

Country Technical Note on  
Indigenous Peoples' Issues

# Republic of the Philippines



Investing in rural people



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# Country Technical Note on Indigenous Peoples' Issues: Philippines

## 1. Indigenous peoples in the Philippines

### 1.1 Definition of indigenous peoples

The Philippine Indigenous Peoples Rights Act (IPRA) of 1997 defines indigenous peoples (IPs) or indigenous cultural communities (ICCs) as follows:

*Indigenous Peoples/Indigenous Cultural Communities (IP/ICC) refer to a group of people sharing common bonds of language, customs, traditions and other distinctive cultural traits, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized a territory. These terms shall likewise or in alternative refer to homogenous societies identified by self-ascription and ascription by others, who have continuously lived as a community on community-bounded and defined territory, sharing common bonds of language, customs, traditions and other distinctive cultural traits, and who have, through resistance to political, social and cultural inroads of colonization, become historically differentiated from the majority of Filipinos. ICCs/IPs shall likewise include peoples who are regarded as indigenous on account of descent from the populations which inhabited the country at the time of conquest or colonization or the establishment of present state boundaries and who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains.” (IPRA, Chapter II, Section 3h).*

### 1.2 Brief Historical Background

Upon the arrival of Spanish colonizers in the Philippine archipelago during the 16<sup>th</sup> century, the people who inhabited the islands lived as independent communities, tribes and clans. The inter-relations among these communities in the plains and mountains ranged from peaceful trade and cooperation to occasional conflicts and armed clashes. Barter trade flourished between the uplands and the lowlands (Amianan a Raya 1984).

Spanish colonizers discovered the Philippine islands in 1521 and effectively subjugated the people in most parts of the archipelago. Most of the formerly independent communities in the archipelago came under the influence of Spanish rule and Christianity throughout more than 350 years of colonial rule from 1521-1896. However, some of the original inhabitants, particularly in the Cordillera mountains and in the island of Mindanao, resisted Spanish colonization and successfully defended their territories and independence, while others in Central and Southern Luzon and in other islands such as Mindoro and Palawan, retreated into forests, mountains and remote areas to evade the colonizers. Thus, while majority of lowland Filipinos imbibed the western culture brought in by the Spanish colonizers, other groups scattered around the country retained their relative independence and continued to practice their customary systems and traditional ways of life (Amianan a Raya 1984).

American colonizers took over the country from 1899-1945 and effectively colonized the entire Philippine archipelago. This resulted in the integration of previously independent indigenous communities into the mainstream of Philippine society. Laws such as the Public Land Act of

1902, Philippine Commission Act No. 178 of 1903, the Mining Act of 1905, the Land Registration Act of 1905 which institutionalized the Torrens Titling system as the sole basis of land ownership in the Philippines, among others, were implemented (Molintas 2004).

It was also during the American colonial regime that the Doctrine of Native Title was promulgated by the US Supreme Court. In the case of *Cariño v. Insular Government*, the U.S. Supreme Court ruled in 1909 that indigenous peoples privately owned the lands they had occupied since time immemorial and that these had never been public land. This legal doctrine is still valid till today and presumably serves to protect the vested rights of indigenous peoples of the Philippines over their ancestral domains (Molintas 2004).

The disparate historical experience since the Spanish to the American colonial periods created a distinction between the colonized Filipino majority population and those communities around the country who had resisted colonization and withdrew to remote areas where they retained their original ways of life. It is this latter group of peoples who today comprise the indigenous peoples of the Philippines.

### **1.3 Population and Geography**

There are no exact figures on the population of indigenous peoples in the Philippines because of the lack of an ethnicity variable in earlier national census instruments. The inclusion of an ethnicity variable in the 15th Census on Population and Housing conducted in September 2020 could finally result in a close estimate of the number of indigenous peoples in the country (See 2021).

