

# RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

**Samson B. Pedragosa<sup>1</sup>**

Philippine Association for Intercultural Development (PAFID), Inc.

Case study for:  
RECOGNISING AND SUPPORTING  
TERRITORIES AND AREAS CONSERVED BY INDIGENOUS PEOPLES  
AND LOCAL COMMUNITIES  
Global Overview and National Case Studies

Edited by Ashish Kothari, with Colleen Corrigan, Harry Jonas, Aurélie Neumann, and Holly Shrumm

ICCA Consortium, IUCN/TILCEPA, Kalpavriksh, and Natural Justice

*CBD Secretariat Technical Series No. 64*

*Citation:* Pedragosa, S. 2012. Recognition and Support of ICCAs in the Philippines. In: Kothari, A. with Corrigan, C., Jonas, H., Neumann, A., and Shrumm, H. (eds). *Recognising and Supporting Territories and Areas Conserved By Indigenous Peoples And Local Communities: Global Overview and National Case Studies*. Secretariat of the Convention on Biological Diversity, ICCA Consortium, Kalpavriksh, and Natural Justice, Montreal, Canada. Technical Series no. 64.

*(Disclaimer: The views expressed in this case study do not necessarily represent those of the secretariat of the Convention on Biological Diversity, or of the Government of the Philippines)*

**October 2012**

---

<sup>1</sup> Sam Pedragosa is a registered forester and an environmental planner in the Philippines. He has been involved with different governmental agencies and non-governmental organizations in various capacities. He has been working with small farmer and fisher folks, urban poor, and indigenous peoples. Sam Pedragosa is himself the son of a poor, landless farmer. Contact: [sampedragosa@gmail.com](mailto:sampedragosa@gmail.com)

# RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

## Table of contents

List of acronyms.....	2
Acknowledgements.....	4
Summary.....	4
1. Country description and context.....	8
1.1. Key features of the Philippines.....	8
1.2. Brief history of conservation, state- and community-based.....	10
2. Features of ICCAs.....	12
2.1. Range, diversity, and extent of ICCAs.....	12
2.2. Key ecological, cultural, socio-economic and political values of ICCAs.....	14
2.3. Main threats to ICCAs.....	15
3. Governance and management of ICCAs.....	16
3.1. How are ICCAs governed and managed?.....	16
3.2. Key issues faced in governing and managing ICCAs.....	18
4. Recognition and support to ICCAs.....	19
4.1. Government recognition and support to ICCAs.....	19
(i) Legal Backing.....	19
(ii) Administrative Support.....	22
(iii) Funding.....	25
(iv) Technical Support.....	25
4.2. Civil Society recognition and support to ICCAs.....	26
(i) Advocacy and Social Recognition.....	26
(ii) Legal Assistance.....	27
(iii) Technical Support.....	27
(iv) Funding.....	27
(v) Other Support.....	28
4.3. Key issues for the recognition and support to ICCAs.....	28
5. The Future.....	29
5.1. Future activities planned by the communities, the government, and the civil society; especially in relation to issues of recognition and support.....	29
5.2. Recommendations.....	31
(i) For the indigenous peoples and other local communities.....	31
(ii) For the Philippine Government.....	32
(iii) For the Support Groups.....	32
References.....	34
Annex 1: List of significant people consulted and referred to for their comments and ideas in the preparation of this case study.....	36

## List of acronyms

ADB	Asian Development Bank
ADF	Assisi Development Foundation
ADMP	Ancestral Domain Management Plan
ADSDPP	Ancestral Domain Sustainable Development and Protection Plan
ANR	Assisted Natural Regeneration
BFD	Bureau of Forest Development
CADC	Certificate of Ancestral Domain Claim
CADT	Certificate of Ancestral Domain Title
CALC	Certificate of Ancestral Land Claim

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

CALT	Certificate of Ancestral Land Title
CBCP	Catholic Bishops Conference of the Philippines
CBCRM	Community-Based Coastal Resource Management
CBFM	Community-Based Forest Management
CCFS	Certificate of Communal Forest Stewardship
CFP	Community Forestry Program
CFMA	Community Forest Management Agreement
CFSA	Community Forest Stewardship Agreement
CGIP	Consultative Group on Indigenous Peoples
CSC	Certificate of Stewardship Contract
CTF	Communal Tree Farming
DAO	Department Administrative Order
DENR	Department of Environment and Natural Resources
DND	Department of National Defence
ECIP	Episcopal Commission on Indigenous Peoples
EU	European Union
FMB	Forest Management Bureau
FPE	Foundation for the Philippine Environment
FSSI	Foundation for a Sustainable Society, Inc.
FUNDESO	Fundacion Desarrollo Sostenidos
GEF	Global Environment Facility
GTZ	Gesellschaft für Technische Zusammenarbeit
ICC	Indigenous Cultural Community
ICCA	Indigenous and Community Conserved Areas
ICRAF	International Centre for Research in Agroforestry
IP	Indigenous Peoples
IPRA	Indigenous Peoples Rights Act
ISF	Integrated Social Forestry
ISFP	Integrated Social Forestry Program
IUCN	International Union for Conservation of Nature
KASAPI	Koalisyon ng Katutubong Samahan ng Pilipinas
KEF	Kalahan Educational Foundation
LRC	Legal Rights and Natural Resources Centre
MOA	Memorandum of Agreement
NCIP	National Commission on Indigenous Peoples
NCPAG	National College of Public Administration and Governance
NewCAPP	New Conservation Areas in the Philippines Project
NGO	Non-Governmental Organization
NIPAS	National Integrated Protected Areas System
NRMP	Natural Resources Management Program
NSCB	National Statistical Coordination Board
NSO	National Statistics Office
NZAID	New Zealand Agency for International Development
OPAPP	Office of the Presidential Adviser on the Peace Process
PACBARMA	Protected Areas Community-Based Resource Management Agreement
PAFID	Philippine Association for Intercultural Development
PAMB	Protected Area Management Board
PANLIPI	Tanggapang Panligal ng Katutubong Pilipino
PAWB	Protected Areas and Wildlife Bureau
PTFCF	Philippine Tropical Forest Conservation Foundation

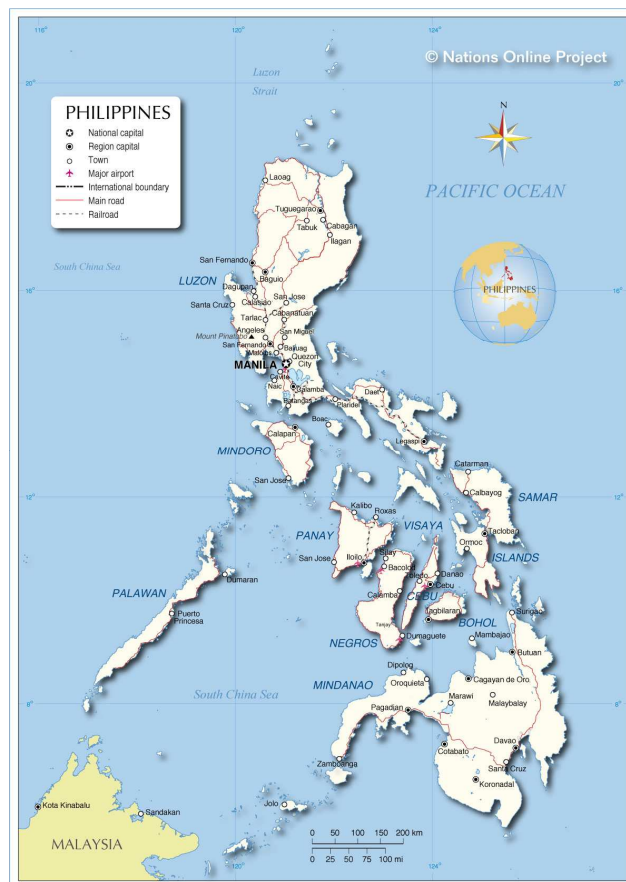
# RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

RNIP	Regional Network on Indigenous Peoples
RP	Republic of the Philippines
RUPES	Rewarding Upland Poor for Environmental Services
SIFMA	Socialized Industrial Forest Management Agreement
SIL	Summer Institute of Linguistics
ULAN	Upholding Life and Nature
UP	University of the Philippines
USD	United States Dollar
USAID	United States Agency for International Development
WB	World Bank
WWF	World Wide Fund for Nature
WIDA	Wood Industries Development Authority

## Acknowledgements

The author would like to thank all the people consulted and referred to for their comments and ideas in the preparation of this case study (see Annex 1). In particular, the author would like to acknowledge Dave de Vera and Kail Zingapan of PAFID for giving valuable comments and significant contributions to the documents. Gratitude also goes to the numerous indigenous communities and persons the author talked to and visited, without them it would not have been possible to write anything about their ICCAs. Ashish Kothari and Aurélie Neumann gave editorial inputs. Finally, the author acknowledges the ICCA Consortium and Natural Justice for bestowing on me the opportunity to be part of this work.

## Summary



## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The Philippines is an archipelago composed of more than 7,100 islands with a total land area of approximately 300,000 km<sup>2</sup>. Its exceptionally high biodiversity makes it one of the 17 megadiverse countries in the world. But it is also considered as one of the 25 biodiversity hotspots and disaster area. This diversity is also reflected in the country's 94,013,200 population (2010). The majority of the people in the country are basically of Malay stock made up of various ethnic groups. There are an estimated 171 different languages in the Philippines, 168 are living languages and 3 are extinct. The same numbers also represent the different cultural entities that speak these languages.

Successive colonization divided the Philippine population into those who acquired power from colonization and those who lost power because they avoided colonization. The 'indigenous peoples' were separated from the rest of the population to form a minority. The NCIP estimates the population of indigenous peoples in the Philippines between 12 and 15 million distributed into approximately 110 different ethno linguistic groups or 'cultural communities'.

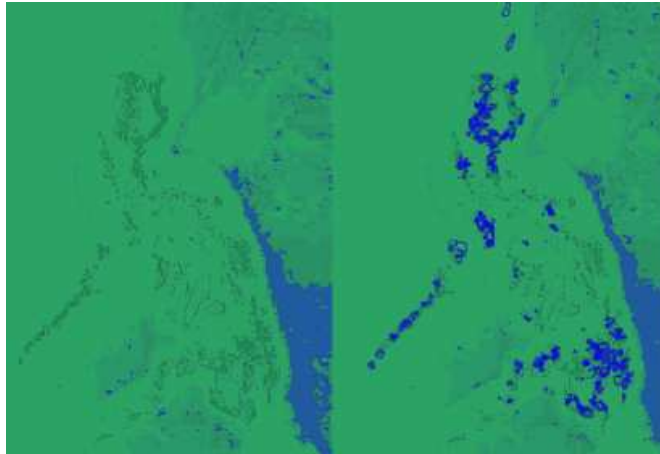
The economy of the Philippines is the 46th largest in the world, with an estimated 2010 gross domestic product (nominal) of \$189 billion. A newly industrialized country, the Philippine economy has been transitioning from one based on agriculture to one based more on services and manufacturing.

