



**INDIGENOUS KNOWLEDGE  
SYSTEMS AND PRACTICES  
ON DISASTER RISK REDUCTION  
AND MANAGEMENT  
OF SELECTED IP GROUPS  
IN THE DAVAO REGION**



# CHAPTER III

## BAGOBO-KLATA OF SIRIB, CALINAN, DAVAO CITY


*Gladys Florangel I. Ortiz*

### History and Background

One of the largest indigenous ethnic groups in southern Mindanao is the Bagobo. The name Bagobo is derived from the words “*bago*” which means new, and “*obo*” which means growth (de Jong, 2010). According to Mangune (2015), the Bagobos are divided into three smaller groups: Tagabawa, Klata (or Guiangan), and Ubo. Due to their unique identity, they are referred to as ethnic subgroups. In a paper by Raats (1969) entitled ‘Structural Body of Bagobo Myths and Rites’, the Bagobo homeland is described as the “interior of Southeastern Mindanao, specifically in the west and northwest of Davao Gulf and the southwestern, southern, and eastern portions of Mount Apo.”

The Tebtebba Foundation (2014) reported that the Bagobo people live in Calinan, Toril, and Baguio Districts of Davao City, in the towns of Sta. Cruz and Bansalan, the City of Digos in Davao del Sur, and in Makilala, Magpet, Tulunan, and Kidapawan in North Cotabato. The National Commission on Indigenous Peoples (NCIP) estimated their population to be 484,467. Today, the majority of Bagobos are Christians, and they make up the largest population in the extensive territories that stretch from the west coast of Davao Gulf to the highest points of Mt. Apo, also known as Apo Sandawa, among the tribal people.

Benedict (1916, as cited in de Jong, 2010) wrote that the Bagobo are a nomadic tribe by nature, moving from one location to another by clearing paths through untouched forests. They settled in areas with vast hunting grounds and abundant cogonal land with tall trees. They used bows and arrows for fishing in the pristine rivers flowing down the slopes of Mount Apo and for hunting wild boar, deer, and monkeys. Benedict also shared that the early settlers feared Anitos or spirits, including deceased ancestors, nature spirits or *diwata*. Their religion is a collection of myriad *gimokod* (spirits) that must be revered. The Bagobo also believed in a supreme being who resides in heaven, as well as a deity, a supernatural immortal being who brings sickness and death to incestuous couples. The main spirit is named *Eugpamolak Manobo* or *Manama*. Each of these Bagobo sub-tribes has a distinct and historically established



ancestral area on the slopes of the mountain, collectively referred to as “*Apo Sandawa*” or the Mt. Apo (Ancestral Domain Sustainable Development and Protection Plan (ADS DPP) of the Bagobo-Klata, 2018).

## **The Bagobo-Klata**

According to historians, the Bagobo-Klata people are believed to be descendants of the Malay race and can be traced back to Indonesia or Malaysia. However, Datu Cesar Betil argues that the Bagobo-Klata are unique creations of God, separate from other races and even distinct from their neighboring ethnic groups such as the Bagobo Tagabawa, the Obu or Manobo Bagobo, and the Matigsalogs (ADS DPP, 2018).

Guardados (2001) explained that the Klata tribe is geographically separated from other ethnic groups by three natural boundaries: the Davao River in the north, the Lipadas River in the south, and Mt. Apo in the west. The presence of tribal landholdings today, particularly in Catalunan Grande, indicates that their territory extends eastward to Davao City. According to an informant named Roalito Anog, the Bagobo-Klata have inhabited the area since ancient times.

Elders Andawa Soliman and Rodolfo Aguio from the Bagobo-Klata IP group shared that the term “*klata*” is derived from “*klat-tang*” which refers to a long bamboo or wooden staircase used in single-post houses. The traditional Klata house is elevated on a single strong post, reaching the height of a fully grown tree. The *klat-tang* is a type of staircase that is not permanently attached to the post, and it can be removed or concealed, especially at night, to prevent intruders from entering the house (ADS DPP, 2018).

Similar to other tribes residing near the country’s highest peaks, the Bagobo-Klata worship *Apo Sandawa* as the king of the mountains and consider the Philippine eagle as the queen of the sky and all birds. Mount Apo, believed to be the resting place of *Apo Sandawa*, holds great sacred significance for the tribe (Mascariñas, 2022).

