

Kêtiindêg

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Kêtindêg, 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!



To find out more
about IPDEV:



for IPDEV videos and
radio recordings.



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Is there an apology coming?



THE peace-loving and non-confrontational nature of the Indigenous Peoples have allowed themselves to be pushed to the edge.

Over the years, IPs have always been put in a disadvantaged position, making them marginalized and alienated from their ancestral domains.

In a series of community building workshops done in 80 barangays that reached 2,787 individuals, many IPs said that security of land tenure remained to be their top setback when asked about their persisting problems.

The workshops which involved risk assessments, was attended by the Tribal Representatives namely Timuay Jovito Martin, ARMM Regional Tribal Chieftain; Melanio Ulama, Admin Assistant of OSCC; Wilfredo Ybanez, Mandatory Tribal Representative of the Municipality of Upi; Timuay Florentino Baul, Tribal Leader of the Lambangian; Timuay Boy Pradi, Barangay Nuro Tribal Chieftain; Divina de Pedro Talindag – Fintailan Tribal Leader of Barangay Kabingi, Datu Saudi, Maguindanao; and Datu Mario Kadingilan, Barangay Captain of Tubak (Dulangan

Manobo).

Of the 80 IPDEV target barangays, there are about 28 that are inaccessible due to poor road condition; 30 with land issues, 41 with issues on dominance of Moro or Christian settlers; 38 with low literacy rates and 24 with issues on armed conflict (presence of armed groups).

The situations many IP communities are into now came as a result of discrimination, intimidation, repression, armed conflict and economic crisis.

IP elders would narrate that in the past, they simply allowed other tribes to stay in their tribal domains and even provided them with pieces of land to till as token of friendship.

But, as years went on, their hospitality and kindness were exploited and the situation was reversed with the IPs becoming mere workers and farm hands. Many were even driven away from their own land.

Government agencies as well as local government units that are tasked to look after the welfare of IPs have failed to address the situation. Years of neglect worsened to the detriment of most tribal communities and individuals.

On the contrary, many local government officials themselves have used their positions to take away from the IPs their lands and convert these into plantations and subdivisions. Many people in government have also become willing instruments in the titling of IP ancestral lands in favour of wealthy, influential and prominent families.

Government institutions mandated to help the IPs are always hampered by the issue of no available funds in settling land conflicts thus limiting the capability of the agencies to settle issues squarely.

Transportation remains a big problem in many IP barangays. Those that are in the far-flung reas can only be reached by horse or on foot.

About 28 out of 80 barangays have either poor or no cellular phone. Education and health services remain a dream to many IPs. Many of their children cannot be sent to higher education due to inadequate school teachers and basic support facilities for learning.

After letting the IPs suffer in silence, government can give a more meaningful apology if it would come with the much needed sincerity in addressing their needs.



A CALL FOR GENUINE PEACE

AN OPEN LETTER TO THE PRESIDENT OF THE REPUBLIC OF THE PHILIPPINES

April 15, 2014

Your Excellency President Aquino:

Greetings of Peace and Solidarity! “Fiyo gai”. In our culture, this means Time has been Good to us. And indeed, we are finally celebrating the magnanimity in keeping the peace. We, the Indigenous Peoples (IP) especially in Central Mindanao, would like to pay tribute to the peacemakers who were at the helm in realizing a politically-negotiated settlement to the conflict in our troubled region.

We specifically affirm your unwavering commitment to the Bangsamoro peace process on reaching the historical signing of the Comprehensive Agreement on the Bangsamoro (CAB) by the GPH and MILF and finally putting to rest the decades of armed conflict in the Bangsamoro homeland.

Like many of us, we, the IPs in the core territory and adjacent areas of the Bangsamoro, feel deep respect for the many mujahideen and mujahidat who have relentlessly waged their





self determination struggle over the decades. Many of our kin have even joined and fought together with them in various ways along the different stages of recent history.

But most of all, we pay tribute to the legacy that binds our ancestral lineage, the narrative of Mamalu and Tabunaway. In fact, they are the ones who started it all – the “dialogue” of peoples, of cultures, of civilizations. Aside from historicity, culturally – we have long been connected. We just need to remember not only the peace pacts that express this Understanding, but the sacred agreements that bound us as peoples with distinct identities, cultures and territories. That these peace pacts are basically territorial agreements that both separate yet connect us.

Despite hundreds of years having

passed, the Mamalu-Tabunaway narrative still serves as our guiding framework, our inherited wisdom from generations past that continues to teach us now on how to keep the peace.

That’s why, we, IPs, have been supportive all the way to the the peace negotiations between the government and the MILF. Never did we fail to express our perspectives in the many years of engaging the peace process – from sending our proposals and position papers to the GPH and the MILF central committee, actual dialogue meetings, and even actively participating in the talks by sending our representatives to Kuala Lumpur and, of late, our presence in the Bangsamoro Transition Commission (BTC).

As early as 2005, we have been consistently sending our position papers and written agenda, identifying ourselves as a historically distinct people within the Bangsamoro territory. We have consistently done this during the early stage of the peace negotiations and well into the recent drafting of the Bangsamoro Basic Law (BBL) by the BTC. We have knocked on the doors of both Panels of the GPH and MILF as well as the representatives of the OPAPP and the Central Committee of the MILF at different times and venues just to clarify our positions in the peace talks.

“Tete gai.” In our culture, this means, time, for the IPs, has not been always on our side.

We continue to hope and pray that our plight will not be the dark side

of the Bangsamoro story. What have happened to the many years of our engagement with the government, our own LGUs, the MILF and OPAPP? Where have all our proposals gone? Are we to expect the same treatment and inattention to happen to our submissions to the BTC?

