

Undocumented Resistance Movements in Zamboanga Province During World War II

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ABSTRACT

After the surrender of General William Sharp in 1942, the Filipino-American forces in the Visayas and Mindanao fell into the hands of the Japanese Imperial forces. However, not all forces submitted to the Japanese aggressors. Some fighters in Mindanao, particularly in the Zamboanga Peninsula, continued their resistance with the support of the masses. The resistance movements in Zamboanga Province during World War II played a crucial role in the region—not only because of their bravery, but also due to their perseverance and patriotism, which contributed to the eventual expulsion of the Japanese from the province. This paper employed the descriptive-narrative qualitative research design and utilized interviews to acquire the necessary data. The primary objectives of this paper were to identify the undocumented resistance movements against Japanese forces in Zamboanga Province, specifically the experiences and challenges encountered throughout the duration of the war. Moreover, the study was limited to the southern section of the Zamboanga Peninsula—presently

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comprising Zamboanga del Sur and Zamboanga Sibugay. The research participants were the living witnesses and those who participated in the resistance movements in areas such as Pagadian, Dumalinao, San Pablo, Ipil, Kabasalan, Siay, and Malangas. The findings of this research revealed that there were indeed undocumented resistance movements in Zamboanga Province identified as **Scouts**, **Masa**, and **Dalangpanan**. These names have never been appeared in books, published articles and other academic literature. This study aims to contribute additional knowledge to the historical discourse on guerrilla forces in the Philippines. This is the gap that helps complete the story of the people of Zamboanga Province during the Japanese Occupation from 1942-1945.

Keywords: *Zamboanga Province, Resistance Movements, Undocumented, Experiences, WWII*

Introduction

Filipinos are regarded for being extremely welcoming and resilient; however, these traits alone do not adequately characterize a true Filipino. Most Filipino people in the community who were able to witness the coming of Japanese military forces in the Philippines could attest to how the Japanese occupied the Philippines. The Japanese occupation of the Philippines between 1942 and 1945 constitutes a profoundly turbulent era marked by widespread disruption, resistance, and significant socio-political transformation.¹ The invasion and subsequent control by the Japanese Imperial Forces brought about significant challenges and hardships for the Filipinos.² Even before the Japanese fully took control of the Philippines, a range of guerrilla groups had already begun forming to resist their occupation. Some of these groups were large and highly organized, operating like formal military units and maintaining regular communication with the temporary U.S. headquarters in Australia. These forces included Filipinos who had received training from the U.S. military, along with American soldiers who had chosen to remain behind. Among

¹ "The Japanese Occupation: A Dark Chapter in Philippine History - Pinas Culture," Pinas Culture.com, Accessed March 28, 2022, at <https://pinasculture.com/the-japanese-occupation-a-dark-chapter-in-philippine-history/>.

² "Liberation of the Philippines 1945: The National WWII Museum: New Orleans," The National WWII Museum | New Orleans, accessed January 2, 2025, <https://www.nationalww2museum.org/war/articles/liberation-of-philippines-cecilia-gaerlan>.

The liberation of the Philippine 1945 article was written by Cecilia I. Gaerlan the Executive Director of Bataan Legacy Historical Society (BLHS). Founder of the organization which aim is to address the lack of information about the role of the Filipinos during World War II in the Philippines and to seek justice for the Filipino veterans of the US Army Forces in the Far East (USAFFE) whose veterans' benefits were rescinded by the First and Second Rescission Acts passed by the US Congress in 1946.

those who joined the resistance were American colonial settlers who had managed to avoid capture, such as Wendell Fertig, a courageous guerrilla leader active in Mindanao.³

They also consisted of a diverse cast of Filipino men and women, ethnic and indigenous minorities, American and European immigrants and soldiers, young and old, rich and poor, from farmer to politician. The various units of Philippine guerrillas, their tactics, military resources, and vigor to survive and end the Japanese maltreatment of the Philippine peoples paint the Pacific Theater from 1941-1945 as desperate, dark, and bloody for Asian communities throughout East and Southeast Asia. But their resourcefulness, cooperative efforts to collaborate and network with MacArthur across the South Pacific, and enormous grassroots liberation movement directly point to the remarkable value that the Philippine Underground Resistance proved to be in aiding the Allies' ability to retake the Pacific.