According to Elders Rodolfo Aguio, Edilberto Onggo, and Simon Payan Tima, the territory of the Bagobo-Klata starts from Ulas and extends to Catalunan Grande, Pequeño, Biao Matina, Tugbok, Manambulan, Anggalan, Balengaeng, and Calinan (referred to as Kul-lena in the past). It also includes Wanga, Gappa, Sirib, and Tamayong (ADS DPP, 2018). The Klummoor Talomo River acts as the boundary between the Bagobo-Klata, Obu Manuvu, and Matigsalog. Additionally, the Pad-das or Lipadas River serves as the boundary between the Bagobo-Klata and the Bagobo-Tagabawa. Guardados (2001) highlighted that the Klata tribe is separated from other ethnic groups by natural boundaries, including the Davao River in the north, the Lipadas River in the south, and Mt. Apo in the west.

Through intermarriages with members of the Obu-Manuvu tribe, the Bagobo-Klata population has increased and spread across barangays in the Baguio area (Tambobong, Carmen, Cadalian, Baguio, Tawan-tawan, Wines, and Gumalang). Unfortunately, much of their land has

been sold to migrants due to its proximity to Davao City's metropolitan neighborhoods. As a result, the Bagobo-Klata has the smallest amount of ancestral domain land available for Certificate of Ancestral Domain Title (CADT) applications. The remaining ancestral land claim currently consists of portions of barangay Sirib and Tamayong in the Calinan district, as well as Manuel Guianga in the Tugbok district (ADSDPP, 2018). The total area of these areas is 6,378.0865 hectares.

The Bagobo-Klata is a distinct ethnic group with its own unique culture and ancestral homeland. Although they share similar sociopolitical structures, customs, and traditions with the Klata tribe, the Bagobo Tagabawa, and the Obu-Manuvu, their dialects are distinct (ADSDPP, 2018). Zorc (2019) stated that two of these languages (Ubo and Tagabawa) belong to the Manobo subfamily of the Greater Central Philippine subgroup, while Klata is a unique language or dialect complex that stems from Proto Southern Philippines.

The Bagobo-Klata, one of the IP groups, was chosen by the Philippine Eagle Foundation to participate in the development of a forest ranger program. Members of the tribe are recruited as forest guards and undergo training to monitor and patrol the vast highlands. Every month, the rangers spend at least 10 days patrolling, identifying transects (paths to explore) or patrol routes. Along these routes, they document the plant and animal life they encounter and enforce forest laws (Our Better World, 2022).

The Bagobo-Klata informants involved in this study reside in Barangay Sirib, Calinan District, Davao City. This barangay is located approximately 35 kilometers from the city center and 9 to 11 kilometers from Calinan (Guardados). The name "*Sirib*" is derived from the Klata word "*heleb*" which means a small creek or mini-gully. The main agricultural products of the area are coconut, cacao, durian, and lanzones. Banana plantations have been operating in Sirib since 1967, with ownership by Progressive Highland, Dole, Lapanday, Davao Fruits Corporation (DFC), and AMS Farming Corporation.

Sirib has a total land area of 1,713 hectares and a population of 5,314 residents in 22 puroks, comprising 1,106 households. The district is situated between the Davao River and Talomo River systems. According to the Davao City Land Use Plan, Sirib is susceptible to hazards such as flooding, drought, and landslides. The steep mountain slopes in the area increase the risk of landslides. Within the past decade, Barangay Calinan and several other barangays have experienced flooding incidents.

### **Physical Features of the Bagobo-Klata's Ancestral Domain**

The Bagobo-Klata ancestral domain is located in the mountainous region of Mt. Talomo and Mt. Apo, where most of the land is classified as very steep. The Bagobo Klata tribe owns more than 6,378 hectares of forests within the Talomo-Lipadas watersheds of Davao City. Spanning over 25,000 hectares, these watersheds are home to the aquifers that provide water for over 1.7 million people in the city. Additionally, the tribe's ancestral domain is also home to a pair of Philippine eagles (Mascariñas, 2022).





Figure 7. Study leader Gladys Florangel I. Ortiz conducting a focus group discussion with the culture bearers of Bagobo-Klata in Sirib, Calinan, Davao City on December 2, 2021. (Photo by F. N. Reginio)

The domain consists of various types of land cover, including closed canopy forest, open canopy forest, wooded grassland, shrubs, and cultivated land. It is located in Barangay Sirib and Tamayong of Calinan District, as well as Manuel Guianga of Tugbok District. The land is classified as timberland (93.2%) and alienable and disposable (6.2%).

