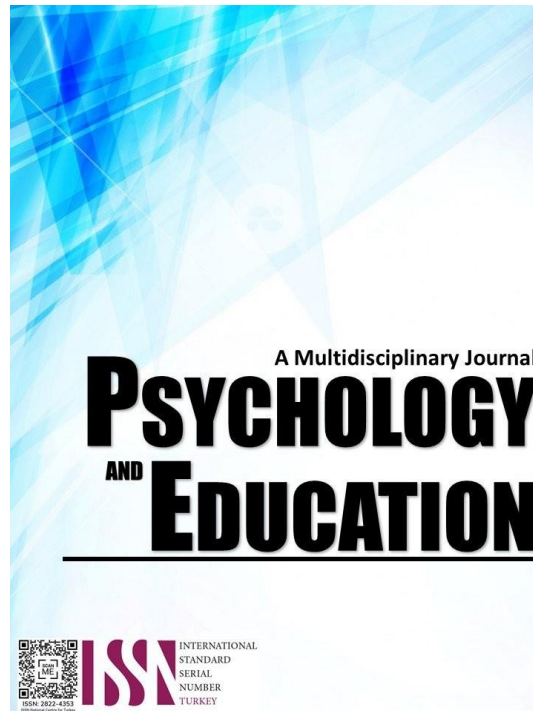


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Pagpag, Siyam na Buhay: Survival Mechanisms of a Family Who Eats Pagpag

Niña Faith G. Sumodlayon,* Monica H. Sunalan, Princess Andrea O. Villapa, Krish Ann D. Araja, Vince Mathew A. Aradanas, Gewelene R. Tibi, John Patrick R. Rosales, Aleph Cherub D. Tumaneng, Jan Daniel B. Tabano, Erika Mae P. Venterez, Jayvee C. Cebu

For affiliations and correspondence, see the last page.

Abstract

This research aimed to give an in-depth understanding and analysis of the survival mechanisms of a family who eats pagpag. It also focuses on how the family in the slums survives everyday life with pagpag as their daily meal. In this study, the researchers have their three main objectives. The first objective is to learn about the life experiences of a family that eats pagpag. The second one strives to know the selected family's perspective regarding pagpag as their daily meal and the reasons that drove them to eat pagpag. The last one, the researchers, want to discover is the perceived impact of eating pagpag on the selected family. A case study was used in this research to further understand how pagpag serves as the survival mechanism of the selected family. Also, the sampling method that was applied is purposive sampling, for this research needs sure participants. The participants consist of a family who lives in the slums of Tondo, Manila. This study deliberates how the selected family survives with the help of pagpag as their daily meal. Through their perspective and opinions, the researchers developed more reliable data that can answer their objectives. The garbage considered today serves as a mechanism for the selected family. Furthermore, the researchers discovered how essential Pagpag is to the selected families. It cannot be denied how Pagpag helps them to survive. However, consuming Pagpag has its consequences. The researchers also found out why the selected families were driven into a situation where they could only rely on Pagpag as their meal, first, due to poverty that was consuming them. Second, there is a lack of government action to solve the problem. The researchers also asked the participants if they would still choose Pagpag as their meal. They answered yes; they would still consume Pagpag because they had already had it since they started living at Aroma. Their answer seems to signify the actual state of poverty here in our country, where people in slums have already forgotten the meaning of hope and are mistaken to think that poverty cannot be cured anymore.

Keywords: *pagpag, survival mechanisms, coping mechanisms, family, life experiences*

Introduction

As each day makes room for another technological advancement for the whole world, we Filipinos may often overlook the presence of our fellow countrymen. Specifically, those people who live each day without any idea where their next meal will come from. Living in garbage infested areas, scavenging for things that they may profit from. As each day makes room for another technological advancement for the whole world, we Filipinos may often overlook the presence of our fellow countrymen. Specifically, those people who live each day without any idea where their next meal will come from. Living in garbage infested areas, scavenging for things that they may profit from. We live in a society wherein the rich get richer and the poor struggle while their stomachs rumble from hunger. In such harsh environments, how do they cope up; the answer is “pagpag”.