Efforts at conservation or management of natural resources (or a semblance of it) in the country officially began in June 1863 when the Spanish Regime created the *Inspeccion General de Montes*. The Americans renamed *Inspeccion* into 'Forestry Bureau' in 1900. It was reconstituted into the Bureau of Forestry in 1953 and later organized into the BFD in 1975. In 1987, the BFD and the Wood Industry Development Authority (WIDA) merged to become the Forest Management Bureau (FMB) and the Protected Areas and Wildlife Bureau was created.

In June 1992, the National Integrated Protected Areas System (NIPAS) was established in the Philippines. In 1995, the Community-Based Forest Management (CBFM) was adopted as the national strategy for the sustainable development of the country's forestland resources. In 1997, the landmark legislation on IPRA was enacted to recognize, protect and promote the rights of indigenous peoples. It is well-documented and evidenced that centuries before the creation of the Philippine State, the various indigenous communities in the archipelago have been managing these resources since time immemorial through their traditional knowledge, systems and practices.

ICCAs in the Philippines include sacred sites and natural features, indigenous territories, cultural landscapes and seascapes. They are the repository of the country's natural wealth and biological resources. They provide resources and livelihood, and a variety of environmental services. The extent and coverage of ICCAs in the Philippines is still to be determined. But the number of approved CADT is a good indicator. Ancestral domains contain ecologically valuable areas that have been sustainably managed since time immemorial by the local indigenous peoples.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES



*Most of the remaining forests (green) in the Philippines are within ancestral domains (blue). This is proof of the indigenous peoples' community conservation efforts.*

The main threats to ICCAs in the Philippines emanate from lack of recognition and respect. Many of the communities governing them have no legal status and are not formally acknowledge for conserving biological diversity. They receive no assistance, protection or support from the State.

Governance and management of ICCAs varies among communities. But they are rooted in the common concept of stewardship. Governing and managing ICCAs is replete with challenges and issues rooted in the lack of respect for the rights of indigenous peoples to their ancestral domains and the resources therein.

ICCAs are not yet formally recognized as such in the Philippines. But the Philippine government has provided legal backing and an enabling policy environment for recognizing and supporting their governance and management. A number of non-governmental organizations have already recognized and supported the governance and management of the ICCAs. They have been advocating for the recognition and respect of the rights of indigenous peoples to their ancestral domains and their traditional resource management systems.

Lack of funds hampers the development of ICCAs. The imposition of external institutions has been a constant issue. But corruption is the worst challenge and threat. For instance, the FPIC process has unwittingly been used to facilitate the entry of so many large-scale extractive activities into the traditional territories of indigenous peoples, including mining, plantation development, and logging, among others.

Recognizing the rights of indigenous people and other local communities to govern and manage their ICCAs rectifies the historical errors brought about by the tragedy of colonization. The current environment that allows them a measure of recognition and support in the governance and management of their ICCAs should be sustained and enhanced. Indigenous peoples, local communities, and their supporters in civil society would have to continue their engagement with the Philippine government to improve the policy, put more money in its implementation, and enforce the rules.

The Philippine government, along with the indigenous peoples and other local communities would have to find ways to deal with the key issues of recognition and support that are mutually acceptable and beneficial. To provide direction for the continuing advocacy for recognition and support of the governance and management of ICCAs in the Philippines, the

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

indigenous peoples who attended the series of conferences on ICCAs that KASAPI and PAFID conducted, in partnership with the DENR-PAWB, has put forward a set of guiding principles for all activities, discussions, and involvement on this matter. It is important that the concept of ICCA should be popularized and made clearly understood by policy and decision makers in government, and advocates in the civil society.

### 1. Country description and context

#### 1.1. Key features of the Philippines

The Philippines is an archipelago composed of more than 7,100 islands with a total land area of approximately 300,000 km<sup>2</sup>. The largest of these islands is Luzon at about 109,965 km<sup>2</sup> and Mindanao at about 97,530 km<sup>2</sup>. The archipelagic nature of the Philippines allowed for the evolution of many unique and restricted range forms. This explains the great species diversity and high endemism in the country. With more than 52,177 described species, the Philippines is one of the biologically richest countries in the world. More than half of the biodiversity is endemic (DENR 1997 cited in Ong et al. 2002). Its exceptionally high biodiversity makes it one of the 17 megadiverse countries (Ong 2004).



*Kayangan Lake in Coron Island is a sacred site for the Tagbanuas. It is respected. Thoughts, words and deeds should remain pure while in the lake. For this purpose, the Tagbanuas perform the Uliwansag, a cleansing ritual of blessing before going to the lake.*

© PAFID

While it is globally recognized for its high biological diversity, the Philippines is also considered as one of the 25 biodiversity hotspots in the world (Myers et al. 2000) and presumed as ‘global biodiversity disaster area’ (Terborgh 1999 and Linden 1998 cited in Ong et al. 2002). The country has lost more than 75% of its original forest cover (Ong 2004). Approximately 50% of coral reefs and 466 described species have been identified as ‘threatened’ (Sampang, 2008 and Ferrari, 2006). This disaster is attributed to poverty, social inequity, and environmental degradation (WWF-Philippines, 2007) due to major social, economic, and political changes in the past two centuries.

This diversity is also reflected in the population of the Philippines. The National Statistics Office (NSO) estimates the country’s population for 2010 at 94,013,200 based on the 2007 Census of Population (NSCB 2011)<sup>2</sup>. The majority of the people in the country (about 95%) are of Austronesian descent made up of various ethnic groups that descended and settled in the Philippines about 6,000 years ago. The population is basically of Malay stock with a sprinkling of Chinese, American, Spanish, and Arab blood, among others, and it is hard to distinguish accurately the lines between stocks<sup>3</sup>.

<sup>2</sup> <http://www.nscb.gov.ph/> (retrieved on 11 November 2011).

<sup>3</sup> [http://en.wikipedia.org/wiki/Filipino\\_people](http://en.wikipedia.org/wiki/Filipino_people) (retrieved on 11 November 2011).

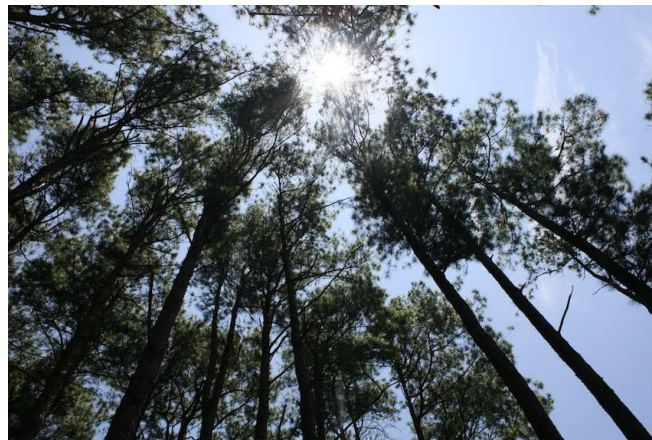


## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The Summer Institute of Linguistics (SIL) estimated that there are 171 different languages in the Philippines. Of these, 168 are living languages and 3 are extinct. The same numbers also represent the different cultural entities that speak these languages. The largest of these groups are the Visayan, Tagalog, Ilocano, Bicolano, Moro, Kapampangan, among others. The rest of the population have mixed descent with Spanish, American, Chinese, Japanese, Arab and other ethnic groups from other countries.

The passage of Indigenous Peoples Rights Act (IPRA) in 1997 made a formal distinction and divided the Philippine population. The ‘indigenous peoples’ were separated from the rest of the population to form a minority. This division however is considered, to a large extent, a creation of history. The tragedy of colonization in the Philippines is that it created a country but splintered a people. It unified a scattering of self-ruling communities into a single state but divided its citizens into those who acquired power from colonization and those who lost power because they avoided colonization (Duhaylungsod 1996; Lynch 1984 as cited in Malayang 2001).

With IPRA, what was referred to before as ‘cultural communities’ owing to their comparatively significant adherence to their traditional knowledge, systems and practices are now referred to as indigenous peoples. The controversy lies on what to call the majority of the population that have assimilated their culture with those introduced and imposed by colonization but are no less indigenous to this archipelago which comprises the majority who converted to Islam and Christianity.



*This old growth pine forest stand in the highlands at the junction of the Cordillera and Caraballo mountain ranges survives as a result of the community conservation activities of the Ikalahan people.*

© PAFID

The NCIP estimates the population of indigenous peoples in the Philippines between 12 and 15 million distributed into approximately 110 different ethnolinguistic groups or ‘cultural communities.’ But this is based on unofficial count because prior to the 2007 census, the population data did not include information on ethnicity. Some anthropologists believe that it is possible that the actual indigenous population is much bigger and might even exceed 20% of the national total. It is expected that more exact figures would be generated with the inclusion of ethnicity in the succeeding censuses of population.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The economy of the Philippines is the 46th largest in the world, with an estimated 2010 gross domestic product (nominal) of \$189 billion. A newly industrialized country, the Philippine economy has been transitioning from one based on agriculture to one based more on services and manufacturing. The service sector has come to dominate the economy. It contributes more than half of overall Philippine economic output, followed by industry (about a third), and agriculture (less than 20%). Important industries include food processing; textiles and garments; electronics and automobile parts; and business process outsourcing.<sup>4</sup>

### 1.2. Brief history of conservation, state- and community-based

Going by the official records of the Philippine government, efforts at conservation or management of natural resources (or a semblance of it) officially began in June 1863 when the Spanish Regime created the *Inspeccion General de Montes* in the Philippines to determine, through data collection, the extent of the country's forest resources and oversee their proper utilization.



*The Mt. Kalatungan Range, which was declared as a natural park, is home to the Talaandig, Menuvu, and Higaonon peoples who, for centuries, have been implementing community conservation based on their indigenous knowledge, systems and practices.*

© PAFID

The Americans renamed *Inspeccion* into Forestry Bureau in 1900 and mandated that “*the public forest of the Philippines shall be held and administered for the protection of the public interest, the utility and safety of the forest, and the perpetuation thereof in productive condition of wise use*” (Hyman 1983).

The Bureau of Forestry was reconstituted, and the Parks and Wildlife Commission was created to administer and maintain National Parks and conserve wildlife on 20 July 1953. In 1975, the Bureau of Forestry and the Parks and Wildlife Office, along with several other agencies were organized into the Bureau of Forest Development (BFD).

