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VOICES AFTER EXTRACTION WORKING PAPER NO. 7

LIVING WITH DIVERSITY (AUGUST 16, 2025):

TRANSCRIPT OF AN INTERVIEW WITH FR. STAN

Waka Aoyama | The University of Tokyo

## 採掘のあとに生まれる声

### Voices after Extraction

Waka Aoyama (The University of Tokyo)

**Abstract:** Voices after Extraction is a Working Paper series produced as part of the KAKENHI Grant-in-Aid for Scientific Research (C) project “**Creating a Literature of Reparation to Make Slow Violence Visible: Women Living with Mining in Mindanao**” (Project No. 25K15608, FY2025–FY2029). Focusing on a specific mining-affected area in Mindanao, the Philippines—where large-scale extraction has formally ceased but small-scale mining continues intermittently—this series approaches extraction not merely as an economic or environmental process, but as a form of slow violence unfolding across time, bodies, landscapes, and everyday labor. Rather than extracting, summarizing, or representing voices, the series treats listening as an ethical and relational practice, attending carefully to what is spoken, withheld, and carried in silence. Through methodological reflections on *kikigaki* (listening-based narrative practice), field reflections grounded in repeated visits, and minimally edited interview transcripts released on a rolling basis, the series forms an archive-in-the-making. Over the five-year research period, it traces how narratives shift as relationships deepen, foregrounding how women’s voices emerge as sites of endurance, repair, and collective memory in everyday life after extraction.

**Keywords:** slow violence, *kiki-gaki*, Mindanao, Philippines, mining-affected area

**要約：**本シリーズ「採掘のあとに生まれる声」は、科研費基盤研究（C）「スローバイオレンスを可視化する回復の文学の創成：鉱害を生きるミンダナオの女性たち」（課題番号：25K15608、研究期間：2025–2029年度）の一環として刊行されるワーキングペーパー・シリーズである。フィリピン・ミンダナオの、鉱山に影響を受けている一地域（大規模採掘の閉山後も、小規模採掘が断続的に行われている地域）を主な舞台とし、本シリーズは採掘を単なる経済的・環境的プロセスとしてではなく、時間・身体・景観・日常労働に分散して作用するスローバイオレンスとして捉える。声を抽出し、要約し、代表化するのではなく、聞くことを倫理的かつ関係的な実践として位置づけ、語られるもの、ためられるもの、沈黙のうちに担われるものに注意深く留まる姿勢を重視する。聞き書きに関する方法論的考察、反復的な滞在に基づくフィールド・リフレクション、そして最小限の編集を施したインタビュー文字起こしを随時刊行することで、本シリーズは生成中のアーカイブを形成する。5年間の研究期間を通じて、関係の深化にともなう語りの変化を追い、とりわけ女性たちの声が、採掘のあとを生き抜く持続性や修復、そして集合的記憶の場として立ち上がる過程を描き出すことをめざす。

**キーワード：**スローバイオレンス、聞き書き、ミンダナオ、フィリピン、鉱山に影響を受けている一地域

**Living with Diversity (August 16, 2025):  
Transcript of an Interview with Fr. Stan**

**Waka Aoyama (Interviewer and Editor)  
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## **Editorial Note**

These working papers present interview transcripts as primary records of voice, generated through long-term field encounters.

The transcripts are published as archival materials rather than as analytical essays. No interpretive framing, thematic organization, or argumentative claims are provided within the transcript itself.

Editorial intervention has been kept to a minimum and is limited to the correction of obvious transcription errors and minor adjustments for readability. These interventions do not alter the meaning, tone, or rhythm of speech.

No translation is provided. Translation is understood as an interpretive act that necessarily involves choice, transformation, and loss. Readers who wish to engage with the transcripts through translation—including the use of machine translation tools—may do so at their own discretion.

These transcripts are part of the ongoing Voices after Extraction Working Paper series. They are offered not as representative accounts, but as situated records of particular encounters, preserved to remain open to future readings, interpretations, and reuses.

## **Series Information**

Voices after Extraction is a Working Paper series produced as part of the KAKENHI Grant-in-Aid for Scientific Research (C) project:

Creating a Literature of Recovery: Making Slow Violence Visible among Women Living with Mining in Mindanao  
(Project No. 25K15608, FY2025–FY2029)

The series explores listening-based narrative practices in mining-affected areas in Mindanao, Philippines, including methodological essays, field reports, and interview transcripts.

## Interview Record

Location: Camanlangan, New Bataan, Davao de Oro

Date: August 16, 2025

Participant: Fr. Stan

Interviewer: Waka Aoyama

Interviewer2: Christian Pasion

Transcription: Husna Lupon, Ateneo de Davao University

Language: Cebuano and English

Interviewer: okay na —

Respondent: kini man gud sige ka'g inom, if you are drinking a lot of this kanang mag-you have a certain acidic taste na. —

Interviewer: oo, oh, oh, oh.

Respondent: kaya acidic man ko.

Interviewer: mm, mm, mm.

Respondent: it's has its own natural acid eh.

Interviewer: mas—oh —

Respondent: yah.

Interviewer: — natural acid.

Respondent: ikaw? Di ka mag-coffee or something?

Interviewer: dili. Sa \_\_\_\_\_ (00:16) na lang ko magkape.

Respondent: ahh. Ako, no. Uhh breakfast, no. Mga yan. Mga 9, 10 o'clock.

Interviewer: mm, mm.

Respondent: that's the time I take. —

Interviewer: \_\_\_\_\_ (00:25) —

Respondent: — Afternoon also. —

Interviewer: mm, mm.

Respondent: — 3 o'clock. I take coffee. And uhh... ako normally, during the day—aw uhh during the morning kay less ang rain, I do gardening and kuan. Then... lunch I take—after

lunch I take break—I take a bath, then wala na. Pag hapon more on... I had to document something. —

Interviewer: mm, mm.

Respondent: — Sometimes, daghan ko'g i-document, I'm—I feel lazy, you know. Ugma na lang.

Interviewer: ugma na lang?

