



PARTNERSHIPS METHODOLOGY

(An NRCP-MAAP- PAEPI –AUSN Partnerships for research-based extension services thru a livelihood project in 2015)

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This project study was carried out in the **Sitio Matanglao** (a subunit of a barangay or village) of the **Barangay Banawang** in the **Municipality of Bagac** from **August to September 2015** . The focus of this work was with the **Aetas of Bagac** in the province of Bataan, about 150 km. from Manila. The Aetas are believed to be the first people to live there. Philippine history identifies the “*Negritos*” named by Spanish friars as the original inhabitants of the islands who crossed land bridges from Asia before the Ice Ages. Subsequent waves of migrants of Malay origin came to the islands by boat and, largely by force, drove the Negritos towards the mountains. The Negritos spread throughout the islands and presently belong to various different tribes (Agta, Aeta or Ita, Batak, Sambal, Mamanua, etc.) and developed their own language and ethnic identity. Today they are still characterized as Negritos because of their similar appearances.

The study site in **Sitio Matalangao in Brgy Banawang, Bagac Bataan**, was chosen based on its expressed willingness to participate and the richness of the biodiversity of the ancestral domain of the people with knowledge of indigenous healing traditions Prior to the actual gathering of data, a meeting with the community was held in **August 2014** at **St Francis Xavier Parish Church** who adopted the community. The meeting intended for a livelihood community project to be funded by NRCP. Hence only verbal consent was obtained from the community who provided information with trust. Verbal consent from the community to conduct a livelihood

project with a site inspection of the community. The main objective of the visit and site inspection as well as other guidelines were explained by the researcher during the initial meeting. Present in the meeting were: **Father Julius Escartin , Chief Leader Siony, Sheryl,** and other **five members of the community.**

Letters were sent to the Provincial Commission on Indigenous Peoples' (NCIP) Head (**Philip Gamboa**) and the **DEPED Director Dr Javier Tarcilla,** and other partners like the National Research Council of the Philippines headed by its **Chair Dr Epifania Tabadda** for their information and availability during the conduct of the activities.

On **17-18 September 2015** was the actual conduct of livelihood project and at the same time, some of the communities have been interviewed as regards their traditional knowledge and various available medicinal plants that they commonly used for healing. This was for the purpose of the next **NRCP funded research-based project** that would be prepared for their community. Present were: MAAP Extension services coordinator **Ms Cornelia Wico** and DEPED Supervisor with the Aeta community represented by its **Chief Leader Siony** and her daughter **Sheryl.** The community willingly agreed to the project and verbally agreed and brought all the plants within their community and for us to document their traditional knowledge and practices in health. On **18 September 2015,** the last day, meeting was again held to discuss the Memorandum of Agreement (MOA) between MAAP and the community. In the said document, the community was identified as the first party while MAAP was identified as the second party. There were 5 representatives of the Aeta community in attendance, along with **MAAP and DEPED.** The community agreed to sign the MOA for the next MAAP project for possible funding by the **National Research Council of the Philippines** beneficial for the community. There is no need to stay in the community, as they will provide all the support to the researchers on the available days and coordination may be done via text or emails afor meetings on weekends. The lady chief leader is very aware of the various plants and its uses. The chief leader disclosed that they have a compilation of proofs and documents on various medicinal plants that they used with its names not found in the library but may be shared as long as they will benefit from the joint livelihood project . A letter to the mayor would also be provided for his information. The **provincial (Bataan) Indigenous People Center; DOST, DEPED and municipalities in Bagac,**

Morong and Mariveles were visited to check for any inventory of flora and fauna in these Aeta communities and there were some documented plants and vegetables conducted by the **University of the Philippines, National Research Council of the Philippines** and other agencies.

In gathering data, participant observation was used to gather data for the research and also interview and roundtable discussion about their beliefs, good and bad experiences, cultural identity, their society and the likes. The transect walk was also used to gather data.

The researcher walked with the key informants to the places important to them, especially the places where they obtain the herbs used for healing. Through this method, the researcher was able to take pictures of the actual plants they use for healing. The main information gathered were the name of the plants, its indication, common names, cultivation, gathering, postharvest handling, and storage, preparation, including amount of part/s used, dosage and direction for use, contraindications, precautions and adverse effects and other additional information. The Aeta community who voluntarily share their thoughts, insights and practices. Information was gathered from identified community members known to have knowledge in herbal medicine. A total of **19 plants were documented** to be used for more than **20 medical indications**. Documentation included the local names, therapeutic indications, plant parts used, method of preparation, directions for use, precautionary measures, source of information, and other significant data. The plants were identified by their scientific names where applicable. In depth studies on the Aeta community was conducted to comprehensively document the people's beliefs and practices, not limited to health and healing. The project also provided implications of the healing practices of Indigenous People in the academic discourse and in a maritime school like MAAP for its extension services program. All the five Aeta members were present and led by the **Chief Leader Mrs Siony Sy** served as the key informant and also other IP communities in Bataan. Data gathered was verified after they were written or encoded and its scientific or foreign names have been researched to form part of the information of **medicinal or herbal plants** that the Aeta community are using for treatment of sickness. NRCP had taught them the use of these available plants in the garden as ingredients in **cooking delicious meals for their livelihood project**. The meals prepared are both nutritious and good for the health, strengthening the immune system of the community.