In 1987, the BFD and the Wood Industry Development Authority (WIDA) merged to become the Forest Management Bureau (FMB). The Marine Parks Program and the Parks and Wildlife Division of the BFD were absorbed by the newly created Protected Areas and Wildlife Bureau (PAWB), which was mandated to conserve the country’s biological diversity.

---

<sup>4</sup> <http://www.nscb.gov.ph/> (retrieved on 11 November 2011).

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The enactment of Republic Act No. 7586 in June 1992 provided for the establishment and management of the National Integrated Protected Areas System (NIPAS) in the Philippines. NIPAS became the national strategy for the conservation of biological resources in the country.

The adoption of Community-Based Forest Management (CBFM) in 1995 as the national strategy to ensure sustainable development of the country's forestland resources, and the enactment of Indigenous Peoples' Rights Act (IPRA) in 1997 to recognize, protect and promote the rights of indigenous cultural communities/indigenous peoples, are considered landmark developments. They finally allowed the coming together of State conservation activities and the long history of community conservation initiatives sidelined by colonization.



*The conservation efforts of IP and other local communities often ensure that resources such as water continue to flow and feed the need of other communities in the lowland.*

© PAFID

It is well-documented and evidenced that centuries before the creation of the Philippine State and its agencies, the various indigenous communities in the archipelago have been managing these resources since time immemorial through their traditional knowledge, systems and practices.

Among the notable examples are the indigenous agroforestry practices in the Cordillera Region. The indigenous peoples' traditional knowledge and systems in the management of available resources in the forests – which is their habitat – evolved through centuries of practice, repeated, sustained, and developed by each generation. Their deep understanding of the interrelationship of natural forces and how its use can be maximized without destroying it, has sustained whole communities for centuries (See and Sarfati, Undated).

Similarly in the Caraballo Mountain Range, for generation after generation, the Ikalahan transferred, protected and maintained their 'indigenous knowledge practice systems', which are environmentally sustainable. Among these practices are the *day-og* and *gengen*, which are ancient composting techniques on level and sloping land respectively to restore fertility of the soil (Rice 2000).

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

In Palawan, the Calamian-Tagbanua in Coron Island carry out the traditional fishing practices in the context of sacred and restricted areas like fish sanctuaries. The observance of customary laws and the role of elders in implementing these laws have played a role in the conservation of natural resources, species and ecosystems in the island and helped sustain the lives of these people for centuries (Sampang, 2007).

### 2. Features of ICCAs

#### 2.1. Range, diversity, and extent of ICCAs

ICCAs in the Philippines include sacred sites and natural features, indigenous territories, cultural landscapes and seascapes. They are found in both terrestrial and marine ecosystems in the country. The ICCA sites also represent different bio-geographic regions. They can be found from the mountain ridges to the coral reefs. They provide habitats to a high diversity of flora and fauna.

Based on the IUCN definition of ICCAs,<sup>5</sup> at the very least, there could be as many ICCAs as there are indigenous cultural communities in the Philippines. There could even be more because ICCAs are not limited and exclusive to areas conserved by indigenous peoples but include other areas conserved by other local communities.



*Tinuy-an Falls, named after their chieftain, is an integral part of the community conserved areas of the Manobo of Sote in Surigao del Sur.*

© PAFID

The extent of the area that ICCAs cover in the Philippines is still to be determined. But the number and coverage of approved Certificate of Ancestral Domain Title (CADT) would be a good indicator. The approval of CADT depends on the ability of the claimant community to prove that “*they traditionally had access to it for their subsistence and traditional activities*” practiced in observance of their customary laws (IPRA Sec 3a).

As of 30 September 2010, the NCIP has approved 156 Certificate of Ancestral Domain Titles (CADT) having a total area of 4,249,331.544 hectares of land and water.<sup>6</sup> These areas are

---

<sup>5</sup> The IUCN defines ICCAs as “*natural and/or modified ecosystems containing significant biodiversity values, ecological services and cultural values, voluntarily conserved by indigenous peoples and local communities through customary laws or other effective means.*”

<sup>6</sup> See <http://www.ncip.gov.ph/CentralOffice/AncestralDomainsOffice>

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

part of the 6 to 7 million hectares of land and water that the NCIP estimates could still be recovered as ancestral domains.

These ancestral domains as a whole, or parts of it, contain ecologically valuable areas that have been sustainably managed since time immemorial by the local indigenous peoples (Novellino, 2008) and therefore would qualify as ICCAs. The ICCAs form some of the most important sections of the ancestral domain and often define their landscape and geography. Such is the case of the sacred lakes and coral reefs of the Calamian-Tagbanua of Coron Island and the Molbog of Balabac Island, both in Palawan.

PAFID (2011) estimates that between 60 and 65% (or roughly 4.5 million hectares) of the Philippines' 6,838,822 hectares (DENR-FMB 2003) of remaining natural forests are within these ancestral domains. The organization believes that this could be attributed directly to the conservation efforts of indigenous peoples.

As of 2004, there are 99 protected areas in the Philippines covering 3,180,918.39 hectares declared under the NIPAS Act (DENR-PAWB 2004). At least 69 of these protected areas overlap with 86 ancestral domains and ICCAs of indigenous peoples. The aggregate area of overlap is almost a million hectares (PAFID 2011). Most certainly, the number of CADTs overlapping with protected areas would be greater had not the DENR and NCIP resorted to forcibly excluding protected areas from ancestral domains. This is further evidence that a significant portion of the country's remaining biological resources lays within ancestral domains.

Among the notable examples are the ancestral domain of the Calamian-Tagbanua in Coron Island and its surrounding waters; the *Igmale'ng'en* sacred forests of the Talaandig community in Portulin, Pangantucan, Bukidnon; the ancestral domains of the Mangyan Tagabukid in Sibuyan Island, Romblon; and the Manobo ancestral domain in Sote, Bislig City, Surigao del Sur.

ICCAs in the Philippines range from less than a hectare of forest patch used as a burial ground of revered tribal leaders in the island of Mindoro, or to a whole ancestral domain representing the areas that mobile or nomadic communities have traditionally roamed such as the 136,000-hectare Ilonggot ancestral domain in the island of Luzon which is by far the biggest CADT approved in the Philippines.

The ICCAs in the Philippines are also of many kinds. They include indigenous peoples' territories managed for sustainable use, cultural values, or explicit conservation objectives like the 58,000-hectare Ikalahan ancestral domain in Nueva Vizcaya and Pangasinan. This ancestral domain exemplifies resource catchment areas, from which communities derive their livelihoods or key ecosystem benefits, managed such that these benefits are sustained over time.

There are also sacred spaces, ranging from tiny forest groves and wetlands, to entire landscapes and seascapes. These include, among others, the sacred lakes in Coron Island; the sacred forests of the Talaandig and Manobo peoples on Mt. Kalatungan, and the sacred site of the Higaonon community on Mt. Kimangkil, both in Bukidnon Province.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

ICCAs in the Philippines also include nesting or roosting sites, or other critical habitats of wild animals. These include the nesting place of the swift birds in Coron Island, and the critical habitats of the Philippine Eagle in Sote (Surigao del Sur) and Kalatungan (Bukidnon).

### **2.2. Key ecological, cultural, socio-economic and political values of ICCAs**

ICCAs are the repository of the country's natural wealth and biological resources. They are home to a diversity of plant and animal species. They provide resources and livelihood, food, medicines, raw materials as well as recreation. Aside from these direct benefits, the ICCAs, provide a variety of environmental services which when taken into account constitute a significant contribution in terms of socio-economic and political values.

Malayang (2001) estimates that ancestral domains cover about 65% of the total land area of the Philippines, and it is in these areas that the remaining reserves of the nation's natural wealth and biological resources are to be found. These include forests, minerals, watersheds, and wildlife, among others. This alone already indicates the enormous socio-economic and political values of ICCAs, which form some of the most important sections of the ancestral domain and often define their landscape and geography.

The ICCAs provide habitat and form the foundation of the livelihoods and cultural identity of the estimated 14 million indigenous peoples in the Philippines. The same is true for the estimated 17 million who have migrated and settled in the uplands and in search of livelihood opportunities and are often dependent on forestlands.<sup>7</sup>

The ICCAs in the coastal and marine ecosystems are the breeding grounds and habitats of commercially important fish species and other marine resources. They constitute major fishing grounds. They are also focal points for tourism that provides supplementary income and livelihood options to the communities. Some of these ICCAs are even considered as prime tourist destinations for its beautiful dive spots. The islands and reefs of Coron (Palawan) and Apo (Negros Oriental) provide valuable fishing grounds and excellent tourist destinations.

ICCAs provide a variety of environmental services. They help maintain essential ecosystem functions. For instance, the 48,000-hectare Kalahan Forest Reserve maintained and protected by the Ikalahan community in Nueva Vizcaya and Nueva Ecija provides water security to the lowland farms of Central Luzon and the Cagayan Valley regions in the Philippines. The site is also piloting community carbon sequestration mechanism in the country.

The emerging strong cooperation among various stakeholders supporting conservation highlights the social value of ICCAs. In many communities, conservation has become a major issue that brings to the fore the ecological benefits of ICCAs in the protection of critical ecosystem and threatened species. ICCAs also provide excellent venues for valuable biodiversity research. Local and international institutions regularly conduct research activities in the ICCAs in Sote (Surigao del Sur) and Mt. Kalatungan (Bukidnon), which are considered as critical habitats of endangered and threatened bird species. The islands and coral reefs of Coron (Palawan) and Apo (Negros Oriental) are important sites for marine biodiversity research.

---

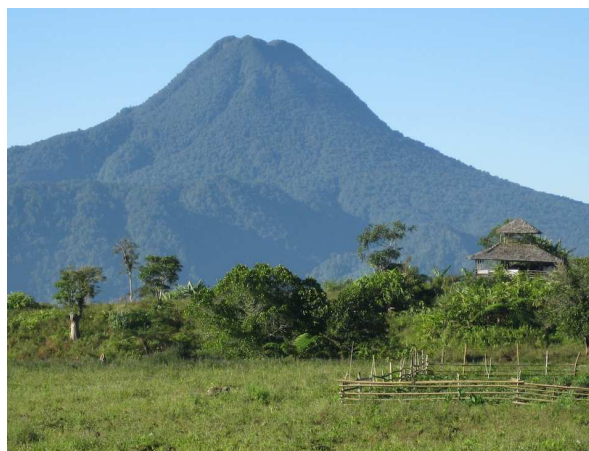
<sup>7</sup> Calculated based on the data presented in Omura 2006 upland population data and the 2010 estimated Philippine Population.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

There is also a growing recognition of the critical role that ICCAs would have in the development of climate change mitigation and the adaptation strategies. While the prevention of climate change has hardly ever been the primary motivation for the Ikalahan of Nueva Vizcaya for their traditional forest management practices, the RUPES<sup>8</sup> Programme has recognized their efforts and chose it to be the first pilot site in the Philippines for the development of a carbon sequestration payment mechanism (Villamor and Lasco 2003).

