



**DOST Form 2 (for Basic/Applied Research)
DETAILED RESEARCH & DEVELOPMENT PROJECT PROPOSAL**

(1) PROJECT PROFILE						
Project Title: Community-Based Disaster Health Risks Management among Indigenous Communities along Ulot Watershed, Eastern Samar, Region VIII, Philippines						
Project Leader/Sex: Dr. Jeffrey Ocay/Male						
Project Duration (number of months): 10 months Project Start Date: June 2025 Project End Date: March 2026						
Implementing Agency (Name of University-College-Institute, Department/Organization or Company): Eastern Visayas State University, Ormoc Campus						
Address/Telephone/Fax/Email (Barangay, Municipality, District, Province, Region): 1/F Graduate School Building, Salazar St., Downtown Tacloban City, 6500 Leyte						
(2) COOPERATING AGENCY/IES (Name/s and Address/es)						
Eastern Samar State University (ESSU) MC6R+4WX, National Hwy, Borongan City, 6800 Eastern Samar						
(3) SITE(S) OF IMPLEMENTATION						
IMPLEMENTATION SITES NO.	COUNTRY	REGION	PROVINCE	DISTRICT	MUNICIPALITY	BARANGAY
1.	Philippines	Region 8	Eastern Samar		Can-avid	Pandol
2.	Philippines	Region 8	Eastern Samar		Can-avid	Boco
3.	Philippines	Region 8	Eastern Samar		Can-avid	Balagon
(4) TYPE OF RESEARCH <input checked="" type="checkbox"/> Basic <input type="checkbox"/> Applied				(5) R&D PRIORITY AREA & PROGRAM (based on HNRDA 2017-2022) <input type="checkbox"/> Agriculture, Aquatic and Natural Resources Commodity: _____ <input checked="" type="checkbox"/> Health Priority Topic: _____ <input type="checkbox"/> Industry, Energy and Emerging Technology Sector: _____ <input checked="" type="checkbox"/> Disaster Risk Reduction and Climate Change Adaptation <input checked="" type="checkbox"/> Basic Research Sector: <u>Indigenous Peoples (IPs)</u>		
Sustainable Development Goal (SDG) Addressed				SDG #3 "Good Health and Well-being" and SDG #11 "Sustainable Cities and Communities" SDG #13 "Climate Action"		
(6) EXECUTIVE SUMMARY (not to exceed 200 words)						
The main purpose of this proposed research is to describe the current state of disaster-related health risks among indigenous communities living along Ulot Watershed in Can-avid, Eastern Samar, Region VIII, Philippines and the way in which they manage these risks. It will highlight the vulnerability of these communities to natural disasters and the unique health risks they face in such circumstances. More importantly, this proposed research recognizes that despite their apparent vulnerabilities, these communities have rich indigenous knowledge and best practices, especially in terms of disaster health risks management. Hence, understanding and integrating these indigenous knowledge and best practices into disaster risks management efforts of the local government of Can-avid, Eastern Samar, will enhance the community's resilience and						

ability to respond effectively to hazards. The proposed research will employ rapid ethnography as research design and key informant interviews as research instrument. Based on its results, recommendations will be provided for enhancing community resilience and strengthening disaster preparedness and response mechanisms. These recommendations will include empowering local communities through capacity-building initiatives, integrating indigenous knowledge into disaster risk reduction programs, improving healthcare access and infrastructure, and promoting community-based early warning systems.

(7) INTRODUCTION

(7.1) RATIONALE/SIGNIFICANCE (not to exceed 300 words)

The Ulot Watershed is one of the 29 watersheds located in Samar Island, Philippines. It has a total land area of 87, 536 hectares, 56, 680 of which formed part of the famed Samar Island Natural Park (Ulot Watershed Model Forest, n.d.). It is a significant ecological area renowned for its lush forests, diverse wildlife, and pristine waterways. It is also characterized by its rich biodiversity, housing a wide range of plant and animal species, including endemic and endangered ones.

More importantly, the Ulot Watershed holds cultural and historical significance as indigenous communities have inhabited the place for generations (Ulot Watershed Model Forest, n.d.). These indigenous communities have long been facing a history of disaster-related health risks. Yet, despite their apparent vulnerabilities, they have rich indigenous knowledge and best practices, especially in terms of disaster health risks management. In fact, these communities have been found to be very resilient after experiencing natural calamities such as typhoons, floods, and landslides. It is for this reason that this proposed research aims to describe the current state of disaster-related health risks among indigenous communities living along Ulot Watershed in Can-avid, Eastern Samar, Region VIII, Philippines and the way in which they manage these risks.

This proposed research, therefore, is of great significance for two major reasons:

First, understanding and integrating these indigenous knowledge and best practices into disaster risks management efforts of the government, particularly the local government of Eastern Samar, will enhance the community's resilience and ability to respond effectively to hazards. This will also enable LGUs and other stakeholders in Eastern Samar to rethink and redesign their disaster management efforts so that they work effectively with, rather than against, local customs.

