

Indigenous Peoples of the Philippines 1996

Disasters Through an Indigenous Lens in the Philippines Marjorie M. Balay-As 2019 The indigenous Kankanaey people in the Philippines, like other indigenous groups elsewhere, have always existed with natural hazards as part of their everyday lives. Indigenous perspectives in the Philippines often situate a community’s co-existence with nature, one of harmony that includes major natural hazards such as typhoons and earthquakes. However, it has become difficult to situate this harmonious relationship due to the indigenous communities’ increasing vulnerability to hazards. The historical and contemporary practices of Western development and modernisation have changed this human–nature relationship by framing natural phenomena within a technocratic realm that ‘scientifically’ translates these events as disasters. This study presents the results of an insider critical ethnography with three indigenous Kankanaey villages in the Northern Philippines as to how they conceptualise and respond to disasters. The data were drawn from 10 months’ intensive ethnographic fieldwork with 37 in-depth interviews, participant observation and three village and one municipal level consultations with approximately 1, 000 combined participants. In addition, I conducted four bonfire sessions that were focused on elders’ chants and story-telling. Inherent in all these methods is building and fostering solidarity that facilitated further understanding of indigenous everyday lives in relation to disasters. These methods are consistent with the principles of critical ethnography and considered culturally meaningful and appropriate ways of engaging with the Kankanaey people. The overall study findings highlight that the indigenous Kankanaey people have varied perspectives about disasters. The traditional indigenous Kankanaey perspectives see natural phenomena as processes necessary in maintaining the human–nature relationship. Indigenous knowledge and sustaining practices leverage this relationship as manifested in their experiences and capacity to withstand these natural hazards. Furthermore, these perspectives consider the hazards of everyday lives, such as the effects of development aggression focused on mining, as forms of disaster. The contemporary indigenous perspectives also recognise and respect the significance of the traditional perspectives to their everyday lives. However, these perspectives have been largely framed by external influences that associate natural hazards with disasters. These perspectives have resulted in a general preference for technocratic responses and approaches over their own indigenous knowledge. Finally, this study shows that institutional responses to disasters are based on top-down mandates and frameworks that promote the dominant (scientific) disaster perspectives. Drawing on a social justice framework related to perspectives on disasters, this insider study deconstructs the often essentialised and reified binaries such as the Western/scientific and indigenous/traditional divide that make indigenous communities more vulnerable to natural hazards. This critical ethnography incorporates an awareness of colonial discourses, power and performativity that further informs social work and community development theory and practice among indigenous peoples in disaster contexts. The thesis concludes with approaches to engage beyond this binary approach to disasters to consider the implications of multiple perspectives and stakeholders related to disaster risk reduction (DRR) and its implications for socially just and empowering practices with indigenous communities.

Indigenous Peoples of the Philippines Ugnayang Pang-Aghamtao (Philippines). Conference 1996

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Regulation in Asia John Gillespie 2009-06-08 Unlike much analysis about regulation in Asia which focuses on globalisation and the transplant effect, leaving domestic influence over commercial regulation under-researched and under-theorized, this book focuses on how local actors influence regulatory change. It explores the complex economic and regulatory factors that generate social demand for state regulation and shows how local networks, courts, democratic processes and civil society have a huge influence on regulatory systems. It examines the particular circumstances in a wide range of Asian countries, provides transnational comparisons and comparisons with Western countries, and assesses how far local regulatory regimes increase economic value and convey competitive advantages.

Annotated Bibliography of Mindanao Studies: Peace, gender and health related issues (PG), socioeconomy and politics (SP) 2005

Co-management of Natural Resources in Asia Gerard Persoon 2003 - One of the few studies focusing on co-management of natural resources (as opposed to general environmental issues). - This approach to environmental management is rapidly becoming popular in Asia. Co-management, that is the sharing of responsibilities between governmental institutions and groups of resource users, is rapidly becoming popular in Asia. In many countries environmental management is reformulated from exclusive state control to various kinds of joint management in which local communities, indigenous peoples and non-governmental organizations share authority and benefits with governmental institutions. In this book case studies of experiments with co-management in a number of countries are combined with more reflective contributions pointing to underlying assumptions and problems in the actual implementation of co-management.