### 2.3. Main threats to ICCAs

The main threats to ICCAs in the Philippines emanate from lack of recognition. Many of the communities governing them have no legal status and are not formally acknowledge for conserving biological diversity. They receive no assistance, protection or support from the State.



*Traditionally, indigenous peoples in the Philippines often held mountains as sacred and conserved them accordingly under a system of rituals and beliefs. This is Mt. Magulo, which the Blaan people call their own and constitute a significant landmark of their ancestral domain. The structure in the foreground is the 'royal house' where rituals and ceremonies are held.*

© PAFID

Despite the enactment of IPRA, the Philippine government has been undermining the rights and authority of the indigenous peoples over their ancestral domains thus effectively reducing their ability to control and manage their ICCAs. Most of which are under threat from industrial development, infrastructures, urbanization and the market that push extractive industries and monocultures into even the most remote areas.

Unabated extractive activities continue to chip away the integrity of ICCAs. But mining is the single biggest threat to ICCAs in the Philippines. It has been largely detrimental to the indigenous peoples and other local communities. The encroachment of other 'development aggression' projects into ancestral domains without the free, prior, and informed consent of indigenous peoples also adversely impacts the ICCAs. These include logging, plantation establishment, construction of huge dams and energy exploration, among others.

---

<sup>8</sup> Rewarding Upland Poor for Environmental Services (RUPES) is a long-term research program of the World Agroforestry Centre (ICRAF) dedicated to developing practical environmental services schemes that can be adapted to work in different countries with different circumstances.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

Several ICCAs are under threat from externally imposed institutions and rules, including their declaration as protected areas. The ICCA in Sote (Surigao del Sur) is typical of this problem. The CADT application of the local Manobo community is held hostage by the local government unit on the condition that the Tinuy-an Waterfalls and its environs should be excluded from it. The city government wants to have exclusive jurisdiction over the site because of its potential as a prime tourist destination.

Many ICCAs have been subsumed within government protected areas without acknowledgement of their pre-existence as independently-governed ICCAs. This is exemplified by the continuing struggle between the Calamian-Tagbanua and the PAMB for jurisdiction over Coron Island (Palawan), which was declared as protected area. The Talaandig and Manobo share the same burden as Mt. Kalatungan (Bukidnon) was also declared as a protected area.

In the coastal and marine ecosystems, increasing human population and their activities impact negatively on the ICCAs and threaten its biodiversity. The threats include overfishing, habitat damage and alteration, pollution, alien species, among others (Norse et al 2005). Intrusion of large commercial fishing operations destroys the reefs and the growing tourist industry drastically increases the volume of solid waste and garbage, and its disposal is proving a problem on small islands like Coron (Palawan) and Apo (Negros Oriental).

### **3. Governance and management of ICCAs**

#### **3.1. How are ICCAs governed and managed?**

Governance and management of ICCAs varies among the different indigenous peoples in the Philippines. These variations are usually determined by the nature and type of their physical environment, including climate and vegetation, which also influences the evolution of customs and rules, the institutions for enforcing them, and the measures taken for management.

While there may be variations, governance and management of ICCAs is rooted in the common concept that indigenous peoples and other local communities are the stewards or caretakers of these areas and view them as an important part of their lives. They look at governance and management of ICCAs as part of their daily life and essential to their own wellbeing and survival because it includes the management of available resources in their habitat.

Indigenous peoples and other local communities have developed and practice systems of governance and management that nurture their ICCAs for centuries. The centuries of practice and experience helped them accumulate a wealth of knowledge that is embedded in their cultures. ICCAs play an important role not only in the economic aspect of their life, but also in the development of their culture and socio-political systems. Religious and traditional beliefs, practices and rituals have evolved out of their relationship with them.

Many indigenous peoples and local communities regard the biological, economic and social objectives of conservation as intimately related. Hence, their traditional activities include conserving a variety of natural environments and species for a variety of purposes, economic as well as cultural, spiritual and aesthetic. Indigenous peoples and local communities engage



## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

with the environment for a combination of utilitarian, spiritual, cultural and aesthetic purposes.

For the indigenous peoples of the Cordillera (Luzon), the ICCAs include land, forests, rivers and other natural resources held in common by the community. They are the sources of their food and wealth, it is the playground and training ground of their children, it is their home. They must nurture the land and the forests to keep them capable of nurturing them in turn.

The Ikalahan of Nueva Vizcaya is known for their environmentally sustainable ‘indigenous knowledge practice systems,’ transferred for generation after generation. These practices are the *day-og* and *gengen*, which are ancient composting techniques on level and sloping land respectively to restore fertility of the soil in the period of three months; the *pang-omis*, a method of expediting the fallow; and the *balkah* which is a contour line of deep rooted plants which trap eroded topsoil at the belt line. These methods helped preserved and protect thousands of hectares of forestlands from further land conversion (Rice 2000).

The traditional management practices of the Calamian-Tagbanua in their ancestral domain are being carried out in the context of sacred and restricted areas like fish sanctuaries. Observance of customary laws and the role of elders in implementing traditional laws are means of discipline. The avoidance of sacred and restricted areas and the existing taboos form part of the management measures in the domain. These constraints may have played a role in the conservation of natural resources, species and ecosystems in the island and may have helped sustain the lives of these people for centuries (Sampang 2007).

The *Batak* of Tanabag (Palawan) consider their entire territory, with all its features, as endowed with ‘sacredness’ and thus need to be well-managed and conserved. Members of the community use the plant and animal resources available in the area for domestic consumption. Decisions on all matters related to exploitation of particular resources (e.g. commercial gathering of rattan) are dealt with by the community as a whole and implemented through the chieftain (*Kapitan*). Generally, the assistance of shamans as managers of natural resources is sought only during community rituals for specific purposes (Novellino 2008).

The customary religious authority of the Talaandig community in Portulin is exercised by a *Bailan* (Shaman) in each clan. The *Bailan* works in association with the customary head of the clan called the *Datu* (Chieftain) who enforces the rules with assistance from local forest guards called the *Bantay Lasang* whose members are nominated by the community. The community elders help the *Datu* in decision-making through community meetings (De Vera and Guina 2008).

In general, despite the variations in the governance and management of the ICCAs, some common characteristics are observed. Indigenous peoples and other local communities derived their management structure and policy from experiences gained through the centuries and adapted to the local culture and environment. The methods of management are orally transmitted to succeeding generations, which build on what is passed on to them. The resources are collectively owned and governed under local collective authority that promotes communal values. Management is based on self-determination, utilitarian and very practical in nature. Decisions are made on the basis of current locally relevant issues and the existing body of traditional knowledge.

### 3.2. Key issues faced in governing and managing ICCAs

Governing and managing ICCAs is replete with challenges and issues, both within and outside the indigenous peoples and local communities. Most of these challenges and issues are rooted in the lack of respect for the rights of indigenous peoples to their ancestral domains and the resources therein.

The issue of respect and recognition of these rights goes far beyond legal and historical antecedents. The crux of the matter is the real fear among the rest of the Philippine population that if granted control over their ancestral domains, the indigenous peoples will appropriate their natural riches to themselves (Malayang 2001).

This fear is exacerbated by the ‘scarcity debate’ on natural resources, which lies in the middle of the conflict between indigenous peoples and the Philippine government over the disposition of the resources found in ancestral domains and ICCAs. Ancestral domains are scenes of extensive and intense conflict over lands and resources in the Philippines. There is prevalence of violence and war in most ICCAs.

The stiff competition for the diminishing natural resources put immense pressure on the ICCAs from migrants and other interests. The growing number of migrants poses a risk not only on the natural resources but also on the culture of indigenous peoples and other local communities who are left with no choice but to compromise their traditional values for their own survival.

The greatest challenge to the governance and management of ICCAs is the changing behaviour of the resource users, their cultural and spiritual beliefs, and their motivations. Indigenous peoples are witnessing a decline of the traditional knowledge and values that has sustained them for millennia due to external influences, including introduced religion and western education, and inappropriate development initiatives being imposed on them.

The indigenous peoples and other local communities have very limited support and resources available to them to sustain their ICCAs. The sacred sites and restricted areas that they had been carefully protecting for a very long time are now being altered mainly due to the influx of migrants, and other external pressures such as development aggression.

The current status of some of these ICCAs strongly indicates the inability of the indigenous peoples and local communities to impose control and respect from migrants and other intruders. This inability even extends even among their own members whose behaviours are shaped by the influential activities of the newcomers. Many of these members are forced to alter their activities and resource use patterns to adapt to the changing demand of the market for survival and due to the presence and competition from the migrants.

But there are strong indications that government or social recognition of ICCAs could reverse this and even improve the situation. This is proven in many communities where the indigenous peoples still maintain a significant present and influence. Such is the case in the Cordilleras where the indigenous peoples dominate local the politics and economy. The indigenous communities and clans retain their traditional systems alongside the current socio-political set-up.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The Talaandig community in Lantapan, Bukidnon also provides a good case. The Philippine government declared Mt. Kitanglad as a protected area. But the Talaandig community refused to be under the jurisdiction of the PAMB. They insisted that they have been effectively managing the area since time immemorial through their indigenous knowledge, systems and practices, and claims that they 'own' the territory on the strength of a "native title." After a long history of conflict, recent developments indicate that the government is finally relenting, and the Talaandig has proven its point. Reconciliation is in the works.

In Coron Island, while under extreme pressures from the DENR, the local government units, and migrants, the Calamian-Tagbanua is able to impose their traditional systems and customary laws in their ancestral domain. The traditional way of fishing is observed and the sacred places are off-limits.

The success of these communities positively impact on the attitude of their youth and children. Realizing that there is nothing to be ashamed of about their culture and tradition, they take pride in being indigenous peoples. This behaviour enables them to resist the outside influence that could be detrimental to their governance and management of their ICCAs.

### **4. Recognition and support to ICCAs**

#### **4.1. Government recognition and support to ICCAs**

ICCAs are not yet formally recognized as such in the Philippines. But the Philippine government has enacted laws and crafted policies that provide legal backing and an enabling policy environment for recognizing and supporting their governance and management.

In recent years, this enabling policy environment has allowed the indigenous peoples and local communities to obtain some form of support in the governance and management of their traditional territories. Support comes in the form of limited legal and social recognition owing to the limits in the law and policy itself. This recognition, although limited, facilitated the implementation of projects and research activities in these territories.

The database of information gathered from these activities further enriched the wealth of information and catapulted the issue into the forefront of the social development and natural resources management debate in the country. The discussions provided platforms for indigenous peoples and other local communities to make their initiatives publicly known and win more support from civil society and government.