### **Socio-Political Structure**

According to Hayase (2007), the Davao Frontier Society was established after the Bagobo social unit. In this unit, kinship was based on blood or marriage, and it was led by the “*datu*” or chief. The Bagobo people relied on slash-and-burn agriculture as their main source of income, which caused them to frequently move within a specific area. They sustained themselves primarily through rice cultivation in dry fields, as well as the cultivation of maize and various types of potatoes. In addition to farming, the Bagobo supplemented their diet by hunting and gathering in the wilderness. The villages were essentially located near rivers and rivulets, while landmarks such as trees and rocks provided important references.

Each “*banod*,” which is a community consisting of multiple households, operated independently without any higher overseeing organization. The head chieftain, known as the pong-ngu (*datu*)-o, was the leader whom every Bagobo-Klata followed. This leader was respected for their wisdom, knowledge, and leadership skills. They demonstrated integrity, selflessness, and a strong sense of justice. The pong-ngu played a crucial role in resolving community-related issues and ensuring the well-being of tribe members (ADSDPP, 2018). Guardados (2001) described the roles and responsibilities of the *datu*:

*The datu is the head and leader of the tribe. He is identified as such by an oversized circular earring, an elegantly made bolo and costume, a horse and vast tracts of land where his supporters reside. He is the legislator, prosecutor, and judge.*

The ADSDPP (2018) by Bagobo-Klata provided a comprehensive description of the roles of the datu, who serves as the top leader and paramount chieftain of the tribe. The datu's leadership is highly respected among the natives, who value his guidance and judgment. The datu exemplifies selflessness, integrity, and a strong sense of justice. In cases of disputes or agreements, the datu serves as the ultimate judge, offering alternative solutions to the involved parties. Any fines or penalties that need to be imposed on the guilty party are usually in the form of *agong*, horse, *lumming*, or other similar items, which are agreed upon in advance. If the culprit is unable to provide the agreed-upon fines, the pong-ngu-o will step in and ensure that the offended party receives the compensation. The datu plays a crucial role in addressing community issues and promoting the general well-being of the indigenous residents in his neighborhood.

Further information regarding the socio-political structure of the tribe can be found in the ADSDPP (2018), which states:


*Next in rank is the pagdatu-a or council of elders. They serve as mediators if disputes are not resolved in the level of the mediator (mellow) or if their advice is sought. The final judgment is in the hands of the pong-ngu-o if an amicable settlement is not reached at the level of the pagdatu-a.*

*An adult male was called a magani (or bahani). There was a slave class, called the uripon in the Obo language and it was at the bottom of society. Slaves were recruited into the Bagobo culture through war, kidnapping, and purchases. These slaves typically received equal treatment in daily life, but when demands arose, they became objects of trade and human sacrifice.*

*The Bagobo Klata has the following: hulo-hulo (messenger/information officer); talabawa (traditional healer), mabalya (traditional midwife); mellow (mediator); madding/mawwo (weaver); talatangonggo (musician); talatubad (ritualist); and baylan/talamunggo (spiritual healer).*

An important aspect of the Bagobo-Klata culture is decision-making. They prioritize empowering their people and valuing their role in making decisions that uphold their rights as indigenous peoples.

Baldonado (2013) described the Bagobo-Klata's approach to resolving disputes. Like many other native communities, they follow a set of traditional practices called "*addat pobiyang gontangan*" when faced with conflicts. To settle disputes among themselves or with other indigenous groups, the Bagobo-Klata may opt for a peaceful resolution facilitated by their leaders, known as the datu. Once an agreement is reached between the parties involved, the wrongdoers provide non-



monetary compensations as a form of reconciliation. These compensations can take the form of *agong* (gongs), *dogs*, *koda* (horses), or *ulipon* (slaves). Resolving land disputes with other native communities is relatively straightforward as they respect traditional boundaries marked by natural features such as rivers, rocks, hills, and trees.

## **Livelihood**

Based on Bagobo-Klata's ADSDPP, farming was the primary livelihood during ancient times. Baldonado (2016) mentioned that after harvesting, they would relocate to another area while utilizing traditional rotational agricultural techniques known as "*bossak*" in Guiangan. This allowed the previously tilled land to regain fertility. The Bagobo Klata would perform prayer rites for their subsistence farms, seeking blessings from *Pamowa Kaeyag*, the protector of crops, for a bountiful harvest. Currently, the Klata still rely on agriculture and land as their main source of income.

