

# The Changing Village Environment in Southeast Asia

Applied anthropology and  
environmental reclamation in  
the northern Philippines

Ben J. Wallace



Routledge  
Taylor & Francis Group

LONDON AND NEW YORK

**Also available as a printed book  
see title verso for ISBN details**

# The Changing Village Environment in Southeast Asia

*The Changing Village Environment in Southeast Asia* follows the work of the Good Roots Project, which is based on the island of Luzon in the northern Philippines. The Good Roots Project is a multi-year forestry and agriculture research project and an attempt on the part of industry, government, and science to better understand the processes of deforestation and initiate a strategy by which stressed upland ecosystems can be returned to productive stability.

The project examines the methods and results of five years of environmental research and development among the Ilocano and Yapayao speakers of northern Luzon. This comparative study of the lowland rural population and the upland minority population seeks to establish a multipurpose methodology which focuses on helping the farmers of the island to help themselves.

As director of the project, Ben J. Wallace analyzes the issues surrounding the project, how the initiatives have been implemented, and the future for the island as the population growth rate continues to rise and increasingly more land is given over to agriculture.

**Ben J. Wallace** is Professor of Anthropology, Assistant Provost and Director of Study Abroad Programs at Southern Methodist University, USA.

## **The Modern Anthropology of Southeast Asia Series**

Edited by Victor T. King

*University of Hull*

William D. Wilder

*University of Durham*

The books in this series incorporate basic ethnographic description into a wider context of responses to development, globalisation and change. Each book embraces broadly the same concerns, but the emphasis in each differs as authors choose to concentrate on specific dimensions of change or work out particular conceptual approaches to the issues of development. Areas of concern include: nation-building, technological innovations in agriculture, rural–urban migration, the expansion of industrial and commercial employment, the rapid increase in cultural and ethnic tourism, the consequences of deforestation and environmental degradation, the ‘modernisation of tradition’, ethnic identity and conflict, and the religious transformation of society.

### **The Modern Anthropology of Southeast Asia**

An introduction

*Victor T. King and William D. Wilder*

### **The Changing Village Environment in Southeast Asia**

Applied anthropology and environmental reclamation  
in the northern Philippines

*Ben J. Wallace*

### **The Changing World of Bali**

Religion, society and tourism

*Leo Howe*

# The Changing Village Environment in Southeast Asia

Applied anthropology and  
environmental reclamation in  
the northern Philippines

Ben J. Wallace

First published 2006  
by Routledge  
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada  
by Routledge  
270 Madison Ave, New York, NY 10016

*Routledge is an imprint of the Taylor & Francis Group*

This edition published in the Taylor & Francis e-Library, 2005.

“To purchase your own copy of this or any of Taylor & Francis or Routledge’s collection of thousands of eBooks please go to [www.eBookstore.tandf.co.uk](http://www.eBookstore.tandf.co.uk).”

© 2006 Ben J. Wallace

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

*British Library Cataloguing in Publication Data*

A catalogue record for this book is available from the British Library

*Library of Congress Cataloging in Publication Data*

A catalog record for this book has been requested

ISBN 0-203-01585-1 Master e-book ISBN

ISBN 0-415-36484-1 (Print Edition)

# Contents

	<i>List of illustrations</i>	vii
	<i>Preface</i>	ix
	<i>List of abbreviations</i>	xii
<b>1</b>	<b>The Good Roots Project</b>	<b>1</b>
	<i>Introduction</i>	1
	<i>Good Roots</i>	3
	<i>The Good Roots communities</i>	4
	<i>The multipurpose research experience</i>	7
<b>2</b>	<b>The Ilocano</b>	<b>16</b>
	<i>Introduction</i>	16
	<i>The Ilocano communities of San Isidro, Dampig, and Subec</i>	17
	<i>Farming</i>	19
	<i>Paddy rice cultivation</i>	21
	<i>Other sources of income and food</i>	22
	<i>Ilocano social life</i>	23
	<i>Ilocano religion</i>	33
<b>3</b>	<b>The Yapayao</b>	<b>36</b>
	<i>Introduction</i>	36
	<i>The community of Saliksik</i>	37
	<i>The Saliksik Yapayao and their neighbors</i>	38
	<i>Uma cultivation in Saliksik</i>	39
	<i>Other sources of food and income</i>	46