The favourable policy environment currently obtaining in the Philippines provides appropriate public exposure and platforms for indigenous peoples and communities to make their initiatives publicly known. These give them enough space to lobby with official agencies and others able to further influence the law and policy for the recognition and support for the governance and management of ICCAs.

#### *(i) Legal Backing*

While it may be argued that there are no specific and particular policies prescribing governance and management of ICCAs in the Philippines, there are more than enough laws and other forms of policy issuances that provide legal backing for the government to

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

recognise and support them, and the rights of indigenous peoples and other local communities over them.

The rights of indigenous peoples are well established under Philippine laws. The 1987 Philippine Constitution mandates that “*the State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development*” (Article II, Sec. 22). The enactment of the Indigenous People Rights Act (IPRA) by the Philippine Government in 1997 enforces this constitutional mandate.

The IPRA recognizes the ‘ownership’ rights of indigenous peoples over their traditional territories as ancestral domains which include land, bodies of water and all other natural resources therein. It provides for a process of titling of lands through the issuance of Certificates of Ancestral Domain Titles (CADT).

The law includes ‘Self-Delineation’ as the guiding principle in the identification of ancestral domain claims. This means that indigenous peoples are granted (through the NCIP) full authority to determine the extent and boundaries of their ancestral domains and to utilize and dispose of the resources therein.

In addition to the indigenous peoples’ right to their ancestral domain, the IPRA recognizes their right to self-governance and empowerment which includes respect for their traditional resource management practices. The IPRA provides that “*the State shall protect the rights of ICCs/IPs to their ancestral domains to ensure their economic, social, and cultural well being and shall recognize the applicability of customary laws governing property rights or relations in determining the ownership and extent of ancestral domain*” (Chapter 1, Section 2b).

The IPRA further provides that indigenous peoples “*have the right to manifest, practice, develop, and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect and have access to their religious and cultural sites*” (Section 33). The law also grants them full participation in the maintenance, management, and development of “*ancestral domains or portions thereof, which are found necessary for critical watershed, mangroves, wildlife sanctuaries, wilderness, protected areas, forest cover, or reforestation*” (Section 58).

Prior to the IPRA, the Philippine government enacted the National Protected Areas System (NIPAS) Act of 1992 to establish the classification and administration of “*outstanding remarkable areas and biologically important public lands that are habitat or rare and endangered species of plants and animals, biogeographic zones and related ecosystems, whether terrestrial, wetland or marine*” (RA 7586 Section 2 Paragraph 3).

It is noteworthy to underscore that under the 1987 Philippine Constitution, the NIPAS Act of 1992 is the very first law of the republic that expressly defines indigenous cultural community “*as a group of people sharing common bonds of language, customs, traditions and other distinctive cultural traits, and who have, since time immemorial, occupied, possessed and utilized a territory*” (Section 4d). The same law provides that “*ancestral lands and customary rights and interest arising shall be accorded due recognition*” and government shall “*have no power to neither evict indigenous communities from their present occupancy nor resettle them to another area without their consent*” (Section 13).

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

From the foregoing provisions of law, it is beyond doubt that the indigenous peoples in the Philippines have the required and necessary legal backing to govern and manage their ICCAs, most of which constitute their ancestral domains or portions thereof. It is also very clear that at least, by and under the laws that it enacted and its obligations under international treaties, the Philippine Government is obliged to recognise and support the indigenous peoples' governance and management of their ICCAs.

Similar to the indigenous peoples, the other local communities engaged in the governance and management of ICCAs in the Philippines are granted government support and recognition not necessarily and exactly as such, but under different community-based resource co-management schemes.

The Memorandum of Agreement No. 01 of 1973 set the precedent for all the community-based resource co-management schemes in the Philippines. The MOA is an agreement between the KEF and the Bureau of Forest Development (BFD) that recognizes the right of the Ikalahans to manage their ancestral land and to *“utilize the area to the exclusion of all other parties not already “subsisting” within the area at the time of signing”*. The agreement established 14,730 hectares of land to be managed by the occupants through the KEF for a period of 25 years, renewable for another 25 years. The agreement gave the Ikalahan people of Sta. Fe Nueva Vizcaya the authority to manage and control 16,000 hectares of critical watershed in Northern Luzon. The MOA has since been converted into a CADT covering an area of 58,000 hectares.

Since the agreement between the BFD (now FMB) and the KEF in 1973, the Department of Environment and Natural Resources (DENR) developed a number of tenure options that extend some access, use and management rights to communities. These tenure options did not make any distinction between indigenous peoples and local communities.

These include tenure options issued under the Forest Occupancy Management (FOM) and Communal Tree Farming (CTF) Program (1974), the Integrated Social Forestry (ISF) Program (1982), the National Forestation Program (1987), the Community Forestry Program (1987), the Protected Areas Community Based Resource Management Agreement (PACBARMA) and the Socialized Industrial Forest Management Agreement (SIFMA 1996).

On 19 July 1995, the President of the Republic of the Philippines issued Executive Order No. 263 officially *“adopting community-based forest management as the national strategy to ensure the sustainable development of the country's forestland resources.”* Soon after, the government also applied this strategy in the management of coastal and marine resources (CBCRM).

These programs did not operate on the principle of indigenous ownership of ancestral territories, but merely provide lease or usufructuary contracts, limited to a period of 25 years and renewable for another 25 years. Many local communities and some indigenous peoples' communities did secure some rights under these contracts.

The first legislation on record to make a distinction between indigenous peoples and other local communities is RA 7586 (NIPAS Act) enacted in 1992. The law provides a definition of 'indigenous cultural community' (Section 4d) and 'tenured migrant communities'. The law defines tenured migrant communities as *“communities within protected areas which have*

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

*actually and continuously occupied such areas” and “are solely dependent therein for subsistence” (Section 4l).*

The enactment of IPRA in 1997 further expanded the definition of ‘indigenous cultural communities’ as synonymous to ‘indigenous peoples’ and refer to “*a group of people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as an organized community on communally bounded and defined territory” and through resistance to colonization “became historically differentiated from the majority of Filipinos” (Chapter 2 Section h).*

### *(ii) Administrative Support*

The Philippine government has been providing administrative and funding support in the governance and management of ICCAs. It must be emphasized though that the support provided to indigenous peoples and other local communities have not been originally and specifically meant to encourage or recognize ICCA initiatives. In much the same way that these communities govern and manage their territories without any preconceived notion about them as ICCAs or whatever. To them, it is simply managing their habitat for their own survival.

The type and extent of administrative and funding support that the indigenous peoples and other local communities obtained from the Philippine government was commensurate to the prevailing legal and policy environment. Mostly, they come in the form of community-based programs and projects. In fact, the development and issuance of the various policies mentioned here is a product of different programs and projects implemented by the Philippine government through the DENR, often with foreign assistance and funding.

Among many others, the more notable programs that can be considered to have had a profound impact on the advocacy for the recognitions and support of ICCA initiatives are the Integrated Social Forestry Program (ISFP), the Community Forestry Program (CFP) and the Natural Resources Management Program (NRMP). These programs were implemented by the DENR with support from various agencies such as the USAID, EU, ADB, WB, among many others.

The ISFP started the policy of inclusion of indigenous peoples and local communities in the management of the country’s forest resources following the MOA No. 1 with the Ikalahan Community in Nueva Vizcaya. This program allowed many indigenous peoples and other local communities to obtain tenure security over their territories and resources through the issuance of stewardship certificates (CSC/CFSA/CCFS) for a term of 25 years and renewable for another 25 years. More importantly, it provided opportunities for the actual ground delineation of the territories and their boundaries.

The Community Forestry Program (CFP) further expanded the scope of the ISFP, by merging it with other programs and activities of the DENR including Timber Stand Improvement (TSI), Assisted Natural Regeneration (ANR), Contract Reforestation (CREF) and Agroforestry Development, among others. Funds and technical assistance were provided to indigenous people and other local communities to develop their territories and they were granted permits to utilize the timber and non-timber resources therein under the CFMA (Community Forest Management Agreement), for 25 years and renewable for another 25 years.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The Natural Resources Management Program (NRMP) supported the replication and expansion of the CFP. But more significantly, the NRMP provided funds and technical support to the DENR in the policy studies and research, which culminated in the enactment of the National Integrated Protected Areas Systems Act of 1992 and the issuance of DENR Administrative Order No. 2 Series of 1993.

It must be recalled that the NIPAS Act of 1992 provided that ancestral lands and customary rights and interests of indigenous cultural communities shall be accorded due recognition. DAO No. 2, Series of 1992 provided the guidelines for recognition, identification and delineation of areas occupied by indigenous peoples. The order provided for the issuance of Certificates of Ancestral Domain/Land Claim (CADC/CALC) to eligible groups that meet a series of requirements including providing proof of use and occupation of the territory since time immemorial.

By the time the program ended on 6 June 1998, DENR had awarded 181 Certificates of Ancestral Domain Claims (CADCs) covering an area of 2,546,035 hectares, for 74,408 claimants. DENR has likewise awarded 128 Certificates of Ancestral Land Claims (CALCs) as of 7 May 1998. These cover 10,038 hectares for 3,646 claimants. But CADCs and CALCs are mere certifications of claim. They do not in fact award dominion rights as a basis for indigenous people to claim (and be recognized as having) ascendant tenure rights to their domains (DENR 1993; A. Gatmaytan 1992 as cited in Malayang 2001).

The body of research obtained from the policy studies of the NRMP and the experiences in the implementation of DAO No. 2 Series of 1993, constituted the bulk of the documents that eventually supported the enactment of the IPRA in 1997 which superseded DAO No. 2 Series of 1993.

In 1995 when the Philippine government adopted the CBFM as the national strategy to ensure the sustainable development of the country's forestland resources, it integrated and unified the various community-based programs and projects in the country. These include the ISFP, CFP, Upland Development Program (UDP), Forest Land Management Program (FLMP), the Low Income Upland Communities Program (LIUCP), the Regional Resources Management Program (RRMP), the Integrated Rainforest Management Program (IRMP), the Forest Sector Project (FSP), the Coastal Environment Program (CEP), and the recognition of Ancestral Domain/Land Claims under DAO No. Series of 1993, among others (Persoon et al 2003).

The CBFM put communities at the forefront in protecting, developing, and managing their communally held resources under various instruments. As of 2000, these instruments granted under CBFM accounted for at least 5.3 million hectares, or about 17% of the total land area of the country, 30% of the total public forests and forestlands, and 50% of the total CBFM potential area, and still considered as still below the CBFM program targets (Guiang et al 2001).