The capable armies of the United States and the Philippines were decisively defeated by the strong armies of the Japanese Empire and successfully toppled the governing authority. However, when General Douglas MacArthur led American soldiers to reclaim the Philippines from the Japanese in October 1944, the Japanese Imperial forces controlled only 12 of the archipelago's 48 provinces.⁴ Under the order of General MacArthur, the Philippine Military Academy was to be disbanded in 1942, right before the Japanese Imperial Army took control of Manila. The younger soldiers studying and training at the PMA (Philippine Military Academy) wanted desperately to join the war effort despite MacArthur's orders and gathered a substantial number of recruits who had been part of various ROTC units. Taking what training they had learned from the PMA, the young soldiers schooled their new recruits as saboteurs (ruining phone lines, radio connections, eliminating pro-Japanese Filipinos and spies, and conducting small hit-and-run raids).⁵

Officers and troops from the United States and the Philippines, as well as local leaders and residents, led resistance groups ranging in size from a few hundred to thousands. MacArthur was awestruck by their accomplishment, and the methods acquired from the ferocious native combatants of the Philippines continue to inspire the US forces to this date. The toughness and

³ "Chapter Two: The Crucible of War," Dutytocountry.org, accessed March 25, 2022 at <https://exhibition.dutytocountry.org/the-crucible-of-war/guerrillas/>.

⁴ T. Ryle Dwyer, *Behind the Green Curtain: Ireland's Phoney Neutrality During World War II* (Gill & Macmillan, 2010).

⁵ "Hunter's ROTC," Pacific Atrocities Education, accessed March 25, 2022 at <https://www.pacificatrocities.org/hunters-rotc.html>.

resilience of the native guerrilla forces against the Japanese pleased MacArthur.



Photo 1. Wendell Fertig (right) WWII U.S. soldier and guerrilla leader, commanding his guerrilla officers. U.S. Department of Defense.

Refusing to surrender, Fertig, WWII U.S. soldier and guerrilla leader, built a guerilla army that would eventually grow to over 30,00 soldiers, he fought on, organizing a resistance force on the island of Mindanao. Fertig's army harassed Japanese forces on Mindanao for two and a half years and was one of the few guerilla bands to engage in successful large-scale attacks. His army even founded a homemade navy to attack Japanese shipping routes. Fertig oversaw the construction of a homemade radio, made from scrap parts.⁶ Many groups strive for decades after the war to achieve US recognition and the privileges that came with it. Others built guerrilla movements from the grassroots. They had little experience and few connections to the U.S. military, but they mobilized peasants' discontent toward their landlords and drew on the long tradition of Filipino nationalism that dated back to the revolution of the 1890s. Nevertheless, amidst the brutalities of war and the suppression of freedom, the Filipino people demonstrated an extraordinary display of courage, patriotism, and resistance against the occupying forces.

⁶ "Chapter Two: The Crucible of War", Under One Flag, accessed January 3, 2025, <https://exhibition.dutytocountry.org/the-crucible-of-war/guerrillas/>.

Hence, the Guerilla and resistance movement were crucial in ending the Japanese Forces' total occupation of the Philippine Archipelago.



Photo 2. A large formation of guerrilla's march under the U.S. flag. Photo taken from the University of Wisconsin

Resistance movements emerged in the absence of the USAFFE and Filipino soldiers. Guerillas managed to win several battles against Japanese patrols in the Philippines. In Luzon, resistance groups such as HUKBALAHAP, MARKINGS⁷, and HUNTERS ROTC were active. Several guerilla groups fought in the Visayas, including guerillas from Cebu led by Lt. Col. James M. Cushing and Waray guerrillas.⁸

After May 1942, according to Balis (1987), Mindanaoans resisted Japanese attempts to disrupt their way of life. Along the coast of Mindanao, the Japanese garrison was established in significant urban areas. These parties were taught how to engage in simultaneous combat by soldiers who refused to lay down their weapons. Small Japanese groups were ambushed by a few men from several villages across the island who had discovered old, concealed weaponry.⁹ Due to the lack of centralized authority, guerrilla groups didn't always get along. They fought for culture and land. Filipinos and Moro insurgents engaged in the battle for territory in some Mindanao Provinces.¹⁰ They were diverted from fighting the Japanese by these efforts, which resulted in guerilla warfare.

⁷ "Chapter Two: The Crucible of War."

⁸ Lawrence M. Greenberg, *The Hukbalahap Insurrection: A Case Study of a Successful Anti-Insurgency Operation in the Philippines - 1946-1955* (US Army Center of Military History, 1986) <https://apps.dtic.mil/sti/pdfs/AD1112093.pdf>

⁹ Colin Minor, "Filipino Guerilla Resistance to Japanese Invasion in World War II," *Legacy* 15 no. 1 (2015): 43-57, <https://opensiuc.lib.siu.edu/legacy/vol15/iss1/5>.

