

KAPINTIC

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Inter-Cultural
Learning Program

PHILIPPINES

July - August 2012



integrated
pastoral
development
initiative

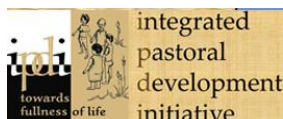


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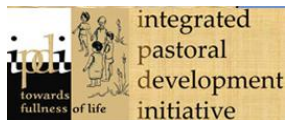
PILIPINAS 2012



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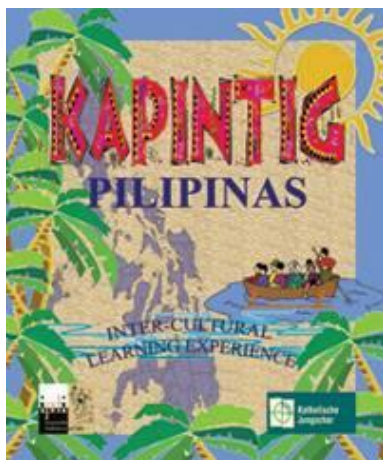
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Our activity logo symbolizes pieces of Filipino life and culture. On a higher plane it also represents solidarity with other peoples, a reaching out in search of a more meaningful solidarity encompassing national boundaries, breaking down social and cultural barriers in search of a common humanity.

The sun is the eternal symbol of life, its inner rings represent the cycles of life—encompassing, yet not restraining, its rays enriching

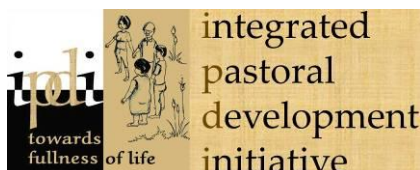
all of Creation—relentlessly and unselfishly.

Truly a national symbol, the coconut is indeed the “Tree of Life.” Soaring proud and majestic into the tropical landscape it is a priceless gift from Mother Earth, a fitting symbol of a resilient and noble race, reaching out relentlessly to the rest of Creation. Growing in abundance, the coconut helps sustain the lives of millions of Filipinos.

The Philippine mat is woven from strips of palm leaves, grass, and fiber in exciting patterns and vibrant colors; Symbolic of the diverse cultural patterns intricately woven into an exquisite yet simple tapestry of the unique experience: a remarkable marriage of East and West, of ancient and modern, of the practical and the aesthetic.

The Philippines is an archipelago of 7,100 islands more or less. Our islands are joined together by numerous inland seas, straits, gulfs, and bays. This connectivity is enhanced by the native “bancas”, a canoe fitted with outrigger. Though simple, it is sturdy and dependable and undoubtedly, a fitting symbol of

oneness, of unity in diversity.



The Integrated Pastoral Development Initiative (IPDI) is a Philippine based training and consultancy organization in partnership building towards development and pastoral cooperation. We envision a country of vibrant, empowered, and sustainable villages; sharing in Faith, living the abundance of life, and solidarity, as profoundly committed nurturers of resources and of the totality of Creation.

As an independent training and consultancy organization, it anchored its mission on providing more relevant and more meaningful accompaniment services in partnership building between and among donor organizations, partner communities, faith-based groups and civil society organizations. It strives to provide support to community-based development and pastoral initiatives aimed at poverty eradication, restoration of the integrity of the environment and its conservation, equal access and a more egalitarian control of resources, and overcoming all forms of dehumanizing marginalization.

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"We envision a country of vibrant, empowered, and sustainable villages; sharing in Faith, living the abundance of life, and solidarity, as profoundly committed nurturers of resources and of..."

...the totality of Creation"

THE PHILIPPINES



Scattered like beads of pearls across the vast emerald waters of the Western Pacific and South China Sea, the Philippine archipelago is a collage of **7,107 exotic islands**. Spanning 1,850 kilometers from north to south, the Philippines' total land area of 300,000 square kilometers is mostly mountainous. The topography varies from swamps to high mountain ranges, one of which includes Mt. Apo, the highest peak in Mindanao at 2,954 meters above sea level. Ironically, the country also has the lowest spot in the world - the Mindanao Deep, an abyss that is 11,518 meters deep.

The country's population stands at 78 million, predominantly Roman Catholic. The people are of a mixed Malay culture enriched by centuries of Spanish influence and traces of American affluence. The Filipinos are known throughout the world for their smiles and warm hospitality. They are outspoken yet very diplomatic for they value freedom under a democratic government. Gifted with the faculty to learn different languages, most Filipinos speak English just as well as the national language or any of the regional dialects.

The archipelago is divided into three major island groups: **Luzon, Visayas, and Mindanao**.

Luzon, the largest among the group of islands, occupies the northern portion of the Philippines where Manila, the capital city, is located. Wondrous sights abound in Luzon: to the island's north are the awesome man-made **Banaue Rice Terraces** of the Ifugaos, Spanish heritage towns and cities like **Vigan** and **Laoag**; and the picturesque **Hundred Islands** in Lingayen Gulf. The island's central and southern regions abound in natural wonders as well: Intramuros in Manila, volcanos such as **Mt. Mayon** in Bicol, **Taal** in Batangas, and **Mt. Pinatubo** in Zambales. Luzon is a land teeming with unspoiled natural wonders - lakes, waterfalls, rivers, rainforests and beaches.



Visayas, the group of islands situated in the heart of the archipelago, consists of about 6,000 islands which include the main islands of Cebu, Bohol, Negros, Panay, Samar, and Leyte. The Visayas bridges the cultures from the country's north and south. The numerous fiestas and religious feasts that take place in this region are a testament to the diverse cultural influences of the people. The Visayas has some unique geographical features that must not be missed - the **Chocolate Hills** of Bohol, **Boracay's** world-famous sand beach and marine parks such as the **Marabut Marine Park** in Leyte.



Mindanao, the second largest group of islands, forms the Philippines' southern tip. Despite its size, to this day it remains one of the less explored islands in the country. Mindanao has promising destinations for adventure seekers and culture lovers. This is where travelers can get a glimpse of many ethnic groups that live on alluring coastlines and lush mountain villages.



Manila, the capital city of the Philippines, is one of the oldest and most interesting cities in Asia. It is a city with a history as interesting as its people. Vibrant and pulsating with life, Manila has evolved to the melting pot that it is today. Sprawling eastwards from Manila Bay, Manila is bisected by the Pasig River, which is crossed by seven bridges. Located at its southern portion are landmarks that represent the country's history under foreign rule. The walled city of Intramuros was the center of activity during Spanish colonial times while the administrative buildings are standing legacies of American rule during the early 1900's. On the north side of the river are the city's biggest traditional public markets, educational institutions, minority ghettos, and the presidential palace, Malacañang Palace.

SYNOPSIS OF THE PHILIPPINE HISTORY

Pre-Spanish Times

There are two theories on the origins of the first Filipinos, the inhabitants of what will later be called the Philippine Islands and eventually the Republic of the Philippines. See the Early Inhabitants of the Philippine Islands.

In the beginning of the 3rd century, the inhabitants of Luzon island were in contact and trading with East Asian sea-farers and merchants including the Chinese. In the 1400's the Japanese also established a trading post at Aparri in Northern Luzon.



In 1380, Muslim Arabs arrived at the Sulu Archipelago and established settlements which became mini-states ruled by a Datu. They introduced Islam in the southern parts of the archipelago including some parts of Luzon and were under the control of the Muslim sultans of Borneo. They had a significant influence over the region for a couple of hundreds years. The Malay Muslims remained dominant in these parts until the 16th century.

Spanish Colonial Times

In 1521, Ferdinand Magellan, a Portuguese explorer who was serving the Spanish crown, landed in Samar Island on his voyage to circumvent the globe. He explored the islands and named it Archipelago of San Lazaro. Magellan was killed during a rebellion led by a Datu named Lapu Lapu in Mactan Island (adjacent to Cebu Island). Spain continued to send expeditions to the island for financial gain and on the fourth expedition, Commander Ruy Lopez de Villalobos, named the islands: Philippines, after Prince Philip (later King Philip II), heir to the Spanish throne. Spain ruled the Philippines for 356 years.

In 1565, King Philip II appointed Miguel Lopez de Legazpi as the first Governor-General of the Philippines. Legazpi chose Manila to be its capital because of its natural harbor. Spain's legacy was the conversion of the people to Catholicism and the creation of the privileged landed class. Because of abuses and suppression of the Spaniards, a Propaganda Movement emerged with the aims for equality between Filipinos and Spaniards. The arrest of propagandist Dr. Jose Rizal and execution in 1896 gave fresh momentum to Filipino rebels to fight against Spain.

The secret society of the Katipunan, founded by Andres Bonifacio attacked the Spanish Garrison in San Juan with little success, while Katipuneros in Cavite Province headed by Emilio Aguinaldo defeated the Guardia Civil in Cavite. Aguinaldo's victories lead him to be elected as head of the Katipunan. The factions of Bonifacio & Aguinaldo fought and lead to the trial and execution of Bonifacio on Aguinaldo's orders. Aguinaldo later drafted a constitution and established the Republic of Biak-na-Bato in Bulacan province. In 1897, an impasse between the Spanish government and Aguinaldo arose. After negotiations between the two sides, Aguinaldo accepted an amnesty from the Spaniards and US\$ 800,000.00 in exchange for his exile to Hong Kong with his government.

American Era

The Spanish-American war which started in Cuba, changed the history of the Philippines. On May 1, 1898, the Americans led by U.S. Navy Admiral George Dewey, in participation of Emilio Aguinaldo, attacked the Spanish Navy in Manila Bay. Faced with defeat, the Philippines was ceded to the United States by Spain in 1898 after a payment of US\$ 20 million to Spain in accordance with the "Treaty of Paris" ending the Spanish-American War. On June 12, 1898, Filipinos led by Emilio Aguinaldo declared independence. This declaration was opposed by the U.S. who had plans of taking over the colony. And this led to a guerrilla war against the Americans. In 1901, Aguinaldo was captured and declared allegiance to the United States. On the same year, William Howard Taft was appointed as the first U.S. governor of the Philippines. The U.S. passed the Jones Law in 1916 establishing an elected Filipino legislature with a House of representatives & Senate. In 1934, the Tydings-McDuffie Act was passed by the U.S. Congress, established the Commonwealth of the Philippines and promised Philippine independence by 1946. The law also provided for the position of President of the Commonwealth of the Philippines. On the May 14, 1935 elections, Manuel L. Quezon won the position of President of the Philippine Commonwealth.

In accordance with the Tydings-McDuffie Act of 1934, The Philippines was given independence on July 4, 1946 and the Republic of the Philippines was born.

Japanese Occupation

On December 8, 1941, the Japanese invades the Philippines hours after bombing Pear Harbor in Hawaii. While the forces of Gen. Douglas MacArthur retreated to Bataan, the Commonwealth government of President Quezon moved to Corregidor Island. Manila was declared an open city to prevent further destruction. After the fall of Bataan on April 9, 1942 and Corregidor, In March 1942, MacArthur & Quezon fled the country and by invitation of President Roosevelt, the Commonwealth government went into exile to Washington D.C. American and Filipino forces surrendered in May 6, 1942. Soon a guerrilla war against the Japanese was fought by the Philippine & American Armies while Filipinos were enduring the cruelty of the Japanese military against civilians.

Prior to Quezon's exile, he advised Dr. Jose P. Laurel to head and cooperate with the Japanese civilian government in the hope that the collaboration will lead to a less brutality of the Japanese towards the Filipinos. Rightly or wrongly, President Laurel and his war time government was largely detested by the Filipinos.

In October 1944, Gen. MacArthur with President Sergio Osmeña (who assumed the presidency after Quezon died on August 1, 1944 in exile in Saranac Lake, New York) returned and liberated the Philippines from the Japanese.

The Philippine Republic

On July 4, 1946, Manuel Roxas of the Nationalista Party was inaugurated as the first President of the Republic of the Philippines. Roxas died in April 1948. He was succeeded by Elpidio Quirino. Both Roxas & Quirino had to deal with the Hukbalahap, a large anti-Japanese guerrilla organization which became a militant group that discredited the ruling elite. The group was eventually put down by Pres. Quirino's Secretary of Defense, Ramon Magsaysay.

Magsaysay defeated Quirino in the 1953 elections. He was a popular president and largely loved by the people. Magsaysay died in an airplane crash on March 17, 1957 and was succeeded by Carlos Garcia.

Diosdado Macapagal won the 1961 presidential elections and soon after he changed history by declaring June 12 as Independence Day - the day Emilio Aguinaldo declared independence in Cavite from Spain in 1898. Aguinaldo was the guest of honour during the first Independence Day celebrations in 1962.

Philippine History During the Martial Law Regime

Ferdinand E. Marcos won the presidency in 1965 and was the first president to be re-elected for a second term in office. Marcos He embarked on an ambitious public works program and maintained his popularity through his first term. His popularity started to decline after his re-election due to perceived dishonesty in the 1969 campaign, the decline in economic growth, government corruption and the worsening peace & order. He declared Martial Law in 1972 near the end of his second & final term in office. Staunch oppositionist, Senator Benigno "Ninoy" Aquino (later went on self exile to the U.S.) & Senator Jose Diokno were one of the first to be arrested. During the Martial Law years, Marcos held an iron grip on the nation with the support of the military. Opposition leaders were imprisoned and the legislature was abolished. Marcos ruled by presidential decrees.

Post Martial Law up to the Present Time

The 21-year dictatorial rule of Marcos with wife Imelda ended in 1986 following a popular uprising that forced them to exile to Hawaii. **Corazon "Cory" Aquino**, the wife of exiled and murdered opposition leader Benigno Aquino who was perceived to have won a just concluded snap election was installed as president. Aquino restored civil liberties, initiated the formation of a new constitution and the restoration of Congress.

On September 16, 1991, despite the lobbying of Aquino, the Senate rejected a new treaty that would allow a 10-year extension of the US military bases in the country.

In the 1992 elections, Pres. Aquino endorsed Secretary of Defense **Fidel Ramos** as her successor, which Ramos won with a slight margin over his rival, Miriam Defensor-Santiago. During the Ramos presidency, he advocated "National Reconciliation" and laid the ground work for the resolution of the secessionist Muslim rebels in the southern Philippine Island of Mindanao. The Moro National Liberation Front (MNLF) led by Nur Misuari, signed a peace agreement with the government. However a splinter group, The Moro Islamic Liberation Front (MILF) led by Hashim

Salamat continued to fight for an Islamic state. Ramos worked for the economic stability of the country and the improvement of the infrastructure facilities like telecommunications, energy and transportation.

Joseph Ejercito Estrada, a popular actor, succeeded Ramos in 1998 with Gloria Macapagal-Arroyo (daughter of former President Diosdado Macapagal) as his Vice-President. Estrada's lack of economic & management skills plunged the economy deeper as unemployment increased and the budget deficit ballooned. In October 2000, Estrada's close friend Luis "Chavit" Singson accused Estrada of receiving millions of pesos from "Jueteng", an illegal numbers game. Soon after, Congress impeached Estrada on grounds of bribery, graft and corruption, betrayal of public trust and culpable violation of the constitution. His impeachment trial at the Senate was however blocked by his political allies in the Senate. Shortly after the evidence against Estrada was blocked at the Senate, thousands of people rallied up at the EDSA Shrine, site of the People Power Revolution which ousted Marcos in 1986.

In January 2001, the Supreme Court declared Joseph Estrada unable to rule in view of mass resignations from his government and declared Vice-President Gloria Macapagal-Arroyo as his constitutional successor. To this date, Estrada remains detained facing graft charges before the Sandigan Bayan, the Anti-graft court.

Gloria Macapagal-Arroyo, completed the remaining term of Estrada and run for re-election against Fernando Poe, Jr., another popular actor and a friend of Estrada in May 2004. Arroyo with her running mate Noli de Castro was eventually proclaimed the winners of the Presidential & Vice-Presidential elections. She has been advocating a change from a Presidential form of government to a Parliamentary form of government.

