



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

**EXPLORING THE LIVED EXPERIENCES  
OF THE DUMAGAT-REMONTADO TRIBE  
AMIDST THE KALIWA DAM CONSTRUCTION**

**Polytechnic University of the Philippines  
Department of Psychology**

**Kerby B. De Borja  
Riana Thereze J. Estrada  
John Ramon P. Gadia  
Shaina Fae M. Murillo  
Hershey Kate P. Sigua**

**Bachelor of Science in Psychology**

**2024**



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### **Philippine Copyright 2024**

by Kerby B. De Borja, Riana Thereze J. Estrada, John Ramon P. Gadia, Shaina Fae M. Murillo, and Hershey Kate P. Sigua  
and the  
College of Social Sciences and Development  
Polytechnic University of the Philippines

All rights reserved. Portions of this manuscript may be reproduced with proper referencing and due acknowledgment of the author.



POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

**EXPLORING THE LIVED EXPERIENCES  
OF THE DUMAGAT-REMONTADO TRIBE  
AMIDST THE KALIWA DAM CONSTRUCTION**

An Undergraduate Thesis  
Presented to the Department of Psychology  
Polytechnic University of the Philippines  
Sta. Mesa, Manila

In Partial Fulfillment of the Requirements in  
Research in Psychology 2

Submitted to  
Richard M. Campos, MPsy. IOP, RPm  
Faculty In-Charge

by

**De Borja, Kerby B.**  
**Estrada, Riana Thereze J.**  
**Gadia, John Ramon P.**  
**Murillo, Shaina Fae M.**  
**Sigua, Hershey Kate P.**

**September 2024**



POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

CERTIFICATION

This thesis, **EXPLORING THE LIVED EXPERIENCES OF THE DUMAGAT - REMONTADO TRIBE AMIDST THE KALIWA DAM CONSTRUCTION**, prepared and submitted by **KERBY B. DE BORJA, RIANA THEREZE J. ESTRADA, JOHN RAMON P. GADIA, SHAINA FAE M. MURILLO, and HERSHEY KATE P. SIGUA**, in partial fulfillment of the requirements for the degree, **BACHELOR OF SCIENCE IN PSYCHOLOGY**, has been examined and recommended for Oral Examination.

Evaluation Committee

  
RICHARD M. CAMPOS, MPsy. IOP, RPm  
Immediate Supervisor

APPROVAL

Approved by the Panel on Oral Examination on March 14, 2024, with a grade of 93.5 (1.50).

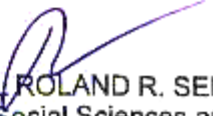
  
ADRIAN R. GUINTO, MP, PhD(c)  
Panel Member

  
CHRISTOPHER F. SASOT, PhD, RPm, LPT  
Panel Member

  
ZAILA C. DECIN, MP, RPm  
Panel Member

  
MARILOU B. FRANCISCO, PhD, RPsy, RGC  
Panel Member

Accepted in partial fulfillment of the requirements for the degree Bachelor of Science in Psychology.

  
RAUL ROLAND R. SEBASTIAN, DPA  
College of Social Sciences and Development Dean



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### ACKNOWLEDGMENTS

We, the primary researchers, express our profound gratitude to the **Almighty God** for guiding us throughout the course of this study. This research project would not have been possible without His grace and blessings.

With deep appreciation, we acknowledge the following individuals and organizations for their unwavering support and assistance in completing our research, titled “**Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction.**”

To the **Department of Psychology**, for granting us permission to conduct this groundbreaking study and contribute to the institution's scholarly exploration. We are grateful for this invaluable opportunity.

To the **Dumagat-Remontado Tribe**, we extend our heartfelt gratitude for placing their trust in us and for their willingness to participate in this research. Your cooperation and openness in sharing your experiences and providing essential information have been invaluable to our study. Without your contributions, this research would not have been possible. Your voices and stories have significantly enriched our understanding and the broader narrative we aim to convey. Thank you for your trust, patience, and invaluable input.

To the **Municipality of Infanta, Quezon**, especially **Honorable Mayor Filipina Grace America**, and **Ms. Jhonna Sol** for coordinating our efforts and facilitating the permission to conduct our research in your municipality, and for your wholehearted welcome and assistance.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

To **Professor Jackson Jake U. Llames, Professor Timothy Morales, Dr. Nicolas T. Mallari, Professor Christ Michael Entienza, Professor Kathy D. Togonon, and Dr. Priscilla V. Salo**, for sharing their expertise as validators and helping us uphold the ethical standards of this study.

To **Professor Adrian R. Guinto, Dr. Christopher F. Sasot, Professor Zaila C. Decin, and Professor Marilou B. Francisco**, for their expert guidance and valuable suggestions, and for being integral members of our panel from the very beginning.

To our **friends, classmates**, and all **individuals** who offered encouragement, your support is deeply appreciated.

To our **families—De Borja, Estrada, Gadia, Murillo, and Sigua**—as well as our **significant others**, for their incredible patience and understanding throughout this research. Your financial, moral, physical, and spiritual support is invaluable, and we are endlessly grateful for your presence in our lives.

To our former group mates from the course Psychology Assessment, **James Oliver R. Ragsac, Irene Bernadette A. Ramos, and Kirk Daniel V. Salo**, we are deeply grateful for your understanding and support in allowing us to continue and delve deeper into this study. Your generosity and encouragement have been invaluable.

To **Gabriel R. Gonzales** from PUP Bachelor of Arts in Broadcasting and **Joan V. Aton** from PUP Bachelor of Elementary Education, Gadia's friends, we extend our heartfelt gratitude for your unwavering support. Your assistance in coordinating with the municipality of Infanta, Quezon, and your dedicated participation in the data-gathering process has been invaluable. Thank you for standing by us every step of the way.

Especially to our research professor, **Professor Richard Campos**, for his unwavering support and guidance, his patience during consultations, his clarity and insight, and for inspiring us to persevere, maximize our potential, and surpass our



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

limitations as future advocates of mental health, kindness, human rights, and factual information.

A special mention to **Professor Timothy Morales**, for his generous assistance in refining our paper and for sharing his invaluable research expertise with us. Your dedication and support have made a significant impact on our work, and we are truly grateful.

Finally, we extend our sincere appreciation to **Sintang Paaralan** for providing an inspiring and supportive environment that fosters academic growth and personal development. Maraming Salamat, Sinta.

Padayon!



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### CERTIFICATE OF ORIGINALITY

This is to certify that the research work presented in this thesis, EXPLORING THE LIVED EXPERIENCES OF THE DUMAGAT-REMONTADO TRIBE AMIDST THE KALIWA DAM CONSTRUCTION, for the degree Bachelor of Science in Psychology at the Polytechnic University of the Philippines embodies the result of original and scholarly work carried out by the undersigned. This thesis does not contain words or ideas taken from published sources or written works that have been accepted as basis for the award of a degree from any other higher education institution, except where proper referencing and acknowledgment were made.

De Borja, Kerby B.

Estrada, Riana Thereze J.

Gadia, John Ramon P.

Murillo, Shaina Fae M.

Sigua, Hershey Kate P.

Researchers

June 06, 2024  
Date Signed





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### ABSTRACT

Title : Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction

Researchers : De Borja, Kerby B.  
Estrada, Riana Thereze J.  
Gadia, John Ramon P.  
Murillo, Shaina Fae M.  
Sigua, Hershey Kate P.

Degree : Bachelor of Science in Psychology

Institution : Polytechnic University of the Philippines - Manila

Year : 2023 - 2024

Adviser : Prof. Richard M. Campos, MPsy, IOP, RPh

Despite a 12.3% increase in water abstraction since 2010, water scarcity persists in the Philippines, prompting the consideration of projects like the Kaliwa Dam. Concerns regarding potential infringements on rights, environmental degradation, and threats to Indigenous communities, especially the Dumagat-Remontado tribe, have emerged. While existing studies highlight these concerns, a notable gap exists in understanding their lived experiences amidst dam construction. Additionally, most research focuses on other countries, leaving a void in understanding the unique challenges faced by Indigenous communities in the Philippines. This study utilizes a phenomenological research design to explore the Dumagat-Remontado tribe's experiences during the Kaliwa Dam construction through focus group discussions with six tribe members. Participants freely express their experiences, yielding rich qualitative data for analysis and providing insights into the dam's



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

impact on their lives and livelihoods. The data undergoes Interpretative Phenomenological Analysis (IPA), revealing nuanced insights into the Dumagat community's experiences. Six primary themes emerge: fearful experiences, nature's core role, sense of loss, Dumagat-Remontados' struggles, political controversies and challenges, and Dumagat-Remontado convictions. In conclusion, this study sheds light on the Dumagat-Remontado Tribe's experiences during Kaliwa Dam construction, emphasizing the need for informed decision-making and effective mitigation strategies to address the complex costs and consequences. The findings underscore the tribe's commitment to livelihood, safety, security, and cultural preservation, with implications for policymakers and stakeholders, emphasizing the necessity of tailored support and advocacy efforts amidst infrastructure development projects like the Kaliwa Dam.

*Keywords: water scarcity, Kaliwa Dam construction, Dumagat-Remontado tribe, lived experience, Interpretative Phenomenological Analysis (IPA), fearful experiences, sense of loss, nature as the core, political controversies, coping and struggles, Dumagat-Remontado convictions.*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### TABLE OF CONTENTS

	Page
Title Page	iii
Certificate of Approval Sheet	iv
Acknowledgments	v
Certificate of Originality	viii
Abstract	ix
Table of Contents	xi
List of Tables	xiii
List of Figures	xiv
<b>1 The Problem And Its Setting</b>	
Introduction	1
Statement of the Problem	5
Thesis Arguments	6
Conceptual Framework	7
Scope and Limitations	9
Significance of the Study	10
<b>2 Review of Literature and Studies</b>	
The Kaliwa Dam	13
Lived Experiences of Indigenous Communities	17
The Kaliwa Dam and the Dumagat-Remontado Tribe	19
Synthesis of Reviewed Related Literature and Studies	27
<b>3 Methodology</b>	
Research Design	30
Tradition of Inquiry and Data-Generation Method	31
Sources of Data	33
Instrumentation	34
Ethical Considerations	36
<b>4 Results and Discussion</b>	
Fearful Experiences	43
Fear of Losing Homelands	43
Fear Due to Red-Tagging	44
Fear Due to Armed Forces Presence	46
Fear Due to the Environmental Impact of Dam	47
Nature as the Core of the Dumagat-Remontado Life	48
Sense of Loss	51
Loss of Homelands	51
Loss of Livelihood Opportunities	52
Loss of Cultural Lands and Identity	53



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Dumagat-Remontados' Struggles	55
Loss of Rights over Their Homelands	55
Livelihood Loss	58
Political Controversies and Challenges	60
Within-Tribal Disputes	61
Red-Tagging Issues	63
Perceived Misconceptions and Inaccuracies Surrounding NCIP Initiatives	66
Dumagat-Remontado Convictions	69
 <b>5 Summary Of Findings, Conclusions, and Recommendations</b>	
Summary of Findings	73
Conclusions	74
Recommendations	77
 <b>References</b>	79
 <b>Appendices</b>	
Appendix 1: Research Instrument	86
Appendix 2: Certificate of Content Validation	88
Appendix 3: Certificate of Linguistic Validation	91
Appendix 4: Interview Transcripts	93
Appendix 5: Certificate of Validation on Code Analysis	115
Appendix 6: Grammarian's Certificate	116
Appendix 7: Curriculum Vitae	117
Appendix 8: Calendar of Activities	124
Appendix 9: Estimated Expenses	125
Appendix 10: Ethical Clearance from the University Research Ethics Center (UREC)	126
Appendix 11: Informed Consent Form	127
Appendix 12: Authorized Permit from Infanta, Quezon Municipal Mayor's Office for Data Gathering	137
Appendix 13: Documentation of Focus Group Discussion with the Dumagat-Remontado Tribe	138
 <b>Biographical Statements</b>	141



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### LIST OF TABLES

Number	Title	Page
1	<b>Superordinate Themes with Corresponding Sub-themes</b>	41
2	<b>Demographic Information and Assigned Pseudonyms for Respondents</b>	42



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### LIST OF FIGURES

Number	Title	Page
1	<b>Conceptual Framework of the Study</b>	7



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Chapter 1

#### THE PROBLEM AND ITS SETTING

##### Introduction

Water is undeniably an essential natural resource for everyday use in various sectors, such as agriculture, industry, electricity, and household consumption (Minos, 2022). Throughout history, the ability of communities to access clean water and utilize its productive potential has been crucial for human progress and development. While the Earth's surface is covered by 75% of water, only 2.5% is freshwater, and 10 billion tons of it is utilized daily (The World Counts, n.d.). In the Philippines, the total water abstraction, referring to the amount of water taken from its source either permanently or temporarily, has increased by 12.3% since 2010, with 218 billion cubic meters (bcm) distributed to households, service sector, construction, and sectors of agriculture and power (Mapa, 2020). However, this vast amount of water consumption is still insufficient to meet the needs of each individual in the country.

Despite its increasing economy, the Philippines continues to face challenges in terms of water access. Among the total population of 109 million, 52% of the people, amounting to 57 million individuals, do not have access to a dependable, well-managed water source (Water.org, n.d.). This problem of insufficient and sporadic water supply affects rural locations, economically disadvantaged urban areas, and the leading urban center, Metro Manila. In light of this, the water regulator reported that the request for water supply from Angat Dam, which provides more than 90% of clean water to the National Capital Region,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

increased from 4,395 million liters per day in 2010 to 5,680 million liters per day in 2020 and based on this pattern, a water shortage will occur in Metro Manila in 2024 (Campos & Cruz, 2023). Thus, the only presumed feasible long-term solution to this water scarcity problem in the metropolis is the construction of a new dam.

According to Ramon Alikpala, the current CEO of Future Water Asia and a former Metropolitan Waterworks and Sewerage System (MWSS) chairman, the New Centennial Water Source - Kaliwa Dam Project is the sole practical and effective resolution to the recurring issues of water supply in Metro Manila and neighboring regions (Campos & Cruz, 2023). This dam, funded by the Official Development Assistance (ODA) and costing PhP 12.20 Billion, is situated in General Nakar and Infanta, Quezon Province, with a tunnel that traverses to Teresa, Rizal (Metropolitan Waterworks and Sewerage System, n.d.-b). However, this project is controversial as it will affect the livelihood and safety of the local natural communities living in the area, including the Dumagat-Remontado tribe, one of the Indigenous peoples of the Philippines.

The Remontados, a Negrito ethnolinguistic group, derived their name from the Spanish verb "*remontar*," reflecting a retreat to the mountains to avoid Spanish subjugation. Descendants of lowlanders intermarried with Negrito groups, also known as Dumagat, *taga-bundok*, or *magkakaingin*. Physically, they exhibit mixed features and reside in the Sierra Madre highlands in Rizal and Quezon Provinces. Despite a semi-nomadic lifestyle, their geographic range remains stable. They face challenges such as encroachment and government resettlement, impacting their communal land ownership beliefs. Government interventions and encroachment in the 1950s have led to conflicts over land ownership, affecting their traditional practice of *kaingin* (Noval-Morales, n.d.).





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

The Kaliwa Dam project infringes on numerous rights, endangers flora and fauna, and causes permanent environmental damage to the Sierra Madre mountain range, ultimately threatening the environment and the people (Estrada, 2021). In an article published on Philstar.com, a march was organized by representatives of the Indigenous Dumagat-Remontados from February 15 to 23, urging President Ferdinand Marcos Jr. to halt the Kaliwa Dam project (Cabico, 2023, February 13). During the march, they emphasized the importance of the Sierra Madre, the country's longest mountain range. It is a crucial sanctuary for nearly half of the Philippines' remaining old-growth forests. It has historically acted as a protective barrier against storms originating from the Pacific Ocean. Moreover, they highlighted that the construction would result in the submersion of their ancestral domains, including sacred grounds, thereby stripping them of their freedom to fish, hunt, and cultivate crops.

In a study of dams, Indigenous peoples, and ethnic minorities, Colchester (2000) examined the impact of large dam projects on Indigenous peoples and Ethnic Minorities, and they found that they often faced dispossession, marginalization, and rights deprivation. Dams and related infrastructure caused substantial losses of vital resources like agricultural land, forests, and fishing areas, disrupting their sustenance and cultural practices. For instance, the construction of the Missouri Dams led to the Indigenous nations of the Missouri Valley in the United States losing approximately 142,000 hectares of their most valuable land, encompassing numerous sacred sites, including burial grounds. This displacement exacerbated not only economic hardship and profound cultural disruption but also caused intense emotional distress experienced by these communities.

In the context of the Philippines, a case study conducted in Benguet, Cordillera,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

revealed that the environmental and societal effects of mining and dam projects have resulted in the involuntary displacement of Indigenous Kankanaey and Ibaloy communities from their ancestral lands and disrupted their longstanding traditional means of living (Cordillera Peoples Alliance, 2007). Dams have led to the loss of ancestral lands through inundation and siltation, while mining concessions have encroached upon areas vital for Indigenous farming, hunting, and fishing practices. Due to these projects, Indigenous communities have been deprived of their rights to possess and manage their lands and resources, forcing them into illegal settlements and exposing them to polluted rivers. Other impacts include land destruction, subsidence, water loss, pollution of water and soil, siltation, serious health problems due to water, soil, and air pollution, and loss of flora, fauna, biodiversity, and food insecurity.

Numerous studies predominantly feature news articles highlighting the Dumagat-Remontado tribespeople and the potential impacts of constructing the Kaliwa Dam. However, there is a noticeable gap in the literature regarding an in-depth understanding of the lived experiences of the Dumagat-Remontados amidst the ongoing construction of the Kaliwa Dam. Additionally, most existing research primarily focuses on countries such as the United States, India, and Canada, leaving a significant research void, given that the Philippines is home to numerous dams, many of which are situated within Indigenous communities.

The primary objective of this study is to attain a nuanced understanding of the lived experiences of the Dumagat-Remontado community amidst the ongoing construction of the Kaliwa Dam. While acknowledging the potential benefits of the Kaliwa Dam construction, especially concerning water supply, it is crucial to weigh these advantages carefully against associated costs and consequences. The aim was to provide



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

policymakers with insights to inform well-considered decisions and facilitate effective mitigation of any adverse impacts on the local community.

### **Statement of the Problem**

This research aims to determine the lived experiences of the Dumagat-Remontado tribe amidst the ongoing construction of the Kaliwa Dam. It employed a qualitative research methodology, aiming to derive detailed and valid process data rooted in the participants' perspectives and interpretations rather than the investigator's (Verhoef & Casebeer, 1997). Unlike specific quantitative approaches, qualitative research inherently embraces expansiveness. Consequently, the decision was made to formulate a central research question. This approach ensured that the gathered data transcends the researcher's preferences, maximizing its breadth and minimizing bias.

Furthermore, the intentional singularity of the research question aligns with the open-ended, evolving, and non-directional nature of qualitative research. Creswell (2013) emphasizes that qualitative questions, often initiated with "what" or "how," delve into central phenomena without imposing unnecessary constraints. This approach guarantees a comprehensive exploration of the Dumagat-Remontado tribe's experiences, fostering an in-depth understanding of their lived experiences. Thus, the researchers have formulated a phenomenological study with a central research question:

1. What are the lived experiences of the Dumagat-Remontado tribe amidst the ongoing Kaliwa Dam Construction?



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Thesis Arguments

The Kaliwa Dam, a pivotal component of the New Centennial Water Source (NCWS) project in Barangay Pagsangahan, General Nakar, and Barangay Magsaysay, Infanta, Quezon (Metropolitan Waterworks and Sewerage System, n.d.-c), emerges as a subject of nuanced consideration for the researchers, acknowledging its potential benefits and inherent challenges for the Indigenous Dumagat-Remontados community. Delving into the existing literature, the researchers position the dam as a complex confluence of divergent interests. While ostensibly poised to address pressing water supply challenges in Metro Manila, the project concurrently raises ecological concerns for the Sierra Madre mountain range—a habitat of vital importance and sacred significance to the Dumagat-Remontados (Racoma et al., 2016; Fabro, 2023). The intricacies of the situation are further underscored by disputes over displacement figures, where community members actively contest official claims (Otorдоз, 2023)., underscoring the need for a comprehensive examination of the potential benefits and drawbacks inherent in the Kaliwa Dam project.

## Conceptual Framework

Figure 1. Conceptual Framework of the Study



This conceptual framework explains the intricate relationship between the Dumagat Remontado community and their lived experiences concerning the proposed Kaliwa Dam Project. This framework is derived from the data gathered from the study. At the core of this framework is the essential role of nature, around which the community's experiences and responses revolve. Nature forms the heart of Dumagat Remontado's lived experiences. It is not merely a backdrop but a central part of their identity, culture, and daily life. The natural environment provides the resources, spiritual grounding, and cultural significance that define the community. This core is encircled by the dynamic and often tumultuous experiences stemming from external threats and internal responses.

The framework is structured into five primary dimensions: Dumagat-Remontado



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

convictions, fearful experiences, political controversies and challenges, Dumagat-Remontados' struggles, and the sense of loss. Each component is interconnected, reflecting the multifaceted nature of the community's interactions with their environment and the external pressures they face. The first component, "Dumagat-Remontado Convictions," encapsulates the community's efforts and initiatives to halt the dam's construction. This includes advocacy, protests, and other forms of resistance rooted in the desire to protect their natural habitat and preserve their way of life.

The second component, "Fearful Experiences," addresses the significant fears generated within the community by the proposed dam. These fears encompass concerns over displacement, loss of ancestral lands, environmental degradation, and potential cultural disintegration, impacting the mental and emotional well-being of the community members. The third component, "Political Controversies and Challenges," highlights the political struggles, negotiations, and the broader socio-political context in which the community's resistance occurs. It reflects the power dynamics and often contentious interactions with governmental and corporate entities.

Despite the adversities, the Dumagat Remontado community engages in various coping mechanisms and struggles to sustain their way of life, as depicted in the fourth component, "Dumagat-Remontados' Struggles." This component explores the resilience, adaptive strategies, and community solidarity that emerge in response to the threats posed by the dam project, underscoring the community's resourcefulness and determination. Lastly, the fifth component, "Sense of Loss," captures the profound sense of loss within the community due to the imminent threat of the Kaliwa Dam Project. This includes the potential loss of land, biodiversity, cultural heritage, and social cohesion, which permeates the community's narrative and collective memory.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

In conclusion, this conceptual framework provides a structured lens to examine Dumagat Remontado's lived experiences in the face of the Kaliwa Dam Project. Centering nature as the core element acknowledges the intrinsic connection between the community and its environment. The five interconnected components offer a comprehensive view of the multifaceted and deeply interwoven experiences of the Dumagat Remontado, serving as a foundational tool for further research, advocacy, and policymaking aimed at understanding and addressing the complex realities faced by Indigenous communities in the context of large-scale development projects.

### **Scope and Limitations**

This study aimed to explore the narratives of lived experiences of the Dumagat-Remontado tribe residing in the Rizal and Quezon Provinces. Using interpretative phenomenological analysis, the researchers interviewed six (6) leaders and representatives aged 30 years and above from the Dumagat-Remontado tribe. It is crucial to note that determining their age will rely on biological markers or physiological indicators, given that many members of the Dumagat-Remontados tribe may lack knowledge about their exact age. The leaders and representatives were explicitly chosen for their customary role in addressing inquiries.

While this research provided valuable insights into the narrative accounts of the Dumagat-Remontado tribe, certain limitations should be acknowledged. The study's geographical scope is confined to Rizal and Quezon Provinces, limiting the generalizability of findings to other tribal communities or regions. The sample size, comprising six (6) leaders and representatives, may also constrain the comprehensive representation of the entire Dumagat-Remontado population. Additionally, the reliance on self-reported age,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

determined through biological markers or physiological indicators, may introduce variability.

The intentional selection of leaders and representatives for interviews is designed to minimize the likelihood of triggering trauma or emotional distress among respondents. Their prior experience responding to numerous interviews, as highlighted in the news mentioned in earlier articles, positions them well to handle the sensitive nature of discussions about the ongoing construction of Kaliwa Dam and its impact on their community.

### **Significance of the Study**

This research study carries significance and provides advantages to various stakeholders, including:

**To Dumagat-Remontados.** This study serves the Indigenous peoples in becoming more conscious of what they are experiencing and provides awareness brought on by the construction of the Kaliwa Dam.

**To Communities.** The community needs to understand the Kaliwa Dam construction because of the potential environmental, social, and cultural effects. The dam's construction could result in deforestation, destroying biodiversity and the ecosystem, which are important to the Indigenous people's way of life. Furthermore, the project has the potential to displace Indigenous tribes, resulting in cultural loss and loss of access to essential resources such as water and land. The initiative highlights legal and human rights concerns about Indigenous peoples' rights to their ancestral lands and the importance of providing free, prior, and informed permission for such projects.





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Understanding these effects enables the community to advocate for their rights, communicate with legislators, and promote sustainable development that benefits all stakeholders.

**To the National Commission on Indigenous Peoples (NCIP).** The study focuses on the Dumagat-Remontados residing in Rizal and Quezon Provinces. It presents an opportunity to explore the lived experiences of the Indigenous peoples in the Philippines who have been affected by infrastructure development. Findings from this research contribute to a broader understanding and help to implement policies, programs, and plans about the social and psychological consequences experienced by Indigenous people across the region.

**To Policy Makers.** This study informs policy decisions regarding the construction and management of large-scale infrastructure projects. Exploring the lived experiences of Indigenous peoples helps policymakers assess the potential social and psychological consequences, enabling them to develop appropriate mitigation measures and support systems for affected communities.

**To Local Government Units.** The local government unit's responsibility in Kaliwa Dam construction is to guarantee that it benefits the community while minimizing the adverse effects on the environment. They have the right to address the effects through community-based approaches and plan for long-term economic growth. The LGU must understand legal and regulatory concerns around the dam, such as permits, land rights, and environmental compliance, to make educated judgments, mitigate adverse effects, and maximize advantages for residents affected by the Kaliwa Dam Project.

**To Mental Health Professionals.** To determine what kind of assistance and



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

intervention the communities affected by the construction of Kaliwa Dam required, this research contributes to the understanding of mental health professionals of what assessment and measurement should be provided.

**To Future Researchers.** This study augments the current knowledge base by offering valuable insights into the specific context of the Kaliwa Dam construction and its impact on the well-being of Indigenous peoples.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Chapter 2

#### REVIEW OF LITERATURE AND STUDIES

This chapter engages in a thematic analysis of relevant literature and research, primarily emphasizing the investigation of three key themes: (1) the Kaliwa Dam, (2) the lived experiences of Indigenous communities, and (3) the Kaliwa Dam and the Dumagat-Remontado tribe. The concluding section of this chapter synthesizes the insights, aiming for a comprehensive grasp of the current research landscape. It seeks to identify prevalent themes and gaps within the existing body of knowledge, formulating insightful conclusions.

##### **The Kaliwa Dam**

Dams, a crucial part of society since ancient times, began with the pioneering Jawa Dam built by the ancient Mesopotamians in present-day Jordan around the 14th century, providing consistent water for crop irrigation (National Geographic Society, 2023). They serve numerous roles, providing water for consumption in arid regions, generating hydroelectric power, regulating floodwaters, improving river navigation, fostering commerce, and creating reservoirs (Brown & Jackson, 2023).

Notably, the Philippines' National Power Corporation (NPC) plays a crucial role in overseeing twelve dams, ensuring their structural integrity and downstream safety through biannual inspections. Five of these dams are in Luzon, supporting the region's energy and water needs: Ambuklao Dam in Ambuklao, Bokod, Benguet; Binga Dam in Binga, Itogon, Benguet; San Roque Dam in San Manuel, Pangasinan; Angat Dam in Norzagaray,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Bulacan; and Caliraya Dam in Lumban, Laguna. Meanwhile, seven dams in Mindanao primarily serve for hydropower generation (National Power Corporation, 2020), contributing to both power generation and water supply, with Angat Dam playing a pivotal role in providing water to the metropolitan area.

In addition to the Angat Dam, Metro Manila's water supply relies on the Ipo and La Mesa Dams. Water from Angat flows through a series of aqueducts, about 16 kilometers long each, to reach the La Mesa Dam via the Ipo Dam. From there, 60% goes to the La Mesa Treatment Plant, which can process up to 2,400 MLD (million liters per day), while the remaining 40% goes to the Balara Treatment Plant, which can produce 1,600 MLD. Together, these plants can provide water to over 6 million people in the metropolitan area, with a combined processing capacity of 4,000 MLD. The La Mesa Plant serves the western half of Metro Manila, and the Balara Plant supplies the eastern half (Metropolitan Waterworks and Sewerage System, n.d.-a).

The Kaliwa Dam Project (KDP), the New Centennial Water Source (NCWS), is a critical initiative addressing Metro Manila's water supply challenges, which involves constructing a 73-meter-high dam and a 22-kilometer Water Conveyance Tunnel at the cost of Php 12.2 billion, funded through Official Development Assistance (ODA) with a US\$ 211.39 million China Loan, located in Barangay Pagsangahan, General Nakar, and Barangay Magsaysay, Infanta, Quezon (Metropolitan Waterworks and Sewerage System, n.d.-c). The project initially aimed for a capacity of 600 million liters per day, essential for the growing population of the National Capital Region (Racho, 2023).

The NCWS-KDP, dating back to the 1970s, saw delays due to environmental and social issues. Originally planned under President Ferdinand Marcos and deferred in 1989,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

studies continued in the 1990s under President Fidel Ramos. In 2007, Chinese funding under President Gloria Macapagal-Arroyo faced a scandal. The San Miguel Corporation proposed a Laiban Dam in 2009, leading to the termination of negotiations over rate and displacement concerns. Later, it re-emerged as NCWS, with two dams in stages, focused on China-funded NCWS-KDP under President Duterte (BRI Monitor, 2021). It aims to provide 600 million liters daily by December 2026. The 22 km tunnel construction from Teresa to Morong addresses security issues via NTF-ELCAC and PNP-SAF. Metropolitan Waterworks and Sewerage System (MWSS) Chairman Justice Elpidio Vega highlights its role in averting water shortages after the 2019 Metro Manila crisis. The New Wawa Bulk Water Supply Project's Phase 1 will add 80 MLD for Manila Water consumers from Barangay Calawis, Antipolo City (Raymundo, 2023, February 2).

While the NCWS-KDP, with its ambitious goals and infrastructure plans, is aimed at addressing critical water supply challenges, there are significant concerns regarding its potential environmental impact on the Sierra Madre mountain range, which is home to diverse plant and animal species, including endangered wildlife like the Philippine Eagle, and historically protects Luzon from extreme weather due to the orographic effect (Racoma et al., 2016). The Sierra Madre Range supports local communities, particularly Indigenous peoples, and houses rare and endangered plants; preserving this ecosystem is crucial for maintaining ecological balance and the well-being of the surrounding areas, where an impact study found that 67 tree species are endangered, 143 are Indigenous, and 58 are endemic (Lumina, 2022).

Moreover, the Stop Kaliwa Dam Network (SKDN), a national coalition of civil society groups, is legally challenging the project and has an online petition against it, citing violations of environmental laws, arguing that the dam threatens upstream and



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

downstream communities, the Sierra Madre's biodiversity, and sacred sites, with potential habitat damage to 126 species, the submersion of 291 hectares of forest, and a flood risk to 100,000 residents downstream (Fabro, 2023). The tribespeople also claimed that 200 families would be displaced by the project in Barangay Umiray, in contrast to the MWSS claim that only 15 families would be affected by the dam (Otordoz, 2023).

Mounting opposition to the Kaliwa Dam project is led by Dumagat-Remontados, who accuse the National Commission on Indigenous Peoples (NCIP) of favoring the dam's proponents over Indigenous interests, demanding the NCIP's protection of Indigenous well-being and clarifying that the Kaliwa Dam design differs from the Laiban Dam, avoiding submerging specific Quezon Province communities (Cabico, 2023, February 13). Miss Earth Philippines candidates unanimously oppose the dam, citing concerns about Indigenous displacement, environmental harm, and the need for cleaner water sources while advocating for Sierra Madre's protection and Indigenous rights (Severo, 2023).

However, the situation becomes more complex when Indigenous leaders and activists opposing government-backed projects face threats, violence, and red-tagging. Red-tagging associates them falsely with the communist insurgency, exposing them to harassment and potential violence by government security forces, which restricts Indigenous communities from safeguarding their land and heritage and often excludes them from the "free, prior, and informed consent" requirement, adding a layer of complexity to the ongoing debate (Human Rights Watch, 2023). Marcelino Tena, president of Samahan ng Katutubong Agta/Dumagat Remontado na Ipinagtatanggol at Binabaka ang Lupaing Ninuno (SAGUIBIN-LN), an Indigenous peoples' organization (Legaspi, 2023), and several other representatives also condemned the red-tagging done by government forces to those who would voice out their opposition to the project (Enano, 2019).



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

As the debate over the Kaliwa Dam project continues, recent developments have emerged since its initiation. The MWSS anticipates the completion of the New Centennial Water Source (NCWS) – Kaliwa Dam Project by December 2026. MWSS Administrator Leonor Cleofas has revealed that tunnel boring operations have started in Teresa, Rizal, as part of an adjusted schedule to accelerate the project's progress (Manila Bulletin, 2023a). Cleofas also informed reporters that the project is expected to become operational by early 2027, with target completion in the last quarter of 2026 (Manahan, 2023). As of July 31, approximately 22.37 percent of the project is completed, and the tunnel outlet excavation has reached nearly 1.3 kilometers (Journal Online, 2023).

Correspondingly, MWSS is awaiting NEDA's approval for Kaliwa Dam Project Phase 2, with requirements submitted in late 2022. The extended process is due to criticism of Phase 1. An unsolicited proposal from a local company will increase capacity to 3.8K MLD for both phases, benefiting around 17 million Maynilad and Manila Water customers by supplying water to Metro Manila and nearby areas relying on two Bulacan dams (Manila Bulletin, 2023b). Additionally, COA has expressed concerns about P845 million in excess collections, suggesting suspension of billings and collections until the Department of Finance approves; however, MWSS argues that these expenses align with the concession agreement for "developing new water sources" (Ayalin, 2023).

### **Lived Experiences of Indigenous Communities**

The Lived experience encompasses an individual's narrative of life events, choices, and the knowledge gained through these encounters. This term is not only descriptive of personal accounts but is also employed in qualitative research, particularly in fields such as culture, society, linguistics, and communication. Wilhelm Dilthey's



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

philosophical framework posits that human sciences are rooted in lived experiences, setting them apart from natural sciences reliant on controlled experiments. In phenomenological research, the primary focus is on lived experiences, aiming to delve beyond factual accounts and uncover their meaningful interpretations. Unlike an ongoing reflection, lived experiences involve a retrospective approach, where individuals share and contemplate their past encounters (Talking HealthTech, 2022).

Lived experiences of Indigenous communities delve into their encounter with multifaceted challenges beyond immediate livelihood concerns (Degawan, 2020). Land allocation for extractive industries, coupled with the impacts of climate change, poses significant considerations for their traditional way of life. In particular, the Dumagat-Remontados, deeply connected to the Sierra Madre forest, engage in farming, kaingin, and the sale of forest resources, facing challenges such as usurious loans and poverty traps (Espada, 2003). Globally, the intricate relationship between Indigenous communities and their land is a recurring theme. Drbohlav and Hejkrlik (2017) shed light on the struggle of Indigenous populations to assert their security over land against encroachments from external development projects. This connection between land, cultural heritage, and traditions is a common thread Indigenous communities share.