And second, by recognizing and valuing their traditional practices, community members are empowered to actively participate in decision-making processes, contributing their expertise, and strengthening disaster preparedness. Hence, these community-based approaches will foster a sense of ownership, self-reliance, and empowerment among indigenous communities.

(7.2) SCIENTIFIC BASIS/THEORETICAL FRAMEWORK

Scientific Basis

This proposed research is grounded in several scientific findings, conclusions, and assumptions of previous related studies that underpin its objectives and methodologies. Firstly, the study draws upon the principles of community-based disaster risk management (CBDRM). CBDRM emphasizes the active involvement and empowerment of local communities in all phases of disaster management, including risk assessment, preparedness, response, and recovery (Delica-Willison, 2003). By adopting a community-based approach, the study acknowledges the unique vulnerabilities, capacities, and traditional knowledge of the indigenous communities in the Ulot Watershed.

Secondly, the proposed research builds upon the study of Tran (2022) in field of disaster health risk management. Tran argues that disasters not only cause physical damage but also have profound impacts on public health, including increased risk of communicable diseases, mental health issues, malnutrition, and access to healthcare services. Banking on Tran's study, this

proposed research aims to identify the specific challenges faced by indigenous communities living along Ulot Watershed in terms of health vulnerabilities, healthcare accessibility, and traditional healing practices, as well as how they manage such disaster-related health risks.

Furthermore, this proposed research is inspired by the findings and assumptions of the study on environmental science and watershed management conducted by Batey and Kim. Batey and Kim (2021) argue that an understanding of how integrated watershed practice can be supported by lessons from different socio-economic contexts. Informed by the findings of Batey and Kim's study, this proposed research will include in its interviews the socio-economic background of the participants. In this way, the researchers will be able to recommend to the LGUs of Eastern Samar practicable strategies on how to develop tailored disaster health risks management plans and interventions integrating the cultural and socio-economic practices of these indigenous communities.

Lastly, the study recognizes the importance of indigenous knowledge systems and practices. Indigenous communities possess valuable knowledge and coping mechanisms developed over generations that contribute to their resilience in the face of disasters. As mentioned many times already, this proposed research aims to investigate the current state of disaster-related health risks among indigenous communities living along Ulot Watershed in Can-avid, Eastern Samar, Region VIII, Philippines and the way in which they manage these risks. The study of Kerstin Knopf (2015) underpins this contention. As a matter of fact, Knopf calls for the integration of indigenous knowledge and Western discourses and practices addressing and managing disaster-related health risks.

Theoretical Framework

This proposed research draws heavily upon two major theories, namely: 1) social-ecological systems theory, and 2) vulnerability theory. On the one hand, social-ecological systems theory recognizes the interconnectedness between social systems and the natural environment (Binder et al., 2013). In the context of this proposed research, the Ulot Watershed is considered a social-ecological system, where the indigenous communities and the surrounding environment are interdependent. This framework allows the proposed to explore the interactions between the indigenous communities, their health risks, and the ecological dynamics of the watershed. On the other hand, vulnerability theory emphasizes that vulnerability to disasters is shaped by a combination of exposure to hazards, sensitivity to their impacts, and the adaptive capacity of communities (Axelson & Sköld, 2006). In this proposed research, vulnerability theory helps identify the specific health risks faced by indigenous communities along the Ulot Watershed, such as limited access to healthcare services, cultural barriers, and the reliance on traditional healing practices. By examining vulnerability, this proposed research will be guided properly in making recommendations for the formulation of targeted interventions that can enhance the resilience of these communities.

(7.3) OBJECTIVES

General:

To describe the current state of disaster-related health risks among indigenous communities living along Ulot Watershed in Can-avid, Eastern Samar, Region VIII, Philippines and the way in which they manage these risks.

Specific:

1. To conduct a comprehensive assessment of the specific disaster-related health risks faced by indigenous communities living along Ulot Watershed.
2. To document indigenous practices on disaster risk management and mitigation among indigenous groups present in the community.
3. To integrate an indigenous Disaster Risks Reduction and Management for Health (DRRM-H) plan with the DRRM-H plan of Can-avid.
4. To provide recommendations to Can-avid and other LGUs with IPs on how to develop a

tailored disaster health risks management plans and interventions integrating the cultural and traditional practices of these indigenous communities.

(8) REVIEW OF LITERATURE

The term "indigenous peoples" refers to ethnic groups who are the original inhabitants of a particular region or territory (Béteille, 1998). According to Béteille, these communities have a historical connection to the land they occupy, often predating the arrival of colonial or dominant societies. It is important to note that indigenous peoples are characterized by their distinct cultures, languages, traditional knowledge, and ways of life, which are often deeply rooted in the environment they inhabit.