Arroyo's husband & son has been rumored to be receiving money from gambling lords and this has tainted her reputation. A tape recording of Arroyo talking with a commissioner on elections surfaced establishing impropriety by Arroyo and suggesting that she might have influenced the outcome of the last elections. Demonstrations followed in June 2005 calling for Arroyo to resign.

On the eve of the anniversary of the "People Power Revolution" on February 24, 2006, the government took pre-emptive measures to quash alleged plots to unseat Arroyo through massive rallies and a coup. Arroyo

declared a "State of Emergency" the next day mobilizing the police and the military averting any destabilization moves.

September 12, 2007 - Former President Joseph Ejercito Estrada is convicted of plunder by the Sandiganbayan, the anti-graft court and is sentenced to 40 years imprisonment. He is the first former president ever convicted of any crime in Philippine history. Six weeks later, on October 26, Estrada was pardoned by President Arroyo.

Benigno Simeon Cojuangco Aquino III, affectionately called "Noynoy", the son of former President Corazon C. Aquino and the late Senator Benigno Aquino, won the May 10, 2010 presidential elections. He was proclaimed president on June 30, 2010 at Rizal Park in Manila. Former President Gloria Arroyo, was elected congresswoman for the second district of Pampanga. This was the first computerized national elections in Philippine history.

THE EVOLUTION OF THE FILIPINO LANGUAGE

BAYBAYIN The Ancient Script of the Philippines

The word *baybayin* is a Tagalog term that refers to all the letters used in writing a language, that is to say, an "alphabet" – although, to be more precise, the baybayin is more like a syllabary. It is from the root *baybáy* meaning, "spell." This name for the old Filipino script appeared in one of the earliest Philippine language dictionaries ever published, the *Vocabulario de Lengua Tagala* of 1613. Early Spanish accounts usually called the baybayin "Tagalog letters" or "Tagalog writing." And, as mentioned earlier, the Visayans called it "Moro writing" because it was imported from Manila, which was one of the ports where many products from Muslim traders entered what are now known as the Philippine islands. The Bikolanos called the script *basahan* and the letters, *guhít*.

Another common name for the baybayin is *alibata*, which is a word that was invented just in the 20th century by a member of the old National Language Institute, Paul Versoza. As he explained in *Pangbansang Titik nang Pilipinas* in 1939,

"In 1921 I returned from the United States to give public lectures on Tagalog philology, calligraphy, and linguistics. I introduced the word *alibata*, which found its way into newsprints and often mentioned by many authors in their writings. I coined this word in 1914 in the New York Public Library, Manuscript Research Division, basing it on the Maguindanao (Moro) arrangement of letters of the alphabet after the Arabic: alif, ba, ta (*alibata*), "f" having been eliminated for euphony's sake."



Versoza's reasoning for creating this word was unfounded because no evidence of the baybayin was ever found in that part of the Philippines and it has absolutely no relationship to the Arabic language. Furthermore, no ancient script native to Southeast Asia followed the Arabic arrangement of letters, and regardless of Versoza's connection to the word *alibata*, its absence from all historical records indicates that it is a totally modern creation. The present author does not use this word in reference to any ancient Philippine script.

Many of the writing systems of Southeast Asia descended from ancient scripts used in India over 2000 years ago. Although the baybayin shares some important features with these scripts, such as all the consonants being pronounced with the vowel **a** and the use of special marks to change this sound, there is no evidence that it is so old.

The shapes of the baybayin characters bear a slight resemblance to the ancient Kavi script of Java, Indonesia, which fell into disuse in the 1400s. However, as mentioned earlier in the Spanish accounts, the advent of the baybayin in the Philippines was considered a fairly recent event in the 16th century and the Filipinos at that time believed that their baybayin came from Borneo.

This theory is supported by the fact that the baybayin script could not show syllable final consonants, which are very common in most Philippine languages. This indicates that the script was recently acquired and had not yet been modified to suit the needs of its new users. Also, this same shortcoming in the baybayin was a normal trait of the script and language of the Bugis people of Sulawesi, which is directly south of the Philippines and directly east of Borneo. Thus most scholars believe that the baybayin may have descended from the Buginese script or, more likely, a related lost script from the island of Sulawesi. Whatever route the baybayin travelled, it probably arrived in Luzon in the 13th or 14th century.

	a	i/e	u/o	ba	ka	d/ra	ga	ha	la	ma	na	nga	pa	sa	ta	wa	ya
Tagalog																	
Bugis (Sulawesi)																	
Various Kavi & Old Javanese																	

FILIPINO

The Philippines is a multi-lingual country. Its rich history and highly segregated demography have allowed for the development of several languages and dialects.

The national language of the Philippines is Filipino. The language was originally called "Pilipino" but was changed in 1989 to its current name by virtue of an act in Philippine Congress. It is the most popular of the almost 170 native languages spoken within the country. It is the language mostly spoken by the inhabitants of Luzon.

Three centuries ago, the official language of the country was Spanish. This was mainly due to the rule of Spanish colonizers. By the 1900's, during the American occupation, the national language became English. This was the language used in education and media. However, Spanish was still recognized as a language of the country and was even reaffirmed in the 1935 Philippine Constitution.

The same constitution paved the way for the development of the Philippines' own language. It was Philippine president Manuel Quezon, who led the initiative to select a national language for the country. In the year 1937, Tagalog was officially declared as the country's national language.

To further classify Philippine languages, academicians have subdivided these into three major groupings. The first one is the Northern Philippine languages that are spoken mainly in Northern Luzon. The next is the Meso Philippine language that includes languages spoken by people in Central Luzon. Languages under this grouping are among the most widespread. Meanwhile, those spoken in the southern region of the country belong to the Southern Philippine language grouping. Many of these languages show the influence of Sanskrit, Arabic and Indonesian words.

Today, the Philippine constitution recognizes two official languages: Filipino and English, with the former declared the national language. However, there are still other sub-languages that include Cebuano, Hiligaynon, Kapampangan and Bikol. All these languages belong to the Malayo-Polynesian branch of the Austronesian language family.

EVERYDAY GREETINGS

Tagalog speakers in the Philippines have many ways of greeting other people. It is common also to hear them say "Hi" or "Hello" as a form of greeting, especially among close friends. There are no Tagalog translations for these English greetings because they are basically borrowed terms, and any English-speaking person will be readily understood by Filipinos in general. Below are a few Tagalog greetings that are important to learn if one wants to endear himself/herself to Filipinos.

Magandang umaga po. (formal/polite) – **Good morning**

Magandang umaga. (informal) – **Good morning**

Magandang tanghali po. (formal/polite) – **Good noon**

Magandang tanghali. (informal) – **Good noon**

Magandang hapon po. (formal/polite) – **Good afternoon**

Magandang hapon. (informal) – **Good afternoon**

Magandang gabi po. (formal/polite) – **Good evening**

Magandang gabi. (informal) – **Good evening**

Kumusta po kayo? (formal/polite) – **How are you?**

Kumusta ka? (informal) – **How are you?**

Mabuti po naman. (formal/polite) – **I'm fine**

Mabuti naman. (informal) – **I'm fine**

Tuloy po kayo. (formal/polite) – **Please, come in**

Tuloy. (informal) – **Please, come in**

Salamat po. (formal/polite) – **Thank you**

Salamat. (informal) – **Thank you**

Maraming salamat po. (formal/polite) – **Thank you very much**

Maraming salamat. (informal) – **Thank you very much**

Wala pong anuman. (formal/polite) – **You are welcome**

Walang anuman. (informal) – **You are welcome**

Opo/ oho. (formal/polite) – **Yes**

Oo (informal) – **Yes**

Hindi po/ho (formal/polite) – **No**

Hindi (informal) – **No**

Hindi 18rave/ho alam. (formal/polite) – **I don't know**

Hindi ko alam. (informal) – **I don't know**

Anong oras 18rave? (formal/polite) – **What time is it?**

Anong oras na? (informal) – **What time is it?**

Saan po kayo papunta? (formal/polite) – **Where are you going?**

Saan ka papunta? (informal) – **Where are you going?**

Saan po kayo 18ravell? (formal/polite) – **Where did you come from?**

Saan ka 19ravell? (informal) – **Where did you come from?**

Ano po ang pangalan nila? (formal/polite) – **What is your name?**

Anong pangalan mo? (informal) – **What is your name?**

Ako po si _____ (formal/polite) – **I am _____ (name).**

Ako si _____ (informal) – **I am _____ (name).**

Ilang taon 19rave kayo? (formal/polite) – **How old are you?**

Ilang taon ka na? (informal) – **How old are you?**

Ako po ay ____ gulang na. (formal/polite) – **I am ____ years old**

Ako ay ____ gulang na. (informal) – **I am ____ years old.**

Saan po kayo nakatira? (formal/polite) – **Where do you live?**

Saan ka nakatira? (informal) – **Where do you live?**

Taga saan po sila? (formal/polite) – **Where are you from?**

Taga saan ka? (informal) – **Where are you from?**

Kumain 19rave ba sila? (formal/polite) – **Have you eaten yet?**

Kumain ka 19rave? (informal) – **Have you eaten yet?**

DIRECTIONS

Below is a list of Tagalog words and phrases used in giving or asking for directions.

Deretso – **straight ahead**

(sa) kanan – **on the right**

(sa) kaliwa – **on the left**

umikot – **turn around**

(sa) harap – **in front**

(sa) likod/likuran – **at the**

back/behind

hilaga – **north**

silangan – **east**

kanluran – **west**

timog – **south**

(sa) itaas – **on top**

(sa) ibaba – **below/at the**

bottom

(sa) ilalim – **at the bottom**

(sa) loob – **inside**

(sa) labas – **outside**

There are a number of Tagalog words and phrases which are rather vague in terms of specific distance but signify “nearness” or “farness” of a particular object, thing, or place from the speaker. These are:

doon – **yonder (over there)**

diyan lang 19rave tabi – **there, on that side**

sa banda po doon – **over on that side**

QUESTION WORDS

Below is a list of Tagalog question words with their corresponding meanings and examples in English.

Ano? – **What?**

Alin? – **Which?**

Sino? – **Who?**

Saan? – **Where?**

Bakit? – **Why?**

Nasaan? – **Where? (to look for something/somebody)**

Kailan? – **When?**

Paano?/Papaano? – **How?**

Magkano? – **How much?**
(money)



THE PHILIPPINE TRANSPORTATION SYSTEM

About 14 percent of the 158,810 km (98,110 mi) of roads in the Philippines are paved; this is in spite of the difficult mountainous terrain. In Metro Manila, there are many modes of transportation available. Buses, jeepneys, LRT, and taxis are readily available for use in getting around the city.

Buses are available with air-conditioning or without. The price for riding in air-conditioning costs about twice what you would pay for riding without, and use certain main routes. There are also charter bus lines available for those wanting to travel outside Manila.

The most popular mode of transportation in Manila is the **jeepney**.

A uniquely Filipino invention, the *jeepney* (commonly referred to as a *jeep*) is the equivalent of a mini-bus found everywhere in the country. It carries between 16 to 30 passengers, comes both in air conditioned and ordinary (non-air conditioned) forms, and these usually operate where buses operate less frequently (e.g. side streets in Metro Manila, provincial highways). They have regular stops, as do buses, but will also stop if they are flagged down. The *jeepney* evolved from the surplus of World War II jeeps that the Americans left behind after the war. All modern *jeepneys* are custom made.



The **Tricycle** is the Philippine rickshaw, a motorbike or sometimes a bicycle with an attached sidecar. They are decorated like the jeepneys and gadgets are attached here and there. There are various styles of tricycles. Each region has its own type.

Tricycles are funny to ride, but they are a pain in the traffic. In towns they block the roads by hundreds, curving around and



occupying the smallest slot in the traffic. Their 80 cm³ to 150cm³ two stroke engines are weak and smoke heavily. The fact is that the drivers cannot afford 2- stroke oil for the mixture, so they mix used car engine oil in their fuel. City traffic would break down permanently, if tricycles were allowed within the city limits.

Taxis are air-conditioned and can be found practically anywhere in Manila. On occasion a driver will say his meter is broken, if so, travelled beware! It is time to get out and find another taxi, as you will probably get overcharged by this scam. If a person



travelled to the Philippines wishes to travel by car, but not in a taxi, they can rent a car, but need to have a valid international drivers license. For travelled staying in deluxe hotels, many offer limousine services.

The LRT (Light Rail Transit) and the MRT (Metro Rail Transit) are the best way to get downtown and get around in Manila. It's relatively inexpensive and is very fast.



The **Manila Light Rail Transit System**, popularly known as the **LRT**, is a metropolitan rail system serving the Metro Manila area in the Philippines. Although referred to as a light rail system because it originally used light rail vehicles, it has many

characteristics of a rapid transit (metro) system, such as high passenger throughput and exclusive right-of-way. The LRT is operated by the Light Rail Transit Authority (LRTA), a government-owned and controlled corporation under the authority of the Department of Transportation and Communications (DOTC). Along with the Manila Metro Rail Transit System (MRT-3, also called the Blue Line), and the Philippine National Railways (PNR), the LRT is part of Metro Manila's rail transportation infrastructure known as the Strong Republic Transit System (SRTS).

Quick and inexpensive to ride, the LRT serves 579,000 passengers each day. Its 31 stations along over 31 kilometers (19 mi) of mostly elevated

track form two lines. LRT Line 1, also called the Yellow Line, opened in 1984 and travels a north–south route. LRT Line 2, the Purple Line, was completed in 2004 and runs east–west. The original LRT Line 1 was built as a no-frills means of public transport and lacks some features and comforts, but the new LRT Line 2 has been built with additional standards and criteria in mind like barrier-free access. Security guards at each station conduct inspections and provide assistance. A reusable plastic magnetic ticketing system has replaced the previous token-based system, and the Flash Pass introduced as a step towards a more integrated transportation system.

Many passengers who ride the LRT also take various forms of road-based public transport, such as buses, to and from a LRT station to reach their intended destination. Although it aims to reduce traffic congestion and travel times in the metropolis, the transportation system has only been partially successful due to the rising number of motor vehicles and rapid urbanization. The network’s expansion is set on tackling this problem.

A TASTE OF THE FILIPINO CUISINE

Philippine cuisine consists of the foods, preparation methods and eating customs found in the Philippines. The style of cooking and the foods associated with it have evolved over several centuries from its Austronesian origins to a mixed cuisine with many Hispanic, Chinese, American, and other Asian influences adapted to indigenous ingredients and the local palate.

Dishes range from the very simple, like a meal of fried salted fish and rice,

to the elaborate paellas and *cocidos* created for fiestas. Popular dishes include *lechón* (whole roasted pig), *longganisa* (Philippine sausage), *tapa* (cured beef), *torta* (omelette), *adobo* (chicken and/or pork braised in garlic, vinegar, oil and soy sauce, or cooked until dry), *kaldereta* (meat in tomato sauce stew), *mechado* (larded beef in soy and tomato sauce), *puchero* (beef in bananas and tomato sauce), *afritada* (chicken and/or pork simmered in a tomato sauce with vegetables), *kare-kare* (oxtail and vegetables cooked in peanut sauce), *crispy pata* (deep-fried pig's leg), *hamonado* (pork sweetened in pineapple sauce), *sinigang* (meat or seafood in sour broth), *pancit* (noodles), and *lumpia* (fresh or fried spring rolls).



Common Ingredients

As with most Asian countries, the staple food in the Philippines is rice. It is most often steamed and served during meals. Leftover rice is often fried with garlic to make *sinangag*, which is usually served at breakfast together with a fried egg and cured meat or sausages. Rice is often enjoyed with the sauce or broth from the main dishes. In some regions, rice is mixed with salt, condensed milk, cocoa, or



coffee. Rice flour is used in making sweets, cakes and other pastries. While rice is the main staple food, bread is also a common staple.

