

## **The Resiliency of the Lumads in Surigao against Globalization**

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### **Rationale and Aim of the Study**

Some of the wider and profound social impacts that we can witness in the development of the European colonial expansion and imperialism in Southeast Asia are the displacement and marginalization of the indigenous peoples. From the time of colonization to the contemporary form of economic globalization, the indigenous peoples in Southeast Asia, as in the case of all other indigenous peoples around the world, have been dispossessed of their lands, stripped off their identities, and deprived of their natural wealth (Manser 1996). As Peter Calvert and Susan Calvert (2001) argue, the indigenous peoples are amongst the most disadvantaged peoples in the world today.

The Lumads in Surigao is a concrete example of those indigenous peoples that have been directly impacted by the intrusion and penetration of the forces of economic globalization, such as the mining and logging companies. As is well known, the Lumads in Surigao have been severely disenfranchised through indiscriminate logging and mining activities. They also have suffered massive land grabbing, militarization, and other forms of human rights violations. Indeed, the social condition of the Lumads in Surigao in the face of economic globalization has been alarming; yet, little academic attention has been devoted to this problem. It is for this reason that this proposed research project will attempt to study the resiliency of the Lumads in Surigao against globalization.

### **Significance of the Study**

As already mentioned, the indigenous people have been the most marginalized and disenfranchised population in the history of colonialism (Malone 2015). Yet, history shows that they are also the most resilient groups among those who suffered the brunt of economic globalization. As we can witness in history, the indigenous peoples in the Philippines, particularly the Lumads in Surigao, were able to bounce back after

experiencing unimaginable adversities in life. For this reason, a critical exposition on the way in which the Lumads in Surigao responded to economic globalization in a resilient manner will enable us to deepen and expand our knowledge and understanding of their culture. The researchers are convinced that an improved understanding of the plight of the Lumads in Surigao and their resiliency will help engage the public and develop within themselves self-determined cultural safekeeping of indigenous knowledge and practices. In this way, this proposed research project may contribute in the empowerment of the indigenous communities and in the creation of sustainable futures within these communities, most particularly the Lumads in Surigao.

Moreover, the outcome of this proposed research project may, on the one hand, help create an accessible avenue for ongoing sustainable development of resiliency skills within the Lumad communities in Surigao and, on the other hand, help document the process of exploring the relevance of a resilient attitude to the social, emotional, and cultural wellbeing of the participants in this proposed research project and the extended community.

Lastly, it must be noted that in the Philippines, there is a huge lack of scholarship on this very sensitive and urgent issue. As a matter of fact, no Filipino scholars have so far done a sustained and systematic study of the resiliency of the indigenous peoples in the Philippines. For sure, our proposed research project will be the first to address this issue. The researchers will start with the Lumads in Surigao as they are the group of indigenous peoples in the Philippines that have directly suffered the brunt of economic globalization recently. Of course, the success of this proposed research project will inspire the researchers to explore the resiliency of the Lumads in other parts of the country.

## **Research Methodology**

The researchers will employ textual analysis and ethnography as research methodologies. On the one hand, textual analysis will be employed in understanding the nature and dynamics of economic globalization as well as the way in which the latter impacts on the lives of the indigenous peoples in the Philippines. The researchers will rely mostly on a number of scholarships on globalization, particularly the works of Anthony Giddens on the impact of globalization on local subsistence economy and culture; the SUNY Levin Institute's project on Globalization 101; and Patricia D. McGuire-Kishebakabaykwe's important work on the resiliency of indigenous knowledge against globalization. While we find these seminal works extremely important when considering our topic, the researchers believe that they need to be developed further as they do not highlight the resiliency of indigenous peoples against economic globalization.

On the other hand, the researchers will conduct ethnographic study in Surigao in order to learn about the resiliency of the Lumads in this community against economic globalization. As part of the ethnographic study, the researchers will conduct key informant interviews with ten (10) Lumad elders in Surigao. The researchers believe that these elders are “community experts” in their own right who can, with their particular wisdom, provide insight on the nature and dynamics of the resiliency of the Lumads in Surigao against economic globalization. The researchers will also conduct key informant interviews with ten (10) Lumad non-elder residents in Surigao. The researchers believe that the non-elder residents can also provide significant insights on the issue.

In the interviews, the researchers will be guided by the following major questions (which will be developed further in a language appropriate to the participants):

- 1) What is your idea of peace, of a peaceful community, so to speak?
- 2) It is undeniable that recently the forces of economic globalization, such as the mining and logging companies, have intruded and penetrated your communities. How do you view the presence of these companies? Do you think that your community has benefited from these companies? If so, to what extent?
- 3) We learned that there is the presence of paramilitary groups in your community, and we learned as well that you have directly suffered from the brutalities perpetrated by these so-called paramilitary groups. Can you please share to us your experiences regarding this matter?
- 4) How did you respond to these brutalities? Did you have some groups with you where you can draw support and inspiration in staging your response? If so, who are these groups and what is the nature of their activities and advocacy?
- 5) We learned that you have staged several protests against these companies. Did you find success in this effort? Have you gotten some support from the government? If so, how did the government respond to your appeal?
- 6) Aside from these brutalities believed to be perpetrated by the paramilitary groups present in your community, what other social and environmental adversities have you and your community faced in the past as well as in the present? How did you respond to these adversities?
- 7) What personal and cultural traits have you and your community employed in facing these adversities? Aside from the personal and cultural traits, what other coping mechanisms have you and your community employed that helped you effectively bounce back from these adversities?
- 8) How do you view the future of your community? Are you positive about it? Do you see some hope in what you are doing?