1Indigenous Peoples (referring to Teduray, Lambangian, Dulangan Manobo, Erumanen ne Menuvu) Our beloved PNoy, the GPH-MILF talks are also negotiating on our very own ancestral domains, natural resources and people. When this latter phase all started, something we felt was already missing and wrong. The framework and final agreements may have answered consensus points for the Moro peoples – but it raised a lot of crucial questions for us indigenous peoples :

1. Why was the Indigenous Peoples Rights Act (IPRA) – R.A. 8371, the very law that protects our rights as Indigenous Peoples not included in the FAB, Annexes and the CAB? And therefore, we believe that our rights won’t be significantly entrenched in the BBL. The IPRA, which is supposed to be a national law and thereby set as the minimum standard for any legal reforms, has obviously been put aside. It is our national law. It forms the legal basis for our assertion of our rights in any proposition, including the Bangsamoro. In our view, government had surrendered our rights to a political entity which has yet to prove nor even earn its mantle to govern.

2. Isn’t it that by empowering and providing us our rights to govern our

own territory, exercising our culture and recognizing that we are distinct peoples part of the over all PEACE PROCESS? But where are we in the entire picture? Are we talking about a different Peace in the Bangsamoro?

3. How can we address a competing and contradictory policy over land and ancestral domains by the peace actors themselves? Government instrumentalities are supporting us for as long as the ARMM is not yet abolished, they say that IPRA can still take effect. In apparent contradiction, the MILF Central Committee publicly state their position on a single ancestral domain (AD) and not allowing AD delineation processes (refer to April 1 Editorial, Luwaran, official publication of MILF).

4. Can the Executive Branch of the Government lead the way to finally overcome the problematics of the IPRA in the ARMM? We are humbly appealing your esteemed intervention to inspire the process and break this impasse.

“Gai.” In our culture, this means there will always be a Time for everything. Even war and suffering.

We believe that the real essence of the Right to Self Determination will never be solely determined by peace negotiations, but by living it out in the daily grind of surviving poverty and facing risk and danger altogether. That’s why after seeking guidance from our ancestors, we decided to do what is just and fair to our children’s children – to carefully prepare the small space for our tribes to thrive as distinct peoples and contribute to the



new tomorrow that waits for us in the Bangsamoro.

Hence, we are thankful to closely work with the NCIP in the delineation process which in return, deputized the Provincial Delineation Team to implement the process in the field together with the IP claimants in the ARMM. We are already in the “social preparation” phase giving courtesy calls and information visits to different government offices – ORG, OSCC, DENR, DAR, Maguindanao Provincial Governor, 12 MLGUs, etc. Although a handful individuals are critical and not happy about this development and even misinterpret this as causing harm to the peace process- there’s no stopping now. We are engaging them to consider this as a “special project”- a litmus test wherein even the “minority of the minority” can be part of the Bangsamoro we are dreaming of.

We, the Indigenous Peoples in

the core and adjacent areas of the Bangsamoro have considered you a “kefeduwan” (indigenous peacemaker) in the making. We all dream of one day having you come over to our villages as a full-fledged “kefeduwan” – truly when that time happens, we can say that Peace is really at hand. A genuine peace for all.

Again, we reiterate that we are not and will never be spoilers, free riders, or even ill-minded whisperers of some sort. Our open, honest yet critically constructive support to the peace process through the early years will bear us out. We remain fully supportive of your administration’s efforts to reach a just and sustainable peace in the Bangsamoro and beyond.

Thank you and fiyo bagi.

THE TIMUAYS, DATUS, FINTAILANS, BAES of Teduray, Lambangian, Dulangan Manobo, Erumanen ne Manuvu, Obo Manobo.

MILESTONES & EVENTS



February 2014
Farm Lots Planning
continued



February 2014
IP Organization Orientation
Seminars continued



February 3, 2014
Delineation agreement between
NCIP, Southern Christian College
(SCC), Lumad Development
Center Incorporated and IPDEV



February 13, 2014
IP Communications
Group Meeting



February 18-20, 2014
Training on Tribal
Justice and
Governance, Wao,
Lanao del Sur

A pact for a dream



THE claim for ancestral domain is in the heart and mind of every IP in the Autonomous Region in Muslim Mindanao (ARMM) for generations. In 2005, the Teduray-Lambangian and Dulangan-Manobo communities of Maguindanao have formally applied for the identification, delineation and recognition of their ancestral domain claim and the corresponding issuance of their Certificate of Ancestral

Domain Title. Nine years after, the long wait is starting pay off. The National Commission on Indigenous Peoples along with organizations working for the welfare, development and empowerment of Indigenous Peoples in the ARMM forged an agreement that will hopefully see the realization of a long dream of the IPs.

The agencies and organizations that signed the agreement include the NCIP, Southern Christian College-Office of the Vice President for Research and Extension (SCC-OVPRE), Mindanao Peoples' Peace Movement (MPPM), Lumad Development Center, Inc. (LDCI), IPDEV or the Recognition of the Rights of the Indigenous Peoples in the Autonomous Region in Muslim Mindanao for their Empowerment



and Sustainable Development, and the Teduray, Lambangian Dulangan-Manobo Ancestral Domain Claimants (TLADMADC). The forging of the agreement sets into motion an earlier resolution by the NCIP en banc "Addressing the Condition of the Teduray, Lambangian and Dulangan Manobo for the Recognition and Protection of Their Rights to the Ancestral Domain." The same resolution directs the NCIP Region 12 office to act on the application and facilitate the processing of the CADT application of the IPs. Specifically, the agreement covers the ancestral domain of the IPs

located in the Municipalities of Upi, South Upi, Datu Odin Sinsuat, Datu Blah Sinsuat, Datu Hoffer Ampatuan, GUindulungan and Datu Unsay Ampatuan, Maguindanao Province. The SCC-OVPRE, MPPM and the LDCI have expressed interest in assisting the Teduray-Lambangian and Dulangan-Manobo ICCs in securing their ancestral domain and has allocated funds for this purpose. As agreed, NCIP, SCC-OVPRE, MPPM, LDCI and the TLADMADC, shall observe the following operational policies: 1. Coordination and cooperation. There is a need for teamwork, interdependence, joint planning, joint action and collaboration.