vi *Contents*

*Yapayao social life* 46

*Religion and ritual* 50

**4 Measuring the forest** 57

*Introduction* 57

*Collecting data* 57

*The forests of the Good Roots Project* 60

**5 Cultural exploitation of the forests** 76

*Kaingin cultivation* 76

*Charcoal-making* 77

*Fuelwood consumption* 79

*Illegal logging* 80

*Minor construction* 81

**6 Good Roots development** 85

*Introduction* 85

*Nurseries* 86

*Most common Good Roots species* 88

*Good Roots Associations and education* 90

*Reclaiming ancestral lands* 97

*Awards and motivation* 97

**7 Conclusions and postscript** 100

*Conclusions* 100

*Postscript* 105

*Glossary* 108

*References* 119

*Index* 123

# Illustrations

## Plates

1	The author with a Yapayao participant	65
2	Ilocano boy helping in the nursery	65
3	A Good Roots participant receiving coconuts for her farm	66
4	Young Good Roots participant presenting a seedling to the secretary of the DENR (Cover)	66
5	Transporting seedlings from the community nursery to her farm	67
6	A Good Roots community nursery	67
7	Giving credit to the financial donor	68
8	Pulling illegal log from the forest to the lowlands	68
9	Typical rural Ilocano church	69
10	A common mode of travel	69
11	House of a poor Ilocano family	70
12	Collecting social census data	70
13	A typical <i>kaingin</i>	71
14	Yapayao giving speech at award ceremony	71
15	Good Roots staff waiting for outcome of stewardship petition	72
16	Planting paddy rice	72
17	Installing rain gage in <i>kaingin</i>	73
18	Teaching is a daily Good Roots activity	73
19	Pagudpud Town Hall	74
20	Yapayao houses located in <i>kaingins</i>	74
21	Yapayao ritual specialist with sacrificial puppy	75

## Figures

1.1	Rainfall: Pagudpud	7
2.1	Consanguineal terminology of the Pagudpud Ilocano	28



viii *Illustrations*

2.2	Affinal terminology of the Pagudpud Ilocano	29
3.1	Consanguineal terminology of the Saliksik Yapayao	51
3.2	Affinal terminology of the Saliksik Yapayao	52
4.1	Trees in forest	64
4.2	Volume: trees in forest	64
5.1	Tree lost: primary forest	82
5.2	Trees and wildlings lost: secondary forest	83

**Map**

1.1	Map of Northern Luzon and Pagudpud	6
-----	------------------------------------	---

**Tables**

1.1	Good Roots <i>barangay</i>	5
2.1	Paddy rice cultivation	22
3.1	<i>Kaingin</i> cultivation	41
4.1	Common tree species in the primary forest	61
4.2	Common tree species in the secondary forest	62
6.1	Most common Good Roots species	87
6.2	Good Roots seedling production	93

# Preface

More than three decades ago, while sitting in a mountain forest on Northern Luzon, an old woman told me in her own language: “*Pekatoletam yo mula a ya’da na lubag ana yo lubag akanen detam.*” This roughly translates into English as “We eat the plants that the earth gives us and the earth eats us.” This old woman, uneducated and a member of a tribal minority, impressed me so much with her ecological insight that this thought has stayed with me for all these years. Her understanding of human–nature relationships is a constant reminder that humanity and nature are interdependent parts of the whole. Humankind takes from nature and, in return, nature takes from humanity. In a harmonious world, there would be a balance in nature such that the human populations, and flora and fauna populations, would exist and die according to the laws of nature. Unfortunately, over the past hundred years, the equilibrium between humanity and nature has been dramatically disrupted through the acts of man—through deforestation. Humankind has taken too much from nature.

The Good Roots Project of Northern Luzon (focusing here on the years 1992–1996) is an attempt on the part of industry, government, and science to help humanity return to nature some of that which has been taken from her. It is unrealistic to believe that nature can be returned to its pristine state, but it is possible to stop the rate of destruction of the forests of the Philippines and to stabilize the rural environment. This is what Good Roots is about: helping farmers to help themselves to reclaim their environment.

It had been my good fortune to have the opportunity to assume the challenge of designing and directing the Good Roots Project. Importantly, however, Good Roots is an environmental project of and for hundreds of concerned people. Numerous individuals from science, government, and industry have contributed ideas and worked on the project as well.