Respondent: I have that idea sometimes like that too. —

Interviewer: mm, mm.

Respondent: — Di ba? So more on more—more uhh... less ang physical exertion ko in the afternoon. —

Interviewer: in the afternoon?

Respondent: — *until the evening* (01:06) —

Interviewer: mm.

Respondent: — and so forth. Ana lang gud. I—that's my kuan. Then less and less travel.

Kami lagi ni Jun, very less ang travel. Very less na. —

Interviewer: mm, mm.

Respondent: very less. Naka-apekto Jun, ang COVID no? —

Interviewer2: mm. —

Respondent: — Katong —

Interviewer2: — COVID time.

Respondent: — because of this COVID, no? —

Interviewer: oo.

Respondent: — na—that lessen our travels. Plus of course, kanang, sige'g saka ang gasolina, that affects, you know.

Interviewer: oo.

Interviewer2: mm, mm.

Respondent: gasolina, so we always plan out when do we really need to go to Nabunturan, to Tagum, or Davao. That's less and less, you know. Less and less. Halos wala na. Then every time mag-Davao, "ay! Traffic. Di na lang."

Interviewer: oh.

Respondent: imagine what—how this traffic has change life.

Interviewer: oo.

Respondent: before nobody talks about traffic di ba? Now its... a \_\_\_\_\_ (01:58) reality no?

Traffic how—how people have created this system na, it should not have been there before

long. Ako I... in the—the—the early 80s I was there in Manila, studying, no. Ang EDSA?

Practically its open, eh.

Interviewer: mmmm.

Respondent: nobody was talking about traffic. Sa EDSA?

Interviewer: mm.

Respondent: halos wala gani sakyanan nagaanha. Its more Divisoria. —

Interviewer: aaaahh.

Respondent: — Binondo. All these.

Interviewer: mm, mm.

Respondent: and, many buses are kuan, and then many buses are empty sa EDSA, no?

Suddenly after \_\_\_\_\_ (02:30), EDSA were becoming... and it's a whole, to me uhm,

EDSA is like a picture of... an example of... the... what you call this? The... futility of mono-culture? —

Interviewer: mm, mm.

Interviewer2: mm, mm.

Respondent: — It's a mono-highway, eh. That's the only highway developed, no other highways. So, if you just—I—I always kuan gud say that, “diversity is... is uhh... really part of the evolution. If you want to survive and adapt some.” —

Interviewer: mmm.

Respondent: sound (03:08)—sa life, you—you must be... into diversity. —

Interviewer: mm, mm.

Respondent: — different ways of thinking —

Interviewer: mm.

Respondent: — different of doing thing, to respect that, di ba? Because if you respect that, you have more friends.

Interviewer: mm.

Respondent: dili lang pud. You can—you can sleep better. Kay, di ba?

Interviewer: tinuod.

Respondent: because you are able to respect.

Interviewer: oo.

Respondent: so, there are always different ways. So, sa akua ang EDSA murag, it's an epitome or an or an—an example ba of... na you don't.... you don't follow something like that. —

Interviewer: mmm.

Respondent: — You always have other... you develop other roads pa para... dili mag-congest.

Interviewer: mm, mm.

Respondent: so, you know, I do not know how they will solve it.

Interviewer: mm.

Respondent: muadto ka'g Buhangin... Diversion Road, sus! Diversion Road should be... *free*

(03:53) yan, di ba? —

Interviewer2: oo

Respondent: — Walay mga stores and... it's the opposite. Plenty of hardwares, gasolinahan —

—

Interviewer: andyan? —

Respondent: — and ano ba.

Interviewer: — Daghang tindahan?

Respondent: \_\_\_\_\_ (04:00) Buhangin.

Interviewer: mmm.

Respondent: where you sta—asa ka nagpuyo, di ba, katong —

Interviewer2: oo. Diversion.

Respondent: — crossing nato? —

Interviewer2: mm, mm.

Respondent: — Traffic pud.

Interviewer2: traffic kaayo. Ang Buhangin gani padulong sa pababa sa flyover, dapat gani

five minutes lang gani na or less. —

Interviewer: oo.

Interviewer2: — Pero it will you take thirty minutes —

Interviewer: huh?! Thirty minutes?

Interviewer2: — to forty-five.

Interviewer: oooohh.

Interviewer2: in fact, malakaw ra na sya.

Interviewer: oo.

Interviewer2: oo. From the overpass to flyover.

Interviewer: oo, oh. Oh.

Interviewer2: pero grabe ang traffic.

Respondent: grabe.

Interviewer: oooohh.

Respondent: it does become worst.

Interviewer2: mm, mm.

Interviewer: mm.

Respondent: that's why kami, kung we go to Marahan... —

Interviewer2: *unsay* (04:32) —

Respondent: — naa mi shortcut. —

Interviewer: mm.

Respondent: — From... Bunawan. From here, Bunawan na ka.

Interviewer: mm, mm.

Respondent: Al—Bunawan, then, Kaliraya... then you come out Calinan.

Interviewer2: mm.

Interviewer: mm.

Respondent: Calinan na.

Interviewer: Calinan na.

Interviewer2: mm, mm.

Respondent: so, we don't go to the city anymore, go around —

Interviewer: mm.

Respondent: — and all this traffic, wala na. —

Interviewer: mm, mm.

Respondent: — Wala na. You—you—you go on and... so, you really have to find ways eh, to kuan. Pero its always say na... the way we humans think no, as I was telling you as the \_\_\_\_\_ (05:01), very linear ta ba.

Interviewer2: mm, mm.

Interviewer: oo.

Respondent: di ba? Straight.

Interviewer: oo. Very straight. Too —

Respondent: and —

Interviewer: — straight.

Respondent: if we mimic, if we mimic nature, nature says, “no. Life is not like that.”

Interviewer: oo.

Respondent: there are many different curves and kuan —

Interviewer: mm, mm.

Respondent: — tinuod gyud no, na... tinuod gyud. Daghan gyud pamaagi.

Interviewer: mm, mm. Mm.

Respondent: diversity.

Interviewer: mm.