As is well known, disasters, both natural and human-made, pose significant risks to communities worldwide, which often lead to devastating consequences for human health and well-being. Among the populations most vulnerable to the impacts of disasters are indigenous communities, who frequently face unique challenges due to their cultural, social, and geographic contexts. In the Philippines, indigenous communities living along the Ulot Watershed in Eastern Samar are particularly susceptible to various natural hazards, including typhoons, floods, and landslides. These communities experience heightened health risks during disasters, necessitating effective disaster health risk management strategies tailored to their specific needs and circumstances.

Several studies have already highlighted the importance of understanding and addressing the unique challenges faced by indigenous communities in managing health risks during disasters. Despite the existence of these important recent literatures, the researchers argue that they missed to highlight the specificity of the needs of the indigenous communities living along the Ulot Watershed in Eastern Samar, Region VIII, Philippines. Hence, what makes this proposed research unique and different from these literatures is the fact that it assesses and addresses the unique challenges faced by these indigenous communities by letting these indigenous people speak for themselves. Here, the researchers will not only give the indigenous communities living along the Ulot Watershed in Eastern Samar, Region VIII, Philippines express their sentiments regarding their vulnerability to disaster-related health risks, so to speak, but also provide them with a proper platform for these sentiments and deep-seated claims to be heard by the proper authority, most particularly the National Commission on Indigenous Peoples and the Philippine government as a whole. Hence, the researchers argue in the end that the exploration and documentation of the knowledge and best practices of these indigenous communities in managing disaster health risks that this proposed research aims to do will surely contribute in improving the overall health and well-being of the said indigenous communities. The literature reviews that follow will prove this point.

First of all, Ernest Dube and Edson Munsaka's (2018) "The Contribution of Indigenous Knowledge to Disaster Risk Reduction Activities in Zimbabwe: A Big Call to Practitioners" examined how indigenous knowledge contributes effectively in managing risk reduction in Zimbabwe. The authors argue that indigenous communities possess valuable knowledge and experiences that can significantly contribute to effective disaster management. As a matter of fact, the study discusses various indigenous practices and approaches that have proven successful in mitigating and coping with natural disasters. These include traditional forecasting techniques, community-based early warning systems, and locally-adapted strategies for disaster preparedness and response. The authors stress the need for practitioners and policymakers to recognize and respect the expertise of indigenous communities in disaster risk reduction (DRR) activities. Furthermore, the article advocates for the integration of indigenous knowledge into formal DRR frameworks, policies, and practices. It suggests that a collaborative approach, involving indigenous communities and external stakeholders, can foster a more comprehensive and culturally-sensitive disaster management strategy. The study concludes with a call for greater recognition and incorporation of indigenous knowledge in DRR activities in Zimbabwe. This is because by valuing and utilizing indigenous knowledge, practitioners can enhance the resilience of communities and promote sustainable disaster risk reduction practices.

As we can see, the findings and conclusion of Dube and Munsaka's study corroborate the main intention of this proposed research, most especially on the emphasis on granting recognition and the eventual incorporation of indigenous knowledge in DRR activities. However, methodologically speaking, Dube and Munsaka's study employed a case study design while our

proposed research will employ rapid ethnography. As is well known, different methods will yield different results (hence, the gap in methods). Moreover, Dube and Munsaka's study dealt with a completely different locale and context; thus, while this proposed research shares with the main arguments of Dube and Munsaka's, it will not appear to be a duplication because the knowledge and best practices of the indigenous communities living along Ulot Watershed in Eastern Samar in managing risk reduction are framed by a completely different context. But more importantly, our proposed research will highlight the "health" aspect in disaster risk reduction, one that Dube and Munsaka's study missed to emphasize.

In relative parlance, Tahir Ali et al.'s (2021) "Facilitating Sustainable Disaster Risk Reduction in Indigenous Communities: Reviving Indigenous Worldviews, Knowledge and Practices through Two-Way Partnering" focuses on the importance of revitalizing indigenous worldviews, knowledge, and practices to facilitate sustainable disaster risk reduction (DRR) in indigenous communities. The authors argue that incorporating indigenous perspectives and traditional knowledge systems is crucial for effective and culturally appropriate DRR strategies. The article then proposes a two-way partnering approach, which involves collaboration between indigenous communities and external stakeholders. This approach encourages mutual learning and respect, enabling the integration of indigenous knowledge into DRR initiatives. The authors also emphasize the need for inclusive decision-making processes that empower indigenous communities and recognize their unique understanding of natural hazards. Tahir et al. conclude that sustainable DRR efforts can be achieved, promoting resilience and well-being in indigenous communities through the revival and promotion of indigenous worldviews, knowledge, and practices. Hence, for Tahir et al., there is a need to acknowledge and value indigenous knowledge in shaping comprehensive and context-specific disaster management strategies. This proposed research shares Tahir et al.'s position; however, just like Dube and Munsaka's study, it missed to highlight the health aspect of disaster risk reduction.

