

THE MAP SAYS LEAVE. LIFE SAYS STAY...

Place-Based Vulnerability and Mobility Outcomes in Disaster Prone Coastal Communities:
Evidence from the Coastal Barangays of Mariveles, Bataan



WOULD YOU CONSIDER LIVING IN A COASTAL COMMUNITY EXPOSED TO HAZARDS?

- A. No, avoiding the hazard is the safest option
- B. Yes, if my livelihood and family were there
- C. Yes, if protection and services were available
- D. It depends on whether I had a viable alternative



HAZARD MAPS SHOW EXPOSURE. THEY DO NOT SHOW THE STORY SURVIVAL.

A map can tell us where the water may rise.

It cannot show what a family may lose by leaving: income, childcare, school access, community support, invested labour, and the cost of starting again.



WHAT CONDITIONS HAVE MADE STAYING NECESSARY, AND LEAVING SO DIFFICULT?

That is the better question we should be asking ourselves



MARIVELES, BATAAN

Two Coastal Barangays: Alasasin and Lucanin

Qualitative-Led and Exploratory

The household survey identified broad patterns. Open-ended responses, field observations and two informal community discussions provided the main interpretive depth.

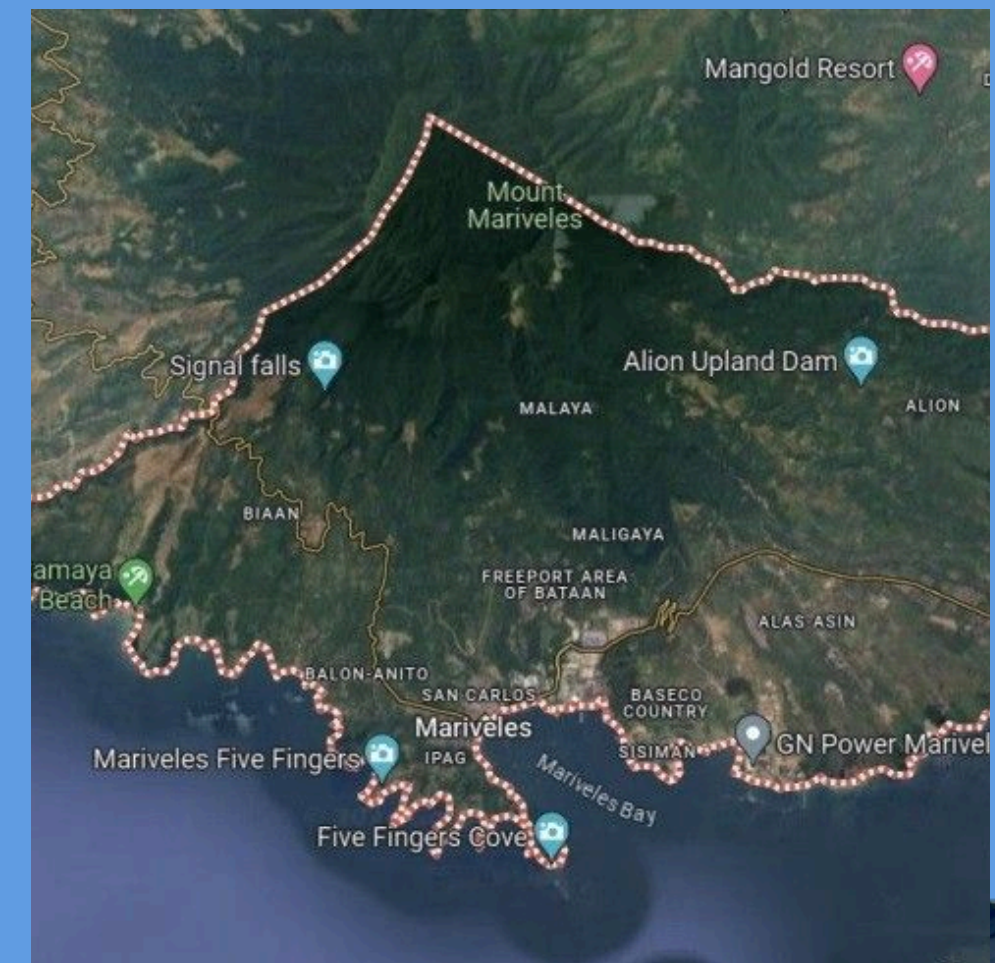
68

Household Respondents

The contribution is not prediction. It is context: how mobility, immobility and relocation are negotiated within everyday life.