A variety of fruits and vegetables are often used in cooking. Bananas (the *saba* variety in particular), calamondins (*kalamansi*), guava (*bayabas*), mangoes, papaya, and pineapples lend a distinctly tropical flair in many dishes, but mainstay green leafy vegetables like water spinach (*kangkong*), Chinese cabbage (*petsay*), Napa cabbage (*petsay wombok*), cabbage (*repolyo*) and other vegetables like eggplants (*talong*) and yard-long beans (*sitaw*) are just as commonly used. Coconuts are ubiquitous. Coconut meat is often used in desserts, coconut milk (*kakang gata*) in sauces, and coconut oil for frying. Abundant harvests of root crops like potatoes, carrots, taro (*gabi*), cassava (*kamoteng kahoy*), purple yam (*ube*), and sweet potato (*kamote*) make them readily available. The combination of tomatoes (*kamatis*), garlic (*bawang*), and onions (*sibuyas*) is found in many dishes.

Meat staples include chicken, pork, beef, and fish. Seafood is popular as a result of the bodies of water surrounding the archipelago. Popular catches include tilapia, catfish (*hito*), milkfish (*bangus*), grouper (*lapu-lapu*), shrimp (*hipon*), prawns



(*sugpo*), mackerel (*galunggong*, *hasa-hasa*), swordfish, oysters (*talaba*), mussels (*tahong*), clams (*halaan* and *tulya*), large and small crabs (*alimango* and *alimasag* respectively), game fish, sablefish, tuna, cod, blue marlin, and squid/cuttlefish (both called *25rave*). Also popular are seaweeds, abalone, and eel.

The most common way of having fish is to have it salted, pan-fried or deep-fried, and then eaten as a simple meal with rice and vegetables. It may also be cooked in a sour broth of tomatoes or tamarind as in *pangat*, prepared with vegetables and a souring agent to make *sinigang*, simmered in vinegar and peppers to make *paksiw*, or roasted over hot charcoal or wood (*inihaw*). Other preparations include *escabeche* (sweet

and sour) or *relleno* (deboned and stuffed). Fish can be preserved by being smoked (*tinapa*) or sun-dried (*tuyo* or *daing*).

Food is often served with various dipping sauces. Fried food is often dipped in vinegar, soy sauce, juice squeezed from *kalamansi* (Philippine lime, calamondin, or *calamansi*), or a combination of two or all. *Patis* (fish sauce) may be mixed with *kalamansi* as dipping sauce for most seafood. Fish sauce, fish paste (*bagoong*), shrimp paste (*bagoong alamang*) and crushed ginger root (*luya*) are condiments that are often added to dishes during the cooking process or when served.

Characteristics

Filipino cuisine is distinguished by its bold combination of sweet (*tamis*), sour (*asim*), and salty (*alat*) flavors. Filipino palates prefer a sudden influx of 26ravell, although most dishes are not heavily spiced. While other Asian cuisines may be known for a more subtle delivery and presentation, Filipino cuisine is often delivered all at once in a single presentation.



Counterpoint is a feature in Philippine cuisine. This normally comes in a pairing of something sweet with something salty, and results in surprisingly pleasing combinations. Examples include: *champorado* (a sweet cocoa rice porridge), being paired with *tuyo* (salted, sun-dried fish); *dinuguan* (a savory stew made of pig's blood and innards), paired with *puto* (sweet, steamed rice cakes); unripe fruits such as mangoes (which are only slightly sweet but very sour), are eaten dipped in salt or bagoong; the use of cheese (which is salty) in sweetcakes (such as *bibingka* and *puto*), as well as an ice cream 26ravelled26.

Vinegar is a common ingredient. *Adobo* is popular not solely for its simplicity and ease of preparation, but also for its ability to be stored for days without spoiling, and even improve in 26ravell with a day or two of storage. *Tinapa* is a smoke-cured fish while *tuyo*, *daing*, and *dangit* are

corned, sun-dried fish popular because they can last for weeks without spoiling, even without refrigeration.

Cooking and eating in the Philippines has traditionally been an informal and communal affair centered around the family kitchen. Filipinos traditionally eat three main meals a day: *agaharor almusal* (breakfast), *tanghalian* (lunch), and *hapunan* (dinner) plus an afternoon snack called *merienda* (also called *minandál* or *minindál*). Snacking is normal. Dinner, while still the main meal, is smaller than other

countries. Usually, either breakfast or lunch is the largest meal. Food tends to be served all at once and not in courses. Unlike many of their Asian counterparts Filipinos do not eat with chopsticks. Due to Western influence, food is often eaten using flatware—forks, knives, spoons—but the primary pairing of utensils used at a Filipino dining table is that of spoon and fork not knife and fork. The traditional way of eating is with the hands, especially dry dishes such as *inihaw* or *prito*. The



diner will take a bite of the main dish, then eat rice pressed together with his fingers. This practice, known as *kamayan*, is rarely seen in urbanized areas. However, Filipinos tend to feel the spirit of *kamayan* when eating amidst nature during out of town trips, beach vacations, and town fiestas.

EXPERIENCING THE FILIPINO CULTURE

The Philippine culture is rich in customs and traditions. Philippines culture reflects the complexity of the history of the Philippines through the combination of cultures of foreign influences.



Spanish colonization of the Philippines lasted for more than three centuries. There is a significant amount of Spanish-Mexican influence within the culture, customs and traditions. Hispanic influences are visible in traditional Philippine folk music, folk dance, language, food, art, and religion. Pre-Hispanic and non-Christian Philippine cultures are derived from the Indigenous tradition of the Austronesian primitive tribes called Malayo-Polynesian.

The United States colonized the Philippines from 1898 until 1946. American influences are evident in Philippine culture by the use of the English language, and in contemporary pop culture, such as fast-food, music, film, and sports.

Other Asian ethnic groups such as the Chinese, and Japanese have been settling in the Philippines since the colonial period, and their influences are evident in the popularity of mahjong, jueteng, Filipino martial arts, and other Asian cuisine.

Family relationships are the basic building block of Philippine culture and society. Each Filipino is at the center of a large circle of relatives, usually extending to third cousins. Marriage is rarely permitted for members of the same kinship circle. The kinship circle is customarily enlarged through ritual co-parenthood, the Catholic custom of selecting godparents to sponsor one's



child at baptism. In the close-knit Filipino family, members are provided assistance when needed and expected to give their first loyalty to their kin. In rural areas the villages contain clusters of households supporting an extended family system within the Philippines culture.

The social support provided by these close-knit communities is reflected in the absence of retirement homes.

Typically Filipino

The **hospitality of the Filipino** people is one of the reasons why tourism in the Philippines is steadily growing.

Foreigners and tourists who have experienced the Philippine culture and being with Filipinos find them very hospitable. This is a common trait that Filipinos are known for to most foreigners who have travelled around the country.



The attitude of Filipino people towards foreigners and other people is said to be exceptional. Even the humblest home along the road can serve as a shelter for a stranger who has lost his way. For Filipinos, serving other people the best of what they have gives them an honor and a promise of true friendship. A typical Filipino house is not completely called a home without any facility ready for guests. It is filled with new and nice-looking items reserved only for them while ordinary ones are for everyday use. Arriving at your host's house during mealtime may be awkward but if it's in a Filipino house, you will be asked to sit down and share what they have on the table. Because eating alone without asking others according to Filipino customs is considered rude. These manners picture how Filipinos accept and properly respect the presence of their visitors. A form of hospitality that comes truly from the heart, just like how the country made its image as the land of true smiling people considering the struggling economy, political confusion and rising poverty in the country. You may be surprised to see how such situations are handled in Philippines culture. It is like taking everything from them but not their love of joking. Joking and laughing at everything perhaps give them relief and makes them see things more positively.

Traveling in this country means more of building rapport with its people and understanding the Philippine culture, customs and traditions. Filipinos love entertaining foreign visitors; as to help, or for whatever reasons, interacting with them is unavoidable. Hence, aside from the country's stunning natural assets, meeting the Filipinos gives a promise of a true friendship and memories to keep.

The Filipino Bayanihan Spirit

Bayanihan (pronounced [ˈbajɐˈnihan]) is a Filipino term taken from the word *bayan*, referring to a nation, country, town or community. The whole term *bayanihan* refers to a spirit of communal unity or effort to achieve a particular objective.

The origin of the term *bayanihan* can be traced from a common tradition in Philippine towns where community members volunteer to help a family move to a new place by volunteering to transport the house to a specific location. The process involves literally carrying the house to its new location. This is done by putting bamboo poles forming a strong frame to lift the stilts from the ground and carrying the whole house with the men positioned at the ends of each pole. A mural by Filipino National Artist Carlos "Botong" Francisco illustrates the process. The tradition also features small fiesta hosted by the family to express gratitude to the volunteers.



KAPINTIG AS AN INTERCULTURAL LEARNING PROGRAM

As an intercultural learning program, KAPINTIG follows the framework of intercultural learning. A foundation for this framework is that it is an individual's non-formal education experience in a different culture and accepting another point of view. Likewise, it is also a process of giving and receiving between peoples of different cultures thereby enabling one to know and respect another culture apart from one's own. Leading to understand and respect another culture.

The Key Concepts and Principles of KAPINTIG

Intercultural

- Respect for each other's culture and context;
- Appreciation/embracing diversity;
- Capitalizing on commonalities rather than differences;
- Equality rather than superiority or inferiority;
- Power with and within rather than power over; and
- Non-discrimination

Solidarity

- Sharing, collaboration, cooperation based on a commonly defined values and agenda; and
- Promoting shared responsibility

Community

- A community is inclusive
 - Always reaching to extend themselves;
 - Not merely including all sexes, races, and creeds, is inclusive of the full range of human emotions;
 - Appreciation of differences/different points of view. In this way, human differences are celebrated as gifts; and
 - Commitment to co-exist
- A community requires humility.
- A community grows through self-reflection and contemplation. An increased awareness of the world outside oneself, the world inside oneself, and the relationship between the two.

- A community is healing and converting because it provides a safe place where defenses and resistance are no longer necessary. When we are safe, there is natural tendency for us to heal and convert ourselves.

METHODOLOGIES

The methodologies used in KAPINTIG are:

- A. Exposure-immersion.** An essential part of the KAPINTIG program is the Exposure-Immersion. With this methodology, the clear goal is to understand the real life situation of the basic sectors of our society. The Exposure / Immersion are efforts that are grounded on the idea that we are interlinked with each other...And with all of creation.
- B. Participating and interacting.** The participants are encouraged to engage and participate in the daily activities of the host families, the communities, the organizations, and the people that they encounter. Thereby giving them a glimpse of the life and the struggles of the people.
- C. Lecture presentations.** Lecture presentation on the KAPINTIG orientation, Development issues, and Philippine history, language and culture are also given to the participants. Likewise, a lecture presentation on the host communities and partner organizations is also given prior to their exposure and immersion in these areas. So as to give them backgrounds and prepare them for the experience ahead.
- D. Seeing, feeling, touching, tasting, listening, and observing.** It is also important for the KAPINTIG participants to be involved with the daily tasks of their host families or communities. So it is essential to use the senses to be able to understand fully the situation that they are in. It is also a way of being there at that very particular moment. That the participants are not just looking at the situation from a distance, but being actually present.

- E. Group Reflections.** The KAPINTIG participants are also encouraged to have regular group reflections. Group reflections are there to provide a venue for discussion of their experiences within their group and in their language. Group reflections are needed to give respite from the sometimes very heavy situations that they encounter.
- F. Processing of experiences with host families/communities.** This is a very important element in the whole experience. It is during the processing that the KAPINTIG participants are able to clarify issues and questions regarding their experience and to express the learnings that they were able to gain. This is also a venue for the host families/communities to give feedback regarding the experiences.

**ORIENTATION AND MANILA EXPERIENCE
07 - 11 JULY 2012**

**ANINAG AT PINTIG NG SAMBAYANAN
(Reflection and the Pulse of the Nation)**

SCHEDULE:

Date	Activity	Accommodation
July 8 (Sun)	Arrival of Participants	PGX Trimona
July 9 (Mon) AM 2-4 PM 6PM	REST and Acclimatization KAPINTIG Orientation Welcome Fiesta at Trinoma	PGX Trimona
July 10 (Tue) 9AM 2PM 6 PM	Culture & Language at IPDI Office Manila on Foot and Contrast Tour with KALPINTIG Local Facilitators	PGX Trimona
July 11 (Wed) 9AM PM	Manila Leg Processing and Marinduque Experience Orientation Preparation for Marinduque Experience/REST	PGX Trimona

FOCUS:

Upon arriving, one needs to get acclimatized to the culture, people, places, and the eccentricities of the new place. This is the time when the KAPINTIG participants are given orientation for them to be able to see the overview of the situations of the people and the nation.

1. To understand Kapintig as a concept, as an intercultural experience, and as a venue for global solidarity;
2. To facilitate sharing among Austrian and Filipino Kapintig on culture, language, issues, history, games, and food;
3. To experience the different faces of Manila as well as familiarize with different modes of transportation in the city;

METRO MANILA (National Capital Region)

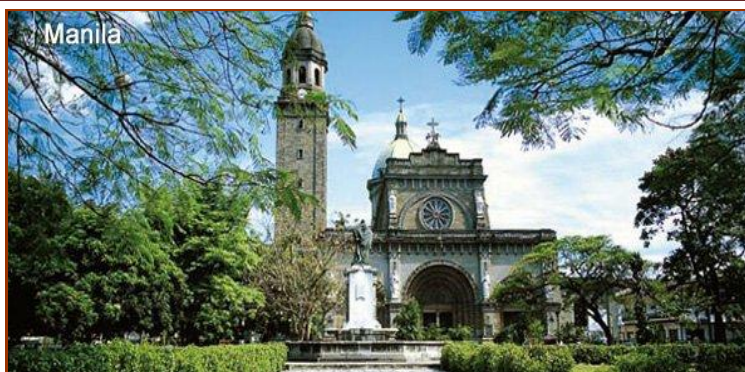
INTRAMUROS

Unique in Asia, this was a European-style medieval fortified city that functioned as the seat of government from 1571 to 1898. The massive walls stretch some 4.5 kilometers, enclosing a 64-hectare area once occupied by palaces, churches, monasteries, schools and wealthy residences ('Intramuros' means 'inside the walls'). Sadly, the whole city was razed to the ground by bombings conducted by American forces when they recaptured Manila from the Japanese in 1945. Today most of the walls, gates and bulwarks have been restored, affording visitors a glimpse into the past.

THE SAN AGUSTIN CHURCH

One of the four Philippine Baroque Churches inscribed in UNESCO's World Heritage List, the oldest stone church in Metro Manila was built in 1586 and completed in 1606. An intricately carved door opens to the church. Of great interest are the XIXth century chandeliers, the pulpit, the side chapels, the tombstone on the floorings, and an 18th century pipe organ. Like an impregnable fortress, San Agustin has withstood the ravages of time both brought by nature and by man; earthquakes and typhoons, Chinese and Dutch attacks, the British Occupation Force and the Philippine-Spanish War, Dewey's bombardment, the bloody and destructive Japanese Occupation, and the equally devastating return of MacArthur's troops.





THE MANILA CATHEDRAL

At the center of the “Walled City” of Intramuros is the grand Manila Cathedral. The seat of the Catholic Archdiocese of Manila, the present cathedral is the sixth to rise on the site since 1581.

The **Manila Metropolitan Cathedral-Basilica** (also known as the **Cathedral-Basilica of the Immaculate Conception** and informally as **Manila Cathedral**) is the cathedral church of the Roman Catholic Archdiocese of Manila. It is located in the Intramuros district of Manila in the Philippines. The cathedral has been damaged and destroyed several times since the original cathedral was built in 1581; the sixth and current incarnation of the cathedral was completed in 1958 and was consecrated as a minor basilica in 1981. It is dedicated to the Patroness of the Philippines, Blessed Virgin Mary under the title *Our Lady of the Immaculate Conception*. The current Archpriest of the Cathedral is Cardinal Gaudencio Rosales.

