

UNDERSTANDING THE PROCESS OF
INTEGRATION OF THE RELOCATEES TO THE
COMMUNITY OF DASMARIÑAS

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ABSTRACT

This study tries to understand the process of integration of the relocatees to the community of Dasmariñas in Cavite. It focuses on identifying the stages of this process of integration, providing a description of these stages and determining the effect of the process of integration of the relocatees to the community of Dasmariñas.

This study hoped to provide additional insights in the agenda of social research especially in the area of understanding the process of integration of the relocatees to the host community. Specifically, the data it produces could be valuable in theoretical studies about integration and relocation programs. As a study on the process of integration, it may help identify problems that arose in relocation programs, and the formulation of corresponding solutions to those problems.

Using the “Hiyang” methodology, which makes use of an interview technique of “usap-usapan” or pakikipagkwentuhan”, this study found out that the process of integration of the relocatees to the community of Dasmariñas consists of three stages. Stage one describes the INITIAL CONTACT between the relocatees and the “Caviteños” that probably took place from 1974-1982. This stage can be called adjustment stage wherein both the relocatees and “Caviteños” are trying to adapt to their new environment. Stage two describes the things that happened between the relocatees and the “Caviteños AFTER 5-10 YEARS which could probably happened from 1982-1992. It appears that there were changes in the perception of the relocatees and “Caviteños” towards one another that gradually changed through the socialization process. The first step is the “SUKI” process of socialization that developed in the vendor-customer relationship

found in “paglalako” (street vending). In school, socialization also took place. Children of the people of the host community of Dasmariñas who had classmates from Bagong Bayan came to know the life of relocatees more deeply. The friendships that were found in the “suki” process of socialization and in school activated an attitude very natural to Filipinos, which maybe called “Pusong Pinoy”. This attitude of “pusong pinoy” means that a Filipino has a kind heart. The relationship that developed in the “suki” process resulted to a mutual exchange of kindness. The integration of the relocatees to the community of Dasmariñas was also made possible through the efforts of the local government. The first step of the local government is to eradicate the stereotype of the “area”. Instead of calling the community Dasmariñas Resettlement Area, it is now replaced with Dasmariñas Bagong Bayan. Stage three describes the ongoing process of Dasmariñas as an EMERGING NEW COMMUNITY. It is found out that through the years of socialization, the relationship between the relocatees and the “Caviteños” gets deeper. There is no more distinction between the “Lumang Bayan” and the “Bagong Bayan”. Both are learning to live together as one community. The intermarriage that took place between some relocatees and “Caviteños” exemplifies this bond of oneness. The elimination of offensive and other forms of discriminatory remarks against the relocatees is an indication that the “Caviteños” have learned to accept the relocatees. Other indications that show the acceptance of the relocatees to the community of Dasmariñas include the employment of the relocatees in the Municipal Hall, a recognition that relocatees have something to contribute for the development of Dasmariñas.

This study stands on the premise that the integration of relocatees to the community of the host people is important for a viable and integrated human settlement. Integration of the relocatees is part and parcel of any relocation program of the government. However, even if included as part of the relocation plan, the integration of relocatees to the host community has only been given marginal consideration.

This study could therefore provide awareness to government agencies and other institutions who are directly involved in relocation and other programs for the marginalized sectors of our society. The program for these people can be designed to address their total well being that includes their physical and psycho-spiritual integration.

Other research similar to this can be conducted to help bring to light what lies beneath the relocation of people. Such studies will probably discover valuable insights towards a deeper understanding of the integration of relocatees to the community of the host people.

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