

Kêtiindêg

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IPDEV
Empowering Indigenous
Peoples in the Autonomous
Region in Muslim Mindanao

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Recognition of the Rights of the Indigenous Peoples in the Autonomous Region in Muslim Mindanao for Empowerment and Sustainable Development (IPDEV) is a project implemented by the consortium: Konrad Adenauer Stiftung e.V., Institute for Autonomy and Governance (IAG) and DEVCON Development Consultants Inc.



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Kê tindêg, in Teduray roughly means standing up for something, making one be seen and be felt among the many. The word is not far from the Cebuano, Tagalog or Maguindanao variations of *tindog*, *tindig* and *tindeg* respectively. It is a fitting title for a regular publication that attempts to capture the experiences gathered in this journey of recognizing the rights of the Lumad in the ARMM.

With this issue, we would like to thank everyone supporting the project's aims, and acknowledge those who are always striving to make IPDEV as fruitful, meaningful and sustainable as possible. You make IPDEV a continuously inspiring project.

Fiyo teresang!



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ABOUT THE COVER

REPELANT. Abay Rendaw (right) checks on what Tedurays call tikaf (foxtail millet) planted among corn crops to keep insects at bay at the farm of former Timuay Faguilidan (Supreme Justice) Dominador Aso (middle) in barangay Rempes, Upi, Maguindanao.

A SUMMARY OF THE PROJECT IMPLEMENTATION

“Still much to be done...”

Time flies! In January 2014 the IPDEV project seizes the opportunity to look back over its past two project years and takes account of what has been done and achieved so far.

IN February 2012, the IPDEV project was launched and within its first project year, the project team has successfully set up the project's infrastructure, dialogue and exchange mechanisms with contacts crucial to the project's successful implementation as well as a very broad and solid stakeholder's network. These project dialogue and exchange mechanisms as well as the stakeholder's network were maintained during the second project year and have been able to be extended in some areas.

During its Inception Phase the project secured basic cultural and community requirements for its implementation. It established protocol to solicit support for the project from the leaders, Barangay Local Government Units and other operating structures in the target areas. It included preparatory activities that installed mechanisms to ensure proper administration of the action.

The Project Sounding Board (PSB) was formed from among the stakeholders, serving as a feedback and



exchange mechanism and providing directions on project priorities and questions regarding implementation, etc. The PSB members have met on a quarterly basis ever since the creation of the board and will continue to do so until month 30 of the project. The board has met eight times within the first two project years.

During the first and the second project year, IPDEV has successfully implemented (or is still implementing respectively) activities to generate information serving as baseline references and cultural information to enhance the promotion of non-discrimination and inclusion of IPs and other sustainable and rights-based activities in the four ethnic groups in ARMM.

The Project undertook initiatives to gather important data from the four tribes. Result-oriented community-based learning sessions on research and documentation were conducted. A demographic survey has been carried out and will be published mid 2014. A total of 31,400 households were surveyed in the targeted barangays. Key Informants Interviews, Focus Group Discussions and community mapping to determine existing community institutions and their level of organizational strength were completed. IPDEV identified Peoples Organizations of the vulnerable groups and made them partners in the development process.

Let's talk numbers:

In the 80 barangays covered by the project in Maguindanao and Lanao del Sur, a total of 1,756 people were



reached in IPDEV's Focus Group discussions on Cultural Profiling (male 926 / women 830; IPs forming the majority with 1,181).

IPDEV has completed a data collection and information gathering for the three Ancestral Domain Sustainable Development and Protection Plans (ADSDPP) for the Teduray, Lambangian and Dulangan Manobo tribes. The ADSDPPs are currently revisited together with NCIP

and shall be ready mid 2014.

For the Higaonon tribe in the 4 barangays covered by IPDEV in Wao, Lanao del Sur the project has completed the data collection and information gathering for the Barangay Development Plans (BDP) for each of the four barangays. The BDPs are still being compiled and shall be ready mid 2014.

IPDEV's ADSDPP workshops mobilized 265 individuals (180 male, 85 female), of which 243 were IPs. The ADSDPPs that were drafted by the project have then, in turn, been adopted by the IP communities. These IP-wide ritual adoptions of the ADSDPP were attended by a total of 866 people (61% male, 39% female) in the three IP centers of the Dulangan Manobo, Teduray and Lambangian. The ADSDPPs were validated in the barangays and these Validation events



reached a total of 2,749 individuals in 76 barangays.

IPDEV carried out analysis on Training Needs Assessment in which over 2,444 people have been consulted (male 1,272, female 1,172 - most participants being IPs (2,075 or 85%).

The project has offered Training Courses for Peoples Organizations in Barangays which were attended by 2,840 individuals (1494 male (53%) and 1346 female (47%)). An overwhelming 2706 participants were members of the tribes.

We have trained a total of 140 individuals from the four tribes as Need-specific para-legals who were given orientations on paralegal work, law and paralegalism, process of court order, how to document, how to investigate and how to create fact

sheets and affidavits. Additionally, a total of 1300 individuals were selected for the project's Trainings of Para-technicians (816 (63%) male, 484 (37%) female), with for 1261 (97%) being IPs.

IPDEV has held various Exchange and Networking meetings, such as an IP women's Summit on the occasion of the International Women's Month Celebration which was attended by more than 350 IP women from the Teduray, Lambangian, Dulangan-Manobo and Higaonon tribes and also other IP tribes from Wao.

Also, the project team has offered Trainings on Free and Prior Informed Consent which reached a total of 150 individuals from the four tribes, as well as Seminars on tribal governance justice and justice systems, reaching 143 participants (95 male and 48

female).

Very interactive activities of the project are the Field coaching and exposure trips, such as the seminar on Sloping Agricultural Land Technology (SALT) at the Mindanao Baptist Rural Life Center in Bansalan, Davao Del Sur. In multiple visits two para-technicians from the 76 barangays (in total 146 participants) were trained on sustainable agriculture technology providing them with theoretical and practical knowledge and skills on how to transform land into fruitful, diversified farms. Other Trainings on Sustainable Agriculture, Upland Farming, and Coastal Resource Management trained a total of 223 people.

Moreover, the project has held Trainings on Advocacy and Campaign Management reaching 189 participants. On top of that, the project's Socio-legal advocacy and campaign events, such as the March 2013 IP women summit or the December 2013 IP Summit, saw 640 participants.