¹⁰ Alpaslan Özerdem and Sukanya Podder, "Grassroots and Rebellion: A Study on the Future of the Moro Struggle in Mindanao, Philippines," *Civil Wars* 14, no. 4 (December 1, 2012): 521-45, <https://doi.org/10.1080/13698249.2012.740202>.

The Philippine resistance movement thrived throughout the country. However, there were still undocumented resistance movements that somehow played an effective tactics and inflicted damages to the Japanese troops. This paper seeks to fill in the gaps to disclose the undocumented resistance movements against the Japanese forces in the southern portion of Zamboanga Province.

Zamboanga Province was a peninsula located west of the mainland Mindanao. It has an area of roughly 5,600 square miles. Prior and during WWII, it was a huge mass with Zamboanga City as chartered city to include Basilan. In 1952—seven years after the Philippines’ liberation—the former single province of Zamboanga was subdivided into two distinct provinces: Zamboanga del Norte, with Dipolog as its capital, and Zamboanga del Sur, with Pagadian as its capital. This division was undertaken primarily for socio-political administration. Later, in 2001, a third province—Zamboanga Sibugay—was created by excising territory from Zamboanga del Sur, with Ipil designated as its capital. Today, Region XI (the Zamboanga Peninsula) comprises these three provinces.

METHODOLOGY

The objectives of this study are to identify the undocumented resistance movements in Zamboanga Province during WWII, specifically, its southern part (presently Zamboanga del Sur and Zamboanga Sibugay). Additionally, to be able to narrate the experiences and challenges of these resistance movements through interviews with both living witnesses and participants.

The study utilized the descriptive-narrative design. It focuses on understanding participants’ experiences by exploring stories as the source of data. This involves the collection of narratives through interviews and then analyzing these stories to reveal themes, patterns, and meanings. This aims to employ scientific methods to verify and provide explanations for the history of various human activities, subjects, or events, because there is no other way people or respondents could tell them from past experiences that occurred around the timeframe of the study. This method could help identify the objectives in a structured and orderly manner.

For ethical consideration purposes, the identities of the respondents have to be coded with KI (Key Informants), to protect the privacy of the participants.

Table 1. Key Informants Profile

Key Informants	Gender	Age	Address	Relationship with the Key Informants
KI 1	Male	54	Purok 3, Brgy. Timuay Danda, Kabasalan, ZS	Son
KI 2	Male	68	Purok 3, Brgy. Timuay Danda, Kabasalan, ZS	Son
KI 3	Male	100	Brgy Magdaup, Ipil, ZS	Son
KI 4	Male	65	San Pablo, Pagadian City, ZDS	Son
KI 5	Male	93	Kapamanok Pagadian, ZDS	Member

***KI**= Key Informant

The researchers employed snowball sampling to locate the whereabouts of the participants. Several names came out in different municipalities. The living participants and witnesses resided in far-flung areas. However, some possible participants provided by local authorities could not be taken as key informants. They had to be eliminated until five (5) informants were considered due to the evidence provided that linked them to the resistance movement in Zamboanga Province.

An interview guide was used to obtain information from the living witnesses. To gather relevant information, the researchers also visited various libraries including the Western Mindanao State University Library, Zamboanga City Library, Ateneo de Zamboanga University Library and Pagadian City Library. Online sources were used to cover journals and other general references that could guide the researchers in strengthening their literature.

The researchers visited several municipalities of Zamboanga Sibugay and Zamboanga del Sur (these two formerly part of the southern part of Zamboanga Province), such as Ipil, Kabasalan, Siay, Imelda, Malangas, Pagadian City, Dumalinao, and San Pablo. With the assistance of the local government units and employing snowballing-sampling, the researchers were able to reach out to the informants in different locations.

The researchers employed thematic analysis and coding, a qualitative analysis method that enables the categorization of text into meaningful themes. This approach facilitated the identification and documentation of specific sections of text or images that share a common theme or idea. The researchers identified themes as elements of participant stories that highlight perspectives or experiences that are relevant to the research topic.

The coding process involves identifying themes within the accounts and assigning labels to index them accordingly. Aspects of participant narratives that discuss certain perspectives and experiences relevant to the research topic are referred to as "themes" by the researchers. Finding themes in accounts and giving them labels to index them constitute both aspects of the coding process.¹¹

Themes that appear repeatedly in the data set, inside transcripts, or across transcripts are what researchers refer to as features. The researchers created a theme that encompasses a single comment made by one important source if it proves to be especially useful in the research and includes it in the information they have obtained.

RESULTS AND DISCUSSION

The researchers were able to identify five (5) key informants deemed knowledgeable about the undocumented resistance movements in Zamboanga Province.