Simon J. Lambert's (2019) "International Disaster Risk Reduction Strategies and Indigenous Peoples" examines the inclusion of indigenous peoples in international disaster risk reduction (DRR) strategies. It highlights the importance of recognizing the unique vulnerabilities and knowledge of indigenous communities in DRR efforts. The study discusses the limitations of existing international frameworks in adequately addressing the specific needs and perspectives of indigenous peoples. It emphasizes the necessity of engaging indigenous communities in decision-making processes and integrating their traditional knowledge and practices into DRR strategies. By providing examples of successful collaborations between indigenous peoples and external stakeholders, the Lambert's study advocates for a more inclusive and culturally sensitive approach to DRR. Hence, it calls for international strategies that prioritize the rights, well-being, and resilience of indigenous communities in the face of disasters.

John C. Scott's (2012) study titled "Engaging Indigenous Peoples in Disaster Risk Reduction," explores the importance of involving indigenous peoples in disaster risk reduction (DRR) efforts. Scott argues that indigenous communities possess unique knowledge and perspectives that can significantly contribute to effective DRR strategies. Scott then discusses the historical marginalization and exclusion of indigenous peoples in DRR processes, leading to the neglect of their traditional practices and insights. He argues that engaging indigenous communities as active partners in DRR can enhance the resilience and sustainability of disaster management initiatives. The study also highlights successful examples of indigenous-led DRR programs that incorporate traditional knowledge, cultural practices, and community-driven approaches. Scott then emphasizes the importance of respecting indigenous rights, promoting self-determination, and fostering meaningful participation of indigenous peoples in decision-making processes. Scott also addresses the challenges and complexities involved in engaging indigenous communities, such as addressing power imbalances and overcoming cultural and linguistic barriers. He suggests building trust, establishing long-term relationships, and recognizing the diversity within indigenous communities as key elements for effective engagement. Indeed, Scott's study emphasizes the need to recognize and value indigenous knowledge and agency in DRR. By actively involving indigenous peoples, as Scott argues, practitioners and policymakers can create more inclusive, context-specific, and sustainable approaches to disaster risk reduction.

Meantime, Joseph Anthony L. Reyes et al.'s (2019) study titled "Indigenous Knowledge in Disaster Risk Reduction," explores the importance of incorporating indigenous knowledge systems in disaster risk reduction (DRR) practices. The authors contend that indigenous

communities possess valuable knowledge and practices that can significantly contribute to effective and culturally sensitive DRR strategies. The study then proceeds with a detailed discussion on the inherent wisdom of indigenous communities in understanding and adapting to their natural environments. It highlights the various indigenous knowledge systems, such as traditional forecasting methods and community-based early warning systems, that have proven effective in mitigating and responding to disasters. The authors also highlight the need for practitioners and policymakers to recognize the validity and relevance of indigenous knowledge in DRR activities. They argue that by integrating indigenous knowledge into formal DRR frameworks, policies, and practices, a more comprehensive and context-specific approach can be developed. In conclusion, Reyes et al.'s study calls for the inclusion and respect of indigenous knowledge in DRR initiatives. By valuing and harnessing indigenous knowledge, the authors argue, practitioners can enhance the resilience of communities, promote sustainable disaster risk reduction, and foster a more inclusive and equitable approach to disaster management.

Rory A. Walshe and Patrick D. Nunn's (2013) study titled "Integration of Indigenous Knowledge and Disaster Risk Reduction: A Case Study from Baie Martelli, Pentecost Island, Vanuatu" presents a case study that demonstrates the importance of integrating indigenous knowledge into disaster risk reduction (DRR) practices. The study focuses on the Baie Martelli community in Vanuatu and highlights the local community's traditional knowledge and practices in mitigating and responding to natural hazards. The study also explores the community's understanding of the environment, traditional forecasting techniques, early warning systems, and culturally embedded response strategies. It underscores the effectiveness and relevance of indigenous knowledge in building resilience and reducing vulnerability to disasters. The study then emphasizes the need to incorporate indigenous knowledge into DRR policies and practices to enhance their effectiveness and cultural appropriateness and advocates for a collaborative approach that recognizes and respects the expertise and experiences of indigenous communities. Indeed, the article highlights the significance of integrating indigenous knowledge in DRR efforts, showcasing how it can contribute to more sustainable and context-specific disaster management strategies.

Lastly, Ilan Kelman et al.'s (2020) study titled "Indigenous Knowledge and Disaster Risk Reduction" examines the value and potential of indigenous knowledge in the context of disaster risk reduction (DRR). The study emphasizes that indigenous communities possess unique knowledge, practices, and perspectives that can contribute to more effective and culturally appropriate DRR strategies. Kelman et al. then discusses the importance of recognizing and respecting indigenous knowledge systems, which are often based on long-standing interactions with the natural environment. They explore how indigenous communities' understanding of local hazards, traditional coping mechanisms, and community-based approaches can enhance resilience and reduce vulnerability. As a result, Kelman et al. emphasize the need for a collaborative and inclusive approach that values indigenous voices and engages in meaningful partnerships with indigenous communities. Thus, for Kelman et al., policymakers, practitioners, and researchers should actively involve indigenous peoples in decision-making processes, foster knowledge exchange, and incorporate indigenous perspectives into DRR policies and practices.