2. Transparency and Integrity. There is a need for consistency and clarity of procedures, honesty and openness of concerned NCIP officials, the SCC-OVPRE, MPPM, LDCI officials and employees and the TLADMADC community members. 3. Conflict Resolution. All conflicts, complaints or comments regarding all issues and concerns relative to any activity undertaken pursuant to the delineation and titling process shall first be referred to the Provincial Delineation Team (PDT) created to oversee all activities thereof through a speedy and expeditious manner so as not to unduly hamper and delay the process.

February 20, 2014
IPDEV's participation in the 50th anniversary of Konrad Adenauer Stiftung in the Philippines in Manila

February 21, 2014
Site visit to 3-hectare land donated by Barangay Milaya to Katutubo Organization

February 22, 2014
Mga Katutubo officially included in LGU Wao Kariyala Festival

27 February 2014
8th Project Sounding Board Meeting conducted in General Santos City

March 7-8 2014
IP Women's Summit St. Joseph Retreat House Tamontaka, Datu Odin Sinsuat, Maguindanao

March 11, 2014
Organize Project Management Committee of IPDEV-UNDP Solar Electrification Project

All activities relative hereto shall be performed or completed within the required period of time.

SCC-OVPRE shall provide discussion venue and accommodation for the participants related to the processing of the TLADMADC Direct CADT application; Provide needed facilities during meetings and related events; and shall assist in the advocacy of the issuance of the TLADMADC CADT.

TDLCI, on the other hand, commits a total amount of Php200,000 which shall be used as follows: Php9,700 as counterpart during data gathering and documentation; Php2,400 during the Assessment of Data Gathered; Php11,600.00) as counterpart during the Conduct of Ocular Inspection; Php 5,600 expenses during the Validation; Php17,600 expenses during Resolution of Conflicts/Disputes;

TDLCI shall also shoulder the expenses during the Reconnaissance/ Mission Planning in the amount Php 42,100; Shall provide Php81,000 as counterpart in the conduct of observation, fabrication and installation of monuments.

IPDEV shall assist in the formulation of the TLADMADC ADSOPP; Assist the PDT in the conduct of data gathering and validation of proofs for the delineation and titling activities, assist in the advocacy of the issuance of the



TLADMADC CADT.

TLADMADC shall assist and participate in the activities/programs in all aspects during the entire delineation process and ADSOPP Formulation, ensure the safety of the Provincial Delineation Team and Survey Team during the entire delineation process and ADSOPP Formulation, provide fund of Php5,500 during the conduct of Composition of PDT and Pre-Planning; Provide Php1,500 counterpart money during the Conduct of Ocular Inspection. Total amount of the community's obligation is Php7,000. TLADMADC shall also provide funds for the perimeter survey.



LAMBANGIAN

Marking what is left

EVEN before government authorities could initiate delineation activities being clamored by the various tribes in the Autonomous Region in Muslim Mindanao (ARMM), the IPs themselves conducted self-delineation and mapping activities per tribe - Lambangian, Dulangan Manobo and Teduray.

A team was hired to undertake the said activity.

The team is composed of Engr. Rey

March 20, 2014
Provincial Delineation Team
(PDT) Teduray information
drive in Nuro, Upi,
Maguindanao

March 21, 2014
PDT information drive
for Lambangian in Kuya,
South Upi, Maguindanao

March 24, 2014
PDT information drive
for Dulangan Manobo
in Tubak, Ampatuan,
Maguindanao

April 1, 2014
Presented IPDEV agenda
to Mayor Balicao of Wao,
Lanao del Sur

April 7, 2014
Open letter to Pres.
Benigno Aquino by
IP leaders in the ARMM

April 10-12, 2014
First Mindanao Book Festival
2nd Floor, Umex Building,
Notre Dame University,
Cotabato City

DULANGAN MANOBO



Datan, head of the team; Prof. Nilo Abellar, land survey specialist; Prof. Leopoldo Remollo, environment specialist and Engr. Allen Julius Christ Declaro, assistant for land survey.

Tribal leaders of each tribe assisted the team in the conduct of self-delineation, identification of sacred places, protected areas and bodies of water and identification of flora.

Meeting with the elders/leaders as well as barangay officials were undertaken by the team to inform them of the processes to be undertaken in the domain, along with its purpose.

An exit conference was also done with the leaders to inform them of the result of the activity. Interestingly,

in a sortie to Blensong in Upi town, the barangay local government unit immediately forwarded a request to the municipal local government to put a stop on logging activities in the area and to find remedy to the environmental issues of the place.

A courtesy visit and information dissemination was also done in the towns of Datu Saudi Ampatuan, Datu Unsay Ampatuan and Datu Hoffer Ampatuan by DEVCON to facilitate the entry of the team to the said areas.

Apart from exit conference, the team also undertook validation activity with selected leaders of the

Lambangian, Dulangan Manobo and Teduray to ensure the acceptance and confirmation of the result of the activities.

The land survey was done with the aid of GPS and Google Earth technology.