The instruments include the Certificate of Ancestral Domain Claim (CADC), Certificate of Ancestral Land Claim (CALC), Certificate of Stewardship Contract (CSC), Community-Based Forest Management Agreement (CBFMA), Certificate of Forest Stewardship Agreement (CFSA), and Sustainable Industrial Forest Management Agreement (SIFMA), among others.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

When the IPRA was enacted in 1997, a large part of the responsibilities for administrative and funding support specifically for indigenous peoples was transferred to the NCIP. In fact, with the passage of IPRA, the DENR dissolved its Indigenous Communities Affairs Division (ICAD) because it deems it no longer necessary because all the functions related to indigenous peoples concerns are with the NCIP already.

With a very limited technical capacity and budgetary allocation from the Philippine government, the NCIP has been experiencing difficulties in providing much needed support to indigenous peoples. But recently the agency has been the recipient of foreign grants and assistance, particularly from the UNDP and the World Bank, which has enabled it to conduct survey and delineation of the ancestral domains of some IP communities. The support from these donor organizations has also made possible the provision of technical assistance to indigenous peoples in the formulation of their Ancestral Domain Sustainable Development and Protection Plans (ADSDPP).

The support that indigenous peoples get in the delineation of their ancestral domains and the formulation of their ADSDPPs based on their traditions and culture effectively supports their initiatives on ICCA governance and management. In similar manner, the assistance that other local communities get in their advocacy to obtain some form of tenure security and co-management arrangement over their occupied territories with the government can also be considered as such.

More recently in keeping with its international commitments, the Philippine government, through the DENR-PAWB, launched the New Conservation Areas in the Philippines Project (NewCAPP) *“to expand and strengthen the terrestrial protected area (PA) system in the Philippines by developing new PA models and building capacity for effective management of the system; support improved systemic (especially funding) and institutional (especially management effectiveness) capacities; and expand the PA system with the integration of new conservation areas to include sites with a comprehensive ecological coverage and strong links to local communities and indigenous lands in the surrounding landscape”*. The project is being supported by the Global Environment Facility (GEF) through the UNDP.

The NewCAPP is providing direct funding for ICCA initiatives and related activities. The project is also facilitating networking of ICCAs with other civil society organizations and processes. Among others, the PAWB is currently working with PAFID and KASAPI to pilot support and recognition for ICCA governance and management. KASAPI has recently conducted a series of regional conferences and forums on ICCA for this purpose.

The first conference was held in Metro Manila on 07 – 11 November 2011 for Luzon and its outlying islands (e.g. Romblon, Mindoro, and Palawan). The second conference was held in Davao City for the Eastern and Southern Mindanao on 14 – 18 November 2011. The third conference was held in Cagayan de Oro City on 21 – 25 November 2011 for Northern and Western Mindanao. In all, a total of 131 representatives from about 70 IP communities all over the Philippines participated in these conferences. These conferences culminated in the National Conference on ICCA in the Philippines on 29 – 30 March 2012 at the assembly Hall of the National College of Public Administration and Governance (NCPAG), University of the Philippines. At least 100 representatives from indigenous peoples’ communities, civil society organizations, and international donor organizations participated in the conference. The major output of the conference is the Manila Declaration on ICCA that spelled out specific actions to promote the recognition and support the governance of community



## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

conserved areas in the country. KASAPI is the lead organizer of the activity, in partnership with PAFID, PAWB and the National College of Public Administration and Governance (NCPAG) of the University of the Philippines (UP).

### *(iii) Funding*

The latest and most direct attempt thus far, at providing funding recognition support in the governance and management of ICCAs is the NewCAPP. With a total funding of USD 9.9 Million, this project aims to expand the protected area system to include new and diverse management regimes of conservation. Out of the total funds allocated, the Philippine government is providing a counterpart fund estimated at USD 1.3 Million.

The provision of funds for the delineation of ancestral domains and the formulation of ADSDPPs based on the customary and traditional resource management systems of indigenous peoples could also be considered as support to ICCA governance and management. The DAR and NCIP, in partnership with the UNDP and the NZAID completed a three-year (2002-2005) project aimed at empowering indigenous peoples, helping guarantee their land rights, and improving the management and utilization of those lands and the resources thereat. The project has resulted in the drafting of Ancestral Domain Sustainable Development and Protection Plans (ADSDPPs) that institutionalize not only sustainable development plans but also further guarantees the rights of IPs to the management of their ancestral lands. The total project cost was USD 1,426,364.00.

Prior to these projects however, it can be safely concluded that since the inception of people-oriented and community-based natural resource management programs and projects in the 1970s, under various agencies, the Philippine government has already expended a considerable amount of time, money and other resources through the years. While all these may not have been really intended to support ICCA initiatives as it is known these days, definitely these resources helped laid the foundations for these concept through the years.

The Critical Ecosystem Partnership Fund (2001) reported that the Philippine government has been the recipient of grants and soft loans from various multilateral and bilateral donor agencies to finance various conservation efforts under the CBFM strategy. CEPF provided a conservative estimate that, between 1990 and 2000, approximately USD 200 Million were invested to promote conservation and community forestry. The multilateral donors included the GEF-WB, UNDP-GEF-SGP, and ADB. The bilateral donors were the USAID, EU, JICA, GTZ, and the governments of the Netherland and Denmark.

### *(iv) Technical Support*

As mentioned earlier, the DENR-PAWB, in partnership with the UNDP, launched the New Conservation Areas in the Philippines Project (NewCAPP). This project is specifically designed to explore the possibilities of recognition and support to ICCAs and provides direct funding and technical assistance for ICCA initiatives and other related activities.

Under the IPRA, the government of the Philippines is mandated to allocate funds for the implementation activities promoting and protecting the welfare of indigenous peoples. Part of the supposed mandate of the NCIP is to provide technical inputs to the indigenous peoples in their governance and management of their territories and resources. But the agency is hard put to provide these services owing to lack of expertise among its employees and personnel.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The agency is not even up to par when it comes to representing the indigenous peoples in legal confrontations involving their ICCAs.

The Philippine government, however, has been providing various technical supports to indigenous peoples and local communities under the different people-oriented and community-based programs and project implemented in the past and under the current CBFM strategy. The support is mainly anchored on providing them tenure security and building their capacity to manage their resources.

### **4.2. Civil Society recognition and support to ICCAs**

In the Philippines, a number of non-governmental organizations have already recognized and supported the governance and management of the ICCAs. Long before the ICCA concept was conceived, they have already advocated for the recognition and respect of the rights of indigenous peoples to their ancestral domains and respect for their traditional resource management systems. These organizations support the rights of indigenous peoples and local communities in the ownership, use, management and conservation of natural resources.

#### *(i) Advocacy and Social Recognition*

As a matter of fact, the favourable policy environment for indigenous peoples and other local communities currently obtaining in the country is a result of years of advocacy and struggles. The Philippine government's adoption of community-based resource management schemes and the enactment of IPRA is a direct result of this advocacy and struggle.

Outside the IPRA, other community property resource regimes have been adopted to address the needs of other local communities. For instance, the community-based forest management strategy that preceded all such similar approach in natural resources management has been a direct result of such advocacy.

At a time when the Philippine government was not yet open to the idea, several non-governmental organizations have already worked with their partner communities to demonstrate that their participation is required for the successful implementation of conservation efforts.

The long history of non-governmental organizations working in partnerships with communities in the conservation and management of natural resources go beyond lobbying. Many of these organization actually put funds and technical expertise into activities aimed at strengthening and documenting such traditional management systems.

The types of support range from technical and legal inputs, advocacy, social recognition, funding, and awards, among others. A number of organizations painstakingly built the legal documentation to buttress the arguments that indigenous peoples and other local communities have the right to their traditional territories and the resources found therein. Others provided technical support in the mapping and development of these territories and resources to demonstrate the governance and management capabilities of these communities.

Advocacy works culminated with the passage of the IPRA in 1997. While some are not satisfied with it, a great majority considers it landmark legislation in the restoration of the indigenous people's rights that colonization has denied. The passage of IPRA has been the

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

result of the long and arduous advocacy that these communities and their partner NGOs waged with the Philippine government.

### *(ii) Legal Assistance*

The passage of IPRA provides impetus for further collaborative efforts between the communities and their partner NGOs. A number of NGOs advocate the recognition and respect of the rights of indigenous peoples and local communities in the ownership, use, management, conservation of natural resources. They assert that the bundle of rights granted to the indigenous peoples include the right to sustainable and culturally appropriate economic livelihoods and traditional political institutions or customary laws in their ancestral domains.

Alternative law groups such as the LRC, ULAN, PANLIPI, among others, provide legal support to ensure that IPRA is enforced, particularly with regards to the requirements on the indigenous peoples' free and prior informed consent (FPIC) provision on proposed development projects and commercial extractive activities in their territories.

### *(iii) Technical Support*

For a long time, PAFID has been working with indigenous peoples in securing tenure over their traditional territories. Prior to the passage of IPRA, it helped communities obtain some form of tenure (CFSA, CADT) to prevent further alienation of their lands and displacement from their territories.

With the passage of IPRA, PAFID has been providing technical assistance in mapping their indigenous peoples' territories and domains and help them gather proofs and evidences to support their claims and CADT application. For a time, the Mangyan Mission in Mindoro and AnthroWatch (Anthropology Watch, Inc.) also provides technical assistance on mapping ancestral domains.

Many NGOs also provide technical support to indigenous peoples in the formulation of their ancestral domain management plans that embody their traditional and cultural resource management practices. PAFID and some organizations like KASAPI, also provide technical assistance to initiate the implementation of activities to promote livelihood development. More recently, PAFID and KASAPI together with its partner communities have been in the forefront of promoting and popularizing the ICCA concept in the Philippines.

### *(iv) Funding*

Among the more prominent fund granting NGOs in the Philippines are the Foundation for the Philippine Environment (FPE), the Foundation for a Sustainable Society (FSSI), and the Philippine Tropical Forest Conservation Foundation (PTFCF).

The Foundation for the Philippine Environment was established to help mitigate the destruction of the Philippines' natural resources. It is the first grant-making institution for the environment in the Philippines and provides financial, technical, and other resources needed to strengthen and support different organization and communities in biodiversity conservation and rehabilitation programs.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

Currently the FPE, in partnership with PAFID, FUNDESO, and the EU, is implementing a project to improve the quality of life of the IPs in the selected ecologically important sites by upholding their rights to self-governance and self-determination towards sustaining their living traditions while gaining the capacity to engage the larger community in sustainable development and local governance. Among others, the project seek to help IP communities obtain tenure security and build their capacity in the protection and restoration of natural resources within their ancestral domains based on their indigenous knowledge, systems and practices.