As we can see, the above literature just reviewed showed that despite the apparent vulnerabilities of indigenous communities toward calamities and natural disasters, they continue to possess unique knowledge, practices, and perspectives that can contribute to more effective and culturally appropriate disaster risks reduction strategies; that indeed, indigenous communities have rich indigenous knowledge, especially in terms of disaster health risks management, that they used to deal with and protect themselves from the negative effects of natural calamities and disasters. The literatures just reviewed also showed that no study so far has explored and documented the knowledge and best practices that indigenous communities living along Ulot Watershed, Eastern Samar, Philippines employed in managing disaster health risks and their cascading effects. This indeed shows that this proposed research is original, timely, and necessary as it addresses an urgent problem, and that it is not a duplication of what have been done by famous scholars in the field.

(9) METHODOLOGY

Research Design and Instruments

To assess comprehensively the specific disaster-related health risks and unique vulnerabilities faced by indigenous communities living along Ulot Watershed, this proposed research will employ rapid ethnography as research design. Rapid ethnography is a research approach that involves conducting ethnographic research in a shorter period of time than traditional ethnography (Vindrola-Padros, 2021). According to Vindrola-Padros, rapid ethnography is useful in cases wherein the researchers do not have the luxury of time to immerse themselves fully in the community for longer period of time, often spanning months or even years, as is expected in traditional ethnographic studies. Vindrola-Padros further contends that even if researchers do not spend longer period of time in the community, they are still able to gather valuable data and insights, as well as gain firsthand experiences and deeper understanding of the phenomenon under investigation.

In this proposed research, the researchers intend to employ rapid ethnography because they don't need to immerse themselves in the said indigenous communities in Can-avid, Eastern Samar, Philippines for at least 2-3 months as normally expected in traditional ethnography. The researchers are convinced that shorter period of visits, that is, 3 days to 1 week, are enough for them to be able to obtain valuable data from the said indigenous communities. The rapid ethnography will be conducted in the three barangays of the municipality of Can-avid, Eastern Samar, namely: Barangay Pandol, Barangay Boco, and Barangay Balagon.

To ensure a comprehensive and triangulated approach to data gathering, the researchers will utilize interviews and observations as research instruments. The interview part will provide personal insights from the participants, while the observations will capture the contextual realities.

The researchers will conduct semi-structured interviews with the key informants. These will be both one-on-one and group face-to-face interviews. But since the researchers will be moving from one community to the other during fieldworks, they will be conducting one-on-one key informant interviews most of the time. Group interviews will be conducted depending on the situation, for example, if the researchers will be able to select 3-5 participants in one community. An observational component will be included during the actual interview process such as observing and documenting nonverbal cues that could have a significant influence on the outcome of the interview.

Research Locale and Participants

Can-avid (12.00° N, 125.47°E) is one of the 22 municipalities in the province of Eastern Samar. The town has an area of 288.70 km² with 28 barangays with a total population of 23,137. In Can-avid municipality are parcels of land covered by the Samar Island Natural Park (SINP) and its buffer zone. The top three far-flung barangays were chosen as study groups: barangays Pandol, Boco, and Balagon. The three barangays of Can-avid are found along Ulot River Watershed (Figure 1). According to the 2022 survey in the Barangay Ecological Profile, Pandol, Boco and Balagon have a population of 98, 109 and 71, respectively. They are among the last frontiers of native biodiversity and culture. Belonging to upstream barangays, these barangays were purposively chosen as the study sites based on the anecdotal records of high risk of disaster.



Figure 1. Location map of the three study sites (red shaded regions) along the Ulot River (blue line)

Samar Island Natural Park (12°2'10"N 125°12'40"E) is located in the Eastern part of the Eastern Visayan group of islands belonging to the few remaining virgin forests in the Philippines. Samar Island was established as a natural park by Republic Act 11038 because of its distinctive physical and ecological characteristics, sociocultural significance, and economic value that sustain the island's inhabitants and those who live nearby. With a total area of 333,300 hectares, it is the largest terrestrial protected area in the nation. The buffer is divided between the three provinces of Eastern Samar, Northern Samar, and Samar province and covers a total area of 458,700 hectares, or roughly a third of the entire island of Samar.

Participants will be 10 females and 10 males who are residents within the Ulot Watershed area in Eastern Samar, Region VIII, Philippines. This is to address the gender equality issue in research. The researchers argue that both female and male participants can give meaningful and substantive insights. To attain the objective of the study, the researchers will include only one participant per family. They must be members of indigenous communities and exhibit a willingness to engage in disaster health risk management activities. They should possess a comprehensive understanding of the local terrain and have experienced or been directly impacted by previous disasters. Additionally, participants must be 18-65 age, capable of effective communication, and are willing to provide informed consent for their involvement.

