

Book of Abstracts

2019 INTERNATIONAL CONFERENCE DISASTERS, INDIGENOUS KNOWLEDGE, AND RESILIENCE

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Center for Applied Research in the Social Sciences
An inter-university research center



tackles the metaphorical uses of wind categories and behaviour in other domains of their life to show how much weather conditions/meteorological phenomena in Batanes have shaped the worldview of the Ivatans. The ethnographic data used in this paper is obtained from fieldwork conducted in the village of Chavayan, Sabtang Island.

Local Knowledge on Socio-Natural Hazard in a town in Southern Tagalog, Philippines

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This paper will discuss the local knowledge in a town in Southern Tagalog regarding socio-natural hazard. Specific methods used for this component were (1) non-structured interviews/casual conversation with the locals (2) key-informant interviews (3) focus group discussion or FGD, and (4) participatory mapping. Beliefs mentioned regarding socio-natural hazards by locals were classified into three categories: 1) related to animals/insects 2) related to environment (excluding animals/insects), and 3) religion. Although some shared that they still believe in using signs related to animals and the environment (1 & 2) most would claim that they use the television, radio and local government unit's (LGU's) announcements as main sources of information identified in their local adaptation to socio-natural hazards.

Global-ized Knowledge in the Local Setting

Auditorium, Thursday 10:30 – 11:30

*Bridging the gap between Place-based and Global Knowledge on Socio-Natural Hazards:
some Geographical Insights based on Fieldworks in the Philippines*

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Due to its location in the seismically-active Pacific Ring of Fire and along the Pacific Typhon Belt, and a population of well over 100 million, the Philippines has been ranked as one of the most disaster-afflicted countries in the world (CRED & UNISDR, 2015). Indigenous people account for 15 percent of the total population. They possess rich knowledge and belief system that facilitate their subsistence amidst the socio-natural hazards that are present in their area. Nowadays, education and media are reaching the most remote places of the archipelago and are providing the young generation with “scientific” knowledge and new frameworks to analyze their environment. This paper aims to enrich the concept of place-based knowledge both from a theoretical point of view and from evidences collected on field. It highlights the challenges of representing indigenous knowledge in the context of disaster risk reduction by emphasizing the dynamicity of knowledge systems, behaviors and attitudes toward socio-natural hazards such as earthquakes, landslides, and typhoons.

After analyzing and assessing the concept of place-based knowledge, the analysis was drawn from fieldworks, interviews, and workshops conducted in Benguet and Batanes. These methodologies were employed with the aim of creating a compendium of information on local knowledge and at the same time facilitate knowledge transfer to future generations and the rest of the world.

The Ibaloi and Kankanaey gold miners in Itogon, Benguet (Cordillera, Luzon) and the Ivatan fishermen in Sabtang Island (Batanes Islands) have a deep understanding of their environment, including socio-natural hazards. Along with this understanding are adaptive strategies that are embedded in indigenous livelihood activities, rituals, and mitigation practices. However, knowledge system evolves along with new experiences, as it coexists with other forms of knowledge, and as it is challenged by new forms of anthropogenic hazards. Old practices may also lose their value along with changes in lifestyles. In both Benguet and Batanes, many members of the younger generation missed the opportunity to learn from the elders' oral histories, folklore, and practices relating to disasters as they take on non-indigenous ways of life. Itogon as an important mine site and Batanes as a tourist destination meant that increased interactions, exchange of information, and nobilities result in the encounter of indigenous and external knowledge systems. Indigenous people accommodating other forms of knowledge that has place-based relevance is in itself a form of adaptive strategy and resilience. To quote one of our young respondents, "the important thing is to be prepared and to know and to learn how to limit casualties."

*The Socio – Economic Effects of Globalized Tourism to the Indigenous Communities:
The Case of the Aetas in Boracay Island, Philippines*

DEE-VEE ANN RAMIREZ FERCOL
De La Salle University Dasmariñas

Global tourism has presented itself in many different forms and had far reaching effects on nearly every person on the planet. However, globalized tourism is like a double –edge sword, while so much attention is paid on the extreme positive and negative effects, the process has created both winners and losers. The same mixed result can be seen amongst the indigenous people of Bocaray Island, Philippines.

This study aims to analyze the socio-economic effects of globalized tourism to the indigenous people of Boracay particularly in their employment, income, livelihood and lifestyle in terms of (a) Educational status (b) Access to utilities i.e. electricity; water (c) Use of technology and modern appliances (d) Access to health services (e) Consumer behavior (food choice).

This study employed a mixed methods research design using a descriptive historical analysis. Quantitative method for the analysis of data was used to determine the significant difference in the Aetas salary and income before and after 1990's via T- test. Qualitative method of research was utilized through observation, in-depth interview and to determine the change in lifestyle of Aetas. Before and after analysis was used to determine the changes of livelihood, employment, and lifestyle in different time frames, specifically before the entry