FORT SANTIAGO

Marking its entrance at the northwestern tip to Intramuros, Fort Santiago is one of the oldest fortifications of Intramuros. Its construction started in 1571 and it was completed nearly 150 years later by Filipino forced labor. The pre-Spanish settlement of Rajah Sulayman, the last Filipino ruler before the coming of the Spaniards, was a wooden fort, on the ashes of which was built the Spanish fortress which was Spain’s major defense position in the islands. It looked out on the sea, towards which its canons were trained to ward off pirates and invaders. It is also known as the “Shrine of Freedom,” in memory of the heroic Filipinos imprisoned and killed here during the Spanish and Japanese eras, partly rebuilt from the ruins of the World War II.

BINONDO



Binondo is an enclave in Manila primarily populated by Chinese immigrants living in the Philippines. Historically, the place called Parían near Intramuros was where the unconverted Chinese immigrants (called Sangleys by the Spaniards) lived while Binondo was the place where the converted *sangleys* and their descendants, the *mestizos de sangley* or Chinese mestizos resided. The Parian was sited by the Spaniards within the range of Intramuros cannons, to prevent any uprising coming from the Chinese. Binondo is located across the Pasig River from Intramuros and the home of Chinatown in Manila. The district is the center of commerce and trade for all types of businesses run by Chinese merchants. It is said that this district was already a hub of Chinese commerce even before the Spaniards came in 1521.

QUIAPO



Quiapo is a district of Manila, Philippines, also referred to as the “old downtown.” It is known for its cheap prices on items ranging from electronics, bicycles to native handicrafts. Quiapo is also famous for the Black Nazarene. Thousands of people parade through the streets to touch the statue where it is supposed to produce miraculous effects. A number of faithful usually collapse in a faint during the ritual, and some have even died. The Feast Day of the Black Nazarene (also known as Quiapo Day) is celebrated every January 9.

Plaza Miranda in the heart of Quiapo District, is named after Jose Sandino y Miranda, who served as secretary of the treasury of the Philippines for 10 years beginning in 1853.

**MARINDUQUE EXPERIENCE
12-21 JULY 2012**

**MUKHA SA LIKOD NG MASKARANG MORION
(The Face Behind the Morion Mask)**

SCHEDULE:

<p>July 12 (Thu) 5:00AM</p> <p>10:30AM</p> <p>2:00PM 5:00PM</p>	<p>Travel to Dalahican Pier, Lucena City by Bus (approximately 4 to 4.5 hrs)</p> <p>Travel to Boac, Marinduque by Boat (approx 3.5 hrs); then by jeepney</p> <p>ETA in Boac , Lunch and Rest</p> <p>Welcome Fiesta (with Sharing on Austrian History and Culture with focus on Church and Religion)</p>	<p>Pastoral Center</p>
<p>July 13 (Fri) 9:00AM</p> <p>1:00PM</p>	<p>Input on Church of the Poor and Historical Context</p> <p>Travel to Host Families by Jeepney</p>	<p>Host Families</p>
<p>July 14 (Sat) July 15 (Sun)</p>	<p>Stay with Host Families (Structured and Unstructured)</p> <p>Participate in daily household lifestyle, practices and activities of families;</p> <p>Sharing on Austrian History and Culture with focus on Typical Austrian Families and Households</p>	<p>Host Families</p>
<p>July 16 (Mon)</p> <p>6:00AM 8:00AM</p> <p>10:00AM</p> <p>2:00PM</p> <p>3:00PM</p>	<p>Marinduque's Disaster Risk Reduction and Climate Change Adaptation Initiatives</p> <p>Travel to Boac from Host Families</p> <p>Visit abandoned mining site (Capayang, Mogpog)</p> <p>Participate in Mangrove planting with the BECs</p> <p>Visit evacuation Center in Poras, Mogpog</p> <p>Visit Historical Landmarks</p>	<p>Pastoral Center</p>

KAPINTIG 2012

July 17 (Tue) 8:00AM 8:30AM 2:PM 5:00PM	Visit Diocesaan Greenhouse Project Swimming Time (Quatis Beach) Marinduque Experience Processing Marinduque Solidarity Night	Pastoral Center
July 18 (Wed) AM 2:00PM	Travel to Manila and REST	Maryhill Retreat Center
Mid –term Processing		
July 19 (Fri)	Triple Communication (with Sr. Yonni)	Maryhill Retreat Center
July 20 (Sat) AM PM	Mid-Term Processing Urban Experience Orientation	Trinoma

FOCUS:

1. To have a deeper understanding of the “Church of the Poor” and the Basic Christian Communities (Batayang Pamayanang Kristiyano);
2. To be able to experience the everyday life and aspirations of Fisherfolk in the small island of Marinduque;
3. To have a better understanding of Marinduque’s history and culture;
4. To know how natural and human-induced hazards affect the people and habitat of Marinduque and how they as a community respond to them; and
5. To be able to have a better understanding of how the people in the Marinduque, more particularly as a church, respond to their life situation;

HOST PARTNER ORGANIZATIONS:

1. Social Action Center of the Diocese of Boac

The Diocese of Boac has the Social Action Commission (SAC) as its main arm for social apostolate, specially to the poor. Among its programs is the Basic Christian Communities – Community Organizing (BCC-CO) Program which started in 1982. Since then it has formed 110 BCC-CO units comprising 1,918 members. 200 Community Organizing Volunteers have been trained under this program. There are also 30 full-time Community Organizers who are fielded to different areas of the province covering 218 barangays. The objective is to build basic Christian

communities that are self-reliant in all aspects.

2. MACEC—Marinduque Council for Environmental Concerns

MACEC is a church based multi-sectoral organization established under the auspices of the Diocese of Boac, Marinduque. MACEC's concern and actions include the protection of Marinduque's remaining natural resources as well as the victims of a series of mining disasters that immensely affected the poor.

More recently, MACEC is engaged in its campaign for Disaster Risk Reduction and Climate Change Mitigation and Adaptation.

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THE CHURCH OF THE POOR

In the Philippines today, God calls us most urgently to serve the poor and the needy. The poverty of at least half of the population is a clear sign that sin has penetrated our social structures. Poverty in the sense of destitution is not God's will for anyone. Vatican II teaches that "every man has the right to possess a sufficient amount of the earth's goods for himself and his family". To the shanty dwellers of Favela dos Alagados, Pope John Paul II forcefully asserted: "Do not say that it is God's will that you remain in a condition of poverty, disease, unhealthy housing, that is contrary in many ways to your dignity as human persons. Do not say 'It is God who wills it'."

In the Scriptures, the poor are blessed. "Blessed are you who are poor, for the kingdom of God is yours. It is not their poverty that is "blessed". Nor are they blessed because they are necessarily better Christians than their prosperous brothers and sisters. But they are blessed because their poverty has been historically the privileged place of the gracious intervention of God's saving grace. Just as the sin of Adam ("O happy fault!"—Easter Proclamation) occasioned God to decide that his Son become saviour, so the poverty of people brought in God's intervention.

In light of the above, in order credibly to witness to the love of God in Christ Jesus, we need to become the "Church of the Poor". This expression, used by Pope John Paul II, does not mean that the Church should include only the materially poor and that there is no place in the Church for those who are not. For the Church must, like her Saviour, embrace everyone of every economic class.

What Then Is the "Church of the Poor"?

It means a Church that embraces and practices the evangelical spirit of poverty, which combines detachment from possessions with a profound trust in the Lord as the sole source of salvation. While the Lord does not want anyone to be materially poor, he wants all his followers to be "poor in spirit".

The "Church of the Poor" is one whose members and leaders have a special love for the poor. The Second Vatican Council tells bishops of their obligation to form the faithful "in a love of the whole Mystical Body of Christ and, in a special way, of the poor, the suffering, and those who are undergoing persecution for the sake of justice".

Not an Exclusive or Excluding Love

This special love is a love of preference for the poor. It is not an exclusive or excluding love in such a way that there is no room in a Christian's heart for those who are not poor. For always, the Christian must love all persons whether just or unjust and must have room in the heart even for an enemy. Christ was able to love well-to-do people like Zaccheus and the family of Martha, Mary and Lazarus.

The "Church of the Poor" is one where, at the very least, the poor are not discriminated against because of their poverty, and they will not be deprived of their "right to receive in abundance the help of the spiritual goods of the Church, especially that of the word of God and the sacraments from the pastors." In practice this means that whoever cannot pay the usual stipends or stole fees because of poverty, will not be deprived of the sacraments or other necessary spiritual services. It also puts into question the traditional practice of having a hierarchy of "class" (e.g. "first class" and "ordinary") for the celebration of the Sacraments.

Preferential Attention and Time to the Poor

The "Church of the Poor" will mean that the pastors and other Church leaders will give preferential attention and time to those who are poor, and will generously share of their own resources in order to alleviate their poverty and make them recognize the love of the Lord for them despite their poverty. Pastors and other Church leaders should, by way for instance of pastoral immersion, be directly knowledgeable of the life situation of the poor among their flock.

The "Church of the Poor" is one that will be in solidarity with the poor. It will collaborate with the poor themselves and with others to lift up the poor from their poverty. "The Church encompasses with her love all those who are afflicted by human misery and she recognizes in those who are poor and who suffer the image of her poor and suffering founder. She does all in her power to relieve their need and in them she strives to serve Christ.

In the Face of Exploitation, the Church Cannot Remain Silent

The "Church of the Poor" means, in the words of Pope John Paul II, that: "Before today's forms of exploitation of the poor, the Church cannot remain silent. She also reminds the rich of their precise duties. Strong with the Word of God, she condemns the many injustices which unfortunately, even today are committed to the detriment of the poor."

Pastors and members of the Church will courageously defend and vindicate the rights of the poor and the oppressed, even when doing so will mean alienation or persecution from the rich and powerful. The "Church of the Poor" will also mean that the Church will not only evangelize the poor, but that the poor in the Church will themselves become evangelizers. Pastors and leaders will learn to be with, work with, and learn from the poor. A "Church of the Poor" will not only render preferential service to the poor but will practice preferential reliance on the poor in the work of evangelization.

No Ambition for Titles and Honors

Pastors and leaders of such a "Church of the Poor" will not compete for the most prosperous parishes or offices, and will not ambition for titles and honors as they cherish in their hearts the words of the Lord, "The greatest among you must be your servant. Whoever exalts himself will be humbled; whoever humbles himself will be exalted." Rather, they will live simply in order to share what they have with the needy. They will follow the example of Christ, and thus set an example for others.

The "Church of the Poor" is one where the entire community of disciples especially the rich and better off sectors of the community and its leaders and pastors, will have such a love of preference for the poor as to orient and tilt the center of gravity of the entire community in favour of the needy.

The "Church of the Poor" is one that is willing to follow Jesus Christ through poverty and oppression in order to carry out the work of salvation. Although she needs human resources to carry out her mission she will be aware that she "is not set up to seek earthly glory, but to proclaim, and this by her own example, humility and self-denial."

When the Church in the Philippines becomes truly this Church of the Poor, the poor will feel at home in her, and will participate actively, as equal to others, in her life and mission. The Church will then become truly a communion, a sign and instrument for the unity of the whole Filipino nation.

* Taken from the *Acts and Decrees of the Second Plenary Council of the Philippines*, 20 January-17 February 1991.

MARINDUQUE

Capital: Boac

No. of towns: 6

Land Areas: 959.2 sq. km.

Location. It is located between the Bondoc Peninsula at the southeastern portion of Luzon and Mindoro Islands. It is bounded on the north by Tayabas Bay, on its northeast by Mompoy Bay, on its southwest, by Tayabas Strait, on its south by the Sibuyan Sea.



Overview. Marinduque gained prominence during the early 1960's at the discovery of the "Moriones Festival" - a unique and animated Lenten tradition featuring masked men, called "morions", dressed in colorful costumes to the likeness of Roman soldiers. This week-long celebration starts on Holy Monday and culminates on Easter Sunday when the story of Longinus is reenacted in pantomime.

But this province has more than the Moriones Festival to offer-beaches and seascapes, unexplored caves, hot springs, waterfalls, spectaculars underwater flora and fauna. All these add up to the wonder that is Marinduque, an island awaiting rediscovery.

Brief History. The first inhabitants of the island of Marinduque were the Malays and Mangyans. They were believed to be under the able and firm leadership of the Bonbon settlement in Batangas which was founded by the Bornean datus Dumagsil and Balkasusa.

Legend has it that the original name of the island was Malandik. When the Spaniards came, they found it hard to pronounce Malandik so they called the island Marinduc. By common usage, Marinduc became Marinduque.

Highlights of Historical events.

Year

1571 - Marinduque became an encomienda under Dr. Pedro de Mesa.

- Christianity was introduced by Fr. Diego de Herrera.

1590 - Marinduque became a sub-corregimiento of Mindoro.

1899 - Marinduque became a province under the First Philippine Republic.

1902 - Mindoro was annexed to Marinduque.

1920 - Marinduque became an independent province by an Act of the Philippine Republic.

Geography. Having an aggregate land area of 959.2 sq. km., this heart-shaped island includes four major islets and eight minor ones. It is characterized by hilly or mountainous valleys, sheer seaside cliffs interspersed with patches of plains in different parts of the island.

The soil is fertile but dotted with large stony areas making wide contiguous farming difficult. Deposit of iron, copper, and lead are likewise found and mined in the area.

Language. Despite a tendency among Philippine island inhabitants towards insular individualism, the people of Marinduque did not evolve their own dialect. Tagalog, the mother tongue of its neighboring provinces to the north is spoken by 99 percent of its inhabitants. Only 45 percent can speak English and 3 percent can speak Spanish.

Major industries. Marinduque is agricultural, having no well-organized manufacturing or processing of the island products. Agriculture is practiced by antiquated methods. Palay is the major product of Marinduque's subsistence agriculture. The limited arable land area and the prevalence of hills and mountains in the province limit extensive production of this staple crop. Coconut is the major crop of the province and is its top revenue earner.

This is a place bestowed with vast fishing grounds. It has also a substantial mineral deposits such as gold, silver, and copper.

Points of interest

Cultural:

Putong. This is Marinduque's unique custom of welcoming and honoring friends and visitors. The ceremony starts with the "mamumutong", a group of men and women singing greetings to the honoree. Calling the latter "santo", the "mamumutong" sing and dance in quickening rhythm in front of him, showering him with flowers and coins as signs of affection. A crown made of flowers and garlands/bouques are given the honoree. Shouts of "mabuhay" and "viva" end the ceremony.

Kulatang. This is a kind of instrument indigenous to the province. The "Kulatang" consists of two pieces of wood, graduated in size to produce different notes, with which a band of 10-12 people make music.

Religious:

Boac Cathedral



(Brgy. Mataas-na-Bayan, Boac). This cathedral was built sometime in the 18th century. The architecture is Fil-Hispanic Gothic with much of the original structure faithfully preserved - the facade and main body, the belfry, and the altar. Stained glass windows, though a later addition, adorn the walls and enhances the age-old beauty of the church.

Festivals:

Mariones Festival



Celebrated in Boac, Mogpog and Gasan. Every week before Easter, the centurion named Longinus "comes alive" as the towns of Boac, Mogpog and Gasan celebrate the Mariones Festival. A religious festival which links the story of Longinus with Christ's passion and death, it features masked men in colorful costumes in the likeness of Roman

soldiers. Starting on Holy Monday, "morions" roam the streets of Boac, Mogpog and Gasan. They play pranks on the townspeople, serenade ladies, frighten children and sometimes engage in mock sword fight.

The highlight of the festival takes place on the eve of Black Saturday, at about 9:30 p.m. to 12 midnight, when the story of Longinus is re-enacted in a pantomime by the bank of the nearly dried-up Boac River. A merry chase between Longinus and the other morions takes place to the delight of the onlookers. Their story ends with the eventual capture and beheading of Longinus.

Feast of the Immaculate Conception (Boac Town Fiesta). The town fiesta of the municipality of Boac falls on the feast day of the Immaculate Conception. During this day, a religious-civic-military celebration is observed throughout the town in honor of the Patroness of Marinduque, the canonically crowned image of the Nuestra Señora del Pronto Socorro (Ina ng Biglang Awa).