Data Gathering Procedure

To make sure that the entire data gathering process is both scientifically and ethically sound and culturally sensitive, proper protocol will be followed conscientiously. Hence, prior to engaging with the participants through interviews and observations, the researchers will take specific measures to ensure that the research is conducted in a manner that respects the culture, rights, and dignity of the participants.

First, the researchers will meet the barangay captains and other community leaders to discuss the research objectives, methods, and its potential benefits to the community. Its main intention is to guarantee transparency and establish a foundation for mutual understanding and collaboration. It is also during this stage that the researchers will execute an undertaking in good faith that they shall abide by the rules and guidelines in the conduct of the research, as well as secure permission once everything is in order. After approval from the participants is secured, a Memorandum of Agreement (MOA) will be entered into between the researchers and the participants.

Second, the researchers will then conduct semi-structured, one-on-one interviews with the participants. With the use of an interview guide with open-ended questions in Waray-Waray language, consistency will be established while allowing participants the freedom to elaborate on topics they deem significant or say anything they wish relevant to the study or not. The questions will focus on disaster-related health risks management.

The interviews will be conducted in settings that the participants are familiar and comfortable with. Audio recordings and detailed field notes will be taken with the consent of the participants

to safeguard the richness of their narratives, as well as capture insights implied by their statements along the interviews.

Third and last, the researchers will engage in daily activities, events, and interactions in the communities during each visit. They will observe both participants and non-participants, and took field notes on behaviors, practices, communication patterns, and other relevant aspects. The context, setting, and relevant factors will also be taken into consideration. The researchers argue that the information gathered through observations are necessary because this research instrument will complement the one-on-one interviews.

It must be noted that the researchers will assume a reflexive role in the conduct of the observations, that is, they will make sure that they are aware of their own biases, assumptions, and positionality as researchers. They will also reflect on their role and influence in the field and mindful that their presence in the community may influence the way in which the participants in the community interact with each other. In short, the researchers will see to it that their presence in the community as an outsider will not come in the way of the efficient gathering of substantial and meaningful data.

Data Analysis

The researchers will do coding and categorizing of the data collected. An open coding technique will be employed where the researchers will identify and label meaningful units of information with the given set of qualitative data. As intimated above, these qualitative data will include fieldnotes, observations, interviews, audio or video recordings, or any other relevant artifacts.

Once the data are coded, the researchers will look for emergent themes and patterns within the data set. These themes are recurring concepts, ideas, or behaviors that are significant to understanding the knowledge and best practices of the indigenous communities living along Ulot Watershed regarding disaster-related health risks and the way in which they manage and address these risks. Themes will be identified through a process of constant comparison, where the researchers will compare coded data segments and look for connections, differences, or commonalities. It must be noted that if the emergence of new themes may prompt further data collection or refinement of existing codes, then the researchers will conduct another round of observations and interviews with the participant, or go back to the gathered data and do coding again.

The researchers will then contextualize the findings within the broader socio-cultural context. Here, the researchers will analyze the data to identify cultural norms, values, and social dynamics that influence the observed behaviors and practices. This will involve exploring the historical, political, economic, and environmental factors that shape the community or culture being studied. By considering the context, researchers will be able to provide a more comprehensive and nuanced interpretation of the data.

Lastly, to ensure the credibility and validity of the findings, the researchers will do "member checking". Hence, the researcher will share the preliminary findings with the participants, that is, the indigenous communities living along Ulot Watershed to seek feedback and further inputs. But more importantly, this will allow the researchers to verify the accuracy of their interpretations and gather additional insights from the participants' perspectives.

Timetable and Expected Output

June 2025 to August 2025:

Researchers will conduct a rapid ethnography in the three barangays along Ulot Watershed in Samar, Philippines. This includes interviewing key informants, observations of how these indigenous communities address natural calamities and disasters as well as how they manage disaster health risks and their cascading effects.

September 2025 to November 2025:

Researchers process the data, which includes transcription of interviews and polishing of fieldnotes. During this period, they will regularly go back to the locale to allow the key informants

to validate their responses.

December 2025:

Researchers write the first draft of the research paper.

January 2026 to March 2026:

Researchers finalize the draft of the research paper and present the output in seminars and conferences, as well as in community meetings and reports.

Gantt Chart

Activity	Months									
	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar
Researchers will conduct a rapid ethnography in the three barangays along Ulot Watershed in Samar, Philippines. This includes interviewing key informants, observations of how these indigenous communities address natural calamities and disasters as well as how they manage disaster health risks and their cascading effects.										
Researchers process the data, which includes transcription of interviews and polishing of fieldnotes. During this period, they will regularly go back to the locale to allow the key informants to validate their responses.										
Researchers write the first draft of the research paper.										