When Davao was declared suitable for settlement in 1905, people from various parts of the Philippines and the United States were enticed to migrate there. Corsino (1998) stated that around 50 discharged US soldiers established approximately 30 abaca plantations along Davao's coastline. The area experienced an abaca boom from 1906-1909, as explained by Ayson and Campado (2004). However, due to irregular labor supply and pestilence, the Americans could not sustain abaca production. The Japanese also arrived and engaged in abaca production. The arrival of these migrants had an impact on the Bagobo-Klata as the Japanese intruded into their tribal lands using various methods. Consequently, the Bagobo-Klata (along with other indigenous groups in the area) were pushed further into the middle and upland regions. This led to the destruction of the habitat of wild animals and birds, as well as depletion of their original food resources. Many of them became landless and were forced to work as laborers in the abaca plantations (Inzon & de Guzman, 2016).

Inzon and de Guzman (2016) stated that in their remaining lands, the tribe grows abaca, assorted root crops, cereals, banana, coconut, and coffee. Both men and women engage in subsistence farming, and children are trained from a young age to assist with farm work. Abaca is heavily relied upon as the main and most important commodity in the area, serving as the major source of income for every family.

On average, an abaca farmer can harvest 100 kg per week, which sells for PhP 30-50.00 per kilogram. Unfortunately, landslides caused by heavy rains in 2008 resulted in the loss of the majority of abaca stands for tribal families. Disheartened, most farmers have not returned to abaca cultivation since then (Inzon & de Guzman, 2016).

## **Disasters Experienced and Their Effects to the Bagobo-Klata Tribe**

Bagobo Klata frequently encountered various disasters such as floods, earthquakes, landslides, and typhoons. According to the geohazard map data, the area is highly susceptible to

landslides, with a susceptibility rate of 99.89%, primarily due to its steep terrain. The steep slopes, ranging from rolling to very steep, make the area prone to soil erosion, especially during heavy rainfall. The absence of vegetation, including plants and trees, further exacerbates this issue as they could have helped secure the soil and prevent erosion.



*Figure 8. Pongnguo Rosalito Anog, Chieftain of Bol'loy Tattipo Ngo Bagobo Klata (House of Gathering of the Bagobo Klata), performs a ritual before the study on December 2, 2021. (Photo by F. N. Reginio)*

In their study on prewar Davao, particularly focusing on Barangay Mintal, Ayson and Campado (2004) shed light on the smallpox and influenza epidemics that occurred in the Guianga district during 1917-1918. These diseases claimed the lives of numerous Bagobo individuals and were interpreted as divine retribution from the forest gods for the destruction of the forested land.

### ***Typhoons***

The informants said that they experienced strong winds in the 1960s, but they didn't believe it was a typhoon. However, records from the Office of U.S. Foreign Disaster Assistance Agency for International Development as reported by Henderson (n.d.) show that in 1968, a typhoon named "Mamie" crossed Mindanao, the Sulu Sea, and Palawan. This typhoon resulted in the destruction of a cargo ship and the drowning of 90 people. Supertyphoon Titang, also known as Kate internationally, was a Category super typhoon with maximum sustained winds of 200 km/h. It made landfall about 5 kilometers south of Davao City on October 18, 1970. The Hawaii-based Typhoon Warning Center, which issues tropical cyclone warnings in the northwest Pacific, South Pacific, and Indian Oceans, classified it as a super typhoon. The storm caused the destruction of over 5,000 houses, confirmed the death of 631 people, reported 28 missing persons, and resulted in an estimated £250 million in property damage, making it one of the costliest typhoons at that time. The informants also reported experiencing a typhoon during the 1980s. Information from

World Data (n.d.) stated that in 1984, Typhoon Nitang crossed the northeastern part of Visayas and Mindanao, resulting in the raising of public storm signal two in Davao, among other areas.

### ***Earthquakes***

In the 1970s, there were noticeable seismic activities in Davao. According to seismic data, a 7.2 magnitude earthquake struck on January 10, 1970, with the epicenter in Tarragona, Lukatan, Davao Oriental (World Data, 2017). Furthermore, Phivolcs confirms that on January 10, 1976, Davao City experienced the Moro Bay earthquake, which had a magnitude of 8.2 in Cotabato City and was felt at a magnitude of 5 in Davao City. Over the past few years, earthquakes have become increasingly common in Davao City. The most severe occurred in 2019, lasting for several days and causing extensive infrastructure damage.