Respondent: kami ka-kuan mi... sa—if we go back to... ano yan, belong to the church eh di hindi. The clergy, no?

Someone: ayo.

Respondent: one problema—ay dayun. —

Interviewer: oohh. —

Respondent: — Dayun.

Interviewer: — Dayun.

Respondent: one problema na... ay! Tessie! Ikaw diay na. \_\_\_\_\_ (05:46).

Someone: kuya \_\_\_\_\_ (05:49) Jun, mangayo daw'g sudlanan.

Interviewer: aaahh. Sige.

Someone: Para sa gulay, sa sud-an.

(Someone is talking in the background.)

Respondent: one struggle of the Catholic church is not only centralization.

Interviewer: aawh.

Respondent: uniformity.

Interviewer: uniformity? Oo. Sa Catholic?

Respondent: di ba I was discussing about holy mass? —

Interviewer: oo, oh.

Respondent: — The eucharist. For me it's just one formal prayer.

Interviewer: mm, mm.

Respondent: for them, all it's one.

Interviewer: aah —

Respondent: that's the only one \_\_\_\_\_ (06:08).

Interviewer: only one?

Respondent: the others \_\_\_\_\_ (06:11).

(The respondent and the interviewer are talking to the someone who is leaving.)

Respondent: unya... uniformity.

Interviewer: mm.

Respondent: and I—I begin to see, “tama, no?” Uniformity has it's kuan pero... it has its negative things sa atoa. Di ba?

Interviewer: mmm.

Respondent: once one—one... method of education, aah cannot be. Because you cannot treat everybody in just one system. —

Interviewer: oo, oh.

Respondent: — Di ba? The others could—

Interviewer: tinuod na. Oh.

Respondent: oh. Murag ana ba. Uniformity in fact is... is anti-nature eh.

Interviewer: oh. Anti-nature.

Respondent: in many ways. —

Interviewer: mm.

Respondent: — Uniformity. Except when you see a group na naka-uniform, beautiful to see.

“Oh, that’s uniform. Okay.” But, relationship wise, structures, and so forth, uniformity is... is unsustainable. That’s—that’s my language always eh. Is it sustainable?

Interviewer: mm, mm.

Respondent: that’s why I always say diversity because diversity leads you to sustain. You’re able to sustain like, kani, kami.

Interviewer: mm.

Respondent: we have tindahan, we have baboy, we have gulay gamay —

Interviewer: mm, mm.

Respondent: — we have kopras. So... like kopras now has become... kuan ang price, selling price mas... —

Interviewer: baba pa.

Respondent: — plummeted na. —

Interviewer: mm, mm.

Respondent: — Baba.

Interviewer: mm.

Respondent: so, ang kakaw is still \_\_\_\_\_ (07:23). Oh, at least. —

Interviewer: oh. okay na.

Respondent: — Di ba?

Interviewer: oo.

Respondent: so, you have diverse uhh sources of income.

Interviewer: mm.

Respondent: you can sustain.

Interviewer: mm, mm.

Respondent: pero kung kakaw lang ka, if kakaw becomes... cheap ang price... —

Interviewer: mm, mm.

Respondent: — wala na eh.

Interviewer: oo.

Respondent: di ba? Mao ning mga kaning mga sari-sari store, mao ng uban magsira? Wala man'y laing kakuhaan og kwarta.

Interviewer: mmm.

Respondent: sari-sari store puros utang.

Interviewer: aaahh, oh.

Respondent: so... ang net income, utang.

Interviewer: ayy.

Respondent: so, in the end its sira-sira store. —

Interviewer: oo.

Respondent: — It becomes sira-sira, no?

Interviewer2: mm.

Interviewer: sira-sira store. Kaluoy. Mm.

Respondent: di ba? Di ba? —

Interviewer: mm.

Respondent: — \_\_\_\_\_ (08:00) ba.

Interviewer2: mm, mm.

Respondent: sari-sari store.

Interviewer2: common kaayo sa ano... —

Respondent: ana gyud. *Ana ang common* (08:04) —

Interviewer2: kay mura og dapat imbes sila ang mupalit, tanan na lang sari-sari.

Respondent: oh.

Someone: mm.

Respondent: oh.

Interviewer2: so wala nay magpalit sa kuan, magtuyok-tuyok ka sa ilaha.

Interviewer: mm.

Respondent: pero pila na lang ka-other sources. —

Interviewer2: yes.

Respondent: — You know, ang sari-sari store, murag offshoot lang sa imohang... kung unsa iyong main mo. For example, piggery ka —

Interviewer2: oo.

Respondent: — naa kay poultry... —

Interviewer: mm, mm.

Respondent: — naa kay other kuan, naa kay farm... oh sige, magbutang ka'g gamay'ng sari-sari store para makatabang-tabang or a little... additional income or pwede or mga katong mga imohang mga... products nga you have in excess na you want to sell —

Interviewer: mm, mm.

Respondent: — you have your own, di ba, place to sell. Kana lang gud. Pero, ang uban man gud, “ay, sa sari-sari store para na ta'y kwarta.” Wala.

Interviewer2: yah, yah.

Interviewer: oo. Naa.

Respondent: it's really, very minimal, no.

Interviewer: mm.

Interviewer2: mm.

Respondent: pero at least, your money is... —

Interviewer2: mao.

Respondent: — how you call this? Growing.

Interviewer: growing.

Respondent: at least naa.

Interviewer2: mm, mm.

Respondent: plus kami, for example mga ubang vegetables instead of rotting here na... sobra

—

Interviewer: mm, mm.

Interviewer2: mm.

Respondent: — at least there are people who can buy and... and at least eat, no. \_\_\_\_\_

(09:06) lang. Mm, mm.

Interviewer: mmm.

Respondent: sustainability is one I think uhh very important kuan karon.

Interviewer: mm, mm.

Respondent: uhh... how you call this? Important point to... to really... seriously... planned out—plan out kung —

Interviewer: mmm.

Respondent: — I think so in all—in all aspects, no? —

Interviewer: mm, mm.