Comparatively, the challenges faced by Indigenous communities in Mindanao, known as “Lumads,” caught in the crossfire between the government and the New People’s Army, highlight the disruptions caused by conflict. Displacement disrupts their homes, livelihoods, and ancestral domains, emphasizing the complexities of their existence amidst external conflicts (Internal Displacement Monitoring Centre, 2013). On a global scale, the incident in Brazil involving the collapse of Vale S.A.’s dam and its aftermath demonstrates the enduring consequences for Indigenous communities. The





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Pataxó and Pataxó Hã-hã-hãe communities grapple with health issues, altered diets, and relocation challenges, reflecting the profound impact of large-scale environmental disasters on Indigenous lives (Rocha, 2023).

Moreover, the Philippines has consistently been the most dangerous country in Asia for land and environmental defenders according to Hines (2023) with 270 such individuals killed between 2012 and 2021. Indigenous peoples, who make up over 40% (114) of these victims, were particularly targeted for their efforts to safeguard their land and environment. Notably, nearly 80% of these attacks on Indigenous defenders occurred on the island of Mindanao.

In the specific context of the Dumagat-Remontados, heritage conservation is not just an abstract concept but a tangible, lived reality. The annual spiritual pilgrimage along the Tinipak River is a poignant testament to the importance of preserving ancestral lands in the Sierra Madre Mountain Range. This ritual not only serves as a profound cultural practice but also acts as a powerful aspect of cultural preservation (Fabro, 2023). Drawing parallels with research conducted by the Cordillera Peoples Alliance (2007) in Benguet, the impact of dam construction emerges as a recurring theme. The forced displacement of Indigenous communities from their ancestral lands and the resulting environmental changes exemplify the far-reaching consequences of large-scale infrastructure projects on the lived experiences of Indigenous populations.

### **The Kaliwa Dam and the Dumagat-Remontado Tribe**

The impending construction of the Kaliwa Dam raises complex issues between development and the Dumagat-Remontado Tribe. The Stop Kaliwa Dam Network (SKDN),



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

a national coalition of civil society organizations, opposes the project, citing environmental law violations. Contrary to the statement of Jose Dorado, an MWSS official supervising the project, who contends that only 15 Indigenous families will be displaced and assures that the dam will be managed to prevent flooding (Eco-Business, 2023; Otordoz, 2023), the SKDN emphasizes that the dam poses risks like habitat damage to 126 species, submerging 291 hectares of forest, and threatening 100,000 downstream residents with flooding. The SKDN also highlights the impact on ancestral forests, home to 5,000 Dumagat-Remontado, and the submersion of six sacred sites, including the Tinipak River, heightening cultural and spiritual heritage preservation concerns (Bagaoisan, 2023, February 23; Fabro, 2023).

Furthermore, the construction of the Kaliwa Dam poses a threat to the cultural identity of the Dumagat-Remontados, whose spiritual practices and traditions are deeply intertwined with the sacred white marble boulders along the Agos River near Daraitan (Westerman, 2023). These geological formations are not just landmarks but pillars of Dumagat's heritage, anchoring their connection to the land. However, the impending dam not only threatens physical displacement but also risks erasing centuries-old customs and disrupting the intergenerational transmission of cultural knowledge. Armed forces intervention exacerbates their plight, as armed forces units are routinely dispatched to Indigenous lands during development projects to intimidate and harass demonstrators viewed as obstructing progress and economic growth (Simbulan & Tolentino, 2023). Concurrently, the construction of dams would disrupt waterways, adversely affecting mobility, well-being, and access to emergency services and flooding cultural sites like sacred burial grounds.

For the Dumagat people, their ancestral territories are inseparable from their



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

identity, rejecting notions of ownership and exploitation (Simbulan & Tolentino, 2023). Like numerous other Indigenous groups, the Dumagat-Remontados living in the Sierra Madre region have a deep connection with nature. A 21-year-old member of the community, Boniknik, said, “Our culture is deeply rooted in the forest; it shapes who we are” (Cabico, 2023, February 23). Nelly dela Carzada, a 61-year-old elder of the Dumagat-Remontado community, articulated their opposition to the dam based on the profound importance of their ancestral lands. She emphasized that these territories served as their upbringing and home, raising questions about the fate of future generations if the dam were to be constructed (Cepeda, 2024).

As significant stewards of the environment and its depleting resources, the Dumagat-Remontados strongly oppose so-called development schemes. This resistance is not their first time taking a stand against such projects. Back in 2009, members of the Dumagat-Remontado communities commenced their *alay-lakad* or march for nine days to the capital to oppose the Laiban Dam project, which had its origins in the 1970s during the administration of the late dictator Ferdinand Marcos Sr. Despite its magnitude, the Indigenous community successfully thwarted this endeavor (Chavez, 2019).

Aligned with this stance, the Dumagat-Remontados staged a nine-day protest similar to their demonstration against the Laiban Dam in 2009, but this time directed against the construction of the Kaliwa Dam. Beginning in General Nakar, Quezon, approximately three hundred Dumagat-Remontado Indigenous individuals, backed by a coalition of farmers, fisherfolk, residents, activists, and environmentalists (Now You Know PH, 2023), embarked on a nine-day march starting on Wednesday, February 15, towards Malacañang, Manila, to urge Philippine President Ferdinand Marcos Jr. to permanently halt the construction of the Kaliwa Dam (Dulay, 2023; Gozum, 2023). However, their



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

journey to the nation's capital concluded without the opportunity to discuss their concerns with President Ferdinand Marcos Jr. (Bagaoisan, 2023, February 24; Cabico, 2023, February 24). Upon reaching Mendiola, the marchers were met with police who blocked their access to Malacañang. Community leader Conchita Calzado lamented the lack of dialogue with President Ferdinand Marcos Jr., emphasizing the missed opportunity for the president or his cabinet to address their concerns. She emphasized their role as advocates for the communities whose livelihoods, cultures, and sacred lands are directly threatened by the proposed developments (Ramos, 2023).

In particular, the Dumagat-Remontados assert that they have not received adequate consultation as mandated by law, and they believe the proposed project poses a significant threat to their traditional way of life (Eco-Business, 2023; GMA News Online, 2023). Calzado expressed concerns about their rights being disregarded during the approval process for the dam. She emphasized that the project jeopardizes their livelihoods, culture, and sacred land. On the other hand, the MWSS contends that Indigenous consultation processes were duly followed, stressing the imperative nature of the dam to avert an impending water crisis. The NCIP also asserted that consultations were conducted with Indigenous communities to secure their free, prior, and informed consent (GMA News Online, 2023).

According to the Philippine Indigenous Peoples' Rights Act of 1997, the government can only proceed with infrastructure projects on ancestral lands if it has obtained a certificate of free, prior, and informed consent (FPIC) from the titleholders (Subingsubing & Ramos, 2021; Ramos, 2023). Despite opposition from tribal communities and environmental advocates, the project received an environmental clearance certificate (ECC) in 2019 from the Department of Environment and Natural Resources (DENR)



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

(Subingsubing & Ramos, 2021).

In the Philippines, Indigenous peoples were recognized and protected under various laws and policies, including the Indigenous Peoples Rights Act (IPRA) of 1997 (Republic Act No. 8371). IPRA was a landmark legislation that aimed to recognize, protect, and promote the rights of Indigenous cultural communities and Indigenous peoples (ICCs/IPs) in the Philippines. Some of the key rights granted to Indigenous tribes under Philippine law regarding their ancestral lands included the right to claim ownership over their ancestral lands, which were defined as "lands occupied, possessed, and utilized by ICCs/IPs." These lands could include forests, agricultural areas, hunting grounds, and sacred sites that Indigenous communities had traditionally owned, occupied, or used. Upon successful assertion of their ancestral domain claims, Indigenous communities were entitled to receive a Certificate of Ancestral Domain Title (CADT) from the National Commission on Indigenous Peoples (NCIP). This certificate provided legal recognition and protection of their rights to the ancestral domain.

As a matter of fact, Indigenous communities had the right to give or withhold their Free and Prior Informed Consent (FPIC) before any project or activity that might affect their ancestral domains and resources. FPIC was required for development projects, mining operations, and other activities within Indigenous territories. Indigenous communities were protected from forced displacement or relocation from their ancestral lands without their consent. Any relocation had to be conducted with their FPIC and with adequate compensation and support provided to affected communities. Indigenous peoples had the right to maintain and develop their cultural traditions, institutions, and customary laws within their ancestral domains. They also had the right to pursue their economic, social, and cultural development according to their aspirations and priorities.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Isorrent, including conflicts over land tenure, resource exploitation, and inadequate recognition of Indigenous governance systems.

Consequently, the Stop Kaliwa Dam campaign uncovered that five of the six Indigenous Dumagat-Remontados communities in Quezon opposed the Kaliwa Dam plans during assemblies held in 2019 as part of the FPIC consultation process. However, MWSS recently claimed that all six groups had consented to the project in an FPIC process endorsed by the NCIP. Calzado accused MWSS of pressuring tribe members and cited instances of coercion during voting, highlighting that FPIC consent letters were not translated into local dialects. Jose Dorado, an MWSS official supervising the project, refuted these claims, stating that the agency followed the FPIC process diligently. However, some critics did not participate, thereby forfeiting their voting opportunity. Land rights advocates emphasize frequently disregarding or manipulating the FPIC consent process (Ramos, 2023).

The issue surrounding the Kaliwa Dam has deepened with internal conflict among the Dumagat-Remontados, further complicating the P12-billion project intended to supply water to Mega Manila while fracturing the Indigenous communities of the Sierra Madre. This project has polarized the Dumagat-Remontado people, leading to the emergence of two factions, both staking claims to ancestral lands allocated for dam construction (Subingsubing, 2023).

After eight years of negotiations, one faction, comprising Dumagat-Remontados from Tanay, Rizal, and General Nakar, Quezon, consented to the project. In acknowledgment of the significant impact on their ancestral territory, they received a one-time payment of P160 million as a “disturbance fee” from the MWSS, with Lawyer Josefina



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Agustin clarifying that this payment recognized tribal ownership without transferring it. Additionally, a provision was made for yearly payouts over 25 years following the dam's completion in 2027, designated for funding livelihood projects, scholarships, and training as part of their community resource management plans (Subingsubing, 2023). Furthermore, the MWSS has put forward plans for housing for the Dumagat-Remontados community slated for relocation, which includes the construction of a tribal hall and a school at the relocation site for the tribespeople (GMA News Online, 2020).

Under the memorandum of agreement (MOA) for the Kaliwa Dam construction, each faction representing the Dumagat-Remontados from Tanay, Rizal, and General Nakar, Quezon, received P80 million worth of disturbance fees (Cabato, 2023; Raymundo, 2023, February 21). The turnover ceremony, held on February 21 in Quezon City, commenced with a ritual led by Indigenous Peoples (IP) leaders from General Nakar. MWSS administrator Leonor Cleofas outlined that the MOA stipulates annual financial assistance of PHP 1 million for each of the 36 IP communities in General Nakar and 10 IP communities in Tanay once the Kaliwa Dam becomes operational in 2027 (Cabato, 2023).

Meanwhile, tensions among the Indigenous Dumagat communities in the Reina area—comprising Real, Infanta, and General Nakar—have escalated, manifesting in conflicts due to the Kaliwa Dam project. Erecting barricades along the Tinipak River in the upper Sierra Madre region of General Nakar, the Dumagat-Remontado tribe, led by Tena, aims to impede the planned ritual of Indigenous groups supporting the dam's construction. Concurrently, Indigenous factions critique fellow tribe members aligning with the government and MWSS in endorsing the Kaliwa Dam construction (Sandoval, 2023).

As debates surrounding the Kaliwa Dam project continue, the campaign against it



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

persists, with proponents like Calzado vowing to continue their efforts to cancel it while seeking alternative solutions that preserve cultural heritage and forest ecosystems (Cabico, 2023, March 24). Calzado articulated plans to extend the campaign's reach by engaging schools and churches to garner broader support for halting the dam's construction. Concurrently, activists advocate for sustainable alternatives, emphasizing the protection and rehabilitation of existing watersheds through measures such as tree planting (Ramos, 2023). Additionally, they call for the repair of silted dams, the enhancement of water distribution systems, and the exploration of technologies like wastewater recycling.

Critics, including IPs and environmentalists, contend that the dam's benefits, limited to a projected five-year span for Metro Manila's water supply, are outweighed by its adverse environmental impacts, notably heightened flood risks—however, Engr. Ryan James Ayson, the project manager, argues that the dam would enhance safety by mitigating floods through controlled monitoring (Bagaoisan, 2023).

At the forefront of the opposition to the dam stands Marcelino Tena, a vocal critic who advocates for the exploration of alternative water sources for Manila to avoid the displacement of communities and minimize environmental impact. Despite efforts to directly engage with the Chief Executive regarding the issue, their appeals reportedly remain unaddressed. Nonetheless, Tena views their peaceful protests as successful in raising awareness among Filipinos about the implications of the Kaliwa Dam project (Legaspi, 2023).





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### **Synthesis of Reviewed Literature and Studies**

The construction of the Kaliwa Dam, referred to as the New Centennial Water Source (NCWS) project, in Barangay Pagsangahan, General Nakar, and Barangay Magsaysay, Infanta, Quezon (Metropolitan Waterworks and Sewerage System, n.d.-c), marks a significant development with far-reaching implications for the Indigenous Dumagat-Remontados. While addressing critical water supply challenges in Metro Manila, this project also raises substantial concerns regarding its potential ecological impact on the Sierra Madre mountain range, which is home to a rich diversity of plant and animal species and has a historical role in shielding Luzon from extreme weather (Racoma et al., 2016), with added significance as a sacred place for the Dumagat-Remontados (Fabro, 2023). Additionally, a dispute exists over the number of families facing displacement, with community members contesting official claims of only 15 affected families and asserting a much higher figure, closer to 200 (Otoroz, 2023). These complexities highlight the multifaceted nature of this development. The intent is to present a balanced view of the project, recognizing its potential to address water supply challenges while acknowledging the valid concerns related to ecological impact and displacement issues expressed by the local community.

Lived experiences, as framed by Wilhelm Dilthey, delve into individual narratives, capturing life events and shaping profound knowledge (Talking HealthTech, 2022). The Dumagat-Remontados face challenges like land allocation and climate change impacts, disrupting their traditional way of life (Degawan, 2020). Globally, the struggle for land security against development projects is common among Indigenous populations. Mindanao's Lumads, caught in conflict, experience displacement with disruptions to



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

homes and livelihoods (Internal Displacement Monitoring Centre, 2013). The collapse of Vale S.A.'s dam in Brazil has enduring consequences for the Pataxó and Pataxó Hã-hã-hãe communities (Rocha, 2023). For the Dumagat-Remontados, heritage conservation is evident in the annual pilgrimage along the Tinipak River (Fabro, 2023). Parallels with research in Benguet highlight the recurring theme of forced displacement due to dam construction, showcasing the broad consequences of large-scale projects on Indigenous lived experiences (Cordillera Peoples Alliance, 2007).

The proposed construction of the Kaliwa Dam has sparked a contentious debate between development and the rights of the Dumagat-Remontado Tribe. Despite claims by MWSS officials that only a few Indigenous families would be displaced (Eco-Business, 2023; Otordoz, 2023), the SKDN highlights significant risks, including habitat damage to numerous species and threats to downstream residents; moreover, it would impact ancestral forests and sacred sites, eroding cultural heritage (Bagaoisan, 2023, February 23; Fabro, 2023);. The Dumagat-Remontado people, deeply connected to their land, resisted the project, citing insufficient consultation (Eco-Business, 2023; GMA News Online, 2023) and coercion during the approval process (Ramos, 2023). Internal conflict among the Dumagat-Remontado community further complicates matters, with one faction consenting to the project in exchange for compensation, while tensions escalate among those opposing the dam (Subingsubing, 2023). Despite ongoing protests and advocacy efforts, the project continues, underscoring broader debates about sustainable development, Indigenous rights, and environmental conservation in the Philippines.

In conclusion, this thematic analysis has highlighted a notable gap in extensive and conclusive research. Existing literature predominantly comprises news articles focusing on the Dumagat-Remontado tribespeople and the potential impacts of the Kaliwa



## **POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

Dam construction. Taking an exploratory approach, this study aims to address this research gap, striving for a more nuanced understanding of the lived experiences of the Dumagat-Remontados amidst the ongoing construction of the Kaliwa Dam. The construction of the Kaliwa Dam may present potential benefits, particularly concerning water supply. However, these potential advantages should be carefully considered along with the associated costs and consequences. By integrating the study's findings with existing literature, policymakers can effectively make well-informed decisions to mitigate any adverse impacts on the local community.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Chapter 3

#### METHODOLOGY

The methodologies and processes used in the research are described in this chapter. It contains information on the research design used, the tradition of inquiry and data-generation method, data sources, the research instrument developed for data collection processes, and the ethical considerations employed in the data gathering.

##### Research Design

This study used a qualitative research design while utilizing the phenomenological approach. Phenomenological research design focuses on “exploring human experiences and understanding the meaning people attribute to those experiences” (Delve, 2022). The phenomenological approach provides tales about real-life struggles, lived experiences, and how they were experienced.

To fully understand each participant’s lived experiences, the researchers will ask one grand question to one participant for a preliminary interview. This preliminary interview involved an in-depth interview designed to ascertain the potential trajectory of the actual testing. The format was a comprehensive one-on-one interview strategically crafted to pinpoint the likely direction of the actual testing. After the initial individual interview, a focus group interview was conducted to facilitate the actual testing process.

The study’s primary objective is to delve into the Indigenous experiences related to the ongoing construction of the Kaliwa Dam, seeking valuable insights into this



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

phenomenon. Additionally, follow-up questions were provided, tailored to their shared experiences during the interviews, to encourage more profound and more nuanced conversations.

### **Tradition of Inquiry and Data-Generation Method**

The researchers employed phenomenology using a focus group discussion with the Dumagat-Remontado tribe. The phenomenological approach has pedagogical roots in philosophy and psychology, where the researcher describes the lived experiences of individuals as described by participants. Phenomenological inquiry is a qualitative research approach grounded in phenomenology, a philosophical perspective that explores and describes human consciousness and lived experiences. The phenomenological tradition of inquiry seeks to understand the essence of a phenomenon as it is experienced by individuals, specifically, without making assumptions about the objective reality of those experiences (Creswell & Creswell, 2018). This design has strong philosophical underpinnings and typically involves conducting interviews (Giorgi, 2009; Moustakas, 1994; as cited in Creswell & Creswell, 2018).

Meanwhile, a focus group was utilized as a data collection method in this phenomenological research, which was conducted among six (6) Dumagat-Remontado tribespeople. Focus groups gather individuals with similar experiences or backgrounds to discuss a particular topic of interest. It is a qualitative study in which participants' views, attitudes, beliefs, opinions, and ideas are subjected to exploration. This methodology entails conducting group interviews that usually last 45 to 90 minutes. It is a loosely structured conversation about exploring the participant's lived experiences and is facilitated by a moderator (interviewer) (Baral, 2016). However, this study revolved around



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

one central open-ended question describing their lived experience amidst the start and ongoing Kaliwa Dam construction.

Unlike other research methodologies, focus groups allow participants to freely converse with one another, hence promoting conversations among participants. This data collection methodology is a fundamental tool for phenomenological research with an exploratory nature since it follows a non-directive approach and aims to build rapport, is less formal and flexible, and ultimately helps researchers yield captivating responses from the study participants (George, 2022). This approach also belies several benefits since the rhetoric of questions is impossible to answer with yes or no (i.e., why and how), unambiguous and straight to the point while stimulating discussion, and ultimately unbiased and neutral (George, 2021). It is a versatile approach that prevents any external locus of control that deviates from the subjective importance of lived experience. Additionally, an open-ended interview minimizes misrepresentation and misinterpretation of the participants' responses, as the interviewer can ask probing and interpreting questions to clarify the participants' comments.

Meanwhile, probing questions, in the context of this study, had to be tailored according to the responses or feedback of the respondents to prevent any influence by the researchers and give the respondents a space to share their innermost thoughts, feelings, and experiences freely (i.e., and the interviewer adopted a stance that was curious and facilitative instead of challenging and interrogative). The prompt of asking questions could be adaptive or of no particular order required to capture the narrative more genuinely, mainly how those narratives concluded their lived experience amidst the event of the Kaliwa dam construction. Depending on the interviewee's responses, if necessary, asking follow-up questions or probing for more information could occur for each narrative inquiry.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Lastly, since this research was by nature studying their lived experiences, an interpretative phenomenological approach to data analysis was essential to chunk it down in a meaningful form. Interpretative Phenomenological Analysis (IPA) is a qualitative research approach used to explore and understand individual experiences and the meaning people attribute to those experiences. It combines principles of phenomenology and hermeneutics, which focuses on providing an in-depth examination of participants' lived experiences. After data collection, the narratives of experiences from the interview underwent transcription, familiarization, initial coding, core themes formation, and phenomenological interpretation (Smith & Osborn, 2015), which unveiled the lived experiences of Dumagat-Remontado people amidst the Kaliwa Dam construction, therefore, providing a detailed and contextually rich examination of the participants' lived worlds. This study utilized NVivo 14.0 qualitative data analysis software for coding, and the codes derived from the interview transcript will undergo further analysis procedures administered by a registered psychologist, psychometrician, or guidance counselor to ensure data validity or code validation.

### Sources of Data

The data collection process involved both primary and secondary sources. Primary sources included records generated during the period under investigation and firsthand accounts from eyewitnesses or participants directly involved in the study topic (Joy, 2014). Secondary sources comprised various literature related to the study, such as research papers, dissertations, news articles, and journals. Specifically, for this research, primary sources provided narrative insights into the lived experiences of the Dumagat-Remontado tribe, while secondary sources offered additional support to the narrative insights and



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

provided scholarly context.

### **Instrumentation**

This research study utilized the following research instruments:

#### **Dumagat-Remontados' Lived Experiences Amidst Kaliwa Dam Questionnaire**

The Dumagat-Remontados' Lived Experiences Amidst Kaliwa Dam Questionnaire revolves around one central grand question to thoroughly explore the lived experiences of the Dumagat-Remontado tribe amidst the Kaliwa Dam construction. The study formulated a question in an open-ended form, which serves as the phenomenological tool to explore the lived experiences of Dumagat-Remontado people and serves as a platform to let the participants freely share their innermost thoughts, feelings, and experiences. It is crucial to note that the specified follow-up questions were selectively used based on respondents' answers and the organic flow of the conversation. Additionally, during the Focus Group Discussion (FGD), further follow-up questions were generated, highlighting a dynamic and adaptive approach to the research process.

To ensure the reliability and validity of the research instrument, it underwent a rigorous validation process. This process involved the expertise of three psychologists and two linguistic experts who thoroughly evaluated its face validity, content validity, construct validity, and linguistic validity, as well as the accuracy and consistency of its translation in both English and Filipino versions (see Appendices II and III).

#### **Section 1: Demographic Information (*Demograpikong Impormasyon*)**

- Could you please introduce yourself?

*Maaari niyo po bang ipakilala ang inyong sarili?*

#### **Section 2: Grand Question (*Pangunahing Tanong*)**





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

- What is your experience amidst the start and the ongoing construction of the Kaliwa Dam?

*Ano ang iyong karanasan sa gitna ng pagsisimula at ang patuloy na pagpapatayo ng Kaliwa Dam?*

### Follow-Up Questions:

1. Can you elaborate on any specific challenges or difficulties you have encountered during the construction of the Kaliwa Dam?

*Maaari mo bang idetalye ang anomang partikular na mga hamon o problema na iyong naranasan sa pagpapapatayo ng Kaliwa Dam?*

2. How have the ongoing construction activities directly impacted your daily life and the lives of the Dumagat-Remontado community?

*Paano direktang nakaimpluwensya ang patuloy na konstruksiyon sa iyong pang-araw-araw na pamumuhay at sa buhay ng komunidad ng Dumagat-Remontados?*

3. In what ways have you and your community adapted or coped with the changes brought about by the Kaliwa Dam construction?

*Paano mo at ang iyong komunidad naka-adapt o nakayanan ang mga pagbabagong dulot ng konstruksiyon ng Kaliwa Dam?*

4. Have there been any positive aspects or benefits that you have observed or experienced during the construction, despite its challenges?

*Mayroon bang mga positibong aspeto o benepisyo na iyong napansin o naranasan sa panahon ng konstruksiyon ng Kaliwa Dam, kahit na may mga hamon?*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### **Ethical Considerations**

In this study, the respondents were Indigenous Peoples (IPs), specifically the Dumagat-Remontados, who were recognized as a vulnerable group within society. Accordingly, the researchers maintained rigorous ethical standards throughout the research process. Ethical clearance was initially obtained from the University Research Ethics Center (UREC), receiving approval on February 13, 2024 (see Appendix 9). Following UREC's guidance, the researchers were asked to obtain certification from the National Commission on Indigenous Peoples (NCIP) before commencing data collection, given the involvement of IP participants.

However, due to conflicting objectives between NCIP and the researchers, the decision was made to obtain a permit directly from the Office of the Municipal Mayor of Infanta, Quezon, where the data gathering was planned. This decision stemmed from the NCIP's requirement for the researchers to interview Dumagat-Remontados residing in Tanay, Rizal, upon discovering that some target participants were prominent protesters against the Kaliwa Dam. The permit, issued by Mayor Filipina Grace R. America, was obtained on February 29, 2024 (refer to Appendix 11).

Furthermore, from the data-gathering process through to the publication of the research study, the researchers adhered to the ethical principles established by the American Psychological Association (2017), ensuring the integrity of their research practices. These principles encompassed general principles, human relations, and privacy and confidentiality, as outlined in the study protocol or Form 10, approved by UREC.



## **POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

### **General Principles**

The researchers were steadfast in their commitment to promoting the well-being of the Dumagat-Remontados while avoiding any potential harm. They prioritized building trust, fulfilling professional duties, and managing conflicts of interest, achieved through comprehensive explanations of the study's background, significance, risks, benefits, and associated costs.

Furthermore, their unwavering dedication was evident in their pursuit of accuracy, honesty, and integrity in psychological practice. Guided by principles of fairness, justice, and avoiding biases, they conducted interviews in a Focus Group Discussion (FGD) format, posing a single overarching question, followed by tailored follow-up queries dependent solely on participants' responses.

Respect for individuals' rights, dignity, and cultural distinctions was paramount, particularly concerning the unique cultural beliefs and practices of the Dumagat-Remontado tribe. The researchers refrained from making any negative remarks about these cultural aspects.

By steadfastly adhering to these principles, the researchers aim to cultivate an ethical and inclusive practice, safeguarding the welfare of their participants while also making positive contributions to society.

### **Human Relations**

In human relations, the researcher meticulously adhered to the principles of informed consent, ensuring that participants fully grasped their integral role in the trial. This involved providing comprehensive information about the various procedures, treatments, potential outcomes, benefits, and risks associated with their participation. To achieve this, the researchers supplied participants with an Informed Consent Form (ICF), authorized by the UREC, which encapsulated all



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

essential aspects of the research.

The ICF served as a detailed document offering a clear introduction to the study, emphasizing the voluntary nature of participation. It provided explicit details about the interview or data-gathering procedure, including its duration, and outlined the potential benefits participants might experience. Furthermore, it meticulously delineated the confidentiality and data security measures meticulously implemented by the research team, reassuring participants of their privacy and security.

The form also included contact information for participants with further inquiries or concerns, fostering an open communication channel. Additionally, it incorporated a consent statement, enabling participants to willingly indicate their decision to either participate in the study or respectfully decline involvement, empowering them to make informed choices about their participation.

### **Privacy and Confidentiality**

In the realm of privacy and confidentiality, the researchers meticulously safeguarded confidential information while diligently informing individuals and organizations about the limits of confidentiality and potential applications of the collected data. They exercised utmost discretion in sharing pertinent details to minimize any invasions of privacy. Confidential information was disclosed only with explicit consent or under legal obligations for designated purposes. Even in consulting with colleagues, caution was exercised to ensure the non-disclosure of identifiable information. Under no circumstances was confidential information publicly disclosed unless stringent measures were in place to safeguard identities, explicit written consent was obtained, or legal authorization was unequivocally established.



## **POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

Furthermore, all information disclosed during the interview was treated with the utmost confidentiality. Data collected were securely stored on password-protected devices, accessible solely to the research team. Participants' contact information remained confidential, disclosed only to the class professor as part of the class requirement and solely for evidence of their participation. Regarding audio recordings, explicit consent, and permission from participants were obtained before proceeding, and no video calls were recorded. Any exchange of information through chat, SMS, email, or other means was promptly disposed of after transcription or integration into the research data.

The researchers were committed to implementing all necessary measures to protect and secure digital data, utilizing reputable online services and programs with data encryption features. Upon completing the research project, all digital data would be securely stored or promptly deleted following data disposal protocols. Lastly, participants were encouraged to contact the researchers with questions or concerns or to learn more about the research project through the contact information provided.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Chapter 4

#### RESULTS AND DISCUSSION

This chapter thoroughly examined the findings and discussions drawn from data gathered from a selected cohort of six participants ( $n = 6$ ) representing the Dumagat-Remontando tribe, whose insights have significantly advanced the understanding of the research inquiries under study. These outcomes underwent exploration and analysis and were aligned with the predefined research objectives in the preceding chapters. They were systematically organized into six overarching thematic categories: fearful experiences, nature as the core of the Dumagat-Remontado life, sense of loss, Dumagat-Remontados' struggles, political controversies and challenges, and Dumagat-Remontado convictions.

Employing the Interpretative Phenomenological Analysis (IPA) process, the authors derive their findings with a specific focus on phenomenology's emphasis on unraveling a particular phenomenon's lived experiences and significance. In this context, the study aims to delineate participants' lived experiences amidst the Kaliwa Dam construction. Reflecting the "double hermeneutic" nature intrinsic to the IPA approach, the findings encapsulate the researchers' and participants' interpretations of their experiences.

These thematic explorations offer profound insights into the lived experiences of the Dumagat-Remontado tribe amidst the ongoing construction of the Kaliwa Dam, with a pronounced emphasis on communal aspects of the phenomenon. This emphasis is exemplified by the deliberate omission of participant names or usage of pseudonyms from interview excerpts, aligning with the chosen methodological approach. Additionally, the



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

results encompass demographic information about the participants alongside excerpted responses to open-ended questions, enriching the depth and breadth of the study's findings.

Table 1

**Superordinate Themes with Corresponding Sub-themes**

<b>Major Theme</b>	<b>Sub-theme</b>	<b>Reference (see Appendix 4)</b>
Fearful Experiences	Fear of Losing Homelands	HA1
	Fear Due to Red-Tagging	IA1, IB1
	Fear Due to Armed Forces Presence	JA1, JA2
	Fear Due to the Environmental Impact of Dam	KA1, KA2, KA3
Nature as the Core of the Dumagat-Remontado Life		GA1, GA2, GB1
Sense of Loss	Loss of Homelands	AA1, AB1, AC1, AD1
	Loss of Livelihood Opportunities	BA1, BA2, BB1, BB2, BC1
	Loss of Cultural Lands and Identity	CA1, CA2, CB1, CB2, CB3, CC1
Dumagat-Remontados' Struggles	Loss of Rights over Their Homelands	MA1, MB1, MB2
	Livelihood Loss	NA1, NB1, NC1, ND1, NE1, NF1, NG1, NH1, NI1



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Political Controversies and Challenges	Within-Tribal Disputes	DA1, DA2, DA3, DA4, DB1, DB2, DC1
	Red-Tagging Issues	EA1, EB1, EC1, ED1, EE1, EF1
	Perceived Misconceptions and Inaccuracies Surrounding NCIP Initiatives	FA1, FB1, FC1, FD1, FD2, FD3, FD4, FE1, FF1, FG1, FG2, FG3, FH1, FI1, FJ1
Dumagat-Remontado Convictions		LA1, LA2, LA3, LA4, LA5, LA6, LA7, LA8, LA9, LA10, LA11, LA12, LA13, LA14, LA15, LA16

*Note.* The alphanumeric combinations were assigned to facilitate easy navigation to corresponding references in interview transcripts in Appendix 4.

Table 2

### Demographic Information and Assigned Pseudonyms for Respondents

Pseudonym	Sex
MT	Male
WP	Male
RT	Male
LT	Female
SR	Male
CQ	Female

*Note.* The demographic data solely pertains to the biological sex of the participants, as they were explicitly requested to introduce themselves. The information they volunteered was limited to their names and places of residence, both of which are withheld to ensure confidentiality. This introduction format was deliberately adopted to afford the respondents a sense of autonomy, particularly given their status as Indigenous individuals, as endorsed by the validators of the research instruments.





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

The process of assigning pseudonyms is predicated on the initials of the participants' names. The pseudonyms are substitutes for participants' real names to ensure confidentiality and anonymity.

### Fearful Experiences

This theme explores how the participants perceived fear and the experiences that brought fear to them amidst the ongoing Kaliwa dam construction.

#### Fear of Losing Homelands

This sub-theme delves into the deep-seated fear harbored by the Dumagat-Remontado community in light of the ongoing construction of the Kaliwa Dam. Central to these is the perceived fear of losing their homelands, which have been the bedrock of their cultural heritage and collective and individual identity for countless generations. The notion of uprooting and resetting elsewhere presents a formidable obstacle as the land they inhabit not only holds cultural significance but also provides for their daily needs and sustenance.

**Participant LT (HA1):** *Oo, sa sarili namin ang nangyayari na 'yon ay sarili pa namin. Lalo na 'pag kami mapalipat, wala na kami. Sabi nga sa 'min, nakakaanong mo lang kaunti English na chance na makapaghanapbuhay sa lugar na iyon ay wala. Hindi namin alam ang kilos. Kagaya sa Manila tignan mo. 'Pag kami'y iniwan lang sa kwarto, doon na lang kami. Hindi na hirap na kami lumabas at hindi namin alam. Baka kami maligaw.* (Oh, when it comes to ourselves, what's happening is still about ourselves. Especially when we get relocated, we're left with nothing. They say to us, if you only know a little English, there's no chance of finding work in that place. We don't know what to do. Just look at Manila. When we're left alone in the room, we just stay there. We don't find it difficult anymore to go out and we don't know where to go. We might get lost.)

The perceived fear is further intensified by the challenge of reconstructing their lives in an unfamiliar setting and leaving behind the only home they have ever known. The sentiment expressed by 61-year-old Dumagat-Remontado elder Nelly dela Carzada, "We are opposing the dam because our ancestral lands are important to us. This is where we grew up. This is our home. If the dam is built,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

where will our future generations go?” underscores the deep-rooted attachment of Indigenous communities to their ancestral lands. In her statement, she highlights the significance of these lands as integral to their identity, heritage, and livelihoods. Moreover, she raises concerns about the potential displacement and loss of cultural heritage that the construction of the dam could entail for future generations of the Dumagat-Remontado people (Cepeda, 2024).

### **Fear Due to Red-Tagging**

This sub-theme underscores the profound fear experienced by the Dumagat-Remontado amidst the construction of Kaliwa Dam. This section of the paper mainly delves into the tribe's apprehension of the unjust red-tagging they receive from the armed forces. Through the participants' firsthand accounts, the researchers gained invaluable insights into the treatment this community received since the construction of the dam project. It was expounded that some of the tribe members who voiced opposition to the construction were subjected to arbitrary detention and interrogation by armed forces, lasting for no more than five hours. Furthermore, these individuals, together with their families, faced relentless scrutiny and countless investigations, leading to a fracture in their own familial bonds, and the children of these community leaders faced discrimination. They were unfairly called “anti-government,” further intensifying their vulnerability to harassment. These accounts supported Fabro’s (2023) claims in his article “‘It Gives Life’: Philippine Tribe Fights to Save a Sacred River from a Dam,” where Indigenous leaders have highlighted instances of being subjected to “red-tagging” due to their vocal opposition to the dam's construction.