Pagpag is a recycled food that are delivered to the slums and consumed by the people who were left with no choice considering their economic status. Leftover foods from restaurants are transported by garbage trucks into garbage sites. There, people scavenge for the scraps and take them home. They remove the inedible elements and use them as meat for the dish they want to prepare. Sometimes they sell it for 10 to 20 pesos per serving. That is “pagpag”, which literally translates to “shake of the dirt” just like their methods on preparing the food. This practice was a countermeasure to the poverty that some citizens in the Philippines experience. Another name for Pagpag is “Batchoy” which is derived from a soup-based dish. The people who search the dumpsites to find leftovers are called “Mambabatchoy”.

This practice was a countermeasure to the poverty that some citizens in the Philippines experience. It became common because it has been profitable in the slums. However, no matter how profitable it is, it doesn't change the fact that pagpag is not sufficient, yet families have been eating it to nourish them for their daily activities. It can be the cause to many diseases that break down a person's digestive system. There are a lot of negative effects on consuming pagpag because of all the risks it brings but families continue to consume it as a source of income, and as something to fuel their stomachs every day. More or less people will experience changes in their bodies due to their diet, but not much can be done considering their economic standing.

Not to mention the judgement and discrimination they face from the outside world usually being frowned upon or criticized. To the public eye, some might find it disgusting, pitiful, or even anger-inducing because the people think there is something or someone to blame for the existence of the said meal. On a different angle, how do the families who have actually eaten Pagpag view it? What do they think of their dietary choices? How do they feel when they have a taste of what the public views as “trash”?

Research Questions

The study aimed to determine the survival mechanisms and life aspirations of a family who eats pagpag and why they chose to eat “Pagpag” as an alternative food for their daily survival and their life aspirations. This study seeks to answer the following objectives:

1. To learn about the life experiences of selected family while they try to survive with “pagpag” as their daily meal
2. To know about their perspectives and views towards “pagpag” as a daily meal and also, the reasons that drove them to their views
3. To discover the perceived impacts and effects of eating “pagpag” on the lives of the selected family

Literature Review

“Pagpag” in the Philippines

The study of Lokebahs (2018) tackled the leftover food from the restaurants that was recycled and gathered by the scavengers. The food was called “pagpag” the leftover food that was a futile solution for many Filipinos who live in the slum area for a long period of time. Pagpag is created because poverty itself forced them. And because pagpag became a long-term solution for some Filipino, people assume that pagpag is a food for poor and when they hear the word “pagpag” the instant reactions were “kadiri” or “pang mahirap”. People judge instantly without even the further knowledge about “pagpag” and the circumstances that lead this people into eating one. Therefore, pagpag is one of the most essential foods in the slums of metro manila. And this article states that all the leftover food people throw in the fast-food joint may feed entire neighbourhoods in the Philippines. People who eat pagpag claim it is tasty, inexpensive, and easily available to the underprivileged. These are the few explanations for why impoverished people continue to eat pagpag, despite being aware of the possibility of ingesting poisons, toxins, and food-borne illnesses according to different films. In addition to not wearing gloves or hair nets, pagpag is prepared on cutting boards on the ground, and a functioning water system is visible. This is the reason the National Anti-Poverty Commission advises against consuming pagpag due to the risk of illness and malnourishment. Eating pagpag is not known to be fatal, although it can induce cholera, diarrhea, typhoid, and Hepatitis A. Talking about the nation's social issues is one thing, but encouraging people to take action is quite another. Officials from the city are aware of the custom of gathering and selling pagpag, but they have not yet made any significant steps to assist the pagpag eaters.