Our Regional Round-Tables on IP Advocacy informed about and discussed IP issues with almost 100





people on different occasions and our National Round-Tables on IP Advocacy have reached and engaged about the same amount of decision makers at national level. These regular regional and national roundtable discussions on IP rights and discrimination, raised awareness among ARMM and National Agencies and decision makers about the need to systematically improve the legal and socio-economic situation of the IP in the ARMM.

With these and many other activities, the IPs in the ARMM have been equipped with fundamental and rights-based knowledge and skills towards the promotion of indigenous knowledge, systems and practices and have been trained to eventually increase their active participation in local governance.

IPDEV facilitated community organizing meetings to revive and/or establish and strengthen community. Trainings, seminars, field coaching,

awareness-raising and exposure trips have been conducted in order to strengthen the Community Institutions, the justice systems, and tribal government of the IP to manage their own organizations, governance structures, implement and sustain programs on natural resources. The project's target groups have been equipped with knowledge and skills to effectively advocate and protect their rights, promote and gain their representation in mainstream structures. IPDEV has facilitated/ is facilitating the acquisition of IP Organizations' juridical entity and assists them with their registrations.

With the help and facilitation of IPDEV, IP leaders in the ARMM - for the first time ever - have the chance to get together regularly to formulate and bundle their interest and – just as importantly - make them heard. But a lot still remains to be done – so let's do it!

Fiyo teresang & Meuyag!!!



SALT and night crawlers to rebuild resources



Sounds creepy, but, this is just what some 146 indigenous folks from the Teduray, Lambangian, Dulangan Manobo and Higaonon tribes learned and would share to fellow IPs.

“”

MILESTONES & EVENTS



November 13, 2013
7th Project Sounding Board (PSB) Meeting



November 22, 2013
Wao IP Mandatory Representatives (1 municipal, 4 barangays) are selected



December 4-5, 2013
Kusog Mindanao Conference



December 6, 2013
Affirmation by Office of Southern Cultural Communities (OSCC) of 5 IPMRs in Wao, Lanao del Sur



December 10-12, 2013
Seminar on IP Mandatory Representatives for Wao



TAKING lessons on African night crawlers.

Sounds creepy, but, this is just what some 146 indigenous folks from the Teduray, Lambangian, Dulangan Manobo and Higaonon tribes did and would be doing.

Are they already resorting to sorcery and witchcraft?

Definitely none of those, my friend.

African Night Crawlers are actually high-yielding earthworms that IPs were learning to raise as part of their skills training on organic farming and sloping agricultural land technology (SALT).

It is in keeping with a continuing

effort to teach sustainable agriculture to IPs in the Autonomous Region in Muslim Mindanao and allow them to redeem their resources.

And what best place to learn all these than at the Mindanao Baptist Rural Life Center (MBRLC) in Kinuskusan, Bansalan town, Davao del Sur.

MBRLC, which started from an idle grassland in the early 70s has now become a symbol of success in sustainable agriculture.

MBRLC has been successful in redeeming a sloping 19 hectares of land that has been logged over and rendered almost barren after those who cut and took the timber left.

The center employed SALT in four stages, and has ensured diversified agro-forestry practices that ensures people food and money without harming the environment.

IPDEV facilitated three batches of exposure activities for the IPs, the first of which went to MBRLC in December 6-7, 2013. The other two batches were scheduled for January 15-17, 2014, and February 3-5, 2014.

The exposure activities hope to provide adequate knowledge among IPs in the ARMM in their journey towards recognition, empowerment and sustainable development.

IPs in the ARMM have long been marginalized. Their ancestral lands logged over by companies that were allowed to cut timber by some officials in government.

Some companies still continue to set-up plantations even without the required Free Prior Informed Consent (FPIC) of the IPs.

At the MBRLC exposure trip, the IPs learned that SALT is a land protection and conservation technology. SALT is a sustainable agriculture technology. In SALT technology, a half hectare of land can already ensure adequate food for a family for the whole year.

The MBRLC exposure trip provided the IPs a firsthand account on the proper way of doing things in the farm, particularly on sloping terrain where most IPs in Mindanao live.

They realized that the vertical manner they plow their hillside farms is actually the wrong way of doing it, as it contributes to the fast erosion of fertile topsoil.

The trip also gave chance for the IPs to understand that they need to be as hardworking as ever even in this modern times.

The culture of planting little and forage for what is needed on the day it is needed no longer works in present situation. Such culture worked only in the olden days when nature was still so abundant and people were so few. People then need not plant nor raise animals as they simply hunt and gather food in the forest anytime.

In present time, the IPs were told, people need to work hard and cannot remain complacent, even in the mere raising of earthworms.





Dead for 16 years, should it be buried?

SAGFAD (Invocation)

OUR utmost respect to mother Earth, also to the high spirits and souls of our departed leaders, don't pay attention to our weaknesses as mortals but instead assist us to convey our message through the Holy Messengers to the Almighty God to listen to our prayers. We ask for everlasting life, far from any misfortunes, with healthy body and life within the Inged, and we call upon the spirit of righteousness, that our human rights be respected within our domains, and those who committed injustices against us be tried according to the rule of law and due process, and on what is just according to the law of Tulus, we pray that all we asked be granted to us. Thank you Tulus, and thank you to

the Tribal Peoples who beg for a lasting peace within the Inged.

Introduction

IN the last sixteen (16) years, Indigenous Peoples in the ARMM struggled hard for the implementation of the land mark Philippine legislation for the protection of IPs, the RA 8371 or Indigenous Peoples Rights Act (IPRA). The IPs work for the devolution of powers of the National Commission on Indigenous Peoples (NCIP) to the Autonomous Region in Muslim Mindanao (ARMM) Government through an Executive Order (EO) by the President (from former presidents Estrada to Arroyo) but failed until September

2013 when the ARMM Governor Hon. Mujiv Hataman and the NCIP Chair Hon. Atty. Leonor Oralde-Quintayo under the administration of President Benigno Simeon C. Aquino III settled for the signing of a Memorandum of Agreement (MOA) between the ARMM Governor and the NCIP Chair for the implementation of the provisions of IPRA especially those that are related to the ancestral domain delineation as part of a confidence building for affected IPs in the GPH-MILF peace negotiations.

