



Lambattaya



ISWCD

BULLETIN

INSTITUTE OF SOCIAL WORK & COMMUNITY DEVELOPMENT UNIVERSITY OF THE PHILIPPINES DILIMAN, Q.C.

BY HENEDINA ABAD



RESEARCH FOR WHOM?

The need for research in development work highlights a basic problem in Philippine social science research: that while much of the research undertaken is about the poor, very little of the research is for the poor, much less by the poor.

The theoretical framework that guides much of the research in the Philippines draws from three sources: government, business and the academe.

Government does research to determine the feasibility and impact of its development programs and services; business, to discover opportunities to further its interests and generate more profits; and the academe, to gather ideas and information for "Knowledge enhancement". Little thought, however, goes as to how the research projects can be put to the service of those researched. Worse, government programs and business ventures drawn up based on said studies have a number of times led to the exploitation and dislocation of certain sectors of the poor.

This situation, however, cannot negate the usefulness of research to arrive at a coherent analysis of social problems and action programs to solve them. Rather, the present lack of people-oriented research is a challenge to which any relevant social research project must address. But first, the following questions must be confronted: what type of knowledge the majority of the people want and need; to whom scientific knowledge go and who is going to benefit from it.

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Research for whom (from page 1)

Participatory conscientizing research is an attempt to develop a people's science. It is an effort to make research not only relevant to the present socio-economic context but also a learning process for those being "researched".

The development of a participatory approach to research is greatly affected by the humanistic philosophy of Paulo Freire

... Man is a being who exists in and with the world ... To exist is thus a mode of life which is proper to the being who is capable of transforming, of producing, of deciding, of creating, and of communicating himself. (Freire: 1967)

Freire believes that man's role in the world is not only to live in it but also to relate with it. For him, man is not an object, but a subject who must work to change the world and thus realize his ontological vocation.

Three fundamental ideas of Freire are reflected in the participatory research method. First, action and reflection cannot be dichotomized. For Freire, these are poles on a continuum that cannot be broken up except at the peril of the educational process. The world is not a static, closed order with predetermined results laid down by the powers that be. It is not a given, but rather, a theater of possibilities and problems to be entertained, thought about, worked on, and solved because they are experienced as "limit situations" rather than the "way things are."

... critical thinking - thinking which discusses an individual solidarity between the world and men and admits of no dichotomy between them - thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved. (Freire: 1967)

Second, education is non-neutral. There is no neutral educational process, and research, an educational tool, cannot and must not be neutral. It may be used as an instrument to inculcate in the people the values, presuppositions and logic of a given culture. Or, it may become the "practice of freedom", the means whereby men and women deal critically and transform their own reality to their ends.

Third, the process of knowing must always be directed to an end. Consciousness should never be static; it is always engaged in some project.

Participatory conscientizing research is a response to the irrelevance and inadequacy of traditional research in providing a more accurate reading of social reality.

The predominant usage of quantitative research methods does not provide a firm

grasp of the complex reality. Quantitative methods tend to present a static and a historical picture of reality. On the other hand, social change is a continuous process, a movement of events over time.

In the context of people-centered development, understanding by the people involved is, then, more important than measuring. (Hall: 1979) Moreover, traditional researchers have neglected the issues of changing the societal system, due primarily to the mistaken notion that research is neutral. Thus, only the researcher's point of view of the situation observed that always surfaces and not the natural outline of the situation studied.

... science is constructed by applying rules, methods, and techniques subject to a certain type of rationality conventionally accepted by a small community constituted by human persons called scientists, who, for being human, are precisely subject to the motivations, interests, beliefs and superstitions, emotions and interpretations of their specific social, cultural and individual development. (fals-Boarda: 1981)

Consequently, an absolute value in scientific knowledge cannot exist because it will vary according to the objective interest of the people involved in the shaping and accumulation of knowledge. Moreover, the marked difference in economic status, values and attitudes of the university-bred researcher and the poor denies the researcher a more or less accurate picture of the real conditions of society.

Finally, one ethical issue has been largely neglected in traditional social science research: the process and outcome of research is exclusively controlled by the professional researcher. The researcher draws knowledge based on data collected from individuals, groups and organizations; while the latter do not have any control over the knowledge generated from the data obtained from them. They are the "researched" and the researcher is neither accountable to them nor responsible for the use of knowledge generated through the process.

What is Participatory Conscientizing Research?

Central to the definition of participatory conscientizing research is the element of participation in the context of people-centered development.

Participation is not the passive involvement of a person or social group taking part in certain deliberations or actions initiated, designed or controlled by others. Rather it is an active process whereby peo-

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Lambatlaya is a quarterly publication of the Network for Participatory Development with offices at the Institute of Social Work and Community Development, University of the Philippines while the ISWCD Bulletin is the official magazine of the ISWCD. The two publications are fused in this issue given the general effect of the national economic crisis.

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MAKING RESEARCH MORE PARTICIPATORY

This paper is an attempt to share Asian Social Institute Research department's experiences in the application of participatory research approaches to studies mainly commissioned by agencies interested in extension work, social action and the evaluation of programs.

The first part of the paper presents an introduction and background on its development of Participatory Action Research

(PAR). Out of its experiences in conducting baseline and evaluation studies, serious reflections on the shortcomings of such researches and the role of researchers ensued. These social research activities, confined as they were in particular areas with a small, but not necessarily homogenous, populations exposed the shortcomings of such studies to the sensitive researchers.

Rene Tan *

Excerpts

The opportunity for doing an action-oriented research with small fishermen came when ASIRD undertook a research project in Mindoro, made possible by a study grant from a West German agency.

As provided for in the proposal, the researchers stayed in three municipalities for three months intending to implement a participatory research approach. However, after the initial two-week encounter with the community and consultations with the officers and board of the fishermen's association, the research team realized that it had no partner in the whole endeavor from the community.

The expected participation of the fishermen's association did not materialize and thus the team decided to find new contact persons and potential partners.

Meanwhile, all researchers resolved to keep individual diaries containing their record of facts and their reflections. The three teams would later integrate these records.

After spending one month with the community, the teams came together for an assessment. The initial excitement of learning how to fish was slowly eroded by the overwhelming conditions of poverty and injustice.

Core-group building was projected to include such activities as establishing and pinpointing key informants and research partners.

Organizing process, on the other hand, was to consist of continued discussion and monitoring of the activities initiated in the core group.

By this time, all three teams were in the process of core-group building. Data on the fishing industry were compiled from various sources, adding to the valuable information provided by the fishermen, later on collated as a municipal profile.

Through data sharing and subsequent analysis of problems, it was the hope of the researchers that the people would see the connections between problems, acquire insights into cause-effect relationships, challenge existing local structures and question dominant modes of thinking.

Through the process, and upon the setting-up of formal alternative structures and linkages where the people experience collective decision-making and selective tapping of outside resources, ASIRD expected to slowly take its exit and limit its involvement to providing follow-up support and assistance in monitoring developments, when and where needed. This was to be the context wherein the baseline study and subsequent feasibility study, as originally intended, would take shape.

The outcome of the research endeavor was to take shape through this process. Another highlight of the reflection-assessment was the common realization among the researchers that they were responding to the need for profile data just like any conventional elitist social researcher.

This cautioned the researchers and made them realize the need to constantly check their methods of work — especially their observational style. It was further realized that the records done from their encounters with the fishing people would yield an even more comprehensive profile information than can be derived from a structured questionnaire which limit the kind of data to be gathered. As a consequence, a whole day's work of integrating guide questions was scrapped.

From its inception, the whole research activity was intended as a means of strengthening, or establishing, initiative and self-reliance and the improvement of the situation of fishing people, and as a basis for a more comprehensive cooperation in the community and between the community

and other supporters of its development.

After this objective was crystallized in the reflection-assessment, the activities in the remaining days of the research were streamlined to the envisioned output, hence, the forming of more contacts, identifying persons to work with for the possible formation of a core-group. From this point the encounters with individual fishermen became an intensive interview/sharing process.

Several life histories and narratives were documented by the researchers. Informal group discussions became frequent, as researchers lost no opportunity to meet and dialogue with the fishermen. Early walks and a stroll at dusk along the shoreline became a favorite preoccupation of the researcher-field-workers, hoping to learn something new about the community. As acquaintances with the fishermen expanded, unscheduled group sharing resulted in more in-depth discussion of problems and conditions. From these exchanges of ideas and feelings some observations were noted and documented. The general life situation of fishing people were favorite topics. Some problems were also surfaced. Through these dialogues the fishermen became more open about and critical of their conditions.

After having, formed, more or less, stable groups and individuals (potential leaders) to work with, scheduled formal meetings were held in the respective communities. These meetings explored opportunities of growth and development of the fishing sector and future lines of communication and possible areas of cooperation.

Meetings were held with the following groups: motorized "banca" owners, "basnig" crewmembers, "panti" fishermen, "paraw" fishermen, and fish vendors. One topic, almost always, punctuates the meetings.

In these scheduled meetings, researchers were asked about the request of the association for financial assistance from the funding agency. Recollections are also triggered when researchers touched the topic of past organizational efforts in the area.

As the discussions went on, the bitter-

MAKING RESEARCH MORE PARTICIPATORY

ness of the people on past experiences in organizations became evident. Such unhappy experiences made them wary of any attempt to form organizations, either by government agencies or other agencies. In every formal meeting held, each group selected representatives to attend a general dialogue in each municipality. The participants of the dialogue in the municipalities in turn selected representatives to the scheduled assembly (inter-municipal dialogue). The selected representatives were expected to render a report or a brief presentation of what were discussed in their respective dialogue-meetings. As expected by the researchers, the potential leaders they have spotted were selected by each group to represent them in succeeding, bigger dialogues. In the course of the meetings, further discussions on points picked-up by the researcher-facilitators deepens the presentation and analyses of problems and issues affecting the lives of the fishermen. During the exchange of ideas and opinions, they were very patient listeners and eager learners.

As scheduled, the assembly was held on June 16, 1982. Thirteen representatives from the three municipalities came to participate in the discussion-workshops. For the workshops the participants were divided into three mixed groupings, each group having representatives from each of the three municipalities. Three case studies on "cooperativism" adopted from Cebuano report on participatory research were used as material for the group discussions. The participants were assigned to reflect on the case studies presented and discussed among themselves whatever reactions they might have.

The result of their workshop, reduced into peso values, clearly showed the possible effects of collective efforts, of unity and participation in running the affairs of a group.

In this assembly, the researchers expressed their hope that the present group of representatives would continue as a study group to explore the possibilities of forming an organization or to constitute a research team for gathering data which may guide in future decision-making.

The representatives were asked if they would be available as contact persons in their respective localities.

To insure the continuity of the organizing process, the representatives were also asked about their plan for the next three months.

A researcher with his grassroots orientation goes to the field and immerses himself in the lives of the people. In his conversations and dialogues with the people here lives the experiences of the latter, his past and his thoughts, important or insignificant, are explored. A worker without a bias for the people would not be able to deepen the experiences and possibly even come up with palliative measures in attempting to help out. One should not be misled into thinking that he is the starting point of the process of people's development. Upon entry into the life of the community a lot of processes will unfold to affect the state of mind, emotional and psychological make up not only of the intervenor but also that of the people.