Similar to this, Rivera et al. (2013) discuss how poverty is a social issue that is widespread in the Philippines. The alarmingly high rates of poverty incidence currently being measured are due to poor living conditions. Families find it difficult to get basic essentials and resources, especially for those who are employed in lower-paying positions. In fact, some people now consider food to be an indulgence. Since income is a measure of an individual's welfare and the crucial component linking food consumption and poverty, more families are exposed to hunger and need when actual pay declines. Previous analyses obtained destitution measures and their ongoing adjustments to capture the true state of need in the country, which takes into account the distribution of sustenance in neediness measures. The goal of this study is to examine whether there is an undernutrition problem in the Philippines on both a national and territorial scale. In a similar vein, this study will investigate the cause of nutritional imbalance by identifying contributing components through Engle Curve estimate using the Generalized Mete decision show and Maximum Likelihood estimate (MLE). This will be evaluated using a common measure to examine the suitability of the programs that have been implemented in terms of family attributes. The findings paint a picture of how severe a nutrition imbalance may become and how governments can address it. Similarly, findings will provide a clear framework for specialists to verify the appropriate way to handle the use of destitution alleviation programs. Moments Hods (GMM). Finally, using a discrete approach, this analysis will also evaluate the effectiveness of government programs aimed at relieving poverty in terms of hunger. The report also claims that food consumption is a measure of poverty, and that poverty leads to an inability to afford food. Therefore, there will be an uneven distribution of food throughout regions and even within the population of a given region due to the disparity in poverty rates between municipalities and regions. The two variables' transmission processes, however, differ from one another. Measuring income and consumption is the most fundamental and direct way to link food and poverty. Llanto (1996) conducted a study that examined how Philippine households responded to changes in income and prices, with a particular emphasis on rural and agricultural households. The idea that households in the lower strata are more impacted by shocks to commodity prices and income levels is what motivates this kind of thinking.

Moreover, Mopera (2014) discusses why we experience food scarcity despite the fact that Philippines is an agricultural country. According to the study there is really enough food for everyone but because of some natural disasters and lack of advancement in agricultural technology some products go to waste. This results to high amount of food price's and leads the poor to the poorest. The study also tackles the main cause of the problem which is the lack of innovation in the agricultural sector that leads to few harvests and high amount of price. Decreasing food wastage is the most eco-friendly option instead of boosting food output.

Pagpag is essential to those families who only depend on dumpsites. When hunger is already consuming them, they can do nothing but to ingest pagpag as their meal. Without minding the possible effects of pagpag on their health they consume it just to survive the battle of the day. The author also describes eating pagpag as living in the jungle. In order to survive, the scavengers need to hunt in the mountains of trash (Villegas, 2013)

The study of Diamante (2015) gives light to the living circumstances of those in Tondo, Manila. The condition of the place's accessible

resources, economic status, living environment, sanitation, and dietary choices. The slums and alleyways of Tondo are very different from the other side of Manila. In Tondo you see garbage infested streets, stagnant black colored mud on the streets, shanties made of wood, roof and tires, and the ever-present insects like flies and mosquitos. This is what the citizens normal. Goes into perspective how different their life is from other citizens of the Philippines. Another thing that the study has highlighted is the income of the families. Almost all husbands have blue collar jobs like for example “pagkakargador”, collecting garbage, fishing, construction work, and other jobs that don't have a permanent contract, also known as “extra”. However, not all of the husbands’ work, and most of the women are housewives. Aside from the unstable employment, there is also hunger. There are some households that consume food that is leftover and scavenged, which is also called Pagpag. This is a result of the food insecurity they experience. Money is hard to get by and if you can't afford meals from let's say “karinderyas” or restaurants, you might not have much of a choice.

Furthermore, the study of Wee (2015) about how people in the slum’s views “pagpag” as their means of production shows how this people from slum areas continue settling with just fast-food trash for their everyday meals. It is thoroughly discussed in the article how they eat “pagpag”. They met Nanay Jean, a mother of three children who sells “pagpag”. She said that the ones that still looks edible and still have few meats or enough breading will be refried again while the others that are halfeaten are going to be cooked with a soy-sauce just like Adobo. She sells it for only PHP20.00 per bag and a lot will be lined up to buy her recooked “pagpag”. Nanay Jean also said that there are days that they get to eat nothing, but they just hold tight to their faith. They don’t complain about the lives they have but they just continue settling with just that. For us, it may mean nothing. Sometimes, fast foods are heaven for us. After eating all those, we just dump it in the trashcan not knowing that there are people in the slum areas who pick those from the mountain of garbages for them to support their hunger. It may mean nothing to us, but it is their weapon for them to win in this battlefield.