In support to the proposed MOA signing, the Tribal Peoples through the leadership of the Local Government Unit of Upi, Maguindanao convened a Tribal Congress on October 25, 2013 at the Upi Municipal Gymnasium, Nuro, Upi, Maguindanao resulting to a unanimous decision to pursue the ancestral domain delineation in ARMM. However, days, weeks and months had passed from the time the tribal congress was conducted, but no signing ever happened between the two (2) offices. Then on December 8, 2013 news on the signing of the annex on Power Sharing that took place in Kuala Lumpur, Malaysia reached far and wide including IP settlement in remote places in the ARMM. Upon knowing the content, we were surprised that all provisions for the IP agenda in the peace process were devolved entirely by the GPH to the "exclusive power" of the Bangsamoro without consideration to our positions submitted to the GPH and MILF since 2005, and to the present through the Transition Commission. This was shocking news to the poor and marginalized indigenous peoples! The question is, what happened to the Free and Prior Informed Consent (FPIC) provisions of IPRA and the UNDRIP? Is it the dispensable provisions of that law and declaration?

For these reasons, the Baglalan (tribal title holders) decided on December 9, 2013 to convene the "Limud Baglalan Témanding Kuwagib bé Fusaka Ingéd (Tribal



Leaders' Conference to Re-examine IP Rights on Ancestral Domains). The Baglalan conference was designed to revisit the customary approach in looking into very complicated issue/s where many interests are to be considered before going into a *timfad* or conclusion/declaration.

Now that the Limud Baglalan has done, we came up to the following

Declarations:

I. On Identity: TRIBAL PEOPLES (TPs)

After thorough deliberation in the workshops and plenary of the Limud Baglalan, it was finally decided to adopt the Tribal Peoples (TPs) as a collective identity of non-Moro peoples in the core area of the propose Bangsamoro new political entity. The decision is based on its inclusivity and that the same identity is used by the International Labor Organization (ILO) thru a Convention tagged as ILO Convention No. 169 in 1989, titled Convention Concerning Indigenous and Tribal Peoples in Independent Countries; by the Congress in RA 9054 to distinguish the Moro and non-Moro in ARMM and by the RLA in MMA Act NO. 241 or Tribal Peoples Rights Act in the ARMM. There was also no reaction among leaders in attendance to the use of Tribal Peoples as our collective identity, hence adopted based on self-ascription and ascription by others.

Now, the provision on FAB which states that "Freedom of choice of other indigenous peoples shall be respected" is officially acknowledged by the non-Moro IPs in the core area of the Bangsamoro by adopting the Tribal Peoples as a collective identity.

The Tribal Peoples in the propose Bangsamoro new political entity include but not limited to the Teduray, Lambangian, Dulangan Manobo in Maguindanao; the Higaonon and other aggregate non-Moro peoples in Lanao del Sur and others in the island provinces of ARMM if they choose to be identified as Tribal Peoples thru self-



ascription.

II. Full Support to the formulation of the BBL through the Transition Commission

The Tribal Peoples Legislative agenda in the BBL are the following:

With reference to the provisions of the UNDRIP,

1. On Power Sharing

- We, the Tribal Peoples in the propose Bangsamoro new political entity, in exercising our right to self-determination, have the right to autonomy or self-government in matters relating to our internal and local affairs, as well as ways and means for financing our autonomous functions;

- This way, we can maintain and strengthen the full operations of our distinct political, legal, economic, social and cultural institutions, while retaining our right to participate fully, in the political, economic, social and cultural life of the Bangsamoro government;

- That the Tribal Peoples rights shall not be devolved entirely to the exclusive power of the Bangsamoro. This is not however to say that we do not trust the Bangsamoro.



2. On Wealth Sharing

- Since CADT is no longer possible under the Autonomous Region in Muslim Mindanao (ARMM) as promised to us by the government to be delineated to be part of our vested rights, we, the Tribal Peoples invoke our rights over the Ingéd or Native Title, a territory we inherited from our ancestors in claiming share in the exploration, development and utilization of natural resources based on customary law and share in the revenue collection of the Bangsamoro government from real estate, business establishment and other tax collection within the Tribal Peoples native title in the propose Bangsamoro new political entity

3. Other Legislative agenda of the Tribal Peoples shall be included in provisions of other annexes relevant to the issues and concerns of the Tribal Peoples.

III. On GPH and the Central Government:

- Who is accountable/liable in the sixteen (16) years (October 1997-October 2013) non-implementation of IPRA in the ARMM? This is clearly a violation of our collective human rights where we are denied to enjoy the four (4)

bundles of rights under the RA 8371 or Indigenous Peoples Rights Act (IPRA).

Moreover, with the signing of the GPH on the annex on Power Sharing, the government surrendered our rights and devolved to the exclusive power of the Bangsamoro without our consent based on the FPIC provision of IPRA and UNDRIP. This is an indication that IPRA is already a "DEAD ANIMAL" in the ARMM. This was made possible by no less than the Philippine government, and in due time the Baglalan will come together with the spiritual leaders to look for a sacred place within our domain where to bury the IPRA together with the draft MOA between the ARMM and the NCIP.

- IPRA cannot defend Tribal Peoples rights. Proofs of this are the experiences of TPs in the ARMM. In this premise, we warned TPs and IPs outside the ARMM and throughout the country to be vigilant. We don't want you to experience what had happened to us in the past 16 years.

We, the TPs in the ARMM loved IPRA; we did not surrender our rights under IPRA until its last breath. Now, we will bury IPRA in a sacred place within our domain so that we and our children cannot accidentally step upon and violate the law. But we assured other TPs and IPs that we bring with us the spirit of IPRA in the next battle; re: the formulation of laws for the Tribal Peoples in the Bangsamoro Basic Law (BBL) to give the four bundles of rights in IPRA a new life. For this, we ask for your full support. We want a just BBL, a just Bangsamoro Government and a just Bangsamoro society and that no group will be oppressed, discriminated and their rights be trampled upon, in order to have a genuine and lasting peace in Mindanao.

- Finally, we will emphasize once again that we do not oppose the FAB-BBL. We only wanted that justice be served to where it is supposed to be served, to the Bangsamoro, the Tribal Peoples and the settler communities alike.

What do you have to say?

We don't want to commit the same blunder as what was done to us in RA 9054. We cannot blame our elders for having done only so much because they did not have enough opportunity to be invited in forums like this. We cannot also not engage because we are inside the core territory. We'd like to send a clear message that this assertion we are making is helping craft the basic law. It is not opposition but support. If we are here to correct historical injustices, then this is it.