To identify the undocumented resistance movements in Zamboanga Province, particularly the southern part and their nature.

¹¹ Swami Gurunand Jnanathapaswi, "Thematic Analysis & Coding: An Overview of the Qualitative Paradigm," ResearchGate, December 2021. <https://doi.org/10.6084/m9.figshare.17159249.v1>.

Table 2. The undocumented Resistance Movements in Zamboanga Province

Key Informant's	Resistance Name	Response	Translation
KI 1	Scout	<i>He was part of the scout, messenger kuno. Kaning mga scout, gitawag kini ani nga pangalan kay sila silbi ang mga tig hatud ug mga sekreto nga signal paingun sa laing lugar.</i>	He was a member of the Scouts, serving as a messenger. They were called Scouts because they delivered secret messages to other locations.
KI 2	Masa	<i>Ang mga sibilyan ginatawag ug Masa. Kung sa Tagalog pa ang masa kay kadaghanan man parihas rasad sa bisaya, gintawag kini sila nga Masa kay kadghanan sa ila mga sibilyan.</i>	The civilian group was called the "Masa." In Filipino, masa means "the masses," and the group took its name from the fact that most of its members were civilians.
KI 3	(No Formal name)	<i>Wala man gyud daw pormal nga tarwagay sa ilang grupo.</i>	Their group does not appear to have an official name.
KI 4	Dalangpanan	<i>Katu ra gyud akung nahibal an kang papa ug Saavedra Dalangpanan ra.</i>	That's all I know about my father and Saavedra, Dalangpanan.
KI 5	Dalangpanan	<i>Ang grupo namo nailhan sa pangalan nga, Dalangpanan. Ang dalangpanan ug sa ingles pa kani ang mga tao nga gahatag ug tabang sa mga tarwong nanginahanglan.</i>	Our group was known as Dalangpanan. "Dalangpanan" in English are those people who provide assistance and help those in need.

*KI- Key Informant

The above table shows the information about the undocumented resistance movement in Zamboanga Province, particularly in the southern part. As stated above, KI 1, a resident of Purok 3, Barangay Timuay Danda, Kabasalan, Zamboanga Sibugay, stated that the resistance movement founded by his father was called "**Scout**," which referred to individuals who delivered secret messages to other quarters. KI 2, on the other hand, who resided in the same area as KI 1, responded that it was called "**Masa**," because most of the group were civilians; hence, the name was derived from that composition. KI 3, a resident of Magdaup, Ipil-Zamboanga Sibugay mentioned that there was no formal name of their resistance group. Then, KI 4- a resident of San Pablo, Pagadian, stated that the name of the resistance movement to which his father belonged was "Dalangpanan". KI 5, a primary source and a local resident of the same town, answered that their resistance movement was known as, "Dalangpanan," a term denoting an individual who provided assistance and security to those in need.

Table 3. Nature of the Resistance Movements (KI 1)

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 1	Scout	Ang goal lagi as a scout kay bantayan nila ang movement sa kalaban nya ug muhatag ka impormasyon mao nang ilang task buhatun, muhatag informations from Zamboanga City.	The primary role of a Scout was to observe enemy movements and relay intelligence—this was their main responsibility. They were specifically tasked with providing information originating	Track and report enemy movements, especially intelligence from Zamboanga City to aid the resistance.

Key Informants	Resistance Movements Name	Responses	Translation	Nature
			from Zamboanga City.	

KI 1 (Scout) stated that, according to his father, the nature of their resistance involved monitoring Japanese movements and transmitting intelligence from Zamboanga City. Similar to the objectives of guerrilla groups in Luzon and the Visayas, they relayed information to U.S. forces in America. The type of information they provided was consistent with that described in the General Staff reports of the GHQ.

Table 4. Continuation of the Nature of Resistance Movement (KI 2)

Key Informants	Resistance Movement Name	Responses	Translation	Nature
KI 2	Masa	<p><i>Sailaha dira is to protect the interest of the group not only the tribe.</i></p> <p><i>Actually, ang ilang gibuhad adtong panahona magbantay sila, makig-coordinate sila sa militar nga padulong na kining mga dagkong grupo sa pwersa sa Hapon.</i></p> <p><i>Unya inig gamay nga grupo, magduwa-duwa sila. Magbuhad sila ug buho ug sa sulod niana, adunay mga hait nga sanga ug tabonan nila kini ug sagbot.</i></p> <p><i>Moabot ang mga sundalong Hapon, ug adunay magpakita nga usa ka gerilya... unya gukdon sila niining mga</i></p>	<p>To protect the interest of the group, not only the tribe. Actually, what they did at that time was to coordinate with the military that a large group of Japanese forces were coming.</p> <p>When the enemy was in small groups, they would set traps for them. They dug holes lined with sharp sticks and concealed them with grass. When Japanese soldiers approached, a guerrilla fighter would appear to draw their attention. As the soldiers gave chase, they would</p>	<p>To protect the tribe and community.</p> <p>Set booby traps to neutralize the Japanese troops.</p>