Indigenous Peoples of the Philippines Ugnayang Pang-Aghamtao, Inc. (UGAT) 1996

Critical Indigenous Studies Aileen Moreton-Robinson 2016-09-20 With increasing speed, the emerging discipline of critical Indigenous studies is expanding and demarcating its territory from Indigenous studies through the work of a new generation of Indigenous scholars. Critical Indigenous Studies makes an important contribution to this expansion, disrupting the certainty of disciplinary knowledge produced in the twentieth century, when studying Indigenous peoples was primarily the domain of non-Indigenous scholars. Aileen Moreton-Robinson’s introductory essay provides a context for the emerging discipline. The volume is organized into three sections: the first includes essays that interrogate the embedded nature of Indigenous studies within academic institutions; the second explores the epistemology of the discipline; and the third section is devoted to understanding the locales of critical inquiry and practice. Each essay places and contemplates critical Indigenous studies within the context of First World nations, which continue to occupy Indigenous lands in the twenty-first century. The contributors include Aboriginal, Metis, Maori, Kanaka Maoli, Filipino-Pohnpeian, and Native American scholars working and writing through a shared legacy born of British and later U.S. imperialism. In these countries, critical Indigenous studies is flourishing and transitioning into a discipline, a knowledge/power domain where distinct work is produced, taught, researched, and disseminated by Indigenous scholars.

Decolonising Peace and Conflict Studies through Indigenous Research Kelli Te Maihara 2022-03-07 This book focuses on how Indigenous knowledge and methodologies can contribute towards the decolonisation of peace and conflict studies (PACS). It shows how Indigenous knowledge is essential to ensure that PACS research is relevant, respectful, accurate, and non-exploitative of Indigenous Peoples, in an effort to reposition Indigenous perspectives and contexts through Indigenous experiences, voices, and research processes, to provide balance to the power structures within this discipline. It includes critiques of ethnocentrism within PACS scholarship, and how both research areas can be brought together to challenge the violence of colonialism, and the colonialism of the institutions and structures within which decolonising researchers are working. Contributions in the book cover Indigenous research in Aotearoa, Australia, The Caribbean, Hawai’i, Israel, Mexico, Nigeria, Palestine, Philippines, Samoa, USA, and West Papua.

Indigenous Peoples, Consent and Rights Stephen Young 2019-12-19 Analysing how Indigenous Peoples come to be identifiable as bearers of human rights, this book considers how individuals and communities claim the right of free, prior and informed consent (FPIC) as Indigenous peoples. The basic notion of FPIC is that states should seek Indigenous peoples’ consent before taking actions that will have an impact on them, their territories or their livelihoods. FPIC is an important development for Indigenous peoples, their advocates and supporters because one might assume that, where states recognize it, Indigenous peoples will have the ability to control how non-Indigenous laws and actions will affect them. But who exactly are the Indigenous peoples that are the subjects of this discourse? This book argues that the subject status of Indigenous peoples emerged out of international law in the late 1970s and early 1980s. Then, through a series of case studies, it considers how self-identifying Indigenous peoples, scholars, UN institutions and non-government organizations (NGOs) dispersed that subject-status and associated rights discourse through international and national legal contexts. It shows that those who claim international human rights as Indigenous peoples performatively become identifiable subjects of international law – but further demonstrates that this does not, however, provide them with control over, or emancipation from, a state-based legal system. Maintaining that the discourse on Indigenous peoples and international law itself needs to be theoretically and critically re-appraised, this book problematises the subject-status of those who claim Indigenous peoples’ rights and the role of scholars, institutions, NGOs and others in producing that subject-status. Squarely addressing the limitations of international human rights law, it nevertheless goes on to provide a conceptual framework for rethinking the promise and power of Indigenous peoples’ rights. Original and sophisticated, the book will appeal to scholars, activists and lawyers involved with indigenous rights, as well as those with more general interests in the operation of international law.

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PSSC Social Science Information Philippine Social Science Council 1996

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