Timuay Alim Bandara, Head Claimant, TLADMADC

We cannot be prevented from talking. We even need to shout because we are invisible! The government was not capable in upholding our rights; the government did not see that we are living on our ancestral land. May they not call us spoilers because this is our life. Please know our apprehension while the talks are ongoing. Many things are happening on the ground level: Suppression. Coercion.

--Titay Bleyen Santos Unsad

The emotions in these discussions are not mentioned. We are not really outside the box. We come in different boxes. In less than 60 years, the profile of Mindanao was overturned. Where are the Lumads in all these discussions? In fact the word IP is very new, and it is even in English.

There is still no admission from government that it is the creator of all these problems. Who created these conflicting land laws? The land law that accorded vast tracts to Christians and Corporations?

How would we now enlighten government that we are just inheritors of oppressive laws and policies that were drafted before? The Senate is unaware of this; Congress is unaware

In a day-long IPDEV Roundtable Discussion on the topic "IPs in the Bangsamoro: Current Issues and Concerns," the non-implementation of Indigenous Peoples Rights Act was seen as the overarching problem of the IPs in the ARMM. The Ancestral Domain is said to be the mother of all IP struggles in the ARMM.

Some of the more than 20 participants who attended the January 27 discussions at the St. Giles Hotel in Makati City have these views and sentiments to share:

I am Teduray and I co-authored IPRA. It pains me to see that IPRA is not implemented in my own place.

-- Dr. Ronald Adamat

Is government ready, can it already appreciate the issue? We agree that there is a need to support the IPs who are inside the Bangsamoro. At the same time we have to be aware of the mundane realities that are actually happening that we need to monitor. People on the ground have their own misinterpretation of the signed agreements. People are packing up because of occupancy.

Lyndee Prieto, International Initiatives for Dialogue

We need to hear these things – the non-implementation of IPRA. Had it been implemented, many of the other issues could have been readily addressed. ARMM and the NCIP was in the verge of signing a Memorandum of Agreement last year but this did not happen. Lobbying is now with congress. It's a lot of work but we're on our way. As a measure, NCIP issued a resolution to proceed so that it can still pursue with the implementation. NCIP have exclusive authority over the issuance of the CADT.

Atty. Leonor Quintayo, NCIP Chair

of this. How many are there among you, among us who can enlighten them on this? Let's say these problems were created in a century. Will we then need another century to fix this? There's a lot of knowledge and information that are not written. And if they are, it is written in English.

History cannot be told without emotions. How can we tell the story to our children when it is even said in a foreign language? How can we fully tell them how their ancestors suffered? How their parents were deprived of their rights? Let those who own history relate their story. How about writing the Bangsamoro Basic Law in an Indigenous language, not just English? This way identity will not only grow – it will flourish.

Prof Rudy Rodil, Mindanao historian



We are not mere incidents in this issue. We are not spoilers. We know why there are not many people who are supporting our cause. They see that we are not the ones talking with the government in the GRP-MILF peace process. What they should know is that it is our rights that are being trampled upon while they talk with each other. We are just here to defend our rights without resorting to armed rebellion.

Datu Al Saliling

Let it be known that we are for the Bangsamoro Political Entity, we are for lasting peace. Let it be known also that Indigenous Peoples does not refer to religious affiliation. I move that this multi-sectoral group support the NCIP in its delineation activities.

Atty Gregorio Andolana

Where is heart in all these discussions? I have worked in the Daguma Range. The issue is so urgent. If this is not faced, the IPs will face extinction. If you take away the land, you're not Teduray anymore. Cultural Heritage is National Heritage. No government can afford to lose that heritage.

The situation of the IPs is not just pitiful; they are endangered. Can we really afford to lose the Teduray? Can we really afford to lose the Higaanon? Please keep on writing and chanting your history. The heritage must go on. Without your resources, you're nothing. In fact scientists don't want development workers to call it natural resources. Fish, land, mountains are life resources. What if we lose a people?

Victor Penaranda, Writer/Researcher

We have read the NCIP Resolution. Please know that we have a problem on the ground that I will not yet disclose in this forum. We are fighting for our ancestral domain. We indigenous peoples cannot be separated from our land. It is our pharmacy, our supermarket, our school.

Don't let the Bangsamoro Law separate us from our rights. Where will we exercise our tribal governance if the territory is no longer ours? This is our legacy to the next generation as this was our forefathers' legacy to us.

That includes all of you who are now in this forum. The four bundles of rights are important to us. We call it 'lantum' or the golden opportunity to be of help to the tribal peoples.

We ask for your forgiveness for having declared the IPRA dead last December. But now it is still in its wake. If we still cannot see our rights in the Bangsamoro Basic Law, we will proceed with burying it.

Timuay Jovito Martin, Teduray Tribal Leader

The goal is to come up with a mutually acceptable formulation in the Bangsamoro Basic Law. We are in a political process and at the end of the day, it is still a question of control over land and resources. We can look at it as a purely legal battle; but it is actually both legal and political. The dialogue should continue. IPDEV is providing the forum. There is great openness on both sides for a mutually acceptable formulation.

Atty Benedicto Bacani, IAG Founding Director

At looong last, hope springs!

HOPE springs eternal.

This is just how it is to the indigenous peoples in the Autonomous Region in Muslim Mindanao, waiting since time immemorial to be recognized and protected of their rights to their ancestral lands.

On January 10, 2014, the National Commission in Indigenous Peoples (NCIP) passed en banc resolution 06-001-2014, seeking TO ADDRESS THE CONDITION OF THE TEDURAY, LAMBANGIAN AND DULANGAN MANOBO FOR THE RECOGNITION AND PROTECTION OF THEIR RIGHTS TO ANCESTRAL DOMAINS.

The resolution came just as the ARMM IPs and their leaders were set

to ceremoniously bury the Indigenous Peoples Rights Act (IPRA) in designated sacred places.

IPRA, which never saw implementation in the region the past 16 years, was considered by the IPs a “dead animal,” failing to serve its purpose in protecting the rights of close to a million of them.

IPs also lamented that with the recent signing of the GPH on the annex on power sharing, the government itself surrendered their rights and devolved it to the exclusive power of the upcoming Bangsamoro (a region seen to replace the ARMM) “without our consent based on the FPIC provision of IPRA and United Nations Declaration on the Rights of the IPs.”