Our Lady of Biglang Awa (Our Lady of Prompt Succor) was the title given to Our Blessed Virgin Mary as a powerful intercessor in times of war or peace. She is also known as the **Nuestra Señora del Pronto Socorro. Our Lady of Biglang Awa** is found in two major cathedrals in the Philippines, one at the Basilica Minore de San Lorenzo Ruiz in Binondo, Manila and the other is at the Cathedral of the Immaculate Conception in Boac, Marinduque.



The Virgin of Marinduque was installed at the Monserrat de Marinduque, the church in Boac established by the Franciscan missionaries. It was successively managed by the Jesuits and Augustinian Recollects until it became independent and canonically erected diocese in May 1978.

The Pronto Socorro of Boac regarded her as a defender. The Virgin's monument is found on the side of the cathedral facing the Boac River.

**URBAN COMMUNITY EXPERIENCE
22 – 24 JULY 2011**

**MUKHA NG KAMUSMUSAN
(Faces of the Children)**

Take a look and experience the different faces of urban poverty in Metro Manila. Live with them and join them in their journey of daily survival amidst the challenges. See how they respond to these challenges and how they empower themselves and their community.

SCHEDULE:

Date	Activity	Accommodation
July 21 (Sat) 9:00AM 1:30PM	Orientation on the Urban Experience Orientation on Children and Youth Situation (ECPAT, SPCC, CSR, CLRDC) at the IPDI Office Departure for Immersion (group is divided into two) Community Orientation Immersion with host families/communities and interaction with children	Host Families
July 22 (Sun) AM 3:00PM 5:00PM	Immersion with the host families and the community; Inter-action with children; Sharing: Children and Youth in Austria Processing with CSR / SPCC Return to Trimona	PGX Trimona
July 23 (Mon) AM PM	Visit ECPAT Center & interaction with children Visit Molave Youth Home & Interaction with children	PGX Trimona
July 24 (Tue) AM PM	Processing with IPDI and some Local Facilitators at IPDI Office Brief Orientation on IP Experience; Visit Aurora Farmers' Camp at DAR	PGX Trimona

FOCUS:

To gain a deeper understanding of the situation of children and youth in the Philippines ;

To have a glimpse of situation of children and youth in Austria;

To gain a deeper understanding of the Filipino culture ;

To be able to distinguish commonalities and differences of Filipino and Austrian cultures.

Focus Topics:

1. Needs of children and youth – Survival, Developmental, Protection and Participation;
2. Situation and Issues of children and youth in urban communities;
3. Obligations and initiatives of duty bearers – Government, NGOs and Church;
4. Filipino and Austrian cultures vis-à-vis protection and realizing rights and children and youth.

PARTNER ORGANIZATIONS:

Salvatorian Pastoral Care for Children (SPCC)

The sad state of the Philippine economy and its status as a third world country highlight the need to address the situation of children made especially vulnerable by the rapidly changing social conditions exacerbated by poverty, wars, political conflicts, displacement and diseases. The deteriorating social landscape induced a worsening phenomenon of children in need of special protection (CNSP) and places children (and women) at greater risk. The said state of economy and governance has undermined the role and capacity of the recognized government to undertake the responsibility of protecting children and upholding their rights which are underscored in the United Nations Convention on the Rights of the Child (CRC). Thus, CRC as a powerful instrument supports a vibrant child protection program in the communities or in the parishes. Acutely aware of the need to address these pressing concerns, the Sisters of the Divine Savior or Salvatorian Sisters in the Philippines proposed a project called Salvatorian Pastoral Care for Children (SPCC). They drew inspiration from their founder, Fr. Francis Jordan, who in his Mission Mandate stated the need for formation of children, "Let the children come to you and become their spiritual mothers, nourish them with the milk of heavenly teaching and seek to win these lambs for your heavenly Spouse, Jesus Christ." The project aims to make a lasting contribution towards the survival, development, protection and participation of Filipino children in our society.

Christians for Social Reform (CSR)

The Christians for Social Reforms (CSR) is a non-governmental organization, with a national center and local network, which builds People's Organizations and develops new crop of Christian leaders. It is an ecumenical gathering of concerned Christians and pastoral-oriented Church people.

Its mandate is to promote a progressive movement of Christians, siding with the marginalized sectors of society, and involved in actions in behalf of justice, peace, freedom, and integrity off creation.

CHARACTERISTICS OF POOR FAMILIES IN THE PHILIPPINES (Findings from the 2008 Annual Poverty Indicators Survey)

Two in three heads of poor families have at most an elementary education

Heads of the families belonging to the bottom 30% income stratum tend to be less educated compared to heads of families in the upper 70% income stratum. The bottom 30% of all families in this report represents the poor families. Two out of three (65%) family heads belonging to the bottom 30% income stratum had at most an elementary education (Table 1). In comparison, 34 percent of family heads belonging to the upper 70% income stratum were of similar levels of education (no grade completed/pre-school, 2%; elementary undergraduates, 15%; and elementary graduates, 17%).

About three out of ten (27%) family heads in the upper 70% income stratum had attended college or higher level of education, while only 5 percent of family heads in the bottom 30% income stratum had attained that level of education.

Overall, three-fourths of all family heads did not reach college, that is, 21 percent of them were elementary undergraduates, 20 percent were elementary graduates, 12 percent were high school undergraduates and 22 percent were high school graduates. Only three percent had no grade completed. Those who had some college education comprised 10 percent and those who graduated from college, 11 percent.

Two in every five poor Filipino families do not have electricity in their homes

Based on the results of the 2008 Annual Poverty Indicators Survey, 36 percent of families in the bottom 30% income stratum do not have electricity in their homes compared to 8 percent among families in the upper 70% income stratum (Table 2).

At the national level, 16 percent of all families do not have electricity.

Regions with the highest percentages of families without electricity are Autonomous Region in Muslim Mindanao (ARMM) (43%), MIMAROPA (33%) and Zamboanga Peninsula (33%).

Seven in ten poor families have access to safe water

Seven in 10 families that belong to the bottom 30% income stratum have access to safe water compared to nine in 10 families in the upper 70% income stratum (Table 3).

Overall, 84 percent of the total families have access to a safe source of water supply. Considered as clean and safe sources of water supply are community water system and protected well. The remaining 16 percent of families obtain their water from sources considered unsafe, such as unprotected well (5%), developed spring (4%), undeveloped spring (2%), river, stream, pond, lake or dam (1%), rainwater (less than one percent), and tanker truck or peddler (3%).

Four regions in Luzon have over 90 percent of their families with access to safe water. These are Central Luzon (96%), Cagayan Valley (93%), Ilocos (93%) and National Capital Region (NCR) (92%).

In ARMM, less than half (49%) of the families have access to safe water.

Table A. Percentage of Families with Access to Safe Water, by Region and Income Stratum: 2008

Region	All Families	Lowest 30%	Highest 70%
Philippines	84.1	71.3	89.6
National Capital Region	91.6	83.1	92.2
Cordillera Administrative Region	83.6	78.3	85.9
I - Ilocos	92.9	87.7	95.0
II - Cagayan Valley	93.2	92.8	93.5
III - Central Luzon	95.6	89.9	96.7
IVA - CALABARZON	90.2	78.3	92.6
IVB - MIMAROPA	75.9	67.8	83.7
V - Bicol	74.9	63.2	84.4
VI - Western Visayas	79.9	69.5	86.5
VII - Central Visayas	80.8	67.7	87.7
VIII - Eastern Visayas	83.8	76.8	89.9
IX - Zamboanga Peninsula	70.7	59.4	81.7
X - Northern Mindanao	80.6	72.2	86.9
XI - Davao	72.8	59.3	80.6
XII - SOCCSKSARGEN	79.4	71.5	85.9
XIII - Caraga	80.8	74.4	87.1
Autonomous Region in Muslim Mindanao	48.6	45.9	51.6

Source: National Statistics Office, 2008 Annual Poverty Indicators Survey

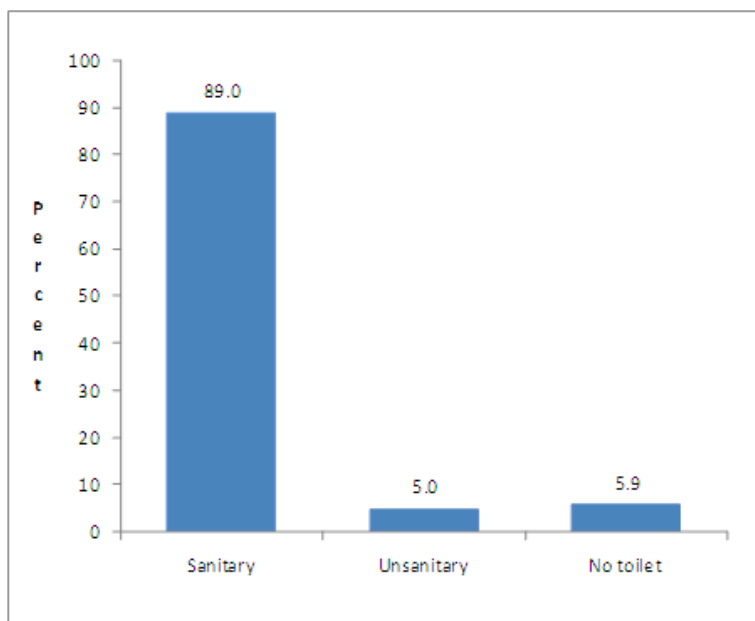
One in four poor families has no sanitary toilet

Poor families are more likely to use an unsanitary toilet than non-poor families. Sanitary toilet refers to flush toilet (either owned or shared) and closed pit type of toilet facility. The percentage of poor families without sanitary toilet at home is 24 percent compared to five percent among non-poor families (Table 4).

At the national level, the proportion of Filipino families using sanitary toilets is 89 percent. Other families use open pit (3%), drop or overhang (1%) and pail system (1%), which are considered unsanitary toilets. There are six percent families without toilet facilities in their homes at all.

Regions with over 20 percent of families without sanitary toilets are Central Visayas (21%) and ARMM (52%).

**FIGURE 1. Families by Type of Toilet Facility Used:
2008 APIS**



Sixty-five percent of poor families in the country own the house and lot they occupy

Among the families in the bottom 30% income stratum, 65 percent own their house and lot while among the upper 70% income stratum, 70 percent.

In NCR, only 31 percent of families in the bottom 30% income stratum own the house and lot they are occupying.

Among the regions, NCR (49%) and Western Visayas (54%) have the lowest percentage of families owning house and lot.

At the national level, 69 percent of families in the country own the house and lot they occupy. The remaining 31 percent occupy houses and lots under the following tenure: own house, rent-free lot with consent of owner (12%), rent house/room including lot (8%), rent-free house and lot with consent of owner (5%), own house, rent-free lot without consent of owner (4%), own house, rent lot (2%), and rent-free house and lot without consent of owner (less than one percent).

Majority of Filipino families are residing in single houses

Nine in ten (93%) Filipino families are residing in single houses. The other families dwell in either apartment/accessoria/ condominium/townhouse (4%), duplex houses (3%), or commercial/ industrial/agricultural buildings (less than one percent).

In NCR, 16 percent are living in apartments, accessoria, condominiums or townhouses. Hence, a much lower percentage (78%) of families in the NCR are living in single houses.

Almost half of poor families are living in housing units with a floor area of 10 to 29 square meters

Among the families in the bottom 30% income stratum, the largest proportion (48%) are occupying housing units with a floor area of 10 to 29 sq. m. Three out of ten (32%) families in this income stratum are living in housing units with a floor area of 30 to 49 sq. m.

Families belonging to the upper 70% income stratum are living in housing units with a larger floor area. Forty percent of the families in the upper 70% income stratum live in housing units with a floor area of at least 50 sq. m. compared to 15 percent of families in the bottom 30% income stratum.

Sixty-five percent of families in the country are living in housing units with a floor area of 10 to 49 square meters (sq. m.). Three out of ten (32%) families are living in housing units with a floor area of 10 to 29 sq. m. while 33 percent are in housing units with a floor area of 30 to 49 sq. m.

Almost half of families in the bottom 30% income stratum in CALABARZON have housing units with floor area of 30 to 49 sq. m. Two out of five families in the upper 70% income stratum in Zamboanga Peninsula, SOCCSKSARGEN and Davao are living in housing units with a floor area of 10 to 29 sq. m.

Almost three in five poor families are living in houses with roofs made of strong materials

Eighty-five percent of families in the upper 70% income stratum have housing units made of strong roofs compared to only 58 percent of families in the bottom 30% income stratum. Strong materials include galvanized iron/aluminum, tile, concrete, brick, stone and asbestos.

Three in 10 poor families have roofs made of light materials. Considered as light materials are cogon, nipa and anahaw.

Overall, Filipino families living in houses with roofs made of strong materials comprised 77 percent.

Two out of five poor families are occupying housing units with outer walls made of strong materials

Only 43 percent of families in the bottom 30% income stratum are living in housing units with outer walls made of strong materials compared to 76 percent among families in the upper 70% income stratum . Strong materials include concrete, brick, stone, asbestos, galvanized iron/aluminum and tile.

Families occupying housing units with outer walls made of strong materials constitute 66 percent of total families in the Philippines.

Among the regions, Cordillera Administrative Region recorded the highest percentage (88%) of families living in houses with strong outer walls.

Western Visayas has the lowest percentage (41%) of families living in houses with strong outer walls.

Television is the most visible household appliance in poor Filipino homes

Television is the most visible household appliance in Filipino homes. Seven out of ten families own this. Television is the most common appliance for the upper 70% income stratum (82%) and also for the bottom 30% income stratum (43%).

Over 50 percent of families in the regions own a television, except in Zamboanga Peninsula (47%) and ARMM (36%).

Cellular phone is the second most popular household convenience with 64 percent of families in the country having at least one member owning this. Even among families in the bottom 30% income stratum, a significant proportion (36%) own a cellular phone. Among families in the upper 70% income, the proportion is 76 percent.

Aircon (8%), landline telephone (9%) and personal computer (10%) are the least common household conveniences. This is true for both income strata. Only less than one percent of families in the bottom 30% income stratum own these conveniences. The percentages of ownership of aircon, landline telephone and personal computer for the upper 70% income stratum are 11, 13, and 14 percent, respectively.

TECHNICAL NOTES

The Annual Poverty Indicators Survey (APIS) is a nationwide survey designed to provide information on the different non-income indicators related to poverty. Since 1998, APIS has been conducted during the years when the Family Income and Expenditures Survey is not conducted. APIS provides social, economic and demographic data on Filipino families which have been correlated with poverty.

The 2008 APIS is the sixth in the series of annual poverty indicators surveys conducted by the National Statistics Office. Fieldwork for the 2008 APIS was carried out on July 8 to 31, 2008.

Of the 43,020 eligible sample households for the 2008 APIS, 40,613 were successfully interviewed. This translated to a response rate of 94.4 percent at the national level. Households which were not interviewed either refused to be interviewed or were not available or were away during the survey period.

For the purpose of this report, families are grouped into two income strata, the Bottom 30% and Upper 70%. This grouping of families was used as a proxy for those falling below the poverty line. The Bottom 30% refers to the lowest 30 percent of the total families in the per capita income distribution, arranged in descending order. These families are considered the poor families. On the other hand, the Upper 70%, considered as non-poor, refers to the upper 70 percent of the total families in the per capita income distribution.

URBAN STREET CHILDREN

Street children are children who either live or work on the streets, spending a significant amount of time engaged in different occupations, with or without the care and protection of responsible adults.

With ages ranging from five to 18 years old, these children ply the sidewalks in a desperate attempt to eke out whatever meager amount they can earn for their survival. An estimated 25% live on the streets.

Different countries describe street children in different ways. However, three general categories have been frequently used to identify them:

- children who maintain regular contacts with their families, but spend a majority of their time working on the streets;
- children who actually live and work on the streets and are abandoned and neglected or have run away from their families; and
- children of families living on the streets.