Commitment to the PDO is a chosen value. A researcher feels one or unites with the people not only because "it is his job" to do so but he finds it a co-responsibility to be involved in the people's struggle for liberation — which start with the liberation of people's initiatives and creativity. PAR opens avenues for the release, restoration and transformation of the researcher and the people. The process is integrative. Organized action is the expected (long range) output of PAR: It is through a concerted action that the poor, deprived and oppressed (PDO) could obtain what they want. It is this bias which inspired researchers to further pursue a social investigation involving the people as partners.

Starting where the people are is the basis for action. Thus, in the process of the researcher's exposure/immersion (to the target communities), relationships with the people are developed. Initially, people may not see the existing contradictions and the content with the state of their micro realities. As one continuously interact with the communities, a certain level of consciousness is developed.

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The community development process over the past two decades has revolved around two key concepts — the determination of felt needs, and the participation of the people in local affairs which affects their lives.

Community development practice has aptly demonstrated that the needs of villages cannot be viewed in isolation. Rather, there exists a robust interdependence between communities, between a community and the nation, and between a nation and the world at large. Thus, the solution to felt needs may rest in interventions internal or external to the village. Popular participation, to have significance, must be at the core of a national plan and act as the guiding principle for development efforts in the social, economic, political, and cultural spheres.

The primary health care concept has been developed within such a perspective. It views health as a vital component of total development. It seeks to lay the foundations of a self-reliant community through the people's participation in the identification, care & maintenance of health needs and services. The formal adoption of the Primary Health Care strategy by the Ministry of Health has occurred fairly recently. However, demonstration projects by both government and civic organizations preceded its nationwide implementation, and are sources of experiences for identifying processes and indicators of community participation. In addition, there are several participatory programs in community development from which valuable lessons may be derived.

Health is a basic social requirement. The evaluation of the progress of primary health care as an entry point to effecting broader social improvements is significant in this respect.

To assist the Primary Health Care Program in monitoring and evaluating the participatory component of its operations, a Seminar-Workshop was convened in October 1983, to afford the opportunity for governmental, civic and university practitioners in community development to share experiences, and to prioritize key indicators for community health participation.

Value of Social Indicators

Indicators for community participation must fulfill three functions. They must provide scientifically acceptable measures of the concepts; they must be specific and simple enough to be used by the communities themselves; and they should have "social and political punch in the sense that people and policymakers will be incited to action by them.

A researcher with his grassroots orientation goes to the field and immerses himself into the lives of the people. He must not be misled into thinking that he is the starting point of development.

KEY INDICATORS FOR COMMUNITY PARTICIPATION

AMARYLLIS T. TORRES

Social indicators, in general, are units of measurement of more complex social concepts whose status, progress, or situation one wishes to describe. Thus, indicators are useful to the extent that they are able to measure some aspect(s) of the social concept. This means that indicators of community participation elucidates on, and yields measures of, some features of the participatory process.

What is the meaning of popular participation?

Historically, experiences in community development have consistently confirmed that genuine partnership between the people and government is best attained when the masses are provided sufficient opportunities to study their social and physical conditions, understand internal and external sources of power, authority and influence, and work out desired courses of action through collective efforts. However, history likewise demonstrates that sociopolitical and cultural institutions rarely provide scope for the formation of critical awareness in the majority of the citizenry. As a result, the masses at times find themselves hapless subjects of national changes initiated by an 'educated' minority, changes which are often mostly beneficial to this latter group alone.

Community participation in development is thus both a goal and a process. As a process, it refers to those events by which the disadvantaged majority obtain increased control over resources, structures, and programs for change and social upliftment. Community involvement is engendered by the education of the people (through the development of their critical awareness), and comes into maturity when the masses are able to act together on matters of mutual interest through an organization that represents their collective aspirations. The people's organization then acts as the liaison between the village and other entities which can provide technical and material assistance for the community's improvement.

Agency-Community partnership

Various organizations narrated their experiences in community participation during the seminar. These included agen-

cies whose primary interests are in community health, and others with broader-based goals for community development.

Regardless of the specific nature of their respective agency's objectives, the presented programs described a common concern among their implementors for increasing the common people's involvement in the economic and social affairs of their communities. Differences surfaced, however, in terms of placing importance on the interdependence of communities.

Some took the position that felt needs and participatory mechanisms can be viewed independently across communities; others opined that needs, approaches, and prospects for progress are interwoven concerns of the community and of the nation. As such, the employed strategies for generating community participation varied in scope. These included needs assessment in the communities; skill formation processes (through training) for program implementation goals, for leadership, and organizing; the development of core groups, special interest groups, or community-wide associations; community mobilization; and intersectoral coordination (within the community, and between the people and agencies of concern).

The shared experiences proved that a partnership can be struck between technical workers and the people, in order to effect meaningful social improvements in a community. However, it was emphasized that these relationships are best arrived at when the outsider (the change agent or community worker) takes pains to immerse himself in the community, identifies with the aspirations and values of the

community, and allows the local leadership to develop its capabilities further.

Eventually, the community is able to share the responsibilities of the technician in the delivery, assessment and planning of social services. On another plane, conscious efforts to develop the critical awareness of the people enables them to see beyond the requisites of specific programs and to work for broader social development objectives.

Thus, various lessons from experience indicate that community participation pertains to the events by which the processes of education and organization for developing citizen control are observable within a given locality.

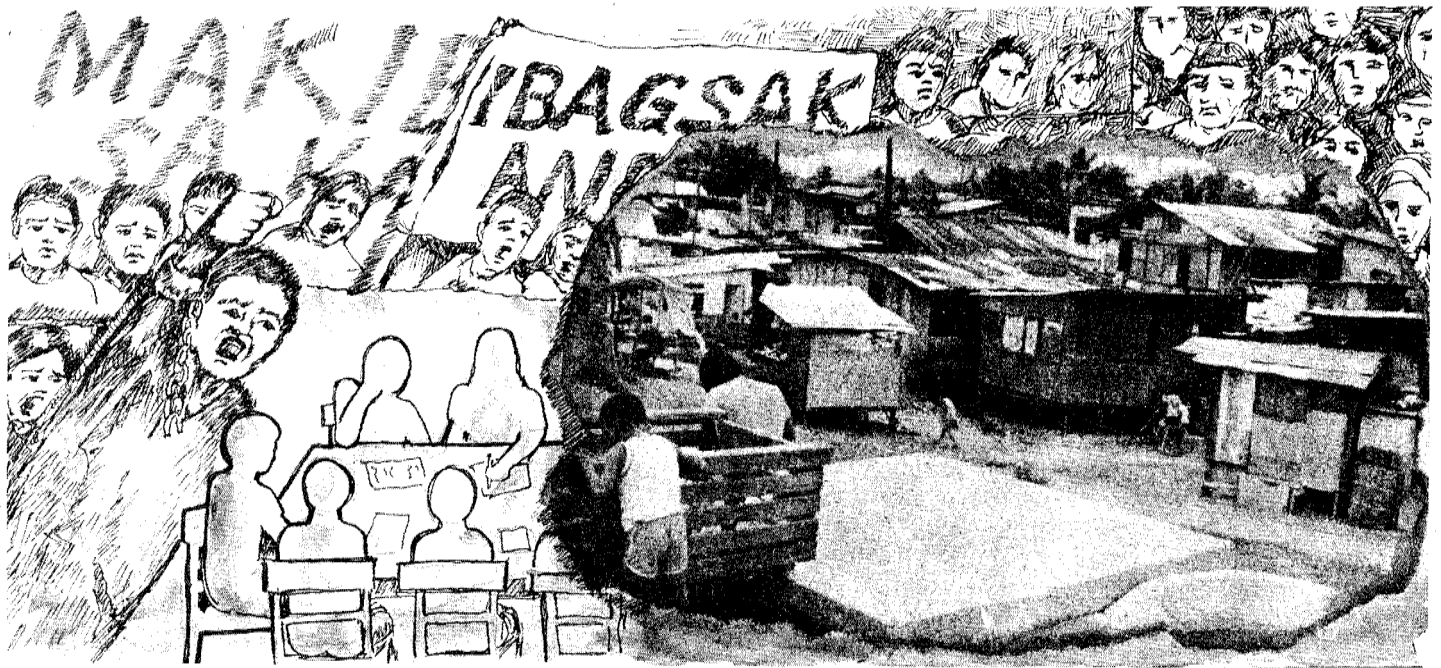
Choosing indicators

Apart from validity, social indicators need to satisfy other standards of scientific measurement. Selected indices for community participation must be observable and open to public scrutiny, are interpretable in similar ways by different observers, and reflect changing forms or values of participation.

Because popular participation is a complex process, it is important that monitors agree on the definition of the concept and the involved features. Introspective information maybe de-prioritized in favor of information that can be consensually validated. Indicators for different aspects and/or levels of community participation must also be aggregated, so that specific measures can refer to similar observations. Thus, some indicators may refer to the

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Indicators for community participation must be specific, scientific, and simple enough for the use of the communities themselves, and can move people and policy-makers to action.



Organizing the urban poor. An increasingly risky venture reflecting the long history of struggles and palliative measures for a much maligned sector.

DEVELOPING LOCAL RESEARCHERS FOR COMMUNITY ORGANIZING

NENG MAGNO

Organizing the urban poor is a continuous task. The work does not stop merely at the conception of an organization. The effort to continuously keep alive the momentum of such groups, further consolidation and integration is required to advance the interests which underlie mass organizations.

Community development as a course has always been in the process of improving its curriculum, to be better relevant and involved in grassroot development. In the undergraduate curriculum, one year of practicum is essential to resolve whatever contradictions there may be between theory and practice.

While fieldwork in the past has been involved with rural communities, under the direct supervision of the Department's linking with Communities for Development (LINK-COD) program. This year the Department tried placement in the urban areas, the first time since 1977.

Five senior students were fielded out in coordination with Tondo, Malabon, and Navotas People's Organization, Inc. (TOMANA), a housing program agency covering the said areas and some relocation sites such as Dasmarinas, Cavite and Sapang Palay. The agency facilitated the entry of the students to the communities. After a

period of integration and imbibing the community life, the people and the students agreed to undertake a consolidating activity for the already organized communities.

The urban poor is a much maligned sector. In the late 1960's with the Anti-Squatting Law, they were branded criminals and economic saboteurs, were subjected to various forms of harrasments. Their plight has since made demolition, relocation, reblocking, and eviction familiar events in over two decades.

As early as 1934, scattered shanties were already observed in Manila, most of them dispossessed farmers from the provinces, deprived of both their farm and source of livelihood by the rampant land-grabbing and patterns of land accumulation that reigned in the countryside.

They were pushed by their circumstances to the urban centers where they sold their labor power for a daily wage. Migration toward the Metropolis flourished especially after the second world War.

They settled mostly at the Tondo Foreshoreland and other areas adjacent to the piers and harbors where they disembarked from decrepit vessels and where they found immediate employment in the service sectors.

Through the years that followed, the urban poor and squatters grew in number. By 1951, nearly 27, 000 families occupied the Tondo Foreshoreland and the government started its campaign to relocate them outside of the city. Deprivation being a fertile breeding condition for potentially explosive social discontent.