For Dulangan Manobo and Teduray areas, the team also managed to carry out soil analysis with the aid of the Department of Agriculture Region XII. All the validations activities used the Google Earth technology thus making a clearer outline of the domain.

The self-delineation activity, land mapping and identification of



TEDURAY

IP Center	Self-Delineation Result	Validated Result	Remarks
1.Lambangian	27,299 hectares	25,728 hectares.	Deducted areas are those only inhabited by Lambangian due to employment with logging, but are Teduray AD
2. Dulangan Manobo	4,911 hectares	6,075 hectares	Added were Tudok Mitagbes, the Kulaman-Kabulan river junction and Tudok Libos at the southern part of the Dulangan Manobo claim.
3.Teduray	183,896 hectares	182,655 hectares 93,779 coastal water	Transfer of the starting point from Tudok Mitagbes to Tudok Medilang (Medrang) in consideration of Lambangian claim
Total	216,108 hectares	214,458 hectares + 93,779 coastal water	

sacred places, protected areas were undertaken by tribe.

A total of 168 community residents and leaders joined. Well attended was that of Dulangan Manobo with 73 people since the data validation was part of the ADS DPP workshop activity for Tubak.

The least participated was that of Teduray of only 38 persons.

Male residents dominated the three IP center activities with 124 out 168 or 74%. About 21 were from Majority Filipino group (Itaw –barangay officials; AD Finalization – DEVCON personnels; Tubak-Ilango residents).

Farmers led the sectoral representation followed by 52 IP elders/leaders. Women participants numbered 25.



Nothing in the Basic Law shall be construed to allow derogation from rights already existing or enjoyed under law before the ratification of this law.”

On 17 April 2014, Commissioner Froilyn Mendoza, IP Representative to the Bangsamoro Transition Commission (BTC), delivered a speech before other commissioners:

GOOD afternoon my fellow commissioners.

This afternoon, allow me to explain my position on the inclusion of the non-derogation clause as a provision under the Transitory Provisions. The provision states that,

“Nothing in the Basic Law shall be construed to allow derogation from rights already existing or enjoyed under law before the ratification of this law.”

I respectfully submit that this provision must be retained in the draft Basic Law to be submitted to the Office of the President based on the following reasons:

First, the Framework Agreement on the Bangsamoro provides that “Indigenous peoples’ rights shall be respected.” At the start of the work of the Bangsamoro Transition Commission, indigenous peoples’ communities and their leaders submitted proposed provisions to put life and flesh to this mandate of the FAB. One of the provisions submitted is the proposed non-derogation clause. It is the same provision that has been included in the Committee Report of the Committee on Transitional Arrangements and Modalities. Retaining this provision would fulfill the



mandate imposed by the FAB.

Second, the non-derogation clause provides a clear standard on how the Basic Law shall be interpreted. By stating that it shall not derogate from or diminish any rights already possessed by individuals and groups of people, respect is given to national laws and international law that already recognize, respect, protect, and promote rights, such as those held by indigenous peoples. These laws include the UNDRIP, among others, which categorically recognizes and affirms the rights of indigenous peoples. In instances when the Basic Law is silent, specifically in relation to the rights of individuals and groups of people, there would be a clear standard to be followed.

Third, the inclusion of the non-derogation clause will not paralyze the implementation of the Basic Law. As a national law to be enacted by Congress, the Basic Law can directly repeal other national laws. If it wants to, the Basic Law can expressly mandate the repeal of other laws. The non-derogation clause only assures that the Basic Law’s interpretation shall not diminish the rights already

possessed by individuals and groups of people. If the Basic Law wants to repeal other laws, that is a different issue. But in instances where the law is silent, the Basic Law should not be interpreted as to lessen what people already possess.

Lastly, if this provision is taken out of the draft Basic Law, it might give the impression that the Basic Law intends to diminish rights that are already possessed and enjoyed by individuals and groups of peoples. This may open the door to much speculation.

Based on these reasons, I give my full support to the inclusion of the non-derogation clause in the draft Basic Law. And with due respect to the Chairman and my fellow commissioners, I move that we vote on this matter. I therefore make a motion for the commission to vote on whether the non-derogation clause, which states that “Nothing in the Basic Law shall be construed to allow derogation from rights already existing or enjoyed under law before the ratification of this law” shall be included in the draft Basic Law. Thank you.

Promoting Monom at KAS's 50th anniversary



TEDURAY farmers are noticeable by a basket of farm produce dangling on their backs from their foreheads.

The basket, called biton, is woven from fine bamboo strips and rattan.

The biton, along with other woven containers, comes handy as a multi-purpose container for farm harvests, grains, seeds or any household items.

The bamboo weave or Monom, is a living tradition of the tedurays.

Aside from containers, hats and bags can also be made out of Monom. The material comes from Pawa, a thin type of climbing bamboo, that is then combined with either rattan or nito (fern stems).

Monom weavers have it that the bamboo have to be harvested on moonless days in order that it will continuously bring better quality stalks and not easily rot and decay.

The Monom follow design patterns using soot from burnt wood or charcoal and fixed by a plant sap.

Noticeably, Monom designs do not allow human forms as it is known to bring bad luck.