Key Informants	Resistance Movement Name	Responses	Translation	Nature
		<i>Hapones hangtod nga mahulog sila sa lungag nga gihimo sa ilang amahan, sama sa gitawag nimo niining paon.</i>	fall into the hidden pit. This tactic was referred to as “bait.”	
KI 2	Masa	<i>Sailaha dira is to protect the interest of the group not only the tribe. Actually, ang ilang gibuhadadtong panahona magbantay sila, makig-coordinate sila sa militar nga padulong na kining mga dagkong grupo sa pwersa sa Hapon. Unya inig gamay nga grupo, magdurwa-durwa sila. Magbuhad sila ug buho ug sa sulod niana, adunay mga hait nga sanga ug tabonan nila kini ug sagbot. Moabot ang mga sundalong</i>	To protect the interest of the group, not only the tribe. Actually, what they did at that time was to coordinate with the military that a large group of Japanese forces were coming. When the enemy was in small groups, they would set traps for them. They dug holes lined with sharp sticks and concealed them with grass. When Japanese soldiers approached, a guerrilla	To protect the tribe and community. Set booby traps to neutralize the Japanese troops.

Key Informants	Resistance Movement Name	Responses	Translation	Nature
		<i>Hapon, ug adunay magpakita nga usa ka gerilya... unya gukdon sila niining mga Hapones hangtod nga mahulog sila sa lungag nga gihimo sa ilang amahan, sama sa gitawag nimo niining paon.</i>	fighter would appear to draw their attention. As the soldiers gave chase, they would fall into the hidden pit. This tactic was referred to as “bait.”	

According to KI 2 (Masa), the nature of their resistance movements was to safeguard the interests of the tribe as their family was the landowner. They also set booby traps to ensure that the Japanese could not get into their territory. This is reflected in the book of Balis where he stated that Moro insurgents in Lanao fought for their territory, land, and culture.¹²

¹² Michael Anthony Balis, “The American Influence on the Mindanao Resistance During the Second World War” (Master’s thesis., Old Dominion University, 1990), ODU Digital Commons, https://digitalcommons.odu.edu/history_etds/39/.

Table 5. Continuation of the Nature of Resistance Movement (KI 3)

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 3	(No name)	<i>Didto na nila nasabutan nga samtang nangatulong ang mga hapon ila patyon ang labaw-labaw ug manglayas sila.</i>	They learned to kill Japanese while they were sleeping.	Eliminate the Japanese enemy

According to KI 3, they had to kill the Japanese troops, so that they could accomplish their mission of driving the Japanese out of their territory. The same experience was mentioned by Ruperto Kangleon, who became a resistance movements leader and a fighter who was successful in driving out the Japanese of the mainland province and onto Southern Leyte coast.

Table 6. Continuation of the Nature of Resistance Movement (KI 4)

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 4	Dalangp anan	<i>Ang ila lang man gyud daw kagustuhan kay mapaharwa sa Del Sur ang mga Hapon. Ang ilang mga pamaagi sauna kay panggamitan gyud ug pinuti kay tungud wala man silay armas. Muatake sila pero kana rang</i>	The only thing they wanted was to get rid of the Japanese forces in Zamboanga. Because they lacked weapons, their methods included the use of tools and knives.	To get rid of the Japanese out of their community.

Key Informants	Resistance Movements Name	Responses	Translation	Nature
		<i>ginagmay ang kontra.</i>	Only to a small group of enemies.	

The nature of KI 4 and KI 5 (both Dalangpanan) were the same, that is, to get rid of the Japanese control out of their community, so they could restore peace and order to their community.

To synthesize, the nature of these undocumented resistance movements was to monitor Japanese activities, and protect their tribe and town, and eliminate the enemy in order to protect their towns from the threat of the Japanese army.

To narrate the Experiences and Challenges of the resistance movements in Zamboanga Province.

Table 7. Experiences of the Resistance Movements (KI 1)

Key Informants	Resistance Movements name	Response	Translation	Experience
KI 1	Scout	<i>Going to para Cotabato then sakpan ako papa sa mga Hapon ang nahitabo kay gidala siya sa Davao Oriental, pero naka eskapo ra siya kay naa man siya nauyab nga mananambal nga babayi, nakatakas siya kay nisulod siya sa saya sa iyang uyab-uyab</i>	My father was on his way to Cotabato; however, he was captured by the Japanese. He was brought to Davao Oriental city jail where he was imprisoned. He had a relationship with a lady and was able to escape by hiding under the skirt of his girl.	Arrested by the Japanese and became a prisoner in Davao Oriental.