The Foundation for a Sustainable Society (FSSI) was the recipient of the proceeds of a debt reduction agreement between the governments of the Philippines and Switzerland in 1996. The agreement was a result of the lobby effort between the Swiss and Philippine NGOs. The agreement allowed for the cancelation of the Philippine debt and eventual creation of a fund for the empowerment of poor and marginalized communities.

The FSSI is the leading eco-enterprise resource institution for the empowerment of poor and marginalized communities in the Philippines. It provides grants and builds the capacity of poor communities to plan actions that could influence policies or larger events focused on asset reform (which include delineation and recognition of indigenous peoples ancestral domains), and environmental protection, among others.

The PTFCF was established under two bilateral agreements between the governments of the USA and RP under the US Tropical Forest Conservation Act. These agreements leveraged, appropriated, and diverted RP-US debt payments to the Tropical forest Conservation Fund administered by the PTFCF. The PTFCF provides support and work with communities for the sustainable management of the Philippine forests.

### *(v) Other Support*

Other organizations like the Assisi Development Foundation (ADF) have been providing support to help “*create culturally appropriate and relevant pathways of training and formation for indigenous children, youth, community leaders and development workers*”. Similarly, the Episcopal Council on Indigenous Peoples (ECIP) of the Catholic Bishops conference of the Philippines (CBCP) has been working with partner communities and other NGOs to develop and alternative learning system for indigenous peoples to promote their development.

### **4.3. Key issues for the recognition and support to ICCAs**

Lack of funds hampers not only the development of ICCAs but threatens them as well. Indigenous peoples are already hard put to defend and protect these territories while trying to make a living and survive. For instance, the Bagani Warriors and Ancestral Domain Guards of the Manobo community in Sote (Surigao del Sur) conduct regular foot patrols to protect their 14,000-ha ancestral domain.

Each round of patrol last for at least two weeks and they subsist only on the natural resources supplied by their ancestral domain. The same is true for the families they left behind, usually the wives are left to fend and forage for the families while their husbands are out on patrol. The community does not receive any support or assistance for their efforts at protecting their forests that are recognized as critical habitat of an endangered bird species.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

Under the IPRA, the government of the Philippines is mandated to allocate funds for the implementation activities promoting and protecting the welfare of indigenous peoples, but the budget is minuscule and just enough to pay for the salaries of the employees of NCIP, and not even enough is allotted to its operations. This is the main reason why the delineation of ancestral domains is proceeding at an excruciatingly slow pace, and also explains the failure of the NCIP to deliver support services to indigenous peoples.

The imposition of external institutions such as the DENR-PAMB has been a constant irritant between the indigenous peoples and the Philippine government. This is particularly true in Coron Island (Palawan), Mt. Kitanglad and Mt. Kalatungan (both in Bukidnon). All these ICCA sites were declared by the government as protected areas without due consultation with the concerned indigenous communities. In Coron and Kitanglad, the communities resisted and fend off the PAMB. In Kalatungan, there is now a process of negotiation between the communities and the DENR-PAMB. The selection of the site as part of the NewCAPP Project is supporting the process.

The NCIP, for some unexplained reasons, has been imposing inappropriate interventions and external rules into the local affairs of the indigenous peoples. For instance, they create tribal councils and appoint chieftains for certain communities on their own. In other instances, they call for their elections, which have never been part of the culture of some IP groups in the Philippines.

Many indigenous peoples even find problems and issues with the prescribed uniform format for the formulation of Ancestral Domain Sustainable Development and Protections Plan (ADSDPP). They feel that the prescription violates their right to self-determination and governance. In response, the NCIP does not affirm the plans prepared by the community unless it has a part in its formulation. It only recognizes ADSDPPs that were formulated under their auspices.

Corruption is the worst challenge and threat in the governance and management of ICCAs. The FPIC process has unwittingly been used as a tool to undermine the decision-making processes of the indigenous peoples. This process facilitated the entry of so many large-scale extractive activities into the traditional territories of indigenous peoples, including mining, plantation development, and logging, among others.

The NCIP has arrogated unto itself the role of managers and handlers of indigenous peoples. It often makes decisions for and on behalf of the indigenous peoples and their ancestral domains in clear violation of their right to self-determination and governance. The NCIP does it with gusto insofar as facilitating the entry of “investments” such as mining, into ancestral domains. But it usually refuses to act to defend the rights of indigenous peoples when the circumstance arises. The indigenous peoples are left to themselves to fight for their rights.

### **5. The Future**

#### **5.1. Future activities planned by the communities, the government, and the civil society; especially in relation to issues of recognition and support**

Recognizing the rights of indigenous people and other local communities to govern and manage their ICCAs rectifies the historical errors brought about by the tragedy of

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

colonization. These errors alienated many of them from their traditional territories and denied them their full participation in their management and development.

The current environment that allows them a measure of recognition and support in the governance and management of their ICCAs is the hard-earned result of years of struggles. There is no turning back. The challenges to their rights and authority abound and the implementation of policies remains weak.

Indigenous peoples, local communities, and their supporters in civil society would have to continue their engagement with the Philippine government to improve the policy, put more money in its implementation, and enforce the rules. At present, there are a number of proposed policies that could further improve and strengthen recognition and support in their governance and management of ICCAs.

These include the legislative proposals pending in both houses of the Philippine Congress on national land use policy, forestry and minerals management. The indigenous peoples, other local communities and their support groups in civil society are actively engaged in this process. They even submitted their own versions of the proposed laws and established networks with supportive legislators to push for these legislations.

The proposed legislation on national land use policy seeks to *“provide for a rational, holistic and just allocation, utilization, management, and development of the country's land and water resources so that its use is consistent with the principles of equity, social justice, and sustainable development for the common good”* and *“respect for and protection of the traditional resource right of the Indigenous Cultural Communities/ Indigenous Peoples (ICCs/ IPs) to their ancestral domains, compliance with free and prior informed consent of ICCs/IPs as well as recognition of customary laws and traditional resource use and management, knowledge, and practices in ancestral domains.”*

The proposed law on sustainable forest management which is intended to replace all the existing and current forestry laws and policies in the country adopts, among others, the policy of *“vesting access rights and responsibilities to forest-dependent local communities and indigenous peoples to undertake sustainable conservation, protection, management, and development of forest ecosystems shall have precedence over other strategies.”*

The minerals management bill that is under consideration in both houses of the Philippine Congress is purely a civil society initiative to replace the current Philippine Mining Act of 1995 that is seen as detrimental to the indigenous peoples and other local communities. The SOS (Sites of Struggle) Network was established to push for the enactment of this bill.

The passage of these proposed legislations is tightly guarded by the indigenous peoples, other local communities and their civil society support groups because these could either improve or diminish the recognition and support they currently enjoy under the present policy environment. It is therefore crucial for them to engage in every step of the legislative process.

In addition, another network has been established to pursue a common IP policy agenda in all the branches of the Philippine government. The Consultative Group on Indigenous Peoples (CGIP) had successfully organized the National IP Conference in March 2011. The conference came up with a set policy resolutions that were submitted to the NCIP and other government agencies such as the OPAPP, DND, among others.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

The recommendations include demilitarization of ancestral domains and their establishment as peace zones, suspension of all mining operations in indigenous peoples' territories, and the revision of the FPIC process that is seen as highly unfavourable to indigenous peoples.

PAFID and its partners are pursuing the popularization of ICCAs as another option for indigenous peoples and communities secure formal recognition and support for their traditional management resource management systems in their territories. This effort is done as an alternative to the ever-increasing difficulties in securing a CADT from the NCIP owing to adverse claims and land use conflicts.

An increasing number of communities are getting in touch with PAFID, requesting for their inclusion in the ICCA network and program. The latest of which is from the Buhid Mangyan community in the island Mindoro. In the series of ICCA consultations, at least 112 communities signified their intention and willingness to become part of the ICCA network in the Philippines.

### **5.2. Recommendations**

The Philippine government, along with the indigenous peoples and other local communities would have to find ways to deal with the key issues of recognition and support that are mutually acceptable and beneficial. The IPRA has already set the precedent.

But short of abdicating its State authority over its territories, or portions of it, the Philippine government has facilitated the issuance of CADTs over the ancestral domains of the indigenous peoples and provided for the full participation of other local communities in the management of natural resources. The more controversial issue is how natural resources within those domains should be treated.

Caution is required to prevent the "scarcity debate" from turning into violent confrontations and further stoking the fears of the rest of the population that these communities referred to as indigenous peoples should appropriate to themselves the remaining natural resources of the country. This is particularly difficult in a nation where the classification between indigenous peoples and the rest of the population lies on a very flimsy definition of self-ascription and ascription by others, the differentiation being just a result of the tragedy of colonization rather than permanent invasion and occupation by other populations from other alien territories.

To provide direction for the continuing advocacy for recognition and support of the governance and management of ICCAs in the Philippines, the indigenous peoples who attended the series of conferences on ICCAs that KASAPI and PAFID conducted, in partnership with the DENR-PAWB, recommended that all activities, discussions, and involvement should be based on the following principles:

*(i) For the indigenous peoples and other local communities*

- ✓ Manage and prepare plan for the effective management (in order to implement a stable direction towards an ICCA);
- ✓ Pursue to achieve the full freedom of the tribe/indigenous peoples until the next generations;

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

- ✓ Adopt traditional or customary laws;
- ✓ Implement traditional activities in the ICCAs (similar to what was practiced before);
- ✓ Continue building the capabilities of the communities in the conservation of natural resources (ICCA);
- ✓ Comply with customs that are based on culture not only in words, but in deed;
- ✓ Revive the relationship with nature, including the unseen (e.g. guardian spirits, consulting spirits);
- ✓ Identify and acknowledge the contribution or donation of everyone;
- ✓ View ICCAs as strategies for protection, management and development;
- ✓ The recognition of ICCA should be comprehensive to respect the integrity and dignity of the whole territory;
- ✓ The customary law should be made the highest basis in the policy-making and management of ICCAs.

### *(ii) For the Philippine Government*

- ✓ Respect and recognize the traditional rights;
- ✓ Recognize and respect the ICCA based on native title or other traditional and cultural indicators;
- ✓ Support the indigenous peoples' capability to manage their ICCAs; do not invent new systems or processes from somewhere else that will undermine them;
- ✓ Strengthen the involvement and inclusion of indigenous peoples and their support groups;
- ✓ View ICCAs as strategies for protection, management and development;
- ✓ The recognition of ICCA should be comprehensive to respect the integrity and dignity of the whole territory;
- ✓ The customary law should be made the highest standard in the policy-making and management of ICCAs.