In the study of Guevarra (2015) uncovers the various challenges which the poor and once-poor residents face just to stay out of poverty. These challenges and experiences are also explicated as well as how the societal factors impact on these people’s experiences of economic liberty. The article presents numerous data about the status of poverty in the Philippines such as the number of informal settlers and where they mostly live, the programs passed to reduce poverty, and the issues that affect these situations. In this article, the author tries to examine the “Human Security” in Payatas, where the interactions of “human agency” and “social structures” is explored as it influences the pursuit for the security of the urbanites. Moreover, the study also attempts to see the perceptions of poor families as to how they believe they have fallen into poverty or moved out of poverty. In later parts of the article, the result of the research shows that the poor urban communities show certain characteristics such as the high costs and access of urban goods and services, unavailability, social environment, insecurity of employment and other more are what accounts to the inability of the residents in securing comfort, safety, and welfare. According to the article, Payatas residents can recognize specific characteristics for different levels of well-being or poverty: the “very poor”, “poor”, “somewhat poor”, “neither rich nor poor”, and last the “rich”. The stated difference between the “very poor” to the “poor” was that the “very poor” have literally nothing to eat, and only beg on the streets waiting for someone to give them, whereas the “poor” strive to feed themselves by working, and this work can be referred to scavenging food known as “pagpag”. The “poor” also have a place to live although small and crude compared to the “very poor” who have really nothing to live in but the streets. Lastly, the transitions out of or into poverty display a large effect on the changes and conditions of the community.

Chua (2018) discussed how a selected family of an urban poor community treats “Pagpag” as their survival food. According to research, because of the extreme poverty in our country, these families chose to sell and eat pagpag to cope up with their severe living situation. To satisfy their starving, they compromise the value of nutrition and chose pagpag over their health. The researcher assessed a family where they treat “pagpag” as an alternative food for their daily survival. The mother of the selected family lacks nutrition education and said that the family is healthy if they complete their meals a day. “Pagpag” is mostly collected from fast- food establishments where a collector and an employee settle a deal to collect all the discarded foods and place it in a separate bag the next procedure is where the food is washed with water, will be cooked again, sell it and categorize it to class A, B, C and D. most of the people in the community are aware of “pagpag” being sold in market and said that they will not stop consuming these food as long as it satisfies their hunger.

Methodology

This section details how the researchers obtained and ensured the safety of the participants

Research Design

The researchers thought that the study was appropriate for qualitative research. This happens because qualitative research aims to address inquiries regarding the 'what', 'how', and 'why' of phenomena. This differs from the inquiries about quantity or amount that quantitative research, such as epidemiologic studies and clinical trials, aims to address. Qualitative research usually focuses on exploring and comprehending phenomena and behaviors rather than measuring them. The research was dependable as it consisted of the viewpoints of the participants. The researchers choose the title, “Siyam na Buhay” in contrast with the cat and people who survive through eating pagpag without getting ill as if they possess the same resilience and luck as a cat with nine lives. Stray cats usually scavenge through the garbage trying to look for food for their survival, which what also people do to acquire pagpag.

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The researchers posed inquiries to the participants to collect sufficient data and information necessary for the research subject. The researchers engage in chatting with the participants to collect information on their life experiences. By utilizing these strategies, researchers could enhance the bond between themselves and the participants.

Participants

The researchers employed purposive sampling, which is a type of non-probability sampling method. It involves selecting participants for the sample based on specific criteria established by the researchers. These standards center around the research problem of participant availability and capacity to participate in the study. The individuals involved are a family of 3-5 individuals of any gender, who are between the ages of 15 and 35 years old and older. The researchers selected the participants based on their readiness and eagerness to participate in the study. Tondo, Manila, the residence of the participants, is quite distant which poses an inconvenience for the researchers. However, the researchers continue to pursue the study as they are committed to gaining insight into the circumstances of individuals in slums who consume "pagpag".

