Sur. There is no need for knives in weeding since weeds are easily pulled out by hand from the soft earth. According to the elders, recent varieties of weeds and grass that are difficult to pull out started to grow only when logging in the area began.

We see that a farmer earns around P910.00 but spends P3,209.00. The deficit in one planting and harvesting season reaches 247% of the earnings.

INCOME AND EXPENSES DURING PLANTING SEASON, FROM FEBRUARY TO MAY	
INCOME	
100 kilos of corn , P 200.00 / kilo (price in Barangay Buhi)	700.00
30 kilos of corn (2 cans) for consumption	210.00
TOTAL	910.00
EXPENSES	
Wage - P 60.00 plus meals P 15.00 x 39 days	2,925.00
Seedlings - P 10.00 per kilo x 10 kilos	40.00
Transportation - P 5.00 per can or taro x 9 days	45.00
Cost of tools for 3 days	139.00
Hauling - P 1.00 x 30 kilos	30.00
Rice milling - P 1.00 x 30 kilos	30.00
TOTAL	3,209.00
DEFICIT	(2,299.00)

Lumads plant *kamote* (sweet potato) as a secondary crop, which is their usual staple food. It takes six months before *kamote* can be harvested for their three meals a day. Up to 12 months will pass before a *kamote* patch is cleared for re-planting. Lumads eat *gabi* and/or bananas when there are no sweet potatoes. Mothers and children also spend time to fish and trap small birds for additional food. At night, fathers and children hunt for frogs, snails, and small crabs.

To augment food stocks and add flavor, the Lumads eat chili and salt. The size of the harvested sweet potato has become smaller, thus the Lumads have started eating cassava and mixing it with different menu.

At times, the Dibabawon would make a trip to the forests of Mt. Sangan to hunt for boars. Around 18 hunters would usually bring home two boars weighing 90 kilos and share the catch with the rest of the tribe.

The Case of Luis and Ingga

Luis and Ingga have 3 children aged 13, 8 and 6. Ingga had a bone injury while doing farmwork and was debilitated by the accident. Luis thus had to till the land alone and lost weight as a result of hard work.

Ingga's brother gave P2,000 to the couple to serve as capital for a sari-sari store. Instead of setting up the store, however, the couple decided to use the money to hire farmhands and buy seedlings since harvest is at its peak during the months of April to June.

But after the harvest, the couple incurred a deficit. They sold half of their harvest to buy other needs such as salt, vetsin (monosodium glutamate) and sugar, and to pay for the loans they had incurred at a sari-sari store. The other half was stored for consumption. After less than a week, the corn set aside for consumption was almost depleted since Luis and Ingga lent or shared their harvest with their neighbors. After another week, the couple decided to eat root crops during the day and have corn only for supper.

Case: Pig-raising and fattening as supplemental livelihood

Expenses	
Purchase of piglet	P700.00
Feeds (P6/kilo x 3 kilos x 4 weeks x 7 months)	504.00
Salt (P8/kilo x 2 kilos x 4 weeks x 7 months)	168.00
Cost of labor	676.00
	<hr/>
TOTAL	P2,048.00
	<hr/>
Sale after 7 months	
60 kilos x P40/ kilo	P2,400.00
Less: Expenses	2,048.00
	<hr/>
PROFIT	P352.00

Dibabawon's Response

The Dibabawon have lost the forests, the mountains are flattened, and their livelihood is taken away from them. Mt. Sangan, where large and small rivers cross and few forest areas are left, is threatened by capitalist operations.

Lawmakers promise many things during election time but the promises are broken. The Dibabawon receive gifts only to buy their votes or silence them.

Because of fear instilled among the Dibabawon, many of them would rather run and hide in the upland and the innermost parts of the hinterlands where land is less productive. The large plains that they previously inhabited are now controlled by the landlords and corporations.

In May 1998, the Dibabawon formed KADISA as response to the entry of mining operations in their ancestral lands. Around 700 Dibabawon from different Barangays of Laak and Kapitalong joined.

They realized that organizing and education campaigns strengthen them to effectively oppose deceiving and oppressive laws and defend their lands from landgrabbers such as ADECOR.