Respondent: — How do you sustain it? The sustainability eh. Even yourself. How do you sustain yourself?

Interviewer: oh. Kana.

Respondent: di ba? Psychologically —

Interviewer: psychologically.

Respondent: — physically, everything.

Interviewer: mm, mm, mm.

Respondent: not just to survive no, but —

Interviewer: oo.

Respondent: — to say, yah. How? How? To keep yourself — kana lang — to keep yourself consistent. Ikaw, professor.

Interviewer2: mm.

Respondent: naa may time nga murag, “*faaa, tulo* (09:48) na pud.”

Interviewer2: oh, Father. Oh.

Interviewer: naa gyud. Naa gyud.

Respondent: di ba? —

Interviewer: mm, mm.

Respondent: — “Kani na pud. Utro-utro. Balik-balik na mani.”

Interviewer: mm, mm.

Interviewer2: mm.

Respondent: sus my—my brother that was—my eldest brother, ingon ko ba, he was not able to work in anything.

Interviewer: mmm.

Respondent: because of that. —

Interviewer: ahhh.

Respondent: — Kanang —

Interviewer2: teaching? Unsa?

Respondent: sige change og employment.

Interviewer2: aw, oo nga.

Respondent: after a while he gets bored, —

Interviewer: ah, bored. Oo.

Respondent: — he finds it kanang routine, round above, —

Interviewer: mm, mm.

Respondent: — ana ba. Thinking that the other one will be better. Na walay ana. After a while again, after some months, “*laay* (10:22) na man i-trabaho ko.” Sawa na.

Interviewer2: murag ang—ang sa akua no murag na part is, although di kay ko ganahan mu-teaching but, murag I need it para, kay naa koy mga akoang *PET* (10:34) projects. —

Respondent: aaahh.

Interviewer2: — For example, \_\_\_\_\_ (10:36) and then, nay mga research group —

Respondent: mmm.

Interviewer2: — ana, *DAPILCO* (10:38). So, murag maski di kay ko ganahan magtudlo, but siguro, murag need nako sya, para—kay diri man ko malipay. So, I need some kuan. So, ana.

Interviewer: mm.

Interviewer2: so, siguro basig wala to sya’y ano, Father, lain... ginabuhay or —

Interviewer: mm.

Respondent: pero kuan gyud sya, pul-anon. —

Interviewer2: pul-anon?

Respondent: — Sa Bisaya. —

Interviewer2: ah normal lang.

Interviewer: *sa unsa* (10:56)?

Respondent: — Kanang easy la—easily fed up ba. —

Interviewer: mm, mm.

Respondent: — Magsawa kaagad. Kaagad. —

Interviewer: mm, mm.

Respondent: — Dayun ba. And then \_\_\_\_\_ (11:02) —

Interviewer2: pero karon, Father, unsay ano niya?

Respondent: wala.

Interviewer2: aah.

Respondent: Kagaya ning atong one time with the visitor. Uhh a best friend with my mama.

Nurse pud. He was asking my brother, “what are you doing?” “I am just at home.” “Oh!

You’re retired?” Oh, my brother was angry. My brother was angry.

Interviewer2: mm, mm.

Respondent: but he was still young at that time, no.

Interviewer2: mm, mm.

Interviewer: mmm.

Respondent: wala gyud siya.

Interviewer: retired? Mm.

Respondent: so, for now, he has two kids, its my mother helping him.

Interviewer2: mm, mm.

Interviewer: mmmm.

Respondent: because we have mga, sa Bicol, we have mga... some... buildings there nga left

behind na business ni papa, na no—nobody wants to con it—he doesn’t want to continue

business, my fa—my brother doesn’t want business.

Interviewer2: mm.

Respondent: medyo kuan pud sya, he is struggling with failures and kuan nga —

Interviewer2: mm, mm.

Respondent: — he's so scared when something fails in a business, wala na sya. He gets discourage right away ba. Ana ba. He gets discourage fast... and he gets bored fast. That's the brother with my ga—my brother. So —

Interviewer: mm.

Respondent: my mother give money for the schooling of the—his kids, no. Pero, ana lang gyud. Going around.

Interviewer: mm.

Respondent: what he likes is, everyday he takes his motorbike, he goes to a mall, he goes around, buys a little bit of this, comes home. That's all.

Interviewer: mm, mm.

Respondent: i—i—in other words, he's a lazy.

Interviewer: mmm.

Respondent: he's a lazy guy, but... —

Interviewer2: mm, mm.

Respondent: — and kaming mga igsoon murag, we find it not nice. He's now sixty-five? Sixty something? Anyway. He will not change anymore, no.

Interviewer: mm, mm.

Respondent: no? Kaya, yah. Something... pero, I told him, "it's life like that. Even being a father," I said, "being a father after a while, you just repeat." Di ba?

Interviewer2: mm.

Interviewer: mm, mm.

Respondent: "You feed your kids, you —

Interviewer2: oo.

Respondent: — you bring them to school, are you, bleh, bleh, bleh, everything! But... you have to find a way to... keep to sustain yourself. —

Interviewer: oo. Mmm.

Respondent: — Especially when it's boring. There are ways to... —

Interviewer: mm, mm.

Respondent: — to sustain yourself.” Di ba? Ana man gud. There's no work that is not repeat. How do you call this? That repeating by itself. It repeats, di ba? You... —

Interviewer: oo. It does. Mm, mm.

Respondent: — di ba? Di ba ana man gud. Pero, I said, “as—as you repeat... there must be something there that grows in you siguro. —

Interviewer: mm, mm, mm.

Respondent: — That should be your reconciliation. —

Interviewer: mm, mm, mm.

Respondent: — It's not always the same. It looks the same but in truth, it's not always the same.”

Interviewer: oo, oh.

Respondent: di ba?

Interviewer: mm, mm.

Respondent: tinuod gyud. It's like a circular economy.

Interviewer: oo. It's a —

Respondent: it doesn't mean —

Interviewer: — transformative. No?

Respondent: — it's just like that. —

Interviewer: oo.