Finding the participants was not easy for the researchers. In the process of searching, they really did not know where to go in the first place. The researchers have no idea what place they could possibly find a participant. However, the researchers seek for help and met a "tanod" in Recto who suggested places such as Aroma, Happy land, and Temporary Housing. In the end, the researchers chose Aroma.

Instruments

The purpose of the interview guide questionnaire was to collect data regarding the daily lives of "pagpag" consumers residing in the Tondo, Manila slums. The interview guide was validated by four professionals from different fields to ensure its validity and reliability. Mr. Jayvee C. Cebu is a registered psychometrician who graduated from Rizal Technological University and is currently employed at the Technological Institute of the Philippines senior high school department faculty. Mr. Richmond Ambor follows, having completed his undergraduate studies at The National Teachers College and earning a Bachelor of Science, Master of Arts, and Master of Education degrees with a major in English. He is currently employed at the senior high school department of the Technological Institute of the Philippines. Last but not least is Ms. Cleofe Lasic, who earned a BSE Filipino degree from the Eulogio "Amang" Rodriguez Institute of Science and Technology. She is currently employed at the Technological Institute of the Philippines Senior High School Department faculty.

Data Collection

As part of the data gathering process, the researchers watched various films that formed the basis of the study and searched the internet for pertinent literature reviews. The researchers decided to explore the internet for studies by making the most of technology because it was difficult to locate the resources they needed. The study paper's foundation was formed by the relevant studies that the researchers gathered. The researchers used books and the internet to find hypotheses for the theoretical framework that will aid and assist the investigation. In order to provide guidance when signaling to float the instrument, the researchers summarized the item analysis for each validator's assessment prior to change. The validators focused on the grammar and double-barreled questions. They recommended changing a few of the questions that weren't really related to the study and substituting them with ones that would aid in the collection of more precise data. They gave it their all and shared their knowledge to help the researchers with their studies despite their hectic schedules.

As a result, the interview guide served as an effective tool for the researchers' data collection process. As soon as the instrument guide was prepared for use, the researchers checked to see if volunteers were available for the specific study. The researchers searched and found participants fitted for the study along the slums of Tondo, Manila. The researchers informed the participants for their awareness of the interview. It was quite hard to find participants who would fit for the study but since we watched different documentaries about "pagpag" and Tondo is the most featured location, it was the first place that the researchers visited. The researchers found the first participants in Aroma, Tondo but since they were nowhere to be found, the researchers searched for another place called Temporary Housing. On February 23, 2019, the new participant was Antonieta Macias, the interview happened on her own home around 2:00pm ended 2:50pm. She and her youngest daughter are very approachable and show willingness to participate in the interview despite of their hard situation in life that only depends on pagpag as their survival mechanism.

Results

The researchers were exposed to the real and current state of a family who eat and treat "pagpag" as their daily meal. The researchers gathered information within the nearby area of the participant's house. The researchers found a participant as they roam around the area since their first participant is nowhere to be found. The participants engaged in the interview with openness and willingness, which

delighted and at ease the researchers.

Objective 1: Stories and experiences of the Participants as they survive with “Pagpag” as their Daily Meal.

The data gathered have been significantly provided in analysis of the current situation of the participants.

Nanay Antonieta 1st year High School

Mark Wilson (jailed) 1st year High School

Jackelyn Elementary

Mark Anthony Elementary

Reynalyn Elementary

The mother of the family and her older son that is currently locked up in prison had taken High School. Meanwhile, three children of Nanay Antonieta are in Elementary and stopped schooling. Nanay Antonieta is currently working as a sweeper and earns Php 240 a day. The workplace of Nanay Antonieta was a little bit far from their home so only Php100 will be left. Php100 cannot support their family for a day, so they had no other choice but to ingest “pagpag”. The study of Chua et al., (2018) suggested that the current condition of the participant because according to the mother, “pagpag” is the most affordable way to enjoy a dish that is similar to fast-food standards. The family remains full as long as they complete their 3 meals, consisting of rice and “pagpag”, in a day. Based on the interview, they will not stop consuming “pagpag” since it satisfies their hunger and no disease or illness acquired.