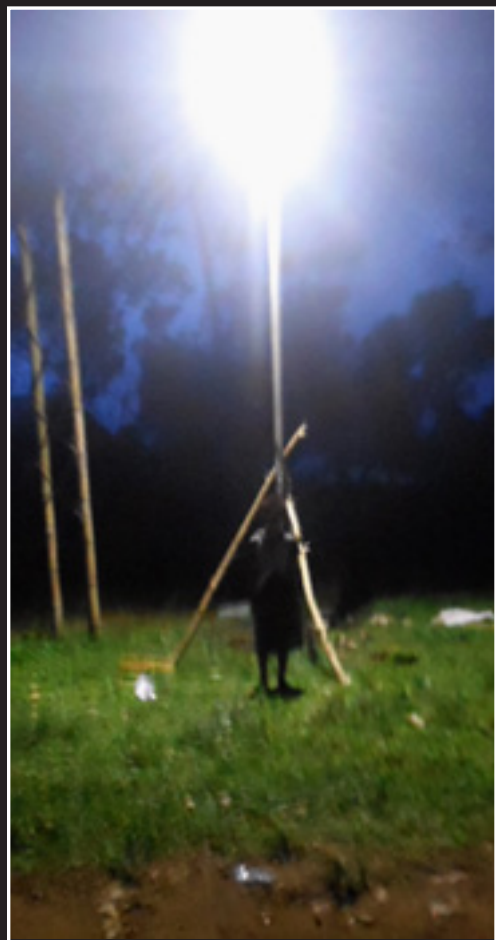
Monom was showcased by IPDEV during the 50th year of partnerships in the Philippines of Konrad Adenauer Stiftung.



16



17



“Palista kami Ma’am...”



THERE is something about “palista” that lights up the faces of the villagers. Palista means having one’s name included in any list for a lot of reasons: humanitarian aid, relief assistance, development projects. The list may just even be an attendance sheet or acknowledgement sheets that something is received.

Or maybe the list represents the feeling of belongingness, ownership, or simply not being excluded from anything.

“We are just so happy that we IPs are given the chance to lead in these activities,” says IPDEV Community Volunteer Clemencia Querol as she assists her fellow community members affix their names or thumbmarks as she takes the attendance during IPDEV’s visit in Barangay Itaw, South Upi town in Maguindanao province. According to her,

normally in other projects it is the other settler tribes like Moro and Christians who are given tasks.

The visit is one of the community preparations IPDEV is doing in partnership with UNDP in installing solar-powered lampposts in four barangays of South Upi, Maguindanao.

The Barangays of Kigan, Pilar, Itaw and San Jose were always affected by conflict brought about by a number of issues like cattle rustling, harassment among others. These were chosen using criteria for protection. While rural electrification is ongoing, these barangays have sitios that are still far from the grid.

IPDEV socio-demographic data were used as baseline, and the selection process were conducted together with the Local Government Unit.

FYI

Drantung & FPIC: What is it?

TEDURAY tribal leader Timuay Jovito Martin was misheard as having said “lantum” instead of “drantung” in his statement during the Jan. 27, 2014, day-long IPDEV Roundtable Discussion on the topic “IPs in the Bangsamoro: Current Issues and Concerns.”

In correcting what was printed in the previous issue of Ketindeg, Timuay Martin explained that Drantung in Teduray means the golden opportunity to be of help to the tribal peoples.

They call as drantung the four bundle of rights which the Indigenous Peoples in the ARMM consider as very vital not only for now but for the coming generations.

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.

Timuay Martin was among the more than 20 participants who attended the January 27 discussions at the St. Giles Hotel in Makati City. Here is what he said:

“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 ‘drantung’ 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.”

FPIC or Free Prior and Informed Consent is a mechanism and a process wherein indigenous peoples and communities undertake their own/independent collective decision on the matters that affect them. This collective decision-making process includes programmes and projects that relate to the use of their lands and resources; plans that will have serious implications on their health; activities that may affect their territorial integrity, collective identity, cultural integrity,

livelihoods, social cohesion and well being, among others. This principle also applies to policy formulations or adoption of legislative and administrative decisions that directly affect indigenous peoples.

The FPIC process requires:

- The need to provide accurate and complete information in a manner understood by indigenous peoples;
- The conduct of consultations;
- The freedom of indigenous communities to undertake their internal and collective decision-making process; and
- The recognition and respect to their collective decision - including conditions they may provide as part of their decision - and the proper and accurate documentation of the decision.

This collective decision is an essential component in exercising the right of indigenous peoples to their land, territories and resources, and their right to self-determination and to cultural integrity. Conducting FPIC allows indigenous peoples to exercise their control over and management of their territories and the respect to their cultural integrity and self-determination, especially on their own development as distinct peoples (Hill et. al, 2010). Thus, any external entity such as governments, corporations, institutions, organizations, and project proponents need to obtain the agreement and authorization of indigenous communities as rights holders before implementing any project or activities that have impacts on concerned indigenous communities.

A Teduray woman inspires neighbors



MANY may have doubted that a simple middle-aged housewife could provide a great idea and be an inspiration to her neighbors?

This is the story of Lina Indong-Modesto, a full-blooded Teduray who now lives in Purok 2, Nuro, Upi, Maguindanao.

In the past, her husband Renato Modesto attends to their farm and grow monocrops such as hybrid corn and hybrid rice which is very much dependent on chemical inputs.

Most of the time, they fall into 'OD' or overdraft in their household and farm expenses.

As a result, they incurred huge debt with an agricultural trader in several thousands of pesos and their cow was eventually forfeited.

They used to believe that monocropping of chemical-based hybrid corn and rice is the best farming practice that will give them high yield. They would find out it is not so.

After that sad experience, Lina and her family shun away from hybrid corn farming and since then attended many seminars on agriculture and learned that diversified and integrated farming is better.

She then convinced her husband saying "Let us ensure planting subsistence crops such as banana, rice and corn for consumption, cassava, sweet potato, and vegetables for our family."

The husband agreed and stopped monocrop farming. He worked on his



Lina and her family shun away from hybrid corn farming and since then attended many seminars on agriculture and learned that diversified...



one hectare farm during his free time from working in the LGU of Upi.