Respondent: — Pero, it goes and it... another cycle starts —

Interviewer: oo.

Respondent: — but it's a new cycle. —

Interviewer: oo, oh.

Respondent: — Kanang sa circular economy ba.

Interviewer2: mm, mm.

Respondent: it's not... pag nag la—birth... —

Interviewer2: yah.

Respondent: — growing, and then death, ana na. Wala. Rebirth na pud. Doesn't stop eh. It...

—

Interviewer2: yah, oh.

Respondent: — another one, birth—ah reb—reb uhh birth again pero it's a new —

Interviewer2: oo.

Respondent: — a new cycle, di ba? —

Interviewer: oh, oh, oh.

Respondent: — Ana man gud. It's not exactly the same.

Interviewer: mm.

Interviewer2: mm.

Respondent: but its up to you to find it now.

Interviewer: mm.

Respondent: di ba? Kung what does it about. But uhh medyo lisod na. I—I realize also as a certain age diay. There was somebody who told me na old Belgian priest. “You know Stan, yan yung cer—there's a certain age especially fifty's and up... —

Interviewer2: mm, mm.

Respondent: — you don't change anymore. “Ah, \_\_\_\_\_ (14:11).” And I think he is right. Or if you want to change, its hard. Because you—you got so used to this and that anymore.

Interviewer: mm, mm.

Respondent: you—you... you have a certain pride also, and all. —

Interviewer: oohh.

Respondent: — Di ba? And you have achieved this, why do you have to change and... —

Interviewer: aaahh.

Respondent: — tinuod gyud, no? It's hard to change ourselves when we are old na. Di ba?

Mm.

Interviewer: mmm.

Respondent: mm, mm. And one thing also I discovered, when it comes to changing ourselves... y—you know it's something... —

Interviewer: mm.

Respondent: — gamay ra siguro sa uban pero sa akooa... the one thing that is so difficult to change in ourselves...our sense of taste.

Interviewer: mmmmm. Mm.

Respondent: you can change the... way of thinking of people. Sense of taste? I give you an example. You ask a Bisaya not to eat... bulad, you cannot change it. You can never change it. Even if you give them a whole lecture of nutrition —

Interviewer: oo, oh.

Respondent: — and all this, that this is more nutritious than bulad and popopop... they will go back to bulad.

Interviewer: bulad na. —

Respondent: pero... —

Interviewer: mm, mm, mm, mm.

Respondent: — bisan sa Japan, those who have been used —

Interviewer: oh. Pareho. Pareho.

Respondent: — to Japanese food? —

Interviewer: oh, oh, oh.

Respondent: — You change that. Sige daw. —

Interviewer: mm, mm. Dili. —

Respondent: practically —

Interviewer: — Ang akong anak gyud. —

Respondent: — you don't. Oh!

Interviewer: — Oh. Ganahan sya raw fish.

Respondent: ganahan sya? Mao na ron the wa—

Interviewer: oh, oh, oh.

Respondent: — the habit, the —

Interviewer: ang iyang dila —

Respondent: — the eating it —

Interviewer: — Japanese gyud. Mm, mm.

Respondent: the eating itself... —

Interviewer: mm, mm, mm.

Respondent: and then I go back to what I said, we really have to respect that.

Interviewer: mm, mm. Mm, mm.

Respondent: kay ako I come from a missionary group, we were taught na when you...

missionaries go and live in another culture, we try to... to a kind of... clo—live very close to them, sometimes literally understood as, “you eat all there what they're eating, —

Interviewer2: mm.

Respondent: — you do what they're doing,” but, in fact it cannot even if you like to, to look like them, you cannot look like them. Di ba?

Interviewer: tinuod.

Respondent: and then I realized in Congo, I sha—I told you di ba katong food na decomposing?

Interviewer: oo.

Respondent: I said, “I cannot eat it.”

Interviewer: ooohh.

Respondent: I have to be honest. And, there were tho—those missionaries who told me, “you better just be honest to people. Even if you don’t—you are not doing what they’re doing this, as long as you’re honest —

Interviewer: sometimes, you cannot do it.

Respondent: — they can respect you *in public* (16:24).” It’s true. —

Interviewer: ako sad.

Respondent: — Rather than pretending —

Interviewer2: mm.

Interviewer: wala pa ko makatilaw og balut. Kay *lain* (16:32) —

Respondent: not all Filipinos eat balut, no.

Interviewer: ah dili?

Respondent: there’re Filipinos who don’t eat balut.

Interviewer: mmm.

Respondent: ooh! Like, Belgians. Not all Belgians like cheese. Ay sus! Tinuod yan.

Interviewer: tinuod? Oh.

Respondent: pero kana gyud. Its so hard to change. That’s why sa akua kanang... bulad na lang na very salty? It’s so hard. Even for Marites. “Marites, gamay lang.” No. Salty, eh. Salty gyud. I said, wow, it—it’s more difficult to change our taste diay kaysa atong mentality, no?

Interviewer: mm, mm, mm.

Respondent: it is true. Before when we started kanang marketing sa pikas? —

Interviewer2: mm.

Respondent: — We marketed salad. Food. To introduce to the Filipinos... —

Interviewer: mm, mm.

Respondent: — especially to the farmers na, “this is healthy. There is another way of eating na healthy.” “Uh! Never wa wa wa.”

Interviewer: dili gusto.

Respondent: dili gyud. Kung dili gyud, dili. They taste a little bit of the... lettuce ba but...

Interviewer: mmm.

Respondent: dili gyud sya. Dili gyud. That’s it. Even Filipinos. When Filipinos are in—in—are outside, di ba, abroad... yang kanan problema si Mida. The daughter has, “you—you bring uhh, bulad ha?” Some Marie—Mida don’t bring, “I will put it in the *bucket* (17:51).” “Don’t bring Mida. —

Interviewer: mmm.

Respondent: — You know why, Mida? They’re strict about it. Once you—you are caught in the airport, in Switzerland? That’s a bad record, ha. —

Interviewer: aah.