Objective 2: To know about their perspectives and views towards “pagpag” as a daily meal and also the reasons that drove them to their views.

During the interview, the interlocutors discussed about their views of the family towards “pagpag” as a daily consumption, as well as the causes which influenced their beliefs and views towards “pagpag”.

Excerpts

Nanay Antonietta

“Syempre yan namang pagpag pang ano lang yun pang pag wala syempre takbo ka sa pagpag pagmura lang tsaka hindi naman pwede na lagi laging kumakain yung anak mo na araw-arawin mo so syempre may ano lang yun alam mong may kumain na ‘non magkaroon ka ng sakit pero kung wala ka talagang pambili dun talaga yung takbo mo pero pag may pera ka namang ano bakit hindi ka syempre bumili ka ng mga karne na sariwa talaga na ano yun lutuin mo para ano tuwing sahod.”

“Ang tingin nila marumi ganyan. Sa tingin lang nila yun kasi di naman siguro sila dito nakatira di naman nila nakikita kung papaano lutuin yung pagpag e kami palagay namin marumi kung marumi na kasi sabi kinagatan na yan nakalagay na dun sa may plastic garbage, sa pagluluto mo na yun sa paglilinis mo na yan at saka nakakatulong naman at hindi naman namin sinasabi na hindi marumi o ano na may magkaroon ng sakit oo nga magkasakit kung lagi lagiin mo pero malaki rin naman ang naitulong sa amin niyan sa pang pa-ano sa tiyan.”

“Nakakatulong naman kasi talaga samin yung pagpag...masarap din naman, pagmarunong ka lang din magluto e. Lutuin mo lang ng maayos na ano e hindi yung patsamba tsamba na luto.. masarap namang pagkain.”

“Wala na akong pakialam sa sasabihin ng iba “ay hindi yan masarap” e sa trabaho nga nagdala ako ng ganyan “uy yung pagpag bakit nakikita namin nilalangaw ganyan ganyan” “wag kayo kumain niyan may sakit yan” sabi ko hindi nilinisan namin yan ng nilinisan tapos pinakuluan kaya yung dinala ko trabaho tinikman ng mga kasamahan ko “ay masarap pala” tinikman nila masarap naman daw.”

“Hindi naman kami naapektuhan pero basta sikmura mo nagugutom kung gutom kami ba’t kami magpapa-apekto? Hindi kami magpaapekto nun ,sila siguro may kaya silang bumili pero kung ang maririnig namin ay “ganyan kayo” hmmm bakit kami magpaapekto. Bakit sila ba nagpapakain sa amin? nagbibigay ba sila ba sila sa amin sa kahirapan namin? Ni hindi nga sila tumulong sa amin. Kung ano mang sabihin nila na “bakit kami kakain” pakialam niyo kung kainin namin e sa yan lang ang kaya ng bulsa namin mahal ang bilingin ngayon e yun mura na masarap

na e ok na yun."

"Yayayain namin sila kumain tapos wala naman nangyare di ko naman nakita sila nagkasakit, di ko nakita bumula bibig nila. Eh syempre di kami mayaman na nagpunta dito ay pwede rin pala kumain, edi kumain simula noon edi nagsipag kain na rin kami."

Pagpag had been the family's regular substitute as a meal for 8 years. Since then, they had seen various ways and methods on how "pagpag" can be prepared before being eaten. And while they had already known where "pagpag" came from, it still did not stop them from buying and serving "pagpag" for their morning, afternoon, or evening meal. This proved that there was more to "pagpag" than just being dirty or unhygienic.

The family's living conditions were a large basis for their persistence in eating "pagpag". As stated, "Hindi naman kami naapektuhan pero basta sikmura mo nagugutom kung gutom kami ba't kami magpapa-apekto?", they would mean that it wouldn't matter how "pagpag" was viewed by other people. It's because for them, "pagpag" is just another way to alleviate their hunger, just like how other people would buy food normally. The interlocutors also said that as long as they don't actually consume "pagpag" for almost every meal, it was fine for them to rely on "pagpag" just whenever they really needed it.