Various sources estimate the population of indigenous peoples in the Philippines at 12-15% of the current national population of 108 million, or a total of about 16-17 million. (KATRIBU, et.al, 2019) They belong to more than 110 identified ethno-linguistic groups and are spread out in 65 of the country's provinces. The majority of indigenous peoples (63%) are found in Mindanao, followed by Luzon at 34 percent, and Visayas at 3 percent (NCIP 2018).

The IPRA identifies 8 ethnographic regions in the country, namely: the Cordillera Administrative Region (CAR), Region I, Region II, Region III and Rest of Luzon, Island Group, Southern and Eastern Mindanao, Central Mindanao, and Northern and Western Mindanao. However, these ethnographic regions were designated by the government primarily for administrative purposes and for representation in its National Commission on Indigenous Peoples (NCIP), rather than based on actual ethno-linguistic groupings (NCIP 2018).

### **1.4 Ethno-linguistic groupings**

The Philippine indigenous peoples are made up of widely diverse cultures. The latest NCIP Annual Report of 2020 lists 101 ICCs/Ips of the Philippines (NCIP, 2020). Other various sources mention from 109 to 140 indigenous ethno-linguistic groups and subgroups. Each of these indigenous groups has its own distinct identity, language and indigenous socio-political and cultural systems and practices, with some similarities between and among others.

Particular generic terms are used to refer to indigenous peoples in different regions of the country, although indigenous peoples identify themselves as belonging to a particular ethno-linguistic group or subgroup. Among the major indigenous groups are the Lumad peoples of Mindanao, the indigenous ethnolinguistic groups in the Cordillera mountain range collectively called Igorot, the Agta, Dumagat, Remontado and Bugkalot living in the Sierra Madre mountain range, the Mangyan tribes in the island of Mindoro, the Ayta of Central Luzon, the indigenous tribes in the island of Palawan, the Ati and Tumandok in the Visayas islands, among others (Cariño 2021).

Igorot is the generic and collective term for the indigenous peoples of the Cordillera mountain range in northern Luzon. Igorot is derived from the prefix *i-* (people from) and *golot* (mountain) to literally mean “people from the mountains.” This term was for a long time considered derogatory, but has now been accepted as a term to identify them as indigenous peoples. The Igorot make up 99% of the population in the Cordillera region. They live in the highlands, foothills, plateaus and river valleys of the Cordillera mountain range. They currently total about 1.5 million in population and are composed of various ethnic groups and subgroups or tribes. The major ethno-linguistic groups in the Cordillera are the Kankanaey, Bontoc, Ifugao, Kalinga, Ibaloy, Isneg and Tingguian. However, the people prefer to identify themselves as belonging to an indigenous community within a defined ancestral territory and distinct indigenous socio-cultural systems (IFAD, AIPP 2012).

Lumad is a generic term used by others to refer to the indigenous peoples of Mindanao, who make up the largest number of indigenous peoples in the country. It is a Visayan term meaning native, indigenous, or “of the land”. The term Lumad was used in the late 1970s to collectively refer to the non-Christian and non-Muslim Indigenous Peoples of Mindanao. The Lumad constitute roughly 10% of the population of Mindanao. The 18 Lumad ethnolinguistic tribes are the Ata Manobo, Bagobo, Banwaon, B’laan, Bukidnon, Dibabawon, Higaonon, Mamanwa, Mandaya, Mangguwangan, Manobo, Mansaka, Matigsalog, Subanen, Tagakaolo, T’boli, Tedyary and Ubo. Lumad (Higala sa Lumad Network, 2016). They live in the mountainous areas of Davao del Norte, Davao del Sur, Bukidnon, Agusan del Norte, Agusan del Sur, Surigao, Zamboanga, Misamis Oriental, Misamis Occidental, Cagayan de Oro, North Cotabato, South Cotabato and Saranggani Province. In Mindanao, a distinction is made between the Lumad or non-Muslim indigenous peoples and the Islamized population or Moro peoples. The Moro people are not always recognized as indigenous, although some of the Moro ethnic groups are listed by the NCIP in its list of indigenous peoples. There are seven major ethnic groups among the Muslims in the Mindanao-Sulu area. These are the Maranaw, Maguindanao, Tausug, Yakan, Samal, Iranun and Kalagan (IFAD, AIPP 2012).