The majority of children visible on the streets are boys (about 70%). Girls are fewer because, among other reasons, they are generally helping younger siblings, they are usually hired as domestic helpers within private households, they are lured or trafficked into prostitution and are housed in brothels. It is speculated that the male child is expected to do less work at home than the female child.

Thirty percent (30%) of the total street children population are girls. Their gender and situation on the streets render them more vulnerable to physical and sexual abuse/ exploitation than boys, who are better able to protect themselves. As a result, teen-age pregnancy (among girls aged 15-17) and sexually-transmitted diseases are common among street girls. However, there are not enough services or facilities that respond to medical and health needs of street girls.

There are also more girl-children hired as domestic helpers, especially in Metro Manila where it has become commonplace to employ girls from the provinces as *yayas* (nannies) or store helpers. Needless to say, most of them are underpaid, over-worked, and even physically or sexually abused by their employer. There is also an apparent lack of awareness in handling girl-children involved in armed conflict.

Other than the above, girl-children are also discriminated against in terms of getting an education, receiving proper nutrition, and being portrayed in the media. There are still gender-stereotyped concepts that exist in some textbooks and reporting of cases involving girl children are often sensationalized. Such stereotyping is evident, for example, in Davao, where adolescent street girls are called “buntog,” a Cebuano term for the quail. It is a derogatory term equated to mean girl-prostitutes, girls with loose morals/promiscuous or girls allegedly engaging in “free sex or sex for fun.”

The street children’s ages range from six (6) to seventeen (17) years, but most of them are from the eleven (11) to fourteen (14) year-old bracket.

The children come from large families of at least 6 to seven 7 members. The majority of the children live with one or both of the parents. However, a considerable number of the parents - 15 to 65% - were separated and many appeared to be living with other partners who often maltreated the children.

EMPOWERING STREET CHILDREN

Articles 12 and 13 of the United Nations Convention on the Rights of the Child make a strong call for children’s participation:

States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.



The child shall have the right to freedom of expression; this right shall include freedom to seek, receive, and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child’s choice.

As a result, the nations that have ratified the convention have made children’s participation a fundamental approach in improving the rights of children in their countries. In his essay *Children’s Participation:*

From Tokenism to Citizenship, Roger A. Hart defines participation as “the process of sharing decisions, which affect one’s life and the life of the community in which one lives...Participation is the fundamental right of citizenship.” According to Hart, improving children’s participation is one way of improving the whole society, even as he cautions that “this should always be done while keeping in mind the child’s family and the impact that a child’s empowerment may have on his relationships within the family.”

There are approximately 220,000 street and working children in the Philippines, about 30,000 of which are found in Metro Manila and in the National Capital Region. Most of them are males (70%), aged 7 – 16 years. The majority are not in school, spending a considerable amount of time on the streets of urban centers to earn their living. They usually come from large families whose parents are either jobless or who are minimum-wage earners. These children earn an average of US\$0.50 (PhP 20.00) a day.

Three categories of street children:

- ***Children on the street***, comprising 70% of the entire street children population, who work but still have family connections of a more or less regular nature. Most of them still attend school and return home at the end of each working day.
- ***Children of the street***, comprising 20%, see the street as their home and the other street children as their family. Family ties exist but are remote, and their former home is infrequently visited.
- ***Completely abandoned and neglected children***, comprising the remaining 5%, have severed all ties with biological family. They are entirely independent in terms of meeting their material and psychological needs, and therefore require a very different approach.



They are the true children of the streets.

The Factors Pushing Children onto the Streets

Studies have consistently pointed to at least three major immediate factors that push children to stay or live on the streets. These are the poverty of the family, family relationship factors (child physical or sexual abuse), and peer-gang influence. Poverty and peer influence when compounded with problems and stresses in family life such as family break-up, child abuse and neglect, domestic violence by stepparents, under-employed parents, etc., altogether create undue pressure on the child to leave home and find solace, protection, and support from his peers on the street, eventually becoming susceptible to their influence and lifestyle.

In Metro Manila, population growth, urbanization, and migration have increased through the years. Children are often forced by circumstances to help their family eke out a living or fend for themselves on the streets. Most of them are the children of poor parents who migrated from rural areas in the hope of finding better job opportunities in the city but whose lack of education rendered them ill-equipped to struggle for survival in the urban jungle and are thus confined to a life of abject poverty.

For the street children, life on the streets is a constant struggle to overcome the various negative elements that threaten to overtake them and destroy their hope for survival. They work under the heat of the sun or in the dark of the night from six to 16 hours, seven days a week, often in a combination of "occupations," each considered a legitimate way to survive.

Immediate Causes (factors which have to do with the children and family):

- Poor and large families
- Unemployed/Underemployed parents
- Low educational attainment of parents/children
- Irresponsible parents
- Family values which are materialistic/consumeristic
- Family conflict
- Family environment
- Vices of parents
- Child himself
- Degradation of morals, violent upbringing by parents

- Traditional family values which dictate that girls should merely stay home
- Lack of knowledge and parenting skills
- Emerging social values clash with traditional values

Underlying Causes (factors which have to do with the community):

- Ineffective access to basic services
- Non-availability of adequate employment opportunities
- Inequitable distribution of resources and opportunities in the community (e.g. land ownership)
- Nature and conditions of work/employment: formal and informal sectors
- Congestion in slum areas
- Inadequate housing/poor housing facilities
- Poor law enforcement/exploitation by law enforcers
- Only one style of delivery of education exists
- Deterioration of values
- Central Body provides no/few activities for children

Root Causes (factors which have to do with society):

- Economic, political, and ideological superstructure
- Structural roots of poverty and underemployment

Apart from outright exploitation, these children also face a multitude of hazards and risks, namely:

1. Health Hazards
 - Generally malnourished and anemic
 - Physically stunted
 - Exposed to polluted environment
2. Threats to Physical Safety
 - Prone to street fights and bullying from bigger youth
 - Harassed by police and other law enforcers
3. Exploitation by Adults
 - Forced to work, beaten up by own parents
 - Victimized by syndicates/police
4. Sexual exploitation and Prostitution
 - Street girls are particularly vulnerable to sexual exploitation

- Boys are the preferred victims of foreign pedophiles and local homosexuals
5. Sexually Transmitted Diseases and AIDS
 - Exposed to sexually transmitted diseases
 6. Drug Addiction
 - Exposed to substance abuse
 - Used by drug syndicates as drug runners/carriers
 - Children in prostitution are also drug users
 7. Other negative practices and attitudes
 - Create their own norms and speak their own language
 8. Threat to emotional well-being
 - Influence of deviant behavior, deprivation of basic education, etc. may find release in wild and destructive behavior

**INDIGENOUS CULTURE EXPERIENCE
22-28 JULY 2011**

**MGA MUKHA NG UNANG NANAHAN SA BANSA
(Faces of the Indigenous Inhabitants of the Land)**

Experience the life in an indigenous community. Discover the origins, culture, dreams, and aspirations of an Agta/Dumagat community in the province of Aurora. Share in their struggles for identity and self determination. Discover their traditional skills and be in solidarity with them as you share their indigenous culture as shown by their dances, rituals, chants, and IP education.

SCHEDULE:

Date	Activity	Accommodation
July 25 (Wed) 12:30AM 4:00PM	Travel to Baler by bus; then to Bianoan by Van (approx. 11hrs) Orientation on Indigenous Peoples Situation including APECO (C/o DIBICADI & TCD)	Host Families (Parish)
July 26 (Thu)	Boat trip to Disigisaw; Immersion; Stay with Host Families	Host Families
July 27 (Fri) July 28 (Sat) July 29 (Sun)	Immersion: Participate in household/community / school activities Sharing on Austrian History & Culture Solidarity Night	Host Families
July 30 (Mon) AM PM	IP Experience Processing Back to Casiguran: Participate in a Parish Celebration	Casiguran Town Center
July 31 (Tue) 7:00AM	Travel to Baler by Van (approximately 5 hours) / Rest	Beach Resort at Baler

PARTNER ORGANIZATION:

Tribal Center for Development (TCD)

The Tribal Center for Development (TCD) was founded by a priest from within the Indigenous People's Apostolate (IPA) of the Prelature of Infanta in 1986. Since its conception, TCD has been directed by a priest. However, in the middle of 2007, a promising leader of the Agtas in his early 30's was designated as the new Executive Director. Until now, Ramcy Astoveza heads the TCD in the implementation of its programs and representing the Agtas in other campaigns and advocacy work.

DEMOGRAPHIC PROFILE OF INDIGENOUS PEOPLES IN THE PHILIPPINES

According to the NCIP, the total population of indigenous peoples in the Philippines in 1998 was estimated to be between 12 and 15 million. However, because NCIP estimates are based on an unofficial count, reference should also be made to the latest complete survey of the National Statistics Office conducted in 1995. Comparing the two sources suggests that the indigenous population might even exceed 20% of the national total. Caution should be taken: the Government may have excluded groups or individuals as indigenous because they did not qualify in the technical definition of the term. It is possible that the actual indigenous population is much bigger.

According to the NCIP, the majority (61%) of the indigenous peoples are in Mindanao while a third (33%) reside in Luzon. The remainder (6%) are scattered among the Visayan islands.

The Summer Institute of Linguistics estimated that there are 171 different languages in the Philippines. Of these, 168 are living languages and 3 are extinct. The same numbers also represent the different cultural entities that speak these languages.

The Philippines was divided into seven ethnographic areas as set by IPRA for representation in the NCIP:

- Region I and CAR
- Region II
- The rest of Luzon (Regions III, IV[part], and V)
- Island groups (Regions IV [part], VI, VII, and VIII)
- Northern and Western Mindanao (Regions IX [Zamboanga Peninsula] and X [Northern Mindanao])
- Southern and Eastern Mindanao (Regions XI [Davao Region] and XIII [Caraga])
- Central Mindanao (Region XII [SOCCSKSARGEN])

DISTRIBUTION AND SOCIOCULTURAL FEATURES OF INDIGENOUS PEOPLES

Within the ethnographic areas defined above are different indigenous peoples exhibiting varying social, cultural, political, and linguistic features. Each of these indigenous groups has its own history of contact with the

dominant Filipino society and this has placed each group somewhere on a spectrum from "isolation" to "acculturation."

In Region 1 and CAR, the indigenous peoples are concentrated in the northern mountain ranges of the Cordillera occupying the interior hills, narrow strips of flat land along deep valleys, and plateaus. The Tingguian, Isneg, and northern Kalinga are found in the watershed areas of the Abulag, Tineg, and Chico rivers. These groups



are largely swidden (slash-andburn) cultivators who depend on farming rice, root crops, and vegetables. Along the slopes of Mount Data and nearby areas are the Bontoc, Sagada, Ifugao, and Southern Kalinga. They are wet-rice cultivators who grow their crops both on terraces and swidden fields. The Ibaloi and Kankanaey inhabit the southern region of the Cordillera. Like their neighbors to the north, their subsistence economy is based on wet and dry agriculture. In more recent years, these groups have been integrated into the outside market economy with the growth of commercial gardening of temperate vegetables.

In Region 2, several lowland indigenous groups like the Ibanag, Itawes, Yogad, and Gaddang inhabit the Cagayan Valley of northeastern Luzon. The Caraballo range at its southern end is home to the Ilongot, Ikalahan, Isinai, and some Aeta groups, which continue to carry out wet-rice agriculture, swidden farming, hunting and gathering, and some commerce.



There are other indigenous groups in Regions III, IV, and V. Along the area of the Sierra Madre range of eastern Luzon are the Dumagat, Pugot, and other Aeta groups whose economies have depended on swidden agriculture, hunting and gathering, fishing, and trade. Communities of Paan Pinatubo (sometimes called Hambal, Ayta, and Sambal) live under the shadow of the Zambales range. Along the Pacific coast in the province of Quezon, Pollilo Island, and the Bicol peninsula are Agta groups, known as Kabihug (Camarines Norte), Agta Tabangnon, Agta Cimarron, and Itom (Camarines Sur, Albay, and Sorsogon).

Increasingly, these groups have depended on cultivation, fishing, gathering of forest products, and wage labor.

The island groups include the seven Mangyan groups in the island of Mindoro: the Iraya, Alangan, Tadyawan, Tao-Buid, Buhid, Hanunoo, and Gubatnon. In the interior foothills and remote coastal areas of Panay and Negros Islands are the Sulod and the Ati. In the island of Palawan, the Tagbanua are found in northern and central areas. The Batak are found in small pockets north of Puerto Princesa City and in northeastern Palawan. The Palawanon are in the southern part of Palawan near Brooks Point.



Generally, the Mangyans of Mindoro; the Sulod and Ati of Panay; the Aeta groups in Negros Island; and the Batak, Cuyonen, Palawanon, and Tagbanua of Palawan practice swidden agriculture, combined with hunting, fishing, gathering, and trade.

Along the hinterlands and coastal lowlands of the Zamboanga peninsula live the Subanen, while toward the uplands of northern Mindanao, particularly on the plateaus of Bukidnon, are the indigenous peoples who call themselves Higaonon meaning "mountain dwellers."



Within the highlands of central Mindanao, particularly along the mountainous slopes of the provinces of Davao, Bukidnon, and Cotabato are the Bagobo. Groups that occupy the upper headwaters of the Davao, Tinanan, and Kulaman rivers are the Manuvu, Matigsalug, Ata, and others.

In the coastal areas along Davao Gulf and interior hinterlands of southeastern Mindanao are the Mandaya, Coastal Bagobo, Agusan Manobo, and Ata.

For the most part, the indigenous peoples in Mindanao basically subsist through swidden and wet rice cultivation, hunting, fishing, gathering, and the trade of locally manufactured items.

Outside influences have caused changes in the economic systems of indigenous peoples. The consequences for the communities involved are varied, and it seems that efficient accommodation of elements from the new system is often facilitated by innovative social organization that ensures control of the land by the indigenous community. For example, when the Igorots of Sagada were introduced into the western market economy, the gradual transformation did not entail much conflict because the Igorots have maintained control over their own resources and become involved in social relations that are not commoditized. Similarly in the case of the Buhid of Mindoro, government economic and developmental interventions have not resulted in the outright assimilation and economic deprivation of the group because of ingenuities in landownership among them.



In other cases, the introduction of a different cultural system led to the disintegration of indigenous society. For instance, the promotion of American rule among the Tiruray of Cotabato transformed them into peasant communities, as immigrants introduced new lifestyles and a market economy. The same could be said of the Higaonon of northern Bukidnon Province, who suffered abuse and exploitation from immigrants.

After independence, the Philippine Government established a greater presence in the formerly remote areas of indigenous occupation. This required that communities of indigenous peoples elect village captains, mayors, and national leaders. All of this created changes in the leadership structure of the hitherto isolated communities. However, there remain groups little influenced by change and others where the imposed structure and traditional structure continue to coexist.

Among the Agta, the network of intertwining familial and kinship ties continues to provide assistance, privileges, and protection to its members. Leadership among the Bungkalot, Teduray, and Sulod is assumed by the elder who possesses the personal skill to persuade and influence, and

who is a good speaker with knowledge of customary law. The council of leaders, called *intugtukan* among the Bontoc, *tontong* by the Ibaloi, and *pakilukesen* by the Arumanen Manobo is composed of persons of wealth and charisma, and with knowledge of customary law. They meet to settle cases and decide on important social and religious affairs.

The influence, power, and authority of the *Datu* prevails among the Manuvu, Higaonon, and some Bagobo groups. He is assisted by a council of leaders and other respected members of the community in the performance of his obligations. Among the functions of a *Manuvu Datu* are settling cases, keeping the peace, and deciding where the village is to move for the next *swidden* cycle.



STATE POLICIES TOWARD INDIGENOUS PEOPLES: A HISTORICAL OVERVIEW

The indigenous peoples in the Philippines are, to a large extent, a creation of history. Prior to Spanish colonization, indigenous communities already had customary concepts and practices of land use and ownership. The indigenous concept of landownership was one of collectivism, where private ownership by one or a few individuals seemed alien.