Because of the half-hearted nature of such campaigns compounded by bureaucratic corruption and inept planning, such programs almost always failed. Relocated families almost always returned to Tondo back to their shanties, facilities and employment opportunities being nonexistent in the relocation areas.

In 1982, the government launched its last campaign to rid Metro-Manila of the squatters to better promote its claims to making Manila the City of Man. Small groups of shanties along the esteros and railroad tracks were cleared. Simultaneous with the formation of better trained and planned demolition sprees, attempts by the government to rid the city of squatters were faced with stiff resistance.

As early as 1939, there were already efforts to organize the Tondo people to better respond to the housing issue. The evolution of people's organization in the urban areas can be seen alongside not only

In organizing communities, there are no formulas on what type of organizing shall be required. A social investigation would define whether a sectoral or community-based organizing is needed.

on the issues of land and shelter but more historically, co-relating apparently isolated issues and the discovery of channels through which the masses could better air the issues that confront them. Picket delegations, rallies, symposia, and barricades were launched not only to resist the government programs but to generate support and sympathy from other sectors of the society.

The research program was developed by the students in consultation with TOMANA and the local mass organizations, after a period of integration in the community. Several group discussions were started in Navotas to involve the people in conceptualizing the program. It was initially planned for Navotas only but was latter expanded to Tondo, Malabon and Dagat-Dagatan. Some twenty-five participants from the TOMANA staff and federation recommendees attended.

The research program was divided into phases that would last for three months; a training in basic research knowledge and skills; practicum and synthesis of the program — the creation of an urban poor research team.

For the whole program, the students were divided geographically to guide the trainees throughout the period. Two students were assigned to be with the Tondo group, two for the Navotas-Malabon group and one for Dagat-Dagatan.

For the first phase, all participants were encouraged to help in the preparation. The Tondo group was assigned as food committee, Navotas-Malabon for training material and Dagat-Dagatan for budget. The students had their own distribution of work as daily coordinator, facilitator, food, tape and written documentor during the two-weekend training. With the defined tasks, active coordination was observed.

The last two weekends of January were allotted for the first phase of the program, the basic research skills training. Here, the importance of research in organizing, basic research skills and research proposal making was discussed. Workshops and group discussions were most effective because the participants got to actively delve on issues and problems. On weekdays, the groups

did some practice assignments such as interviewing, statistical problems and others. On the last day of the training, geographical groupings started their own research proposal.

The whole month of February was spent on actual research practice. Every group had their own researches following one framework. The Navotas-Malabon group studied "The Effect of the Radial Road 1Q on the Lives of the Navotas People" using case study as a method. "The Viability of the Flexihonic Housing Project" was tackled by the Dagat-Dagatan group through census-survey, and "A Historical Documentation of Organizing on Issues of Land and Shelter in Barrio Magsaysay" was done by the Tondo group by interviewing and discussing with active members.

During the period, group discussion was often done to check the progress of the researchers. Certain days were allotted wherein all the participants were gathered to help each other on analyzing and criticizing the activities. A series of urban poor protest action was launched at almost the same time. Most of the participants were organizers that had their own tasks in mobilizing participants, further limiting time, resources and available skills.

As a recap, the participants met once more to synthesize and evaluate the whole program. All agreed that research is a big contribution in the furtherance of people's organization. The program is a big breakthrough both to the students and to the urban poor organizing. If closely guided, it has an important task to take as a support group.

Due to the heavy load of organizing work, there was lesser attendance in the last phase of the program. Instead of a research network, a research group was formalized as an initial stop for the continuity of the program. Close guidance and support from TOMANA and the students were most needed especially on the initial stages of the research team.

Fieldwork is a turning point for any CD student. It may either start or destroy a whole new perspective of development work with the masses. The group assigned

with TOMANA learned a lot. An assessment of the whole fieldwork experience showed that indeed grassroot development is needed to achieve a just society.

The students are given three years of preparation before fieldwork. Theoretical foundation should always be supportive of the actual community work. A student of CD should know why and for what he is taking the course. A level of commitment to grassroot development is needed to be able to appreciate community work.

Social investigation is always a pre-requisite for any development work. It is most important to grasp the historical developments, as factors for the present condition of a community before any program is undertaken. The continuous social investigation and integration are needed in any of the stages of organizing.

A realistic and continuing consolidation consolidation and expansion program is needed to ensure an active people's organization. Small organized groups would eventually reach a point wherein alliance building and support groups are needed for a more systematic and broader program of action.

In organizing communities, there are no formulation on what type of organizing is needed. A social investigation would define whether a sectoral community-based type is needed.

Military repression is undeniably blatant on urban poor communities. Organizing work is almost always a risking the security of an individual or a group.

With the encouraging result of the program, a recommendation to continue it was reached. The creation of the research team is the concrete product of the program. It should be closely guided and developed to set its mark in urban poor organizing.

A short and long term plan of action should be settled to have a directed progress. The plan would also ensure the use of research in the organizing work. The continuous study and analysis of the importance of research in organizing should be undertaken to gain lessons for further actions. Coordination with TOMANA and the students are also requested to support the research team in its initial stages.

Participatory research can be an effective entry point into a community organization. Unlike socio-economic projects, it is a simple and manageable way of providing a learning process that can effectively trigger-off concern and involvement among the people, even if they may not immediately produce concrete results.

For themselves, the people need to properly identify the problem, their own objective conditions, and the probable solutions resulting from awareness. The learning value of research will come from the people's collective reflection on the process they underwent.

This particular project, involving twenty-five coconut farmers from Quezon, is an attempt to develop alternative research methods that will guarantee participation of the people, in a framework simplified for their understanding, that will be an input for their education, organization, and collective action.

As part of the integration process, the researchers lived with the different families from sixteen to twenty-four days a month during the first three months of the research.

Preliminary data-gathering on the values, attitudes, folkways and problems of the community went with the integration process. During informal community dialogues, the researchers enjoined barrio officials to draw a map of the barrio to determine the distribution and communication channels. The Sangguniang Barangay also identified the coconut tenants for the research proper.

The research team members were chosen on their willingness not only to devote time to the research but the desire to assert their rights, awareness of community problems, and positive influence in the barrio.

The first team session provided valuable inputs. Aside from clarifying the objectives, principles and the research process

itself, the meeting was a chance for the members to share, as well as to accept, new ideas.

Based on the results of the first meeting and interviews with other tenants, it soon became clear that the main problem perceived by the participants was the sharing system which heavily favored the landlord. In the process of further whittling down the issues, they assessed the historical evolution of their problem.

The Tagalogs were the first inhabitants of Quezon. In the generations that followed, the land was successively subdivided among the many heirs until each parcel became too small to support individual needs.

In the meantime, the enterprising Chinese slowly began to acquire their lands through debt mortgage, in the process, accumulating vast landholdings.

People from other parts of the country began coming to Quezon to look for greener pastures. Better educated than the impoverished farmers, they followed the same land accumulation pattern set by the Chinese, settling in choice residential lots in the barrios and the poblaciones.

The farmers became sharecroppers. Until 1960, the sharing system was 60:40 in favor of the landowners. Even the much-vaunted Agrarian Reform program of the New Society achieved little by way of improving the bondage of the coconut farmers. The 2/3:1/3 system works negligible change as far as the lot of the farmers went.

The individual personal histories, fused together formed a coherent history of the whole barrio. The process produced important insights, enabling them to look at the problem in a new light. With the help of the researchers, they found a common thread in their personal histories, enabling them to discover events which while not significant as it occurred in their individual histories assumed greater significance in

the context of the history of their barrio.

After the initial data gathering, the local researchers saw the need for more information and new concept to add new dimensions to the problems of the farmers.

The team studied the interplay between the landowner, the government, the farmers and other institutions as they related to land taxes, tenancy rules and regulations.

The farmers began asking whether they should follow the law or their landowners; why people were not made aware of the existence of certain laws. Did the law provide that the landowner must choose the copra dealer they should sell their products to?

Analysis of the data gathered was done during research team meetings. To disseminate the information gathered and analyzed, the team members divided themselves into groups. The purpose of such dissemination activity was to ascertain the reaction of the rest of the tenants regarding the findings, analyses, and action plans formulated by the researchers.

Among the most significant response was the realization that they would be better off with an organization: *ang partihan ay di mababago kung walang pagkakaisa ang mga mangangalaga* (the sharing system can never be changed unless coconut tenants unite). Twenty-five tenants organized themselves into an association they called *Pagbubuklod ng mga Mangangalaga para sa Kaunlaran* (Federation of Tenants for Progress).

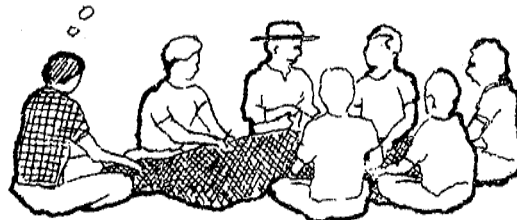
The development of participation in the research process moved in two directions. Through the core research groups, participation gradually developed as the tenants began to take a hand in determining the direction and the process of research. This involvement is then generated to the other members of the tenant sectors in terms of collective planning for action.

POVERTY IN A COCONUT VILLAGE



BY THE OFFICE OF RESEARCH FOR DEVELOPMENT CENTER FOR COMMUNITY SERVICE

BREAKING THE MONOPOLY OF KNOWLEDGE: Research Methods, Participation and Development



BUDD HALL

People cannot be developed; they can only develop themselves. For while it is possible for an outsider to build a man's house, an outsider cannot give the man pride and self-confidence in himself as a human being. Those things a man has to create in himself by his own actions. He develops himself by what he does; he develops himself by making his own decisions, by increasing his understanding of what he is doing, by increasing his own knowledge and ability, and by his own full participation — as an equal — in the life of the community he lives in.

Julius Nyerere

Research is always and by logical necessity based on moral and political valuations, and the researcher should be obliged to account for them explicitly.

Gunnar Myrdal

Background

Thinking about development — and about the role of social research in development — has evolved dramatically of late. The still-prevalent idea that development occurs by being injected from the “top” down toward the “bottom” of a society is now widely questioned. Development is increasingly seen as an awakening at the “bottom,” i.e., a catalytic process of freeing the creative forces of the impoverished and exploited of any given society and enabling those forces to come to grips with the problems of underdevelopment. According to the earlier view,

it was expected that development could be designed by planners and scholars from afar, then delivered by technicians and cadres often, indeed, the mass of peasants and others most affected by underdevelopment tended to be seen as a kind of problem that the experts had to solve. Under the new view, the people are not the problem, they are the solution; at least, the solution is seen to be latent within them.

With the shift in thinking about development has come a general questioning in all fields of development — related social science about the way in which research is conducted and, in turn, about the overall values from which research proceeds. In the field of adult education, this discussion has been particularly rich. A growing number of researchers are exploring new methods. It has been suggested that their experimentation derives from three main concerns:

1. The concern that quantitative research methods are not providing an adequate understanding of complex reality;
2. The desire for practical research that can be used as a base for setting policy and developing programmes which will promote social justice and greater self-reliance;
3. A view of human behaviour which sees individuals as active agents in their environments rather than as passive objects to be researched.