Respondent: — When you will reapply, “aah! You brought this bulad. Even if it—it’s minor to us, it could be a major... major cause of... getting your visa disapprove.” I—I—

Interviewer: aaah.

Respondent: — I exaggerate maybe but, “wait, wait, wait. Be careful.” I said. —

Interviewer: oo. —

Respondent: — Kay syempre —

Interviewer: — Oh, naay quarantine didto. Mm, mm.

Respondent: oh wala. Wa ta kabalo. Pero, airports are strict now. Even with this food kay for us bulad we can \_\_\_\_\_ (18:31) but these people they cannot tolerate the smell.

Interviewer: oo. Siguro. Mm, mm.

Respondent: cannot! “So, you better not bring,” I said. That’s it. When you go abroad, there are things na you used at home —

Interviewer: mm.

Respondent: — that you cannot do there. —

Interviewer: mm, mm.

Respondent: — \_\_\_\_\_ (18:44). You tell your daughter, “you decided to marry and stay in Switzerland, there are things na, you have been used to—to in the Philippines, you cannot... —

Interviewer: oo.

Respondent: — do it there anymore.” Tama yun, di ba? No? At least he can buy rice and kuan pero kana gyud bulad? Hay! I said, “no.” —

Interviewer: mmm.

Respondent: — pero bring. At least she didn’t bring. Pero going back, its—its difficult to change it eh.

Interviewer: mm, mm, mm.

Respondent: even here, kailangan naay bulad gyud. Naay...

Interviewer2: mm.

Respondent: pero ang pangit lang gud ana kay, the influence of these processed food no, on the Filipino meal, Filipino food... —

Interviewer: mm, mm, mm.

Respondent: — that’s very bad. People—mga bata karon, wow. Hotdog. Hotdog. All this spaghetti that are too sweet. That’s very attractive now.

Interviewer: mmm.

Respondent: most attractive. Kaya that becomes really mga... kanang mag-birthday-birthday sa mga —

Interviewer: ah oo.

Respondent: — pag-umangkon ni Marites? That's the one that slurp —

Interviewer: spaghetti.

Respondent: — dali mahurot.

Interviewer: mm, mm.

Respondent: pero mga gulay-gulay? Wala. Wala. Even the adults now, wala kaayo. No. The—the diet lagi, no? The diet, no? —

Interviewer: mm, mm.

Respondent: — But going back in, is—its difficult diay to change that one. To change that one. —

Interviewer: good.

Respondent: the habit of eating. So, I said... my sol—my kind of way of looking at it is respect. Respect.

Interviewer: respect?

Respondent: we don't force people. —

Interviewer: oo.

Respondent: — Na... you should be like us. —

Interviewer: oo, oh.

Respondent: — O ikaw missionary, you should eat like this because, no.

Interviewer: mmm.

Respondent: Fr. Ben. He hardly could eat fish.

Interviewer: mm. Oo kay walay —

Respondent: mm, mm. —

Interviewer: gamay ra —

Respondent: — He grow up —

Interviewer: — ang fish didto, di ba?

Respondent: oh, naa man daw. Naa man daw. Pero —

Interviewer: pero—pero —

Respondent: — kasi —

Interviewer: — kasagaran mahal unya gamay lang —

Respondent: mahal, gamay —

Interviewer: — according to my daughter. —

Respondent: — very —

Interviewer: — Oo.

Respondent: — very low—very minimal variety —

Interviewer: oh, oh, oh, oh.

Respondent: — isa ka-klase lang o duha. And then the cooking of their fish is very boring man. Steam-steam lang ka. Healthy pero —

Interviewer: oh, oh.

Respondent: — sometimes you could (murmuring), is this how—is this the only way how you—you cook fish? Something. And then he said, “you grow up from a Catholic family,” ay at that time so medyo very strict pa katong Tuesday and Friday, that’s penitential days?

Interviewer: ah, ah, oo.

Respondent: you—you sacrifice murag ana?

Interviewer: oo, oh.

Respondent: ah sa pamilya mo, wala man, no?

Interviewer2: unsa, Father?

Respondent: kanang Martes ug Miyerkules—ay Martes ug Biyernes... walay karne.

Interviewer2: ah naa mi —

Respondent: kanang abstinence —

Interviewer2: — ana usahay.

Respondent: — something like that ba.

Interviewer: oh, oh, oh, oh.

Interviewer2: oo.

Interviewer: oo.

Respondent: so, when he was growing up, uhh pag Tuesday... and Friday na he... —

Interviewer: walay karne?

Respondent: — he frowns daw kay walay karne. Isda.

Interviewer: mm, mm.

Respondent: so, very negative ang iyang kuan sa isda. And now he was assigned to the Philippines... —

Interviewer: oh.

Respondent: — kabalo sya na is all surrounded by water —

Interviewer: oo. —

Respondent: — and fish... —

Interviewer: — Oo.

Respondent: — he never learned *really* (21:20) to appreciate.

Interviewer: mmm.

Respondent: and I respect him for that.

Interviewer: ooh.

Respondent: pero other things he eats.

Interviewer: mm, mm.

Respondent: but, you don't force a guy to say, "oi, come on! You eat fish because you're a missionary here. Oh!" That's it.

Interviewer: mmm.

Respondent: that's it, no?

Interviewer: mm.

Respondent: That's it. That's true. Even the Filipino going to Japan. Kung... he cannot eat let say I do not know. Unsa ba ang mga food na Japanese food that a Filipino has a hard time to eat? What food ba?

Interviewer: oo. Usahay —

Respondent: lami man ang —

Interviewer: oo.

Respondent: — Japanese food eh.

Interviewer: mmmm.

Respondent: lami man tanan, di ba?

Interviewer: depende.

Respondent: have you tasted American... fillet? \_\_\_\_\_ (22:00)?

Interviewer: American fillet?

Respondent: oo.

Interviewer: uuhhh. Kuan, steak? Unsa ba?

Respondent: it's a... kanang ginaling nga karne?

Interviewer: mmm.

Respondent: ground meat?

Interviewer: ground meat aaah! Murag mince?

Respondent: oh.