2

Informal Community Discussions



ROOTED, BUT INSECURE

Place attachment is not only emotional. It can also be material and legal.

25

average years of
residence in the
community

41/68

owned their house, but not land
beneath it

**Residents had invested time, labour and resources into place,
but often without full tenure security.**

This means people may have something meaningful to lose, but not enough
security or capital to make moving elsewhere easy.



THE LANGUAGE OF MOBILITY

A questionnaire limitation became a conceptual insight.

Paglikas

evacuation

Paglipat

moving/relocation

Some respondents interpreted “moving” after a disaster as temporary evacuation, not permanent migration.

The ambiguity was not only linguistic. It reflected the lived ambiguity of mobility itself.



THE IRONY OF IT ALL

The same factor can keep people in place and determine whether they can leave.

48/68

cited livelihood opportunities as a reason for staying

“Dahil nandito ang aming hanapbuhay na pangingisda.”

“Because our fishing livelihood is here.”

“Kung libre at malapit.”

“If it is free and nearby.”

53/68

said livelihood opportunities matter in a possible relocation area



PERMANENCE AND WILLINGNESS CAN COEXIST

Together, the questions point to conditional mobility rather than a fixed stay-or-leave choice.

41/68

regarded their current home as permanent

46/68

would relocate to a safer place if given the opportunity

Rooted, Conditionally Mobile

regarded their current home as permanent

Relocation Ready

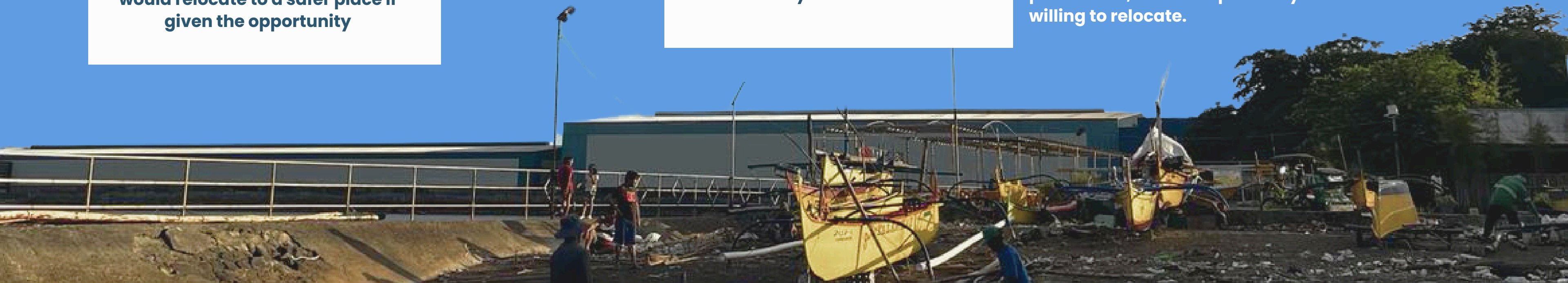
Does not see current home as permanent and is open to moving.

Strongly Rooted

Home is permanent and relocation is not currently desired.

Unsettled, but not Ready

Does not see the current home as permanent, but is not presently willing to relocate.



BUILDING RESILIENCE MEANS EXPANDING REAL CHOICES

Safe adaptation in place

Resilient housing, coastal protection, secure tenure, infrastructure, services and livelihood diversification.