The related literature entitled "Meal of the Day" shares similarities to the methods of preparing "pagpag" as well as their views that points out to how their actions have been brought because of their living conditions. Both states that "pagpag" would serve as an alternative because compared to other food, it is not that expensive. They also point out that they would rather choose eating "pagpag" than to die of hunger. Wee (2015) also correspond on the same views, specifically on how they consider "pagpag" compared to luxurious food from restaurants and fast-food chains. In an analytical perspective, both relates to how they would see "pagpag" as the same or even better than home-cooked meals because it is not as expensive but can still be prepared similarly without difference in taste. In a world where countless of expensive food were only thrown as trash, they would instead use "pagpag" as a weapon in the battlefield, fighting against scarcity and poverty.

Objective 3: To discover the perceived impacts and effects of eating "pagpag" on the lives of the selected family

| | |
|-----------------|---|
| | Excerpts |
| | "Syempre mura lang tapos naka survive ka na, busog kana." |
| | "Malaki-laki rin naman ang naitutulong kasi kung ano hanggang ngayon 'di sana ngayon walang pagpag." |
| | "Hindi naman namin sinasabi na hindi marumi o ano na may magkaroon ng sakit oo nga oo nga magkasakit kung lagi-lagiin mo pero malaki rin naman ang naitulong saamin niyan sa pang pa-ano sa tiyan." |
| Nanay Antonieta | "Nakatutulong kasi talaga yung pagpag masarap din naman pagmarunong ka rin naman mag luto e. Lutuín mo lang ng maayos na ano e hindi yung patsamba tsamba na luto masarap namang pagkain." |
| | "Wala na akong pakialam sa sasabihin ng iba "ay hindi yan masarap." |
| | "Nakatipid ka." |
| | "Mabusog ka masarap kasama mo mga anak mo kain ng kain." |
| | "Nagpapasalamat pa nga kami kasi may kinakain kami hindi ako natatakot na sinasabi na kami magkasakit na yung kinakain namin ay marumi." |

While it is a given that the family isn't very wealthy, pagpag has helped them survive their day to day lives. For example, it gives them the opportunity to use the money they saved for other things like transportation and living expenses. It gives them an alternative for when times are tough. Since their days consist of a lot of labor, they need food to be able to work efficiently. So, they chose pagpag to spend less, whilst keeping their stomach full. Nanay Antonieta said that there are some weeks where she and her family consistently eat eats pagpag. She also claims it is delicious. This can be related to the study "Food Insecurity: The Experiences of Hunger Among the Households Living in Manila a Slum" because of the fact that due to unfortunate circumstances like unemployment and food insecurity, they don't have much of a choice when it comes to their meals, as said in the study. It also gives pagpag sellers a source of income. Pagpag can be sold for 10 to 15 pesos per bag, with only 3 to 5 pesos of profit. Even though they don't earn much, it is a business, nonetheless. The study Pagpag: From Fast Food Trash to Treasure also mentions a mother who uses pagpag as a means to provide for her three children. The pagpag sells well in the area, therefore improving her business. Another thing is that pagpag has a really bad reputation for the people outside of Aroma. When Nanay Antonieta brought pagpag to her workplace, she was met with negative comments about her meal. However thus and every other thought about her meals don't stop her from eating them. She believes that pagpag is edible and will not harm you if it is cook it right.

Discussion

People who settle on eating "pagpag" were not the problem it is their choice to eat pagpag in order to survive in this battlefield. The said quotation from Mahatma Gandhi implies how unfair it is to become poor because even justice seems impossible for them to achieve though it should be fair to anyone. Just like how the researcher's participant tells them how hard it is to become one, to

experience a never-ending discrimination from other people. This chapter tackles the experiences of a family who eats “pagpag”. Regarding on how they view and survive with it. This study was implemented with critical judgment and analytical interpretation of data. It includes the researcher’s thoughts without being biased to the study and recommendations for the future researchers.