Through KADISA, the Dibabawon are united. They have economic activities that are initiated by the elders. These activities are done in the spirit of *bayanihan* or *lusong* or helping and cooperating with one another. Through this system where the plot is collectively tilled by 5-9 people, harvests are increased. They also have efforts in compact farming





where income is used to buy medicines and other needs of the members.

KADISA has also hosted student-exposurees from different schools (including Ateneo de Davao and University of Mindanao). It has also received assistance from the El Nino-La Nina campaigns of the church, schools and non-government organizations.

Because of its notable leadership, KADISA has been chosen to head the PASAKA Regional Lumad Confederation in Region XI, which is composed of 11 member organizations from different Lumad tribes.

Lastly, the *datus* are active in the activities and movements in the pursuit of the Lumad's cause, such as signature campaigns opposing the entry of mining companies and the national and international conferences on mining held in Manila and Baguio City.



FEASIBILITY STUDY ON SOCIO-ECONOMIC PROJECTS FOR THE DIBABAWON



OBJECTIVES

1. To start a communal farm as an economic activity for selected Lumad beneficiaries
2. To determine if such an economic project by the Dibabawon tribe will generate high production.

BACKGROUND

With the present Philippine economic crisis, the Lumads hardly experience three square meals a day. The impact of repressive laws like the Mining Act and IPRA plus militarization and counter-insurgency operations are real for the Lumads.

In the light of worsening socio-cultural, political and economic situation, the members of KADISA are bent on starting a communal farm to alleviate their conditions.

KADISA

KADISA was organized by the Dibabawon tribe to defend their ancestral land, especially when Mt. Sangan, a marble mountain, was threatened by the mining industry in 1998. The Dibabawon are from different Barangays of the municipalities of Laak and Kapitalong, Compostela Valley. KADISA is also an active member of the Regional Lumad Confederation in Southern Mindanao.

KADISA in Barangay Buhi has membership of 100 men and women. These are the same people who shared their experiences during the participatory research in May 2000; they will also be the direct beneficiaries.

In the participatory research, the Lumads realized how they were oppressed and exploited by big logging companies like ADECOR and other small and medium scale logging firms. They also realized how corporations had long encroached and denuded their ancestral land.

The Communal Farm

During the participatory research, the farmers identified communal farm as the economic project that would address their worsening economic situation. The Lumads identified Sitio Sambanganay as the location of their six-hectare communal farm. The area is found to be fertile and appropriate for upland rice production since there are still big trees of old specie like *guijo*, *apitong* and *lawaan*. Besides, it is only a 30-minute walk from the Barangay center.



KADISA will organize three groups to make management easier. The council members will sit in different groups as overseer of the project. Each group will have 16 family-members coming from 50 families. All the members of the family will share their labor power in the farm. The communal farm will be a milestone because the cultural tradition of the Dibabawon, i.e. working together and sharing the fruits of their labor, will be revived.

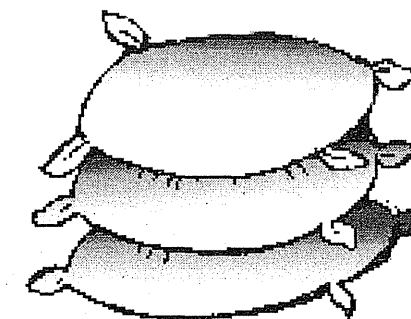
Expected Income

The implementation period is favorable to the Lumads since it is the most productive time of the year. The Lumads usually call this period the 'balance of rain and sunshine'.

First Harvest

A two-hectare communal farm can be planted with around 10 cans of rice seeds. After three months, the farmers expect to harvest around 200 cans of rice or a total of 600 cans for the three communal farms. If the price of a can of rice is pegged at P150, harvest then would reach P90,000 from the six hectares of land.

If a sack is used as measurement instead of a can, the farmers will need 7½ sacks of palay for the six hectares of communal farms. For every sack of palay, 20 sacks of rice may be generated. Thus, when farmers plant 7½ sacks of palay, they can harvest around 150 sacks. If they sell all the harvested rice at P600 per cavan, they will earn a total amount of P90,000.