### ***Droughts***

Sirib in Calinan, Davao City was severely affected by drought since September 2015. By 2017, informants reported experiencing intense heat and wilting of their bananas. The National Drought Plan of the Philippines (2010) stated that unlike other natural disasters such as floods, hurricanes, forest fires, and earthquakes, droughts are gradual and long-lasting (several months to several years), with widespread impact. The El Niño phenomenon occurs in the Philippines, resulting in an extended period of no rain, which damages crops and significantly reduces yields.

The Bagobo-Klata informants also mentioned that the rainy season has become unpredictable, making it difficult for farmers to determine the optimal time for planting their crops. They have also noticed an increase in temperature. In the past, they were able to work in the fields even during high noon, but due to the intense daytime heat, they now have to reduce their working hours and start very early in the morning.

### ***Aerial Spraying***

A significant event that had a profound impact on the Bagobo Klata community was the arrival of multinational companies in the area. These companies convinced farmers to shift their focus to growing bananas. According to the informants, there was no consultation regarding the use of chemicals for banana cultivation. The enticing promises of the benefits of growing bananas captivated many farmers, including Datu Anog. Datu Anog was so convinced by these promises that he also encouraged other farmers to switch to banana farming, believing it would solve all their problems. At first, he supported aerial spraying, assuring others that it was not harmful. However, after aerial spraying was eventually banned in Davao City, they resorted to bull spraying. Unfortunately, droplets of this spray would land on their roofs, contaminating the rainwater which they claimed they used to drink. As a result, they now rely on mineral water for drinking purposes. Furthermore, the farmers mentioned that they can no longer grow vegetables as the soil has been negatively affected. They have noticed a decline in the number of worms that were once present in the soil.

Baldonado (2013) reported that aerial spraying of pesticides was practiced from the past until it was stopped in the 1980s and then resumed in 2003. However, due to continued public demand for an end to aerial spraying, the company switched to boom and hand spraying starting from the last week of June 2006. The most commonly mentioned symptoms and complaints by respondents in Barangay Sirib were cough, fever, colds, and rashes. Tuberculosis has been the prevailing disease in Barangay Sirib since 1970, followed by the emergence of hypertension and cancer. The main cause of death was air contamination. Insecticide sprays from aerial sprinklers reached people's houses, seeping through their roofs (which had holes) and entering through closed doors and windows. Residents were directly exposed to pesticide drift while walking in the community. As a result of aerial spraying, the leaves of trees and plants, such as coconut and fruit trees, turned yellow and withered. Vegetables such as *malunggay*, *alugbati*, and *tinangkong* developed white spots, making them inedible. Livestock, including cattle, cows, and poultry, died after grazing on sprayed grass or consuming chemical-contaminated backyard areas. Pigs reportedly developed scurvy after being exposed to the sprayed air, resulting in the death of several of them.

They also observed that they could no longer feed hogs with leftover food. Nowadays, hogs and other livestock require commercial feeds. The grass that the livestock used to consume is no longer safe due to contamination from aerial sprays. As a result, the cost of raising livestock has increased, as they now have to purchase these feeds.

### ***Pandemics***


The tribe did not escape the impact of the COVID-19 pandemic in 2020. While there were a few cases of the virus among them, fortunately, no one lost their life. The members who fell ill utilized traditional remedies such as buyo, various herbs, or bitter juice derived from herbal plants. In an effort to combat the virus, they also performed a ritual asking the spirits for help. Tragically, informant Irene's relative, a schoolboy, drowned while attempting to cross a river during a flood in order to obtain copies of the modules for school, despite the warnings.

### ***Floods and Landslides***

Davao City is a naturally flood prone area due to its physical characteristic of having its entire land area draining towards the Gulf Davao River and the Talomo River - the two most significant river basins in the city.

Sirib, home to the Bagobo Klata, is located within the Calinan district. This district spans across both the Davao River and Talomo River systems, making it susceptible to flooding. Over the past decade, barangay Calinan and multiple other barangays have experienced various flooding incidents.