Analysis

Pagpag from an outsider’s perspective is “dirty” or “unsanitary”. It is said to be unhealthy and may cause a lot of sicknesses when consumed. However, in this study, the researchers seek to discover how true the said claims are. How an insider is affected by pagpag. How do the families who encounter pagpag think of it, and how does it change their living circumstances. From the results of the interview, one of pagpag’s upsides is that it helps people cope with poverty. Instead of starving, pagpag can be used as a cheaper alternative. Since prices have been getting higher in the present, the interviewee also stated that it was their alternative. Another way that it can be used to cope with poverty is that it can be utilized as a means to earn money. Even if it is for a small price, pagpag can be sold for about ten to twenty pesos according to the interviewee. Sellers do not really profit much from it (three to five pesos per bag) but the pagpag business has been sustainable for the sellers in Aroma. Little by little it helps them with their daily endeavors. Another thing is that in the perspective of the locals of Aroma, pagpag is surrounded by a lot of misconceptions. As unpleasant it is for some outsiders, some of the residents believe that pagpag is not really as “high hazard” as some might think it is. Pagpag undergoes an intensive cleaning process that one must stick to so that the risk of getting any sickness is lowered. Some might argue that pagpag is actually delicious especially if they get pieces that are untouched (i.e chicken without bite marks). Most of the time the meat is washed with water carefully three times. This is to avoid the meat falling off from the bones. This means that the residents don't believe the thoughts of outsiders about the safety of eating pagpag.

Overall, pagpag is not all just a negative concept that endangers our countrymen from all kinds of diseases. Pagpag has always been shrouded by a lot of negative thoughts. It is true that pagpag shouldn’t be one’s primary source of food. There can be a lot of factors that can affect the leftover food during its transport and dumping. One mishap from the seller’s cleaning process can lead to a family eating bad meat. Whilst this is true, pagpag is also something that can help one’s life. From an economical perspective, pagpag gives you the opportunity to be thrifty with your food. This is not exactly a wise decision but for the people who do not earn a lot, this is their best bet if they do not want their stomach to grumble. This is a risk some people in Aroma have to take because of the circumstances they are in. Some people and organizations help them, but the said help does not change the long-term living circumstances. Pagpag should not be tolerated, but what can they do when the market prices are going higher, and their income still staying the same? They do not want the life they live, but they still strive and work because they believe doing nothing will amount to nothing.

Conclusion

Society often defines people depending on what situation they are in. A person's situation does not define what they are as a person. This study discusses the survival mechanisms of a family who struggle to survive life by just eating pagpag. Their case is an eye-opener to what is really happening in this country. The research discussed the survival mechanism of a family who eats pagpag. The

researchers found out the reason why they suffer in this kind of situation: (1) because of the extreme poverty that is happening. Also, (2) because of the lack of the help from the government. After the interview, the researchers had found out that the participants do not have a choice but to settle with their situation. When the researcher asked the participants what path they would want, the participants replied that they would still choose to eat pagpag because they don't have any choice considering their status. This only implied that pagpag is really essential to them because it help them survive from hunger, even if it means suffering later from the effects of a long-term consuming of pagpag.

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Affiliations and Corresponding Information

Niña Faith G. Sumodlayon

Pamantasan ng Lungsod ng Maynila - Philippines

Monica H. Sunalan

Adamson University – Philippines

Princess Andrea O. Villapa

Technological Institute of the Philippines – Philippines

Krish Ann D. Araja

World Citi Colleges – Philippines

Vince Mathew A. Aradanas

United States Marine Corps – Philippines

Gewelene R. Tibi

Alorica Teleservices - Philippines

John Patrick R. Rosales

Philippine College of Criminology – Philippines

Aleph Cherub D. Tumaneng

University of the Philippines

Jan Daniel B. Tabano

Polytechnic University of the Philippines

Erika Mae P. Venterez

Tropical Hub Food Market Inc. - Philippines

Jayvee C. Cebu

National University – Philippines