According to KI 1, his father, a Scout, experienced being arrested by the Japanese while on his way to Cotabato. He was brought to Davao Oriental where he was imprisoned. However, he managed to escape by hiding under his girlfriend's skirt. The experience was indeed an unforgettable adventure.

Table 8. Continuation of Experiences of the Resistance Movements (KI 2)

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 2	Masa	<i>Kung kaagi lang bien pait kaayu... wala silay sakto nga tulog everytime naa mga information nga padulong na ang mga hapon nga sundalo.</i>	The experienced itself, said my father, was never an easy piece of survival, the sleepless nights every time they heard information that the Japanese were coming.	Hardship of life's survival.

According to KI 2's father, surviving sleepless nights and the lack of substantial food was never easy. They endured considerable hardship merely to survive each day.

Table 9. Continuation of Experiences of the Resistance Movements (KI 3)

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 3	Forgotten	<i>Sa panahon sa mga hapon ingon sakong papa brutal sila mo trato ug mga tarwo, Unya maglisud na silang lihok maglisud silang pangitag pagkao.</i>	During the Japanese period as mentioned by my father, they treated the civilians brutally, and people will find it hard to search for freedom and supplies of food.	Brutal treatment by the Japanese soldiers.

According to KI 3's father, the Japanese soldiers treated the civilians brutally. People found it hard to search for freedom and food supplies.

Table 10. Continuation of Experiences of the Resistance Movements (KI 4)

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 4	Dalangpanan	<i>Nagdako mi nga pirmi iistorya ni papa ilang kaagi. Nanglakaw daw sila mabaon ug bugas pagalungagon sa banga kay aron di Makita ang aso. Manginom ra silage tubig sa mga sapa. Si papa usa ka military discharged, pagkahuman sa ilang serbisyo didtu nagsugud ang pagsulay niya uban sa iyang mga kauban sa trabaho. Naglisud sila ug unsaon pag kontra sa mga Hapones kay tungud gamay ra sila.</i>	We grew up with our father's stories about their experience. They said they brought rice and then cooked it in a jar so that the smoke could not be seen. They only drink water from streams. Dad served in the military and recalls how difficult it was to fight the Japanese because they were few.	Difficulty in the preparation of food and water consumption.

It was mentioned that KI 4's father always talked about how they survived just by drinking water from streams and cooking their rice without letting the smoke be seen. His father was a discharged military personnel, and soon after, his father and his colleague formed "Dalangpanan" because the town was still at war. In other words, the Dalangpanan had trouble with food and water consumption.

**Table 11. Continuation of Experiences of the Resistance Movements
(KI 5)**

Key Informants	Resistance Movements Name	Responses	Translation	Nature
KI 5	Dalangpanan	<i>Di ko makalimut nga niuli si papa anang gabii gihangak pag-ayo kay pabalhinun mig balay kay kuno naa nay hapon nagdulong. Iya dayun kung gipasabut nga ug "lalaki ka dong tabangon nato silang kauban namo harun mahapsay naming dakbayanan. Naka sulay mi anang mangaon mig dali dali, way tarung sud-an basta lang kay di mapasmo. Pirting layua amuang tulganan sa amuang lakwan kay harun safe among ulian dili mi didtu makigpatay.</i>	<p>I could not forget when dad came home quickly that night because he wanted us to move place. After all, the Japanese forces were all over the place.</p> <p>He explained that "you're a man, let's help them make this town better. I even ate in a hurry. We would eat whatever is served as long as our stomachs won't suffer in hunger.</p> <p>We would walk very far to keep our place safe, away from the battlefield.</p>	<p>Everything was in a hurry.</p> <p>Eat anything edible.</p>

KI 5, a Dalangpanan, mentioned how he joined the resistance movement and how he was motivated by his father on how a man should stand up not just only for his family but at least for his town. According to him, everything occurred at a rapid pace—including walking, meals, and other similar activities.

Table 12. Challenges of the Resistance Movements in Zamboanga Province (KI 1)

Key Informants	Resistance Movement Name	Response	Translation	Challenges
KI 1	Scout	<i>Dili sila kakaon ug tarong kay ang ilang pagkaon saging nga pagkaon dapat sa unggoy. Wala silay safe nga lugar diin pwede mag stay. Lisud pud kayo mag lakad ug layo niya balik-balik pa. Layo pud sila sa ilang pamilya, kay dili man gud pwede nga mag ipon kauban sa pamila kay basig masakpan sila madamay ilang pamilya.</i>	There was not enough food, and there was nowhere to stay. The distance between locations was challenging to cross. Another difficulty for them is how far from their family was.	Lack of food, shelter, and distance from their families.