Mangyan is a generic term for the indigenous peoples of the island of Mindoro and in Sibuyan island. They are usually clustered into the northern Mangyan (Tadyawan, Alangan and Iraya) and the southern Mangyan (Buhid, Taobuid and Hanunuo). There are also several indigenous peoples living in the islands of Palawan. These are the Tagbanua (Kalamianen), Palaw-an, Molbog and Batak (IFAD, AIPP 2012).

Negrito is a generic term used historically to refer to indigenous peoples with distinct physical features – short, dark skin, curly hair – living in different regions of the Philippines from north to

south. They live in dispersed groups throughout the country, including the Agta in the remote forested areas of Cagayan in northern Luzon, the Dumagat people in the Sierra Madre Mountains in eastern Luzon and along the Pacific coast down to the Bondoc and Bicol mountains. Others are found in western and southern Luzon, with larger populations living in the Zambales-Bataan mountains (sometimes called Hambal, Aeta, Sambal), the Baluga in Pampanga and Tarlac, and in the Southern Tagalog foothills. Still other Negrito groups are the Ati in Panay and Negros, Palawan, Guimaras, Romblon and northern Mindanao (IFAD, AIPP 2012).

## **1.5 Characteristics of indigenous peoples**

The territories of indigenous peoples are generally situated in the uplands, which they claim as their ancestral domains and where much of the remaining forests and bio-diverse ecosystems are found. Out of the 128 initially identified key biodiversity areas in the country, 96 areas – or 75% of the total number – are within the traditional territories of indigenous peoples. Indigenous peoples have conserved and used biological diversity in their territories in a sustainable way for thousands of years (De Vera 2016).

Land, territories and resources are important for indigenous peoples. Ancestral domain to the indigenous peoples is a holistic concept of territory encompassing not only the land but including its resources: the rivers, seas, forests, the flora and fauna, the minerals underneath and the air above. For indigenous peoples, “Land is life.” It is not a commodity to be sold or exchanged but a resource to be nurtured for future generations. It is their abode since time immemorial and the material basis of their collective identity and continued survival as indigenous peoples.

Land is traditionally viewed as a collective legacy to be maintained across many generations since it is the source of life and livelihood for its occupants. Indigenous peoples possess valuable knowledge that they use in the collective utilization and management of resources within their ancestral domain. Distinct indigenous knowledge systems on sustainable resource management are practiced and transmitted from generation to generation. However, these indigenous practices are under varying degrees of persistence and erosion, and are already weakening, if not lost, in some areas (TFIP 2016).

## **2. Situation of indigenous peoples**

### **2.1 Economic activities**

Indigenous peoples’ communities are found in the forests, mountains, lowlands and coastal areas of the country and are in varied levels of socio-economic development. They are engaged in a mix of agricultural production systems including swidden farming in mountain slopes, settled or sedentary agriculture of rice, corn and vegetables, hunting and gathering in forests, livestock raising, fishing along coastal areas and rivers and producing and trading local handicrafts. Many are also now engaged in a mix of off-farm and non-farm activities, such as handicrafts production, small-scale mining, construction, service and other occasional/seasonal labour. Many indigenous peoples engage in cash-generating activities, such as operating small businesses and trading local products, to augment their farm produce and meet their basic needs. A few are employed in government or private institutions and earn a regular salary, while others are dependent on remittances of family members who are regularly employed in urban centres or

abroad. Some cash income also comes in the form of pensions from insurance institutions (IFAD, AIPP 2012).

In more recent years, government cash subsidies for poor indigenous families have come in through the Conditional Cash Transfer (CCT) and Modified Conditional Cash Transfer (MCCT) under the Pantawid Pamilyang Pilipino Program (4Ps) (TFIP 2019). As of 31 January 2020, 639,014 indigenous households (15.5% of total active households) are covered under 4Ps. Of these households, 74% are from Mindanao, 23% from Luzon, and 3% from Visayas. Around 69.6% of these households are headed by female grantees (DSWD 2020).