They then started diversified farming in 2006.

The couple planted coffee, cacao, coconut, corn, upland rice, banana, cassava, sweet potato, various vegetables such as eggplant, bitter gourd, yam, mungbean, spices, and few fruits such as jackfruit, guyabano, etc.

All of those crops provide for household food and financial needs throughout the year.

For daily food, they cook vegetables such as sweet potato tops, sitao and others.

Now they are doing great in diversified farming and have the

biggest vegetable garden in the community.

This allowed them to raise four dependents – two grandchildren entrusted to her by her daughter who is a single mom and her two siblings - one of them is in high school and the other one is a college student at the Upi Agricultural School.

But there are still challenges.

She tried to integrate livestock raising but would later quit because their chickens, pigs and a cow were stolen. They cannot plant many permanent crops in the one-hectare land as it is only entrusted to her by Upi Agricultural School Administrator Engr. Sukarno Datukan, knowing her to be trustworthy and hardworking.

Before, in their own eight hectare land in Bantek, Upi, they were able to plant many permanent crops such as coconut, jackfruit and bananas. They also had ricefields and a fishpond. But they left the barangay due to security and safety issues.

Currently, a good number of her neighbors were encouraged of what Lina's family is doing and they too now grow vegetables for household needs.

Her neighbors' plots which used to be grasslands with few trees are converted into vegetable gardens.

She stressed that perseverance worked for them in succeeding in diversified farming and that they are doing this "to ensure that our siblings finish schooling and have better life."



Distinct identities, distinct rights

“WE want equal rights for all women and men in the Bangsamoro. We want to be free from all forms of violence and discrimination. We want better access to education, health facilities, and other basic services,” Froilyn Mendoza, a Teduray who is member of the Bangsamoro Transition Commission, said.

Mendoza made the remarks during the Indigenous Peoples Women’s Summit at the St. Joseph Retreat House in Datu Odin Sinsuat town in

Maguindanao on March 8, coinciding with the International Women’s Day.

The IP Women Summit’s theme is “Recognition of the Rights of the Indigenous Peoples in the Autonomous Region in Muslim Mindanao for their Empowerment and Sustainable Development.”

In the summit, the IP women raised the need for the Bangsamoro government to recognize the distinct identity and rights of the IPs based on existing laws like the Indigenous

Peoples Rights Act and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

They want the BBL to ensure that IPs be adequately represented and involved in all levels of decision-making processes within the Bangsamoro government.

The IP women, from the Teduray, Lambangian and Higaonon communities clamored for the delineation of ancestral domain of the IPs in accordance to what has been traditionally arranged between siblings Mamalu and Tabunaway.

They want the holding of tribal congresses and conferences, conferments of tribal titles as well as practice IP customary laws in their respective IP communities, customary justice system, and review traditional practices that often put IP women at a disadvantage, like arranged and early marriages.

The IP women and the youth also want a more meaningful and significant role in the implementation and development of tribal self-governance.

On resource sharing, the IP women said the tribal “Umum” tax system must be employed in the utilization and management of natural resources within the territorial domain of the IPs.

On defense, the IP women stressed that should Bangsamoro have the police to maintain peace and order in the region, the IPs must be allowed to provide security and maintain order within IP communities.

There must be documentation of



human rights violations within IP ancestral domain, justice to victims of violence and identification of areas within IP ancestral domain needing rehabilitation and development, they said.

They also moved for the creation of an agency that will be responsible for protecting the rights of the IPs as well as ensure mandatory representation of IPs in all policy and decision-making bodies.

They also want the BBL to ensure that IP women and children shall be protected from any form of violence or threats and that BBL shall fulfill the provisions of the Convention to Eliminate all forms of Discrimination Against Women, the Magna Carta on Women and Anti-Violence Against Women and their Children Act of 2004.



... review traditional practices that often put IP women at a disadvantage, like arranged and early marriages





“I sign with reservation”

DIGNITARIES who are invited tonight, fellow members of this commission allow me first to initially make my intervention thru a prayer. Bless us all in this very rare opportunity that we all gather tonight as we chart the destiny of our peoples in the Bangsamoro.

May I ask and give high respect to the Goddess of the Universe a female Deity by the name of “Minaden” to guide us and all the people who attended this session who work for honor, dignity and freedom.

I ask the Goddess of the North by the name of “Ledon” and the Goddess of the South called “Sebangan” to unite the Peoples in the BM.

I am also paying High respect to the Goddess of the earth called “Megubar” and Goddess of darkness called “Klongonon” including the Goddess of Wind called “Refuroh” you invade us and you call us the keepers and negotiator of peace.

I also called the Goddess of water called “Menuwo Wayeg” who taskS us women to provide coldness and calmness when there is flagrant.

I also call the Goddess of the tree called “Menuwo Kayew” and the Supreme God of the Forest called “Talon” to maintain the order and connection to the remaining pieces of trees of this mother earth and ensure to return it back to its natural formation.

If before we depend so much on our environment to gather our food this time the nature is asking our help to humanity to rescue her. We ask your forgiveness for the deep pain and agony we cause in your creation and the destruction and denudation of our forest that is why maybe the world is always in conflict and pain.

You make us in your image and likeness like a mother earth who breastfeed her children’s. Give us the serenity of inclusive Peace in the future Bangsamoro that we keep on finding and longing in the distant past.

To the highest God of the sun called “Teresang” and the Goddess of fire called “Frayag” who serve us light of this world to give us the strength, skills and courage to diffuse tension in our domains in the Bangsamoro.

Pour us with faith and unconditional love for peace, Conceive many men and women to impact peace because you are the Goddess of creation, peace, justice, humility and unending power.