Interviewer: minced meat?

Respondent: this is ground meat... —

Interviewer: mm, oo, oh.

Respondent: — they put it there. You eat it like that.

Interviewer: kanang raw?

Respondent: raw!

Interviewer: meat? Oh. Naay Korean —

Respondent: Hesus!

Interviewer: — naga... naa. Oo.

Respondent: naay Korean ba? Ambot.

Interviewer: tar—taretar? Tek—uh in Japan—in Japanese they call—in Japan they call it tartar. Oo. If it's a western way. Mm, mm. Then naa pud Korean style ani. —

Respondent: (saying something unaudible.)

Interviewer: — Naay... ibutang dira ang kanang raw egg.

Respondent: aahh.

Interviewer: oo.

Respondent: kato walay raw egg.

Interviewer: wala? Mm, mm.

Respondent: it's pure karne nga... —

Interviewer: oo.

Respondent: — ginaling gani?

Interviewer: oo.

Respondent: ibutang lang diha.

Interviewer: naay—naay —

Respondent: and its cold!

Interviewer: — lamas? Naay lamas? Nga... —

Respondent: wala.

Interviewer: wala?

Respondent: wala.

Interviewer: oooh. I can't. Kinahanglan naay lamas.

Respondent: \_\_\_\_\_ (22:48). They were telling me, "it's—its \_\_\_\_\_ (22:50) taste it."  
\_\_\_\_\_ (22:51) I said, "its raw."

Interviewer: just raw —

Respondent: — We are used to... —

Interviewer: minced meat?

Respondent: — cooked food, no?

Interviewer: mmmm.

Respondent: di ba mga restaurants sa... mga big restaurants na, "you want—what would like?

Raw? — ah unsa to? Uhh half—half—half cook, unsa to? Kanang I was \_\_\_\_\_ (23:05) —

Interviewer: rare? Rare? O well done? Ana? Oo.

Respondent: oh. Oh. well done. Ing-ana. Di ba?

Interviewer: oo. Medium rare —

Respondent: most Filipinos well done kay gusto kuan, pero rare kuan, di ba, katong —

Interviewer: okay —

Respondent: — medyo —

Interviewer: — okay gyud ko sa rare kay taga-Japan ko.

Respondent: oh.

Interviewer: naanad ko.

Respondent: which is also okay. Kay... —

Interviewer: mm, mm.

Respondent: — ang kuan man gud pag... mga western —

Interviewer: depende sa akoo.

Respondent: — mostly may dugo-dugo pa eh.

Interviewer: mm, mm, mm.

Respondent: and us, “may dugo-dugo. Eeeeh.”

Interviewer: oo. Delikado man. No?

Respondent: you see? Di ba? Dugo-dugo di ta ganahan ba.

Interviewer: oh, oh, oh.

Respondent: di ba? Pero sila, okay lang, no?

Interviewer: okay lang. Oh.

Respondent: dugo-dugo. So, it’s a matter of getting used to something. So —

Interviewer: oo.

Respondent: — there are things na we just could not. We could not anymore. Ana gyud. Ana ang naandan nato. (laughing)

Interviewer: mmm.

Respondent: that’s why yang... respect is very important, no. —

Interviewer: mm, mm, mm.

Respondent: — And then what helps me respect is because I believe in diversity. That’s how we are diverse. That’s how we are different. Di ba?

Interviewer: mm.

Respondent: different ta.

Interviewer: mmm.

Respondent: different ways.

Interviewer2: kami sa una ang karne kay every Sunday.

Respondent: mmm.

Interviewer2: mag-ribs gyud me. Mao among kuan then... ana. Monday to Saturday panagsa lang.

Respondent: aaah.

Interviewer: mmm.

Interviewer2: gulay ug kuan...

Interviewer: gulay?

Interviewer: mm.

Respondent: naay sagul-sagol usahay pero usahay \_\_\_\_\_ (24:22).

Interviewer: mmm. Mmm.

Respondent: pero gulay, no. Importante gyud na.

Interviewer: mmm.

Respondent: pero ako when I was growing up, I'm—I was not used to a lot of gulay. Beans, I would eat... —

Interviewer2: mm, mm.

Respondent: — this raddish—aah... paliya I didn't. But...in the seminary... se—the seminary converted me a lot. Change me a lot.

Interviewer: mm, hmm.

Respondent: sometimes there's no other choice eh. You're late. Sa kaon?

Interviewer: oo.

Respondent: bahala ka. —

Interviewer: oh.

Respondent: — You only have paliya there.

Interviewer: ampalaya lang?

Respondent: tortang paliya or something. And you're hungry. —

Interviewer: mm, mm.

Respondent: — Every time I eat paliya, it becomes more delicious ah?

Interviewer: oo.

Respondent: more deli until it's my favorite food now.

Interviewer: first time dili... gyud ko ganahan.

Respondent: oh. Di ba?

Interviewer2: ampalaya, oh.

Interviewer: palya. Pero —

Respondent: but I taught myself that I —

Interviewer: — nay—nay ginamos, aaah. Naku.

Respondent: ginamos dili ko gyud. —

Interviewer: ginamos. —

Respondent: — Ako dili ko gyud ka-abri sa ginamos.

Interviewer: — Lahi. Pula-pula-pula, no? Ampalaya... —

Respondent: mmm.

Interviewer: — unya nay ginamos. Uhm... karon, okay na.

Respondent: oo.

Interviewer: I can appreciate it. Lami na sya.

Respondent: lami na sya.

Interviewer: lami na sya.

Respondent: pero ako, ginamos, I'm not really.

Interviewer: mm, mm.

Respondent: ginamos —

Interviewer: mm.

Respondent: — mga uyap.

Interviewer: mm, mm.

Respondent: kay, I noticed with uyap, if I eat... uhh —

Interviewer: oo.

Respondent: — I have ulcers. Its my body reacts to kaning... too salty food.

Interviewer: oh, oh, oh. —

Interviewer2: mm.

Interviewer: — Kanang, Bisaya sya? Ginamos?

Respondent: oh.

Interviewer: oo.

