



The Hybridizing Eco-cultural Practices of the Southern Kankana-ey of Buguias

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Introduction



Method: FGDs and KIIs conducted in 2016 and the first quarter of 2017

Three barangay case studies:
Natubleng, Lengaoan,
Amgaleyguey

Case studies are known to be in
geo-hazard areas (MGB-DENR)

Areas are prone to landslides and
other forms of soil erosion

The communities engage in
highland vegetable gardening

Introduction

- FGD and KII participants: community elders, gardeners, LGU officials, and institutions and agencies such as the BSU-HORTI, DA-CAR, MAO, DENR, and MPDO
- Preliminary data on HVG came from existing researches and publications coming from various institutions primarily from the BSU journals.

Dominant HVG practices



- There are three types of HVG practices documented in the three case studies: Chemical-intensive gardening (*kadaanan*), Good Agricultural Practices gardening (GAP), and Organic gardening
- GAP seems to be the most dominant HVG practice in the municipality
- GAP follows a 50-50 method in gardening input: 50 percent chemical and 50 percent organic
- GAP gardening allows the use of green and yellow level pesticides/biocide input

GAP and the Hybridizing Practices

- From the dominant GAP practice and the growing risks and dangers present in the municipality directly affecting HVG such as landslides, road accidents, garden flooding and erosion, soil nutrition depletion, crop shortages and many others, the research documented certain practices characterized as hybrid and hybridizing that may be used as foundation or take-off points for agricultural and environmental policy development or research.

Hybridizing Practices: The *Ba-eng*

- The *Ba-eng* or dooryard gardening is an indigenous practice of many *Kankana-ey* households. Crops planted in the *Ba-eng* are for domestic purposes only but as HVG grew into a profitable venture for many gardeners, the *Ba-eng* became a source of additional income, even a buffer during the lean days.
- However, not a lot of households have Ba-eng gardens, having converted the remaining pieces of arable lands into HVG terraces.

Hybridizing Practices: The *Ba-eng*

- This indigenous gardening practice is also an effective land management practice that reinforces soil structures especially for houses along cliff sides.



Hybridizing Practices: The *Ogbo*

- A mutual labor exchange that can only be repaid through labor itself, but has been reconfigured to work especially during the vegetable cropping cycle and the typhoon months where gardeners rush to help each other to save their crop.
- *Ogbo* is commonly seen as a labor exchange between struggling gardeners who cannot afford wage labor.

Ogbo and Ba-eng: Potential to Develop GAP

- These indigenous practices that are existing in communities in Buguias open the possibility of improving existing methods and practices in HVG such as the GAP by emphasizing on land management and soil reinforcement as part of the gardening process. Labor based on kinship and communality such as the *ogbo*, rekindles the collective and shared responsibility among indigenous people, securing the ecological and environmental safety as part of living within a shared ecological space.
- *Ba-eng* as a land management practice can be used as an indigenous framework to existing land management practices and methods in place such as improving agro-forestry, exploring sustainable terracing, and other environmental projects.

Ogbo and Ba-eng: Hybrid and Hybridizing

- Hybridity (Kraidy 2005; Apaddurai 1990; Hall 1997) is the global condition of appropriation, recombination, and continues change and adaptation of practices, identities, and experiences of societies along global scapes of transit.
- The inevitable changes in climate conditions, the rise of new pests and diseases, and the growing risks and dangers in HVG, happen in consonance with the globalization of the Cordillera through commercial ventures that are made more aberrant (Lewis 1992) by these changing spaces and experiences.
- These disjuncts, circuits, and scapes illustrate practices and identities as hybridizing, a constantly moving force of change that cannot be captured or isolated completely.

The *Luta* as the Southern Kankana-ey Land Ethic

- The spatio-temporal concept of *luta* is understood as a transnational, borderless dwelling where the southern *Kankana-ey* develops rootedness to it through their own conceptions of place-sense and sense of place.
- To be *Kankana-ey* is to pass through each ecological, environmental, and economic impasse in order to sustain their homes, livelihoods, and their *ili*. Thus, highland vegetable gardening is here to stay and “prosper” through whatever forms of adaptation gardeners come up with. To understand being indigenous as a duty to the environment is to misrepresent, even ignore the new identities forming that is also *indigenous* but not necessarily environmental.
- Gardeners are also part of the biotic community and their lives are as important as the lives of those within the ecosystem. Actions and campaigns toward environmentalism must consider this equity and stress that the erasure of vegetable gardening and its practices might lead to the erasure of lives and livelihoods that have already deep roots in the *luta*.



Matago-tago taka am-in! *Ikultivate tako din gardens!*
Aw adi, syamampay!