**Participant SR (IA1):** *Kasi ako ay isa na roon sa dinitain nila at dinampot sa lugar namin dito sa Antipolo, papunta kaming Antipolo sa baba ng Boso-Boso Island. Ako ay dinampot*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

*nila at pinagtatanong ako, parang dinitain ng 4 pm, na ako ay dinampot. 9 pm na ako inilabas pero malayo ako sa aking mga kasama. Hindi naman nila ako totally tino-torture, pero 'yung i-detain ka nang gano'ng kahabang oras ay talagang kami ay ako ay pangamba na rin at takot. Siyempre, ako ay inilayo ng mga 10 kilometers sa mga kasama ko, kasi ako lang naman talaga 'yung dapat, at 'yon ay ang aming mga karanasan ko, na pagkatapos noon ay hindi na kami nakatuloy pa sa activity, pero wala sila sa aming nakuha na mga sabihin na mga bagay-bagay na pupunta kami sa ganitong rally, kumbaga, may siguro lang ay napanahon na talaga na kami ay napag-aralan na rin, kasi ang amin ngang kinakatakot na mga lider ay na kung kami ay mataniman ng mga bagay na dapat ay hindi naman dapat. Alam naman natin na ang mga military at pulis, kasi military at pulis ang dumampot sa akin. Na para mong kami ay lahat ay mga mandirigma. May naka-hummer, dalawang hummer, may naka-mobile. 'Yon ang pagkakahuli sa akin, na kami ay 21 tao, na kami ay dinitain nang mahabang oras, na inabot na kami na nga ng gabi na nga. 'Yon ang amin, na sa ngayon ay aming pangamba, mga pag-uwi naming mga lider, pag-uwi sa aming mga tahanan, imbestiga rito, imbestiga roon, kasi 'yung mga intel nila. 'Yon ang isa na rin sa nakasira sa 'min, lalo na sa mga anak naming na nagsisipag-aral, dahil siyempre, sasabihan na lang sa school na 'yung mga magulang niyo pala ay mga makakabilang grupo, na sila'y lumalaban sa gobyerno. (Because I was one of those they targeted and picked up from our area here in Antipolo, on our way to Antipolo below Boso-Boso Island. They picked me up and interrogated me, like I was picked up around 4 pm. I was released at 9 pm but I was far from my companions. They didn't totally torture me, but being detained for that long was really terrifying and frightening for us. Of course, they took me about 10 kilometers away from my companions, because I was the only one they were really after. And those were our experiences, after that we didn't continue with the activity, but they didn't get anything from us saying that we were going to such a rally. Maybe it was just timely for us to learn because our leaders were afraid that we might be implicated in things we shouldn't be. We all know that the military and police were involved because it was the military and police who picked me up. It was like we were all warriors. There was a Hummer, two Hummers, and a mobile. That was how they captured me, along with 21 others, detaining us for a long time, until it was already night. That's our fear now, going home to our leaders, going home to our houses, being investigated here, investigated there, because of their intelligence. That's one of the things that has disrupted us, especially for our children who are studying, because of course, they'll just be told at school that their parents are part of a rebel group, that they're fighting against the government.)*

Additionally, Fabro also emphasized the unfortunate event that some of these individuals have fallen victim to extrajudicial killings carried out by unidentified assailants, with reports indicating that such attacks disproportionately target Indigenous peoples. According to Global Witness (cited by Fabro, 2023), the Philippines ranks among the most perilous countries worldwide for land and environmental defenders, with Indigenous communities bearing a significant share of fatal attacks. Between the years 2012 and 2021, the organization documented 270 killings in the country, with Indigenous individuals accounting for more than 40% of the victims (Hines, 2023). Relatively the participants also expressed their opinions regarding a distressing incident involving a companion during a nine-day journey from Infanta to Malacanan Palace. One of their companions went missing,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

and the disappearance was attributed to suicide. However, participants disputed this narrative, citing evidence from their investigation that suggested foul play, including cuts and slashes on the body. This incident exemplifies the fears that haunt the tribe: the threat of violence in their struggle for justice and rights. Despite the dangers, participants are determined to continue advocating for their communities. They emphasized that if they do not stand up and fight for their rights, there may be no one else to win their cause.

**Participant SR (IB1):** *Mayroon kaming isang kasama do'n sa alay lakad na nawala. Halos ang alay lakad sa atin ay dalawa ang nawala no? Dalawa ang nawala nung 9 days na lakad na iyon. 'Yung isa ay pinalabas na binigti, pero sa amin, sa analyze namin, at kami ang nag-analyze, hindi siya nagbigti. Talagang in-analyze namin. Siya ay binigti, kasi base sa amin, makakabalik siya, tapos may mga bagay na lumabas na sa imbestigasyon namin, na may saksak. 'Yon din 'yung amin na siyempre, nauutay-utay kami. 'Yon din 'yung aming mga pangamba kasi hindi naman natin lingid na gano'n ang mangyayari, kaya kami ay patuloy pa rin na nakikipaglaban. Ang sabi nga naming mga lider, "kung walang titindig papaano na?" 'Yon 'yung amin na paninindigan na hanggang sa ngayon, at kung kami ay nabawasan ng ibang tribo, bagkus kami ay pinatitibay nilang harapin 'yung bagong umaga, kumbaga man sa atin ay ipagpatuloy ang laban. (We had a companion who went missing during the offering march. Almost every offering march we had, two went missing, right? Two went missing during that 9-day march. One was released and was reported to have committed suicide, but upon our analysis, and we were the ones who analyzed it, he didn't commit suicide. We really analyzed it. He was hanged because based on our assessment, he would have come back, and then there were things that came out from our investigation, like stab wounds. That's also what troubled us, of course, we were shaken. Those were our concerns because we knew that such things could happen, so we continue to fight. As our leaders say, "if no one stands up, what then?" That's our principle until now, and even if we've lost some from other tribes, they rather strengthen us to face the new day, like urging us to continue the fight.)*

### Fear Due to Armed Forces Presence

This sub-theme underscores the perceived fear of the Dumagat Remontado tribe amidst the construction of the Kaliwa Dam with the enhanced armed forces' presence in their homeland. The participants expressed a profound sense of fear that they attributed to some factors, including education. Most of them find the idea of coming across armed persons, especially unsettling because they are unfamiliar with such circumstances and possess minimal knowledge of their legal rights.

**Participant LT (JA1):** *Gano'n, may mga ano may sundalo, may pulis siyempre ayon naman ikinatatapot ng aking mga kasamahan. Ako nga'y takot din dahil wala naman akong pinag-*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

*aralan. Mahirap humarap ka sa mga ganoong sitwasyon na makikita mo 'yung mga baril, maski ikaw ay nasa karapatang mong ika'y mangatwiran medyo hindi mo na masasabi 'yung ganoong takot ako po sa heneral. (Yes, there were soldiers, there were police, of course, that's what scared my companions. I myself was afraid because I didn't have any education. It's difficult to face those kinds of situations where you see guns, even if you have the right to argue, you can't really say, "I'm scared of the general.")*

This sense of vulnerability is compounded by the notion that even if they are in the right, going through those circumstances can be a daunting challenge. This pervasive fear of facing armed authorities in the context where their rights may be at stake discusses the challenge they have endured daily since the construction of the dam.

### **Fear Due to the Environmental Impact of Dam**

This sub-theme explores the perceived anxieties of the Dumagat-Remontado community regarding the environmental ramifications of the Kaliwa Dam construction. Particularly, the construction of the dam is expected to impact their lives and homeland significantly. Central to these concerns is the fear of the possibility that the release of water from the dam could lead to the sinking of the lower parts of the mountain range, emphasizing that the Infanta would be the first to sink.

**Participant LT (KA1):** *Ang karanasan ko talaga malaking takot kung sakali't matutuloy iyan at dahil ako nga sa bahagi ko dal'wa ang lugar ko na maaapektukhan. Tapos isa pa, 'yung mga anak ko nasa bayan ng Infanta syang madaling lulubog talaga muna bago. Ayan talaga ang kinatatakot ko. (My experience really instilled a great fear in me, especially if that were to happen and because in my case, two places I belong to could be affected. Moreover, my children are in the town of Infanta, which is prone to sinking first before anything else. That's what I'm really afraid of.)*

Participants also highlighted past environmental traumas, including the vulnerability that the Super Typhoon Ulysses left behind. The fear was also rooted in their concern regarding the potential risks for their families, particularly the children who could be endangered had the dam released water unexpectedly.

**Participant LT (KA2):** *Naroon, may talagang bahagi namin talagang 'yung aming bahay ay hanggang leeg ang tubig nung Ulysses nitong huli nalang. Kaya malaki ang pangamba ko lalo't lalo ng aking pamilya. (There, a part of our area really had our house submerged up to the neck during the recent Ulysses. So, I have a great fear especially for my family.)*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Their experience with flood levels rising to unsafe heights and possibly overrunning their homes and putting their children in danger—especially if they are away from home at the time—is another major source of their concern.

### **Nature as the Core of the Dumagat-Remontado Life**

This theme explores the participants' experiences that show how essential nature is in their lives as native Dumagat-Remontado. Although it is partially highlighted and interconnected with other themes and sub-themes in this section, it is a recurring theme of importance to discuss, for it is pivotal in explaining how other aspects of the lived experiences of Dumagat-Remontado people since it is one of the main concerns that propels their motivation and convictions about stopping the Kaliwa Dam project for nature is the core of their lives. Furthermore, it explores how nature defines everything about Dumagat-Remontados' various aspects of life, such as their perceptions of livelihood, cultural identity, and their lived experiences concerning the Kaliwa Dam Project.

One of the most notable responses of the participants during the interview is when the researchers ask them about their main work or occupation or source of income, and they reply with the word "mountains."

**Researcher:** *Bale po talaga 'yung pangunahing ano niyo po, hanapbuhay niyo po talaga?* (So, is what is your main work or source of income?)

**Participant LT (GA1):** *O, sa bundok.* (O, in the mountains.)

This response is remarkable since when this question is asked commonly to ordinary people, especially non-Indigenous people, the usual reply will be the specific work type they are engaged with, such as being a farmer, fisherman, call center agent, teacher, or anything such. In this encounter, nature is deeply ingrained in the life of the Dumagat-



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Remontado people, for it reflects that the Sierra Madre Mountains or nature itself embody great importance in their lives.

This response is also supported by Participant LT's statement, where she described that without the mountain range of Sierra Madre, it is a significant loss or sacrifice for them since it is the primary source of their living, as supported by previous themes such as a sense of loss and coping and mechanism sub-theme "loss of livelihood opportunities."

**Participant LT (GA2):** *Tapos ito namang sa kabundukan ay 'pag iyan, matutuloy ang Kaliwa Dam ay talagang malaki naman ang sakripisyo, dahil kami dya'n kumukuha talaga ng aming ikinabubuhay. Wala man kaming sakahan, 'yung mga tanim namin, kaunti. Dya'n kami nakakaano ng kinabubuhay namin pang-ano sa aming pamilya.* (And then, if that happens, the construction of the Kaliwa Dam will indeed entail significant sacrifices because we really derive our livelihood from there. We may not have farms, our crops are few. That's where we sustain our livelihood for our families.)

Lastly, the rich feedback from Participant WP, where he highlights many experiences on how interconnected nature is toward Dumagat-Remontados life in various respects.

**Participant WP (GB1):** *Ang katutubo ay malaki 'yung pagkakaiba ng usaping pangkabuhayan sa katulad dito sa karanasan ninyo na mga hindi katutubo. Ang katutubo ay ang kabuhayan ay kapag wala siyang nakikitang kalikasan o dumadaloy na tubig ay hindi talaga siya mabubuhay. Kami nga, nangingilala kami dito. Bakit? Hindi kami makakain ng madami sa do'n sa meeting namin kanina, na masasarap daw 'yung pagkain. Masasarap nga naman pero 'di ko makain 'yung kanin, iba 'yung lasa. Ang iniisip ng iba na pangkabuhayan ay may'ron kang pera, pinagkakakitaan, pero sa katutubo ay mahalaga na 'yung mayroon kang mayamang kalikasan, mayroon kang sariling tubig na maiinom, malaya ka. Gawa ng sa ang pagtingin namin sa kalikasan ay nariyan na ang lahat. Nariyan na ang aming palengke. Nariyan na ang aming ospital. Nariyan na ang aming paaralan. Nariyan na 'yung aming tirahan. Nariyan na rin nilibing 'yung aming mga ninuno, at nariyan na rin 'yung mayaman naming kultura. Ang katutubo ay ang pagtingin niya sa lahat ng bagay ay buhay.* (The Indigenous people have a big difference in livelihood compared to those like you who are not Indigenous. For Indigenous people, livelihood is when they don't see nature or flowing water, they really can't survive. We recognize it here. Why? We couldn't eat much during our meeting earlier, even though the food was said to be delicious. Indeed, it's delicious but I couldn't eat the rice, it tastes different. What others think of as livelihood is having money, earning a living, but for Indigenous people, it's important to have rich nature, to have your own drinking water, to be free. Because in our view, everything is there in nature. Our market is there. Our hospital is there. Our school is there. Our home is there. Our ancestors are buried there, and our rich culture is there too. For Indigenous peoples, their view of everything is life.)

This excerpt from Participant WP highlights the profound difference in perspective between Indigenous people and urban people regarding livelihood and the importance of nature. It emphasizes that for Indigenous communities, livelihood is intrinsically tied to



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

their environment, particularly to nature and flowing water. The speaker expresses that the lack of access to nature and natural resources severely impacts their ability to survive and sustain themselves. They contrast this with the mainstream view, which often equates livelihood with earning money and material possessions as government and private companies envision, as evident with Kaliwa dam projects.

Participant WP, as highlighted in excerpts from GB1, accentuates the paramount importance of nature within Indigenous communities, delineating its role as not only essential for their physical well-being but also integral to their sense of autonomy and cultural identity (Simbulan & Tolentino, 2023). They assert that all fundamental necessities for sustenance, including food, water, shelter, healthcare, education, and spiritual communion with their forebears and cultural legacy, are intricately intertwined with the natural world. This sentiment resonates deeply with the Dumagat people, who perceive their ancestral domains as indivisible from their sense of self, adamantly rejecting concepts of possession and exploitation (Simbulan & Tolentino, 2023). Much like numerous other Indigenous cohorts, the Dumagat-Remontados residing in the Sierra Madre region exhibit a profound kinship with their surroundings, encapsulated succinctly by a 21-year-old community member, Boniknik, who articulates, “Our culture is deeply rooted in the forest: it shapes who we are” (Cabico, 2023, February 23). This perspective evinces a comprehensive comprehension of existence. It underscores the intricate interdependence between Dumagat-Remontado people and their ecological milieu, standing in stark contrast to prevailing individualistic or materialistic paradigms.





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Sense of Loss

This theme explores the experiences related to the feelings of loss or remarkable changes induced by the Kaliwa Dam construction toward the various aspects of the life of Dumagat-Remontado's Tribe.

### Loss of Homelands

This sub-theme underscores the sense of displacement and insecurity experienced by the Dumagat-Remontados within their ancestral territories. Their narratives highlight the pervasive apprehension stemming from the omnipresent armed forces presence, which severely restricts their freedom of movement and amplifies their vulnerability.

**Participant LT (AA1):** *Gano'n, may mga ano, may sundalo, may pulis siyempre. Ayon naman ikinatatakot ng aking mga kasamahan. Ako nga'y takot din dahil wala naman akong pinag-aralan. Mahirap humarap ka sa mga ganoong sitwasyon na makikita mo 'yung mga baril. Maski ikaw ay nasa karapatan mong ika'y mangatwiran. Medyo hindi mo na masasabi 'yon, ganoong takot ako po sa heneral.* (So, there are, like, soldiers, police of course. That's what scares my companions. I myself am afraid too because I lack formal schooling. It's difficult to face situations like that where you see guns. Even if you have the right to argue. You can't really say that anymore, that's how scared I am of the general.)

The frequent deployment of armed forces units to Indigenous territories, often in the guise of development initiatives, exacerbates this fear. According to Simbulan & Tolentino (2023), these deployments are aimed at intimidating and harassing demonstrators perceived as obstacles to progress and economic expansion. These armed forces operations severely impede the Dumagat's ability to access their ancestral lands freely, as highlighted by Participant WP:

**Participant WP (AD1):** *Malaki, malaki, dahil sa dati, kahit anong oras kami maglabas-masok sa aming lugar, walang kwan, pero ngayon, hinahanapan na kami ng ID sa mismong lugar namin, sariling lupa, ancestral domain namin.* (Big, big, because before, no matter what time we entered or exited our place, there were no issues, but now, we are being asked for ID right in our own place, our own land, our ancestral domain.)



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

These restrictions not only limit their freedom of movement but also impede their access to essential resources such as food, as Participant CQ pointed out:

**Participant CQ (AC1):** *Bawal din silang palabasin. Hindi sila makabili ng pagkain.* (They are also not allowed to go out. They cannot buy food.)

The discussion suggests the profound impact of the armed forces presence on the Dumagat-Remontados' sense of security and freedom within their ancestral territories, deepening their sense of loss of homelands. Through the participants' accounts, we gain insight into the fear and constraints they experience, restricting their movement and access to resources. These challenges underscore the Dumagat-Remontados' broader struggles in asserting their rights amidst development initiatives.

### Loss of Livelihood Opportunities

This sub-theme emphasizes the profound impact on the livelihood of the Dumagat-Remontados. Deeply rooted in the Sierra Madre forest, they sustain themselves through farming, kaingin, and the trade of forest resources (Espada, 2003). However, the planned relocation by the MWSS (GMA News Online, 2020) threatens to disrupt their way of life, instilling apprehension about the future of their sustenance (Ramos, 2023).

**Participant RT (BC1):** *Una, ang sisirain niya ay 'yung aming kultura, 'yung aming pagkain, 'yung aming mga sagrado. Kaya 'yon, ang malaki naming inaayaw sa project na Kaliwa Dam at isa pa, kung kami ay ililipat sa kung saang lugar na 'di naman namin kinasanayan, na diyan na lang sana kami sa aming tinubuang lugar, hindi naman kami do'n masaya, kaya't hindi kami kampante 'yung aming pamumuhay. Una, kulang kami sa edukasyon, tapos 'yung aming kinagisnang lugar ay mababago, 'yung paghahanapbuhay namin do'n sa lugar na 'di namin alam, kung anong ikinabubuhay ng mga katutubo doon. Kung kaya kami ngayon ay malaki ang pagtutol sa Kaliwa Dam.* (What it will destroy are our culture, our food, our sacred places. That's why we strongly oppose the Kaliwa Dam project and also, if we are to be relocated to a place unfamiliar to us, we'd rather stay in our homeland. We won't be happy there, so we're not confident about our way of life. First, we lack formal education, then our familiar places will change, our livelihood in a place where we don't know what sustains the Indigenous peoples there. That's why we strongly oppose the Kaliwa Dam project.)



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Participant RT underscores the uncertainty surrounding their future livelihoods upon relocation, a sentiment echoed by Participant CQ:

**Participant CQ (BB1):** *Oo, dahil 'yung kabuhayan nila ay naaapektuhan. Akin po naman ay, sila po ay nagtatanong. 'Pag tinayo na raw po 'yung dam, saan na daw po sila lilipat?* (Yes, because their livelihoods are being affected. As for me, they are asking where they will go once the dam is built.)

The participants' accounts and supporting literature indicate that the Dumagat-Remontados face a significant threat to their livelihoods due to the planned relocation by the MWSS. Their deep connection to the Sierra Madre forest through farming and trade of forest resources is at risk. Participants RT and CQ express concerns about the uncertainty of their future livelihoods once relocated, highlighting the profound impact of the proposed Kaliwa Dam project on their way of life.

### **Loss of Cultural Lands and Identity**

The sub-theme explored here highlights the significant impact felt by the Dumagat-Remontados due to their loss of cultural lands and identity. This loss disrupts their cultural practices, severs their ties to heritage, and threatens their traditional knowledge and way of life. In the Sierra Madre region, the Dumagat-Remontados deeply value their ancestral territories, which are essential to their identity (Simbulan & Tolentino, 2023). They believe their culture is deeply tied to the forest, shaping who they are, and their cultural identity is deeply rooted in nature (Cabico, 2023, February 23).

The construction of the Kaliwa Dam poses a significant threat to their traditional way of life. It affects their livelihood and endangers their cultural practices (Eco-Business, 2023; GMA News Online, 2023). As Participant WP explains, the dam's construction would erase not just their means of living but also



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

their cultural heritage. It would remove their markets, hospitals, schools, and ultimately their way of life.

**Participant WP (CC1):** *Kaya ang sabi ng lolo ko ay 'yung bato sa kultura ng mga katutubo ay buhay. Bakit? Dahil sa kultura ng mga katutubo, 'yung mga naninirahan, espirito na gumabagay do'n sa mga ninuno namin na mga nauuna. Kaya kapag naglalakad kami sa bundok, kapag may mga batong malalaki ay nagsasalita kami. 'Yung salita namin na nagpapaalam kami na kami ay may pupuntahan. Kaya itong mga ito, kapag itinayo ang Kaliwa Dam, mawawala siya. Ibig sabihin, hindi lamang ang kabuhayan ang inalis mo sa mga katutubo. Inalis mo ang kanilang palengke. Inalis mo 'yung kanilang ospital. Inalis mo 'yung kanilang paaralan. Inalis mo 'yung kanilang kultura. Inalis mo ang lahat. 'Yung buhay niya ay inalis mo bilang katutubo. 'Yon 'yung pinakamalalim na esensya ng usapin ng paglaban ng katutubo sa pagtatayo ng Kaliwa Dam. (So what my grandfather says is that in the culture of Indigenous peoples, stones are alive. Why? Because in the culture of Indigenous peoples, those who dwell there, there are spirits that match those of our ancestors who came before us. So when we walk in the mountains, when there are big stones, we speak. Our words are our way of saying goodbye, that we are going somewhere. So, with the construction of the Kaliwa Dam, these will disappear. It means, you are not only taking away the livelihood of the Indigenous peoples. You are taking away their market. You are taking away their hospital. You are taking away their school. You are taking away their culture. You are taking away everything. You are taking away their life as Indigenous peoples. That's the deepest essence of the Indigenous peoples' struggle against the construction of the Kaliwa Dam.)*

Similarly, participant SR highlights the legal and cultural aspects of the struggle against the dam. It is not just about land ownership but about preserving their heritage as enshrined in law and passed down through generations. The struggle reflects a desire to maintain their traditions and protect their ancestral lands.

**Participant SR (CB3):** *Ay, sa akin naman ay sa totoo lamang, ay talagang kami ay patuloy na pagtutol sa Kaliwa Dam Project, kasi ang hinahanap namin ay aming dating kinagawian at kinasanayan ng aming tribo na kami ay malaya, na 'yon ay nakasangguni do'n sa IPRA, nasa 8371, na kami ay may karapatan sa aming lupaing ninuno, sa aming pag-aari at baluarte, na 'yon talaga 'yung aming talagang number one na tinututukan, kasi 'yon ay nakasaad sa batas, na especially ay talagang batas namin na dapat ay kilalanin ng ating estado at ipatupad, kasi ang talaga at bukod doon, kung hindi namin ipapatuloy ang pagtutol sa Kaliwa Dam, ay mawawala 'yung aming mga tradisyon na matatamaan sa aming mga sagradong lugar, na talagang number one na mawawala 'yung aming kultura. Mawawala 'yung aming mga kabuyahan, at 'yung aming kalayaan, ay isa rin siyang mawawala do'n sa aming pag-aari at sa aming- kumbaga ay pangangalaga ng aming mga ninuno nang mahabang panahon, na sana ay sinasabi namin na huwag masira ng mga dambuhalang dam, sa kadahilanang ang amin ngang interes ay payabungin pa at pagyamanin 'yung lupaing ninuno, sa kadahilanang may kabalik namin do'n sa saling lahi, na siya ay mas maganda pa do'n sa pagkakatanggap namin. 'Yon 'yung aming talagang layunin. (Well, for me, honestly, we continue to oppose the Kaliwa Dam Project because what we seek is our ancestral practices and customs as our tribe, the Malaya. We refer to the Indigenous Peoples Rights Act, Republic Act 8371, which grants us rights to our ancestral lands, our property, and stronghold, which is really our top priority. Because it is stated in the law, especially our law that should be recognized by our state and enforced. Because truly, if we do not persist in opposing the Kaliwa Dam, our traditions that are linked to our sacred places will disappear, which is our top concern, our culture will truly be lost. Our resources will*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

vanish, and our freedom will also disappear in terms of our ancestral care and preservation over the years. We hope to preserve our ancestral lands, as there is a return to our roots, which is even more beautiful than our acceptance. That is our true goal.)

Despite their resistance, modernity threatens to erase their customs and rituals. Participant LT's account illustrates how sacred sites have become contested spaces and traditional practices marginalized. These stories illustrate the ongoing tension between tradition and progress, where preserving cultural heritage means asserting Indigenous rights.

**Participant LT (CA2):** *'Yung noong mahal na araw, doon kami nag-ano, noong mahal na araw, noong nakalipas na pandemic. Noong bago mag-last yata ang pandemic. Kami, nag-ano doon sa mismong site ng 'yung pagtatayo ng dam. Ay, kami parang na-aano't ayaw ngang papasukin. Ay, nakapasok naman kami dahil sa pamamaraan na isa-isa. Hindi pwede ang maramihan. Para lang kami doon makapag-ritual sa — (During Holy Week, that's where we went, during Holy Week, during the last pandemic. Before the pandemic lasted. We went there to the actual site of the dam construction. Oh, we were like, they didn't want to let us in. Oh, we were able to enter through a method one by one. Mass entry wasn't allowed. We just went there to perform a ritual—)*

The accounts of the Dumagat-Remontados suggest how the construction of the Kaliwa Dam jeopardizes their livelihoods, cultural identity, and heritage. Their resistance highlights the broader struggle to protect Indigenous rights and traditions amidst modernization. These narratives emphasize the need to safeguard cultural heritage under development pressures.

### Dumagat-Remontados' Struggles

This theme explores the experiences of how Dumagat-Remontado people respond and strive to resolve the struggles that arose and brought about the Kaliwa Dam construction.

#### Loss of Rights Over Their Homelands

This sub-theme explores how they cope with the loss of rights over their homelands. Members of the Dumagat-Remontado Tribe reported a significant loss of rights over their homelands due to the presence of armed forces and police who



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

imposed restrictions on entering freely into their tribe lands by establishing requirements such as providing proof of identification or IDs. These findings are supported across literature and mainly from the study of Drbohlov and Hejkrlik (2017), which highlights it as a recurrent struggle of Indigenous populations to assert their security over land against encroachments from external development projects until this modern era where laws to safeguard them exists.

The oppressive prohibitions by external development projects such as Kaliwa Dam are observable in the narrative experience of no ID no entry policies experience by the Dumagat-Remontado tribe, which most members of the tribe do not have or cannot comply with due to their limited knowledge of how to avail IDs and lack of valid proof of identifications such as tax identification number ID's as described perfectly described by Participant LT response excerpts:

**Participant LT (MA1):** *Hindi pwede kang dumaan ng wala kang mga ID. ID ng ano, kailangan nila may oras, pati paglabas at pagpasok. Talagang malaking hirap namin. E 'di mapipilitan silang dumaan sa kailugan. Kaya nga may kalsada nang ginawa, parang akala namin pabor sa amin. Ayon pala, mas mahigpit at hihingian ka ng requirements. E papaano kung wala, kagaya ng mga kasamahan ko, wala silang mga requirements. 'Yung mga ID, ID siyempre, sa mga side ko, maliban lang 'yung kagaya naming nakakakuha na ng TIN number, hindi nakakakuha talagang maglabas sila't dumaan doon. (You can't pass through without your IDs. What IDs? They need time, even for entering and exiting. It's really difficult for us. They might be forced to go through the river. That's why they built a road, we thought it was favorable to us. Turns out, it's stricter and they'll ask you for requirements. But what if you don't have any, like my colleagues, they don't have any requirements. The IDs, IDs of course, on my end, except for those like us who already have TIN numbers, they really can't get out and pass through there.)*

These restrictions and prohibitions reflect their struggles for their rights over their homelands contrary to the mandated by Philippine law, such as the Indigenous Peoples Rights Act (IPRA) of 1997 (Republic Act No. 8371), which safeguards their rights of ownership and access in their tribe lands without any impediment established by private and government (Official Gazette of the Philippines, 1997). The said impediments to their rights in their homelands led members of the Dumagat-Remontado to be forced to pass through the river and



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

edge of the mountains, endangering their lives and making them struggle to continue their livelihoods reflecting their tremendous efforts to cope with their daily lives. The following excerpts from participants support this:

**Participant LT (MB1):** *Umiwas na lang kami doon sa daan na hindi pwede kami doon. At marami naman sa hanay naman namin, siyempre, kami nakakadaan sa mga bundok. Doon, para lang gawa ng ang pinagkakakitaan ko, siyempre, 'yung sa maliit na ano, ako'y nagtitinda-tinda doon sa mga kasamahan ko. Kami'y hindi na doon dumadaan sa, ano ba? Halimbawa kung doon may mga bantay, hindi kami doon dadaan. Lilipat na lang kami ng ibang daan para kami makapaghanapbuhay, maski gaano kahirap 'yung daan at layo. Gawa nang 'yung may access road, siyempre, malapit-lapit, shortcut. 'Pag halimbawang may motor ka, pwede ka doon bumaba, tumawid ka na lang ng ilog. (We just avoid the roads where we're not allowed. Many of us in our group, of course, pass through the mountains. There, just to make a living, of course, in the small stalls, I sell goods to my colleagues. We don't pass through there anymore, what's it called? For example, if there are guards there, we won't go through. We'll just find another way to make a living, no matter how difficult and far it is. Because of the access road, of course, it's close by, a shortcut.)*

It is indeed called an access road, but it is ironic to observe that it is the opposite of the reality experienced by our Indigenous Dumagat-Remontado people because the access roads have become barriers to their rights to their tribal lands. Even their tribe leaders, as Participant RT stated, are not respected or recognized by the guards because these areas have become checkpoint zones full of armed forces and police, even if they try to engage in dialogue peacefully.

**Participant RT (MB2):** *Noon pong 'yan ay binubuksan, 'yung access road, 'yon daw ay Pargomar thick road, hindi access road, tapos nitong bandang huli, tinayuan nila ng check point at pinagbabawalan na kami. Ako po ay hindi na makapasok dahil ako naman ay na-involve do'n sa mga issue at nakikipag-dialogue do'n sa itaas, pero ayaw talaga. Hindi na nila ako pinapayagan na makapasok do'n sa area. (Before, the access road was open, they called it the Pargomar thick road, not an access road. Then, recently, they set up a checkpoint and started prohibiting us. I can't enter anymore because I was involved in those issues and had dialogues with the authorities, but they really don't want to allow me to enter that area anymore.)*

Overall, the Dumagat-Remontado tribes exert tremendous effort in adjustment, peaceful dialogue, and coping, such as resorting to finding dangerous alternative routes that endanger their life, which will be prevented if the vested rights of protection mandated by law are respected by the external parties such as the government and private water concessionaires who installed access roads with unnecessary armed forces checkpoints and requirements towards them.





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Livelihood Loss

This sub-theme explores how they cope with the loss or changes in their livelihood, highlighting their struggles with the unprecedented changes they experienced during the ongoing Kaliwa Dam construction.

Most of the responses that highlight these experiences are mostly found from wives of Dumagat-Remontado tribespeople who detailed their lived experiences with their husbands, sons, and relatives. The Dumagat-Remontados' livelihood is heavily dependent on farming crops of rice and vegetables, which are heavily devastated by the dam construction or due to restrictions to make a living in their homelands. They make various alternative livelihoods to cope with the socio-economic struggles (i.e., the opportunity for livelihood) in their daily living, such as coal making (*pag-uuling*), river fishing, renting lands to mow grass fields for planting few crops (*paggagapasan*), rattan-making, *sari-sari* store in mountainsides, and even forced to accept construction work in the Kaliwa Dam due to the need of income and loss of livelihood opportunities.

The predominant alternative form of livelihood among them is coal making or *pag-uuling*, as briefly described by the wife of one of the participants:

**Participant LT (NA1):** *Halimbawa, kagaya namin, minsan nag-uuling sa kawalan ng ano. 'Yon na 'yung pinagkakakitaan namin, uling. Minsan nag-uuling ng tatlong sako para lang kami may pampalit ng aming mga pagkain.* (For example, like us, sometimes we make charcoal because we have nothing else. That's our source of income, charcoal. Sometimes we make three sacks of charcoal just so we have something to exchange for our food.).

Meanwhile, when coal making is not feasible, one participant reported they usually resort to *paggapas* or mowing grass fields lent to them by other people, and they plant a few vegetables or crops to be a source of food or a small livelihood.

**Participant LT (ND1):** *Oo, wala. Oo. Sa parteng pabaybay, wala namang ibang pagkakanap mo. Bawal namang mag-uling, 'di ba? 'Yon, 'pag may nagpapaupa na lang ng magtatabas. 'Yon, may kaunti kang tanim. 'Yon ang kanilang pinagkakaanuhan.* (Yes,





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

nothing else. Yes. In our area, there's really no other means of livelihood. We're not allowed to make charcoal, right? So sometimes, when someone needs help with clearing land, that's when we get some income. Some of us have a few crops planted. That's where they get their sustenance.)

Additionally, when there is nothing left, or it is unclear to find food or livelihood, some of them try to fish in several rivers along the outskirts of their lands.

**Participant LT (NE1):** *Kaya sa pangangisda na lang, 'pag umulan nang kaunti, hindi na makakakuha ng pang-ulam dito sa parteng libis dahil labo na kaagad. 'Yon, apektado 'yon sa panghuhuli ng pang-ulam namin. Iba na.* (That's why we resort to fishing. But when it rains a little, we can't get anything to eat from the riverbanks because it gets murky right away. That affects our catch for our meals. It's different now.)

Furthermore, members of Dumagat-Remontado tribes go to unfavorable livelihoods to continue to cope with the loss of livelihood opportunities by establishing small stores near the mountainsides by crossing those rivers and detouring from access roads due to restrictions on them to do livelihood.

**Participant LT (NI1):** *Umiwas na lang kami doon sa daan na hindi pwede kami doon. At marami naman sa hanay naman namin, siyempre, kami nakakadaan sa mga bundok. Doon, para lang gawa ng ang pinagkakakitaan ko, siyempre, 'yung sa maliit na ano, ako'y nagtitinda-tinda doon sa mga kasamahan ko. Kami'y hindi na doon dumadaan sa, ano ba? Halimbawa kung doon may mga bantay, hindi kami doon dadaan. Lilipat na lang kami ng ibang daan para kami makapaghanapbuhay, maski gaano kahirap 'yung daan at layo. Gawa nang 'yung may access road, siyempre, malapit-lapit, shortcut. 'Pag halimbawang may motor ka, pwede ka doon bumaba, tumawid ka na lang ng ilog.* (We just avoid the roads where we're not allowed. Many of us in our group, of course, pass through the mountains. There, just to make a living, of course, in the small stalls, I sell goods to my colleagues. We don't pass through there anymore, what's it called? For example, if there are guards there, we won't go through. We'll just find another way to make a living, no matter how difficult and far it is. Because of the access road, of course, it's close by, a shortcut.)

Lastly, the most striking above all their lived experience is to be reluctantly forced or persuaded to work in Kaliwa Dam project sites, such as on access roads, due to the necessity for livelihood or source of income, which is evident in accounts of the wife and mother of one of those tribe members.