Data from the area's geohazard map reveals that 99.89% of the region is highly susceptible to landslides due to its predominantly steep slopes. The steep slope classification makes the area



highly vulnerable to soil erosion during heavy rainfall. The absence of vegetation, such as plants and trees, further worsens the problem as they would have helped stabilize the soil and prevent erosion. Although the occurrence of floods is uncommon in the area due to its undulating to rolling slopes and its elevation of 5001-10000 meters above sea level, recent years have seen an increase in flooding incidents.

Informant Ireneia shared a personal experience of almost drowning during a recent flood. The floodwaters originated from Tamayong River and reached their location at that time. She attributes the flooding to kaingin or slash-and-burn farming practices of migrants, which resulted in the destruction of numerous trees in the forest. These trees would have played a crucial role in retaining the soil and absorbing water. Consequently, rainwater flowed off the bare soil, leading to rivers and streams overflowing and causing extensive flooding in nearby communities. Datu Anog shared a similar view, blaming these disasters on individuals prioritizing personal gain over the well-being of the community. He believed that the lure of financial gain has led some to neglect their responsibilities, causing these detrimental consequences.

### **Signs of Disaster**

The Bagobo Klata believe that their customs and traditions are deeply connected to nature and their life-giving forests. According to Pong-ngu-o Rosalito Anog, head of Bol'loy Tattipo Ngo Bagobo Klata (Bagobo Klata Assembly House), "our culture, language, and art serve as a reminder of our responsibility as stewards of nature."

As a result, they hold a deep fear of natural disasters, as they believe that spirits reside within natural objects such as large trees and rocks. Additionally, they interpret everyday events, such as sneezing or the direction from which a turtledove's call comes, as omens. Their decisions are often influenced by these interpretations (Hayase, 2007).

Ireneia remembered the wisdom passed down by their elders about the natural signs of an approaching disaster. They had said that when the sky suddenly darkens, it is a warning of strong winds. Based on personal experiences, Ireneia confirmed the truth in this belief. Another sign of disaster is the howling of a dog. Ireneia also recalled her mother's practice of spreading ashes when she witnessed the sky turning red, especially in the late afternoon. During these moments, she would hear her mother pleading to an invisible presence, "*Please, not here. Spare our community and go elsewhere.*" It seemed as though she was begging the spirits for mercy.

Like other IP groups, they also regard the bird *limokon* (brown turtle dove) with great admiration. If someone is about to leave their house and the *limokon* suddenly makes a sound, they should turn back and not continue with their plans. This is seen as a sign of impending misfortune. Other signs of disaster include sneezing when one does not have a cold, and strange behavior from animals like pigs, carabaos, and chickens. They have also observed that some animals, such as pigs, carabaos, and chickens, behave unusually, disappearing from sight for a while as if they are afraid that something bad is about to happen. Furthermore, the behavior of chickens, such as suddenly dropping to the ground, is believed to foretell the accidental death of a prominent leader in the

tribe. When someone dies among them, they avoid eating gabi (taro) because they believe it will drive them insane.

## Disaster Prevention Practices of Bagobo-Klata

The Bagobo-Klata engage in various practices to prevent adverse events. To ward off heavy rains and thunderstorms, they take a lock of hair, wrap it in paper, and burn it while reciting a prayer or incantation. Another method involves using a piece of *alho* (stick or tree branch), wrapping it with gabi (taro), and tying it around the house post or pillar where the winds are strongest.

When they have definite knowledge that a disaster is imminent, they caution the children against going outside. They also gather in the house with the sturdiest foundation, the one they believe can withstand strong winds and other natural forces. The informants mentioned that in the past, they would bang the gong to warn people of an impending disaster. However, this practice is no longer observed. They also bang the *kuratong* to create a loud sound, which serves as a signal that there is a thief inside their house. This prompts the neighbors to rush to the house and form a circle to prevent the thief from escaping.

To prevent landslides, they plant local hardwood trees such as *almaciga* (*Agathis philippinensis*), *karengag* (*Cinnamomum sp.*), *bansilay* (*Cratoxylum sp.*), *blising*, and *sedar* (*Dacrycarpus sp.*). In addition to preventing erosion, they cultivate tiger grass (*Thysanolaena maxima*) along the riverbanks, as it can be used to make soft brooms and sold for extra income (Inzon & de Guzman, 2016).



Figure 9. The conduct of the FPIC process for the Bagobo-Klata Cultural Communities of Sirib, Calinan, Davao City, with NCIP Calinan CSC Head Judy Arlene Soriano and IPS Head Castillo Mantawel on November 27, 2021. (Photo by F. N. Reginio)