

STUDIES ON LIVED EXPERIENCES OF CLAN WAR SURVIVORS AND TERRESTRIAL MACROPHYTES

Lived Experiences of Clan War Survivors

The aim of the study is to explore the lived experiences of clan war survivors using descriptive phenomenological approach. The research participants were from one village and have direct experiences during the clan war that spans more than five (5) years. The rigors of the phenomenological were properly observed in order to protect the integrity of the study as a whole.

Based on the experiences of the participants, statements with significant meanings, sub-themes, and major themes were identified using Colaizzi's phenomenological analysis strategy. There were some participants who experienced hunger and pain while seeking shelter in the forest and have endured different levels of sufferings in the forest for months. The participants shared that they survived the clan war because it is the will of God. Most of them have experienced state of helplessness and they found strength in their elders who help them survive the ordeal. Because of their dependency on their elders, the participants greatly feared of losing them. Many of the participants up to the present cannot believe that they are still alive.



All of the participants have actually experienced the brutality of clan war and some of them were compelled to be brave in order to prevent more oppressive and violent actions against them. Their collective self-defense was a natural instinct for them to survive, including their willingness to kill. The necessity for them to be brave was their only path for the survival of their community; however, some of them have experienced fear of reprisal and unexplained nervousness. They have very limited social activities and have extreme mistrust of strangers. Some of the participants viewed vengeance as justice and they take joy of taking vengeance to avenge the loss of loved ones and property and in effect, they have rationalized vengeance.

After experiencing the pain and agony of losing their loved ones and homes, most of them would rather take the initiative of resolving conflicts as soon as possible. They aspire for peaceful means of addressing conflicts and the importance of open communications. The participants have shown overwhelming desire to settle future disputes through peaceful means.

The participants have experienced the agony of clan war and all of them have witnessed different levels of brutality and in fact, many of them don't know why they were able to survive the clan war. Many of them have endured for months the harsh environment and sufferings while hiding in the forest. The events forced them to be brave and seek vengeance in order to express their desire to seek justice and retribution.

Despite their overwhelming desire to seek vengeance by killing some of their enemies, many have experienced unexplained anxiety and paranoia. They were aware that their enemy also desire to kill them as their own expression of justice

and this created among themselves extreme mistrust of strangers and the conscious effort that future disputes should be settled as soon as possible though peaceful means in order to avoid future sufferings of the people.

The focus of the recommendation is to strengthen the indigenous dispute resolution, especially in villages located in far flung areas where the semblance of government is absent. In some cases, clan wars were not made known to local government units because of the absence of reports. In this connection, the following specific recommendations are advanced:

1. The local government units and the National Commission on Indigenous People should hold regular dialogues with the indigenous people at least twice a year in order to know their problems and concerns and hopefully prevent clan war from happening;
2. Disputes that are settled through their indigenous dispute settlement process should be recorded by the local government units/NCIP and submitted to the regular courts so that the tribal decisions can be treated as judicial decisions;
3. The local police should make their presence known to indigenous communities and they should participate in dispute settlement on regular basis; and,
4. Tribal elders should be invited during the LGU level discussions on local affairs in order to foster stronger relationship.

The presence of local and national government agencies should be seen by the indigenous people, even on limited basis only. Interacting with government officials is always considered as a pride among them. Instead of mainstreaming them, they should be allowed to keep and practice their culture in the context of a nationally accepted framework of behaviour.

(Source: A Phenomenological Study of the Lived Experiences of Clan War Survivors in Central Panay - by Irving Domingo L. Rio, Renia F. De La Peña, Ma. Corazon G. Nievaes, Bernadine T. Baliguat, Kareen Jay D. Lozada, Carol Kay C. Blando and Lofel L. Diamante - completed November 2018)

Terrestrial Macrophytes Assessment in Camp Higher Ground

This study was conducted to establish baseline data on the terrestrial macrophytes in Camp Higher Ground (CHG), Brgy. San Nicolas, Barotac Viejo, Iloilo. Specifically, this study determined the terrestrial macrophyte level of plant community diversity measured in terms of species richness, species composition, and relative abundance, and determined the conservation status of plant species in the area as a logical step in protecting the threatened species from possible extinction. The assessment was done on September 2017–January 2018 employing the descriptive survey method. Data were collected from the 1000-m² sampling area composed of 10 quadrats each measuring 10 x 10 m². There were 123 plant species recorded that belong to 100 genera and 61 families.

Results revealed that of the plant species, trees comprise 56.9%; shrubs, 13.8%; vines, 13.0%; herbs, 7.3%; ferns, 5.7%; and palms, 3.3%. Shannon-Weinner Diversity index for CHG was high ($H' = 3.867$). Thirty-one (25.2%) macrophytes were categorized threatened. Among these, two were critically endangered: Agboi (*Mussaenda philippica* L.C. Rich.) and Bugauak morado (*Clerodendrum quadriloculare* (Blanco) Merr.). The endangered species were Duklitan (*Planchonella duclitan* (Blco.) Bakh. f.), Bahai (*Ormosia calavensis* Azaola), and Salingogon (*Cratoxylum formosum* Benth & Hooker). However, 30 (24.3 %) plant species were considered endemic. During the conduct of the study, some forest clearing, wood harvesting, and minor charcoal-making operations were discovered which posed threats to this natural habitat especially of threatened and endemic macrophytes. Proper conservation program should be implemented by the CHG management to prevent further biodiversity loss.

(Source: *Terrestrial Macrophytes Assessment in Camp Higher Ground, Barotac Viejo, Iloilo, Philippines* - by Ernesto S. Elefan and Stella G. Fernandez – completed July 2018)

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