**Participant LT (NC1):** *Sa ngayon ay ang pinagkakakitaan doon ng mga tao. 'Yung kung ano na lang. Halimbawa, kagaya nga non, naggagawa ng kalsada 'yung iba naming mga miyembro.* (For now, that's where people earn their living. Whatever they can. For example, like before, some of our members are helping building roads)

**Participant LT (NG1):** *Hindi, 'yung iba'y aayaw. Kaya lang, walang ibang pagkakakitaan. Napipilitan sila dahil trabaho naman. Araw naman 'yon e. 'Yung kumbaga ba'y 'yung pagod mo ang babayaran nila, talagang kaya ka nagtrabaho lang, hindi dahil gustong-gusto mo*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

*'yung Kaliwa Dam. (No, some are reluctant. However, there are no other means of livelihood. They are forced because it's work after all. It's just a day. It's like they're paying for your exhaustion, so you work not because you really want the Kaliwa Dam.)*

Although some of them were persuaded to work, some participants interviewed refused to be influenced by those members and did not advise their sons or family members to work on those access roads due to their strong convictions and resentment toward the Kaliwa dam construction.

**Participant LT (NH1):** *E, hindi ko lang alam kung ano. Dahil hindi ko nga pinapasok 'tong anak ko sa construction na 'yon sa kalsada. Dahil kami nga'y galit ng mag-asawa. 'Yung ibang mga kasamahan namin, talagang wala nang ibang pagkakakitaan. At mahirap din. 'Pag tag-ulan, baha, hindi naman pwede silang mag-copra. Maski may niyogan, maski't 'yung paglabas. Pero ang araw naman sa ganyan, alam ko 'yung binibigay. 'Pag hindi 500, 450, sariling kain. (Well, I just don't know what else to do. Because I don't let my child work in that construction on the road. Because my spouse and I are angry. Some of our companions really have no other means of livelihood. And it's also difficult. During the rainy season, there's flooding, they can't even make copra. Even if there's a coconut plantation, even if there's harvest. But I know the wages they receive for days like that. If not 500, then 450. They have to cover their own food expenses.)*

Overall, it can be observed that the Kaliwa Dam construction caused significant changes in the Dumagat-Remontado tribe's livelihoods, forcing them to find alternative livelihoods. These coping and struggles experiences suggest that the government does not safeguard and protect the socioeconomic repercussions of the right to livelihood of Indigenous peoples with their ancestral lands affected by the dam construction (Official Gazette of the Philippines, 1997). However, it can also be observed that Dumagat-Remontado people stay strong with their convictions and remain resilient despite the challenges and struggles they are experiencing.

### Political Controversies and Challenges

This theme explores the experiences of power crises, internal tribal disputes, and governmental-related challenges in their homelands concerning the Kaliwa Dam project.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Within-Tribal Disputes

The Metropolitan Waterworks and Sewerage System (MWSS) has reached an agreement with one faction of the Dumagat-Remontados from Tanay, Rizal, and General Nakar, Quezon, after eight years of negotiations, providing them with a one-time payment of P160 million as a “disturbance fee” in acknowledgment of the significant impact on their ancestral territory (GMA News Online, 2020). Consequently, this resulted in internal discord and strife within the tribe. This project has polarized the Dumagat-Remontado people, leading to the emergence of two factions, both staking claims to ancestral lands allocated for dam construction (Subingsubing, 2023).

Participant LT provides insight into the upheaval within the community, highlighting how the promise of compensation has sown seeds of division. With the NCIP’s offer, some members see an opportunity for economic advancement, while others view it as a threat to their cultural and environmental heritage. This disparity in perspectives has led to clashes within the tribe, as pride and differing priorities exacerbate tensions.

**Participant LT (DA1):** *Tapos ngayon talagang napakasakit sa aming mangyari na kami mismo magkakasamahan, nagkakaaway-away, dahil ‘yung yes, kasamahan namin. ‘Yung no, kasamahan namin. Talagang sa sitwasyong iyon, naging magulo.* (And now it’s really painful for us that we, who used to be together, are now fighting among ourselves because those who said ‘yes’ are our companions, and those who said ‘no’ are also our companions. In that situation, it became chaotic.)

**Participant LT (DA4):** *‘Yung sa aming katutubo, magkakaroon daw ng mga hanapbuhay, Maganda ang ano, para bang gano’n ang hinihikayat nila. “Pumayag na kayo at ngayon lang tayo magkakaroon ng ganitong kalaking halaga”, sabi nung ibang leader, “Saan pa ba tayo pupunta? Tayo nama’y ngayon lang makikinabang sa gobyerno.”* (For us Indigenous peoples, they said there would be livelihood opportunities. It’s good, it’s like that’s what they’re encouraging. “Agree now, and we’ll only have this much”, some leaders said. “Where else can we go? We’ll only benefit from the government now.”)

**Participant LT (DA2):** *Parang ‘yon bang sa dumating sa punto na hindi na nag-iimikan dahil parang pataasan na ng pride, dahil ikaw may 80 million, kami wala. ‘Di sumama ka sa amin at ika’y bibigyan. Bibigyan ka naman, hindi naman gano’ng kalaki sa binigay ‘yung gano’ng nasa iyo. ‘Di parang magkakaroon ng ano, ba’t ako sasama pa sa iyo.* (It’s like reaching a point where we’re not talking anymore because it’s becoming a matter of pride,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

because you have 80 million, and we don't. Well, then come join us and you'll be given. You'll be given, it's not that much compared to what you have. So why should I join you?)

Particularly, the tribe leaders of the Dumagat-Remontados were the ones who received the compensation (Cabato, 2023; Raymundo, 2023, February 21) and are said to be the ones who are in support of the Kaliwa Dam construction. The monetary compensation has led some leaders to advocate for the dam's construction while others oppose it, deepening rifts within the community. Participant SR expands on the ramifications of these disputes, emphasizing the existential threat they pose to the tribe's identity and unity.

**Participant SR (DC1):** *'Yon 'yung amin na isa sa aming karanasan, pati 'yung moralidad nung aming kabataan, dahil sa kadahilanan na ang aming pakikipaglaban, na sa katotohanan ay 'yung iba naming lider ay nasa kabilang panig, na gumugusto sa Kaliwa Dam. Kaya ang aming hanggang sa ngayon ay patuloy pa rin ang mga lider na tiwali do'n sa aming tradisyon ng aming tribo na, at pinapaunawa naming pilit na kung ang kapwa tribo nila ang mawawala, na kung kami ang nasugatan sa kalinggingan, ang sinasabi nga namin, buong katawan ay nadadamay. Gano'n 'yung isang aparato ng aming tribo. Kung kapwa mo tribo ang mawawala ay masasaktan ang iyong kalooban.* (That's one of our experiences, even our youth's morality, because our struggle, in reality, some of our leaders are on the other side, in favor of the Kaliwa Dam. That's why until now, our corrupt leaders continue to exist in our tribal tradition, and we constantly emphasize that if their fellow tribe members are lost, if we are hurt in the periphery, as we say, the whole body is affected. That's how one part of our tribe operates. If your fellow tribe members are lost, your spirit is hurt.)

Furthermore, Participant MT sheds light on the intricate tribal dynamics following the compensation offer. Although some individuals within the community favor the dam's construction, the prevailing sentiment among the majority is opposition, aligning with the findings of the Stop Kaliwa Dam campaign. This campaign revealed that during assemblies held in 2019 as part of the Free, Prior, and Informed Consent (FPIC) consultation process, five out of six Indigenous Dumagat-Remontado communities in Quezon voiced their opposition to the Kaliwa Dam plans (Ramos, 2023).

**Participant MT (DB1):** *Ngayon, napapansing ayon nila 'yung mga katutubong ayaw makialam at naipon nga sila, pero ito ay hindi naman gaanong kadamihan, na sinasabi nating nahati ang pwersa ang katutubong pumayag sila. lilan lang din sila. Mas marami talaga 'yung umaayaw kaysa do'n sa may gusto, kaya nga lang, sabi nga namin, kapag ang isang grupo ay nagkaroon ng 15 member, kinikilala na agad ng NCIP na ito ay grupo ng mga katutubo. Kaya nagpalitaw sila ng mga grupo na may pumapayag doon sa Kaliwa*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

*Dam.* (Now, it's noticeable that Indigenous peoples who don't want to get involved have gathered, but they are not that many, meaning the force of those who agreed to it is divided. They are just a few. There are really more who oppose it than those who are in favor, but as we say, when a group has 15 members, the NCIP immediately recognizes it as a group of Indigenous peoples. That's why they showcase groups who agree to the Kaliwa Dam.)

Amidst these disputes, there is a prevailing belief within the tribe that members who support the dam project will eventually realize that no amount of money can replace their cultural heritage. Poverty is acknowledged as a driving force behind some members' decisions to accept compensation.

**Participant MT (DB1):** *At ang kahinaan siyempre, hindi natin naman masisisi 'yung mga katrigo namin, dahil sa kahirapan ng buhay ay sumama...* (And of course, we can't blame our fellow tribespeople for their weakness, because due to the hardships of life, they joined in...)

**Participant SR (DB2):** *Kaya sa ngayon, ang interes namin, maski kami ay "no", maski sila ay "yes", pilitin namin na ipaunawa na mali na ang inyong ginawa, ay ugat ng ating pagkakahiwa-hiwalay. Sa kadahilanan lamang sa kakaunting halaga ay pinagpalit mo naman sa mga sagradon ay walang katumbas na kabayaran, at totally, pinapaliwanag namin na 'yung hundred million peso ay mas tumbas sa 25 years ago, na iyong 160 million na 'yon ay mas malaki pa ang magagawa. Sampung bilyon ang mawawala sa aming tribo, at 'yon ay hindi kayang tumbasan ng pera. Iyon 'yung sinasabi namin na pinipilit namin ipaunawa, sa pagkakatatulog nila at pagkakamangha sa gano'n kalaking halaga, kasi ang pera ay sandali lang 'yan.* (So for now, our interest, even if we are 'no', even if they are 'yes', we will try to make them understand that what you did is wrong, it's the root cause of our division. Just because of a small amount, you exchanged it for sacred things with no equivalent payment, and totally, we explain that the hundred million pesos is equivalent to 25 years ago, that the 160 million is even bigger. Ten billion will be lost from our tribe, and that cannot be equated with money. That's what we're trying to make them understand, in their sleepiness and wonder at such a large amount, because money is just temporary.)

In essence, the within-tribal disputes among the Dumagat-Remontado community underscore the complex interplay between economic interests, environmental concerns, and cultural preservation. These conflicts not only divide the community but also challenge its resilience and unity in the face of external pressures. As the tribe navigates these turbulent waters, dialogue, understanding, and reconciliation are imperative to forge a path forward that honors both tradition and progress.

### Red-Tagging Issues

This sub-theme delves into the dynamics surrounding the phenomenon of red-tagging, offering insights garnered from accounts of the Dumagat-



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Remontados. Red-tagging, characterized by the unfounded classification of individuals or groups as communist insurgents or sympathizers, emerges as a multifaceted issue with profound implications for civil liberties and social cohesion.

Indigenous leaders and activists opposing government-backed projects face threats, violence, and red-tagging. Red-tagging associates them falsely with the communist insurgency, exposing them to harassment and potential violence by government security forces, which restricts Indigenous communities from safeguarding their land and heritage and often excludes them from the “free, prior, and informed consent” requirement (Human Rights Watch, 2023). Participant LT’s testimony unveils an encounter involving familial exposure to the harrowing effects of red-tagging:

**Participant LT (EA1):** *Hindi ako nakasama nung ano, ang nakasama ‘yung anak ko sa pag-alay lakad, gawa ng ako’y may bata, saka siyam na araw. Pero sila daw ay ano, hinabol diyan sa may parteng Antipolo nung van.* (I wasn’t able to join during that time, because I had a baby and it was nine days, so my child joined the procession instead. But they said they were chased by a van in the Antipolo area.)

**Researcher:** *A, may humaharang po sa kanila?* (Oh, someone was blocking them?)

**Participant LT (EA1):** *Sila ay inaanuhang mga terorista.* (They were accused of being terrorists.)

Marcelino Tena, the president of Samahan ng Katutubong Agta/Dumagat Remontado na Ipinagtatanggol at Binabaka ang Lupaing Ninuno (SAGUIBIN-LN), along with several other representatives, strongly denounced the government forces’ practice of red-tagging individuals who express opposition to the project (Enano, 2019). This condemnation is exemplified by Participant MT’s narrative, which delves into the history of red-tagging within the framework of advocacy against the construction of the Kaliwa Dam:

**Participant MT (EB1):** *Hanggang sa gitgitan na, nagkaroon ng kagaya nga nitong mga rally, ‘yung alay lakad nang 9 days mula General Nakar hanggang sa Malacañang, at sa pakikipaglaban do’n, nag-umpisa ‘yung red-tagging para sa amin. Lahat ng lumalaban sa Kaliwa Dam ay NPA.* (As the tensions escalated, events like this rally occurred, the walk-offering lasting for 9 days from General Nakar to Malacañang. And through that struggle,



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

the red-tagging against us began. Anyone opposing the Kaliwa Dam was labeled as NPA (New People's Army).

Participant SR emphasizes the serious risks Indigenous communities face in their advocacy against projects like the Kaliwa Dam, citing the powerful adversaries they confront, including government-backed business people. They express fear of being labeled as rebels and targeted for elimination by Duterte's administration, particularly through red-tagging tactics employed by organizations like the NTF-ELCAC.

**Participant SR (EC1):** *Ang dagdag ko, kasi 'yung mga, 'yung amin talagang pakikipaglaban, nakabinbin kami sa talagang mawala 'yung buhay. Alam naman natin na dambuhala ang kalaban natin, negosyante at lalong-lalo na ay tinatakpan pa ng ating gobyerno noong panahon ni Duterte. Ang pangamba namin at takot ay dahil nga doon, kasi ang administrasyon ni Duterte, ang kumontra sa kaniya, sa mga project, ay pinapapatay niya at pinaparatang na mga rebelyon. 'Yon kasi ang isa naming kinataakutan, NTF-ELCAC (National Task Force to End Local Communist Armed Conflict), nitong kapanahunan na kainitan ni Duterte dya'n sa project ng Kaliwa Dam, kasi posibilidad kaming mga katutubo, 'yung mga lider, ay nilimitahan nila 'yung mga pagkilos, protesta, do'n sa aming pinaglalaban, dahil do'n sa mga red-tagging. (What I would like to add is that our struggle is truly risking our lives. We know that our enemy is powerful, businessmen, especially those protected by the government during the time of Duterte. Our fear and apprehension stem from that because Duterte's administration, those who oppose him, those who criticize his projects, he labels them as rebels and has them killed. That's one of our biggest fears, the NTF-ELCAC, during the peak of Duterte's reign in the Kaliwa Dam project, because they could possibly limit our actions, protests, in what we are fighting for, because of the red-tagging targeting us Indigenous people and leaders.)*

Moreover, while the Dumagat-Remontados consistently voice their opposition to the construction of the Kaliwa Dam, Participant WP emphasizes that their engagement in peaceful endeavors, such as the walkathon, exemplifies their commitment to advocating for their cause without resorting to violence, contradicting the allegations leveled against them, suggesting that they are not fighting the government, but rather peacefully voicing their dissent against the dam project.

**Participant WP (ED1):** *Tapos kaming mga katutubong pamayanan na tumututol sa Kaliwa Dam ay binibigyan kami ng maling kwan, na kami raw ay lumalaban sa gobyerno, pero 'yan ang pinatunayan naming nung kami ay mag-alay lakad, na kami ay handa kaming lumaban. Handa naming isigaw 'yung aming pagtutol sa Kaliwa Dam, na hindi marahas. (And us, Indigenous communities opposing the Kaliwa Dam, are being given false labels, that we are allegedly fighting against the government, but that's what we proved when we participated*





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

in the walkathon, that we are ready to fight. We are ready to voice our opposition to the Kaliwa Dam, without resorting to violence.)

Furthermore, Participant SR describes their firsthand encounter with intimidation and harassment labeled under red-tagging:

**Participant SR (EF1):** *Kasi ako ay isa na roon sa dinitain nila at dinampot sa lugar namin dito sa Antipolo, papunta kaming Antipolo sa baba ng Boso-Boso Island. Ako ay dinampot nila at pinagtatanong ako, parang dinitain ng 4 pm, na ako ay dinampot. 9 pm na ako inilabas pero malayo ako sa aking mga kasama. Hindi naman nila ako totally tino-torture, pero 'yung i-detain ka nang gano'ng kahabang oras ay talagang kami ay ako ay pangamba na rin at takot. (Because I was one of those who were singled out and picked up from our area here in Antipolo, as we were heading to Antipolo below Boso-Boso Island. They picked me up and questioned me, it was like around 4 pm when I was picked up. They released me at 9 pm, but I was far from my companions. They didn't totally torture me, but being detained for that long was really frightening and alarming for me as well.)*

These testimonies indicate the significant consequences of red-tagging for Indigenous communities. They show how red-tagging obstructs their attempts to safeguard their ancestral lands and cultural heritage. When activists are unfairly labeled as insurgents, their legitimate right to express dissent is undermined, perpetuating an environment of fear and intimidation among Indigenous communities.

### **Perceived Misconceptions and Inaccuracies Surrounding NCIP Initiatives**

The testimonies of participants shed light on the deceptive practices and misrepresentations orchestrated by the National Commission on Indigenous Peoples (NCIP), particularly concerning the Kaliwa Dam project. These narratives unveil the manipulation and coercion of certain entities to push forward their agendas, disregarding the genuine concerns and objections of the affected communities.

Participant LT's accounts reveal a systematic effort to silence dissent and fabricate consent. They lament how the NCIP fails to represent the interests of the Indigenous peoples, instead aligning themselves with those who say "yes" to development projects, even when these projects threaten ancestral lands.





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

**Participant LT (FC1):** *Sa NCIP, sa tingin namin talaga, hindi namin sila kakampi, dahil sila, sinasang-ayunan nila 'yung mga 'yes' din.* (In the NCIP, in our view, we really don't see them as our allies, because they, they agree with the 'yes' ones too.)

Moreover, the testimonies highlight the NCIP's complicity in misrepresentation, portraying false unanimity where dissent exists and actively concealing objections from the affected communities.

**Researcher:** *Parang hindi po lahat nire-report po na may tumututol?* (It seems like not all are reported as dissenting?)

**Participant LT (FF1):** *Hindi nila gano'n.* (They don't do that.)

Furthermore, the testimonies suggest the involvement of the MWSS alongside other entities, such as labeling development projects to Indigenous communities. Initially presented as a “tourism road,” the project later revealed its true purpose as an access road for the Kaliwa Dam.

**Participant MT (FG1):** *Ang sinabi noon ay hindi pa access road ang sinabi. farm-to-market road ang sinabi nung nagbu-bulldozer nung kalsada, pero hindi namin alam. Walang NPSA, basta nag-bulldozer lang sila. E 'di okay lang sa amin kasi farm-to-market road, pero napapansin na namin, nagkaroon kami ng pag-uusap. Sinabi ng MWSS na tourism na 'yon. Nilito kaming mga katutubo. Tourism road daw siya. Nagkaroon kami ng forum, at inamin do'n ng MWSS na access road dam site na pala.* (What was said then was not an access road. It was said to be a farm-to-market road by the one who bulldozed the road, but we didn't know. There was no NPSA, they just bulldozed it. So it was okay with us because it was a farm-to-market road, but we noticed, we had a conversation. The MWSS said it was for tourism. They confused us Indigenous people. They said it's a tourism road. We had a forum, and the MWSS admitted there that it's an access road for the dam site.)

According to the Philippine Indigenous Peoples' Rights Act of 1997, the government can only proceed with infrastructure projects on ancestral lands if it has obtained a certificate of free, prior, and informed consent (FPIC) from the titleholders (Subingsubing & Ramos, 2021; Ramos, 2023). However, Participant MT suggests that the MWSS constructed the access road without following this crucial step. Such deceptive practices raise questions about why the NCIP may have allowed the MWSS to proceed without obtaining FPIC from the affected communities, hinting at potential lapses or oversights within the NCIP's oversight process.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

**Participant MT (FG1):** *Na kung saan, dapat sana, sa isang project, lalo na kung gano'n na Kaliwa Dam, at makasisira ng malawak na lupain, dapat sana, may proseso muna ng FPIC o free, prior, informed consent. Kaya ibig sabihin, do'n pa lang, nakita naming niloloko kaming mga katutubo, at minulat ng MWSS ang mga katutubo at kinunsinti ng NCIP, na kung saan ang NCIP, na sana ay ka-partner naming mga katutubo, sila pa 'yung, mas pinanigan nila ang MWSS kaysa sa aming mga katutubo.* (Where, ideally, in a project, especially one like the Kaliwa Dam, which can destroy vast lands, there should be a process first of FPIC or free, prior, informed consent. So, that means, from that point, we saw that we Indigenous people were being deceived, and the MWSS opened the eyes of the Indigenous people and was condoned by the NCIP, where the NCIP, who should have been our partners as Indigenous people, sided more with the MWSS than with us Indigenous people.)

The MWSS argues that they followed proper Indigenous consultation procedures for the Kaliwa Dam project, emphasizing its necessity to prevent a water crisis (GMA News Online, 2023). The NCIP also stated that consultations were conducted with Indigenous communities to obtain their consent. However, the Stop Kaliwa Dam campaign found that five out of six Dumagat-Remontados communities in Quezon opposed the project during assemblies in 2019 (Ramos, 2023). MWSS claimed all six groups consented to the project, but critics accused them of pressuring tribe members and not translating consent letters. MWSS officials denied these allegations, stating they diligently followed the FPIC process, but critics argue that some voices were ignored or manipulated. Land rights advocates highlight issues with the FPIC consent process.

Moreover, Participant MT's candid assertion sheds light on the deteriorating trust in institutions like the National Commission on Indigenous Peoples (NCIP). They boldly assert that the NCIP has deviated from its national mandate, effectively becoming a mere "Commission in Indigenous People." This statement reflects a profound disillusionment with the NCIP's role, portraying it as an agent that exploits and sells off ancestral lands entrusted to them by Indigenous communities. Participant MT further highlights the coercive tactics employed by the NCIP, alleging that they insistently pressure Indigenous communities to consent to projects like the Kaliwa Dam by dangling financial incentives.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

**Participant MT (FH1):** *Ako, tahasang sinasabi ko, National Commission on Indigenous People o NCIP, hindi na 'yan national, basta "Commission in Indigenous People". Ibig sabihin, ang katutubo ay isang commission, nagsisilbing ahente ng NCIP para ibenta, ipagkanulo ang lupaing iniwan ng mga katutubo. Iyan ang totoo dahil sa karanasan, iyan ang nakita at naramdaman, napatunayan namin na mas iginigiit nila na pumayag na kayo sa Kaliwa Dam dahil may pera kayo dyan. Iyan ang lagi nilang sinasabi. Kaya anomang katutubo, maliban do'n sa mga rehistro na, maliban do'n sa mga nasuhulan ng lider ng kawaling katutubo, kami, hindi na kami nasabing may pera pero hindi na rin kami naniniwala sa NCIP. (I, bluntly speaking, the National Commission on Indigenous People or NCIP, that's no longer national, just "Commission in Indigenous People". It means, the Indigenous people are a commission, serving as agents of the NCIP to sell, betray the lands left by the Indigenous people. That's the truth because from experience, that's what we saw and felt, we proved that they really insist that you agree to the Kaliwa Dam because there's money there. That's what they always say. So, any Indigenous person, aside from those registered, aside from those bribed by the leaders of the tribal council, us, we're no longer told there's money but we also don't believe in the NCIP.)*

The testimonies provided by participants highlight practices within the National Commission on Indigenous Peoples (NCIP), particularly regarding the Kaliwa Dam project. These accounts suggest a pattern of deception and misrepresentation, with the NCIP allegedly aligning itself with proponents of development projects at the expense of Indigenous communities' rights and concerns. Additionally, there are indications that proper procedures, such as obtaining free, prior, and informed consent (FPIC), may have been overlooked or manipulated. Such revelations call into question the integrity of the NCIP and highlight the urgent need for transparency and accountability in handling projects affecting Indigenous lands.

### **Dumagat-Remontado Convictions**

This theme explores the experiences that mold and showcase the Dumagat-Remontados convictions and standpoint about the ongoing Kaliwa Dam project. It examines the unwavering resolve of the Dumagat Remontado tribe amidst the formidable challenges posed by the construction of the Kaliwa Dam. Recognizing the profound threats posed to their cultural identity, heritage, traditions, livelihoods, and environmental integrity, the tribe has steadfastly opposed the dam's development, asserting that it would flagrantly violate their fundamental rights. These accounts from the inhabitants supported



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

the claim that the dam violates environmental laws and poses a threat to sacred sites, communities upstream and downstream, and the biodiversity of the Sierra Madre. Additionally, the tribespeople asserted that the project in Barangay Umiray would result in the displacement of 200 families, although the MWSS asserted that the dam would only have an impact on 15 families (Otorдоз, 2023 as cited in Fabro, 2023). Prior to the commencement of construction, assurances of financial compensation and employment opportunities were proffered by the project's administration in exchange for their ancestral lands. However, during a series of meetings organized into six clusters representing the Dumagat Remontado tribe, only one cluster initially assented to the construction through a yes-or-no voting system. Despite this initial dissent, the subsequent gradual acquiescence of the remaining clusters was observed, influenced by the persuasive efforts of certain leaders and the biased pricing tactics employed, which disadvantaged those opposing the project.

**Participant SR (LA15):** *Ay, sa akin naman ay sa totoo lamang, ay talagang kami ay patuloy na pagtutol sa Kaliwa Dam Project, kasi ang hinahanap namin ay aming dating kinagawian at kinasanayan ng aming tribo na kami ay malaya, na 'yon ay nakasangguni do'n sa IPRA, nasa 8371, na kami ay may karapatan sa aming lupaing ninuno, sa aming pag-aari at baluarte, na 'yon talaga 'yung aming talagang number one na tinututukan, kasi 'yon ay nakasaad sa batas, na especially ay talagang batas namin na dapat ay kilalanin ng ating estado at ipatupad, kasi ang talaga at bukod doon, kung hindi namin ipapatuloy ang pagtutol sa Kaliwa Dam, ay mawawala 'yung aming mga tradisyon na matatamaan sa aming mga sagradong lugar, na talagang number one na mawawala 'yung aming kultura. Mawawala 'yung aming mga kabuyahan, at 'yung aming kalayaan, ay isa rin siyang mawawala do'n sa aming pag-aari at sa aming- kumbaga ay pangangalaga ng aming mga ninuno nang mahabang panahon, na sana ay sinasabi namin na huwag masira ng mga dambuhalang dam, sa kadahilanang ang amin ngang interes ay payabungin pa at pagyamanin 'yung lupaing ninuno, sa kadahilanang may kabalik namin do'n sa saling lahi, na siya ay mas maganda pa do'n sa pagkakatanggap namin. 'Yon 'yung aming talagang layunin.* (Well, for me, honestly, we continue to oppose the Kaliwa Dam Project because what we seek is our ancestral practices and customs as our tribe, the Malaya. We refer to the Indigenous Peoples Rights Act, Republic Act 8371, which grants us rights to our ancestral lands, our property, and stronghold, which is really our top priority. Because it is stated in the law, especially our law that should be recognized by our state and enforced. Because truly, if we do not persist in opposing the Kaliwa Dam, our traditions that are linked to our sacred places will disappear, which is our top concern, our culture will truly be lost. Our resources will vanish, and our freedom will also disappear in terms of our ancestral care and preservation over the years. We hope to preserve our ancestral lands, as there is a return to our roots, which is even more beautiful than our acceptance. That is our true goal.)

The prospect of relocation is daunting, as generations of the tribe have cultivated deep roots in their land without access to comprehensive education that would facilitate



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

adaptation elsewhere. Thus, they fervently implore the government to heed their pleas, emphasizing their lack of a viable alternative and their unwavering commitment to safeguarding their homeland.

**Participant MT (LA10):** *Ang lebel ng pag-asa nila, una ay 'yung sa West Philippine Sea. 'Yung ambassador ng China, aalis na ngayon, at nakakasama natin ang pangulong BBM laban sa China. Ngayon, 'yung mga ulat ngayon sa tunnel, wala na raw ngayon 'yung mga Chinese pero hindi naman natin lahat kaaway ang Chinese. Ang China ay para rin dito sa bansa natin, dahil baka naman sabihin ay may mga half half 'di 'yan na narito, hindi naman gano'n ang tingin natin. Kundi ang tingin natin dito, may kakampi rin tayo sa China. Ang ating kalaban sa China ay gobyerno. Mga naghahari, dito rin sa atin may naghahari, panahon ni Duterte, siya rin ang naghahari. 'Yan ang kalaban natin, hindi natin kalaban ang buong mamamayan. Ganoon din naman sa China, hindi naman usaping intsik ka lahat kalaban natin. Kaya ang amin rito, kinakatag ng aming loob, una may palatandaan na wala na rito tapos 'yung Ambassador. Tyaka mayroong mga lugar na lahat ng produktong Chinese ay hindi na rin tatangkilikin. Ibig sabihin, 'yung produkto o mga panlaruang plastic, chichiriya ay hindi na tatangkilikin. Lalo na 'yung malaking project na hindi dapat tangkilikin sa bansa natin. (Their hope lies first in the West Philippine Sea. The Chinese ambassador is leaving now, and we are supporting President BBM against China. Now, the reports in the tunnel say that there are no more Chinese, but not all Chinese are our enemies. What we see here is that we also have allies in China. Our enemy in China is the government. Just like here, we also have rulers, during Duterte's time, he was also the ruler. That's who we're up against, not the entire population. It's the same in China, not all Chinese are our enemies. So, what we're doing here, first there are signs that there are no more Chinese there and the Ambassador. And there are places where all Chinese products will no longer be supported. It means that products or plastic toys will no longer be supported. Especially the big projects that should not be supported in our country.)*

Moreover, they perceive an underlying connection between the construction of the Kaliwa Dam and the presence of Chinese vessels in the West Philippine Sea, suggesting a coordinated effort to assert sovereignty over their territory. According to Cabico (2024) in her online news article, the Dumagat-Remontado Indigenous community, whose territories are impacted by the construction of the Kaliwa Dam, has lodged accusations against China, alleging violations of its international obligations pertaining to human rights, environmental preservation, and climate change through its sponsorship and execution of the project mentioned above. In their collective presentation submitted to the United Nations Human Rights Council (UNHRC) during the fourth Universal Periodic Review (UPR) of the People's Republic of China, the Dumagat-Remontado groups assert that their dossier illustrates China's perceived deficiency in making substantial strides towards fulfilling its extraterritorial responsibilities concerning human rights as mandated by international legal frameworks.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

**Participant MT (LA12):** *Pero sa aming lumalaban, talagang hindi kami pumapayag. Una, kami ay nag-aantabay lang talaga kami, at talagang hindi matutuloy. Ang aming binabantayan dito, kung sakali na mapasok ng mga equipment lahat ng kasangkapan, ang amin talagang gagawin dito ay magba-barricade na kami sa daanan, at talagang malakihang kampanya na talagang haharang na do'n. 'Yon ang aming gagawin kung sakaling matuloy man. Ipapakita pa rin namin na kami ay tumututol sa Kaliwa Dam, at patuloy pa rin ang kampanya. Karanasan na natin sa ibang bansa, may mga dams na ginawa pero nung magkaisa ang lahat, anong ginawa? Winasak 'yung dam. Inalis 'yung dam. (But for those of us fighting, we really do not agree. First, we are just really waiting and it really won't push through. What we are watching out for here, in case all the equipment enters, what we will really do here is barricade the road, and it will be a massive campaign that will really block it there. That's what we will do if it pushes through. We will still show that we oppose the Kaliwa Dam, and the campaign will continue. We have seen in other countries, there were dams built but when everyone united, what did they do? They destroyed the dam. They removed the dam.)*

Should their demands continue to be disregarded, they vow to escalate their resistance through larger-scale campaigns. Furthermore, they underscore the profound implications of the dam on their ability to pursue a dignified livelihood and exercise their freedoms, fueled by the belief that their cause is overwhelmingly just. As proof of their resistance, The Dumagat-Remontados, who had commenced their *alay-lakad* on February 15, arrived at Malacañang on Thursday, thereby culminating a nine-day action aimed at protesting the ongoing construction of the Kaliwa Dam. The *alay-lakad* had commenced in General Nakar, Quezon, prompted by the unheeded appeals of the affected communities to halt the construction of the Kaliwa Dam, which was poised to imperil the surrounding communities and the biodiversity of the Sierra Madre (Dulay, 2023).



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Chapter 5

#### SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presented a comprehensive overview of the research, including its key findings, conclusions, and suggestions for further exploration. By offering insights into the study's outcomes and proposing recommendations, it aims to guide future researchers in conducting similar studies and enhancing the understanding of the topic under investigation.

##### Summary of Findings

This study explored the Dumagat-Remontado tribe's lived experiences amid the Kaliwa Dam construction, intending to understand their lived experiences and unveil realities not widely known. A qualitative approach known as Interpretative Phenomenological Analysis (IPA) was employed to understand and capture the participants' lived experiences. The data for the study was gathered through in-depth interviews with two female and four male Dumagat tribal leaders. The findings not only emphasize the importance of considering Indigenous people's perspectives in development projects but also highlight the Dumagat-Remontado tribe's determination and cultural richness in this kind of challenge.

In this thorough analysis, one central theme with multiple major themes emerged from the participants' experiences. The central theme of the study centered on nature and its essential role in the lives of the Dumagat people, who rely solely on it for both their



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

survival and primary needs. The first theme explored the fearful experiences of the Dumagat tribe, focusing on the fear of losing their homelands, fear due to red-tagging, fear due to the environmental impact of dams, and fear due to the presence of the armed forces. The study's second theme emphasized the Dumagat tribe's sense of loss, which includes the loss of their homelands, livelihood opportunities, and cultural lands significant to their identity. In the third theme of the study, the Dumagat-Remontado tribe's struggles are discussed, which include their loss of rights over their homelands and livelihood. The study's fourth theme exposed the political controversies and challenges faced by the Dumagat-Remontado tribe, including issues within-tribal disputes, red-tagging incidents, and their perceived misconceptions and inaccuracies surrounding NCIP initiatives. The fifth theme determined the Dumagat tribe's strong convictions, highlighting their firm stance, which is no to the Kaliwa Dam Project. These central themes have contributed significantly to addressing the main research question.

### Conclusions

The study aimed to explore the perspectives of the Dumagat-Remontado tribe amidst the construction of the Kaliwa Dam. A sophisticated understanding of the lived experiences of the Dumagat-Remontado community while the Kaliwa Dam is being built. Although there may be some advantages to building the Kaliwa Dam, particularly regarding water supply, it is important to carefully balance these benefits against the costs and consequences that may arise. The intention is to give decision-makers useful information to make thoughtful choices and efficiently mitigate any adverse effects on the neighborhood, which transpired challenges particular to the Dumagat-Remontados that





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

must be addressed. The perspective of the Dumagat-Remontados sheds light on how they can best be supported.

This study addressed the research questions, resulting in significant insights that formed the foundation of a comprehensive, grounded theory. In essence, the study provided answers to the following inquiry:

1. *What are the lived experiences of the Dumagat-Remontado tribe amidst the ongoing Kaliwa Dam Construction?*

The study addressed the research question by examining the themes that emerged from interpretative phenomenological analysis.

**Fearful Experiences.** The Dumagat-Remontado community's discussion centers on their profound fears amid the Kaliwa Dam construction. They deeply fear losing their homeland and cultural heritage, compounded by displacement threats and red-tagging, leading to harassment and detentions by armed forces. Heightened armed forces presence exacerbates their anxieties, along with limited legal knowledge. Environmental concerns, such as flooding and degradation, also weigh heavily. Despite these fears, they persevere in advocating for their rights and resisting adversity.