Timuay Sannie Bello said the recent NCIP en banc resolution signals the implementation of IPRA in ARMM, after many years of clamoring for it by IPs.

The en banc resolution has prompted NCIP line units to embark

on the process required like social preparation and mobilization, establishment of project control and perimeter survey, survey data processing, preparation of reports and map validation, registration and awarding of CADTs, among others.

The process requires funding of some Php2,272,914. The entire process is expected to be completed by July, 2014.

IPDEV, along with Southern Christian College, Lumad Development Center Inc. and the Mindanao Peoples Peace Movement, has signed a memorandum of Agreement with the NCIP as “assistors” in its activities.

IPDEV project manager Aveen Acuna-Gulo said the project implemented by the consortium Konrad Adenauer Stiftung, Institute for Autonomy and Governance and Development Consultants Inc.

Many of the requirements have

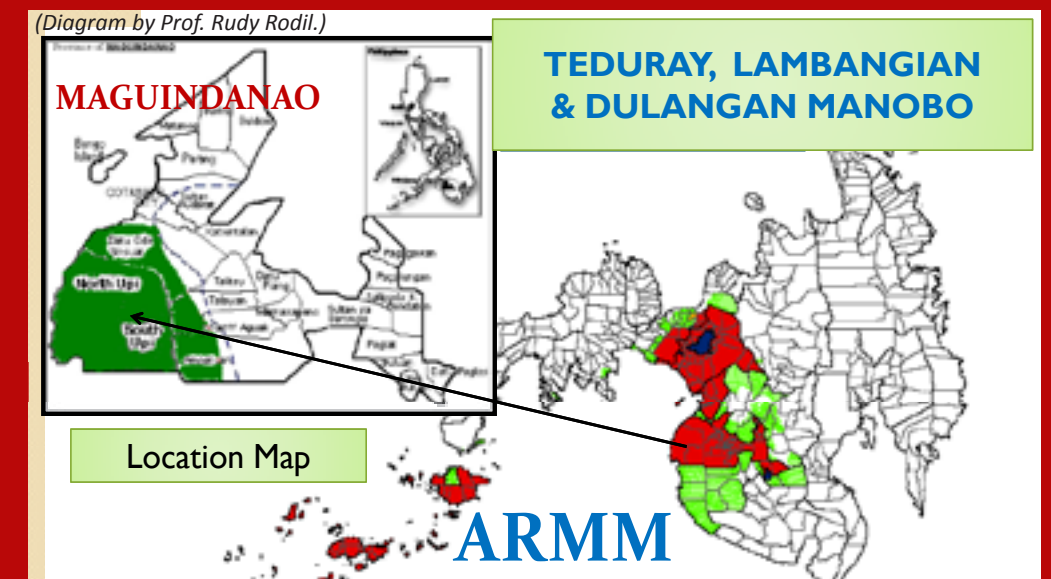
been prepared by the IPs and their leaders since the project to empower the IPs (IPDEV) started in 2012.

To set in motion the en banc resolution, NCIP Region 12 office will form a Provincial Delineation Team that will initiate the required courtesy visits to concerned agencies and local government officials and daily reporting to the Office of the Presidential Adviser on the Peace Process.

NCIP and its “assistors” is set to go on a series of information and education campaign (IEC), the first one for the Teduray Tribe in Nuro, Upi, then for the Lambangian Tribe in Timanan, South Upi and in Tubak, Ampatuan, for the Dulangan Manobo.

The IPs’ ancestral territory in mainland ARMM spreads a total perimeter area of 215,941 hectares (plus 93,779 hectares of coastal waters).

“The indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”
(Article 3, UNDRIP)



IPDEV stumbled upon a large community of Teduray folks along the sacred Mt Firis Complex in Maguindanao in August, 2012, just as when the project was already taking-off.

The Indigenous People in the place, referred to as Hill 224, were actually confused as to what municipality do they belong to - Datu Unsay town or Guindolongan?

A ritual was set to be performed in the place to drive away bad elements and spirits. But, just as when the IPs could perform the ritual, an armed group came with guns blazing and turned the place into their camp.

The IPs, though, stood their ground and refused to leave, thinking they will have nothing to come back to once they leave. They dug foxholes alongside their houses where children and women could jump into each time they sense danger.

IP leaders thought of pushing with the ritual, albeit in another location. This time with stronger motivation to drive away the bad spirits that have settled in their land. Thus, the ritual at PC Hill in Cotabato City, performed southwards to Hill 224.

Weeks later, a government military offensive flushed out the armed group that turned Mt Firis into their camp. It

was then that the place first saw the face of the government.

About a year after, the courageous but non-confrontational nature of the IPs in Mt. Firis proved rewarding once more.

In these photographs of IPDEV's Thata Martin, the Teduray People can now till their land, plant and harvest their crops while children play in the open. The bed-side foxholes they dug and jumped into whenever they sense danger remain.

Worry seems absent from the faces of most residents who now enjoy a relatively peaceful life right within their sacred ancestral domain.

Hill 224: A year after



18

19





Plusses & minuses from the IP table in Kusog Mindanaw

INDIGENOUS peoples in the Autonomous Region in Muslim Mindanao are now more empowered and seen in a better perspective than before. This was among observations made during a forum of Kusog Mindanao in December, 2013.

To elicit an overview of the situation of the non-Islamized indigenous peoples in the ARMM, Kusog

Mindanao provided a table for the IPs in that conference in Davao City.

A multi-sector platform created in 1994, Kusog Mindanaw hosts discourse on issues and concerns on Mindanao online at kusogmindanaw@yahoo.com and via conferences with the goal of increasing the voice of Mindanao in national policymaking.

The IP table is one of six tables of

Kusog Mindanaw 2013. The other tables are on MNLF and MILF relations; peace process; disarmament, demobilization and re-integration (DDR), normalization, security and policing; local government units (LGUs) in the Bangsamoro; and sectoral participation in the Bangsamoro. These thematic issues are now the continuing agenda of Kusog Mindanaw.

From the table on the indigenous peoples in the Bangsamoro, the following were noted as positive development:

- The observation that there is now an increased degree of acknowledgment and awareness of the existence of IPs in the Bangsamoro;
- The collaborative efforts of NCIP and the local government units of ARMM in recognizing the rights of

IPs in the Bangsamoro;

- The representation of indigenous peoples in the peace panel, the Regional Legislative Assembly (RLA) of the ARMM, Transition Commission, and LGUs, from the provincial to municipal down to the barangay level;

- Both the NCIP and ARMM acknowledge the need to recognize indigenous peoples' rights in the region; and

- The indigenous peoples are perceived as non-violent and non-confrontational, although to the extent that they prefer to be quiet in the proceeding.