To the Goddess of last humanity called “Furay Keilawan” whom you give the authority as stewards of the ancestral domains of the people in the Bangsamoro help us in taking care and cultivate the land.

To the spirits and Goddesses of the women called “Menuwo Bae” who takes care of women in times of uncertainty.

The Goddess of the current called “Menuwo Reges” who is responsible in washing away the sin of humanity, liberate us from this earthly and materialistic world. Guide us and teach us the value of peace and non violence. Power us with your kindness and magnificent heart to listen and understand the sweetness and bitterness of conflict so that we the member of the Bangsamoro Transition Commission will become better listener and communicator.

Finally to the Goddess of Truth and Justice called

“Segoyong Sefebenal” direct me to the right path and guide me in making this decision base on what my conscience dictates me to do so.

Mr. Chair Fellow member of this honorable chamber, today at last we have reached the plenary in this promptness and our firmness in putting decision to the Basic Law. I am now asked to decide to put decision point in every proposal that I submitted in the name of my sick people.

To be fair Mr. Chair, fellow colleague mukhang hindi naman yata makatuwiran kung sasabihin kong hindi iginagalang ang karapatan ng mga katutubo sa basic Law. Katunayan the Basic Law recognizes our identity as distinct people and the manifestation of this is the recognition of Indigenous Peoples belonging to Téduray, Lambangian, Dulangan Manobo, Blaan and Higaonon referred to as the “other indigenous peoples as ascribe” and our right to native titles or fusaka inged, and our own and distinct justice system within the Bangsamoro and representation to the parliament for 2 reserve seats in the Parliament refer to as the result of the consolidating committee report and the now stated in the basic rights provision and other rights of IP’s in other committees and finally in the Basic Law.

On the other hand Mr. Chair there are instances and times that I need to confront myself mahirap ang aking kalagayan dahil mismo sarili ko na ang aking kalaban and I cannot command or cheat my conscience Mr Chair. This has something to do with some

clarification and comments on the substantive and procedural part of how we gone through the basic law which I assure you Mr Chair fellow colleague I submitted formally my comments and suggestion during our several committee sessions to the respective heads of the committee concerned. That up to now Mr. Chair needs clarity and answer but to no avail. And so Mr. Chair my decision to the Basic law is I sign with RESERVATION.

(SPEECH DELIVERED BY COMMISSIONER FROILYN MENDOZA’S DURING THE NOMINAL VOTING ON THE BASIC LAW ON APRIL 20, 2014. MS MENDOZA REPRESENTS THE INDIGENOUS PEOPLES IN THE BANGSAMORO TRANSITION COMMISSION TASKED TO DRAFT THE BANGSAMORO BASIC LAW.)

When reality bites



If a bill collector risks facing irate clients or worst being bitten by a dog in those daily sorties, that would just be a speck to an IPDEV Development Facilitator whose job description did not call for acrobatic skills, but, may just come handy.

Development Facilitators or commonly known as DFs, are IPDEV's workers on the ground, the link to the communities.

For a DF the normal routine would be a trip from a remote mountain village to another that is usually inaccessible even with the comforts of a sports utility vehicle because simply, no roads has reached such places.

Yes Charlie, the DFs of IPDEV that has been working the past two years in the 80 barangays in the Autonomous Region in Muslim Mindanao has not only become expert development workers but are now also good horseback



and skylab or habal-habal riders.

Habal-habal or skylab is what locals call a transport contraption, actually a motorcycle that loads up cargo of farm produce or even livestock and passengers of about seven in one single trip.

DF Starryl Kyn Sangama wrote in her report that in March this year, she went to barangay Bayabas, Upi town.

The road was very slippery due to mud and the motorcycle she and other passengers rode nearly fell, prompting her to extend her feet to avoid falling down. Instead, her leg touched the exhaust pipe and got burned and left a huge scar.

Earlier in January, 2014, Sangama also figured in another accident when the skylab she was riding tumbled when it stalled while negotiating a steep uphill.

The bike and its heavy load of cargo pinned the DF's torso. "I thought I can never walk again," she said.

It would be a different scenario if the destination is along coastal municipalities, where the DF has to ride with the waves, most often literally.

In the coastal town of Datu Blah Sinsuat, riding boats to coastal barangays is too risky, especially during afternoon and nighttime when waves are huge and strong. The boats travel 50 meters to a kilometer along the coast.

The boat fare rate is so expensive at P1,000 to P5,000 one-way, depending on the size of boat, if you are in a hurry and want to travel in your time.

Aside from the literal pain in the

behind that DFs contend with during a trip, there are also those pain in the pocket when drivers or horse owners take advantage of situations.

They jack-up their fare rates when they learn that a passenger works for a foreign-funded group.

In these situations, the DF seeks the help of barangay officials.

The absence of cellular phone signal has also proved to be a challenge to most DFs.

DFs find it difficult to reach out to leaders and officials of villages or barangays where there are no phone reception, causing delays to certain activities and programs. A case in point is barangays Fukol and Boboguiron whose officials reside in Talayan town proper.

DFs walk seven hours and take on a three-hour horseback ride only to reach their destination only to find that people they want to meet are not around.

Sangama narrated that once in barangay Blensong, Upi, they were

forced to sleep on benches at the barangay hall when the place where they were suppose to sleep were covered in human waste and no caretaker was around. It was repeated in barangay Kenibeka, Datu Odin Sinsuat, where they have to spend the night at the barangay hall, sleep on a plywood with towels for blanket.

The DFs also have to contend with uncooperative barangay leaders who would insist on what they like.