<p>Researchers finalize the draft of the research paper and present the output in seminars and conferences, as well as in community meetings and reports.</p>											
<p>(10) TECHNOLOGY ROADMAP (if applicable) (use the attached sheet)</p> <p>NA</p>											
<p>(11) EXPECTED OUTPUTS (6Ps)</p> <p>Publication</p>											
<p>(12) POTENTIAL OUTCOMES</p> <p>The researchers are convinced that the results of the study will lead to an improved understanding of the cultural and traditional practices that influence disaster health risks management in indigenous communities living along Ulot Watershed in Can-avid, Eastern Samar, Philippines. This will definitely help engage the public, especially the policy makers, and instill within themselves the importance of the safekeeping of indigenous knowledge and practices, especially in terms of disaster health risks management. In the long run, practically three years after the completion of the study, the researchers are also convinced that an improved overall health and wellbeing of the people living in the said communities, greater social and economic inclusion, and a tailored disaster health risks management plans and interventions will ensue.</p>											
<p>(13) POTENTIAL IMPACTS (2Is)</p> <p>In terms of its social impact, the results of this proposed research will contribute in promoting social inclusion in the country, most particularly in the indigenous communities of the Philippines in general and in the indigenous communities living along Ulot Watershed in Can-avid, Eastern Samar. These communities, which, as already mentioned, have rich indigenous knowledge, especially in terms of disaster health risks management, will be given a platform for their voice to be heard and the chance to influence policy formulation and implementation. In addition, the researchers are convinced that this proposed research will lead to a significant reduction, if not complete eradication, of health inequities and social determinants of health that contribute to the vulnerability of the said indigenous communities during disasters.</p> <p>In terms of its positive impact on the environment, the researchers are also convinced that the proposed research will contribute to the promotion of an improved, yet culturally grounded, means of preserving and conserving Ulot Watershed. In fact, the researchers also aim for the utilization of local knowledge and resources in protecting both the indigenous communities and Ulot Watershed themselves from the negative effects of natural calamities and disasters.</p>											
<p>(14) TARGET BENEFICIARIES</p> <p>The target beneficiaries of this proposed research are the indigenous communities inhabiting along Ulot Watershed in Eastern Samar, Philippines, particularly the indigenous communities located in barangay Pandol, Boco, and Balagon in Can-avid, Eastern Samar.</p>											

(15) SUSTAINABILITY PLAN

The sustainability aspect of this proposed research is twofold, namely: 1) during the conduct of the study, and 2) after the conduct of the study.

To the first, to make sure that the study can be completed within the given timeframe (which is one year), the researchers will create a detailed and comprehensive plan outlining all the major milestones, tasks, and deadlines associated with our proposed research. We will breakdown the study into smaller, manageable segments, and assign specific dates or durations to each task. And then will continuously monitor and track the progress of our study against these established timeline and milestones. Of equal importance is the assessment and monitoring of our resources. Here, we will constantly assess and monitor the resources required for our study and allocate them appropriately to ensure smooth progress.

To the second, the researchers will undertake several important steps to address the sustainability aspect of the study beyond its completion and ensure that it will have a lasting impact. First, we will disseminate our research findings by publishing in reputable academic journals and presenting in conferences and research forums. Second, we will engage in knowledge transfer by sharing our research experiences and insights through mentoring our students and younger colleagues. Third, we will collaborate with other researchers or institutions working in related fields and conduct similar studies with the same research problem or gap but with different locale and context. Fourth and last, we will develop an extension program based on the recommendations of our study. This is an important sustainability strategy as it helps bridge the gap between research findings and their practical application in real-world settings.

(16) GENDER AND DEVELOPMENT (GAD) SCORE (refer to the attached GAD checklist)

15.99

(17) LIMITATIONS OF THE PROJECT

Time and resources are the two major limitations of the proposed research. It would be better if the researchers spend at least 3 months in the indigenous communities living along Ulot Watershed in Eastern Samar doing traditional ethnographic research. But given our responsibilities as professors and administrators, the researchers can only opt for a rapid ethnography where they spend several days in the said communities spread throughout the span of one year. In terms of resources, it would greatly help if the researchers have enough funding so they can maximize their visit in the communities.

(18) LIST OF RISKS AND ASSUMPTIONS RISK MANAGEMENT PLAN (List possible risks and assumptions in attaining target outputs or objectives.)

Risk 1: It is a common belief in ethnographic research that there is a possibility that the conduct of the interviews may harm the participants or cause them distress or discomfort when asked with very sensitive or personal questions.

Assumption 1: To mitigate or even avoid this possible risk, the researchers will secure informed consent from the participants and brief them before the conduct of the interviews. To make sure that the participants will not be harmed or feel distress or discomfort during the interviews, the researchers will ask them to express any concerns or sentiments after the interviews. In addition to this, the researchers shall ensure that the participants' privacy and confidentiality are protected.