The following were noted as negative:

- The resounding observation on the exploitation of indigenous peoples and their natural resources

- The non-recognition of the ancestral domains by the Bangsamoro is deemed a minus factor in the progress of the peace process;

- The word "indigenous" is perceived as negative and divisive. Delineation using terminologies and the compartmentalization of identities is a colonial construct to divide peoples. The more sublime term Bangsamoro is more unifying; and

- There is no representation yet of indigenous peoples in the current RLA.

The following were the recommendations:

- Sincere and honest empowerment of indigenous peoples within the ARMM, and later in the Bangsamoro and the larger society at large;

- Operationalization of the substance of IPRA Law;

- The operationalization of the Bangsamoro as a unifying and common identity regardless of tribe, race and religion inside the territory;

- Institutionalization of indigenous peoples' representation in the Bangsamoro;

- Representation of indigenous peoples in the LGUs should be maintained;

- The Bangsamoro region should maintain and uphold tri-people identity for more inclusivity;

- Maintain tri-people identity for more inclusivity; and

- Inclusion of indigenous peoples' terminologies including those coined from IPRA in the negotiating tables.

FYI

Sawit:

A tradition that goes beyond sharing

THE indigenous Teduray and Dulangan Manobo as well as the Maguindanao and several other tribes actually share history of being one and the same people.

These peoples traced their roots from brothers Mamalu and Tabunaway who practiced one and the same tradition of self-rule, culture and economic activities, whose title holders are called Baglalan under a Timuay system of governance.

Timuay (from the root word timu meaning to collect or unite) is a tribal title as well as a recognized system of tribal based self-rule.

It is characterized by a collective form of leadership and free participation to assemblies and forums called for by the Baglalan.

Historically, every tribal group

who embraced the Timuay system of governance has its own territory, center of governance, laws, defense and programs to follow.

Mamalu and Tabunaway then were the known tribal chieftains in the area with the center of governance based at Mt. Tawan-tawan now referred to as PC (Pedro Colina) Hill in Cotabato City, until the coming of a foreign missionary.

In the period 1450 to 1474AD, when Sharif Mohammad Kabungsuwan came and introduced the Islamic faith and the Sultanate system of governance, brothers Mamalu and Tabunaway parted ways and pursued their own ways of life.

Tabunaway embraced Islam and the Sultanate system of governance while Mamalu remained faithful to

his traditional way of life and system of self rule. With this major turn in their lives, the brothers made a pact or treaty.

The treaty covered the following conditions: Recognition and respect of their territory, system of governance and religious beliefs of each group; The continuing and non-limit circulation of the means of livelihood and “sawit” system or gifts among communities; unity against’ common enemy; and a lifetime treatment as brothers and sisters.

The treaty was publicly sworn to by both parties thru a ritual and mutually agreed upon that the treaty must be observed by the leaders, including the coming generations.

Brothers Mamalu and Tabunaway then went their separate ways with their respective followers.

From the elder brother Mamalu, came the Teduray and Dulangan Manobo and from the younger brother Tabunaway came the Maguindanaon.

During a Focused Group Discussion on *Sawit* or Indigenous Concept of Wealth sharing, it was established that Sawit was an age-old practice that was continued by the siblings Mamalo and Tabunaway even when Tabunaway agreed to be converted to Islam.

Mamalo being the older brother saw to it that his younger brother was able to partake something from their harvest, especially rice which is considered sacred.

In return, Tabunaway let his older brother bring some dried fish when he went home.



Victory Unto The Veggie Yard!

FOR most of the indigenous peoples who underwent training on sustainable agriculture, it was not all how-to-learning but a self-realization on what it takes to ensure success as they plan to put up their own farm lots

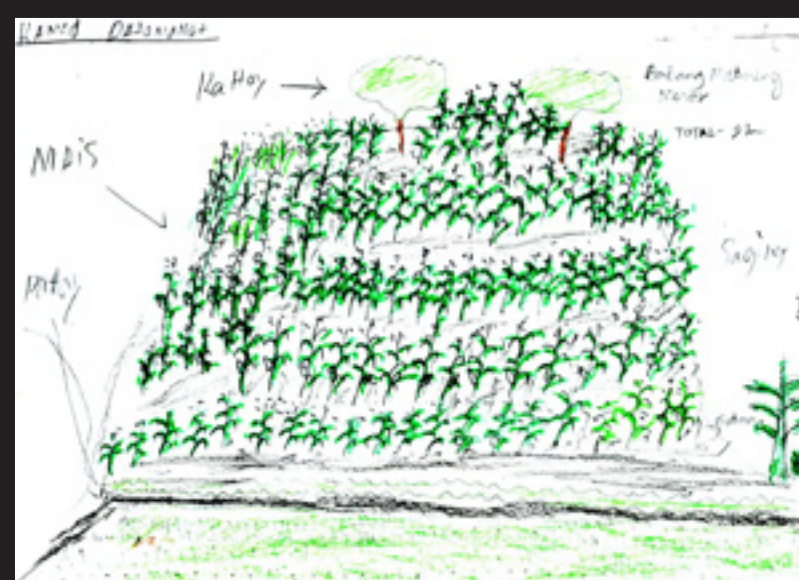
One Teduray farmer said one may have the skills needed to maintain a farm, but, if you do not have the determination and commitment to

pursue your plan, you are bound to fail.

“Understanding the lecture is easy. It is the person who has an attitudinal problem.”

He went on to say, “What sir Roy (Alimoane) and sir Mario (Catubay) told us about our culture and being sluggish is very true and we have to take it as a challenge and not an insult





On my part, I promise to practice what I've learned and share the knowledge to others."

Citing the usual ridicule they get from non-IPs who would often say that vast lands with only three coconuts planted belong to Tedurays, one farmer said this "must be seen as a challenge and motivate us to cultivate our lands and make it fully productive."

A young eager farmer said "Let us do what has been taught to us. When I get home I will start doing it immediately. You know IP lands in Upi are so wide. We can't even cover it all due to vastness. We just lack will and hardwork."