Purposes and forms of research

Most social science research carried out in the Third World (and elsewhere) is related to either of two purposes. First, the need and desire of administrators and policy makers to gather information from those who do not make decisions in order to make decisions for them. This happens at both the national level, as government ministries attempt to ‘solve’ various problems of underdevelopment, and at international levels as intergovernmental agencies attempt to offer solutions as well.

The second purpose relates to the researcher's own reconomic needs. For a man working in a university or research institution, knowledge is the only commodity available to sell. He gathers or mines ideas and information in order to survive. His priorities go to collecting data at a central point, summarizing it and then packaging it in such a way that journals, books, seminars, international conferences can consume it. Policy makers represent an obvious and major market for the ideas and information. The need to serve the people from and about whom the information has been gathered (the unemployed, the villagers, the students, the teachers), is of low priority. These groups will not buy the results — and perhaps did not want the research in the first place.

The forms of research which have developed, have been shaped by these two purposes. Quantitative research has been an attempt to summarize social information in a form that is convenient and that, most importantly, readily lends itself to transfer and dissemination. This has been seen as a necessity as society has become more complex and as decision-making has been pulled ever farther from most people's grasp. But this chapter is not an attack on numbers. Numbers in and by themselves are not the problem. There is now and will be a need for all kinds of census information (although the absence of national statistics is so many fields in China gives rise to speculation about even this). The fundamental question is: who has the right to create knowledge?

The vast majority of all social science research done anywhere in the world represent one aspect or another of either experimental designs, comparison of case studies, anthropological (participant observation) or survey methods of various kinds. Most of this work has been characterized by a desire for objectivity and scientific accuracy. All of these methods have been characterized by the fact that problem formulation, analysis and knowledge creation converge in — and are therefore controlled by — the persons initiating the process.

Of these approaches, by far the most common is the survey approach based on a process of problem formulation, hypothesis construction, 'instrument' construction (usually some form of interview or questionnaire), collection of data, analysis of data and interpretation of data. The last few years' experience and frustrations of national and international researchers working in the Third World — and the resultant evolution of their thinking have brought to light several shortcomings of the survey research approach.

What are the weaknesses of the most commonly used research methods?

A number of drawbacks can be identified. They are the more serious since some 90% of studies done in the fields of education and development in recent years have followed the survey research approach, although a variety of other research approaches exists and could have been used.

The survey research approach oversimplifies social reality and is therefore inaccurate

Instrument construction is often arbitrary; such specific tools as semantic differential tests and various other tests devised by those who work from a primarily psychological point of view often express class bias. Moreover, a research process that extracts information from individuals in isolation from one another and aggregates the information into a single set of figures may do so at the expense of oversimplifying the complexity and richness of human experience. Responses to problems offered by groups of people are not necessarily the same as the sum of individual responses of people speaking alone. It is, of course, correct to say that the use and interpretation of the figures depends on the institutional and social context within which the research is embedded." Still even in an institutional framework that encourages popular participation or control of decision making, the representation of interviewees' perceptions by a set of figures such as '22% of those interviewed said that their home environment has had the most influence on their career choice, or 42.16% of teachers report problems is blatantly inadequate. The illusion of accuracy through numbers has been perpetuated by many of us researchers. Unfortunately, this illusion obscures — or mystifies — reality.

A second way in which survey research oversimplifies reality is by forcing choices, i.e. by asking the wrong questions. Information is sought through interviews or questionnaires which provide a pre-set framework for the responses. For example, people may be asked what is 'most influential,' 'least satisfactory,' 'first choice' or 'most responsible.' But attitudes, decisions and behaviour do not reflect a single rank-ordered cause or group of causes. The curious fact is that all of us have experienced this false choice. We have often filled in forms or questionnaires and have felt the desire to say, 'that really isn't the right question.' The forced choice approach becomes a fetish in some educational research. This was seen in one case where a 'diagnostic tool' was being employed to help in the analysis of new adult students. Potential students of English were asked to choose the form of literature in which they

were most interested from a list that included novels, short stories, poetry, drama and non-fiction. What of the respondent who did not know the difference between the forms (this is likely enough in modern literature), and wanted some or all, or was curious about a particular historical period?

A third reason why one-time surveys oversimplify is their representation of a static picture of reality: a photograph of a group of people with neither a past nor a future. The very fact that the survey is a historical is a severe limitation; social change is a continuous process — a dialectic or linear movement (depending on one's point of view) in time. The way people respond on one day under one set of conditions by no means guarantees they will have a similar reaction at another time.

Survey research is often alienating, dominating or oppressive in character

Many social scientists assume that their research is neutral. Does it, however, seem probable or even possible that the design of a research project or questionnaire can not reflect, consciously or otherwise, the designer's own values and 'ideology'? Interviews worked out in university department or adult education institution are, by nature, one-sided. The survey research approach regards people as sources of information, possessing bits of isolated knowledge needed by the researcher. But interviewees are neither expected nor apparently assumed to be able to analyze a given social reality. In extreme instances, researchers take up people's time with badly formulated questions and make interpretations based on little experience in the area or social class of interviewees. The results of their research provide the basis for policies or programmes which are then expected to be useful and relevant to the interviewees!

Research approaches of this kind often create the illusion among those from whom information is obtained that research is rigorous, highly technical, scientifically 'pure' and that the work can only be done by those who are university-trained. The abilities of people to investigate their own realities are not stimulated or developed. Those whose daily existence is most affected by ill health, poor nutri-

tion, low levels of production or failures of educational provision are effectively excluded from formulating the changes which might lead to improvements. Control is left to those who by virtue of training and responsibility levels, are unfamiliar with the experiences within which change is sought.

One large-scale example of this was noted in the Unesco/UNDP evaluation of the Experimental World Literacy Programme. The emphasis on a large-scale, internationally comparable survey design resulted in a situation where few national researchers were viewed as competent to carry out the type of evaluation needed. The resultant instruments not only grossly oversimplified the relationship of literacy to economic development (an admittedly narrow linkage in any case) but were designed in a very biased fashion. For example: under the general heading of 'transformation of the milieu,' indicators were devised for testing changes in literates' behaviours in the following categories: means of production, volume of production, monetary income, income in kind, consumption of durable goods. These indicators say virtually nothing about vital behaviours concerning social, political or cultural transformation even though pertinent data were available in certain project evaluations. In the country, where per capita GNP is less than \$200, the criterion of increased consumption was broken down into indicators that included safety razors and wrist watches.

Survey research is not conducive to subsequent action

Much research in adult education is intended to result in action. It may attempt to determine a community's educational needs or to modify an existing adult education programme. In either case, it is often expected that, when subsequent changes are made, the people of the community or the students in the adult education programme will participate more actively or more efficiently than before, or will gain increased benefits of some kind. It is a basic principle of planning that the likelihood of full and effective participation in any venture — educational, political or social — is improved by involving would be participants in the decision-making process. Research which has alienated respondents, or at best treated them as

sources of raw information, has little likelihood of creating a human environment conducive to change.

Survey research methods are not consistent with the principles of adult education

The arguments put forward so far would contribute to a general critique of social science research. In the field of adult education, there are additional specific criteria to be met in selecting an appropriate research approach. To begin with, adult education is rooted in an especially strong concern for social justice and equality. Concern for the adult learner is often synonymous with concern for the proportion of the population that has not had, for various reasons, a fair share of either national wealth or social services. In Africa, Asia and Latin America, adult education is directly linked to attempts to increase participation of citizens in national development and to provide a minimum level of basic education to all people.

A reading of any or all of the basic

would have arisen much earlier as adults tend not to be so passive as children.

Instead, we find that the dominant research methods in use today and the ones being generated as adult educators begin to do more and more research are alienating, inaccurate as a means of identifying needs, and stem from the assumption that certain adults are marginal or incapable of articulating their own needs. Research in adult education is at an early stage of development. We still have time to select research approaches that suit adult education uniquely and thereby keep us one step ahead of other social sciences, which are now in the throes of questioning and attempting to replace unsatisfactory approaches.

Alternative strategies

Here and there around the world, work has been done to define ways of changing and improving social science methodology. The following brief overview of recent sig-

Commonly-used research methods, reflecting their elitist thrust, are often alienating and oversimplify reality.

adult education texts, such as Kidd, Knowles or Miller, would produce a set of basic principles such as:

- (a) Programmes should be based on adult needs;
- (b) Adults are more able to articulate their learning needs than children;
- (c) Although adults' ways of learning change with age, the phrase 'too old to learn' is a fallacy;
- (d) Adults often work out quite complex learning strategies to achieve desired goals on their own.

These principles, and many others, imply a faith in adults as mature persons participating actively in the world. It is not secret that the implementation of actual programmes very often falls short of these principles, but the principles do exist and should serve as a basic guide for adult education research. John Holmes has suggested that if educational research had been working with adults instead of children, current doubts about research methods

nificant literature on this subject shows, like an unfinished mosaic, that the search for alternatives is in a preliminary phase and has, in any event, not yet become a comprehensive and coherent movement.

A general dissatisfaction with orthodox approaches has been expressed in the work of Blumer. Qualitative, as opposed to quantitative, strategies have made their strongest entry with Glaser and Strauss' *Field Methods* introduction in *Qualitative Methodology* provides a useful discussion substantiating the need for alternatives. Pilsworth and Roddick have described an alternatives approach based on a phenomenological position. Still other approaches have borrowed from anthropology and stress the value of participant observation. Beltran has outlined convincingly the Western bias in social science research methods. Callaway has similarly singled out the cultural trap which researchers are prey to when attempting allegedly objective research in Western cultures.

From Africa comes the work of Swantz and in some sense, Malya with his approach to providing follow-up literacy material and investigation of a literacy environment. In Latin America, Freire provides useful ideas in chapter three of *Pedagogy of the Oppressed* and a bit more in a talk given to the Institute of Adult Education in the United Republic of Tanzania.

Vio describes some attempts at peasant participation in Chile under the Allende government. Beltran and Gerace have developed important concepts of communication among peasants rather than to them. These concepts of 'horizontal communication' are important links. In addition to Freire, Pinto has elaborated the forms of thematic investigation. Within the field of sociology, the de Oliveiras have put forward a compelling set of similar ideas in *The Militant Observer: A Sociological Alternative*.

Participatory research

Although very diverse, the above-mentioned authors do show a tendency to combine community participation in decision-making with methods of social investigation. This combination could be called par-

Research cannot be justified solely as an intellectual exercise or as a justification of academic career-building. It is important that the community of population gain not only from the *results* of the research, but from the *process* itself. This means, for example, that community members should *by participating in the research process* — be better able to articulate problems themselves and to initiate the search for solutions. In concrete terms, the reports of youth research in the United Republic of Tanzania by Swanty and the agrarian reform work in Chile stress that the entire research team should contribute to the productive work of the area. Such an approach has the added advantage of creating a better atmosphere and providing the outside members of a research team with the possibility for closer involvement with the community.

2. A research process should *involve the community* in the entire research project from the formulation of the problem and the interpretation of the findings to planning corrective action based upon them.