The customary laws of the ethnolinguistic groups embodied this basic rule, but there were also variations. Among the Manobo, Mamanua, and Hanunuo groups, land was considered as communally owned by the people forming the community. The Ibaloi concept of ownership was one of sharing the land with the gods, ancestors, kindred, and future descendants. But to the Subanon, only the paramount god, Apo Gumalang, had the right to own land. This was also the case with the Kalingas, for whom only Apo Kabunyan, the high god, could claim

ownership over land. These people saw themselves only as caretakers of their resources.

The indigenous peoples' strong attachment to their land and resources led to intermittent conflicts (the so-called tribal wars) with other groups (kin) that violated their territory. At varying levels, these communities had developed social and political structures to regulate the relations within their communities as well as with outsiders. Intercommunity relations ranged from cooperation to conflict. However, the idea of majority-minority dichotomy and its attendant problem of marginalization and discrimination were absent. These problems emerged during the colonial period.

With the advent of Spanish colonization, the "minorization" of the indigenous peoples started. The Spanish colonizers forced their subjects to live in pueblos through a policy called *reduccion*. Those natives that refused to live in these pueblos retreated into the hinterlands and were called *remontados* and *infeles*. The natives of the mountains, like the Igorots of the Cordillera, put up a strong resistance against colonial intrusions against their territories. Because of this, they were called *tribus indipendientes* by the Spanish chroniclers. They were also labeled as barbarians, pagans, and all sorts of derogatory names. Soon, even the assimilated *indios* internalized these prejudices against indigenous peoples. Thus, a dichotomy between the assimilated majority and unassimilated minority emerged.

The Spaniards introduced laws that contradicted, even denied, customary concepts of land use and ownership. They introduced the Regalian Doctrine, first, through a policy of *encomienda*. These were land grants by the King of Spain, but were managed by an *encomendero*. The latter was tasked to collect tribute (taxes) and enforced the economic policies of the Crown (*bandala*, *polo y servicio*, etc.). Later, the Spanish Crown enacted the Maura Law, which reiterated that all pueblo lands were protected lands; they could not be alienated because they belonged to the King. In spite of these colonial policies, the unassimilated indigenous peoples continued to practice their customary practices with regard to their land and resources.

The Americans essentially retained the concept of the Regalian doctrine. They made laws that reinforced the state's control over the public domain, citing the reason, among others, that there was no effective system of land registration during the Spanish period. The laws passed during that period included the following.

- Land Registration Act No. 496 of 1902, which declared all lands subject to the Torrens system and empowered the State to issue to any legitimate claimant a proof of title over a parcel of land.
- Philippine Commission Act No. 178 of 1903, which ordered that all unregistered lands become part of the public domain, and that only the State had the authority to classify or exploit the same.
- Mining Law of 1905, which gave the Americans the right to acquire public land for mining purposes.
- Public Land Acts of 1913, 1919, and 1925, through which Mindanao and all other areas of fertile lands that the State considered unoccupied, unreserved, or otherwise unappropriated public lands became available to homesteaders and corporations, despite the fact that the indigenous peoples were in these lands.

Postcolonial administrations of the Republic of the Philippines did not veer away from the western concepts of land use and ownership. The 1935 Constitution stated that all agricultural, timber, and mineral lands of the public domain, waters, minerals, coal, petroleum, and other mineral oils, all forces of potential energy, and other natural resources of the Philippines belong to the State. This constitutional mandate gave rise to a number of laws that continue to deny indigenous peoples' customary land use and ownership. The most controversial of these laws was Presidential Decree (PD) 705 of the Revised Forestry Code, enacted in May 1975.

PD 705 further delimited landownership among indigenous peoples, so that even ownership of rice terraces of the indigenous peoples of the Cordillera (for example), became questionable. This decree stated that "no lands of the public domain with a slope of 18% or more shall be classified as alienable and disposable, nor any forest land 50% or more in slope, as grazing land. Lands 18% or more in slope that have already been declared as alienable and disposable shall be reverted to the classification of forest lands... to form part of the forest reserve...that when public interest so requires, steps shall be taken to expropriate, cancel effective titles, reject public land applications, or reject occupants thereof."

PD 705 made the indigenous peoples of the Cordillera virtually "squatters in their own land," because most of these lands are located in mountainous areas that are within the 18% slope rule. The 1987 Philippine Constitution also retained the Regalian Doctrine. Section 2, Article XII, of the 1987 Constitution states that all "lands of the public

domain, waters, minerals, coal, petroleum, and other mineral oils, all forces of potential energy, fisheries, forests or timber, wildlife, flora and fauna, and other natural resources are owned by the State.”

At the same time, the 1987 Constitution also contained provisions that recognized “the rights of indigenous cultural communities within the framework of national unity and development” (Art. II, Sec. 22) ; and the creation of the autonomous regions of Muslim Mindanao and the Cordillera (Art. X, Secs. 15–19).

However, the state’s constitutional recognition of indigenous rights “in the context of national development” did not fundamentally change the situation of the indigenous population. This could be seen in the implementation of government policies and programs in their territories, like reforestation programs, the National Integrated Protected Areas System (NIPAS) Act of 1992, Mining Act of 1995, and Official Development Assistance (ODA) projects.

Massive reforestation programs, which are funded by multilateral finance institutions, are linked to commercial tree planting activities. Those taking place in indigenous peoples’ lands consider the encroached territories as forestlands, in which the inhabitants are requested to plant certain species of trees. Because of this there is no available useful area for them to continue agricultural activities needed for their own subsistence. Often, people are also displaced when government forces conduct military operations in the area to deal with pockets of resistance to the projects.

The NIPAS Act was to protect plant and animal species that are endangered, or have the possibility to become such. The law aims to establish national parks as designated areas for the preservation of biological resources. Its conservation scheme, which excludes local residents while entrusting the areas to state bodies, has limited access by indigenous peoples to the territories in which they carry out their subsistence activities. The provisions for people’s participation in protected areas management seem to be confined to an initial level of consultation and not as far as the identification, planning, and implementation levels. Likewise, it is possible for the new bureaucratic structures that accompany the NIPAS implementation to challenge the indigenous sociopolitical system in the area.

When the Mining Act was signed into law in 1995, it essentially allowed greater control of the Philippines’ geological resources by transnational and local mining corporations. The agreements embodied within the law,

like the granting of royalty payments for the right to mine in indigenous peoples' lands, have favored the apparent expropriation of these lands as the local people yield to corporate mining interests. Displacements of indigenous peoples have also resulted from mining operations that necessitated the transfer of occupants. Among those affected are the B'laan of North Cotabato, Subanen of Zamboanga del Sur, Aetas of Central Luzon, Igorots of the Cordillera region, and some groups in the Cagayan Valley.

Environmental disasters from mining activities, like the Marcopper mine accident in Marinduque Province where mine tailings found their way into rivers, have sparked a series of protests against the Mining Act, and continue today.

ODA projects carried out during the last quarter of the 20th century to improve the economic condition of the people and to promote social justice were also funded by foreign bilateral and multilateral institutions. The projects have resulted in a number of positive outcomes for the expected beneficiaries, including increased land productivity, a rise in net incomes, and improvements in access to water supply. However, there have also been negative outcomes. In the Cordillera, there have been violations of indigenous land rights, restructuring of the local economy to the advantage of outside market forces, and absence of some expected outputs of projects.

In 1997, following the 1987 Constitution's mandate, Republic Act (RA) 8371 of the IPRA was enacted. A landmark piece of legislation, the IPRA promises to change the course of history of indigenous peoples in the Philippines.

THE AGTA/DUMAGATS OF QUEZON AND AURORA PROVINCES

The Negrito group recognized in literature as Agta, otherwise locally known as Dumagat, can be found along the Pacific coast of the province of Aurora. They inhabit seven hundred square kilometers of dense forest on the eastern flank of the Sierra Madre mountains of northern Luzon, especially in the municipality of Casiguran. They spread over the ridge to the western flank then to the adjoining province of Nueva Vizcaya. They are one of the over thirty-three identified groups of Negrito distributed all over the country and one of the sixteen known Agta groups in northeastern Luzon.

Negrito Movements

The Negrito are one of the oldest people to populate the various islands of the Philippines. They are said to have arrived in the archipelago between 30,000 to 20,000 years ago at the end of the last glacial period when the sea level started to rise. They were thought to have moved overland and island-hopped,



coming from the southwest of the Philippines from the direction of the Indian Ocean. Only two other groups may have come before them in these islands, the first being the Paleolithic Age men of Cagayan Valley in northern Luzon who are dated to have been present as early as 9 million years ago, and the Mamanwa of northeastern Mindanao estimated to have been present in the Lake Mainit area of Agusan del Norte at about 60,000 to 50,000 years ago. Thought earlier as another Negrito group, the Mamanwa were later to be identified as a distinct Proto-Malay population.

There were two Negrito population movements from the southwest. One movement went northwards at the western side of the country along the island of Palawan, Panay, through the Zambales mountains, and hence to Abra and the northern tip of the Cordilleras. The other movement followed the northern coast of Mindanao and hence to the eastern side of the country then turned northwards. This movement now represents the sixteen Negrito groups on the Pacific side of the Philippines, including those in the Bicol Peninsula, the eastern flanks of the Sierra Madre and

the narrow coasts, then upward to the northern extensions of the Sierra Madre mountains.

An Intimacy With Nature

The people are long drawn from a traditionally highly mobile population, not only through the long years of prehistory, but also by the nature of their culture. In the past, their subsistence was based on food-gathering, hunting, and incipient cultivation. This lifestyle molded the way by which their society organized themselves, creating the least impact on their physical environment and, in fact enhancing its recuperative propensities. It is a lifestyle that fits in the many ways nature carries on with all form of life, a symbiotic relationship with those that participate in a systemic cycle. They forage in the fringes of the forests where the diversity of plant and animal life is the most varied. Their knowledge of the inventory of flora is so intimate that they will know-as they go through a patch of woodland-what shoots, leaves, flowers, roots are edible. They are known to pluck leaves, stems, and shoots as they walk, crushing these between their fingers, smelling, tasting the pulp to determine whether these are any good. In a glance they can and will identify plants, trees, weeds by name together with the information about what they are for, what their characteristics and qualities are.



Their knowledge about animal life is just as intimate. It has been said that by smelling the recent tracks of a snake, they will be able to tell the species of the reptile. They know where animals and birds are to be found at specific times of the year, and on which species of plants and trees. The rivers and the many mountain streams are reliable sources of protein: shrimps and crayfish beneath rocks, shellfish in the sand of silt, all obtained easily with their bare hands or sometimes even by children at play. This knowledge is born of a long tradition of intimacy with nature, perpetuated by practice through many generations. Through these hundreds of years of relating with nature, they have not created such an impact that could degrade the environment. They remain in perfect

balance, and like every other living creature obtain only as much as they need in a day.

Negrigo Hunting

Although food foraging constitutes their most efficient mode for their daily sustenance, high prestige hunting, although relatively low yielding, is associated with them. Of all the peoples of the Philippines, they are known to be the most proficient in the use of bow and arrows. There are countless varieties of prey, the largest of which are deer, wild pig, and monkey.

Among the Pinatubo Negrigo there are at least sixty named varieties of arrowheads employed for specific hunting purposes. The bows are made from the trunk of the palma brava about two meters or so in length and strung with strips of bamboo or bark. When a flat string is used, the arrows are not notched, but when bark strings are used the arrows are notched. The meter-long arrows shafts are made of straight reeds, tri-fletched with feathers, and provided with bamboo or metal heads of many shapes. There are overly long three-pronged arrows for birds or fish. There are harpoon-like arrows with single pronged heads lashed onto the shaft with a short cord that detach and get entangled in the brush as the game tries to escape. Game is also obtained by running them down with dogs and spears. They also use more efficient traps like pitfalls across game trails or spear-spring traps. Catching game by driving them into nets is rarely resorted to since there are just not enough people to constitute a drive. Hunting is more often than not an activity undertaken only by men and youths. Quite rarely, some women also have gone on hunting forays by themselves.

To Dwell Or Not To Dwell

The mode of life implies mobility since subsistence relies on the availability of food in the immediate place of habitation. They have been described as mobile; that is to say they continually wander around without permanent homes. Their basic early living structures are lean-tos erected near water sources like a bank, near mountain streams or beaches. These are no more than a ridgepole across two posts made of saplings, leaning against one side of which is makeshift roofing made of overlapping broad leaves, or grass that are available. The direction of open side is shifted depending on where the sun shines. The interior of the lean-to can be bare ground, or lined with plant material, or slats of

bamboo. In front of the opening will be a fireplace, for cooking, warmth during cold nights, or protection against numerous forest insects and pests. Only the barest essentials of life are in the lean-to: the hunting tools, knife or two, bamboo tube containers, occasional bark cloth, cooking paraphernalia, some cooked food like tubers, and little else.

When the place becomes too littered and infested with flies and other insects, they shift dwellings to a more acceptable place within the general area. Major movements, however, are prompted by the availability of food resources. When they have depleted the plant and animal food in the area such that cost-benefit of food foraging is no longer viable, they move. They either leave the lean-to entirely, or bring with them the most essential poles, since it is easy enough to obtain building materials where they will next live. The movement is usually to a previously known area, which has lain fallow for a long time and which now they know would have regenerated food resources. They will select habitable areas influenced by certain beliefs. For instance, they will not select a place with pitcher plants since these are omens of death. Through an annual cycle, the movement is a roughly patterned circle, moving from one place to another previously occupied area. Only during occasion of drastic change do they enter an unknown area of the forest in order to live there.

Patterns Of Movement

While they are highly mobile, their movement is not aimless and without pattern. In fact, any time through an annual cycle their general location can be predictable. The key to finding them is to know also the cycles that nature undergoes. For instance, they will move to the vicinities of trees, like the balite, when they are know to be already bearing fruits since this is where birds they can hunt will congregate. Wild pigs and deer too will browse below these trees for the fallen fruits. Occasionally, they will converge on open tidal areas to gather shellfish especially during the hot months, or go deeper into the protection of the trees when tropical typhoons are blowing. All through these, they maintain what can be called "frequentation stations" that are familiar even to outsiders.

The basic lean-to houses a nuclear family composed usually of a father, a mother and children of young age, and perhaps a grandparent. Fissioning takes place when older children form their own families. But it is rare that a family lives alone. Present in an area usually is a band composed of a few related families forming a small community of lean-tos. Called a bertan in some areas, this band operates and moves socially as a unit.

The organizational links are sanguinal and affinal. Although it is an egalitarian society, there are recognized elders whose opinions and decision are respected. The decision to move to another area, for instance, depends on consensus-formed discussion and consideration of elderly opinions. No single family moves without the rest of the band as the band itself is the basic social unit.

Traditional custom vests leadership on an elder of the group who acts as judge, kaksolan/ kaksaan together with other elders. The position is often inherited. He promulgates decisions arrived at consensually by the group. He acts as judge, intervenes in social relationships, and decides on guilt and modes of punishment. The consensus process ensures the legitimacy of decisions. A decision, once promulgated, is to be respected by all the members of the group.

Ornamenting The Body

The dress is very basic: loin covering for men and short skirts for women, and traditionally made of bark. These are at times decorated with vegetable colored prints at the fringes.

There is ornamentation made of plant materials, often dyed in earth colors. Bracelets, girdles, necklaces of vines or of occasional copper or bronze are known, as well as wooden earplugs fronted with engraved mother of pearl.

Body scarification was often practiced for other than mere ornamentation. It is resorted to also in the belief that it protects the person from various forms of diseases. Patterned wounds are incised on the skin of arms, back, chest, abdomen, legs, and hands, even calves. These are then irritated by ash, lime, fire and others to produce keloids or raise fibrous tissues that produce designs on the skin. Teeth chipping or filing, as well as blackening are also done, since sharp and black teeth are considered human features. Young children go about naked.

