

FOREWORD

Before I get to the foreword, let me take this opportunity to thank Erwin Bañez, Lisa Rosel, Jeng Reyes, and Ivy Panganiban for being part of the panel we organized for the Association of Southeast Asian Studies Conference 2023 entitled: *Left-behind subjectivities: a critical interrogation of Philippine development from the margins*. As the title suggests, much of the inspiration for this two-issue volume was derived from our panel. A similar panel was also organized for the 5th SEASIA Biennial International Conference 2024. In both panels, we attempted to confront the shadow cast by development by looking at those who were left behind by it. I thank them for their contributions which ultimately influenced the tone and scope that this volume has taken.

Like the first one, the second issue of the Philippine Journal of Social Development Volume 17 directly confronts development and looks into the struggles of those who were left behind by it; this includes providing accounts on how people in the margins experience, navigate and deal with forces, structures, and ideas which claim to promote development. As I suggested in my foreword in the last issue, taking on the vantage point of those who were left behind is a political act that aims to privilege those that have endured various forms of deaths and have been rendered invisible or forgotten. In this way, this volume takes on the side of and celebrates life, despite the death-inducing effects caused by development and its totalizing tendencies. In the articles found in both issues, life is expressed in various forms of resistance, the creation and claiming of spaces, invoking of identities, etc.

However, we must not mistake this celebration for a vague sense of triumph as the concept of life can also be pernicious. Despite its creative and transformative potential, the act of invoking life can also create a Manichean world separated by discrete zones—that of salvation and the abyss (de Sousa & Martins, 2021; Maldonado-Torres, 2021). We see various iterations of this Manichean world from the history and legacies of Western imperialism,

contemporary racism, and internal colonialism. Here, in the Philippines, this Manichean world was made visible when Duterte waged his drug war in the name of saving human lives from the *adiks*, which he described as brain-dead slave-corpses. For Duterte, killing the *adiks* is nothing but natural; death must come to the *adiks* so that others may live. Besides, the *adiks* are, for Duterte, dead anyway.

In the same way, this Manichean world also manifests itself in development models and claims which invariably determine or differentiate between *the* model from the alternative, which identities matter or whose history and struggle are accounted for. Looming from the vantage point of those left behind is the imposing shadow of development, casting darkness on rejected or forgotten ways of life, sedimented histories, dismissed claims and identities, destroyed spaces, etc. This volume hopes to become one of the many lights that shine against the shadow of development so that we can reflect and confront it. Akin to the first, this issue takes on various subjects on development and illuminates the experiences and struggles of those who have been sidelined by development, as well as their attempts to counteract them.

We begin with Maria Corazon Jimenez-Tan's article where she describes the experiences of the peasant women of *Magsasaka at Siyentista para sa Pagpapaunlad ng Agrikultura* (MASIPAG) who practice agroecology. In her article, Jimenez-Tan describes the empowering effects of their agroecology practice notwithstanding their struggles against the dominant neoliberal and capital-driven agriculture models, state violence, and patriarchy.

This is followed by Clarisse Mae N. Abao who also discusses the struggles of women, albeit in the context of public sector organizations. Abao describes how the difficulty women face in terms of career mobility in the public sector, specifically, on how the "glass ceiling" is internalized and how it manifests itself in workplace arrangements.

Another article on women by Kevin David S. Estigoy describes the experience of the group called *Ronda ng Kababaihan*, a women's group in Pateros that was established at the height of Duterte's drug war and continued on to serve their community during the pandemic. Estigoy challenges state-centric notions of security and discusses how women think and act on safety and security when the main source of insecurity is the state.

From articles focused on women, we turn our attention to Louis Justin "Kahel" J. Rebadolla's article that focuses on the experiences of *baklas* in times of disaster. Employing a novel data collection method he calls *tsikahan*, Rebadolla recounts how some *baklas* living in Aroma, Tondo dealt with a fire that displaced hundreds of individuals and families. Rebadolla also describes that disasters are not equalizing events, but are compounding events that exacerbate intersecting vulnerabilities.

The last two articles of this issue focus on Indigenous Peoples (IPs). We first turn our attention to Leizl Pautan Agad's article where she describes how the Mangyan tribe participated in the conceptualization and execution of the *Surat Mangyan and Ambahan Teaching Community Project*. Agad looks into the various stages of the project and describes the degrees of participation that were assumed by the Mangyan tribe. Agad went on to explain the various enabling and hindering factors that affected the participation of the Mangyans.

We end this issue with a second article on Indigenous Peoples, specifically the Tedurays, by Jennie Lyn C. Reyes. In her article, Reyes discusses how the Bangsamoro Organic Law (BOL), claimed to be an instrument of peace, has reproduced colonial relations that was experienced by the Moro population of Mindanao from imperial Manila. Reyes focuses on the Teduray experience and how the BOL has empowered the newly instituted Moro power holders while, at the same time, making the Tedurays vulnerable to violence and dispossession.

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