One leader of a coastal barangay is said to be causing a huge headache among DFs. He insisted to replace the paratechnician trained for his barangay as he does not like him. Other barangay captains do not relay on time information or schedules to other leaders, thus, resulting to very few attendance and re-scheduling of sessions, incurring big transportation expenses on the part of the DFs.

There is also that security protocol like when DFs went to the uphill barangay of Ahan and its nearby barangays in Talayan and they have to





coordinate with an MILF commander. DFs said “We call him by phone and he gives his ‘okay’.

We still have to coordinate back to him when we are about to go down.”

In these areas, even a ten-year old boy already carries a firearm, even when they are just going to the farms they carry guns supposedly to protect them from snakes that abound the place.

DF Sangama, however, emphasised that they are not complaining about the issues they face as they consider it as job hazards.

During the IP Congress last December 13-15, 2013, Sangama said she was bothered when a leader from barangay Nuro, Upi, publicly called the attention of DFs, worried about his possible remark

The leader was only very thankful to IPDEV and specially mentioned DFs Sangama and Canillas for the facilitation in the PO registration with DOLE, which gave them more access to services from government and other agencies, as shown by the Peoples Organization of barangay Nangi, Upi which has received a

‘Bigasan ng Barangay Project’ from the local government of Upi.

“I have so many experiences in the field. Real life of people can be seen and felt in the field.

Life is so hard, especially for uneducated children. How much more to the next generation who will also become un-educated? “ remarked Sangama.

“Had my mother not supported me well to finish my schooling, I may have ended on the same situation I observe on the field,” she said.

8TH PROJECT SOUNDING BOARD

Are we there yet?

THE 8th IPDEV Project Sounding Board meeting took place in General Santos City on 27 February 2014.

The PSB has proven to consist of loyal, interested stakeholders who have continued participation ever since the formation of the group. At the same time, new participants joined along the way.

The meeting took up the progress report for the 8th quarter of project implementation which include among others the IP Women Summit, legal identity of Indigenous Peoples Organizations (IPOs), developments on the IP Communications Group and the IP Mandatory Representatives in Wao, Lanao del Sur, chosen according to customary practices.

The summit was participated in by 135 women from the Lambangian, Dulangan Manobo, Teduray and Higaonon tribes.

On the registration of IPOs, three were registered with Securities and Exchange Commission, three with

Cooperative Development Authority and 16 with Department of Labor and Employment-ARMM, rendering a total of 22 IPOs now with legal identities.

The IP Communication Group with 15-20 members will help in the implementation of IPRA in the ARMM Ancestral Domain Delineation, and move for inclusion of IP Rights in the Draft Bangsamoro Basic Law.

The group will be regularly updated to help in their information dissemination in their respective groups

Also taken up in the meeting include what is considered as breakthroughs like the appointment of a Filipina as United Nations Special Rapporteur for Indigenous Peoples in the person of Vicky Tauli-Corpuz of Tebtebba Foundation.

Another breakthrough is the appointment of Edtami Mansayagan, Arumanen Manobo from Cotabato and former commissioner of National Commission on Indigenous Peoples, as United Nations Specialist on Indigenous Peoples.



On Indigenous Farming

Filling in the wide gap



ABOUT 1,300 individuals have so far attended the trainings by paratechnicians (Para-Techs) on sustainable agricultural practices.

These practices are actually indigenous, known as sulagad and mesegetey. It employs the bayanihan system as well as the Indigenous Knowledge Systems and Practices on farming.

The Municipal Agriculture Office (MAO) which is instituted in all 12 municipalities covered by IPDEV, have the following services as mandated:

1. Provide technical assistance to municipal development staff in the preparation of agricultural programs;
2. Coordinate in the implementation of agricultural programs/ projects in line with basic priority needs;
3. Provide technical assistance to farmers and fisherfolks;
4. Assist fishery development, conservation and law enforcement; and
5. Assist livestock production and management.

Service number 3 has never been visible in the 76 barangays of Maguindanao nor in the four barangays of Wao.

Most of the MAOs merely extend support to organized groups that visit their office and to barangays where they have special projects, like nursery or plantation establishment as the case of barangay Tomicor in Ampatuan town.

Such a situation is due to limited operational budget and their personnel are not so keen in extending



support and assistance to barangays. In terms of expertise, the office is not short of it.

Many of the areas covered by IPDEV do not have organizations related to agriculture.

The residents too are not aware of the services by MAO.

There is no one to bridge the gap which has widened, opening the barangays to middle-men traders and chemical farming that has destroyed the richness of the soil and worst trading the land against their debts with traders.

Meaning, government farm technicians that have existed since the early 80's never reached the 76 barangays of Maguindanao. The farmers in these areas merely relied



on the technology passed on by their ancestors, those promoted by agrichemical companies and those technologies they acquired from their fellow farmers.

The knowledge they got were actually innovations to fit their limited financial capacity.

Thus, the IPDEV training of paratechnicians as prelude to the conduct of farm planning activity. It is usually done in the morning to be followed by the farm planning in the afternoon.

The training primarily focuses on the appreciation of the necessity of paratechnician in the barangay and the guidance on the selection of paratechnician.

IPDEV trained two paratechnicians

to each of the 76 barangays of Maguindanao or a total of 152.

Of this number, about seven are Lambangian, three are Dulangan Manobo and 142 are Teduray.

In terms of gender and marital status about 26 women were listed married, 19 are single male and 107 are married male.

About 34 percent of the male paratechnicians or 43 fall under the age bracket 31-40.

On the female group of paratechnician 42 percent or 11 fall under the age bracket 41-40. About 18 paratechnicians are within the age group of 51 and above. About 3 male teenagers were also trained to be paratechnician.

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