Another farmer had this to say, "What we need is transformation of attitude. Let us develop our areas and

gradually convert to organic farming. And we should practice harmony as we are tri-people set up, what's the use of our SALT (sloping agricultural land technology) if there's no peace."

Traditionally, the Teduray and Lambangian tribes have the Béndoy, Génal Bakhon and Taligba Fénlebo which are their source of food, subsistence, livelihood and even medicine.

Bendoy is actually a garden where they plant vegetables and herbs while Genal Bakhon is small farm of about a quarter of a hectare to one.

It is planted to common crops like corn, upland rice, sugarcane, banana, and cassava.

They also have Taligba Fénlebo, a system of secret farming. Only the owner and his close family know

where it is located. It is far from populated areas and usually located deep in the forest. It is where they evacuate and seek refuge for weeks or months when there is turmoil.

The Béndoy, Génal Bakhon and Taligba Fénlebo follow sustainable agriculture principles.

Taking note of the practice of many IPs in using chemical inputs in their farms, a lady farmer said, "We have seen how SALT works in reality, let's be the model in our community by avoiding the use of chemicals."

Concurring to that call, another farmer said, "Our lands are infertile already. We should plant permanent crops, for our family security and a way to strengthen CADT (certificate of ancestral domain title) application."

Another training participant said

"I will share the knowledge to the community and make my farm a model."

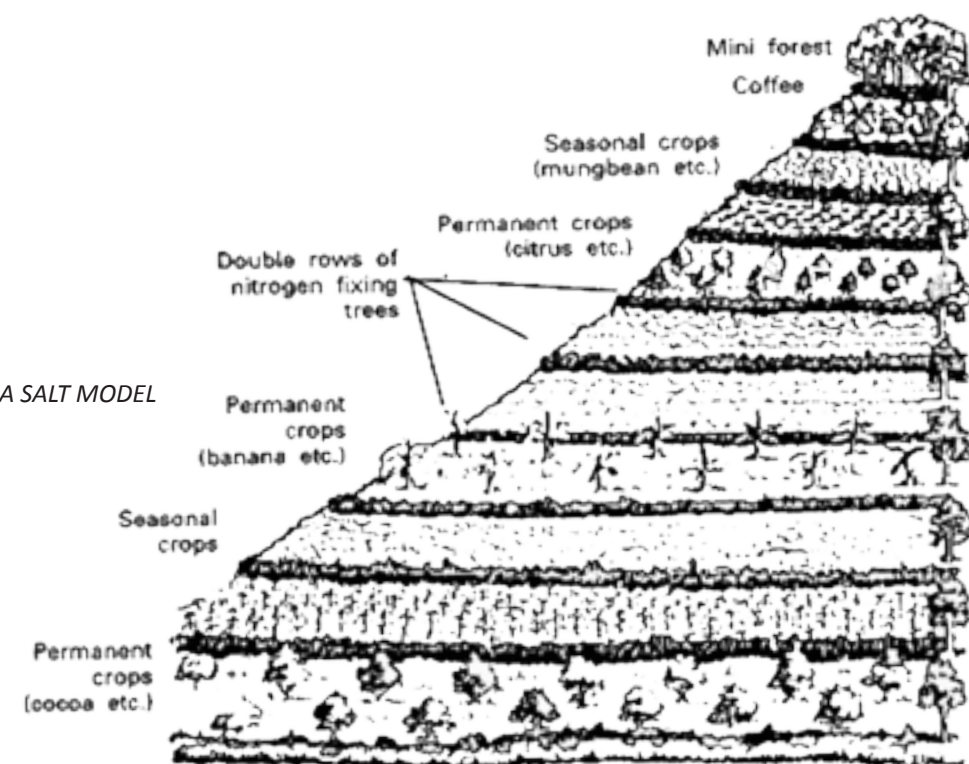
The participants performed a ritual as they went home with their plans and SALT materials like African Night Crawlers (earthworms), planting materials (fruit tree seedlings, vegetable seeds, etc) to jumpstart their plans.

One farmer asked, "Can IPDEV sponsor a three-month training for the out of school youth IPs and paratech at MBRLC?"

IPDEV's Miri Ficher suggested a contest for the best model farm in which the winner shall be awarded a prize.

A young Teduray farmer gave a quick comment, 'I've learned a lot. See it in my farm later!'"

A SALT MODEL





FOUR major breakthroughs were identified by IPDEV in the course of project implementation in the last three months.

As reported to the 7th Project Sounding Board (PSB) Meeting on November 13, 2013, these breakthroughs are:

- Adoption and Ritual of the Teduray Ancestral Domain Sustainability and Protection Plan (ADSDPP)
- Selection of IP Mandatory Representatives for Wao, Lanao del Sur (1 Municipal and 4 bgy) with adopted local guidelines.
- Accessibility of data on IPs in the ARMM (www.iag.org.ph)
- 3 hectares of land donated by



Breakthroughs in 7th PSB



outgoing barangay chairman to Katutubo IP Organization in Milaya, Wao, Lanao del Sur.

A Focused Group Discussion (FGD) on Sawit or Indigenous Concept of Wealth sharing was also conducted. (The said FGD established that Sawit was an age-old practice that was continued by the siblings Mamalo and Tabunaway even when Tabunaway decided to convert to Islam.

In the quarter being reported, selected Lumads completed training on Advocacy and Campaign Management; Korean Method of Hog-Raising; and Bamboo Craft.

IPDEV quarterly publication Ketindeg was also able to acquire its own International Standard Serial Number, ISSN 2345-8461; the weekly radio program Balitang Lumad on DXMY every Saturday 10-11am is now on its fourth month; a brochure on IP Facts and Figures has been printed and already circulated; the video documentary on Tiyanan

(Indigenous Conflict Settlement) has already been reproduced and is already being distributed. Copies of the video documentary, brochure and Ketindeg were also distributed in Berlin, Germany during the awarding ceremonies for Leadership in Change where IPDEV Cultural Information Specialist Prof ReyDan Lacson is the only Asian Awardee (Development Diplomacy).

Paksul 2 (Reclaiming Identity), a video documentary on the lives of the people on Hill 224 has just been finalized; and is ready for reproduction.

During the same period, IPDEV contributed inputs to the Security Summit (Forum on Prospects for Post-Conflict Philippines); several fora on Wealth Sharing, Power Sharing and Transitional Justice for proposed inclusions into the Bangsamoro Basic Law; and to the Making Justice Work for the Marginalized (MJWM) a Supreme Court-UNDP Assisted Project for a scoping mission on pending legal

cases filed by the Indigenous Peoples for environmental degradation and intrusion into ancestral domains.