## **2.2 Current status of the Indigenous Peoples including Indigenous Data and facts such as poverty and other related information.**

IP communities remain one of the most marginalized and poorest groups in the Philippines. This is evidenced by the historical neglect and deprivation of basic social services and infrastructure especially in remote rural areas where most indigenous communities are found. Social services in indigenous communities such education and health facilities and personnel are lacking and inaccessible, with people having to hike long distances to avail of basic health services or to attend public schools. Basic infrastructure such as farm to market roads, bridges, communication systems, water supply and irrigation systems are hardly accessible in remote IP communities (TFIP 2001).

In addition, discriminatory notions of indigenous peoples still prevail, perpetuated through schools, fundamentalist religions, mass media and entertainment industries. Misconceptions that indigenous peoples are stupid, ignorant, dirty or inferior are still common among the non-indigenous population. Discrimination has affected their ability to access social services such as health and education, and they often need assistance from non-government organizations or volunteer individuals to help them navigate around government agencies (Higala sa Lumad Network 2016).

It was found that indigenous children entering primary school are likely to drop out and fail to graduate elementary and high school. College education is out of reach for most indigenous peoples, with the exception perhaps of the Cordillera region where indigenous peoples constitute the majority of the population (TFIP 2001).

As for health, high incidence of infant mortality was reported in remote indigenous communities. Contributing factors are the lack of medical facilities, limited medicines and/or medical practitioners, lack of vehicles and funds. Further aggravating this is the discrimination experienced by IPs in health institutions since they did not understand the instructions, where to ask assistance, and where to find money, given also that some of them were not formally educated (Domingo and Manejar 2020).

Maternal and child health care services were found to be inadequate in indigenous communities located far away from hospitals and health centers. Many indigenous women traditionally give birth at home with the help of the spouse or community/tribal healer. Indigenous women have expressed difficulties with the “No Home Birthing Policy” of the Department of Health (DOH) Manual of Operations on Maternal, Neonatal and Child Health and Nutrition, which seeks to

encourage giving birth in accredited health centers, maternity clinics and hospitals. The enforcement of this policy by local government units who impose fines and imprisonment to violators has put pregnant women at even greater risk. This policy was also found to undermine the cultural practices, skills and knowledge of traditional birth attendants (TFIP 2019).

Indigenous peoples are especially vulnerable to COVID-19 due to their limited access to adequate medicine, health and other social services. Other factors such as food insecurity and malnutrition have compromised their resistance to viral diseases and predispose them further to serious health conditions. Indigenous peoples are often excluded from government and humanitarian services when natural disasters and other calamities occur (DSWD 2020).

Despite the rich natural resources in their territories, poverty incidence in indigenous communities is among the highest in the country. The list of top 10 poorest provinces in the country in 2019 included 7 provinces where indigenous peoples are found, namely, Lanao del Sur, Sarangani, Maguindanao, Bukidnon, Sultan Kudarat, Zamboanga del Norte, and Agusan del Sur (Simeon 2019).

As of the 2015 Poverty Census, poverty incidence in the Philippines stands at 21.6% meaning that nearly one out of five Filipinos lives below the poverty line and is considered poor. A primer produced by Philippine Center for Investigative Journalism in 2018 revealed that poverty incidence in most of the Mindanao regions as well as in MIMAROPA, where indigenous peoples are found, was higher than the national average as seen in the table below. Other regions where indigenous communities are found such as the Cordillera, Cagayan Valley, Central Luzon and CALABARZON fared better with poverty incidence figures below the national average (PCIJ 2018).