**Nature as the Core of the Dumagat-Remontado Life.** This core theme emphasizes the Dumagat-Remontado community's deep reliance on nature, especially amidst the proposed Kaliwa Dam construction. Nature is central to their livelihoods, cultural identity, and daily existence, with the Sierra Madre Mountains serving as their primary sustenance source. They fear potential losses if the dam project proceeds, underscoring nature's crucial role in their lives. Unlike mainstream views, they see livelihood as inseparable from nature, essential for survival and cultural integrity. This profound bond with nature drives their determination to protect their ancestral lands from external threats.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

**Sense of Loss.** This core theme highlights the Dumagat-Remontado community's deep sense of loss due to the proposed Kaliwa Dam project. It revolves around three key themes: the loss of homelands, reflecting their fear and restricted access to ancestral territories; the loss of livelihood opportunities, as the dam threatens their traditional means of sustenance; and the loss of cultural lands and identity, endangering their cultural practices and heritage. Their narratives underline the community's struggle to protect its identity and traditions amidst development pressures.

**Dumagat-Remontados' Struggles.** The Dumagat-Remontado people face struggles due to the Kaliwa Dam construction, notably the loss of rights over their homelands and changes in their livelihoods. They encounter restrictions imposed by the armed forces and police, hindering their access to ancestral territories despite legal protections. To cope, they resort to dangerous routes and adopt alternative livelihoods like charcoal making and fishing. Some are even reluctantly persuaded to work on the dam construction sites for income. These challenges highlight the need to protect Indigenous rights and livelihoods in development projects.

**Political Controversies and Challenges.** The Dumagat-Remontado people face internal disputes, red-tagging, and perceived misrepresentations by the NCIP regarding the Kaliwa Dam project. Internal divisions arise over economic benefits versus cultural preservation, while red-tagging tactics create fear among Indigenous leaders opposing the project. The NCIP is accused of aligning with project proponents and overlooking Indigenous concerns, raising doubts about the transparency of the process. These challenges highlight the need for transparent and consultative approaches to address Indigenous rights effectively.

**Dumagat-Remontado Convictions.** The Dumagat-Remontados strongly oppose the Kaliwa Dam project due to its threats to their culture, livelihoods, and environment. Despite offers of compensation and employment, they remain steadfast, citing violations of their



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

rights and environmental laws. They fear displacement and damage to sacred sites and biodiversity. They also see connections between the dam and Chinese activities in the West Philippine Sea, alleging coordinated efforts to assert sovereignty. They seek to halt the project and protect their homeland through collective action and appeals to international bodies.

Across data analysis and thorough interpretation, the study and its intended design to investigate and understand the Lived Experiences of the Dumagat-Remontado tribe amidst the Kaliwa Dam Construction was achieved.

### Recommendations

Based on the data gathered, the following recommendations have been formulated and are presented in this section:

1. For future researchers interested in studying the lived experiences of Indigenous tribes affected by infrastructure projects such as the Kaliwa Dam, it is recommended to consider the experiences of multiple communities and more participants from diverse groups rather than focusing solely on one group. Given Indigenous communities' diverse cultural and social contexts, exploring their experiences through a multi-group lens can provide a more comprehensive understanding of the project's impact. This approach allows for a comparative analysis of views and experiences, highlighting both common themes and unique perspectives. By incorporating the voices of various communities, researchers can enrich their narratives and contribute to a deeper analysis of the effects of such projects on Indigenous communities.



## **POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

2. Future researchers studying the impacts of projects such as the Kaliwa Dam should consider employing a cross-analysis method to gather data. While existing studies may primarily reflect the perspectives of those against the project, it is important also to include interviews with participants who support the project. This approach ensures a more balanced representation of viewpoints and provides a full grasp of the problem. By incorporating diverse perspectives, researchers can facilitate a more informed and constructive dialogue surrounding the project.
3. It is essential to have government intervention before conducting any large-scale project with the potential to impact a large number of people significantly. Developers should be required to facilitate an inclusive public consultation process to gather feedback from affected communities and stakeholders and conduct comprehensive assessments, such as when it comes to environmental impacts, the social consequences of the project on communities, safety regulations, and strict regulatory compliance to protect public interests and the environment.
4. Lastly, it is advised to put in place an effective and practical framework for monitoring and evaluating the project's impacts over time. It is important to make the required adjustments to ensure the well-being of communities and the environmental quality of their land. The construction is currently in its implementation phase, during which it is essential to track and gather transparent feedback from all those affected to make informed decisions that would lessen the negative consequences these communities will experience.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### REFERENCES

- Ayalin, A. (2023, August 23). *Excess collections for Kaliwa Dam may burden consumers: COA*. Retrieved from ABS-CBN News: <https://news.abs-cbn.com/business/08/23/23/excess-collections-for-kaliwa-dam-may-burden-consumers-coa>
- Bagaoisan, A. (2023, February 24). *IPs end 9-day march dismayed, determined to continue fight vs Kaliwa Dam*. From ABS-CBN News: <https://news.abs-cbn.com/spotlight/02/24/23/ips-determined-to-continue-fight-vs-kaliwa-dam>
- Bagaoisan, A. (2023, February 23). *'Pasan ang Sierra Madre': Marching IPs say not too late to 'right' Kaliwa Dam project*. From ABS-CBN News: <https://news.abs-cbn.com/spotlight/02/23/23/marching-ips-say-not-too-late-to-right-kaliwa-dam-project>
- Baral, S. (2016). Focus Group Discussion (pp. 1–4). *Herd*. [https://www.herd.org.np/uploads/frontend/Publications/PublicationsAttachments1/1485497050-Focus%20Group%20Discussion\\_0.pdf](https://www.herd.org.np/uploads/frontend/Publications/PublicationsAttachments1/1485497050-Focus%20Group%20Discussion_0.pdf)
- BRI Monitor. (2021, June). *The New Centennial Water Source-Kaliwa Dam Project (NCWS)*. Retrieved from BRI Monitor: <https://www.brimonitor.org/case-studies/the-new-centennial-water-source-kaliwa-dam-project-ncws-kdp/>
- Brown, J. G., & Jackson, D. C. (2023, August 13). *dam*. Retrieved from Britannica: <https://www.britannica.com/technology/dam-engineering>
- Cabato, L. K. (2023, February 22). *Dumagat-Remontado IPs receive P160-M disturbance fees for Kaliwa Dam project*. From Manila Bulletin: [https://mb.com.ph/2023/02/21/dumagat-remontado-ips-receive-p160-m-disturbance-fees-for-kaliwa-dam-project/#google\\_vignette](https://mb.com.ph/2023/02/21/dumagat-remontado-ips-receive-p160-m-disturbance-fees-for-kaliwa-dam-project/#google_vignette)
- Cabico, G. K. (2023, February 13). *Dumagat-Remontados to march to urge Marcos to stop Kaliwa Dam project*. Retrieved from Philstar.com: <https://www.philstar.com/headlines/climate-and-environment/2023/02/13/2244647/dumagat-remontados-march-urge-marcos-stop-kaliwa-dam-projec>
- Cabico, G. K. (2023, February 24). *Dumagat-Remontados vs Kaliwa Dam end grueling walk to Manila without dialogue with Marcos*. From Philstar.com: <https://www.philstar.com/headlines/climate-and-environment/2023/02/24/2247338/dumagat-remontados-vs-kaliwa-dam-end-grueling-walk-manila-without-dialogue-marcos>
- Cabico, G. K. (2023, March 24). *Ignored by Palace, IPs to bring Kaliwa Dam campaign to churches and schools*. From Philstar Global:



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

<https://www.philstar.com/headlines/climate-and-environment/2023/03/24/2254145/ignored-palace-ips-bring-kaliwa-dam-campaign-churches-and-schools>

Cabico, G. K. (2023, February 23). *Uncertain future for young Dumagat-Remontados threatened by Kaliwa Dam*. From Philstar.com: <https://www.philstar.com/headlines/climate-and-environment/2023/02/23/2247070/uncertain-future-young-dumagat-remontados-threatened-kaliwa-dam>

Campos, O., & Cruz, M. (2023, April 12). *MWSS: MM to suffer massive water shortage in '24*. Retrieved from Manila Standard: <https://www.manilastandard.net/news/314320899/mwss-mm-to-suffer-massive-water-shortage-in-24.html#:~:text=The%20water%20regulator%20said%20the,a%20water%20deficit%20in%202024>.

Cepeda, M. (2024, March 3). *A new dam threatens this Filipino tribe. It's just one of the country's stalled China-funded projects*. From The Straits Times: [https://www.straitstimes.com/multimedia/graphics/2024/03/chinese-investment-philippines/index.html?utm\\_campaign=STPicks&fbclid=IwAR2T2s\\_f737IMV0YmcE8l1hnWH7J03s19OxOhf4BcXpgextlQj\\_xl\\_QfLw](https://www.straitstimes.com/multimedia/graphics/2024/03/chinese-investment-philippines/index.html?utm_campaign=STPicks&fbclid=IwAR2T2s_f737IMV0YmcE8l1hnWH7J03s19OxOhf4BcXpgextlQj_xl_QfLw)

Colchester, M. (2000). *Dams, Indigenous Peoples and Ethnic Minorities: A Report Prepared for the World Commission on Dams*. Moreton-in-Marsh, UK: Forest Peoples Programme.

Cordillera Peoples Alliance. (2007). *Case Study on the Impacts of Mining and Dams on the Environment and Indigenous Peoples in Benguet, Cordillera, Philippines*.

Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Sage Publications.

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.)*. Sage Publications, Inc.

Degawan, M. (2020, April 8). *KASIYANNA: Particular Challenges of Indigenous Peoples in Facing COVID19*. Retrieved from Cultural Survival: <https://www.culturalsurvival.org/news/kasiyanna-particular-challenges-Indigenous-peoples-facing-covid19>

Delve. (2022, March 17). *What is Phenomenological Research Design? Essential Guide to Coding Qualitative Data*. <https://delvetool.com/blog/phenomenology>

Dulay, I. M. (2023, February 21). *IP Group's Alay-Lakad Nears Metro as Kaliwa Dam Opposition Persists*. From Philippine Collegian: <https://phkule.org/article/776/ip-groups-alay-lakad-nears-metro-as-kaliwa-dam-opposition-persists?fbclid=IwAR3C0eE9ilSawBZfi13Fx1P6ToZxnHhvMSFC2qe3c6qpxznsnkRcodVG0kl>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

- Drbohlay, P., & Hejkrlik, J. (2017). Indigenous Peoples' Struggle for Secure Land Tenure in the Philippines: Case Study of Higaonon Tribe in Opol, Mindanao. *Asian Social Science*, 13, 38-49. <https://doi.org/10.5539/ass.v13n7p38>.
- Eco-Business. (2023, March 30). *Indigenous Filipinos fight plans to build a dam on their land*. From Eco-Business: <https://www.eco-business.com/news/Indigenous-filipinos-fight-plans-to-build-a-dam-on-their-land/>
- Enano, J. O. (2019, December 10). *Mishandling of Kaliwa Dam consultation hit*. From INQUIRER.net: <https://newsinfo.inquirer.net/1199897/mishandling-of-kaliwa-dam-consultation-hit>
- Espada, D. (2003). *Dumagats: A People's Struggle to be Free*. Retrieved from Bulatlat: <https://www.bulatlat.com/news/3-34/3-34-dumagat.html>
- Estrada, L. P. (2021, January 4). [OPINION] *Why should the construction of Kaliwa Dam be stopped?* Retrieved from Rappler: <https://www.rappler.com/voices/ispeak/opinion-why-should-construction-kaliwa-dam-stopped/>
- Fabro, K. A. (2023, May 9). *'It gives life': Philippine tribe fights to save a sacred river from a dam*. Retrieved from Mongabay: <https://news.mongabay.com/2023/05/it-gives-life-philippine-tribe-fights-to-save-a-sacred-river-from-a-dam/>
- Ferris, S. P., & Minielli, M. C. (2019). *Faculty as Leaders in the 21st Century University*. Faculty Roles and Changing Expectations in the New Age. <https://www.igi-global.com/chapter/faculty-as-leaders-in-the-21st-century-university/221576>
- Garcia, C. (2009). Conceptualization and Measurement of Coping During Adolescence: A Review of the Literature. *Journal of Nursing Scholarship*, 42(2), 166–185. <https://doi.org/10.1111/j.1547-5069.2009.01327.x>
- George, T. (2021, December 10). *What Is a Focus group?* Scribbr. <https://www.scribbr.com/methodology/focus-group/>
- George, T. (2022, January 27). *Unstructured Interview | Definition, Guide & Examples*. Scribbr. <https://www.scribbr.com/methodology/unstructured-interview/>
- Giorgi, A. (2009). *The descriptive phenomenological method in psychology: A modified husserlian approach*. Duquesne University Press.
- Moustakas, C. (1994). *Phenomenological Research Methods*. Sage.
- GMA News Online. (2020, January 8). *Dumagats to be displaced by Kaliwa Dam see proposed housing as 'coffin, jail'*. From GMA News Online: <https://www.gmanetwork.com/news/topstories/regions/721495/dumagats-to-be-displaced-by-kaliwa-dam-see-proposed-housing-as-coffin-jail/story/>
- GMA News Online. (2023, February 23). *IP march vs. Kaliwa Dam project reaches NCR, to proceed to Malacañang*. From GMA News Online: <https://www.gmanetwork.com/news/topstories/nation/861757/ip-march-vs-kaliwa-dam-project-reaches-ncr-to-proceed-to-malacanang/story/>





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

- Gozum, I. (2023, February 15). *Dumagat-Remontados begin 9-day march to protest Kaliwa Dam construction*. From Rappler: <https://www.rappler.com/nation/dumagat-remontados-begin-march-protest-kaliwa-dam-construction/>
- Hines, A. (2023, May 10). *Decade of defiance*. From Global Witness: <https://www.globalwitness.org/en/campaigns/environmental-activists/decade-defiance/>
- Human Rights Watch. (2023, January 26). *Philippines: Officials 'Red-Tagging' Indigenous Leaders, Activists*. Retrieved from Human Rights Watch: <https://www.hrw.org/news/2023/01/26/philippines-officials-red-tagging-Indigenous-leaders-activists>
- Internal Displacement Monitoring Centre. (2013, August). *"RIPPED FROM THEIR HOMES AND ANCESTRAL LANDS" – ADDRESSING THE PLIGHT OF THE PHILIPPINES' LARGEST ETHNIC GROUP*. Retrieved from Internal Displacement Monitoring Centre: <https://www.internal-displacement.org/expert-opinion/ripped-from-their-homes-and-ancestral-lands-addressing-the-plight-of-the-philippines>
- Journal Online. (2023, September 18). *A delegation of journalists from the Guangxi Radio and Television in China visited the Kaliwa Dam Project*. Retrieved from Journal Online: <https://journal.com.ph/a-delegation-of-journalists-from-the-guangxi-radio-and-television-in-china-visited-the-kaliwa-dam-project/>
- Joy, M. (2014). Primary Sources: Definition of Primary Sources. *College of Charleston Libraries*. Retrieved from: <https://libguides.library.cofc.edu/primarysources>
- Kane, L. J. (1997) Perceived Sources and Level of Stress Experienced by Student Nurses in Associate and Baccalaureate Degree Programs. *Masters Theses*. 418
- Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping*. Springer. Retrieved from [https://books.google.com.ph/books?hl=en&lr=&id=i-ySQQuUpr8C&oi=fnd&pg=PR5&ots=DgKPqujiSb&sig=9L4uMJ1WhWHbr9bPT8b0vDhvjZQ&redir\\_esc=y#v=onepage&q&f=false](https://books.google.com.ph/books?hl=en&lr=&id=i-ySQQuUpr8C&oi=fnd&pg=PR5&ots=DgKPqujiSb&sig=9L4uMJ1WhWHbr9bPT8b0vDhvjZQ&redir_esc=y#v=onepage&q&f=false).
- Legaspi, Z. (2023, May 5). *Filipino Indigenous leader renews call against 'destructive' dam project*. From Vatican News: <https://www.vaticannews.va/en/world/news/2023-05/philippines-Indigenous-kaliwa-dam-project-concerns.html>
- Lumina. (2022, October 2). *Nature in Action: Why is Sierra Madre Called the Backbone of Luzon?* Retrieved from Lumina: <https://www.lumina.com.ph/news-and-blogs/blogs/nature-in-action-why-is-sierra-madre-called-the-backbone-of-luzon/>
- Manahan, J. (2023, March 28). *Kaliwa Dam to be 'fully operational' by 2027 says MWSS*. Retrieved from ABS-CBN News: <https://news.abs-cbn.com/business/03/28/23/kaliwa-dam-to-be-fully-operational-by-2027-says-mwss>





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

- Manila Bulletin. (2023, June 2). *MWSS awaits approval for Kaliwa Dam Phase 2 – exec.* Retrieved from Manila Bulletin: <https://mb.com.ph/2023/6/1/mwss-awaits-approval-for-kaliwa-dam-phase-2-exec-1>
- Manila Bulletin. (2023, May 19). *MWSS moves Kaliwa Dam’s target date of completion to Dec. 2026.* Retrieved from Manila Bulletin: <https://mb.com.ph/2023/5/19/mwss-moves-kaliwa-dam-s-target-date-of-completion-to-dec-2026>
- Mapa, D. S. (2020, September 30). *Country’s total water abstraction increased by 12.3 percent from 2010 to 2019.* Retrieved from Philippine Statistics Authority: <https://psa.gov.ph/press-releases/id/163185#:~:text=Water%20Accounts%20of%20the%20Philippines&text=Water%20abstracted%20for%20own%20use,by%20the%20industry%20sector%20collectively.>
- Metropolitan Waterworks and Sewerage System. (n.d.-a). *Metro Manila Water Supply System.* Retrieved from Metropolitan Waterworks and Sewerage System: <https://mwss.gov.ph/learn/metro-manila-water-supply-system/>
- Metropolitan Waterworks and Sewerage System. (n.d.-b). *New Centennial Water Source – Kaliwa Dam Project.* Retrieved from Metropolitan Waterworks and Sewerage System (MWSS): <https://mwss.gov.ph/projects/new-centennial-water-source-kaliwa-dam-project/#>
- Metropolitan Waterworks and Sewerage System. (n.d.-c). *New Centennial Water Source – Kaliwa Dam Project.* Retrieved from Metropolitan Waterworks and Sewerage System: <https://mwss.gov.ph/projects/new-centennial-water-source-kaliwa-dam-project/new-centennial-water-source-kaliwa-dam-project/>
- National Geographic Society. (2023, October 19). *Dams.* Retrieved from National Geographic: <https://education.nationalgeographic.org/resource/dams/>
- National Power Corporation. (2020, November 19). *Dam Sites.* Retrieved from National Power Corporation: <https://www.napocor.gov.ph/index.php/services/dmd/npc-dams#mindanao>
- Noval-Morales, D. Y. (n.d.). *The Remontados of the Sierra Madre Mountains.* Retrieved from National Commission for Culture and the Arts: <https://ncca.gov.ph/about-ncca-3/subcommissions/subcommission-on-cultural-communities-and-traditional-arts-sccta/northern-cultural-communities/the-remontados-of-the-sierra-madre-mountains/#>
- Now You Know PH. (2023, February 20). *Dumagat Community Marches to Save Critical Conservation Site from Controversial Kaliwa Dam Project.* Retrieved from Now You Know PH: <https://nowyouknowph.rappler.com/409/dumagat-community-marches-to-save-critical-conservation-site-from-controversial-kaliwa-dam-project/>
- Official Gazette of the Philippines. (1997). *Republic Act No. 8371.* Official Gazette of the Republic of the Philippines. <https://www.officialgazette.gov.ph/1997/10/29/republic-act-no-8371/>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

- Otorдоз, B. (2023, February 19). *Kaliwa Dam to displace 200 families: Quezon IPs*. Retrieved from Philippine News Agency: <https://www.pna.gov.ph/articles/1195568>
- Racho, T. L. (2023). Trisha Louella Racho. *Amaranth*. <https://amaranth.vsu.edu.ph/views/447-the-kaliwa-dam-project-an-environmental-condamnation/>
- Racoma et al. (2016). The Change in Rainfall from Tropical Cyclones Due to Orographic Effect of the Sierra Madre Mountain Range in Luzon, Philippines. *Philippine Journal of Science*, 145, 313-326.
- Ramos, M. (2023, March 30). *Indigenous Filipinos fight Kaliwa dam project on their land*. From Context: <https://www.context.news/money-power-people/Indigenous-filipinos-fight-plans-to-build-a-dam-on-their-land>
- Raymundo, P. J. (2023, February 2). *Kaliwa Dam project to start operations by December 2026*. Retrieved from Philippines News Agency: <https://www.pna.gov.ph/articles/1194202>
- Raymundo, P. J. (2023, February 21). *Rizal, Quezon IPs get 'disturbance fees' for Kaliwa Dam project*. From Philippine News Agency: <https://www.pna.gov.ph/articles/1195693>
- Rocha, N. (2023, July 12). *Indigenous villagers still lack safe land, water & food after 2019 dam burst*. Retrieved from Mongabay: <https://news.mongabay.com/2023/07/Indigenous-villagers-still-lack-safe-land-water-food-after-2019-dam-burst/>
- Sandoval, T. (2023, April 21). *2 katutubong Dumagat nagsasabong sa Kaliwa Dam project*. From Philstar.com: <https://www.philstar.com/pilipino-star-ngayon/probinsiya/2023/04/21/2260565/2-katutubong-dumagat-nagsasabong-sa-kaliwa-dam-project>
- Severo, J. M. (2023, April 4). *WATCH: Miss Earth Philippines 2023 candidates oppose Kaliwa Dam project*. Retrieved from Philstar Global: <https://www.philstar.com/lifestyle/fashion-and-beauty/2023/04/04/2256832/watch-miss-earth-philippines-2023-candidates-oppose-kaliwa-dam-project>
- Simbulan, G., & Tolentino, K. (2023). Philippines: Caught in the current – how nationalist development narratives threaten the future of Dumagat people. In N. Salazar Sutil & C. Söderbergh (Eds.), *Minority and Indigenous Trends 2023 – Focus on water* (pp. 206-210). Minority Rights Group International.
- Smith, J. A., & Osborn, M. (2015). *Interpretative phenomenological analysis as a useful methodology for research on the lived experience of pain*. British Journal of Pain, 9(1), 41–42. <https://doi.org/10.1177/2049463714541642>
- Subingsubing, K. (2023, February 22). *Rizal, Quezon IP faction gets P160M for Kaliwa Dam OK*. From INQUIRER.net: <https://newsinfo.inquirer.net/1733121/rizal-quezon-ips-faction-gets-p160m-for-kaliwa-dam-ok>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

- Subingsubing, K., & Ramos, M. S. (2021, September 20). *A TRIBE UNDER THREAT: DUMAGAT VS DAMS*. From INQUIRER.net: <https://web.archive.org/web/20221119170510/https://newsinfo.inquirer.net/1489864/a-tribe-under-threat-dumagat-vs-dams>
- Talking HealthTech. (2022, October 3). *Lived Experience*. Retrieved from Talking HealthTech: <https://www.talkinghealthtech.com/glossary/lived-experience>
- The World Counts. (n.d.). *Average Daily Water Usage*. Retrieved from The World Counts: <https://www.theworldcounts.com/stories/average-daily-water-usage>
- Verhoef, M. J., & Casebeer, A. L. (1997). Broadening horizons: Integrating quantitative and qualitative research. *The Canadian journal of infectious diseases = Journal canadien des maladies infectieuses*, 8(2), 65–66. <https://doi.org/10.1155/1997/349145>
- Water.org. (n.d.). *Philippines' water and sanitation crisis*. Retrieved from Water.org: <https://water.org/our-impact/where-we-work/philippines/>
- Westerman, A. (2023, October 6). *The Philippines' capital is running out of water. Is building a dam the solution?* From NPR: <https://www.npr.org/2023/10/06/1201087955/philippines-water-shortage-dam>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### APPENDICES

#### Appendix 1

#### RESEARCH INSTRUMENT

##### **Dumagat-Remontados' Lived Experiences Amidst Kaliwa Dam Questionnaire**

The Dumagat-Remontados' Lived Experiences Amidst Kaliwa Dam Questionnaire revolves around one central grand question to thoroughly explore the lived experiences of the Dumagat-Remontado tribe amidst the Kaliwa Dam construction. The study formulated a question in an open-ended form, which serves as the phenomenological tool to explore the lived experiences of Dumagat-Remontado people and serves as a platform to let the participants freely share their innermost thoughts, feelings, and experiences. It is crucial to note that the specified follow-up questions were selectively used based on respondents' answers and the organic flow of the conversation. Additionally, during the Focus Group Discussion (FGD), further follow-up questions were generated, highlighting a dynamic and adaptive approach to the research process.

##### **Section 1: Demographic Information (*Demograpikong Impormasyon*)**

- Could you please introduce yourself?

*Maaari niyo po bang ipakilala ang inyong sarili?*

##### **Section 2: Grand Question (*Pangunahing Tanong*)**

- What is your experience amidst the start and the ongoing construction of the Kaliwa Dam?

*Ano ang iyong karanasan sa gitna ng pagsisimula at ang patuloy na pagpapatayo*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

ng Kaliwa Dam?

### Follow-Up Questions:

1. Can you elaborate on any specific challenges or difficulties you have encountered during the construction of the Kaliwa Dam?

*Maaari mo bang idetalye ang anomang partikular na mga hamon o problema na iyong naranasan sa pagpapapatayo ng Kaliwa Dam?*

2. How have the ongoing construction activities directly impacted your daily life and the lives of the Dumagat-Remontado community?

*Paano direktang nakaimpluwensya ang patuloy na konstruksiyon sa iyong pang-araw-araw na pamumuhay at sa buhay ng komunidad ng Dumagat-Remontados?*

3. In what ways have you and your community adapted or coped with the changes brought about by the Kaliwa Dam construction?

*Paano mo at ang iyong komunidad naka-adapt o nakayanan ang mga pagbabagong dulot ng konstruksiyon ng Kaliwa Dam?*

4. Have there been any positive aspects or benefits that you have observed or experienced during the construction, despite its challenges?

*Mayroon bang mga positibong aspeto o benepisyo na iyong napansin o naranasan sa panahon ng konstruksiyon ng Kaliwa Dam, kahit na may mga hamon?*



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

**Appendix 2**

**CERTIFICATE OF CONTENT VALIDATION**



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

College of Social Sciences and Development

**DEPARTMENT OF PSYCHOLOGY**

**C E R T I F I C A T I O N**

This is to certify that the research instrument entitled: **"DUMAGAT-REMONTADOS' LIVED EXPERIENCES AMIDST KALIWA DAM CONSTRUCTION"** interview questions developed by De Borja, Kerby B., Estrada, Riana Thereze J., Gadia, John Ramon P., Murillo, Shaina Fae M., and Sigua, Hershey Kate P. has been checked and validated by the undersigned in terms of its **content validity**.

Date: December 4, 2023

  
**TIMOTHY R. MORALES**, Rpm, ICAP-RS, MPsy (cand)  
Psychometrician, PUP Department of Psychology



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

College of Social Sciences and Development

DEPARTMENT OF PSYCHOLOGY

### CERTIFICATION

This is to certify that the research instrument entitled: **"DUMAGAT-REMONTADOS LIVED EXPERIENCES AMIDST KALIWA DAM QUESTIONNAIRE"** questionnaire developed by De Borja, Kerby B., Estrada, Riana Thereze J., Gadia, John Ramon P., Murillo, Shaina Fae M., and Sigua, Hershey Kate P. has been checked and validated by the undersigned in terms of its content validity.

Date: November 5, 2023

**NICOLAS T. MALLARI, PhD**

*Polytechnic University of the Philippines-Manila*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**  
College of Social Sciences and Development  
**DEPARTMENT OF PSYCHOLOGY**

### C E R T I F I C A T I O N

This is to certify that the research instrument entitled: **"DUMAGAT-REMONTADOS LIVED EXPERIENCES AMIDST KALIWA DAM QUESTIONNAIRE"** questionnaire developed by De Borja, Kerby B., Estrada, Riana Thereze J., Gadia, John Ramon P., Murillo, Shaina Fae M., and Sigua, Hershey Kate P. has been checked and validated by the undersigned in terms of its content validity.

Date: October 27, 2023

**Christ Michael Entienza, MPsy, RPm, RGC**  
*Guidance Counselor, Polytechnic University of the Philippines-Manila*





**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

**Appendix 3**

**CERTIFICATE OF LINGUISTIC VALIDATION**



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

College of Social Sciences and Development

**DEPARTMENT OF PSYCHOLOGY**

**CERTIFICATION**

This is to certify that the research instrument entitled: "**DUMAGAT-REMONTADOS LIVED EXPERIENCES AMIDST KALIWA DAM QUESTIONNAIRE**" questionnaire developed by De Borja, Kerby B., Estrada, Riana Thereze J., Gadia, John Ramon P., Murillo, Shaina Fae M., and Sigua, Hershey Kate P. has been checked and validated by the undersigned in terms of its English Language validity.

Date: 23 NOVEMBER 2023

**PROF. KATHY D. TOGONON**

**Assistant Professor/Gen.Ed. Assessor, Maritime Academy of Asia and the Pacific**



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



### POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

College of Social Sciences and Development

DEPARTMENT OF PSYCHOLOGY

## CERTIFICATION

This is to certify that the research instrument entitled: **“DUMAGAT-REMONTADOS’ LIVED EXPERIENCES AMIDST KALIWA DAM QUESTIONNAIRE”** questionnaire developed by De Borja, Kerby B., Estrada, Riana Thereze J., Gadia, John Ramon P., Murillo, Shaina Fae M., and Sigua, Hershey Kate P. has been checked and validated by the undersigned in terms of its Tagalog linguistic validity.

Date: 11 November 2023

A handwritten signature in black ink, appearing to read 'Priscilla'.

**PRISCILLA V. SALO, PhD**  
Education Program Supervisor, DepEd Antipolo City



# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

## Appendix 4

### INTERVIEW TRANSCRIPTS

Partici pant	Reference	Code	Sub-themes	Core Theme
LT	<b>AA1</b>  LT: <i>Gano'n, may mga ano, may sundalo, may pulis siyempre. Ayon naman ikinatatakot ng aking mga kasamahan. Ako nga'y takot din dahil wala naman akong pinag-aralan. Mahirap humarap ka sa mga ganoong sitwasyon na makikita mo 'yung mga baril. Maski ikaw ay nasa karapatan mong ika'y mangatwiran. Medyo hindi mo na masasabi 'yon, ganoong takot ako po sa heneral.</i>	<b>(AA)</b>  Unsafe to Speak or to Reason	<b>(A)</b>  Loss of Homelands	<b>Sense of Loss</b>
	<b>AB1</b>  LT: <i>Oo, basta ako'y susunod na lang sa kanilang gusto, maski labag sa kalooban namin.</i>	<b>(AB)</b>  Obedience Even Against Their Will		
CQ	<b>AC1</b>  CQ: <i>Bawal din silang palabasin. Hindi sila makabili ng pagkain.</i>	<b>(AC)</b>  Unable to Buy Necessities Because There is a Restriction on Going Out		
WP	<b>AD1</b>  WP: <i>Malaki, malaki, dahil sa dati, kahit anong oras kami maglabas-masok sa aming lugar, walang kwan, pero ngayon, hinahanapan na kami ng ID sa mismong lugar namin, sariling lupa, ancestral domain namin.</i>	<b>(AD)</b>  Prohibition to Freely Move in and Outside Their Tribe Lands.	<b>(B)</b>  Loss of Livelihood Opportunities	
LT	<b>BA1</b>  LT: <i>Ay hindi, maski sila ano hindi sila aalis dahil amin nga 'yon. Kaya lang, kontrolado nga 'yung hanapbuhay po.</i>	<b>(BA)</b>  Farmlands Loss		
	<b>BA2</b>  Researcher: <i>Bale 'yung pinagkukunan ninyo po ng pagkain, doon na rin po sa mga pananim niyo? Kaya po ang laki rin po ng epekto na, 'pag nawalan po kayo ng hanapbuhay, kasi mawawalan din po kayo ng pagkain at taniman.</i>  LT: <i>Kaya 'yon nga ang sabi namin, hindi namin kailangan ng pera.</i>			
CQ	<b>BB1</b>			



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>CQ: Oo, dahil 'yung kabuhayan nila ay naapektuhan. Akin po naman ay, sila po ay nagtatanong. 'Pag tinayo na raw po 'yung dam, saan na daw po sila lilipat?</p> <p><b>BB2</b></p> <p>CQ: Bawal din silang palabasin. Hindi sila makabili ng pagkain.</p>	(BB)		
RT	<p><b>BC1</b></p> <p>RT: Siguro ay ako na ang susunod. Gusto ko lamang magbahagi rin ng maliit na kwento. Ako, bilang tagapangulo ng Sagubin, ay pederasyon ng Sagubin, ay sa PIC pa lamang ay kami ay tumututol na sa usapin ng PIC, na kung saan aming pamayanan at sa amin katutubo ay tinututulan namin ang PIC na simulan 'yung Kaliwa Dam. Una, ang sisirain niya ay 'yung aming kultura, 'yung aming pagkain, 'yung aming mga sagrado. Kaya 'yon, ang malaki naming inaayaw sa project na Kaliwa Dam at isa pa, kung kami ay lilipat sa kung saang lugar na 'di naman namin kinasanayan, na diyan na lang sana kami sa aming tinubuang lugar, hindi naman kami do'n masaya, kaya't hindi kami kampante 'yung aming pamumuhay. Una, kulang kami sa edukasyon, tapos 'yung aming kinagisnang lugar ay mababago, 'yung paghahanapbuhay namin do'n sa lugar na 'di namin alam, kung anong ikinabubuhay ng mga katutubo doon. Kung kaya kami ngayon ay malaki ang pagtutol sa Kaliwa Dam. Tama na ako para may masabi ang iba.</p>	(BC)		
LT	<p><b>CA1</b></p> <p>Researcher: Bali, kasi po, 'di ba nabanggit niyo po kanina 'yung sa access road po, parang 'yung mga tao po, 'yung mga katutubong kasama niyo po, nahihirapan po silang pumasok, lumabas, ganyan. Meron po ba kayong mga tradisyon po na ginagawa bilang katutubong tribo na naapektuhan po? Parang hindi niya na po nagagawa ngayon?</p> <p>LT: Oo, talagang hindi na.</p> <p><b>CA2</b></p> <p>LT: 'Yung noong mahal na araw, doon kami nag-ano, noong mahal na araw, noong nakalipas na pandemic. Noong bago mag-last yata ang pandemic. Kami, nag-ano doon sa mismong site ng 'yung pagtatayo ng dam. Ay, kami parang na-aano't ayaw ngang papasukin. Ay, nakapasok naman kami dahil sa pamamaraan na isa-isa. Hindi pwede ang maramihan. Para lang kami doon makapag-ritual sa —</p>	(CA)	(C)	