Planned temporary mobility

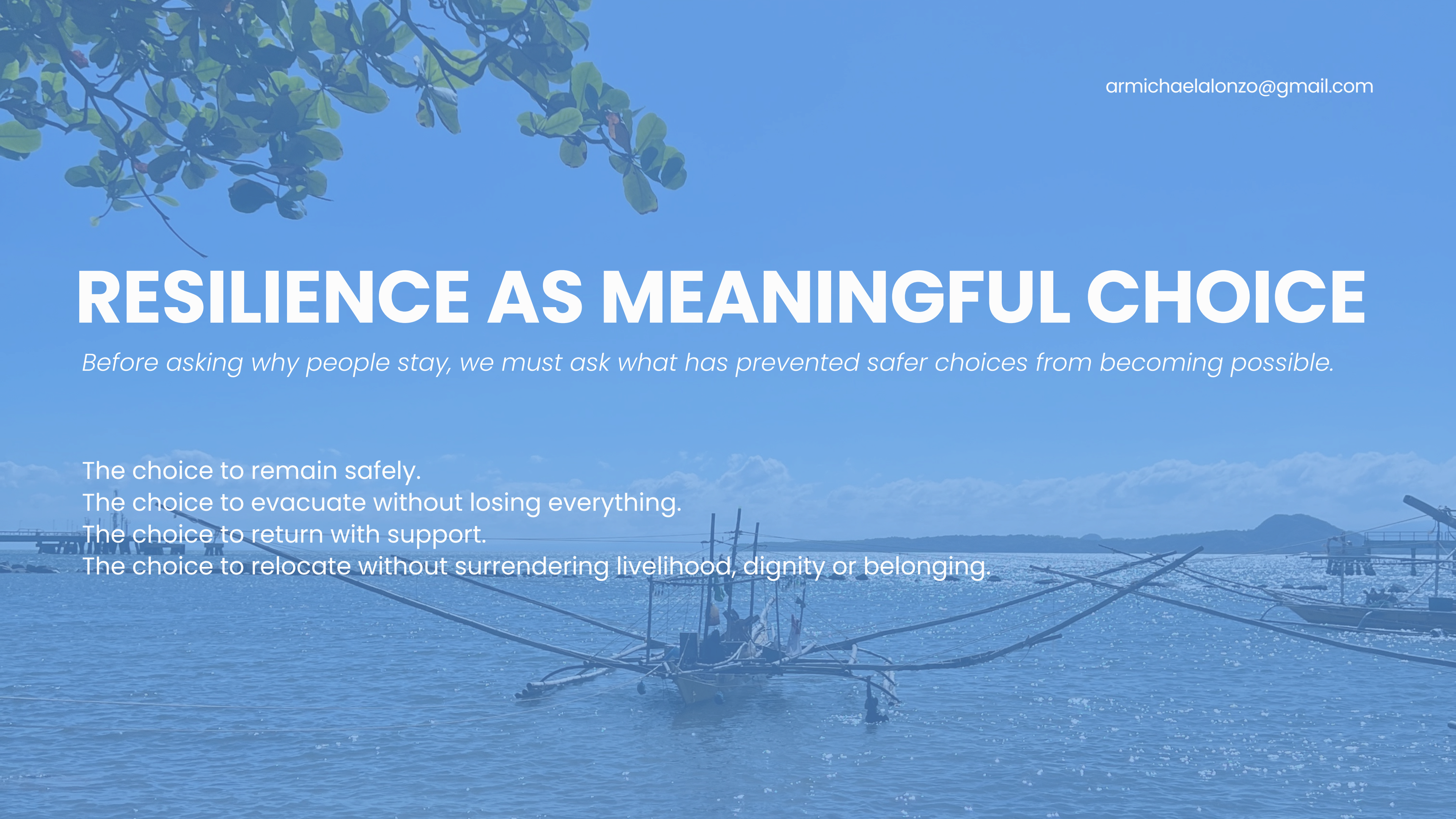
Evacuation facilities, reliable transport, continuity of education and healthcare, property protection and support for return.

Dignified voluntary relocation

More than housing: employment, affordability, accessibility, service community networks and participation in site selection.

*A programme that reduces physical exposure while producing deeper poverty has not **eliminated vulnerability**. It has only changed **vulnerability's address**.*





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RESILIENCE AS MEANINGFUL CHOICE

Before asking why people stay, we must ask what has prevented safer choices from becoming possible.

The choice to remain safely.

The choice to evacuate without losing everything.

The choice to return with support.

The choice to relocate without surrendering livelihood, dignity or belonging.

OUR FINAL PROPOSITION IS SIMPLE: RESILIENCE SHOULD NOT BE MEASURED BY HOW MUCH SUFFERING PEOPLE CAN ABSORB, BUT BY HOW MUCH FREEDOM THEY HAVE TO SHAPE A SAFE AND DIGNIFIED FUTURE.