<b>Proposed Federated Region</b>	<b>Provinces covered</b>	<b>Poverty Incidence (percentage)</b>	<b>Magnitude of Poor Population</b>
Zamboanga Peninsula	Zamboanga del Norte, Zamboanga del Sur, and Zamboanga Sibugay, city of Isabela, Basilan	33.9	1,274,657
Northern Mindanao	Bukidnon, Camiguin, Lanao del Norte, Misamis Occidental, and Misamis Oriental	36.6	1,720,472
Davao	Compostela Valley, Davao del Norte, Davao del Sur, Davao Oriental, and Davao Occidental	22	1,092,201
SOCCSKSARGEN	South Cotabato, North Cotabato, Sultan Kudarat, and Sarangani, along with the independent component city of Cotabato in the province of Maguindanao	37.3	1,716,649
CARAGA	Agusan del Norte, Agusan del Sur, Surigao del Norte, Surigao del Sur, and the Dinagat Islands.	39.1	1,062,313.
Autonomous Region in Muslim Mindanao (ARMM)	Basilan (excluding the city of Isabela), Lanao del Sur, Maguindanao (excluding Cotabato City), Sulu, and Tawi-Tawi	53.7	1,990,504
MIMAROPA	Occidental Mindoro and Oriental Mindoro, Marinduque, Romblon, and Palawan	24.4	754,222

Source: A PCIJ PRIMER: UNPACKING FEDERALISM Stats on the state of the proposed 13 regions, 2018

### **3. National legislations, policies, councils and programmes on indigenous peoples, including legislation on land and territories at national and local levels.**

#### **3.1 Constitutional provisions**

The Philippine Constitution of 1987 explicitly recognizes the rights of indigenous cultural communities. As stated in the Constitution Section 22, Article II:

“The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development.”

Section 5, Article XII: “The State, subject to provisions of this Constitution and national development policies and programs shall protect the rights of the indigenous cultural communities to their ancestral lands to ensure their economic, social and cultural well-being. The Congress may provide for the applicability of customary laws governing property rights or relations in determining the ownership and extent of ancestral domain.”

Section 15, Article X: “There shall be created autonomous regions in Muslim Mindanao and the Cordilleras consisting of provinces, cities, municipalities and geographical areas sharing common and distinctive historical and cultural heritage, economic and social structures, and other relevant characteristics within the framework of this Constitution.”

Section 18, Article X: “The Congress shall enact an organic act for each autonomous region with the assistance and participation of the regional consultative commission.... The organic act shall define the basic structure of government for the region consisting of the executive department and legislative assembly.... The organic acts shall likewise provide for special courts with personal, family and property law jurisdiction consistent with the provisions of this Constitution and national laws.”

#### **3.2 Indigenous Peoples’ Rights Act (IPRA)**

On October 29, 1997, the Philippine Government enacted Republic Act No. 8371, known as the Indigenous Peoples’ Rights Act (IPRA), to give effect to the constitutional recognition of indigenous peoples’ rights. The IPRA is a landmark legislation that seeks to correct historical injustice against indigenous peoples, enforce existing constitutional mandates and observe international standards on the recognition of IP rights (NCIP 2018). The law contains the State’s declaration of policy to recognize, guarantee respect, and promote the rights of ICCs/IPs within the framework of national unity and development. It recognizes the following bundles of rights of Indigenous Peoples:

- Rights to ancestral domains to ensure their economic, social and cultural well-being and the applicability of customary laws governing property rights or relations in determining the ownership and extent of ancestral domain;
- Rights to preserve and develop their cultures, traditions and institutions, which shall be considered in the formulation of national laws and policies;
- Right to equally enjoy the full measure of human rights and freedoms without distinction or discrimination;
- Rights to their cultural integrity, that they benefit on an equal footing from the rights and opportunities granted to other members of the population; and



- Maximum participation in the direction of education, health, as well as other services, to be more responsive to the needs and desires of these communities.

IPRA Chapter III defines the concept, basis and process for the delineation and recognition of ancestral domains (AD) and ancestral lands (AL).