Based on KI 1's statement, his father experienced a shortage of food, difficulty in shelter, and distance from their families. The Scout of Zamboanga Province managed to survive these challenges while simultaneously resisting the presence of the enemy. This implies that such challenges had to be endured until the war concluded.

Table 13. Continuation of the Challenges of the Resistance Movements in Zamboanga Province (KI 2)

Key Informants	Resistance Movement Name	Response	Translation	Challenges
KI 2	Masa	<i>Wala silay tarong tulog gyud, mag tago- tago aron dili masakpan. Walay saktong pagkaon mangita na lang silag bisag unsa mga makaon makakon lang sila, unya layo pa gyud sila sa ilang pamilya</i>	They had no means of sleeping properly. They hide to avoid being detected. They lacked healthy food. They ate whatever root crops they could find. The distance from their family was also a challenge for them.	Lack of sleep, food, and distance from their family.

KI 2 (Masa) stated that they were unable to sleep properly, as they had to remain alert throughout the night to avoid detection by Japanese patrols. Additionally, the Masa had to rely on whatever crops were available to sustain their energy, although access to nutritious food remained limited due to scarce resources. Most significantly, they were separated from their respective families, which added to their emotional burden, increasing their sense of worry and anxiety.

Table 13. Continuation of the Challenges of the Resistance Movements in Zamboanga Province (KI 3)

Key Informants	Resistance Movement Name	Response	Translation	Challenges
KI 3	unknown	<i>Gi maltrato sila sa mga Hapon, dili sila pakan on ug tarong, unya rapon ang mga asawa, ang mga dalaga pang dal on sila. Unya malagyo pajud sila sa ilang pamilya labi na katong nadakpan sila.</i>	They were maltreated by the Japanese. Their wives were raped, and young women were abducted. There was not enough food and being separated from their loved ones was the most difficult challenge they faced.	Abused by the Japanese, deprived of food, and separated from their families.

Similar to KI 2, KI 3 mentioned that the movement experienced a shortage of food, and the fighters were far from their families. Additionally, based on KI 3's statement, the Japanese soldiers maltreated the members of the community. They abused and raped young women. This provides an additional information on the barbaric acts committed by the Japanese soldiers among the Filipino society.

Table 13. Continuation of the Challenges of the Resistance Movements in Zamboanga Province (KI 4)

Key Informants	Resistance Movement Name	Response	Translation	Challenges
KI 4	Dalangpanan	<i>Sa pagkaon pa lang lisud kayo, wala pay tarong tubig. Mas sakit gyud huna-hunaon kong</i>	Unable to know if they could return to their families safely despite the challenges	Survival Difficulty with food, water, and clothes.

Key Informants	Resistance Movement Name	Response	Translation	Challenges
		<p><i>makabalik pa ba mi samong pamilya o dili. Niabot daw ang panahon nga wala sila kapuya sa pagpatay sa mga suluguun sa mga Hapones pero gikapuy sila sa ilang mga dalan nga naagian, gilakaw kay arang kalayo man daw. Pero ang pinaka ka challenge para ni papa kay ang pag survive sa dagan sa tulo katuig kay ang mabuhi palang sa usa ka adlaw dako nang gasa sa kahitas an.</i></p>	<p>with clothing and the lack of water supply and food. It appears that they got tired of the roads they used to walk on and killed the Japanese. But the most difficult challenge was to survive for three years because just living for one day is a great gift from the Creator.</p>	

According to KI 4 (Dalangpanan), the most difficult and challenging part of this WWII moment was the survival mode. The members of the movement had to bear the situation being far from their loved ones. They had to stay alert in their mission to raid Japanese patrols even in a dire famished and unquenched body. Food, water and clothes were scarce.