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

<p><b>RT</b></p>	<p><b>CB1</b></p> <p>RT: <i>Siguro ay ako na ang susunod, gusto ko lamang magbahagi rin ng maliit na kwento, ako guibin ay Pederasyon ng Sagubin ay sa FPIC pa lamang ay kami ay tumututol na sa usapin ng FPIC na kung saan aming pamayanan at sa amin katutubo ay tinututulan namin ang FPIC na simulan 'yung Kaliwa Dam. Una, ang sisirain niya ay 'yung aming kultura, 'yung aming pagkain, 'yung aming mga Sagrado. Kaya 'yon ang malaki naming inaayaw sa project na Kaliwa Dam at isa pa, kung kami ay ililipat sa kung saang lugar na 'di naman namin kinasanayan na diyan nalang sana kami sa aming tinubuang lugar hindi naman kami do'n masaya kaya't hindi kami kampante 'yung aming pamumuhay. Una, kulang kami sa edukasyon, tapos 'yung aming kinagisnang lugar ay mababago, 'yung paghahanapbuhay namin do'n sa lugar na 'di namin alam, kung anong ikinabubuhay ng mga katutubo doon. Kung kaya kami ngayon ay kalaki ng pagtutol sa Kaba.</i></p> <p><b>CB2</b></p> <p>RT: <i>Ako, gusto ko lamang pong idugtong sa batay do'n sa ating talakayan, 'yung Kaliwa Dam, dahil ang sasagasain ng Kaliwa Dam, ay siguro nabalita nung nag-alay lakad kami. Do'n 'yung ang tatamaan ay, siyempre, ang lupaing ninuno namin. At mawawala rin yung kultura naming, una siyang tatamaan nun dahil hindi na kami pwedeng mamalagi dun sa site na tatayuan sa Kaiborosa.</i></p>	<p><b>(CB)</b></p> <p>Tradition, Culture, and Sacred Places Will Be Lost</p>		
<p><b>SR</b></p>	<p><b>CB3</b></p> <p>SR: <i>Ay, sa akin naman ay sa totoo lamang, ay talagang kami ay patuloy na pagtutol sa Kaliwa Dam Project, kasi ang hinahanap namin ay aming dating kinagawian at kinasanayan ng aming tribo na kami ay malaya, na 'yon ay nakasangguni do'n sa IPRA, nasa 8371, na kami ay may karapatan sa aming lupaing ninuno, sa aming pag-aari at balwarte, na 'yon talaga 'yung aming talagang number one na tinututukan, kasi 'yon ay nakasaad sa batas, na especially ay talagang batas namin na dapat ay kilalanin ng ating estado at ipatupad, kasi ang talaga at bukod doon, kung hindi namin ipapatuloy ang pagtutol sa Kaliwa Dam, ay mawawala 'yung aming mga tradisyon na matatamaan sa aming mga sagradong lugar, na talagang number one na mawawala 'yung aming kultura. Mawawala 'yung aming mga kabuyahan, at 'yung aming kalayaan, ay isa rin siyang mawawala do'n sa aming pag-aari at sa aming— kumbaga ay pangangalaga ng aming mga ninuno nang mahabang panahon, na sana ay sinasabi namin na huwag masira ng mga dambuhalang dam, sa kadahilanang ang amin ngang interes ay</i></p>			



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>payabungin pa at pagyamanin 'yung lupaing ninuno, sa kadahilanang may kabalik namin do'n sa saling lahi, na siya ay mas maganda pa do'n sa pagkakatanggap namin. 'Yon 'yung aming talagang layunin.</p>			
<b>WP</b>	<p><b>CC1</b></p> <p>WP: Kaya ang sabi ng lolo ko ay 'yung bato sa kultura ng mga katutubo ay buhay. Bakit? Dahil sa kultura ng mga katutubo, 'yung mga naninirahan, espirito na gumabagay do'n sa mga ninuno namin na mga nauuna. Kaya kapag naglalakad kami sa bundok, kapag may mga batong malalaki ay nagsasalita kami. 'Yung salita namin na nagpapaalam kami na kami ay may pupuntahan. Kaya itong mga ito, kapag itinayo ang Kaliwa Dam, mawawala siya. Ibig sabihin, hindi lamang ang kabuhayan ang inalis mo sa mga katutubo. Inalis mo ang kanilang palengke. Inalis mo 'yung kanilang ospital. Inalis mo 'yung kanilang paaralan. Inalis mo 'yung kanilang kultura. Inalis mo ang lahat. 'Yung buhay niya ay inalis mo bilang katutubo. 'Yon 'yung pinakamalalim na esensya ng usapin ng paglaban ng katutubo sa pagtatayo ng Kaliwa Dam. Hindi lamang iyong, "a, ayaw namin ng Kaliwa Dam dahil ito'y makakasama, a, ayaw namin sa Kaliwa Dam dahil lahat nung nasa amin, bilang mga katutubo ay lulubog". 'Yung mga sagradong lugar namin na pinagdadausan namin ng ritwal, na simula pa noong una ay lulubog dahil sa Kaliwa Dam, na hindi naman talaga pinag-aralan ng gobyerno, na ito palang lugar na ito ay mayroong umiiral na mayamang kultura, na simula pa noong panahon noong una. Ang iniisip nga namin sa Kaliwa Dam ay ginawa ang Kaliwa Dam para mabigyang-daan iyong mga mayayamang korporasyon dito sa Metro Manila. Noong mga nakaraang taon, nasabi na nagkukulang ang tubig dito sa Metro Manila, ay hindi naman namin naramdaman. Napunta rin kami dito ay, noong panahon na crisis daw sa tubig sa Metro Manila, ako ay nando'n sa hotel, sa Manila Pavilion, pumipila. Nakikita ko sa TV na pumipila 'yung mga tao sa Metro Manila, pero 'yung sa hotel naman ay napakalakas ng tubig, kaya nagkakaroon lang ng crisis sa tubig dito ay 'yung mga mahihirap dito sa Metro Manila, pero 'yung mayayamang tao, mga SM, mga hotel na mayayaman, hindi naman sila nagkaka-crisis sa tubig. Ibig sabihin, negosyo lang din nila 'yung gagawin lang ang Kaliwa Dam na hindi naman para sa mga mamamayang Pilipino. Hindi lamang usaping katutubo, usapin din ng mahihirap na mga tao na nakatira dito sa Metro Manila.</p>	<p><b>(CC)</b></p> <p>Ancestral Lands and Cultural Heritage Will Be Lost</p>		
<b>LT</b>	<p><b>DA1</b></p> <p>LT: Tapos ngayon talagang napakasakit sa aming mangyari na kami mismo</p>	<p><b>(DA)</b></p> <p>Disagreement Between</p>	<p><b>(D)</b></p> <p>Within-Tribal Disputes</p>	<p><b>Political Controversies and</b></p>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p><i>magkakasamahan, nagkakaaway-away, dahil 'yung yes, kasamahan namin. 'Yung no, kasamahan namin. Talagang sa sitwasyong iyon, naging magulo.</i></p> <p><b>DA2</b></p> <p>LT: <i>Parang 'yon bang sa dumating sa punto na hindi na nag-iimikan dahil parang pataasan na ng pride, dahil ikaw may 80 million, kami wala. 'Di sumama ka sa amin at ika'y bibigyan. Bibigyan ka naman, hindi naman gano'ng kalaki sa binigay 'yung gano'ng nasa iyo. 'Di parang magkakaroon ng ano, ba't ako sasama pa sa iyo.</i></p> <p><b>DA3</b></p> <p>LT: <i>Oo, hidwaan. Iyon ang naging masakit sa amin lalo.</i></p> <p><b>DA4</b></p> <p>LT: <i>'Yung sa aming katutubo, magkakaroon daw ng mga hanapbuhay, Maganda ang ano, para bang gano'n ang hinihikayat nila. "Pumayag na kayo at ngayon lang tayo magkakaroon ng ganitong kalaking halaga", sabi nung ibang leader, "Saan pa ba tayo pupunta? Tayo nama'y ngayon lang makikinabang sa gobyerno". Ay, paanong makikinabang ka nga, kung 'yung makikinabang, 'yung binigyan lang? Ay, paano 'yung hindi? Kaya naman kami, 'yung amin namang grupo na aayaw, halos naman maski 'yan ay maliit na bahagi, talagang naano siya. E sila, hindi. Kapag 'yung hindi, siyempre, 'pag alam mong hindi ka kabig nila, hindi ka bibigyan ng gano'ng kalaki. Tapos, hihikayatin ka para kapag bibigyan ka, pipirma ka, at sabihin nila, "Ito o, ire-report sa NCIP, o ito, payag na sila, tumanggap sa gano'n". Kami may hindi nga pa, may paninindigan kami, ang pera, maski kami, naghihirap.</i></p>	Tribes' Position in Kaliwa Dam Project		Challenges
MT	<p><b>DB1</b></p> <p>MT: <i>A, hindi naman, ang naging problema lang niyan ay dahil nung release nga nung nag-alay lakad kami, 'yung 80 million ang kinuha nila. E 'di kung ang organization ay may mga community, mayroon ding mga katutubo na hindi nakikialam sa usapin ng organization. Sila, kumbaga ay mga standby na katutubo, ayaw makialam, basta. Pero nung nagkaroon ng 80 million, ito ang pinanghikayat, "uy sumama na kayo, bubuuin ko kayo ng isang community. O, ikaw ang lider ng grupong ito at may pera tayo". Ibig sabihin, 'yung mga katutubong iyon, ang nanguna ay iyong mga lider ng mga katutubo na nagdalawang-isip dahil may pera. Hindi katutubo siyang lider, kung hindi niyan katutubo siya. Ngayon, napapansing ayon nila 'yung mga katutubong ayaw makialam at naipon nga sila, pero ito ay hindi naman gaanong kadamihan, na sinasabi nating nahati ang pwersa ang</i></p>	(DB)  Splitting Tribes over Money		



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p><i>katutubong pumayag sila. lilan lang din sila. Mas marami talaga 'yung umaayaw kaysa do'n sa may gusto, kaya nga lang, sabi nga namin, kapag ang isang grupo ay nagkaroon ng 15 member, kinikilala na agad ng NCIP na ito ay grupo ng mga katutubo. Kaya nagpalitaw sila ng mga grupo na may pumapayag doon sa Kaliwa Dam. Ang isa pa rito, 'yung pagpayag nilang 'yon ay patuloy nilang isinusulong ang pagpapalawak namin, at ang kahinaan siyempre, hindi natin naman masisisi 'yung mga katribo namin, dahil sa kahirapan ng buhay ay sumama, pero ang problema naman ngayon sa kasalukuyan, iyong mga nilinlang nila, ngayon ay nagagalit na rin sa kanila, dahil nung magkaroon ng pera, 'yung totoong pangako sa kanila ay hindi naibigay sa kanila. Kaya 'yon, nagkaroon ng, kumbaga nababawasan nang nababawasan do'n sa side ng malayo sa dam. Ang problema nga lang, kahit magalit sila, kahit umayaw na sila, nagamit na ang kanilang mga pera, 'yon ang nangyayari. Kaya ang tunay na sinasabi ko pa rin na salarin, ang may kasalanan, NCIP. Sa halip na ayusin nila ang problema, mamagitan sila sa mga ganoong sitwasyon, mag-ayos ng problema, hindi. Mas gusto ng NCIP na magulo ang mga katutubo.</i></p>			
<b>SR</b>	<p><b>DB2</b></p> <p>SR: Dagdag ko sa kaniya, kasi ang aming tribo ay sinasabi niyo, ay bakit kami nagkahiwalay. Ang ugat niyan talaga ay hundred million. Ang ugat doon sa Nakar at sa Rizal naman ay 80 million, kaya 'yan ay nasapuwang pagkawatak-watak. Pagkasabi ninyo na nagkawatak, ayan na 'yung ugat, na para kami ay sirain, ang tribo, sa nakikita namin ngayon, na sirain ang tribo, at magkaroon ng tribal war, na 'pag ito ay dumating, makakapasok sila nang ginugulo kami nila, dahil doon sa pinansyal na iyon, na ito 'yung ugat. Hindi kaya kasing i-manage totally at inaamin naman ng tribo na gano'n kalaking halaga, may option pa bang dagdagan kung hindi naman inayos ang pagsasaayos nung perang iyon? Nakikita namin na siya'y ugat para pagkaguluhan ng tribo at pag-away-awayan, na sa ngayon, sa aming kaisipan, hindi namin sila awayin. Kasi, bakit? Kung aawayin namin sila, 'yon na ang simula ng tribal war. Matutuwa ngayon sila. Kaya sa ngayon, ang interes namin, maski kami ay "no", maski sila ay "yes", pilitin namin na ipaunawa na mali na ang inyong ginawa, ay ugat ng ating pagkakahiwa-hiwalay. Sa kadahilanan lamang sa kakaunting halaga ay pinagpalit mo naman sa mga sagradon ay walang katumbas na kabayaran, at totally, pinapaliwanag namin na 'yung hundred million peso ay mas tumbas sa 25 years ago, na iyong 160 million na 'yon ay mas malaki pa ang magagawa. Sampung bilyon ang mawawala sa</p>			





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<i>aming tribo, at 'yon ay hindi kayang tumbasan ng pera. Iyon 'yung sinasabi namin na pinipilit namin ipaunawa, sa pagkakatulog nila at pagkakamangha sa gano'n kalaking halaga, kasi ang pera ay sandali lang 'yan.</i>			
<b>SR</b>	<b>DC1</b>  SR: 'Yon 'yung amin na isa sa aming karanasan, pati 'yung moralidad nung aming kabataan, dahil sa kadahilanan na ang aming pakikipaglaban, na sa katotohanan ay 'yung iba naming lider ay nasa kabilang panig, na gumugusto sa Kaliwa Dam. Kaya ang aming hanggang sa ngayon ay patuloy pa rin ang mga lider na tiwali do'n sa aming tradisyon ng aming tribo na, at pinapaunawa naming pilit na kung ang kapwa tribo nila ang mawawala, na kung kami ang nasugatan sa kalinggingan, ang sinasabi nga namin, buong katawan ay nadadamay. Gano'n 'yung isang aparato ng aming tribo. Kung kapwa mo tribo ang mawawala ay masasaktan ang iyong kalooban, at bukod pa doon, nangyari ang alay lakad namin.	<b>(DC)</b>  Difference of Belief About Kaliwa Dam Construction		
<b>LT</b>	<b>EA1</b>  LT: <i>Hindi ako nakasama nung ano, ang nakasama 'yung anak ko sa pag-alay lakad, gawa ng ako'y may bata, saka siyam na araw. Pero sila daw ay ano, hinabol diyan sa may parteng Antipolo nung van.</i>  Researcher: A, may humaharang po sa kanila?  LT: <i>Sila ay inaanuhang mga terorista.</i>	<b>(EA)</b>  Red-Tagging as Terrorists.	<b>(E)</b>  Red-Tagging Issues	
<b>MT</b>	<b>EB1</b>  MT: <i>Hanggang sa gitgitan na, nagkaroon ng kagaya nga nitong mga rally, 'yung alay lakad nang 9 days mula General Nakar hanggang sa Malacañang, at sa pakikipaglaban do'n, nag-umpisa 'yung red-tagging para sa amin. Lahat ng lumalaban sa Kaliwa Dam ay NPA.</i>	<b>(EB)</b>  Red-Tagging During Rally Campaigns		
<b>SR</b>	<b>EC1</b>  SR: <i>Ang dagdag ko, kasi 'yung mga, 'yung amin talagang pakikipaglaban, nakabinbin kami sa talagang mawala 'yung buhay. Alam naman natin na dambuhala ang kalaban natin, negosyante at lalong-lalo na ay tinatakpan pa ng ating gobyerno noong panahon ni Duterte. Ang pangamba namin at takot ay dahil nga doon, kasi ang administrasyon ni Duterte, ang kumontra sa kaniya, sa mga project, ay pinapapatay niya at pinaparatangan na mga rebelyon. 'Yon kasi ang isa naming kinatatakutan, NTF-ELCAC, nitong kapanahunan na kainitan ni Duterte dya'n sa project ng Kaliwa Dam, kasi posibilidad kaming mga katutubo, 'yung mga lider, ay nilimitahan nila 'yung mga pagkilos, protesta,</i>	<b>(EC)</b>  Red-Tagging During Duterte Administration		



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<i>do'n sa aming pinaglalaban, dahil do'n sa mga red-tagging.</i>			
<b>WP</b>	<b>ED1</b>	<b>(ED)</b>		
	WP: <i>Tapos kaming mga katutubong pamayanan na tumututol sa Kaliwa Dam ay binibigyan kami ng maling kwan, na kami raw ay lumalaban sa gobyerno, pero 'yan ang pinatunayan naming nung kami ay mag-alay lakad, na kami ay handa kaming lumaban. Handa naming isigaw 'yung aming pagtutol sa Kaliwa Dam, na hindi marahas.</i>	Labeling as Against the Government		
	<b>EE1</b>	<b>(EE)</b>		
	WP: <i>Mayroon kaming isang kasama do'n sa alay lakad na nawala. Halos ang alay lakad sa atin ay dalawa ang nawala no? Dalawa ang nawala nung 9 days na lakad na iyon. 'Yung isa ay pinalabas na binigti, pero sa amin, sa analyze namin, at kami ang nag-analyze, hindi siya nagbigti. Talagang in-analyze namin. Siya ay binigti, kasi base sa amin, makakabalik siya, tapos may mga bagay na lumabas na sa imbestigasyon namin, na may saksak. 'Yon din 'yung amin na siyempre, nauutay-utay kami. 'Yon din 'yung aming mga pangamba kasi hindi naman natin lingid na gano'n ang mangyayari, kaya kami ay patuloy pa rin na nakikipaglaban. Ang sabi nga naming mga lider, "kung walang titindig papaano na?" 'Yon 'yung amin na paninindigan na hanggang sa ngayon, at kung kami ay nabawasan ng ibang tribo, bagkus kami ay pinatitibay nilang harapin 'yung bagong umaga, kumbaga man sa atin ay ipagpatuloy ang laban.</i>	Extrajudicial Killings		
<b>SR</b>	<b>EF1</b>	<b>(EF)</b>		
	SR: <i>Kasi ako ay isa na roon sa dinitain nila at dinampot sa lugar namin dito sa Antipolo, papunta kaming Antipolo sa baba ng Boso-Boso Island. Ako ay dinampot nila at pinagtatanong ako, parang dinitain ng 4 pm, na ako ay dinampot. 9 pm na ako inilabas pero malayo ako sa aking mga kasama. Hindi naman nila ako totally tino-torture, pero 'yung i-detain ka nang gano'ng kahabang oras ay talagang kami ay ako ay pangamba na rin at takot. Siyempre, ako ay inilayo ng mga 10 kilometers sa mga kasama ko, kasi ako lang naman talaga 'yung dapat, at 'yon ay ang aming mga karanasan ko, na pagkatapos noon ay hindi na kami nakatuloy pa sa activity, pero wala sila sa aming nakuha na mga sabihin na mga bagay-bagay na pupunta kami sa ganitong rally, kumbaga, may siguro lang ay napanahon na talaga na kami ay napag-aralan na rin, kasi ang amin ngang kinakatakot na mga lider ay na kung kami ay mataniman ng mga bagay na dapat ay hindi naman dapat. Alam naman natin na ang mga military at pulis, kasi military at pulis ang dumampot sa akin. Na para</i>	Illegal Detention of Dumagat		



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<i>mong kami ay lahat ay mga mandirigma. May naka-hummer, dalawang hummer, may naka-mobile. ‘Yon ang pagkakahuli sa akin, na kami ay 21 tao, na kami ay dinitain nang mahabang oras, na inabot na kami na nga ng gabi na nga. ‘Yon ang amin, na sa ngayon ay aming pangamba, mga pag-uwi naming mga lider, pag-uwi sa aming mga tahanan, imbestiga rito, imbestiga roon, kasi ‘yung mga intel nila. ‘Yon ang isa na rin sa nakasira sa ‘min, lalo na sa mga anak naming na nagsisipag-aral, dahil siyempre, sasabihan na lang sa school na ‘yung mga magulang niyo pala ay mga makakabilang grupo, na sila’y lumalaban sa gobyerno.</i>		
LT	<b>FA1</b>  LT: Oo, ay ngayon, pinapalabas nila talaga na lahat ay payag, pero kaya nga mayroong naglakad ay talagang aayaw, pero ‘yung talagang apektadong area ang siyang umaayaw. At ang pumapayag, ‘yung hindi naman apektado.	<b>(FA)</b>  Scheming the Consensus of Dumagat About Kaliwa Dam Project	<b>(F)</b>  Perceived Misconceptions and Inaccuracies Surrounding NCIP Initiatives
	<b>FB1</b>  LT: Talagang hindi kami tatanungin dahil alam nilang kami aayaw.	<b>(FB)</b>  Avoiding to Ask Those Who Are Against the Dam Project	
	<b>FC1</b>  LT: Talagang sa NCIP, sa tingin namin talaga, hindi namin sila kakampi, dahil sila, sinasang-ayunan nila ‘yung mga “yes” din.	<b>(FC)</b>  Unjust Favoring of Yes Tribes	
	<b>FD1</b>  LT: At saka, ang masakit nga sa amin, hindi naman ‘yung talagang apektado ‘yung tatanggap.	<b>(FD)</b>  Giving Compensation to Those Unaffected Parties in Kaliwa Dam Construction	
	<b>FD2</b>  LT: Dapat ‘yung apektado, kung ‘yon man lamang apektado ang kanyang kinausap, nung halimbawa, ‘yung bahagi ng sa gobyerno, halimbawa ‘yung CIP, wala naman kami problema, dahil sila mismo ‘yung apektado. Kami naman, apektado man, hindi gano’n kasakit sa aming kalooban na wala kaming masisira doong lupa. Dahil sila ‘yung mismo —		
	<b>FD3</b>  LT: Oo. Nga nang apektado man kami, hindi talaga kami siyang masisira ‘yung ano, at ‘yung kalupaan naman namin medyo malayo-layo, halimbawa. Masakit na ‘yung sa kasamahan, na tatanggap sila ng pera, na hindi naman sila dapat bigyan.		
	<b>FD4</b>		



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>LT: Sa amin, wala 'yung mga, 'yung talagang tutol, pero doon sa mga yes, e, siguro nga sila tumanggap na ng pera, o hindi namin alam 'yung kanila. Tapos, sasabihin ng nasa ano na nabigyan na ang mga katutubo. Ire-report nila lahat. Wala naman kaming natatanggap na sa gano'n.</p>		
	<p><b>FE1</b></p> <p>Researcher: Kung baga, itinatago po nila na may mga umaayaw?</p> <p>LT: Oo, gano'n.</p>	<p><b>(FE)</b></p> <p>False Reporting/Misleading Claims</p>	
	<p><b>FF1</b></p> <p>Researcher: Parang, ang pinapalabas lang po ng NCIP po, e, lahat po ay payag na?</p> <p>LT: Oo, okay.</p> <p>Researcher: Parang hindi po lahat nire-report po na may tumututol?</p> <p>LT: Hindi nila gano'n.</p> <p>LT: Mayroon namang pamayanan, 'yung talagang hindi naman pumapayag sila. 'Yon talaga 'yung mismong apektado.</p>	<p><b>(FF)</b></p> <p>Hiding Truth for Those Who Oppose the Dam Project</p>	
<b>MT</b>	<p><b>FG1</b></p> <p>MT: Ang sa akin, ang karanasan ko nung ako ay president ng Saguibin, nag-umpisa ito noong 2018, ang pagbubutas ng access road. Ang sinabi noon ay hindi pa access road ang sinabi. farm-to-market road ang sinabi nung nagbu-bulldozer nung kalsada, pero hindi namin alam. Walang NPSA, basta nag-bulldozer lang sila. E 'di okay lang sa amin kasi farm-to-market road, pero napapansin na namin, nagkaroon kami ng pag-uusap. Sinabi ng MWSS na tourism na 'yon. Nilito kaming mga katutubo. Tourism road daw siya. Do'n sa lugar na 'yon, tourist lang siya. Do'n talaga pumupunta ang mga turista sa lugar na yo'n. E 'di okay, maganda, dahil mabubuhay ang mga katutubo, dahil maraming turista, maraming kita. Ngayon, tumatagal ang panahon, lumalaki at lumalawak 'yung kalsada. Doon na kami nagkaroon ng pagkilos dahil napapansin namin ay hindi na 'yon ang totoo, iyung sinabi nila, at hanggang sa mga DENR ay kasama namin. Nagkaroon kami ng forum, at inamin do'n ng MWSS na access road dam site na pala. Na kung saan, dapat sana, sa isang project, lalo na kung gano'n na Kaliwa Dam, at makasisira ng malawak na lupain, dapat sana, may proseso muna ng FPIC o free, prior, informed consent. Kaya ibig sabihin, do'n pa lang, nakita naming niloloko kaming mga katutubo, at minulat ng MWSS ang mga katutubo at kinunsinti ng NCIP, na kung saan ang NCIP, na sana ay ka-partner</p>	<p><b>(FG)</b></p> <p>Scheming, Betrayal of NCIP and MWSS, Ill Intentions, Without Consent Among Dumagat</p>	



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p><i>naming mga katutubo, sila pa 'yung, mas pinanigan nila ang MWSS kaysa sa aming mga katutubo. Kaya non ay nag-umpisa na kaming kumilos, makipaglaban, para dito sa usapin ng Kaliwa Dam.</i></p>			
<b>LT</b>	<p><b>FG2</b></p> <p>LT: <i>Walang kawan sa amin ang kawan. Gawa nang talagang kami aayaw. Pero ang ano nila, talagang pinipilit nila. Hindi ko, kumbaga'y sa akin, hindi ko masabing kaano nila ang NCIP. Dahil NCIP ang dapat aming ano ay —</i></p> <p><b>FG3</b></p> <p>LT: <i>Dapat may namamagitan NCIP. Wala na. Sila 'yung nasa ano na nakaka-oo, at ang pilit nilang sabihin ng NCIP, pumayag na kayo.</i></p>			
<b>MT</b>	<p><b>FH1</b></p> <p>MT: <i>Ako, tahasang sinasabi ko, National Commission on Indigenous People o NCIP, hindi na 'yan national, basta "Commission in Indigenous People". Ibig sabihin, ang katutubo ay isang commission, nagsisilbing ahente ng NCIP para ibenta, ipagkanulo ang lupaing iniwan ng mga katutubo. Iyan ang totoo dahil sa karanasan, iyan ang nakita at naramdaman, napatunayan namin na mas iginigiit nila na pumayag na kayo sa Kaliwa Dam dahil may pera kayo dyan. Iyan ang lagi nilang sinasabi. Kaya anomang katutubo, maliban do'n sa mga rehistro na, maliban do'n sa mga nasuhulan ng lider ng kawaling katutubo, kami, hindi na kami nasabing may pera pero hindi na rin kami naniniwala sa NCIP.</i></p> <p><b>FI1</b></p> <p>MT: <i>A, hindi naman, ang naging problema lang niyan ay dahil nung release nga nung nag-alay lakad kami, 'yung 80 million ang kinuha nila. E 'di kung ang organization ay may mga community, mayroon ding mga katutubo na hindi nakikialam sa usapin ng organization. Sila, kumbaga ay mga standby na katutubo, ayaw makialam, basta. Pero nung nagkaroon ng 80 million, ito ang pinanghikayat, "uy sumama na kayo, bubuuin ko kayo ng isang community. O, ikaw ang lider ng grupong ito at may pera tayo". Ibig sabihin, 'yung mga katutubong iyon, ang nanguna ay iyong mga lider ng mga katutubo na nagdalawang-isip dahil may pera. Hindi katutubo siyang lider, kung hindi niyan katutubo siya. Ngayon, napapansing ayon nila 'yung mga katutubong ayaw makialam at naipon nga sila, pero ito ay hindi naman gaanong kadamihan, na sinasabi nating nahati ang pwersa ang katutubong pumayag sila. lilan lang din sila. Mas marami talaga 'yung umaayaw kaysa do'n sa may gusto, kaya nga lang, sabi nga namin, kapag ang isang grupo ay nagkaroon ng 15</i></p>	<p><b>(FH)</b></p> <p>Equivocal and Misrepresenting Dumagat as a Governing Body</p>		
		<p><b>(FI)</b></p> <p>NCIP Forming Groups that Misrepresent Dumagat Contention of Dam Project</p>		



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>member, kinikilala na agad ng NCIP na ito ay grupo ng mga katutubo. Kaya nagpalitaw sila ng mga grupo na may pumapayag doon sa Kaliwa Dam. Ang isa pa rito, 'yung pagpayag nilang 'yon ay patuloy nilang isinusulong ang pagpapalawak namin, at ang kahinaan siyempre, hindi natin naman masisisi 'yung mga katribo namin, dahil sa kahirapan ng buhay ay sumama, pero ang problema naman ngayon sa kasalukuyan, iyong mga nilalang nila, ngayon ay nagagalit na rin sa kanila, dahil nung magkaroon ng pera, 'yung totoong pangako sa kanila ay hindi naibigay sa kanila. Kaya 'yon, nagkaroon ng, kumbaga nababawasan nang nababawasan do'n sa side ng malayo sa dam. Ang problema nga lang, kahit magalit sila, kahit umayaw na sila, nagamit na ang kanilang mga pera, 'yon ang nangyayari. Kaya ang tunay na sinasabi ko pa rin na salarin, ang may kasalanan, NCIP. Sa halip na ayusin nila ang problema, mamagitan sila sa mga ganoong sitwasyon, mag-ayos ng problema, hindi. Mas gusto ng NCIP na magulo ang mga katutubo.</p>			
WP	<p><b>FJ1</b></p> <p>WP: sa Commission and Bank at sa NCIP, dahil nakita namin na sila mismo ay ang nagpapagalaw na sa kanila ay 'yung MWSS, sa halip na sila ang magprotekta sa karapatan ng mga katutubo sa panahon ng adhesive process. Nasuhulan din sila ng pera gamit ang pera na inutang natin sa China, para iyong mga katutubo ay linlangin. 'Yon lang ay dahil sa ang totoo naman na panalo ay "no". Ayaw nung mga katutubo sa Kaliwa Dam pero gumawa sila ng maling report sa Commission and Bank, para sabihin na 'yung mga katutubo ay pumayag do'n sa Kaliwa Dam, na lingid 'yon sa kaalaman ng mga katutubo. Kahit na sa maraming isyu na kinakaharap ng mga katutubo sa kasalukuyan, ang NCIP ay hindi nakikinig do'n sa talagang hinaing ng mga katutubo. Kaya sa aming pagtingin talaga sa NCIP sa kasalukuyan ay hindi na, siya na mismo ang lumalabag sa sarili niyang mandato para protektahan, ipagtanggol 'yung mga katutubong pamayanan.</p>	<p><b>(FJ)</b></p> <p>Manipulating Strategy and Violating Own Mandate as Protector of Indigenous Tribes' Positions</p>		
LT	<p><b>GA1</b></p> <p>Researcher: Bale po talaga 'yung pangunahing ano niyo po, hanapbuhay niyo po talaga —</p> <p>LT: O, sa bundok</p> <p><b>GA2</b></p> <p>LT: Tapos ito namang sa kabundukan ay 'pag iyan, matutuloy ang Kaliwa Dam ay talagang malaki naman ang sakripisyo, dahil kami dya'n kumukuha talaga ng aming ikinabubuhay. Wala man kaming sakahan, 'yung mga tanim namin, kaunti. Dya'n kami nakakaano ng kinabubuhay namin pang-ano sa aming pamilya.</p>	<p><b>(GA)</b></p> <p>Mountains as Definition of Livelihood</p>	<p><b>(G)</b></p>	<p><b>Nature as the Core of the Dumagat - Remonta do Life</b></p>





# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

<b>WP</b>	<b>GB1</b>  WP: Ang katutubo ay malaki 'yung pagkakaiba ng usaping pangkabuhayan sa katulad dito sa karanasan ninyo na mga hindi katutubo. Ang katutubo ay ang kabuhayan ay kapag wala siyang nakikitang kalikasan o dumadaloy na tubig ay hindi talaga siya mabubuhay. Kami nga, nangingilala kami dito. Bakit? Hindi kami makakain ng madami sa do'n sa meeting namin kanina, na masasarap daw 'yung pagkain. Masasarap nga naman pero 'di ko makain 'yung kanin, iba 'yung lasa. Ang iniisip ng iba na pangkabuhayan ay may'ron kang pera, pinagkakakitaan, pero sa katutubo ay mahalaga na 'yung mayroon kang mayamang kalikasan, mayroon kang sariling tubig na maiinom, malaya ka. Gawa ng sa ang pagtingin namin sa kalikasan ay nariyan na ang lahat. Nariyan na ang aming palengke. Nariyan na ang aming ospital. Nariyan na ang aming paaralan. Nariyan na 'yung aming tirahan. Nariyan na rin nilibing 'yung aming mga ninuno, at nariyan na rin 'yung mayaman naming kultura. Ang katutubo ay ang pagtingin niya sa lahat ng bagay ay buhay.	<b>(GB)</b>		
<b>LT</b>	<b>HA1</b>  LT: Oo, sa sarili namin ang nangyayari na 'yon ay sarili pa namin. Lalo na 'pag kami mapalipat, wala na kami. Sabi nga sa 'min, nakakaanong mo lang kaunti English na chance na makapaghanapbuhay sa lugar na iyon ay wala. Hindi namin alam ang kilos. Kagaya sa Manila tignan mo. 'Pag kami'y iniwan lang sa kwarto, doon na lang kami. Hindi na hirap na kami lumabas at hindi namin alam. Baka kami maligaw.	<b>(HA)</b>	<b>(H)</b>  Fear of Losing Homelands	<b>Fearful Experiences</b>
<b>SR</b>	<b>IA1</b>  SR: Kasi ako ay isa na roon sa dinitain nila at dinampot sa lugar namin dito sa Antipolo, papunta kaming Antipolo sa baba ng Boso-Boso Island. Ako ay dinampot nila at pinagtatanong ako, parang dinitain ng 4 pm, na ako ay dinampot. 9 pm na ako inilabas pero malayo ako sa aking mga kasama. Hindi naman nila ako totally tino-torture, pero 'yung i-detain ka nang gano'ng kahabang oras ay talagang kami ay ako ay pangamba na rin at takot. Siyempre, ako ay inilayo ng mga 10 kilometers sa mga kasama ko, kasi ako lang naman talaga 'yung dapat, at 'yon ay ang aming mga karanasan ko, na pagkatapos noon ay hindi na kami nakatuloy pa sa activity, pero wala sila sa aming nakuha na mga sabihin na mga bagay-bagay na pupunta kami sa ganitong rally, kumbaga, may siguro lang ay napanahon na talaga na kami ay napag-aralan na rin, kasi ang amin ngang kinakatakot na mga lider ay na kung kami ay mataniman ng mga	<b>(IA)</b>	<b>(I)</b>  Fear Due to Red-Tagging	



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>bagay na dapat ay hindi naman dapat. Alam naman natin na ang mga military at pulis, kasi military at pulis ang dumampot sa akin. Na para mong kami ay lahat ay mga mandirigma. May naka-hummer, dalawang hummer, may naka-mobile. 'Yon ang pagkakahuli sa akin, na kami ay 21 tao, na kami ay dinitain nang mahabang oras, na inabot na kami na nga ng gabi na nga. 'Yon ang amin, na sa ngayon ay aming pangamba, mga pag-uwi naming mga lider, pag-uwi sa aming mga tahanan, imbestiga rito, imbestiga roon, kasi 'yung mga intel nila. 'Yon ang isa na rin sa nakasira sa 'min, lalo na sa mga anak naming na nagsisipag-aral, dahil siyempre, sasabihan na lang sa school na 'yung mga magulang niyo pala ay mga makakabilang grupo, na sila'y lumalaban sa gobyerno..</p>			
	<p><b>IB1</b></p> <p>SR: Mayroon kaming isang kasama do'n sa alay lakad na nawala. Halos ang alay lakad sa atin ay dalawa ang nawala no? Dalawa ang nawala nung 9 days na lakad na iyon. 'Yung isa ay pinalabas na binigti, pero sa amin, sa analyze namin, at kami ang nag-analyze, hindi siya nagbigti. Talagang in-analyze namin. Siya ay binigti, kasi base sa amin, makakabalik siya, tapos may mga bagay na lumabas na sa imbestigasyon namin, na may saksak. 'Yon din 'yung amin na siyempre, nauutay-utay kami. 'Yon din 'yung aming mga pangamba kasi hindi naman natin lingid na gano'n ang mangyayari, kaya kami ay patuloy pa rin na nakikipaglaban. Ang sabi nga naming mga lider, "kung walang titindig papaano na?" 'Yon 'yung amin na paninindigan na hanggang sa ngayon, at kung kami ay nabawasan ng ibang tribo, bagkus kami ay pinatitibay nilang harapin 'yung bagong umaga, kumbaga man sa atin ay ipagpatuloy ang laban.</p>	(IB)		
LT	<p><b>JA1</b></p> <p>LT: Gano'n, may mga ano may sundalo, may pulis siyempre ayon naman ikinatatapot ng aking mga kasamahan. Ako nga'y takot din dahil wala naman akong pinag-aralan. Mahirap humarap ka sa mga ganoong sitwasyon na makikita mo 'yung mga baril, maski ikaw ay nasa karapatang mong ika'y mangatwiran medyo hindi mo na masasabi 'yung ganoong takot ako po sa heneral.</p>	(JA)	(J)	Fear Due to Armed Forces Presence
CQ	<p><b>JA2</b></p> <p>CQ: Sila po 'yung natatakot din sa mga sundalo dahil lagi sa kanila.</p>			
LT	<p><b>KA1</b></p> <p>LT: Ang karanasan ko talaga malaking takot kung sakali't matutuloy iyan at dahil ako nga sa bahagi ko dal'wa ang lugar ko na</p>	(KA)	(K)	Fear of Impacts in Fear Due to the Environment