SECTION 7. Rights to Ancestral Domains. — The rights of ownership and possession of ICCs/IPs to their ancestral domains shall be recognized and protected. Such rights shall include:

Right to Develop Lands and Natural Resources. — Right to develop, control and use lands and territories traditionally occupied, owned, or used; to manage and conserve natural resources within the territories and uphold the responsibilities for future generations; to benefit and share the profits from allocation and utilization of the natural resources found therein;

Right to Stay in the Territories. — The right to stay in the territory and not to be removed therefrom. No ICCs/IPs will be relocated without their free and prior informed consent, nor through any means other than eminent domain. Where relocation is considered necessary as an exceptional measure, such relocation shall take place only with the free and prior informed consent of the ICCs/IPs concerned

SECTION 11. Recognition of Ancestral Domain Rights. — The rights of ICCs/IPs to their ancestral domains by virtue of Native Title shall be recognized and respected. Formal recognition, when solicited by ICCs/IPs concerned, shall be embodied in a Certificate of Ancestral Domain Title (CADT), which shall recognize the title of the concerned ICCs/IPs over the territories identified and delineated.

Chapter IV recognizes the inherent right of ICCs/IPs to self- governance and self-determination, including support for autonomous regions in Mindanao and the Cordillera, recognition of indigenous justice systems, conflict resolution institutions, the right to participate in decision-making, and the right to determine and decide priorities for development.

CHAPTER V on Social Justice and Human Rights ensures equal protection and non-discrimination of ICCs/IPs, including the right to special measures for the immediate, effective and continuing improvement of their economic and social conditions.

CHAPTER VI on Cultural Integrity recognizes the right to indigenous knowledge systems and practices (IKSP) and access to biological and genetic resources.

CHAPTER VII created the National Commission on Indigenous Peoples (NCIP) as the primary government agency responsible for the formulation and implementation of policies, plans and programs to promote and protect the rights and well-being of the ICCs/IPs and the recognition of their ancestral domains.

CHAPTER VIII defines the process of identification, delineation and recognition of Ancestral Domains and Ancestral lands, wherein self-delineation is emphasized as the guiding principle in the identification and delineation of ancestral domains.

IPRA provides for the creation of the National Commission on Indigenous Peoples (NCIP) as its implementing agency. The NCIP is an agency under the office the President that is composed of seven commissioners appointed by the President representing the seven ethnographic regions in the country as defined by the IPRA. It is the primary government agency that formulates and implements policies, plans and programmes for the recognition, promotion and protection of the rights and well-being of indigenous peoples and for the recognition of their ancestral domains and their rights thereto (IPRA Chapter 7 Sec. 38 & 44a). Its mandate is to promote the interests and well-being of ICCs/IPs with due regard for their beliefs, customs, traditions, and institutions.

NCIP coordinates with other national government agencies in the delivery of government services to the IPs. Likewise, NCIP and ICCs/IPs interface with the local government units (LGUs), NGOs, development partners and private sector for implementation of community determined development programs and projects (NCIP, 2011).

The enactment of the IPRA in 1997 was soon followed by the crafting of the law's implementing rules and regulations (IRR) and the issuance of a series of administrative orders (AO) and guidelines by the NCIP. Among these are:

- AO 2003-01 formed the consultative body among ICCs
- AO 2004-01 Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) Guidelines
- AO 2012-01 on the compilation of traditional indigenous knowledge
- AO 2012-02 guidelines on indigenous political structures and registration of indigenous peoples' organizations
- AO 2012-03 Revised Guidelines on Free Prior and Informed Consent (FPIC)
- AO 2012-04 Revised Omnibus Rules on Delineation and Titling of Ancestral Domains/Lands
- 2014 Revised Rules of Procedure before the NCIP for its adjudicatory function, which starts from customary mechanisms in settling disputes and conflicts.
- Implementing Rules and Regulation for Section 12 of IPRA Law.
- Merit-based Scholarship and Educational Assistance Guidelines of 2012
- Indigenous Knowledge Systems and Practices (IKSP) and Customary Laws (CLs) Research and Documentation Guidelines
- Guidelines for the Mandatory Representation of indigenous peoples in Local Legislative Councils. (CHR Philippines 2017)
- 2018, NCIP Rules of Procedure governing the resolution of conflicts/disputes and exercise of the NCIP's quasi-judicial functions (NCIP 2018).