### *(iii) For the Support Groups*

- ✓ Provide guidance to simplify things;
- ✓ Recognize and respect the ICCA based on native title or other traditional and cultural indicators;



## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

- ✓ Revere involvement in the traditional and spiritual aspect;
- ✓ Support the indigenous peoples' capability to manage their ICCAs; do not invent new systems or processes from somewhere else that will undermine;
- ✓ Strengthen the involvement and inclusion of indigenous peoples and their support groups;
- ✓ View ICCAs as strategies for protection, management, development and peace;
- ✓ The recognition of ICCA should be comprehensive to respect the integrity and dignity of the whole territory;
- ✓ The customary law should be made the highest standard in the policy-making and management of ICCAs.

Given the above principles, it is of utmost importance that the concept of ICCA as 'a bold new frontier for conservation' should be popularized and made clearly understood by policy and decision makers in government, and advocates in the civil society. In particular, conservation organizations such as HARIBON, CI-Philippines, the FPE, and WWF-Philippines, to name a few, should be made to understand that ICCA is not just another modality of community-based conservation projects for the love of the birds, the trees, and mother-nature. It must be made clear to them that ICCA is not merely a kind of community-based protected area management strategy.

There is clearly a necessity to inform all and sundry, that ICCAs have been in existence for millennia, and that the history of this conservation and sustainable use is much older than government-managed protected areas. To avoid the pitfalls that hounded (and almost ruined at its inception) the initial implementation of the NewCAPP, where conservation organizations, their partner government agencies, without the knowledge and prior consent of the indigenous peoples and other local communities, identified and declared certain sites as community conserved areas. This has resulted to a new round of conflicts that have yet to be resolved even at present.

The aforementioned principles declared and adopted during the conferences on ICCA was a step in the right direction towards deepening the understanding of the ICCA phenomenon with respect to varying historical/ regional contexts. These principles could guide in the identification and provision of support to field-based initiatives where ICCAs can be crucially safeguarded, enabled, strengthened and/or promoted in practice; and support consequent national, regional and international policy.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

### References

- Asian Development Bank. Indigenous Peoples/Ethnic Minorities and Poverty Reduction. Chapter 3 - The Indigenous Peoples of the Philippines. Available at: [http://www.adb.org/Documents/Reports/Indigenous\\_Peoples/PHI/chapter\\_3.pdf](http://www.adb.org/Documents/Reports/Indigenous_Peoples/PHI/chapter_3.pdf) (accessed on 12 November 2011).
- Ben Malayang III. 2001. Tenure Rights and Ancestral Domains in the Philippines. A study of the roots of conflict. *Journal of the Humanities and Social Sciences of Southeast Asia and Oceania*, Vol. 157, No. 3, pp. 661-676. Available at: <http://www.kitlv-journals.nl/index.php/btlv/article/viewFile/1662/2423> (accessed on 12 December 2011).
- Borrini-Feyerabend, G., Kothari, A. and Oviedo, G. 2004. *Indigenous and Local Communities and Protected Areas: Towards Equity and Enhanced Conservation*. IUCN, Gland, Switzerland and Cambridge, UK. xviii + 111pp. Available at: [http://www.iucn.org/about/union/commissions/wcpa/wcpa\\_puball/wcpa\\_bpg/](http://www.iucn.org/about/union/commissions/wcpa/wcpa_puball/wcpa_bpg/) (accessed on 15 November 2011).
- CEESP. 2010. *Strengthening what works – Recognizing and supporting the conservation achievements of indigenous peoples and local communities*. CEESP Briefing Note 10, IUCN, Gland. Available at: <http://www.iccaforum.org/images/stories/pdf/briefing%20note%202010%20in%20english-%20resolution%20150%20dpi.pdf> (accessed on 12 November 2011).
- Colchester, M. et al. 2008. *Conservation and Indigenous Peoples: Assessing the Progress since Durban, Interim Report: discussion draft*. Forest Peoples Programme.
- CEPF – Critical Ecosystem Partnership Fund. 2001. *The Philippines Hotspot. Ecosystem Profile*. CEPF, Arlington.
- DENR-FMB. Philippine Forest Cover 2003. Webpage information available at: <http://forestry.denr.gov.ph/landusereg.htm> (accessed on 10 November 2011).
- DENR-FMB. Primer on CBFM. Webpage information available at: <http://forestry.denr.gov.ph/primer.htm> (accessed on 15 December 2011).
- DENR-PAWB. 2004 Statistics on Protected areas and Wildlife Resources. Webpage information available at: [http://www.pawb.gov.ph/index.php?option=com\\_docman&Itemid=231/stat2004.web.pdf](http://www.pawb.gov.ph/index.php?option=com_docman&Itemid=231/stat2004.web.pdf) (accessed on 12 November 2011).
- De Vera, D. Indigenous Peoples in the Philippines: A Country Case Study. Presented at the RNIP Regional Assembly, Hanoi, Vietnam, August 20-26, 2007.
- De Vera, D. PowerPoint Presentation on Traditional Territories & Protected Areas in the Philippines: Notes in Governance issues. Presented at the CBD-SBSTTA, Nairobi, Kenya, May 2010.
- De Vera, D. and Guina, J. Igmale'ng'en sacred forests of Portulin, Mindanao, Philippines. Webpage information available at: [http://www.iccaforum.org/images/stories/Database/1-%20portulin\\_philippines\\_icca\\_database.pdf](http://www.iccaforum.org/images/stories/Database/1-%20portulin_philippines_icca_database.pdf) (accessed on 14 November 2011).
- Fay, C., and Colchester, M. 2007. *Land, Forest and People: Facing the Challenges in South-East Asia Rights and Resources Initiative*. Listening, Learning and Sharing Asia Final Report.
- Guiang, E., Borlagdan, S., and Pulhin, J. 2001. *Community-Based Forest Management in the Philippines: A Preliminary Assessment*. Institute of Philippine Culture, Ateneo De Manila University, Quezon City.
- Hyman, E.L. 1983. Forestry Administration and Policies in the Philippines. *Environmental Management*, Vol. 7, No. 6, pp. 511-524.

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

- Mittermeier, R.A., Robles Gil, P., and Mittermeier, C.G. 1997. *Megadiversity, Earth's biological wealthiest nations*. CEMEX, Monterrey, Mexico.
- Novellino, D. 2008. *Kabatakan: The Ancestral Territory of the Tanabag Batak on Palawan Island, Philippines*. Centre for Bio-Cultural Diversity – CBCD, University of Kent. Available at: [http://cmsdata.iucn.org/downloads/tanabag\\_batak\\_philippines\\_report\\_icca\\_grassroots\\_discussions.pdf](http://cmsdata.iucn.org/downloads/tanabag_batak_philippines_report_icca_grassroots_discussions.pdf) (accessed on 14 November 2011).
- Ong, P.S. 2004. The State of Philippine Biodiversity: Changing mindscapes amidst the crisis. Paper presented at the 7<sup>th</sup> International Conference on Philippine Studies (ICOPHIL), 16-19 June 2004, Leiden, The Netherlands. Available at: [www.searca.org/brp/pdfs/papers\\_presented/Abstracts\\_of\\_papers\\_presented\\_in\\_the\\_7th\\_ICOPHIL.pdf](http://www.searca.org/brp/pdfs/papers_presented/Abstracts_of_papers_presented_in_the_7th_ICOPHIL.pdf) (accessed on 10 November 2011).
- Ong, P.S., Aluang, L.E., and Rosell-Ambal, R.G. (eds.). 2002. *Philippine Biodiversity Conservation Priorities: A Second Iteration of the National Biodiversity Strategy and Action Plan. Final Report*. Department of Environment and Natural Resources-Protected Areas and Wildlife Bureau, Conservation International Philippines, Biodiversity Conservation Program-University of the Philippines Centre for Integrative and Development Studies, and Foundation for the Philippine Environment, Quezon City.
- PAFID. 2011. PowerPoint Presentation on Conflicting and Overlapping National Land Use Policies.
- PAFID. 2011. PowerPoint Presentation on ICCAs.
- Persoon, G., van Est, D.M.E., and Sajise, P. 2003. *Co-management of natural resources in Asia: A comparative perspective*. Man and Nature in Asia series, No. 7, Nordic Institute of Asian Studies, Copenhagen.
- Republic Act No. 7586. National Integrated Protected Areas System Act of 1992. Available at: <http://www.chanrobles.com/RA7586.htm> (accessed on 8 November 2011).
- Republic Act No. 8371. Indigenous Peoples' Rights Act of 1997. Available at: <http://www.chanrobles.com/RA8371.htm> (accessed on 08 November 2011).
- Sampang, A. 2008. *The Calamian Tagbanwa Ancestral Domain (Coron Island, Palawan, Philippines): Evaluation of traditional fishing practices towards biodiversity conservation and sustainability*. The World Fish Centre.
- See, B.A., and Sarfati, G. Undated. *Indigenous Agroforestry Practices in the Cordillera*. Tebtebba Foundation, Inc. (Indigenous People's International Centre for Policy Research and Education), Baguio City. Available at: <http://aboutphilippines.ph/filer/toledo-cebu/Indigenous%20agroforestry.pdf> (accessed on 10 November 2011).
- Tebtebba Foundation. 2008. *Philippine Indigenous Peoples and Protected Areas: Review of Policy and Implementation*. Indigenous People's International Centre for Policy Research and Education, Forest Peoples Programme.
- Villamor, G.B., and Lasco, R.D. *The Ikalahan Ancestral Domain, the Philippines. Case Study*. World Agroforestry Centre (ICRAF), Los Banos. Available at: <http://www.worldagroforestrycentre.org/sea/Publications/files/bookchapter/BC0231-06.PDF> (accessed on 10 November 2011).

## RECOGNITION AND SUPPORT OF ICCAs IN THE PHILIPPINES

### **Annex 1: List of significant people consulted and referred to for their comments and ideas in the preparation of this case study**

1. Dave De Vera, Executive Director, PAFID
2. Datu Migketay Saway, Trustee, PAFID
3. Giovanni Reyes, Secretary General, KASAPI
4. Datu Ed Banda, Chairperson, KASAPI
5. Datu Johnny Guina, Talaandig Community, Portulin, Pangantucan, Bukidnon
6. Datu Tinuy-an, Manobo Community, Sote, Bislig City, Surigao del Sur
7. Samuel Balinhawang, Executive Director, KEF, Imugan, Santa Fe, Nueva Vizcaya
8. Datu Ampuan Sulda, Menuvu Community, Balmar, Pangatucan, Bukidnon
9. Roy Abella, Trustee, Tagbanua Tribal Council of Coron Island
10. Kail Zingapan, PAFID
11. Salvador Dimain, Aeta Abellen, Maporac, Cabangan, Zambales
12. Yaum Sumbad, Buhid-Mangyan, Oriental Mindoro
13. Romy Cawad, Egongot Community, Bayanihan, Maria Aurora, Aurora
14. Rodolfo Aguilar, Chairperson, Tagbanua Tribal Council of Coron Island