This is perhaps the fundamental principle of participatory research and its point of most radical departure from both ortho-

ning and indeed, broader development planning. It could thus become an accepted method of raising interest and increasing motivation. Various techniques of stimulating initial involvement in research and thus self-education have been used including photographs in Peru (and elsewhere), and theatre in Jamaica (Drama for Progress) and Botswana.

4. Research should be viewed as a *dialectic process*, a dialogue over time and not as a static picture of reality at one point in time.

Carr-Hill makes a compelling case for using questionnaires — typically static instruments — for consciousness raising. His point is that, precisely because questionnaires are biased, they can be used positively to create an awareness and to awaken in individuals powers of analysis which can then be brought to bear on the problem. I would agree with this point, but would want to make certain that, in a participatory research project, several additional conditions are met.

The first is that the questionnaire represents only the first stage of the analysis, the basis for several discussions and interactions with the respondents, so as to achieve the above mentioned "dialogue over time".

Participatory Research is not a set of neat ideas that can be applied at random, but an alternative way of conceiving and executing research which may suit both the needs of science and our own values more closely.

ticipatory research. The term refers to the efforts in several spheres to develop research approaches which involve those persons who are the expected 'beneficiaries' of the research. The term deliberately focuses on involvement of those who are traditionally the objects of research in the entire research process itself: formulation of research design, collection of data, interpretation of information. With the support of the International Council of Adult Education, so many researchers in several countries are defining and experimenting with formal and informal ways of developing different aspects of participatory research. Some of the guidelines that have emerged from these efforts to date are:

1. A research project — both process and results — can be of *immediate and direct benefit* to a community (as opposed to serving merely as the basis of an academic paper or obscure policy analysis).

dox research approaches and such improvements as grounded theory. The research should be based on a system of discussion, investigation and analysis in which the 'researched' are as much a part of the process as the researcher. Theories are neither developed beforehand to be tested, or drawn by the researcher from his or her involvement with reality. Reality is described by a community as it develops its own theories about itself. Research teams would need to include villagers, farmers and unemployed persons as well as educators or titular local leadership.

3. The research process should be seen as *part of a total educational experience* which serves to determine community needs, and to increase awareness of problems and commitment to solutions within the community.

From this point of view research becomes an integral part of educational planning. Secondly, that the interpretation of the

questionnaire data not be performed solely by a single social scientist, but it be a joint activity involving respondents. Thirdly, on would want any action resulting from the research process to be determined by a group larger than a social scientist and his or her bureaucratic counterparts.

I have spoken of using questionnaires so as to 'prove the rule' of the above enunciated guideline by describing the exception. The point is that, whatever the information-gathering instrument or technique, the gathering and interpretation of information should be viewed as a continuing activity characterised by two mutually reinforcing kinds of dialectic: (a) interaction between community and researchers, and (b) interaction between gathering and interpretation, with the information gathered fuelling interpretation while, in addition, interpretation yields new needs for information that must be gathered. In this way,

Participatory Research refers to the efforts in several spheres to develop research approaches which involve those persons who are the expected "beneficiaries" of the research; focusing on that involvement in the entire research process itself.

the chances of producing a stilted, static and unidimensional image of reality are reduced.

5. The object of research, like the object of education, should be the *liberation of human creative potential and the mobilization of human resources* for the solution of social problems.

This is a value statement, an underlying assumption for participatory research which may well not suit everyone. But then this type of research will perhaps not be acceptable to all in any case. The point of intersection of research, learning and socio-economic development should be the same — man. The more intellectual power and creativity that can be brought to bear on society, the more likely will be solutions to its problems. What is needed? More highly trained and sophisticated researchers operating with ever-more esoteric techniques? Or whole neighbourhoods, communities and nations of researchers.

An analogy to medicine may be appropriate here, although only partly so. Social science research often appears to replicate a situation in which a doctor tries, in silence to diagnose a patient's symptoms from behind an aseptic and opaque screen.

The doctor measures the patient's responses through a long stethoscope (the scholar researcher's orthodox survey approach) and his main concern is to develop a longer and better stethoscope for going over or under the screen. But the real need is for the doctor to set aside the stethoscope, walk around the aseptic opaque screen and begin talking with the patient. It is, after all, the patient who knows best what hurts and where.

I said this analogy was only partly appropriate. That is because, precisely in the light of the main centered guideline for research, the researcher should not consider him or herself to be a doctor ministering to a sick person. Rather, both researcher and 'researched' should be viewed as partners in a joint venture of human liberation and mobilisation.

6. Research has *ideological implications*: There are two points involved here. First is the re-affirmation of the political nature of all we do especially in adult edu-

cation. Knowledge is power. Research that allows for popular involvement and increased capacities of analysis will also make conflictual action possible, or necessary. It may for example, be necessary at a certain time for the researcher to choose to side with one group or another within the community. The use of the term 'participatory research' will not prevent someone from using similar methods to help a group of slum landlords work out a set of 'tenant-proof' rules. It may be necessary to make the choice to work only for the tenants at an early stage. What is reality for landlords, and perhaps even some government officials, is not necessarily reality for tenants.

Conclusions

We have created, and are still creating a situation in social science research which effectively denies recognition of the knowledge-generating abilities innate to every human being in the world. In our search for techniques of adding to the 'body of knowledge', we have lost sight of the objectives of our work: people. Science is not a bag of tricks that one learns by being trained to remove oneself ever farther from reality. We have created an illusion and we have come to believe in it — namely, that only those with sophisticated techniques can create knowledge. This should remind all social scientists of the crucial need not to forget that, whatever they do, they must keep a steady eye on their own values. This is especially so of participatory research workers.

Participatory research is not a set of ideas that can be applied at random with predictable results. It is not neat, it cannot be rounded off to two decimal points, and it is even difficult to translate into charts. It does not eliminate the need constantly to evaluate the political implications of one's work. It provides no guarantee for ideological or scientific purity (does anything?). What it does is to offer an alternative way of conceiving and executing research which may suit both the needs of our work and our own values more closely, while serving more faithfully the interests of those with and for whom we work.

Indicator's for comm . . .

(from page 5)

process of developing critical awareness (as in Ilagan & Amaro 1980) others pertain to the organizing process, while still others measure the levels of achieved citizen control (c.f. Arnstein, S.R., 1980).

Besides these considerations, measures of community participation may refer to observations of *processes* undertaken, *structures* developed, or *community impacts*. For example, the following may all be used as indicators of participation, with focus on the organizing aspect:

structural indicator:	the presence of interestgroups/ core groups
process indicator:	holding regular meetings/community assemblies to discuss issues and problems
impact indicator:	effective management of a community health center by indigenous health workers

In sum, acceptable indicators for community participation must be valid, reliable and observable. They must also be specific, mutually exclusive units, and are sensitive to detecting changing features of popular participation.

Using Social indicators

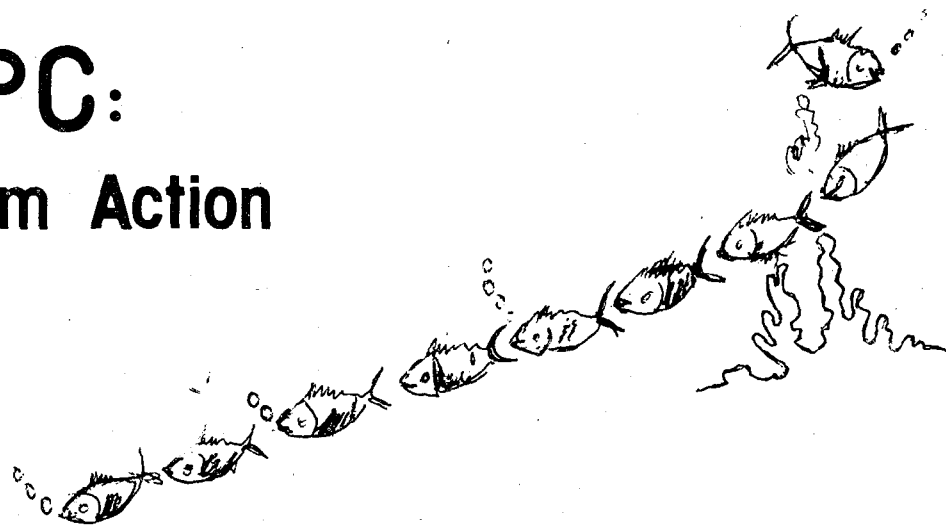
When a community is able to act as an organized entity in response to its own interests and directions, then it is ready to assess its own endeavours. Thus, the choice of indicators must consider that such measures can be used by the broad-based community association, as well as by the science sophisticate. Complex mathematical equations must thus be shelved in favor of simpler and more comprehensible quantitative and qualitative yardsticks.

Allowing the involved citizenry to evaluate its own progress develops responsibility and care in undertaking action and setting objectives. It is also the best way by which a community can determine its other requisites for intersectoral linkages, resource generation and manpower development.

Apart from describing the self-reliant skills of a community, social indicators must indicate imperatives for action—both for the people and the policymakers. For instance, observations that a barangay has no ready access to medical-dental services may plot the necessity for creating health cadres in the community and/or for resource mobilization towards setting up a

(Turn to page 21)

The FPC: Research cum Action



Where fishes die of old age, there are many who could barely afford to include them regularly in an increasingly meager diet. In a country where meat has always been thought of as fit only for a rich man's feast, the six major fishing areas embraced by our islands hold out much promise to provide nutritional relief to millions.

It would have been infinitely easier to solve the problem had the cause of our people's malnutrition sprung from erroneous eating habits solely. But while myths continue to hold sway and influence popular habits, the more primary consideration in assessing the nutritional state of our people's diet lie in the gross maldistribution and misuse of scarce food resources.

With the great advances made in making our people more aware of proper health habits, a number of nutrition-oriented development projects were launched. In 1974, the Fish Protein Concentrate (FPC) project, a joint UP-NSDB-MPI undertaking was launched. Funded by West Germany's Bread for the World Foundation, it was aimed to respond to the increasing incidence of malnutrition and the chronic food shortage.

Fish protein concentrate is made from powdered fish muscles. It has been found to contain from 65 to 90% of protein and cellulose, nutrients essential to growth

and repair of body tissues specially among growing children and nursing mothers. Widely used and manufactured in more advanced Western countries like Canada and the US, it has been perceived as promising an answer to the need for low-cost food assistance programs.

The project entailed two aspects, Research-developing, testing, and use of the FPC was carried out by the UP College of Fisheries while the social action component was started by the Institute of Social Work and Community Development utilizing community organization as an approach in the dissemination of the concepts and technology behind FPC.

The FPC was first introduced in the community — level in Jan. 1980 at barangay San Diego in Lian, Batangas. Later the project was expanded on to the neighboring barrios of Tan-ag and Salong in Calaca, Batangas.

Avoiding the palliative nature of a feeding program which was the initial projection of the project, the social action component instead emphasized the income-generating potential of producing, promoting, and marketing FPC and FPC-fortified

products.

In San Diego and Salong, two production groups each composed of twenty persons, mostly housewives and out-of-school youths, were formed. The immediate response to the project was enthusiastic but waned later on as the participants found FPC production labor-intensive and time-consuming. The venture however persisted as a family enterprise of one of the participants.