The Second and Third Harvests

During the lean months, even if the farmers use the same amount of input, the total harvest is estimated to decrease by 30% or P27,000 – 180 cans of rice at P150.

Harvest	No. of Cans	Price	Amount
First	600	P 150	P 90,000
Second	420	P 150	P 63,000
Third	420	P 150	P 63,000



Expected Expenses

The price of quality rice seeds is P300 per can, which is much higher compared with other types of seeds. The Lumads need 10 cans of seeds for two-hectare communal farm thus 30 cans for the three communal farms. The amount needed thus will total P9,000.

At least a minimum of three tools will be given to each family. The families will need farm tools like bolo, knife, pick, whetstone, sickle, and sickle. The tools are backward and last for only a year, but no advanced tools are available anyway.

The quantity of each tool varies depending on usage.

Since the Lumads have no money for food during the production process, they will need material support such as four kilos of rice per person at P75 per kilo. The father, mother and the oldest child are expected to work in the farm, thus at least three kilos of rice should be allocated every day to each family for the duration of production.

Conclusion

The Dibabawon believe that project is feasible not simply because the seed money is available but also because, as shown in the past struggles of the Lumads, they have a strong organization that serves as the role model of other Lumad communities.

Seeds – 10 cans @ P300 x 3 communal farms – P 9,000

Tools	Volume	Price/Unit	Total	Price/Unit 12mos*3 mos.	Price/Unit 12mos*3mos*vol
bolo	100	P120	P12,000	P 40	P 4,000
knife 3"	25	300	7,500	75	1,875
knife 2.5" 25	250	6,250	63	1,562	
whetstone	100	80	8,000	20	2,000
scythe	200	60	12,000	15	3,000
sickle	100	80	8,000	20	2,000
TOTAL			P 53,750		P 13,475

Food for work of 50 families @ three persons per family

Process of Farming	No. of Sacks of Rice	No. of Days
Cutting of big trees	2.75	1
Cutting of branches	2.75	1
Planting	5.50	2
Clearing of grasses	5.50	2
Total	13.75	6

13.75 * 3 communal farms = 41.25 sacks @ P 900 = P 36,000



Accounting of Income and Expenses

	First Year	Second Year	Third Year
Gross Income	P90,000	P63,000	P63,000
600 cans @ P 150			
Less: Expenses			
Seeds 30 cans @ P 300	= P 9,000		
Farm Tools (per season)	= 13,437		
*Food for Work 41 sacks @ P 900	= 36,900		
37.75 sacks @ P 900	= 29,400		
*Less expenses for the Second and Third Harvests since the farmers will use the same communal farms thus will no longer cut trees and branches.			
	First Year	Second Year	Third Year
Total Expenses	P59,337	P51,837	P51,837
NET INCOME	P30,633	P11,163	P11,163



EVALUATION REPORT ON THE DIBABAWON CASE

(Note: The final evaluation report was not submitted by KADISA since around the time of project evaluation, the Dibabawon communities were already subjected to severe military harassment partly as a result of their implementation of the socio-economic projects. But the following excerpts were the last letter sent by KADISA to IBON)

In traditional researches done in schools, an expert or professional does the work. In participatory research, however, the people or the masses are involved in the research process. The people themselves gather and process the data.

We felt both satisfaction and anger as we went about the PR since we learned of the root causes of our extreme poverty. We found out how we were exploited by foreign capitalists and that they are behind the control of the lawmakers and bureaucracy so that programs and laws assure them of access to the resources in our ancestral domains. None of these programs and laws, not even the government agencies, think of benefits for the Lumads.

Through the PR, we also saw that under a semi-feudal and semi-colonial society, there will be no genuine development for the Lumads. Our farming methods remain backward in a supposedly capitalist set-up. Prices of our products are very low, in fact they are almost given for free, while we cannot even provide for our basic needs due to the high prices of commodities. Due to lack of food, we easily get sick, particularly the children. How can our children attend school and learn when they have to walk three kilometers to reach the school and on an empty stomach? Through the PR, we learned that something can be done with our present situation, and the solution lies in our organized strength and resolve to build our livelihood and community. ■