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p><i>maaapektukhan. Tapos isa pa, 'yung mga anak ko nasa bayan ng Infanta syang madaling lulubog talaga muna bago. Ayan talaga ang kinatatatort ko.</i></p> <p><b>KA2</b></p> <p>LT: <i>Naroon, may talagang bahagi namin talagang 'yung aming bahay ay hanggang leeg ang tubig nung Ulysses nitong huli nalang. Kaya malaki ang pangamba ko lalo't lalo ng aking pamilya.</i></p> <p><b>KA3</b></p> <p>LT: <i>Takot dahil nga ang ginawa namin siyempre takot nga gawa ng para namang 'yung laki ng agos na 'yon haharangan nila, ano mangyayari sa amin. Talagang nandoon 'yung— ngayon wala pa nga 'yang dam na 'yan ay bumaha noong Ulysses hanggang leeg samin baka 'pag maitayo 'yan ay mas malaki pa roon dahil 'yung pinakamalaking ilog ay parang tubig na nasa palangganang itim itinaktak kapag binuksan ay biglaan. E papaano kung nung araw na iyon ay wala ka, 'yung anak mo 'yung naiiwan sa sarili mong bahay kaawa naman. 'Yon ang takot talaga ang nangyayari sa amin kaya talagang kami ay aayaw.</i></p>	<p>Their Local Community</p> <p><b>(KB)</b></p> <p>Fear of Potential Flooding Increase</p> <p><b>(KC)</b></p> <p>Fear Stemming from Previous Calamities and Future Implications of Dam-Related Flooding</p>	<p>al Impact of Dam</p>	
LT	<p><b>LA1</b></p> <p>LT: <i>Pero sa amin, katuwiran namin, kami bibigyan lang ng gano'n kalaki. Kaya nga kami nagpakahirap magpakalakad ng siyam na araw, ay ayaw namin tumanggap niyan. 'Yon ang amin.</i></p> <p><b>LA2</b></p> <p>LT: <i>Ay hindi, maski sila ano hindi sila aalis dahil amin nga 'yon. Kaya lang, kontrolado nga 'yung hanapbuhay po.</i></p> <p><b>LA3</b></p> <p>LT: <i>'Yon nga, 'yung halos ay sila lang mismo nakikita namin sa leader namin na gano'n nang nangyayari, kaya ang miyembro na, ibig sabihin, kagaya namin, aba'y saan kami lalagay? 'Di doon na kami sa talagang kami hindi na aayaw, dahil talaga naman nakikita naman naming miyembro na apektado din kami, kaya kami talagang tumututol at nakikita namin sa leader namin naman, tama. Gano'n yung kabila, leader din siyempre. Hindi naman sila padadaig din dahil alam nilang sila'y leader din. Ang amin, tinitingnan namin kung saan yung tama o mali. At kung sa kanila naman, kung ang tingin nila, 'yung tama sa kanila at may pera sila, sa amin naman, hindi.</i></p> <p><b>LA4</b></p> <p>LT: <i>Yung sa aming katutubo, magkakaroon daw ng mga hanapbuhay, Maganda ang ano, para</i></p>	<p><b>(LA)</b></p>	<p><b>(L)</b></p>	<p><b>Dumagat - Remonta do Convictions</b></p>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

bang gano'n ang hinihikayat nila. "Pumayag na kayo at ngayon lang tayo magkakaroon ng ganitong kalaking halaga", sabi nung ibang leader, "Saan pa ba tayo pupunta? Tayo nama'y ngayon lang makikinabang sa gobyerno". Ay, paanong makikinabang ka nga, kung 'yung makikinabang, 'yung binigyan lang? Ay, paano 'yung hindi? Kaya naman kami, 'yung amin namang grupo na aayaw, halos naman maski 'yan ay maliit na bahagi, talagang naano siya. E sila, hindi. Kapag 'yung hindi, siyempre, 'pag alam mong hindi ka kabig nila, hindi ka bibigyan ng gano'ng kalaki. Tapos, hihikayatin ka para kapag bibigyan ka, pipirma ka, at sabihin nila, "Ito o, ire-report sa NCIP, o ito, payag na sila, tumanggap sa gano'n". Kami may hindi nga pa, may paninindigan kami, ang pera, maski kami, naghihirap.

### LA5

CQ: A, e, tulungan na lang pong ano... Tulungan po kami na huwag nang maituloy ang Kaliwa Dam.

LT: Tulungan po kami na huwag nang maituloy ang Kaliwa Dam. Dahil talaga, 'pag natuloy, e, wala na, wala, talagang wala. Baka 'yung sabi na mamamatay ka nang walang laban.

### LA6

LT: Sa ganang akin, kung maaari, talagang gusto naming marinig ng gobyerno natin na talagang huwag ituloy 'yang Kaliwa Dam. Napakahirap talaga sa amin. E, kami, kagaya ng... kami ngayo'y nasa bayan na ng Infanta, umaalis pa rin kami. Nag-ano lang kami, nagtayo lang ng bahay para lang tuluyan ng estudyante. Nang huwag na mangupahan at wala nga kaming iuupa. Kuryente la'ang ang aming binabayaran. Tapos kami'y illipat sa hindi naman namin kahit (natawa)... gaano kadami, ka—walang buhay. Kaya sabi ko napakahirap ng aming...

### LA7

LT: Hindi namin tinitignan 'yung kami mapalipat pa sa ibang lugar. Napakahirap magtrabaho ng hindi nyo 'yung sariling lugar. Talagang wala na kami.

### LA8

LT: Gano'n, gano'n ang sitwasyon sa ganito kagayang kami'y iniwan, kami kaming makakapaglayas o. Ay hindi ka gano'n din sa aming sariling lupa, nasisirain ng gobyerno na. Sabi ko nga rin ang hirap, hindi namin kaya talaga. Pero kung talagang, siyempre sabi nga nila, kami daw ay manatili at iyon daw ay gawa ng gobyerno. Ay, gagawa siguro ng paraan 'pag nariyan na. Pero saka kami gagawa kung talagang, pero kung kaya pa rin namin hindi kami



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p><i>talagang aalis, talagang doon pa rin kami maninindigang sa sarili namin lupa. 'Yon lang naman ang aming kwan talaga. Hindi kami papayag na ibibigay namin 'yung lupa namin na para laang. Lala, kumbaga may kami talagang hihingi at hihingi ng tulong sa gobyerno magmamakaawa kung talagang kami pakikilingan. 'Yon lang naman ang amin. Pero kung talagang wala na, siguro nandoon kami sa...</i></p>			
MT	<p><b>LA9</b></p> <p>MT: Kaya doon, nag-umpisa na 'yung labanan namin dahil nagkaroon na ng proseso ng FPIC at nagkaroon ng first, second, at third assembly at ginawa nila anim na cluster ang Quezon. At nagkaroon ng botohan ng "yes or "no" sa Dam. Kapag nanalo ang No, hindi tuloy ang Dam, pero 'pag nanalo ang Yes, tuloy ang Dam. do'n sa anim na cluster, isang cluster ang nag Yes, lima 'yung nag No. Kaya ibig sabihin, panalo ang "no" kaya hindi matutuloy ang dam pero ang nangyari, tinuloy-tuloy pa rin 'yung proseso ng construction ng mga kalsada hanggang sa ngayon, diretsyo parin, nitong nakaraan, nagbubutas pa rin sa Teresa ng tunnel pero 'di kami ngabigay bg consent. Kaya doon ang aming laban ay 'di kami tumigil hanggang sa ngayon naman ayonsa balita namin, wala na 'yung mga Chinese sa pagbubutas ng tunnel pero kami ay alerto pa rin dahil ang katahimikan ay pamanganib. Kaya tuloy-tuloy lang ang kampanya, kaya ako ay nag papasalamat sainyo dahil kayong kabataan ay tumutulong din sa kampanya ng aming mga katutubo. A ngayon mas lumawak ang labanan kaya hanggang West Philippine Sea ay dala namin ang Kaliwa Dam, nakipag ugnayan kami sa mga mangingisda na ang Kaliwa Dam ay Chinese ang may project at ang issue ng West Philippine Sea ay Chinese rin ang nag aangkat. Kaya ang sinabi namin dito, hindi pwede na ang bansa natin ay walang katubigan at bundok. Hindi rin pwede na walang karagatan. Kaya ang sinasabi nga namin, atin ito, atin ito. Na dapat ito laban hindi lamang ng mga katutubo, hindi lamang ng mga mangingisda, lahat tayo dahil ito ay bansa natin.</p> <p><b>LA10</b></p> <p>MT: Ang lebel ng pag-asa nila, una ay 'yung sa West Philippine Sea. 'Yung ambassador ng China, aalis na ngayon, at nakakasama natin ang pangulong BBM laban sa China. Ngayon, 'yung mga ulat ngayon sa tunnel, wala na raw ngayon 'yung mga Chinese pero hindi naman natin lahat kaaway ang Chinese. Ang China ay para rin dito sa bansa natin, dahil baka naman sabihin ay may mga half half 'di 'yan na narito, hindi naman gano'n ang tingin natin. Kundi ang tingin natin dito, may kakampi rin tayo sa China.</p>			



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>Ang ating kalaban sa China ay gobyerno. Mga nag hahari, dito rin sa atin may naghahari, panahon ni Duterte, siya rin ang naghahari. 'Yan ang kalaban natin, hindi natin kalaban ang buong mamamayan. Ganoon din naman sa China, hindi naman usaping intsik ka lahat kalaban natin. Kaya ang amin rito, kinakatatag ng aming loob, una may palatandaan na wala na rito tapos 'yung Ambassador. Tyaka mayroong mga lugar na lahat ng produktong Chinese ay hindi na rin tatangkilikin. Ibig sabihin, 'yung produkto o mga panlaruang plastic, chichirya ay hindina tatangkilikin. Lalo na 'yung malaking project na hindi dapat tangkilikin sa bansa natin.</p> <p><b>LA11</b>  MT: Gawa ng kung may kaso sa FPIC lahat, maigi na mairertrive ang kalikasan dahil ibig sabihin ang kalikasan ay may Karapatan. Kapag kalikasan ang sinabi na may karapatan, lahat ay nariyan, karapatan ng tubig, karapatan ng lupa ng puno, ng hayop, sari-sari. Ibig sabihin, maraming kaso. At may karanasan tayo sa Palawan na nagsampa ng kaso sa sariling kalikasan, nanalo at mas kinilala 'yung kanilang kalikasan. Ang mga lawyer natin, naipanalo nila yun. Kaya't malaking tagumpay ang hinaharap natin lalo na't kung ipagpapatuloy niyo ang laban.</p> <p><b>LA12</b>  MT: Pero sa aming lumalaban, talagang hindi kami pumapayag. Una, kami ay nag-aantabay lang talaga kami, at talagang hindi matutuloy. Ang aming binabantayan dito, kung sakali na mapasok ng mga equipment lahat ng kasangkapan, ang amin talagang gagawin dito ay magba-barricade na kami sa daanan, at talagang malakihang kampanya na talagang haharang na do'n. 'Yon ang aming gagawin kung sakaling matuloy man. Ipapakita pa rin namin na kami ay tumututol sa Kaliwa Dam, at patuloy pa rin ang kampanya. Karanasan na natin sa ibang bansa, may mga dams na ginawa pero nung magkaisa ang lahat, anong ginawa? Winasak 'yung dam. Inalis 'yung dam.</p>		
<b>RT</b>	<p><b>LA13</b>  RT: Siguro ay ako na ang susunod, gusto ko lamang magbahagi rin ng maliit na kwento, ako bilang taga pangulo ng Saguibin ay Pederasyon ng Sagubin ay sa FPIC pa lamang ay kami ay tumututol na sa usapin ng FPIC na kung saan aming pamayanan at sa amin katutubo ay tinututulan namin ang FPIC na simulan 'yung Kaliwa Dam. Una, ang sisirain niya ay 'yung aming kultura, 'yung aming pagkain, 'yung aming mga Sagrado. Kaya 'yon ang malaki naming inaayaw sa project na Kaliwa Dam at isa pa, kung kami ay ililipat sa kung saang lugar na 'di naman namin kinasanayan na diyan nalang</p>		



# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>sana kami sa aming tinubuang lugar hindi naman kami do'n masaya kaya't hindi kami kampante 'yung aming pamumuhay. Una, kulang kami sa edukasyon, tapos 'yung aming kinagisnang lugar ay mababago, 'yung paghahanap buhay namin do'n sa lugar na 'di namin alam, kung anong ikinabubuhay ng mga katutubo doon. Kung kaya kami ngayon ay kalaki ng pagtutol sa Kaliwa Dam. Tama na ako para may masabi ang iba.</p>			
WP	<p><b>LA14</b></p> <p>WP: Mayroon kaming isang kasama do'n sa alay lakad na nawala. Halos ang alay lakad sa atin ay dalawa ang nawala no? Dalawa ang nawala nung 9 days na lakad na iyon. 'Yung isa ay pinalabas na binigti, pero sa amin, sa analyze namin, at kami ang nag-analyze, hindi siya nagbigti. Talagang in-analyze namin. Siya ay binigti, kasi base sa amin, makakabalik siya, tapos may mga bagay na lumabas na sa imbestigasyon namin, na may saksak. 'Yon din 'yung amin na siyempre, nauutay-utay kami. 'Yon din 'yung aming mga pangamba kasi hindi naman natin lingid na gano'n ang mangyayari, kaya kami ay patuloy pa rin na nakikipaglaban. Ang sabi nga naming mga lider, "kung walang titindig papaano na?" 'Yon 'yung amin na paninindigan na hanggang sa ngayon, at kung kami ay nabawasan ng ibang tribo, bagkus kami ay pinatitibay nilang harapin 'yung bagong umaga, kumbaga man sa atin ay ipagpatuloy ang laban.</p>			
SR	<p><b>LA15</b></p> <p>SR: Ay, sa akin naman ay sa totoo lamang, ay talagang kami ay patuloy na pagtutol sa Kaliwa Dam Project, kasi ang hinahanap namin ay aming dating kinagawian at kinasanayan ng aming tribo na kami ay malaya, na 'yon ay nakasangguni do'n sa IPRA, nasa 8371, na kami ay may karapatan sa aming lupaing ninuno, sa aming pag-aari at balwarte, na 'yon talaga 'yung aming talagang number one na tinututukan, kasi 'yon ay nakasaad sa batas, na especially ay talagang batas namin na dapat ay kilalanin ng ating estado at ipatupad, kasi ang talaga at bukod doon, kung hindi namin ipapatuloy ang pagtutol sa Kaliwa Dam, ay mawawala 'yung aming mga tradisyon na matatamaan sa aming mga sagradong lugar, na talagang number one na mawawala 'yung aming kultura. Mawawala 'yung aming mga kabuyahan, at 'yung aming kalayaan, ay isa rin siyang mawawala do'n sa aming pag-aari at sa aming- kumbaga ay pangangalaga ng aming mga ninuno nang mahabang panahon, na sana ay sinasabi namin na huwag masira ng mga dambuhalang dam, sa kadahilanang ang amin ngang interes ay payabungin pa at pagyamanin 'yung lupaing</p>			



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p><i>ninuno, sa kadahilanang may kabalik namin do'n sa saling lahi, na siya ay mas maganda pa do'n sa pagkakatanggap namin. 'Yon 'yung aming talagang layunin.</i></p> <p><b>LA16</b></p> <p><i>SR: Kasi sa aming base, sa totoo lang, kaya kami ay patuloy at patuloy na nakikipaglaban nakita na namin na nakalatag na. Nakalatag na na mali 'yung FPIC, mali 'yung ECC, mali 'yung pagbigay ng imbab resolution kasi ako ang umupo roon, na ako ay hindi nila kinilala. Mali 'yung pagbutas nila ng access road. Marami silang nilabag. Mali 'yung free, prior, and informed consent. Maraming mali, ang tyansa talaga namin ay 99 percent na kami ay mananalo. Bukod doon, nakita namin ang isang susi na para siya ay maikasulong pa na talaga ay 'yung sa Climate Change na 'yung tumatamang epekto nito sa ating bansa na masyado ng hindi maayos at nakikita natin sa ibang lugar natin na 'yung katubigan natin ay nasisira Narin. Kasi marami ng bagay sa atin na mga makabagong teknolohiya na lalo na sa pangkabuhayan at lalo na sa agriculture. Iyon ang aming binabase na sa ngayon, siguro sa taong ito ay makapasok, another namin siyang idadagdag at kalikasan para siya ay maifollow up namin do'n sa aming mga demand do'n sa International may mga sinampa na rin kaming mga reklamo. Dito na rin lumabas dito sa UN na 'yung isasalang ng China do'n sa mga project na Build Build Build pandaigdigang siyang isinalang na hindi inirespecto 'yung mga tinamaan niya ng project do'n sa buwan na kanilang pinermahan na igalang 'yung bawat tatamaan ng proyekto at sila ay pakiusapan nang tama. Huwag mong pupwersahin, huwag mong sasalbahihin kumbaga man. 'Yon ang nakita namin na hanggang sa ngayon ay dinidinig at nakikita namin na kami ay patuloy pa rin dahil 'yung nasabi ng ani Vice na kami ay nasa pintuan na ng Malacañang. Kakatok nalang kami at makapasok na.</i></p>			
<b>LT</b>	<p><b>MA1</b></p> <p><i>LT: Hindi pwede kang dumaan ng wala kang mga ID. ID ng ano, kailangan nila may oras, pati paglabas at pagpasok. Talagang malaking hiras namin. E 'di mapipilitan silang dumaan sa kailugan. Kaya nga may kalsada nang ginawa, parang akala namin pabor sa amin. Ayon pala, mas mahigpit at hihingian ka ng requirements. E papaano kung wala, kagaya ng mga kasamahan ko, wala silang mga requirements. 'Yung mga ID, ID siyempre, sa mga side ko, maliban lang 'yung kagaya naming nakakakuha na ng TIN number, hindi nakakakuha talagang maglabas sila't dumaan doon.</i></p> <p><b>MB1</b></p>	<p><b>(MA)</b></p> <p>Forced Passage Through Rivers and Mountain Edges to Reach Their Tribal Lands</p> <p><b>(MB)</b></p>	<p><b>(M)</b></p> <p>Loss of Rights over Their Homelands</p>	<p><b>Dumagat - Remontados' Struggles</b></p>



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<p>LT: <i>Umiwas na lang kami doon sa daan na hindi pwede kami doon. At marami naman sa hanay naman namin, siyempre, kami nakakadaan sa mga bundok. Doon, para lang gawa ng ang pinagkakakitaan ko, siyempre, 'yung sa maliit na ano, ako'y nagtitinda-tinda doon sa mga kasamahan ko. Kami'y hindi na doon dumadaan sa, ano ba? Halimbawa kung doon may mga bantay, hindi kami doon dadaan. Lilipat na lang kami ng ibang daan para kami makapaghanapbuhay, maski gaano kahirap 'yung daan at layo. Gawa nang 'yung may access road, siyempre, malapit-lapit, shortcut.</i></p>	Refusal to Use the Access Road Due to Perceived Restrictions by the Guards		
RT	<p><b>MB2</b></p> <p>RT: <i>Noon pong 'yan ay binubuksan, 'yung access road, 'yon daw ay Pargomar thick road, hindi access road, tapos nitong bandang huli, tinayuan nila ng check point at pinagbabawalan na kami. Ako po ay hindi na makapasok dahil ako naman ay na-involve do'n sa mga issue at nakikipag-dialogue do'n sa itaas, pero ayaw talaga. Hindi na nila ako pinapayagan na makapasok do'n sa area.</i></p>			
LT	<p><b>NA1</b></p> <p>LT: <i>Halimbawa, kagaya namin, minsan nag-uuling sa kawalan ng ano. 'Yon na 'yung pinagkakakitaan namin, uling. Minsan nag-uuling ng tatlong sako para lang kami may pampalit ng aming mga pagkain.</i></p>	(NA) "Pag-uuling" (Coal Making) as an Alternative Livelihood	(N) Livelihood Loss	
	<p><b>NB1</b></p> <p>LT: <i>Mayro'ng mga kasamahan kaming naghahanapbuhay, na halimbawa, kagaya na nga ng rattan, kumukuha, nag-aano kami ng nagde-deliver. Alam mo, ayaw kaming padaanin doon sa mismong access road 'pag kami walang requirements, na kailangan hihingiin nila.</i></p>	(NB) Challenges in Livelihood Due to Identification Restrictions		
	<p><b>NC1 9%</b></p> <p>LT: <i>Sa ngayon ay ang pinagkakakitaan doon ng mga tao. 'Yung kung ano na lang. Halimbawa, kagaya nga non, naggagawa ng kalsada 'yung iba naming mga miyembro.</i></p>	(NC) Reluctantly Pressed into Kaliwa Dam Construction Work		
	<p><b>ND1</b></p> <p>LT: <i>Oo, wala. Oo. Sa parteng pabaybay, wala namang ibang pagkakanap mo. Bawal namang mag-uling, 'di ba? 'Yon, 'pag may nagpapaupa na lang ng magtatapas. 'Yon, may kaunti kang tanim. 'Yon ang kanilang pinagkakaanuhan.</i></p>	(ND) Mowing Grass and Cultivating Small Crops as Alternative Livelihoods		
	<p><b>NE1</b></p> <p>LT: <i>Kaya sa pangangisda na lang, 'pag umulan nang kaunti, hindi na makakakuha ng pang-ulam dito sa parteng libis dahil labo na kaagad. 'Yon,</i></p>	(NE) Riverbank Fishing During		





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

<p><i>apektado 'yon sa panghuhuli ng pang-ulam namin. Iba na.</i></p>	<p>Rare Rainfall Periods</p>		
<p><b>NF1</b></p> <p>LT: <i>Oo, gano'n na lang sa amin. Wala naman kaming ibang inaantay. Wala naman kaming pamilyang magpapadala. Basta kung anong pagkakitaan na lang ang namin. Maliliit naman ang aming pinagkakakitaan. Mayroon ngang minsan, may nagpaapaupang magkamas. O kung saan 'yung kami. 'Yon talaga ang bahagi. Tapos isa pa, nagkakaingin kami. 'Yung magtanim ng palay. 'Yon ang aming pinagkakakitaan ng karamihan na naapektuhan.</i></p>	<p><b>(NF)</b></p> <p>Limited Livelihood Opportunities</p>		
<p><b>NG1</b></p> <p>LT: <i>Hindi, 'yung iba'y aayaw. Kaya lang, walang ibang pagkakakitaan. Napipilitan sila dahil trabaho naman. Araw naman 'yon e. 'Yung kumbaga ba'y 'yung pagod mo ang babayaran nila, talagang kaya ka nagtrabaho lang, hindi dahil gustong-gusto mo 'yung Kaliwa Dam.</i></p>	<p><b>(NG)</b></p> <p>Reluctantly Compelled to Work on the Kaliwa Dam</p>		
<p><b>NH1</b></p> <p>LT: <i>E, hindi ko lang alam kung ano. Dahil hindi ko nga pinapasok 'tong anak ko sa construction na 'yon sa kalsada. Dahil kami nga'y galit ng mag-asawa. 'Yung ibang mga kasamahan namin, talagang wala nang ibang pagkakakitaan. At mahirap din. 'Pag tag-ulan, baha, hindi naman pwede silang mag-copra. Maski may niyogan, maski't 'yung paglabas. Pero ang araw naman sa ganyan, alam ko 'yung binibigay. 'Pag hindi 500, 450, sariling kain.</i></p>	<p><b>(NH)</b></p> <p>Reluctantly Coerced into Construction Work at Kaliwa Dam</p>		
<p><b>NI1</b></p> <p>LT: <i>Umiwas na lang kami doon sa daan na hindi pwede kami doon. At marami naman sa hanay naman namin, siyempre, kami nakakadaan sa mga bundok. Doon, para lang gawa ng ang pinagkakakitaan ko, siyempre, 'yung sa maliit na ano, ako'y nagtitinda-tinda doon sa mga kasamahan ko. Kami'y hindi na doon dumadaan sa, ano ba? Halimbawa kung doon may mga bantay, hindi kami doon dadaan. Lilipat na lang kami ng ibang daan para kami makapaghanapbuhay, maski gaano kahirap 'yung daan at layo. Gawa nang 'yung may access road, siyempre, malapit-lapit, shortcut.</i></p>	<p><b>(NI)</b></p> <p>Establishing a Small Store Along the Mountainside</p>		





**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

**Appendix 5**

**CERTIFICATE OF VALIDATION ON CODE ANALYSIS**



**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

College of Social Sciences and Development

**DEPARTMENT OF PSYCHOLOGY**

**C E R T I F I C A T I O N**

This is to certify that the codes generated in Chapter 4 of the research entitled: "EXPLORING THE LIVED EXPERIENCES OF THE DUMAGAT-REMONTADO TRIBE AMIDST THE KALIWA DAM CONSTRUCTION" developed by De Borja, Kerby B., Estrada, Riana Thereze J., Gadia, John Ramon P., Murillo, Shaina Fae M., and Sigua, Hershey Kate P. has been checked and validated by the undersigned in terms of its face and content validity.

Date: 29 Month 2024

  
**TIMOTHY R. MORALES, RPm, ICAP-RS, MPsy (cand)**  
Psychometrician, PUP Department of Psychology



POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

Appendix 6

GRAMMARIAN'S CERTIFICATE

GRAMMARIAN  
CERTIFICATION

This is to certify that the undersigned has reviewed and went through all the pages of the Undergraduate Thesis entitled, **“Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction”** is aligned with the set structural rules that govern the composition of sentences, phrases, and words in the English Language.

This certificate is issued upon the request of the researchers.

Given this 11<sup>th</sup> day of June 2024.

  
NURHANNIE ISRAEL LOMABAO, LPT, MED-LT  
Grammarian

PRC License No. 1878827



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Appendix 7

#### CURRICULUM VITAE

##### DE BORJA, KERBY - BRIÑAS

kerbybdeborja@iskolarngbayan.pup.edu.ph

0963 483 4004



##### PERSONAL INFORMATION

Date of Birth	:	March 28, 2000
Birthplace	:	Quezon City
Home Address	:	Block 22 Lot 33-A Robis 1 Barugo Road, Barangay 175, Camarin, Caloocan City North
Age	:	23
Sex	:	Male
Civil Status	:	Single
Nationality	:	Filipino

##### EDUCATIONAL BACKGROUND

College	:	Polytechnic University of the Philippines - Manila Sta. Mesa, Manila BS Psychology 2020 - Present
Senior High	:	Caloocan National Science and Technology High School 173 Congressional Road, Barangay 171, Caloocan City Science, Technology, Engineering, and Mathematics 2017 - 2019
Secondary	:	Camarin High School Cadena de Amor, Barangay 174, Caloocan City 2013 - 2016
Primary	:	Bagong Silang Elementary School Phase 1 Package 1 Langit Road Corner, Bagong Silang, Caloocan City 2007 - 2012



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### **ORGANIZATIONS/AFFILIATIONS**

PUP Association of DOST Scholars (PUP ADS)

Member

2022 - Present



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### ESTRADA, RIANA THEREZE - JIMENEZ

riana.estrada31@gmail.com

0947 517 8152



#### PERSONAL INFORMATION

Date of Birth	:	July 31, 2001
Birthplace	:	Daet, Camarines Norte
Home Address	:	P4 Brgy. Cobangbang Daet, Camarines Norte
Age	:	22
Sex	:	Female
Civil Status	:	Single
Nationality	:	Filipino

#### EDUCATIONAL BACKGROUND

College	:	Polytechnic University of the Philippines - Manila Sta. Mesa, Manila BS Psychology 2020 - Present
Senior High	:	Mabini Colleges Inc. Gov. Panotes Avenue Daet, Camarines Norte Humanities and Social Sciences 2018 - 2020
Secondary	:	Abaño Laboratory High School J. Lukban Extension Daet, Camarines Norte 2014 - 2018
Primary	:	Daet Elementary School Gov. Panotes Avenue Daet, Camarines Norte 2009 - 2014

#### ORGANIZATIONS/AFFILIATIONS

PUP Bukluran sa Sikolohiyang Pilipino (BSP)  
Member  
2020 - Present

PUPPSA Action Guild  
Member  
2023 - Present

PUP Peer Facilitators Association  
Creatives Committee  
2023 - Present



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### **GADIA, JOHN RAMON - PAGALAN**

gadiajohnramon16@gmail.com

0961 478 9715



#### **PERSONAL INFORMATION**

Date of Birth	:	July 16, 2001
Birthplace	:	Makati City
Home Address	:	8235 Camachile St., Brgy. San Antonio, Makati City, Metropolitan Manila
Age	:	22
Sex	:	Male
Civil Status	:	Single
Nationality	:	Filipino

#### **EDUCATIONAL BACKGROUND**

College	:	Polytechnic University of the Philippines - Manila Sta. Mesa, Manila BS Psychology 2020 - Present
Senior High	:	Makati Science High School Brgy. Cembo, Makati City Science, Technology, Engineering, and Mathematics 2018 - 2020
Secondary	:	Makati Science High School Brgy. Cembo, Makati City 2014 - 2018
Primary	:	San Antonio Village Elementary School Brgy. San Antonio, Makati City 2008 - 2014

#### **ORGANIZATIONS/AFFILIATIONS**

BRead Society International  
PUP Chapter - Member  
2020 - Present

PUP Association of DOST Scholars (PUP ADS)  
Member  
2020 - Present



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### MURILLO, SHAINA FAE - MADLA

shainafaem@gmail.com

0946 239 6501



#### PERSONAL INFORMATION

Date of Birth : June 13, 2002  
Birthplace : Mariveles, Bataan  
Home Address : 24 Samaria Heights, Mt. View, Mariveles, Bataan  
Age : 21  
Sex : Female  
Civil Status : Single  
Nationality : Filipino

#### EDUCATIONAL BACKGROUND

College : Polytechnic University of the Philippines - Manila  
Sta. Mesa, Manila  
BS Psychology  
2020 - Present  
Senior High : Bataan National High School - Senior High School  
Roman Superhighway, Balanga, Bataan  
Humanities and Social Sciences  
2018 - 2020  
Secondary : Mariveles National High School - Cabcaban  
597 Roman Superhighway, Mariveles, Bataan  
2014 - 2018  
Primary : Mt. View Elementary School  
Rd. 8, Polaris Subd., Mt. View, Mariveles, Bataan  
2008 - 2014

#### ORGANIZATIONS/AFFILIATIONS

PUP Peer Facilitators Association  
Member / 4th Year Representative  
2020 - Present

PUPPSA Action Guild  
Member  
2020 - Present

PUPPSA Musikolohiya Guild  
Member  
2020 - Present



## **POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

PUPPSA Psyning Theater Guild

Member

2020 - Present

Rotaract Club of Mariveles Freeport

Member

2020 - Present

Mariveles Youth Alliance (PKKK Youth)

Member

2018 - Present





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### **SIGUA, HERSHEY KATE – PIANDIONG**

siguahersheykate@gmail.com

09684858180



#### **PERSONAL INFORMATION**

Date of Birth	:	March 27, 2002
Birthplace	:	City of Manila
Home Address	:	21 Camus Ext., Brgy. Ibaba, Malabon City
Age	:	21
Sex	:	Female
Civil Status	:	Single
Nationality	:	Filipino

#### **EDUCATIONAL BACKGROUND**

College	:	Polytechnic University of the Philippines - Manila Sta. Mesa, Manila BS Psychology 2020 - Present
Senior High	:	Kaunlaran High School Phase I, NBBS – Kaunlaran, Navotas City General Academic Strand 2018 - 2020
Secondary	:	Kaunlaran High School Phase I, NBBS – Kaunlaran, Navotas City 2014 - 2018
Primary	:	Kapitbahayan Elementary School Bangus St., Kaunlaran Village, NBBS, Navotas City 2009 - 2014

#### **ORGANIZATIONS/AFFILIATIONS**

PUPPSA Musikolohiya Guild  
Member  
2020 - 2021

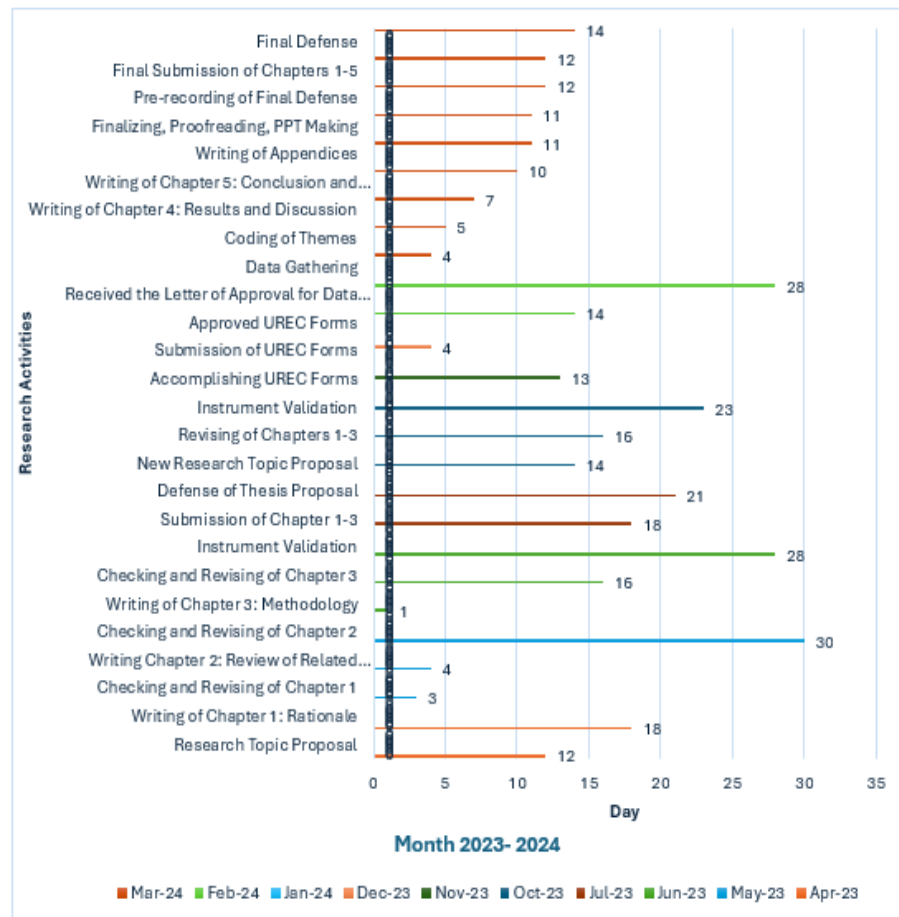
PUPPSA Action Guild  
Member  
2023 - Present



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Appendix 8

#### CALENDAR OF ACTIVITIES





**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

**Appendix 9**

**ESTIMATED EXPENSES**

<b>Expense Category</b>	<b>Estimated Cost</b>
Travel	3500
Food	1500
Token/Compensation for the Participants	3000
Token for the Panelists	1000
Printing of Papers	1000
Total	10000



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Appendix 10

## ETHICAL CLEARANCE FROM THE UNIVERSITY RESEARCH ETHICS CENTER (UREC)



Republic of the Philippines  
POLYTECHNIC UNIVERSITY OF THE PHILIPPINES  
OFFICE of the VICE PRESIDENT for RESEARCH, EXTENSION, and DEVELOPMENT  
RESEARCH MANAGEMENT OFFICE  
UNIVERSITY RESEARCH ETHICS CENTER

Date: February 13, 2024

To/For: **Estrada, Riana Thereze Jimenez**  
**De Borja, Kerby Brifias**  
**Gadia, John Ramon Pagalan**  
**Murillo, Shaina Fae Madia**  
**Sigua, Hershey Kate Piandiong**

Subject: Ethical Clearance

From: **Prof. Jackson Jake W. Llamas**  
*Chief, Center for Research Ethics*

This is to inform you that your submitted documentary requirements for your research project titled **EXPLORING THE LIVED EXPERIENCES OF THE DUMAGATREMONTADO TRIBE AMIDST THE KALIWA DAM CONSTRUCTION** passed the evaluation of the PUP Research Ethics Committee (REC) in accordance with the requirements set by the Philippine Health Research Ethics Board (PHREB).