The intensive preparation is due to the great care taken in ensuring that the protein content of the fish is preserved in the final product.

There is a wide variety of Philippine fresh fish that can be made into FPC, although Philippine tuna (tulingan) has been found by the College of Fisheries technicians to contain significant amounts of mercury which could lead to poisoning.

Cleaned fish is steamed from 15 to 30 minutes depending on the size and variety of fish. The steamed fish is then shredded so that fish fat could easily be melted and cooked when the shredded flesh is boiled in a mixture of water, salt and alcohol. The boiled fish flesh is then dried and milled.

There are three types of FPC based on the over-all quality and the absence of the characteristic taste and smell. Type A-FPC with no fishy taste or smell and containing .751 fat has been found to be a fine ingredient for a wide array of dishes. It is also used in making biscuits, fish flour, and pasta.

The educational component of the project covered not only instructions on the technical skills in the production of the FPC but also covered instructions on methods of leadership, Philippine socio-political and economic situations, and skills needed in marketing the FPC products.

The production group concentrated on
(Turn to page 21)

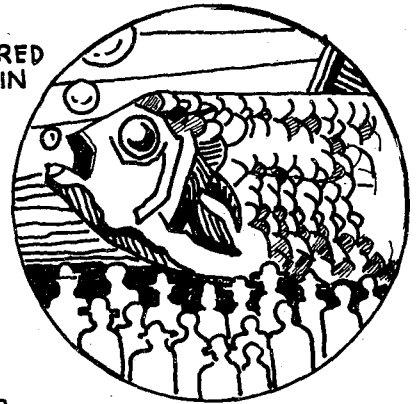


CHEAPEST, QUALITY PROTEIN from FPC

FISH PROTEIN CONCENTRATE OR FPC IS A FINE, LIGHT COLORED POWDERED FISH CONTAINING 65-90% HIGH QUALITY PROTEIN AND OTHER MINERALS LIKE CALCIUM AND PHOSPHOROUS.

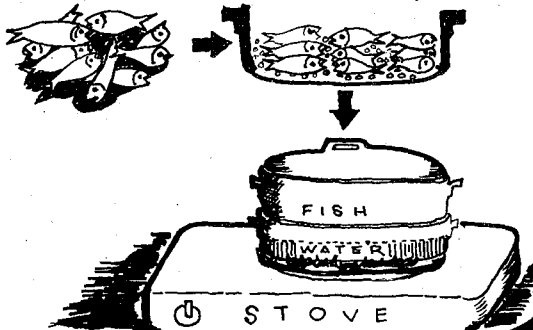
USUALLY, DIFFERENT SPECIES OF FISH WITH LOW CONSUMER DEMAND ARE MADE INTO FPC. THUS, IT IS A VERY CHEAP SOURCE OF PROTEIN.

WITH HIGHLY SEASONAL AND FLUCTUATING FISH CATCHES THERE IS A NEED FOR ECONOMICAL PROCESSING AND STORAGE OF FISH DURING A GLUT OF FISH SUPPLY. PROCESSING OF FPC CAN MINIMIZE SPOILAGE OF CATCH AND BETTER DISTRIBUTION OF ANIMAL PROTEINS TO PEOPLE WHO NEED IMPROVED NUTRITION COULD BE ACHIEVED.

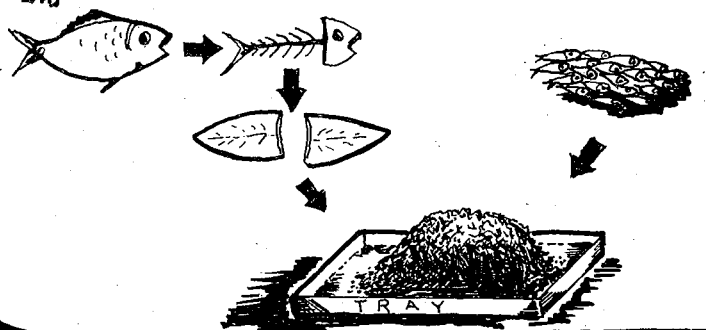


BELOW IS A SIMPLE PROCEDURE IN PROCESSING FPC POWDER.

CLEAN THE FISH THOROUGHLY IN RUNNING WATER AND STEAM FOR 15-30 MINUTES DEPENDING ON THE SIZE OF FISH.



SEPARATE THE FLESH FROM THE BONES AND VISCERAL ORGANS (FOR SMALL FISH, THIS MAY BE OMITTED) **M**INCE THE FLESH.

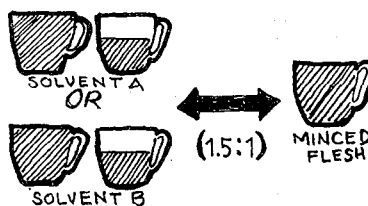


MIX THE SOLVENT AND THE MINCED FLESH (1.5:1). THEN BOIL FOR ONE (1) HOUR.

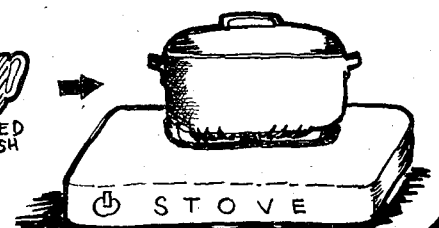
PREPARATION OF SOLVENT :

SOLVENT A : 5% BRINE SOLUTION
(1 CUP WATER ADD 2 1/2 TABLESPOON SALT)
OR
SOLVENT B : ETHYL AND/OR ISOPROPYL ALCOHOL (3 CUPS ALCOHOL ADD 1 1/2 CUPS WATER)

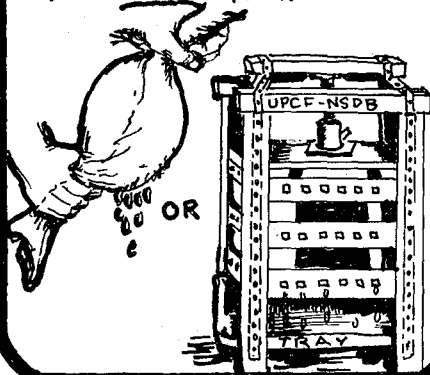
MIXING :



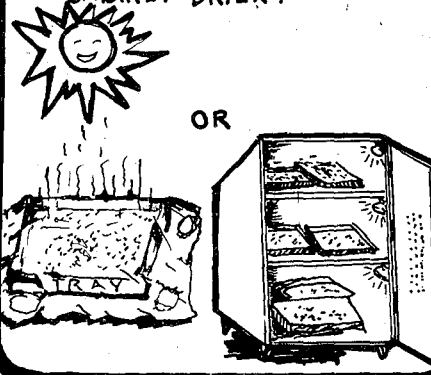
BOILING :



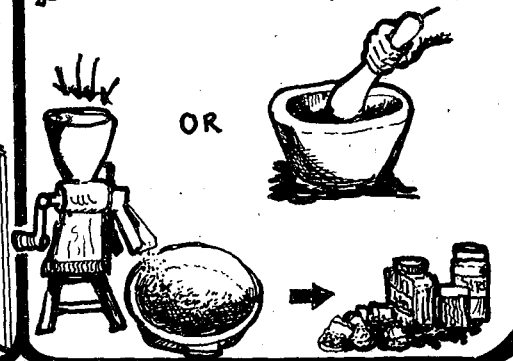
PRESS MANUALLY USING CHEESE OR MUSLIN CLOTH OR USE A MECHANICAL PRESS.



CHOP THE CAKE AND DRY UNDER THE SUN OR IN A CABINET DRIER.



PULVERIZE USING A CORN GRINDER OR A MORTAR AND PESTLE. **P**ACK IN PLASTIC BAGS, BOTTLES, etc.



Newsbriefs

Small Fishers Meet in August

The local fishing industry has seen the rise of big foreign and local capitalists who with their better technology and methods have pushed small and sustenance fishermen into increasing deprivation.

While small fishermen contribute 62.2% of the total national fish production, they have remained largely unorganized and therefore lack opportunities to establish links with fellow fishermen.

The struggles of the small fishermen will be tackled in a 4-day conference workshop, slated Aug., involving the various small fishermen's organizations and representatives from organizing, technological agencies, media, and other sectors.

The conference is an initial step toward

linking the experiences of some 800,000 small fishermen and providing their attempts at organizations national dimension. Initially concentrating on Luzon fishermen, the effort is planned to include Visayas and Mindanao fishermen later on.

The discussions in the conference aim to come up with a historical summation of all previous organizing efforts in the sector and to identify support services needed by these organizations as well as their common problems.

The conference workshop is sponsored by the Fish Protein Concentrate (FPC) project of the ISWCD-NSTA in coordination with the Lambatlaya Network for participatory development.

Mindanao Peasants Organize

Landgrabbing and blatant militarization hound the peasants of Mindanao. The roots of these phenomena lie in the glaring social inequities that have been seemingly institutionalized and encouraged by socio-political developments.

This was the thrust of the testimonies by peasants and peasant groups from Luzon and Mindanao when the first general assembly of MAALAM (Makinasudnong Alyansiya Alang sa mga Mag-uuma sa Mindanao), a multi-sectoral alliance of

Mindanao peasant organizations held May 19-21 in Davao City.

Among the participants were more than 100 farmers, fishermen, church workers, urban poor, and professionals. The activities were capped by the drafting of Maalam's constitution and the election of its officers. In the evening a cultural presentation assailing the evils of feudalism and fascism in Mindanao was presented.

The organization plans to hold regional and sub-regional assemblies to echo the activities of the general assembly.

Wales College Offers Community Course

The University College of Swansea in Wales announces the opening of a short course in Decentralization and Community Participation beginning January, 1985.

The 12-week course aims to examine the concepts of decentralization and participation as they affect development programs. Participation is held to be a means of making government program more relevant and responsive to local needs.

The course comprises a 10-week formal instruction period and two-weeks of attending to assigned individual projects. Activities include seminars, lectures, and educa-

tional tours designed to provide an analytical framework for identifying areas of concern and comparing alternative approaches to the two main concepts in the course.

The program is designed for those who are interested in issues related to decentralization and participation specifically local government officials and personnel as well as representatives of local community organizations.

Scholarships for the course are available from the British Council to cover fees and living expenses.

A Letter

Greetings.

Lambatlaya is a relief. An inspiring sign.

One seldom finds documents that talk about the people at the base — the peasants, the fishermen, among others — and what they think about their lives.

Understanding the basic issues like the felling of trees in our forest, appropriate technology, community organization, the conditions of the fishing population, countryside sector directed development programs of institutions like Binhi, the World Bank's role in the continuing American neo-colonization of the Philippines, and the Green Revolution are crucial ingredients to an enlightened participation of the people in genuine countryside development.

Particularly, the Green Revolution. Always, the increase in rice yield per hectare is made as basis to further promote the use of prescribed fertilizers, pesticides, fungicides, herbicides and other production input. Almost no one, however, talks about the impoverishing effects of the GR program. The entire farming population had become fully dependent on imported production input from giant foreign-owned fertilizer and pesticide manufacturing companies, one of these being Shell Company which is also known as the biggest high-yield seed producer in the world. Almost no one talks about the huge profits earned by these foreign-owned businesses in relation to their promotion of the Green Revolution-based farming system. May we ask you to find out who are the funders of the International Rice Research Institute at UPLB in Laguna? May we also ask you to find out how much the fertilizer and pesticide industries each earn per year?