Risk 2: Another potential risk in this proposed research is the possibility that the researchers may become bias in data collection and analysis. Needless to say, these biases and preconceptions may influence the researchers' observations and interpretations which may lead to inaccurate or incomplete data; hence, misrepresenting the thoughts and sentiments of the participants.

Assumption 2: To avoid this possible risk, the researchers will make sure that they remain reflexive and objective in the conduct of the study. During interviews and observations, the researchers shall set aside their biases and preconceptions and instead let the reality speak for itself.

Risk 3: Lastly, in terms of risk, this proposed research can be emotionally and physically demanding for the researchers. As a matter of fact, when the researchers immerse themselves in the communities, which is a completely different cultural context (not to mention its distance) can be stressful and challenging for the researchers. This may lead to burnout or mental and physical health issues.

Assumption 3: To avoid this possible risk, the researchers must ensure that they take care of their own well-being throughout the conduct of the study and seek support when needed.

(19) ETHICAL CONSIDERATION

Highest ethical standards shall be upheld in the conduct of the study to protect the rights, dignity, and welfare of participants. Hence, before the conduct of the study, informed consent will be obtained from all participants to ensure that their involvement is voluntary and based on a clear understanding of the research purpose, methods, potential risks, and benefits. Cultural sensitivity and respect for indigenous knowledge systems, practices, and values will be observed throughout the research process. Anonymity and confidentiality will also be strictly maintained to safeguard participants' identities and personal information. Engagement with local leaders and elders will be prioritized to ensure community participation and ownership. The study will also comply with national and institutional ethical guidelines, including those outlined by the National Commission on Indigenous Peoples (NCIP).

Moreover, the researchers will engage with the local authorities, community leaders, and the participants themselves to build trust and establish rapport. Finally, the researchers shall implement transparent communication about the research findings in order to guarantee that the community comprehends the outcomes of the study, which in turn enable them to partake in any decisions affecting them. To this end, the research team will ensure that findings are shared with the communities in accessible formats, promoting knowledge sharing and community validation.

(20) DISCLOSURE OF POTENTIAL CONFLICTS OF INTEREST

The researchers declare that there are no financial, professional, or personal conflicts of interest that could influence the design, conduct, or reporting of the study. They are committed to maintaining objectivity, transparency, and integrity throughout the research process. All affiliations and sources of funding will be disclosed to ensure accountability. Should any potential conflict arise during the course of the study, it will be promptly reported and addressed in accordance with ethical research guidelines.

(21) LITERATURE CITED

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(22) PERSONNEL REQUIREMENT		
Position	Percent Time Devoted to the Project	Responsibilities
Project Leader	15%	Over-all supervision and provides direction of the project
Clerk III/Research Assistant	100%	Reports directly to the project leader. He/she handles the day-to-day office activities and administration and management of the project including keeping records of all incoming and outgoing communication. He/she prepares the necessary documents such as communication to different concerned agencies, permits, itinerary during the community visits, and arrange meetings with cultural community leaders. Oversee the implementation of the specific objectives of the research project including its methodology; oversee completion of project deliverables. In charge of

		documentation, consolidation and preparation of progress report to funding institution.
Project Staff Level 3	25%	Assists the project leader in the community/ field work such as conducting meetings, FGDs, community validation and presentation to LGUs and other government organizations. He/she also serves as guide and interpreter during the community visits and liaison officer of the project to the IP communities.

(23) BUDGET BY IMPLEMENTING AGENCY

IMPLEMENTING AGENCY	PS	MOOE	EO	Total
Year 1	211,200.00	190,000.00	30,000.00	431,200.00
Year 2	NA	NA	NA	NA
Year n	NA	NA	NA	NA
TOTAL	NA	NA	NA	NA



(24) OTHER ONGOING PROJECTS BEING HANDLED BY THE PROJECT LEADER: 2 (number)

Title of the Project	Funding Agency	Involvement in the Project
Medical and Healing Practices of the Mamanwas in Surigao del Sur	General Appropriation Act (GAA) through Cebu Technological University	Co-Principal Investigator
Lived Experiences of Police Officers in the Visayas Regions during the COVID-19 Pandemic	General Appropriation Act (GAA) through Cebu Technological University	Co-Principal Investigator

(25) OTHER SUPPORTING DOCUMENTS (Please refer to page 2 for the additional necessary documents.)

Please see the attached documents.

I hereby certify the truth of the foregoing and have no pending financial and/or technical obligations from the DOST and its attached Agencies. I further certify that the programs/projects being handled is within the prescribed number as stipulated in the DOST-GIA Guidelines. Any willful omission/false statement shall be a basis of disapproval and cancellation of the project.

	SUBMITTED BY (Project Leader)	ENDORSED BY (Head of the Agency)
Signature		
Printed Name	DR. JEFFRY OCAY	DR. DENNIS C. DE PAZ
Designation/Title	Faculty, Graduate School Eastern Visayas State University	President Eastern Visayas State University
Date	June 13, 2023	June 13, 2023

Note: See guidelines/definitions at the back.