UREC Code	UREC-2023-1355
Type of Review	EXPEDITED
Approval Date	February 13, 2024
Expiry Date	February 12, 2025
PUP-UREC Decision	Approved

The standard conditions of this approval are as follows:

1. Conduct the project strictly in accordance with the submitted and approved research protocol and other documentary requirements.
2. If changes will be done in the conduct of the research project/study that will affect the research participants, an amendment of the research protocol must be submitted to [urec@pup.edu.ph](mailto:urec@pup.edu.ph) before implementing such changes.
3. For ethical clearance that is about to expire, researcher/s must apply for resubmission of the research protocol.
4. A final report/terminal report must be submitted when the research project/study is complete.
5. Researchers must advise in writing the PUP-UREC (email: [urec@pup.edu.ph](mailto:urec@pup.edu.ph)) if the research project/study has been discontinued.

You may now commence on your research project/study. Good luck.

S423, 4<sup>th</sup> Floor South Wing, PUP A Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
Trunk Line: 335-1787 or 335-1777 local 235/357  
Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpredi@pup.edu.ph](mailto:vpredi@pup.edu.ph)

THE COUNTRY'S 1<sup>ST</sup> POLYTECHNIC



ISO 9001:2015 CERTIFIED  
CERTIFICATE NUMBER: SCP000413Q



# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

## Appendix 11

### INFORMED CONSENT FORM

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

<b>Pamagat ng Pananaliksik</b>	Pagtuklas sa mga Buhay na Karanasan ng mga Dumagat-Remontados sa Gitna ng Konstruksyon ng Kaliwa Dam  <i>(Exploring the Lived Experiences of the Dumagat-Remontados People Amidst the Kaliwa Dam Construction)</i>
<b>Mga Mananaliksik</b>	<ol style="list-style-type: none"> <li>GADIA, John Ramon - Pagalan</li> <li>DE BORJA, Kerby - Briñas</li> <li>ESTRADA, Riana Thereze - Jimenez</li> <li>MURILLO, Shaina Fae - Madla</li> <li>SIGUA, Hershey Kate - Piandiong</li> </ol>
<b>Impormasyon sa Pakikipag-ugnayan sa mga Mananaliksik</b>	
<b>Mobile Number</b>	<ol style="list-style-type: none"> <li>GADIA, John Ramon P. - 09614789715</li> <li>DE BORJA, Kerby B. - 09512849373</li> <li>ESTRADA, Riana Thereze J. - 09475178152</li> <li>MURILLO, Shaina Fae M. - 09462396501</li> <li>SIGUA, Hershey Kate P. - 09684558180</li> </ol>
<b>Email address</b>	<ol style="list-style-type: none"> <li>GADIA, John Ramon P. - gadijohnramon16@gmail.com</li> <li>DE BORJA, Kerby B. - kerbot2016@gmail.com</li> <li>ESTRADA, Riana Thereze J. - riana.estrada31@gmail.com</li> <li>MURILLO, Shaina Fae M. - shainafaem@gmail.com</li> <li>SIGUA, Hershey Kate P. - siguahersheykate@gmail.com</li> </ol>
<b>Konteksto ng Pag-aaral</b>	Ang kakulangan sa tubig ay isang nakababahalang isyu sa Pilipinas, lalo na sa Kalakhang Maynila, kung saan ang pangangailangan para sa malinis na tubig ay higit sa umiiral na suplay. Sa kabila ng lumalaking ekonomiya, halos kalahati ng populasyon ng bansa ay walang akses sa maasahang pinagkukunan ng tubig, na nagdudulot ng mga hamon sa mga rural at urban na lugar. Ang inihayag na solusyon sa problemang ito ay ang Kaliwa Dam Project, isang proyektong nagkakahalaga ng maraming bilyong piso, upang magbigay ng pangmatagalang suplay ng tubig sa rehiyon (Campos & Cruz, 2023). Gayunpaman, ayon kay Estrada (2021), ang proyekto ay kontrobersiyal dahil sa posibleng masamang epekto nito sa kalikasan at sa mga tao, lalo na sa tribong

5423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
 Trunk Line: 335-1787 or 335-1777 local 235/357  
 Website: www.pup.edu.ph | Email: vpred@pup.edu.ph

THE COUNTRY'S 1<sup>st</sup> POLYTECHNIC





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	<p>Dumagat-Remontado, isang katutubong komunidad sa mga probinsya ng Quezon at Rizal.</p> <p>Ang pagtatayo ng Kaliwa Dam ay humaharap sa mga pagtutol mula sa tribong Dumagat-Remontado, dahil ito ay nagbabanta sa kanilang kabuhayan, kaligtasan, at kultura. Kabilang sa kanilang mga alalahanin ay ang paglabag nito sa kanilang mga karapatan, panganib sa mga halaman at hayop, at ang permanenteng pinsala nito sa kalikasan ng butubundukin ng Sierra Madre. Nag-organisa ang Dumagat-Remontados ng isang kilos-protesta laban sa proyekto, na nagbibigay-diin sa kahalagahan ng Sierra Madre bilang isang pook ng saribuhay (biodibersidad) at isang makasaysayang proteksyon laban sa mga bagyong nagmumula sa Karagatang Pasipiko (Cabico, 2023).</p> <p>Ayon sa mga pandaigdigang pag-aaral hinggil sa malalaking proyektong dam at ang kanilang epekto sa mga katutubong komunidad at mga <i>Ethnic Minorities</i>, binigyang-diin ni Colchester (2000) na madalas ay nahaharap ang mga <i>Ethnic Minorities</i> sa posibleng pag-aalis sa kanilang lupa, marginalisasyon, at paglabag sa kanilang mga karapatan sa malalaking proyektong ito sa kanilang lupa. Isang kaso sa Benguet, Cordillera, ay nagpapakita pa ng masamang epekto ng ganitong mga proyekto sa kalikasan at lipunan, kabilang ang pagkawala ng mga lupaing pamana at pagkaudiit ng tradisyonal na pamumuhay (Cordillera Peoples Alliance, 2007).</p> <p>Sa kabila ng umiiral na mga panitikang nakatuon sa posibleng epekto ng konstruksyon ng mga dam, may malaking puwang sa pag-unawa sa mga totoong karanasan ng Dumagat-Remontados sa kasalukuyang konstruksyon ng Kaliwa Dam. Layunin ng pag-aaral na ito na punan ang puwang na ito sa pamamagitan ng pagbibigay ng masusing pang-unawa sa natatanging karanasan ng Dumagat-Remontados sa gitna ng konstruksyon ng Kaliwa Dam. Habang kinikilala ang posibleng mga benepisyo ng Kaliwa Dam sa pagsugpo sa isyu ng suplay ng tubig, ipinapakita ng pag-aaral ang kahalagahan ng malingat na pagtimbang ng mga ito laban sa kaakibat na mga dulot at epekto. Ang layunin ay magbigay ng mga ideya sa mga</p>
--	---

S423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
 Trunk Line: 335-1787 or 335-1777 local 235/357  
 Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)

THE COUNTRY'S 1<sup>st</sup> POLYTECHNIC





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	gumagawa ng mga patakaran upang mapabuti ang kanilang mga desisyon at mapadali ang epektibong mitigasyon ng anomang masamang epekto sa lokal na komunidad.
<b>Layunin ng Pag-aaral</b>	Layunin ng pag-aaral na ito na maunawaan ang mga buhay na karanasan ng komunidad ng Dumagat-Remontados sa gitna ng kasalukuyang konstruksyon ng Kaliwa Dam. Ninanasa nitong lumikha ng isang pangkalahatang pang-unawa sa maselang balanse sa pagitan ng mga proyektong imprastruktura at pangangalaga sa mga karapatan at kultura ng mga katutubong komunidad. Ang mga resulta ng pananaliksik na ito ay magiging mahalagang sanggunian para sa mga tagapagtaguyod ng patakaran, mga interesadong partido, at sa mas malawak na lipunan ng Pilipino, na nagtutok sa pag-ensure na ang pag-unlad ay kasuwangang umayon sa etikal na mga pagsasaalang-alang at nagdadala ng mga benepisyo sa lahat ng mga partido na sangkot. Sa huli, ang pananaliksik ay layuning makatulong sa positibong ambag sa patuloy na usapan hinggil sa pag-unlad, kinikilala ang posibleng mga benepisyo habang nananatiling mapagmatyag sa di-inaasahang mga kahihinatnan.
<b>Pamamaraan ng Pagsusuri</b>	Alinsunod sa pangunahing layunin ng pag-aaral na ito, na naglalayong tuklasin ang naratibong impormasyon tungkol sa mga buhay na karanasan ng tribong Dumagat-Remontado mula sa gitna ng konstruksyon ng Kaliwa Dam, gagamitin ng mga mananaliksik ang isang disenyo ng pananaliksik na kwalitatibo (qualitative research design) at isang fenomenolohikal na pamamaraan (phenomenological approach). Ang mga mananaliksik ay magsasagawa ng personal na mga interbyu sa isang grupong talakayang may limang kalahok, na may edad na 30 pataas. Inaasahang magtatagal ang interbyung walang tikay na wakas (open-ended interview) ng 30 hanggang 60 minuto, depende sa kahandaan ng mga kalahok at sa daloy ng usapan. Upang lubos na maunawaan ang bawat karanasan ng bawat kalahok, nakatuon ang mga mananaliksik sa isang pangunahing tanong, na sinusuportahan ng mga


S423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
 Trunk Line: 335-1787 or 335-1777 local 235/357  
 Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)

**THE COUNTRY'S 1<sup>st</sup> POLYTECHNICU**





# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	karagdagang tanong upang masusing talakayin ang mga karanasan ng mga kalahok.
<b>Benepisyo</b>	<p>Ang pakikilahok sa pananaliksik na ito ay maaaring magdulot ng ilang potensyal na benepisyo. Una, magkakaroon ka ng pagkakataon na makatulong sa pag-usbong ng kaalaman sa sitwasyon ng mga katutubo at makatutulong sa pagbuo ng mga ideyang maaaring partikular na makabenepisyo sa pag-aaral na ito (halimbawa, ang Tribo ng Dumagat-Remontados), at upang magbigay ng kaalaman sa lipunan sa pangkalahatan. Bukod dito, sa pamamagitan ng pakikilahok sa proseso ng interbyu, maaari kang magkaroon ng mas malalim na pang-unawa sa paksa ng pananaliksik, na maaaring maging makabuluhan sa personal na antas. Ang iyong pakikilahok din ay magbibigay sa iyo ng pagkakataong ibahagi ang iyong mga karanasan at pananaw, na magbibigay-daan sa kontribusyon sa agham. Bagaman wala itong direkta o pisikal na benepisyo, umaasa kaming ang iyong pakikisa ay magiging isang positibong karanasang magbibigay-saysay sa intelektwal na aspeto. Dagdag pa, ang mga natuklasan sa pagsasaliksik na ito ay maaaring magkaroon ng implikasyon sa pagbuo ng mga patakaran, na maaaring humanatong sa pagpapabuti ng mga matalinong desisyon, na tumutok sa kahalagahan ng mga minorityang naaapektuhan ng mga proyektong pampamahalaan, tulad ng konstruksyon ng mga watershed at dam. Kung mayroon kang mga tanong tungkol sa potensyal na benepisyo o anomang aspeto ng pakikilahok, mangyaring makipag-ugnayan sa koponan ng mananaliksik.</p>
<b>Kapanganibang Dulot</b>	<p>Bago magdesisyong makilahok sa pag-aaral na ito, mahalagang malaman mo ang mga potensyal na panganib na maaaring lumitaw sa iyong pakikisa. Isang counselor o sikolohista ay kasama ng mga mananaliksik, nakikipag-ugnayan sa masusing mga talakayan tungkol sa</p>

S423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
 Trunk Line: 335-1787 or 335-1777 local 235/357  
 Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpned@pup.edu.ph](mailto:vpned@pup.edu.ph)


THE COUNTRY'S 1<sup>st</sup> POLYTECHNICU







## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	<p>mga posibleng panganib na ito at dala ang responsibilidad ng pagsasagawa ng debriefing para sa mga kalahak pagkatapos ng panayam. Ang kabutihan ng iyong kalagayan at kaginhawaan ay lubos na mahalaga, at nais naming matiyak na gumagawa ka ng isang maingat na desisyon hinggil sa iyong pakikilahok. Mangyaring maglaan ng oras upang basahin at isaalang-alang ang mga sumusunod na potensyal na panganib na kaakibat ng pagiging bahagi ng pananaliksik na ito.</p> <p>(1) Maaaring maging hindi komportable sa iyo ang pagbibigay ng iyong mga karanasan sa mga mananaliksik. Nirespeto ng koponan ng mananaliksik ang personal na kalikasan ng mga pag-uusap na ito at inaanyayahan nito ang malayang komunikasyon kung ikaw man ay makaramdam ng pagkabahala.</p> <p>(2) Ang isang talakayan sa grupo ay maaaring magdulot ng hindi kaginhawahan sa pagbabahagi ng iyong mga karanasan sa buhay dahil sa ito ay nasa isang kolektibong kalagayan. Mangyaring maging maalam hinggil dito; kung ikaw ay hindi komportable, malaya kang pumili ng mga alternatibong paraan, tulad ng indibidwal na panayam, o maaari rin kayong umatras mula sa pag-aaral kung kinakailangan.</p> <p>(3) Ang iyong mga sagot ay magbibigay ng kontribusyon sa mga layunin ng pag-aaral, na maaaring kasama ang pagbabalik-tanaw sa mga mapanganib na karanasan. Bagaman ito ay isinasagawa nang may maingat na pangangalaga, ang pag-uusap tungkol sa partikular na mga paksa ay maaaring magbigay-daan sa emosyonal na reaksyon o mga alaala. Mahalaga na maging maalam sa potensyal na epektong ito.</p> <p>(4) Bagamat ginagampanan ng koponan ng mananaliksik ang kanilang pinakamahusay na pagsusuri sa mga sensitibong paksa, ang ilang mga usapin ay maaaring hindi sinasadyang maging sanhi ng trauma o emosyonal na reaksyon. Kung mangyari ito, mangyaring iparating ang anomang pagdadalamhati sa panahon o pagkatapos ng</p>
--	---


5423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
Trunk Line: 335-0787 or 335-1777 local 235/357  
Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)

THE COUNTRY'S 1<sup>st</sup> POLYTECHNIC





# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	<p>interbyu, at sisiguraduhing may mapagkukunan ng suporta o tulong sa ganitong oras.</p> <p>(5) Pagkatapos ng interbyu, maaaring magkaroon ng emosyonal na reaksiyon o mga bagay na kaugnay nito, ang mga kalahok sa mga susunod na araw. Sa mga ganitong pagkakataon, hinihikayat ang mga kalahok na agad na makipag-ugnayan sa mga mananaliksik. Ang agarang aksyon ay kinabibilangan ng katiyakan sa access sa isang counselor o sikolohista, na may kasamang pagsalo ng mga mananaliksik sa anomang kaugnay na gastos, lalo na para sa terapiya kung kinakailangan. Ang buong prosesong ito ay maingat na tatalakayin bago ang interbyu ng isang counselor o sikolohista upang siguruhing maipaliwanag nang maayos at maihanda ang mga kalahok bago ang panayam, na sumasaklaw sa lahat ng posibleng panganib sa detalye.</p> <p>Ang iyong desisyong makilahok sa pag-aaral na ito ay lubos na kusang-loob, at inaanyayahan ka na magtanong o humingi ng paliwanag hinggil sa anomang aspeto ng pananaliksik. Ang koponan ng mananaliksik ay laging bukas sa iyong mga katanungan ukol sa pag-aaral.</p>
<b>Dulot ng Pakikilahok</b>	<p>Ang iyong pakikilahok sa pag-aaral na ito ay kinapapalooban ng isang interbyu kasama ang mga mananaliksik. Bagaman wala namang direktang pinansiyal na gastos na kaakibat ang iyong pakikisa, mahalagang isaalang-alang ang oras na kailangan para sa interbyu, na inaasahang aabutin ng halos isang oras. Naiintindihan naming mahalaga ang iyong oras, at nagpapasalamat kami sa iyong pagiging handa sa pagbibigay ng kontribusyon. Mangyaring maging maalam na ang anomang gastos kaugnay ng paglalakbay, tulad ng pamasahe o bayad sa parking, ay hindi namin sakop sapagkat ang mga mananaliksik ang maglalakbay patungo sa lugar kung saan naroroon ang mga kalahok sa araw ng pagkuha ng datos. Ang eksaktong lokasyon ay malalaman mula sa lider ng tribo sa pamamagitan ng isang tawag. Nais naming tiyaking ang iyong pakikilahok ay magiging maayos, at nangangako kaming aming igagalang ang iyong oras at pagsisikap sa buong pag-aaral. Kung mayroon kang mga tanong hinggil sa mga gastos o anomang iba pang aspeto ng iyong pakikisa,</p>


5423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
 Trunk Line: 335-1787 or 335-1777 local 235/357  
 Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)

THE COUNTRY'S 1<sup>st</sup> POLYTECHNIC





# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	huwag mag-atubiling makipag-ugnayan sa amin. Ang iyong kusang-loob na pakikisa ay mahalaga para sa tagumpay ng pananaliksik na ito, at kami ay nagpapasalamat sa iyong mahalagang kontribusyon.
<b>Kabayaran</b>	Bilang tanda ng pasasalamat para sa iyong kusang-loob na pakikisa sa pag-aaral na ito, ang koponan ng mananaliksik ay nagagalak na mag-alok ng isang maliit na pinansiyal na donasyon para sa buong tribo, bilang pagsasaad ng pasasalamat sa inyong oras, dedikasyon, at kontribusyon. Ang mga kalahok ay tatanggap din ng kabayaran sa anyo ng mga pagkain, na ibibigay kada indibidwal.
<b>Kumpidensyalidad (Confidentiality)</b>	<p>Magbibigay ng mahigpit na pagtutok ang aming koponan sa kumpidensyalidad ng iyong datos at personal na impormasyon. Lahat ng impormasyong ibinahagi sa panahon ng interbyu ay titignang may mahigpit na kumpidensyalidad. Ang anomang kolektadong datos ay ligtas na itatago sa mga aparato na may password protection, at ang akses ay limitado lamang sa koponan ng mananaliksik. Ang personal na mga email address ay hindi ibubunyag sa sinoman sa labas ng koponan ng mananaliksik, maliban sa guro ng klase bilang bahagi ng kahingian sa klase, at ito ay limitado lamang sa patunay ng iyong pakikisa.</p> <p>Tungkol sa paggamit ng audio recording, hihingi kami ng malinaw na pahintulot mula sa iyo bago ituloy ang pagre-record. Sisiguraduhin ding hindi ire-record ang mga video call. Ang anomang palitan ng impormasyon sa pamamagitan ng chat, SMS, email, o iba pang paraan ay agad na itatapon pagkatapos maisa-transcribe o maisama sa datos ng pananaliksik.</p> <p>Karagdagan dito, mangyaring tandaan na ang anomang mga larawan na kukuhaan para sa layuning dokumentasyon sa panahon ng pag-aaral, ay palalabuin ang mukha dito ng mga kalahok upang tiyakin ang pagkatago ng kanilang pagkakakilanlan. Bukod dito, hindi ilalantad ang mga pangalan ng mga kalahok sa anomang dokumentasyon o ulat kaugnay ng pag-aaral. Itinataguyod namin ang pagprotektang sa inyong privacy at kumpidensyalidad sa lahat ng oras.</p>

S423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
 Trunk Line: 335-1787 or 335-1777 local 235/357  
 Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)

THE COUNTRY'S 1<sup>ST</sup> POLYTECHNICU





# POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

	<p>Gagawin namin ang lahat ng kinakailangang hakbang upang mapanatili at maprotektahan ang digital na datos, kabilang ang paggamit ng mga kilalang online na serbisyo at programang may mga feature na data encryption. Kapag natapos na ang proyektong pananaliksik, ang lahat ng digital na datos ay ligtas na itatago o agad na idi-delete ayon sa mga protokol ng pagtatapon ng datos.</p> <p>Ang iyong privacy ay lubos na mahalaga para sa amin, at kami ay nangangakong titiyakin namin ang seguridad ng iyong personal na impormasyon sa buong proseso ng pananaliksik. Kung mayroon kang anomang tanong o alalahanin o nais malaman pa hinggil sa proyektong pananaliksik, huwag mag-atubiling makipag-ugnayan sa amin sa 09614789715/09942567433 o gadijohnramon16@gmail.com.</p> <p>Ang mga resulta ng pag-aaral ay ipadadala sa mga kalahok sa parehong hardcopy at softcopy. Maaaring ipadala ito via courier gamit ang kanilang ibinigay na impormasyon sa pakikipag-ugnayan at gamit naman ang email upang maipalalam sa kanila ang resulta ng kanilang pakikilahok sa pag-aaral.</p>
<b>Kusang-loob na Pakikilahok</b>	<p>Ang iyong pakikilahok sa pananaliksik na ito ay lubos na kusang-loob, at may kalayaan kang pumili kung nais mong makilahok sa pag-aaral. Kung magpasya kang makilahok, malaya kang hindi magpatuloy ng iyong partisipasyon sa anomang oras nang walang kaukulang dulot sa iyo. Bukod dito, may karapatan kang tanggihan ang pagsagot sa partikular na mga tanong sa panahon ng interbyu kung sa tingin mo ay hindi ka komportable rito o kung nais mo lamang na hindi magbigay ng pagsagot. Ang iyong desisyong makilahok ay lubos na igagalang at hindi magiging sanhi ng anomang epekto sa iyong relasyon sa amin o sa Politeknikong Unibersidad ng Pilipinas. Ang iyong kaginhawaan at kalayaan ay lubos na mahalaga, at nais naming tiyaking ikaw ay komportable sa buong proseso ng pananaliksik. Kung mayroon kang anomang tanong o alalahanin tungkol sa pag-aaral, huwag mag-atubiling itanong, at kami ay lubos na handang sagutin ang mga ito.</p>

**Impormasyon sa Pakikipag-ugnayan:**

5423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
Trunk Line: 335-1787 or 335-1777 local 235/357  
Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)


**THE COUNTRY'S 1<sup>st</sup> POLYTECHNICU**



**ISO 9001:2015 CERTIFIED**  
CERTIFICATE NUMBER: SC0004110



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

Kung mayroon kang mga tanong tungkol sa pananaliksik na ito, o kung ikaw ay may nararamdamang masamang epekto dahil sa iyong pakikisa rito, maaari kang makipag-ugnayan sa mga mananaliksik na may kanilang mga impormasyon sa pakikipag-ugnayang nakasaad sa unang pahina.


Ang plano para sa pananaliksik na ito ay sinuri ng PUP Research Ethics Committee (PUP-REC). Kung mayroon kang mga tanong tungkol sa iyong mga karapatan bilang kalahok sa pananaliksik, o kung may mga problemang sa tingin mo ay hindi mo maaaring matalakay sa mga mananaliksik, mangyaring tumawag sa amin sa (02) 5335-1787 lokal 235.

### **Pahayag ng Pagsang-ayon:**

Nabasa at naiintindihan ko ang ibinigay na impormasyon at nagkaroon ako ng pagkakataong magtanong. Naiintindihan kong ang aking pakikilahok ay kusang-loob at ako ay malayang umalis sa anumang oras, nang walang binibigay na dahilan at walang kaukulang dulot. Naiintindihan kong bibigyan ako ng kopya ng pahintulot na ito. Kusang-loob akong pumapayag na makilahok sa pananaliksik na ito.

\_\_\_\_\_  
Pirma sa Itaas ng Nakasulat na Pangalan ng Kalahok

\_\_\_\_\_  
Petsa

  
**KERBY B. DE BORJA**

Pebrero 02, 2024

\_\_\_\_\_  
Pirma sa Itaas ng Nakasulat na Pangalan ng Mananaliksik

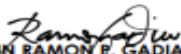
\_\_\_\_\_  
Petsa

  
**RIANA YEREZE J. ESTRADA**

Pebrero 02, 2024

\_\_\_\_\_  
Pirma sa Itaas ng Nakasulat na Pangalan ng Mananaliksik

\_\_\_\_\_  
Petsa

  
**JOHN RAMON P. GADIA**

Pebrero 02, 2024

\_\_\_\_\_  
Pirma sa Itaas ng Nakasulat na Pangalan ng Mananaliksik

\_\_\_\_\_  
Petsa

  
**SHAINA FREEM. MURILLO**

Pebrero 02, 2024

5423, 4<sup>th</sup> Floor South Wing, PUP A Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
Trunk Line: 335-1787 or 335-1777 local 235/357  
Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)


**THE COUNTRY'S 1<sup>st</sup> POLYTECHNIC**



**ISO 9001:2015 CERTIFIED**  
CERTIFICATE NUMBER: SCP0004130



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

	<b>PUP-UNIVERSITY RESEARCH ETHICS CENTER</b>		
	<b>Informed Consent Form</b>	UREC Form No.	11
		Version No.	1

Pirma sa Itaas ng Nakasulat na Pangalan ng Mananaliksik

Petsa

  
**HERSHEY KATE P. SIGUA**

Pebrero 02, 2024

Pirma sa Itaas ng Nakasulat na Pangalan ng Mananaliksik

Petsa

S423, 4<sup>th</sup> Floor South Wing, PUP A, Mabini Campus, Anonas Street, Sta. Mesa, Manila 1016  
Trunk Line: 335-1787 or 335-1777 local 235/357  
Website: [www.pup.edu.ph](http://www.pup.edu.ph) | Email: [vpred@pup.edu.ph](mailto:vpred@pup.edu.ph)

**THE COUNTRY'S 1<sup>st</sup> POLYTECHNICU**





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### Appendix 12

#### AUTHORIZED PERMIT FROM INFANTA, QUEZON MUNICIPAL MAYOR'S OFFICE FOR DATA GATHERING



Republic of the Philippines  
Province of Quezon  
**MUNICIPALITY OF INFANTA**



#### OFFICE OF THE MUNICIPAL MAYOR

February 29, 2024

**MR. JOHN RAMON P. GADIA**  
Group Leader/ Student Researcher  
Polytechnic University of the Philippines, Manila  
College of Social Sciences and Development

**Dear Mr. Gadia:**

This is in response to you and your fellow students' request letter dated February 28, 2024 relative to your research entitled: *"Exploring the Lived Experiences of the Dumagat-Remontados Amidst the Kaliwa Dam Construction"*, we are pleased to inform you that your request is **APPROVED**. The schedule and details for the data gathering are as follow:

Date: March 4, 2024 (Monday)

Time: 10:00 am

Venue: Municipal Library

Target Attendees:

Barangay Chairperson of Brgy. Magsaysay + one (1) barangay official

Rep. from Samahan ng Katutubong Agta/Dumagat Remontado na Ipinagtatangol at Binabaka ang Lupaing Ninuno (SAGIBIN-LN)

Rep. from Alyansa Laban sa Mapaniil na Dam (ALMA Dam)

Rep. from STEP-Sierra Madre

Should you have queries and/or concerns, **Ms. Jhonna Nova S. Sol** – Information Officer I from the Local Government Unit of Infanta will closely coordinate with you and you may reach her via email [infanta.mo@gmail.com](mailto:infanta.mo@gmail.com) or thru landline 535-2281 / 4248 loc 17 and mobile number 0920 583 1460.

Thank you very much!

Very truly yours,

  
**FILIPINA GRACE R. AMERICA**  
Municipal Mayor

**FOR GREATER INFANTA**

"Governance with strong Resolve to Empower communities through Action-oriented, Timely, Equitable and Responsive initiatives"  
Velasco St., Poblacion 38, Infanta, Quezon, 4336  
Trunkline: (042) 535-4248  
[www.infanta.gov.ph](http://www.infanta.gov.ph)





**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**

**Appendix 13**

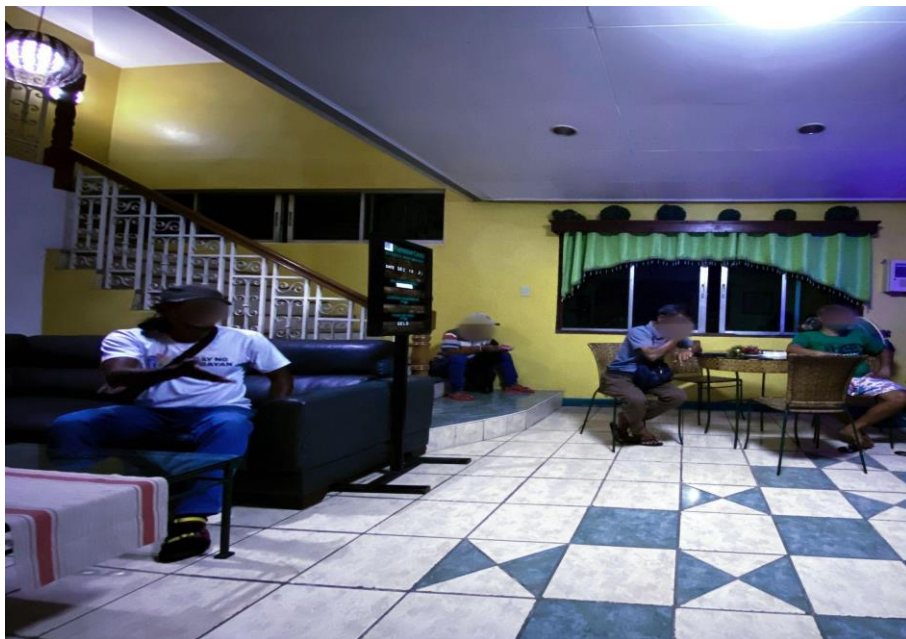
**DOCUMENTATION OF FOCUS GROUP DISCUSSION WITH THE DUMAGAT-REMONTADO TRIBE**







## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES





**POLYTECHNIC UNIVERSITY OF THE PHILIPPINES**





## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES

### BIOGRAPHICAL STATEMENTS



Kerby B. De Borja is currently a Research Assistant at AHA! Behavioral Design and a fourth-year Psychology student at the Polytechnic University of the Philippines – Manila. He graduated from Caloocan National Science and Technology High School, where he specialized in the Science, Technology, Engineering, and Mathematics (STEM) strand. During his time there, he conducted and co-authored a research study titled "*The Implications of OK sa Calnatsci Tutorial Program on Grade 7 Tutees and their Tutors.*" His research interests include Jungian personality typology and existential psychology. At the Polytechnic University of the Philippines - Manila, he also conducted and co-authored a study titled "*Perceived Effect of Esports Gaming on Anger Management among Selected Students.*" Currently, he is completing an undergraduate thesis at the same university entitled "*Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction.*"



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



Riana Thereze J. Estrada is a graduating psychology student at the Polytechnic University of the Philippines – Manila, expected to complete her degree in September 2024. Riana previously graduated with high honors from Mabini Colleges Inc., where she served as President and conducted research titled "*The Perceptions of Mabini Colleges High School Teachers on the 2019 Senatorial Election Results.*" She also attended Abaño Laboratory High School, ranking 6th in her batch. Her research interests include exploring the socio-cultural and psychological challenges faced by communities, particularly in the context of infrastructure projects. Her research projects include "*Perceived Effect of Esports Gaming on Anger Management Among Selected Students,*" "*Assessing the Perceived Stress of Residents in Infanta, Quezon in Response to the Ongoing Construction of Kaliwa Dam,*" and "*Exploring the Lived Experiences of Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction,*" which is set to be published in the National Library.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



John Ramon P. Gadia is currently a fourth-year Psychology student at the Polytechnic University of the Philippines – Manila. He graduated with honors from Makati Science High School, specializing in Science, Technology, Engineering, and Mathematics (STEM). At Makati Science, he co-authored research papers such as “*A Comparative Study of Oil Absorption Capacities of Pili Nutshells and Coconut Shells as Manufactured Activated Carbons*”, “*Persepsyon ng mga Piling Guro ng Mataas na Paaralang Pang-Agham ng Makati Tungkol sa mga Piling Pahayag ni Pangulong Duterte Mula sa Iba't Ibang Bidyo*”, and “*Onion and Bell Pepper Extract as an Alternative Organic Pesticide*”. Additionally, he conducted a qualitative study titled “*Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction*” during his Research in Psychology courses at the Polytechnic University of the Philippines – Manila, which is scheduled for publication in the National Library.



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



Shaina Fae M. Murillo is a graduating Psychology student at the Polytechnic University of the Philippines - Manila. She previously attended Bataan National High School Senior High School, where she graduated with high honors in the Humanities and Social Sciences track. While at BNHS - SHS, she published research papers titled *"Factors Affecting Career Preferences among Grade 12 Humanities and Social Sciences Students at Bataan National High School Senior High School"* and *"Impacts of Color on the Mood of Grade 11 Section 1 Students at Bataan National High School Senior High School."* Her research interests focus on psychological and sociocultural challenges faced by communities, particularly related to infrastructure projects. Her current research initiative is *"Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction"*, scheduled for publication in the National Library of the Philippines. Previous semesters saw her work on projects such as *"Assessing the Perceived Stress of Residents in Infanta, Quezon in Response to the Ongoing Construction of Kaliwa Dam"* and *"Perceived Effect of Esports Gaming on Anger Management Among Selected Students."*



## POLYTECHNIC UNIVERSITY OF THE PHILIPPINES



Hershey Kate P. Sigua is currently a 4th-year graduating Psychology student at the Polytechnic University of the Philippines – Manila. She completed her senior high education at Kaunlaran High School under the General Academic Strand, where she took part in publishing a research study entitled “*A Life of a Gay Parlorista in Barangay North Bay Boulevard South Kaunlaran: Challenges and Opportunities*.” Hershey is an active member of the PUP community, having been involved with the PUPPSA Musikolohiya Guild from 2020 to 2021 and the PUPPSA Action Guild since 2023.

Her current research focuses on “*Exploring the Lived Experiences of the Dumagat-Remontado Tribe Amidst the Kaliwa Dam Construction*.” This study aims to provide an in-depth understanding of the experiences and psychological impacts of large-scale infrastructure projects on Indigenous communities. Through her research, Hershey seeks to amplify the voices of the Dumagat-Remontado tribe, highlighting their struggles, coping mechanisms, and perspectives on the ongoing construction.