But Lambatlaya should also be encouraged. In the countryside, almost no one is also surprised that "although the Green Revolution was successful in terms of increasing agricultural outputs, it failed to produce longterm effects on the development of the countryside."

BANIKA GAWASNON

Farmer-Member,

Makinasudnong Alyansa Alang sa Mag-uuma sa Mindanao (MAALAM).

Participatory Research Bibliography

Compiled by Jaime M. Sedullo, Ma. Corazon J. Veneracion and
Carmina Tolentino

This work is a popular version of a more comprehensive and annotated bibliography by the authors. It is printed here to provide readers with a convenient reference on participatory research materials that are available within Metro Manila. The bibliography is thus listed according to the places where the materials are available for easy location.

Interest in participatory research has grown in recent years notably in social

agencies in the field of social action. School and field-based institutions and individuals have started their collections and in some cases, produced articles and researcher.

To those who are interested in taking a road less travelled as participatory research is, we dedicate this bibliography. May your tribe increase. For us, it will be a long and meaningful struggle for relevant and humanizing research.

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SEPAG: REACHING OUT TO THE RURAL LANDLESS POOR

Well-intentioned groups, in a bid to improve the conditions in the countryside, forever building artesian wells and teaching peasant families good eating habits. What beggars their efforts is that in spite of their good intentions and their never ending efforts, the conditions of poverty persist no less crippling and intense as when they began building their first latrine.

A farmer writing to the Philippine Collegian in 1968, compared them to birds of the air preaching to the fishes of the deep. They are no different, he said, from those who think of beautifying their barrios by making them build whitewashed fences while their roofs leaked and they remained unemployed.

Since then, there have been efforts, certainly more enlightened, that sought to improve rural conditions by allowing the people to identify themselves their problems and coming up with prospective solutions.

The International Institute for Rural Reconstruction (IIRR) works on this spirit of volunteerism in trying to bring about changes in the living conditions of farmers.

Drawing from its founder, Dr. James C. Yen's experiment in community dev't in Ting Hsien, China, in the course of which he initiated efforts to educate Chinese peasants to better deal with poverty, health problems, and apathy, the Philippine Rural Reconstruction Movement (PRRM), the oldest of the six national reconstruction movements, was organized on July 17, 1952.

Finding favor with the fiercely anti-Communist President Ramon Magsaysay who saw in the movement an effective instrument to counteract the growing peasant unrest and disenchantment with the government, Magsaysay created a national government agency, inspired by the PRRM, the Presidential Arm for Community Development, recruiting young college graduates to build artesian wells and latrines throughout the country.

The IIRR itself was founded in 1966 on a 125-acre campus in Silang, Cavite to provide opportunities to those who would like to study Yen's rural reconstruction experience as well as those who came after him and built up on his initial venture.

In Cavite where a family is considered fortunate to farm one to three hectare of rice lands, the IIRR campus has become a landmark, its influence in the life of nearby barrios and towns which serve as its social human laboratory, subtly felt.

Continuous with IIRR's thrust of involving rural people in its projects, in 1982, it launched the Stimulation of the Emergence of Participatory Acquisition Groups (SEPAG), "a major village-level, poverty-focused, group building strategy."

SEPAG's roots can be traced to an earlier IIRR integrated rural reconstruction program, the People's School System (1976) which had three broad strategies: formal leadership development, people's organization, and technology transfer to provide a channel for technology transfer

from IIRR specialists to Barangay scholars indigenous to the community and thus presumed to be better able to relate to their barrio-mates.

Subsequent assessment of the PSS however showed that the impact of the project was better felt by those in the centers of the village composed of rural people who were economically better-off, and little affected the landless rural poor who were unable to participate in the basically land-based PSS livelihood projects.

The thrust of the SEPAG project was group-building and organizational capability building as the focus of its intervention strategy- organization offering the only leverage for the rural poor if they were to improve on their present circumstances.

The project team realized early on that they had to live close to the community to maximize the learning opportunities if the workers were to learn from the people, plan with them, and build on what little they have. Doing all these required that they had to be deeply immersed in the ways of the community.



SEPAG. Anchored a group and organizational capability build-up as the focus of its intervention strategy.

The SEPAG experience affirms what had long been felt lacking in social science research, a humanizing factor that could be beyond the statistical measures, providing a more holistic picture from the fragments identified by previous studies done in the same area.

Chosen for the project were separate sitios in Silang and General Trias. The SEPAG team had for its long-term objective the internalization by the rural poor of the principles and techniques of problem-solving, achievement of a group identity, and thus, their realization that participation was important in developing their own community.

In their first meeting with the barrio leaders, which was the initial stage of the village-entry process, the project team avoided all mention of the word "aid", emphasizing that they came to the community to learn from the people and it would be up to the residents whether they would accept the team members to their fold or not.

Following the series of informal meetings with the barrio folk, they slowly identified who the rural poor were. They found out that the rural poor was comprised of the tenant farmers with insecure access to the land they tilled; small landowners whose farm incomes were not enough to support their family even at the minimum poverty-threshold level; and the landless and the migrant agricultural farm workers.

These people felt threatened by the social changes in Cavite being brought about by the urbanization, landlessness and other structural changes inherent in the process.

Low level of participation in community affairs was traced to their low level of social and political awareness caused by a low level of education and schooling, limited skills and poor health.

They viewed the government as continually interested and protective of their concerns, they felt that the laws passed by the government, such as those regarding landlord-tenant relationships, are disregarded and ignored.

This is far from the real and objective conditions that exist in the barrio where a strong paternalistic relationship between the landlord and the tenant remained. Requests by the landlord could not be denied because of the many favors the barrio people owed him in the past.

Documenting the SEPAG experience, the project team reflected, "Rural reconstruction begins with people's consciousness. No real development can occur unless there is both a change in the basic beliefs and attitudes of the poor about their own worth and a willingness on their part to become involved in the transformation of society."

"As such group building necessarily entails the increased awareness and consciousness of the poor, both of their own worth and dignity as human beings and of the community and nation they belong to. This can only be achieved if a cyclical process of action followed by reflection and analysis is continuously undertaken by them".

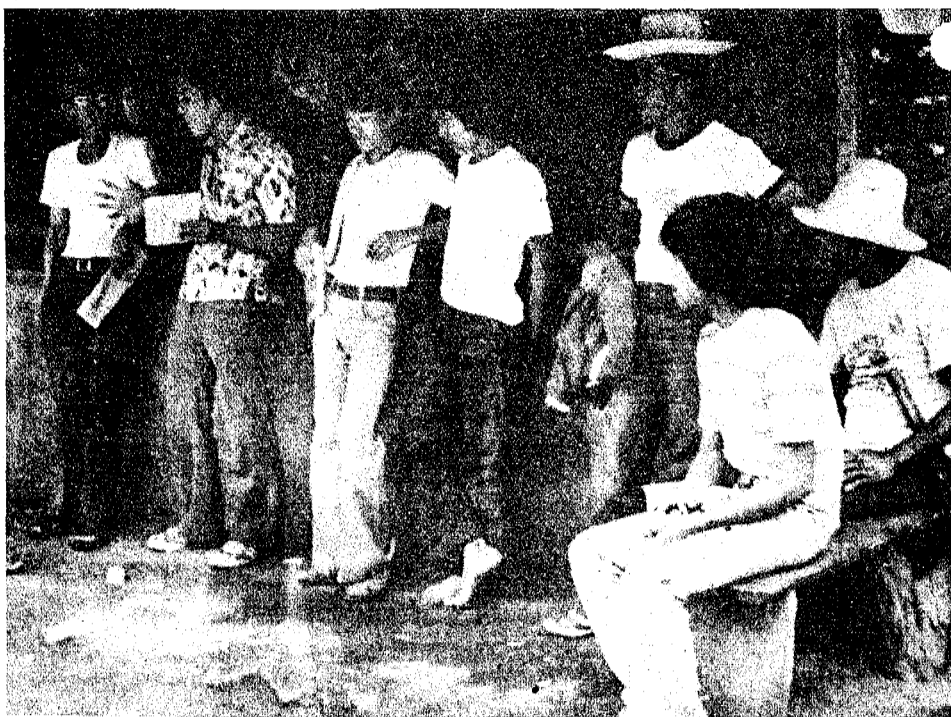
Accordingly, the team, from their prolonged interaction with the people, distinguished four broad categories of personalities, crucial to their task of organizing: those who were very interested and daring, those interested in serving the community, those interested but for personal reasons, those who were affected but not interested.

Attempting to invest their analysis with a more in-depth perception, the team members began evaluating the production relations going on, the roles that the farmers play and the part the landowners fill in the system. Just the same, the farmers and the facilitators viewed family issues, the problems that faced the community, limited employment opportunities, lack of water pumps, inadequate electricity, need for training skills, lack of capital, inadequate access to basic physical and social infrastructures, and insecurity of land tenure.

SEPAG facilitators assume different roles at each stage of the project. At the first stage, they observe and investigate established ways of doing things; at the second stage when the poor began asking questions, they sought to provide the answers and information.

At the third stage when the poor has been made aware of the alternatives and possibilities, the facilitators begin to stimulate new forms of social arrangements

Turn to the next page



Key indicators (from page 13)

barangay health unit. Poor sources of potable water supply and the scarcity of sanitary latrines may necessitate a more intensive effort for health education, and community action for identifying water sources and for the building of cheap, sanitary toilets. Observations that the infant mortality rate across the country is relatively higher in comparison to other developing nations may lead to a restructuring of health policy towards community support in maternal and child care.

The Seminar-Workshop concluded with the identification of community health indicators that meet the requirements of conceptual validity, scientific rigor, and usefulness. These indicators are summarized below and will hopefully be deemed useful in monitoring the progress of the Primary Health Care Program and other community-based health strategies.

SEPAG (from page 20)

to lead to the time when the poor shall have found the capability to interact and finally to organize.

The SEPAG experience affirms what had long been felt lacking in social science research, a humanizing factor that could go beyond the statistical measures and descriptive phrases researchers use to describe their human specimens.

At another level, the experience illuminates another flaw in social sciences, the inability to compartmentalize issues while neglecting to provide a coherent picture based from the fragments identified by the research or previous studies done in the area. The farmer who wrote Philippine Collegian must not have been referring to participatory research when he complained of the attacks by the birds of the air on his troubled sleep, but that the birds of the air should make sure that his effort would in the long run, be historically, qualitatively significant.

After all, how far can one artesian well or another latrine go by way of solving the insurmountable social inequities that abound in our society. What remains important at this conscientizing research is the enormous potential that exists at establishing a connecting thread, in a process that can be understood by our people, among the many issues — poverty, unemployment, insecurity of land tenure, inadequate income — that beset Filipino life.