- 9) In case you don't find success in your lifetime, would you think that responding to these social and environmental adversities is a waste of time, energy, and resources?
- 10) Please give us your further comments on the issues that we have just raised, if there are any.

Lastly, the researchers will also conduct participant observation in various settings in the Lumad communities in Surigao to get additional information about the resiliency of the Lumads against globalization. This is intended to verify the data that we have gathered from the interviews.

### **Respondents and the Area of Study**

The Lumads formed an organization called Mapasu or Malahutayong Pakigbisog Alang sa Sumusunod/ Preserving Struggle for the Next Generation. Most of them are found in the hinterlands of barangay Diatagon, lianga, Surigao del Sur. They are also found in outskirts of the municipalities of San Augustine, San Miguel, Tago and Marihatag.

The diocese of Tandag helped them built their own school: for grade school, Trifpss or Tribal Filipino Program of Surigao del Sur and high school, Alcadev or Alternative Center for Agricultural Development.

### **Ethical Consideration**

Before the conduct of the study, a Prior Informed Consent (PIC) will be secured from the Chieftain of the Lumads. Full disclosure of the Study will be explained to respondents. Individual Consent (IC) from each respondent will be voluntarily secured. Anyone who refuses to participate in the interview shall be excluded from the survey.

### **Expected Outcome and Communication Strategy**

The expected outcome of this proposed research project will be in the form of a conference paper and journal article. First, we will present the output of this project in anthropology or cultural studies conference and then publish it in an Asian studies journal.

## References

- Calvert, Peter and Susan Calvert. 2001. *Politics and Society in the Third World*, 2<sup>nd</sup> ed. London and New York: Longman.
- Giddens, Anthony. 1999. *Runaway World: How Globalization is Reshaping Our Lives*. London: Profile Books.
- Gray, John. 1998. *False Dawn: The Delusion of Global Capitalism*. London. Granta Books.
- Malone, Paul. 2015. *The Peaceful People: The Penan and their Fight for the Forest*. Petaling Jaya: Strategic Information and Research Development Center.
- Manser, Bruno. 1996. *Voices from the Rainforest*. Kuala Lumpur: Institute of Social Analysis.
- McGuire–Kishebakabaykwe, Patricia. 2010. Exploring Resilience and Indigenous Ways of Knowing Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health 8(2): 117-131.

## Timeframe

March 2019 to December 2019

Activity	Months									
	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
Researchers conduct library and archival research and write the first part of the research project										
Researchers conduct fieldwork research and write part two of the research project										
Researchers revise the entire research manuscript										
Researchers present the research output in academic community										
Researchers prepare the final output for publication										

## Detailed Budget

### Personnel Services

Project Leader	1 X P2500/mo X 10 months	25,000.00
Co-researchers	3 X P2000/mo X 10 months	60,000.00
		85,000.00

### Maintenance and Other Operating Expenses

Transportation and Travelling Expenses		
(Transportation = P3,000x 4pax x 2 (back & forth) x 3 trips)		72,000.00
(Per Diems = 4 pax x 800/day x 21 days)		67,000.00
Supplies (Bond papers, inks, ticklers, pencils, pens, USB, envelopes/bags, audio recorder)		20,800.00
Communication		5,000.00
		P 139,200.00

**GRAND TOTAL**

**P250, 000.00**

## Profile of Proponents

**Dr. Petroey L. Pascual** is Professor I at Cebu technological university – Barili Campus. He is the chairman of Research and Development in CTU Barili and has publications in national and international refereed journals in his field of specialization.

**Anesito L. Cutillas** is an Associate Professor at Cebu Technological University handling Philosophy subjects both in the Graduate School and in the undergraduate programs. He is currently taking up MA Philosophy at Silliman University and took up his AB Philosophy at the Rogationist Seminary College- Cebu which is affiliated to the University of San Jose-Recoletos. He previously served as the Chair of the Social Sciences Department, and Dean of the Graduate School. His research interests in on Social Sciences and currently in Philosophy.

**Raymond Montero-Ambray** is the parochial vicar of Holy Child Parish in Lingig, Surigao del Sur. He obtained his MA in Anthropology in Ateneo de Davao University, Davao City. He took his Bachelor of Arts in Philosophy at the Rogationist Seminary College, Labangon, Cebu City in 1998. Cuurently he is a member of the Rural Missionaries of the Philippines and Caraga Watch. He has been active in philosophical research presentations in various conferences talking about “Negotiating Cultural Citizenship in the language of the New Social Movements, an Indigenous Peoples’ struggle in the hinterlands of Surigao del Sur.”

**Jeffry Ocay** is currently a Full Professor of Philosophy at Silliman University, Dumaguety City. He obtained his doctoral degree in Philosophy from Macquarie University in Sydney, Australia in 2013 and a postdoctorate from Frankfurt University, Germany in 2016. He obtained his master’s degree in Philosophy from the University of San Carlos, Cebu City in 2005 and a second master’s degree in History from Silliman University in 2007. He previously served as Chair of the Philosophy Department at Silliman University for 2 years and Associate Dean of the same Institution for 4 years. He has served as Coordinator of the Villanova Institute, University of San Agustin, Iloilo and Editor of the *Augustinian Journal*. He is a member of the Editorial Collaborative of *Kritike: An Online Journal of Philosophy* and member of the editorial Board of *Social Ethics Society Journal of Applied Philosophy*. He is also a regular reviewer of the *Humanities Diliman* of the University of the Philippines and *Budhi: A Journal of Ideas and Culture* of the Ateneo de Manila University. He edited recently the book *Introduction to the Philosophy of the Human Person* published by Subverso.