Continued advocacy will be conducted towards the forging of a working agreement between the ARMM Government and the National Commission on Indigenous Peoples (NCIP) for the implementation of IPRA which remains to be unimplemented since it was passed in 1997. Both agencies are mandated to implement the IPRA law.

The Project Sounding Board (PSB) is an IPDEV feedbacking mechanism for various duty holders towards the recognition and protection of the Indigenous Peoples in the ARMM, namely Tedurays, Lambangian, Dulangan Manobo and Higaonon.

IPDEV is an independent project that covers 76 barangays in 11 municipalities of Maguindanao and 4 barangays in Wao, Lanao del Sur where sizable populations of Indigenous Peoples live.

Being felt in Wao

...IP mandatory representation realizes in Wao, what the IPRA Law, Muslim Mindanao Act. No. 241, and late DILG Secretary Jesse Robredo envisioned.

“”



WAO in Lanao Del Sur is a mountain municipality along the provincial boundary with Bukidnon, where it is mainly accessed.

Since 1950's when the first migrant indigenous peoples arrived in Wao, the municipal government was practically unaware of their existence in the town, which is the only settler-dominated municipality in Lanao del Sur.

The entry of the IPDEV project among the Higaonon, Manobo, and many more tribes in four barangays of the town in early 2012, began to alter the lives of most IPs in the town.

IPDEV organized, introduced IP rights and conducted series of empowering trainings to the IPs in Wao who have since banded together as Mga Katutubo.



In January 30, 2014, Mga Katutubo officially registered with the Securities and Exchange Commission (SEC) as the Indigenous Peoples for Development in Wao, Inc.

The SEC registration gave a legal personality and cemented the existence of IPs in the eyes of local government units of Wao, espousing stronger and wider unity among the aggregate tribes of IPs in the municipality.

In fact, even before the SEC registration, Mga Katutubo has already been invited by the Wao municipal government to be among the members of the town's Local Poverty Reduction Action Team in January 14, 2014. This was a result of earlier ground and top level linkages with the municipal government.

In November 11, 2013, the barangay council of Milaya in Wao, realizing the sad plight of many IPs in Wao, passed Barangay Resolution No. 31, series of 2013, authorizing the Barangay Chairman to donate three hectares of public land to Mga Katutubo. That same day, barangay Milaya Chairman Tirso Fancuvilla issued a deed of donation that was immediately notarized.

In December 6, 2013, the Office of the Southern Cultural Communities, through its provincial officer Engr. Alberto Acosta, issued the Certificates of Affirmation to five IP mandatory representatives (IPMR) – one at the municipal level and four at barangay level.

IP mandatory representation realizes in Wao, what the IPRA Law, Muslim Mindanao Act. No. 241, and late DILG Secretary Jesse Robredo envisioned.

With IPMRs, the dreams of IPs for scholarships, housing, and livelihood will just be within reach.

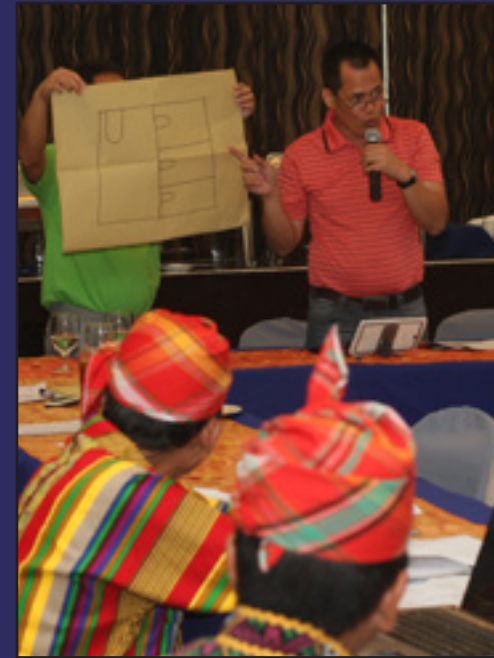


IT would be like living under one roof, having your own bedroom and sharing a common kitchen, living and dining room.

Such was how town mayor Zamzamin Ampatuan of Rajah Buayan, Maguindanao, viewed the IPs, Moro and other tribes co-existing in a Bangsamoro political entity during an IPDEV-initiated roundtable discussion on the question of identity in the Bangsamoro.

The activity on January 9-10, 2014, in General Santos City, centered on four points: Relationship of identities under the Basic Law, meaning and operationalization of exclusive power of the Bangsamoro over the

A question of identity in the Bangsamoro



Ancestral Domain, meaning and operationalization of IP “freedom of choice” and “vested rights”, and the status of the IP Ancestral Domain claim (IPRA) in the Autonomous Region in Muslim Mindanao.

Ampatuan who claimed to feel the sentiments of the IPs having co-existed with them, bared his observations about their having doubts on some provisions of the Framework Agreement on the Bangsamoro and its implications on IP rights and way of life.

Among IP constituents in his municipality, Ampatuan said “the preservation and protection of their culture, tradition and (customary) practices” come first over anything else.

He believes that if feeling and concerns they have discussed in the

roundtable could be given more attention by those negotiating peace, there will be a more meaningful and fruitful peace agreement.

Teduray-Lambangian leader Timuay Alim Bandara said they just would want to be clarified on every provision of the agreement that will affect the IP rights.

Bandara said the roundtable discussion will help very much in ventilating issues about IP rights in the proposed Bangsamoro and avoid that any IP right be trampled upon especially that a wide swath of IP ancestral land is being included in the proposed Bangsamoro territory.

Commissioner Santos Unsad of the National Commission on Indigenous Peoples clearly stated what identity is among the IPs:

“1.Our identity is our way of life

where our customary laws, governance and language are attached. It is our inherent and birth right. Our rights as Indigenous/Tribal Peoples is human rights, hence, suppression of our collective rights is a violation of our human rights and our rights to self-determination.

2. Our identity is our moral, value and dignity, if it will be taken out, we will become useless, just like the lower class of creations in the universe, the animals.

3. Our identity is the identification of ourselves and territory. It is therefore connected to our Ancestral Domain.

4. Taking out our identity against our will is a highest form of ethnocide/genocide. It is a new wave of system of colonization.

5. This is not a social invention/creation, but created by God.”

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