Research for whom . . . (from p. 1)

ple initiate and assert their right to do so. It, then entails the people's conscious reflection of actions they consider possible and desirable, and how they mobilize resources to attain these ends. (Hollnsteiner, 1976) It is a manifestation of true democracy, whereby two equality values are maximized: equality of influence of the people in decision-making and equality of economic and material resources.

A research methodology that involve people in the process of gathering data about themselves and interpreting these data for organized action could help promote greater societal participation. It is social science's contribution to the development of man's capability for self — re-

liance. It affirms the belief in man's creative potential to solve his own problems and gain new knowledge based on concrete empirical experiences in living with nature and society.

New knowledge leads people to acquire skills and power to explain and clarify what they come to know about their condition. It is based on a vision towards change and emerges from critical questioning and reflections. It aims not only to provide solutions to problems, but also to obtain self-dignity through participation. It leads to critical reflection of those involved and induces them to act towards meeting their needs. This makes possible the fusion of thinking and action.

FPC (from page 14)

producing FPC powder and derivative products such as kropeck, pulvoron, bukayo, molido, and other desserts. While fortified products tasted better, as a whole, relative to non-fortified products, production process was found to be tedious and entailed long man-hours.

The short-lived interest among the Batangas fisherfolk revealed that there was greater probability that FPC-fortified products would be better accepted by the community rather than the FPC powder itself. Despite the admitted scarcity of fresh fish for consumption, even such scarcity could not detract from its desirability as a food item.

What remains important in the whole experience, specifically in the concretization of the training component last July 27-31, 1983 at barangay Manguiring, Calabanga, Camarines Sur, is the ready integrability of the FPC concept in conscientization attempts among the rural communities. Even if the initial attitude of the people remained lukewarm to tracing the roots of the many issues facing them, the effort to provide a wholistic approach to their problems of scarce resources in their coastal community grew fast.

Easily, the crowd would be tantalized by the technical knowledge and skills offered in the course which they can readily apply and make use-of, a self-serving interest which could be incompatible with the project's long-range objective of strengthening self-reliant community organizations potential renews for more self-help effort in the future.



Making more participatory . . . (from p. 4)

Impact. One problem surmounted was the people's outlook for perception on the researcher's stay/presence in the community. This has changed. However, despite the positive signs of awareness/awakening, intervenors should exercise caution in the process of entering into the consciousness of the people, for they, have a lot to unlearn from or be wary of from their encounters with so-called change agents. On the same manner, intervenors should continue to deepen their understanding of social realities with the people and to continuously check their perceptions with the people.

The one big obstacle to the whole process was the lack of control of the research activity by the target group, in one aspect — the timetable of the research. Where the researchers projected their stay at three months, it was a unilateral decision and a rather arbitrary one at that. This limitation put to an abrupt end the processual development of the partnership. A question nags the researchers: At what stage should they pull-out from the community?

CREATING ALTERNATIVE RESEARCH METHODS:

Learning to do it by doing it

Paulo Freire

One of the first problems that we are faced with when we are interested in knowing some aspects of a given reality, either that of a rural area or of an urban one, is to know what the concrete reality is. Secondly, there is the question of what we consider to be the concrete reality in that area.

The concrete reality for many social scientists is a list of particular facts that they would like to capture; for example, the presence or absence of water, problems concerning erosion in the area. For me, the concrete reality is something more than isolated facts. In my view, thinking dialectically, the concrete reality consists not only of concrete facts and (physical) things, but also includes the ways in which the people involved with these facts perceive them. Thus in the last analysis, for me, the concrete reality is the connection between subjectivity and objectivity; never objectivity isolated from subjectivity.

Let us suppose that a rural area presents a problem of erosion, or of insects, which has resulted in the destruction of crops. I only know the actual phenomenon of erosion, or insects, to the extent that I also understand how the peasants perceive this phenomenon.

In my view, it is necessary to start an investigation with a concern to try to understand the dialectical relations between subjectivity and objectivity. If I perceive reality as the dialectical relationship between objectivity and subjectivity, then I have to use methods for investigation which involve the people of the area being studied as researchers. They should take part in the investigations themselves and not serve as the passive objects of the study.

If, as a sociologist, I think of myself as a neutral or impartial scientist, I will view both people and reality together as the object of my research. Thus, I analyse them as if the world were a morgue in which a body is dissected.

This is not for me. I have to go back. Instead of taking the people here as the

object of my research, I must try, on the contrary, to have the people dialogically involved also as subjects, as researchers with me. If I am interested in knowing the people's ways of thinking and levels of perception, then the people have to think about their thinking and not be only the objects of my thinking. This method of investigation which involves study — and criticism of the study — by the people is at the same time a learning process. Through this process of investigation examination, criticism and reinvestigation, the level of critical thinking is raised among all those involved.

Thus, in doing research, I am educating and being educated with the people. By returning to the area in order to put into practice the results of my investigation, I am not only educating and being educated; I am also researching again, because to the extent that we put into practice the plans resulting from the investigations, we change the levels of consciousness of the people, and by this change, we do research again. Thus, there is a dynamic movement between researching and acting on the results of the research.

I think it is important to point out again that the scientists' question is essentially an epistemological one. This, of course, implies a particular ideological way of thinking and a political choice. This is true regardless of whether it is clear to the scientists or not.

Let us take two sets of objectives which are political and ideological. Let us suppose that I am working as a social scientist in the modernisation process of a country. In this case, it is seen as the modernisation of the structures of society in order to improve the efficiency of production. It is not in the interests of the ruling class to involve the people as subjects of their change in the transformation of the structure of society. The preoccupation is a bourgeois, capitalist one. It is the policy of this capitalist society, both economically and culturally, to emphasize modernizing society. But in this process of moderni-

sation, there is no interest in involving the people as authors of the transformation. Educational projects exist only to offer those few clues necessary for more efficient production. The people are to be transformed into good producers, but with only that additional education necessary for implanting the system in their heads.

This method of research might also introduce the University to direct communications with the people as equals in an investigatory process. Some of those who are elitist may be fearful and say that this is the destruction and corruption of the University. But if they are not elitist, but really revolutionized and committed, they will say: 'This is fantastic. Now I have the people within the University.' In the last analysis, this is a pedagogical project.

The presence of a linguist is extremely important in such an analysis in order to analyse the semantic aspects of the language, and the syntax of the people. Sometimes, when people use the same words that we use and we have the feeling that the people are using these words in the same context and understand our meaning, they are, in actual fact, thinking of something different. For example, a certain team proved through linguistic analysis that when the workers — at least the peasants — said *trabajo*, which means 'work,' they were not saying what we understood by *trabajo*.

By 'work,' I understand 'praxis', or the action of human beings working. For them, work was something like a magical entity as if it were outside the range of activity. They used expressions like: 'There are people who were born for work; there are others who are born for no work.' We found many examples. Therefore, it is very important for us to understand the semantic differences between us and the people.

If I think only in terms of productivity, then my tendency will be to emphasize that technology is neutral, technical education is neutral. I will attempt to convince

(Turn to p. 23)

CREATING ALTERNATIVE . . .

(from page 23)

every single person of this. It means that work is not discussed politically; it implies that to do so would be a waste of time. We need good workers so they have to be trained in technical skills; how to use machines in the best way in order to improve the country's productivity. This is a bourgeois policy — the capitalist method.

The team would also try to identify possible popular and official institutions like, for example, football clubs, dancing clubs, or co-operatives. The team would go to these popular institutions in order to talk with their leaders.

We have to be very clear about the objective of this work: it is the people themselves, not the advancement of science. If, however, the people are silent, then we have to provoke them, because we are not neutral.

We might discuss for one hour the subject of education, for example, and find out just how the people see education. At this point, education ceases to be merely a question that the University or the Ministry thinks about. Education now starts to become something quite concrete, because the people are talking about it. If I am to discuss education with the people, then I have to start from their perception of education and not from my own perception. This is a mistake that we have made in many instances. We have to admit that we often labour under the opinion that we possess the truth. By discussing education, a lot of other subjects appear, of course, and we begin to provoke the team to go on with the discussion.

At this point, the next stage of the research — the critical study of the people's discourse — begins. We have to understand the multiple implications that are discovered in the collective discussions. For example, by studying these implications, the people's levels of perception of reality can be determined. In order to do this, of course, we need to put the discussion on paper, so that the members of the groups and the groups of researchers can have an account of the discussions in all five groups. In studying these implications, the people also need to be present. This discourse cannot be analyzed by the researchers alone. The reporters, acting as representatives of the people, should work side by side with the social scientists.

EDITORIAL:

Reappraising Social Action Research

Like gems, the rarity of participatory researches in the Philippines merits an assessment of their worth. Semanticists would probably say that "social action research" or "research-cum-action," which was used much earlier, has merely taken a different polish. For it was only in the last decade (of the 70's) that the literature on participatory research expanded significantly. As the political and economic consciousness of the people of the Third World grows there is a corresponding demand for Participatory Research (PR).

Participatory researches hold a common purpose of developing the competence of the poor and disadvantaged in applying the best strategies available for survival. They seek out and nurture appropriate technology by delving into the problems and conditions of present day realities, by acting on them, by proposing solutions, and by creating opportunities for liberation.

Various authors have justified this supposedly novel approach. Nonetheless, it has intrigued both social change theoreticians and practitioners, as regards its real value. These are healthy signs that the alternative research approach will be pursued to reinforce its theoretical strengths with improved methodology. Some of these issues have to do with class bias, scientific rigor, research expertise, problem exposure, and of course, costs.

From an organizational viewpoint, how much indeed does PR cost? How compatible is PR with development planning and its periods and target dates? How are agency and/or people's resources managed with efficacy, so as to make research participatory and affordable, timely and usable at different levels of decision making? Perhaps participatory researchers should write their experiences in this regard.

Meanwhile, the Lambatlaya, . . . as a network of people's organization, development agencies, school-based institutions and professional organizations, and whose objective is to facilitate the exchange of researches and documentations for participatory development . . . can contribute to the growing literature, because it can make available a vast reserve of published and unpublished works in the tradition, long before it became known as PR.

The ISWCD joins with the Lambatlaya, and the Fish Protein Concentrate Project in publishing this magazine with the theme "participatory research". This issue is addressed to the millions of Filipinos who are far removed from the sources of power and who have "fewer and fewer ideas available to them, and fewer ways of expressing themselves meaningfully and objectively."

— MA. CORAZON J. VENERACION

PARA KANINO ?

Pedro De Oraa

Gumagawa ang karpintero ng mga kahon
ng mga muwebles na napakaganda,
yari sa mababangong tabla;
hindi para kaninuman ginawa ang mga iyon.

Batay sa balangkas na lubhang masalimuot,
nagtayo ang kantero ng mga palasyo,
yari sa naglalakihang bato;
hindi para kaninuman itinayo ang mga iyon.

Sunod sa moda, tinahi
ng mapanlikhang mga sastre't sapatero
ang mamahaling tela't kuwero;
hindi para kaninuman tinahi ang mga iyon.

Hindi para kaninuman, kundi
sa mga tusong amo, sakay ng magagarang kotse
na palibhasa'y bundat sa luho, ang akala'y
magaling pa sila sa mismong mga manlilikha.

Isinapilipino mula sa Kastila nina
Marra PL, Lanot at Jose F. Lacaba