Respondent: kami kay we have—we know somebody who does the ginamos na limpyo —

Interviewer: mm, mm.

Respondent: — si Marites nagapalit. Next time we're planning na sa coastal. Palengke pud.

Naay ginamos nga fresh. —

Interviewer: mm.

Respondent: — Marites herself will do it. —

Interviewer: oo.

Respondent: — And will buy—we'll—we will sell in small. Because that's very saleable here.

Interviewer: aaahh.

Respondent: oh. Yang ginamos?

Interviewer: daghang klas—klase-klase ka ginamos, di ba?

Respondent: oo.

Interviewer: ooh.

Respondent: sigurado. Very saleable yan.

Interviewer: oh, oh, oh, oh. —

Respondent: pero usually —

Interviewer: — Sa palengke.

Respondent: — small amount kay —

Interviewer: oo.

Respondent: — small portions kay mahal na man sya ron.

Interviewer: mm, mm.

Respondent: and people will buy. Even the poorest here will buy.

Interviewer: oo, oh.

Respondent: \_\_\_\_\_ (20:05) like it.

Interviewer: oh, oh, oh, oh. Rice ug ginamos no?

Respondent: oh!

Interviewer: oooh.

Respondent: ginamos gyud.

Interviewer: mmmm. Sige.

Respondent: ginamos.

Interviewer: oo.

Respondent: mm. Huh? Kaon na pud ta.

Interviewer: oo.

Respondent: pero maayo ning aning kuan nga buntag, for example, mag-physical ka, anyway,  
mag —

Interviewer: oo.

Respondent: you perspire —

Interviewer: \_\_\_\_\_ (26:27).

Respondent: oo perspire ka —

Interviewer: oo. Oh, oh, oh.

Respondent: — and then in the afternoon —

Interviewer: oo. Hinay.

Respondent: — \_\_\_\_\_ (26:11) or later in the afternoon, medyo low-key —

Interviewer: that's why I can sleep na. Di ba? Exercise ko sa kuan, buntag, unya pagka-hapon

—

Respondent: that's true.

Interviewer: — maghinay. No?

Respondent: right. Slow.

Interviewer: oo slow. Relax —

Respondent: slower ang movement mo.

Interviewer: — relax na. Oo.

Respondent: pero there are days na sobra pud. Early morning ulan na.

Interviewer: way mahimo.

Respondent: so akong physical kuan sa ibabaw.

Interviewer: oo.

Respondent: seventh floor.

Interviewer: \_\_\_\_\_ (26:52).

Respondent: oo. Or *any* (26:54), mag-garden-garden a little bit. Or doing —

Interviewer: mm, mm.

Respondent: — something... how you call this? Uhh bagging, no? I have—I have to make soil and put in plastic —

Interviewer: mm, mm, mm, mm, mm.

Respondent: — so I could put seedlings. —

Interviewer: mm, mm.

Respondent: — Kana pwede pud —

Interviewer: kanan?

Respondent: — bilang exercise, no?

Interviewer: mmmm.

Respondent: mmm. I'm making a net there. Net. Kanang net lang gud.

Interviewer: netting? Net —

Respondent: kay kalingaw —

Interviewer: — para?

Respondent: just y—we—we need a net na to make a fen—a whole fence later on —

Interviewer: uh, uh,

Respondent: — siguro. It—its useful for us eh.

Interviewer: mmm.

Respondent: kay I... first time I learned it I was in Africa. Somebody taught me. A fisherman. Wala na ko after. Nakalimot ko.

Interviewer: oh. Oo.

Respondent: and I relearn it again, nakalimot na pud. Then karon nag-youtube ko kay *learning lisud* (27:38) —

Interviewer: lahi gyud. Oo.

Respondent: “I should never forget it.”

Interviewer: oo.

Respondent: so, I've been making. Si Mida gusto pud, so we are remaking the nets. —

Interviewer: making nets?

Respondent: — So, naang net diha. —

Interviewer: dako nga nets?

Respondent: — So it \_\_\_\_\_ (27:47) me also. Naahh \_\_\_\_\_ (27:48) man.

Interviewer: mm, mm, mm.

Respondent: just not to forget everyday —

Interviewer: oh, oh, oh, oh, oh.

Respondent: — I make a little of. Someone two days wala pero... —

Interviewer: mm, mm.

Respondent: — not to forget them all.

Interviewer: mm, mm.

Respondent: it uhh... wants away my time, at the same time I need to do something.

Interviewer: oh, oh, oh.

Respondent: di ba? Na usefully na —

Interviewer: yah. Oo.

Respondent: — in the future, no? Kay... —

Interviewer: mm, mm.

Respondent: — kung mag-expand me poultry o kuan, we can use the net for the chicken, we can use the net for the baboy, we can use the net as a... a friendly fence. —

Interviewer: mm, mm.

Respondent: — Friendly fence sya eh. Di ba?

Interviewer: oo.

Respondent: bisan sa fencing we are very particular. I don't like those... high walls that's ven—and very unfriendly eyes. I see it.

Interviewer: oo. Oo.

Respondent: yung na sa syudad di ba? High wall —

Interviewer: makahadlok. Di ba?

Respondent: so—so unfriendly.

Interviewer: oo.

Respondent: di ba?

Interviewer: oo.

Respondent: kanang, makita mo dayun nga, this is a wall of real *insecurity* (28:36) na the—  
the owner is really so scared.

Interviewer: oh. Really in scared. Oo.

Respondent: di ba?

Interviewer: oo.

Respondent: I like a wall —

Interviewer: scared.

Respondent: — ana lang na you can still see your neighbor ba. Di ba? —

Interviewer: oh, oh, oh, oh.

Respondent: — At least no? Although of course nay risk of... of robbery and so forth, I—I  
still prefer it like that. Medyo friendly sya na fence na dili.

Interviewer: mm.

Respondent: and sometimes sa net, if you put a net, that—that's very friendly.

Interviewer: mmmmm.

Respondent: yah.

Interviewer: so, okay na? Salamat, Father.

(end of the interview)