Table 14. Continuation of the Challenges of the Resistance Movements in Zamboanga Province (KI 5)

Key Informants	Resistance Movement Name	Response	Translation	Challenges
KI 5	Dalangpanan	<i>Walay tubig, walay tarong sanina ug dili halos katulog. Malayo pa jud ka sa imong pamilya kay mag tago-tago man. Dili sayun ang amuang naagian, inig kagabii manag atang nami sa mga kontra kay kami man gyud ang puntirya sa mga Hapones, kay kami gud ang ni against nila. Ang pagdagan ug paglakaw arang layua man. Huna hunaa bataa pa kaayu ko kaniadtu naagian na nako ang maka trauma nga panghitabo. Ang pinaka lisud gyud ang pagpahawa nila, ang pagpatay sa mga kontra harun mga hadluk kini sila aron mapahawa na sila sa dakbayam.</i>	Food, clothes, far from their family, nights and days without sleep, were the challenges they faced when the Japanese occupied their place. It wasn't easy. At night, we had to stay awake because we were the target of the Japanese forces. Great distance can be covered by running or walking. I was still very young when I experienced this traumatic event.	No access to water, food, or shelter. The hardest part was how to get rid of the enemy. No access to any transportation. A traumatic event for a young boy who was brought to the battlefield.

KI 5 and KI 4 (Dalangpanan) had similar challenges experienced during WWII in Zamboanga Province. During their campaign against the enemy, they had to endure the hardships of having no food, water, and shelter. They also had to walk for miles to reach their destination, since there was no

transportation available. They also had a hard time driving out the Japanese patrols since the objective of these Japanese was to neutralize the resistance in the province. Young boys were also brought to the war zone by their fathers and elders, to experience how to defend their territory and to avoid being rounded up by the Japanese. But this experience would cause much trauma to the boys.

Overall, the five informants, despite originating from different areas within the southern Zamboanga Province, shared the same difficulties and challenges during the Japanese occupation. They all suffered from a lack of food, limited access to clean water, and inadequate place to shelter. The hardest challenge for them was not knowing if they would be able to reunite with their families again. Each hardship they faced underscored their resolve to actively resist rather than remain passive in the defense of their homeland. This is reflected in the book of Luceño, sore, tired, famished, and rugged, their escape from the enemy was a million times better than being confined in concentration camps as Prisoners of war.¹³

FINDINGS

Based on the key informants' responses, there were indeed undocumented resistance movements against the Japanese forces in Zamboanga Province, particularly in the southern part of the Philippines. These resistance movements were *Scout*, *Masa* and *Dalangpanan*.

Regarding the nature or purpose of forming resistance movements, KI 1 (Scout) stated that his father's motivation was to monitor enemy movements and transmit intelligence to and from Zamboanga City. According to KI 2 (Masa), nature was to safeguard both the interests of the tribe. KI 3 stated that "killing the Japanese forces' superior generals, was their mission. The goals of KI 4 and KI 5 (Dalangpanan) were the same, that is, to restore peace and order to the town.

The members of the *Scout*, *Masa* and *Dalangpanan* had to sacrifice their sleep, so they could survive the war. They survived by drinking water from streams and cooking without letting the smoke be seen by the Japanese. KI

¹³ "The Philippines, 1942-1945: The Resistance and the Return," The Past, Military History Matters, January 26, 2022, <https://the-past.com/feature/the-philippines-1942-1945-the-resistance-and-the-return/>.

5 (Dalangpanan) mentioned how he managed to join the resistance movement and how he was motivated by his father to defend their people and territory.

Generally, they all shared the same difficulties and challenges during the Japanese occupation, like: Not enough food, and there was nowhere to stay. Another difficulty they experienced was the distance between them and their family. They were maltreated by the Japanese. Their wives were abused and raped, and young women were abducted.

CONCLUSION

In light of the findings stated above, this paper concludes that there were undocumented resistance movements, namely Scout, Masa, and Dalangpanan, that fought against Japanese forces in Zamboanga Province, particularly in the southern portion of the peninsula. This also means that there are no written records or any other type of archival documents narrating the existence of the three resistance movements.

The researchers also conclude that after WWII, the members of the resistance movement in Zamboanga Province started to move to different towns and municipalities in Zamboanga Peninsula and other parts of mainland Mindanao. Thus, their story remained untold for decades. Only few of the living survivors and their sons can narrate their experiences as freedom fighters of Zamboanga during the Japanese occupation.

As history is often written by the victors, many acts of bravery remain untold. Among these are the courageous efforts of guerrilla fighters in Zamboanga during WWII. These valiant men chose to leave the comfort of their homes and the warmth of their families to stand against the Japanese forces, fighting for the liberation of their homeland. According to the data, these resistance fighters, though undocumented in official records, played an important role in the struggle for freedom. They aligned themselves with fellow warriors, risking their lives in the name of justice and independence. Their sacrifices, though often overlooked, were crucial in weakening enemy forces and protecting local communities.

Nonetheless, these unsung heroes deserve recognition for their unwavering commitment to their people and country. Their contributions to the liberation of Zamboanga should not fade into obscurity but instead be

remembered as a testament to the resilience and patriotism of the Filipino spirit. *

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