Belief System

There are varied views regarding the belief system of the Agtas. They believe in the existence of deities, among them a virtual "owner" of all resources that they exploit to whom they make votive returns, "**MAKEDYAPAT**". They have lesser deities that govern nature and

natural phenomena: the sun, the moon, thunder, lightning, the forest, the sea; and environmental spirits of the dead. Prayers are always part of economic life, before and after a hunt, an offering of a portion of meat before partaking of a game; a dance to apologize for the fish that they catch, or another after a bee hunt. Omens are important in almost every movement in their daily life-the particular call of a bird or the chirping of a lizard, the passage of a snake determine whether or nor a journey is to be taken. They believe in an after life that is dependent on how life is lived in this world. It is an existence in which reality and the spiritual world intertwine.

From Foragers To Peasants

This idyllic world roughly described where they were just another part of nature, is now a thing of the past. Today, they are definitely a post-foraging society, having changed over the last few decades to what may be considered landless peasantry. The most visible activity of the menfolks is the hunting of wild



pig, deer, and monkey, with their bows and arrows. The meat from the game, however, is not consumed domestically, but primarily traded over to lowlanders in exchange for starch and other foodstuff, and trade goods. A considerable amount of their time is spent in gathering forest products for trade like resin, gums, rattan, wild honey, orchids, and other exotic plants. They also work as seasonal laborers for lowlanders. In 1983, about one-fourth of the population maintained small patchworks of swidden field, checkerboard fashion in the forest for some rice, root crops like taro, yams, sweet potato, and some occasional fruit tree or coconuts. The yields of these fields do not meet their barest subsistence needs. Much of their food depend on cultigens obtained through trade with neighboring lowlanders. In the recent years they have resorted to charcoal-making and even logging to sell to lumber yards, further depleting their environment.

The population has been declining steadily through the years. In 1936 there were about 1,000 people. This number diminished to about 800 in 1962, and 616 in 1983. By 2002 the population has been estimated to be about- 600 individuals. Many of them do not even know that they live in a country called the Philippines. Although the population has stopped

declining, much of their traditional life continues to be eroded. Only approximately 3% of the forest that they inhabit remains intact. Much of the game they hunt and the fish they catch in the rivers and streams are depleted, straining their subsistence struggles. The trees and plants, especially the rattan that they gather to supplement their economic needs, are now subject to competitive exploitation by their lowland neighbors. Tagalog, which they use to communicate with their lowland patrons, is inexorably altering their mother language with the incorporation of new words.

The Agtas in the Prelature of Infanta

The Agtas that are spread all over the Prelature of Infanta in Quezon and Aurora Provinces are now the most marginalized population group in the area. Before they had sufficient resources for hunting and gathering livelihood strategy coming from the forests, today with the forests ravaged by logging, they are forced to abandon their semi-nomadic life and finally get used depending on small-scale agriculture as their main source of income. They grow rice, maize, beans, and bananas as annual crops and coconut and other fruit trees like rambutan as long term crops. Apart from agriculture, the AGtas have developed other sources of livelihood: rattan collection, farm wage labourer, charcoal production, fishing, and hardwood seedling growing.

The exact number of the Agtas is not known but from the accounts of the local government unit in General Nakar, the Agtas are now numbered at 10,000 individuals.

The lack of access to basic social services such as adequate health services, education, as well as economic instability, natural resources deterioration, intrusion of many projects related to "development aggressions" are the primary factors that contributed to the impoverished state of their community. The most vulnerable of course are the children and the women.

Squatters In Their Own Ancestral Land

The traumatic changes have been brought about in the Agta ecosystem by the country's population explosion by forcing landless people or otherwise economically pressured segments into the Casiguran Valley. Whereas they occupied some 90% of the area during the end of the Second World War, they are now squatters in their own ancestral land,

crowded in by a population density of 51.5 persons per square kilometer—a number that increases by 1.5% every year. Local companies and corporations that bulldozed roads through Agta settlements and foraging grounds, destroying forests and altering drainage systems, brought about tremendous ecological changes.



These roads accelerated the entry of more settlers into the area. The influx of people had a horrific impact on the Agta with the introduction of new kinds of diseases, hard liquor, pesticides, electric fishing, radios, commercial land buyers, and firearms. There had been inter-marriages, too. Alarming is the fact that there is an inordinately high homicide rate now among the Agta.

Local leadership, too, has been undermined. This has been transformed into forms that marginalized traditional leaders, reducing their roles in their own communities. Absorbed into the civil structures of government, young people who have attained some form of education over and above traditional leaders, now assume posts in the government's civil structures. This situation creates conflicts between these young leaders and the elders, and some degree of confusion among the members. The trend is for the traditional structures to recede further back in their social organization until its inevitable disappearance as the ethnic form of social control.

What Now, Agta?

As far back as ethnic memory can reach, the Agta consider land as part of their ancestral domain, governed by usufruct. With the passage of the Indigenous Peoples' Rights Act (IPRA 1997) to recognize, protect and promote the rights of indigenous peoples, an assertion has been made



for their right to regulate the entry of

immigrants. This brought about a confrontational situation with the non-indigenous migrant population because of access to resources within the ancestral domains. It is questionable whether the Agta with their moribund culture will be able to contend with a more dominant population that is swallowing them up inexorably. It will not be long before the memory of the Agta will only be that - a memory - for even the color of their skin and curliness of their hair will also be things that will merely linger for a little while more and only at the edges of the mind.

QUEZON PROVINCE

Quezon (Tagalog pronunciation: [ke'zon]) is a province of the Philippines in the CALABARZON region of Luzon. The province was named after Manuel L. Quezon, the second President of the Philippines, and its capital is Lucena City.

Quezon is southeast of Metro Manila and is bordered by the provinces of Aurora to the north, Bulacan, Rizal, Laguna and Batangas to the west and the Camarines provinces to the east. Part of Quezon lies on an isthmus connecting the Bicol Peninsula to the main part of Luzon island. The province also includes the Polillo Islands in the Philippine Sea.



A major tourism draw to the province is Mt. Banahaw. The mountain is surrounded by spiritual mysticism with many cults and religious organizations staying on the mountain. Numerous pilgrims visit the mountain especially during Holy Week.

Originally, what now forms Quezon was divided among the provinces of Batangas, Laguna, and Nueva Ecija. The area was first explored by Juan de Salcedo in 1571-1572, during his expedition from Laguna to Camarines provinces.

In 1591, the province was created and called *Kaliraya* or *Kalilayan*, after the capital town which later became Unisan. In about the middle of the 18th century, the capital was transferred to the town of Tayabas, from which the province got its new name.

Depredation and plunder by the Moros were rampant during the Spanish regime, because they opposed the colonizers, especially in their efforts to spread Christianity. The destruction of Kalilayan in 1604 by a big fleet of Moro pirates caused the inhabitants to transfer to Palsabangon (Pagbilao).

However, even the colonized people grew discontented with the Spaniards over the centuries. The most important event in the history of the province was the Confradia Revolt in 1841, which was led by the famous Lucbano, Apolinario dela Cruz, popularly known as *Hermano Pule*. The province, under Gen. Miguel Malvar, was also among the earliest to join the Philippine Revolution. The Revolutionary Government took control over the province on August 15, 1898.

The Americans then came and annexed the Philippines. A civil government was established in the province on March 2, 1901, with Lucena as its capital.

Japanese occupation of the province during World War II began on December 23, 1941, when the Japanese Imperial Army landed in Atimonan. The occupation witnessed the brutal murders of prominent sons of Tayabas. April 4, 1945 was the day the province was liberated as the combined Filipino and American army forces reached Lucena.

After the war, on September 7, 1946, Republic Act No. 14 changed the name Tayabas to Quezon, in honor of Manuel L. Quezon, the Commonwealth president who hailed from Baler, which was one of the province's towns.

Quezon's division

In 1951, the northern part of Quezon was made into the sub-province of Aurora (which included Baler). Aurora was the name of the president's wife, Aurora Quezon. In 1979, Aurora was separated from Quezon as an independent province.

In 1992, Republic Act No. 9495[1], which proposed to further divide Quezon into Quezon del Norte and Quezon del Sur lapsed into law without the President's signature on September 7, 2007. Quezon del Norte was to be composed of the first and second congressional districts of the province, with Lucena City as its capital. Quezon del Sur, with its capital at Gumaca, would have been composed of the third and fourth congressional districts. The COMELEC held the plebiscite on December 13, 2008 and majority of the votes cast rejected the division.

Geography

Quezon, east of Metro Manila, is the 8th largest province in the Philippines having an area of 892,601 hectares or 8,926.01 km². The northern part of the province is sandwiched between the Sierra Madre mountain range and the Philippine Sea. The southern part consists of the Tayabas Isthmus, which separates the Bicol Peninsula from the main part of Luzon Island, and the Bondoc Peninsula which lies between Tayabas Bay and Ragay Gulf.

The major islands of Quezon are Alabat Island and Polillo Islands. Mt. Banahaw, an extinct volcano, is the highest peak at 2,188 m. It supplies geothermal power to the Makban Geothermal Power Plant.



Demographics

The inhabitants are mostly Tagalogs. The population is concentrated in the flat south-central portion which includes Lucena City, Sariaya, and Candelaria. After World War II, the Infanta area received migrants from Manila, Laguna and Batangas. People from Marinduque moved to the southern part of the Tayabas Isthmus and the Bondoc Peninsula. And people from Bicol Region migrated to Southern Towns of Calauag and Tagkawayan.

Economy

Quezon is the country's leading producer of coconut products such as coconut oil and copra. A large part of the province is covered in coconut plantations. Other major crops are rice, corn, banana, and coffee. Fishing is also a large part of the province's economy.

INFANTA, QUEZON

The name Infanta was given by a Spanish Captain Juan Salvador in 1835 in honor of the eldest daughter of King Philip II of Spain. But even as late as the 1880s Infanta was known by its mythical name "*Binangonan del Ampon*".



This town was believed to be founded by a Malay chieftain named Nonong karugtong when he and a group of families founded a settlement at the banks of the junction of the Bantilan River and Sepa Creek present site of the Poblacion, long, long ago before the coming of Spaniards. This settlement was known as Binangonan del Ampon. Its first captain was Don Diego Mangilaya.

With the colonization of the country by Spain, there arrived in this town in 1578 a Spanish priest named Frey Esteban Ortiz. He planted the Holy cross and began the Christianization of the inhabitants. The first permanent church was established in 1696. Then upon order from the king of Spain the old name of Binangonan del Ampon was changed to Infanta, the name of the youngest daughter of the King of Spain, Philip.

GENERAL NAKAR, QUEZON

Named in homage to the late Guillermo P. Nakar, the municipality rugged and mountainous terrain is suitable for trekking, hiking and other related activities aside from its extensive coastline. It is relatively rich in different flora and fauna.



Upon petition of the people headed by Forester Julian A. Avellano, with the help of the late Congressman Fortunato Suarez and the late Governor Gregorio Santayana, the Municipality of General Nakar, Quezon was created thru Executive Order No. 246 of His Excellency, the late President Elpidio Quirino dated July 21, 1949. It was named General Nakar in honor of the late General Guillermo Nakar who is a native of the place and one of the heroes of the last World War II.

The late Agripino Quinto was the first mayor appointed and his councilors were only four (4), namely: Adriano Merto, Macario Astrera, Agustin Avellaneda and Eustaquio Sabiduria, his vice mayor was Santiago Nakar. The town of Infanta, Quezon, is the mother municipality of General Nakar. General

Nakar was formerly Barrio Pamplona and the whole town of General Nakar was Distrito Pelagio of the Municipality of Infanta, Quezon. At the time of its creation it has only eight (8) barrios; Barrio Anoling, Banglos, Batangas, Magsikap, Maligaya, Minahan, Catablingan and Pamplona. At present General Nakar has nineteen (19) barangays. There are fourteen (14) complete Elementary Schools and one (1) RP-US School Building at Poblacion allocated by Honorable Governor Anacleto C. Alcalá.

The municipality has a total land area of 130,000 hectares, more or less. The occupation of the people are farming and fishing. As of 2007, it has a total population of 24,895. General Nakar is a rural community with big forest and pasture lands. The chief products of the municipality are coconuts, corn and rice. Its forest products are lumber, almaciga and rattan. The people are courteous, peaceful and hospitable. The rainy season occurs during the months of November, December, January and February, the rest have fair weather. The inhabitants are Tagalog with some Ilocano, Visayan and Bicol. The minorities are locally called DUMAGATS who live in the mountains and along the seashores of Pacific Ocean. There are three (3) religious denomination in the locality, Roman Catholic, Iglesia ni Cristo and Jehovahs Witnesses, but majority of the people are Roman Catholic.

Sitio MASAÑA of Barrio Canaway is the historical place of General Nakar, Quezon. This place was the hideout of the first Anderson Battalion Guerilla during the Japanese Occupation (World War - II). American submarine, battle ships and airplanes through the commands of U.S. Commander in the Pacific Area unload food, clothing was supplied in this sitio for the support of Guerilla Movements in the municipality and neighboring towns. There are beautiful sceneries along the seashore of Pacific Ocean from Barrio Banglos going to the farthest Barrio Umiray. During summer, people use to have their picnics under big pine trees. Motor boats are being hired by the people who take pictures at beautiful rocky places and green Sierra Madre mountains. The places along the coast are potential tourist spots if properly develop.

The municipality of General Nakar is denied of modern means of transportation facilities and isolated from other towns because of dangerous Agos River separating General Nakar from the town of Infanta, Quezon. In the North by a big Umiray river with a distance of more than eighty seven kilometers (87 km.) from Poblacion. It is particularly bounded as follows: on the North, PUTING BATO, segregating the municipalities of General Nakar and Dingalan, Quezon, which has a pending boundary dispute; on the South bounded by an imaginary line segregating the province of Rizal and Quezon of which General Nakar has also a pending boundary dispute with the town of Tanay, Rizal; on the East by big Agos River, and on the west by the town of Norzagaray, San Miguel and San Ildefonso, all of the province of Bulacan, and the province of Nueva Ecija.

PARTNER ORGANIZATION:

Tribal Center for Development

The Tribal Center for Development (TCD) was founded by a priest from within the Indigenous People's Apostolate (IPA) of the Prelature of Infanta in 1986. Since its conception, TCD has been directed by a priest. However, in the middle of 2007, a promising leader of the Agtas in his early 30's was designated as the new Executive Director. Until now, Ramcy Astoveza heads the TCD in the implementation of its programs and representing the Agtas in other campaigns and advocacy work.

**KAPINTIG 2011 FINAL PROCESSING
01 - 04 AUGUST 2012**

The journey is at its homestretch, but this will not be the end, it will be a start of another chapter in partnership building, global solidarity, and continuous learning. We will look back at the journey and the processes that we experienced and together, we will move on continue the journey and bring with us, the learnings and the experiences that we had.

SCHEDULE:

Date	Activity	Accommodation
Aug 1 (Wed) 8:00AM 3:00 AM	Preparation for Final Processing Return to Manila	PGX Trimona
Aug 2 (Thu)	Final Processing - KAPINTIG	PGX Trimona
Aug 3 (Fri) AM 5:00PM	Final Processing – Local Facilitators Solidarity Program	PGX Trimona
Aug 4 (Sat) 11:55PM	Departure of 1 st Group (4 pax)	

KAPINTIG 2012 PARTICIPANTS

**Manuela Rader
Silvia Kreczy
Robert Eggenhofer
Sarah Mayer
Christa Laßberger
Karoline Payreder
Katharina Bröthaler
Nani Ferstl
Martha Bauer
Agnes Hillebrand**



KAPINTIG

KApintig, KAlakbay, KAbalik, KAdamay:
One Pulse, One Journey, a Common Endeavor,
a Common Yearning, a Reaching Out,
One People,
One Humanity,
ONE CREATION.

“KA” is a prefix that is used in most Philippine languages signifying a profound mutuality transcending human differences that is rooted in the soul of the people.

KAPINTIG also means pulsating in total harmony with the cadence of life, defining common threads of solidarity between peoples, woman and man, humanity and nature, and Creation and God.

KAPINTIG - a celebration of harmony and of the nurturing spirit. It is an expression of reciprocity, equality, and respect, not only for the other person as an individual but her/his humanity as well - rendering one's self to the beloved.