### **3.3 IP Development plans and Government agencies policies on Ips**

#### **3.3.1 IP Masterplan**

The IPRA mandates the National Commission on Indigenous Peoples (NCIP) to formulate a Five-Year Master Plan for the delivery of appropriate support services to the ICCs/Ips and to provide the development direction of the IP sector. In line with this mandate, the NCIP came up with an IP Master Plan for 2012 – 2016, which laid down the Vision and Mission, Goals and Objectives, Target Outputs and Strategies for the indigenous peoples sector. The goal of the IP

Masterplan 2012-2016 was to empower the IPs/ICCs for the advancement of their collective rights and welfare. While the NCIP is the primary agency that implements the IPRA, other government agencies collaborate on and address indigenous peoples' issues (NCIP 2011).

There is no IPMAP 2017-2022 to be found. However, the comprehensive Philippine Development Plan for 2017-2022, in Chapter 7 (NEDA 2017), mentions indigenous peoples among its priority targets in the promotion of Philippine Culture and Values. Chapter 20 on Ensuring Ecological Integrity, Clean and Health Environment takes in to consideration indigenous peoples' issues on the management of natural resources and land administration. One particular objective is to strengthen the protection of the rights of vulnerable sectors (indigenous peoples, women, youth and children, and PWDs) to access cultural resources and live a life free from discrimination and fear. Another target is to engage and seek the participation of indigenous cultural communities in the formulation of policies and measures that concern their communities and their environment. Indigenous knowledge and practices provide valuable insights and tools for ensuring environmental sustainability. This is an intangible heritage inextricable from the country's biodiversity heritage (CHR 2017).

### **3.3.2 DOH-DILG and NCIP Joint Memorandum Circular (JMC) 2013-01: Guidelines for the delivery of Basic Health Services for ICCs/Ips:**

The guidelines intend to provide directions for making basic health services available and culture-sensitive; providing equitable distribution of needed health resources; ensuring non-discrimination of ICCs/Ips in the delivery of health services; managing geographical, financial and socio-cultural barriers so that Ips can access basic health services; and strengthening recognition, promotion and respect of safe and beneficial traditional health practices. The guidelines apply to all govt agencies, LGUs, IP organizations, official Development Assistance partners, private organizations and other entities that are involved in the delivery of health services to ICCs/Ips (DOH, DILG, NCIP 2013).

To achieve the goals of Circular JMC 2013-01 of better health outcomes by addressing access, utilization, coverage and equity issues in the provision of basic health services for ICCS/Ips, the IP Health Strategic Plan for 2015-2016 was developed, followed by the Indigenous Peoples Strategic Plan for Health 2018-2022. This latest plan aims to establish an information system to support culturally sensitive health policy development and service delivery. It also aims to integrate the IP health agenda into all levels of health governance, and to provide access to quality, safe and culturally sensitive package of essential health services (DOH, DILG, NCIP 2017).

### **3.3.3 Commission on Human Rights (CHR) of the Philippines**

As a national human rights institution (NHRI), and pursuant to its mandate established by the 1987 Philippine Constitution, the CHR renders protection, promotion and policy services with due regard to the human rights of indigenous peoples. These services include the conduct of investigation on complaints filed by indigenous peoples groups; provision of legal assistance; monitoring of the human rights situation of indigenous peoples' communities that are impacted by mining and agribusiness activities; calling for and formation of inter-agency working groups and task force comprised of focal persons from responsible government agencies that are legally mandated to address specific problems raised by indigenous peoples' communities involved; issuance of human rights advisories that set forth the standards expected from duty-bearers in

respecting, protecting and fulfilling indigenous peoples' rights; conduct of dialogues and orientation with indigenous peoples communities on human rights, among others (CHR 2017).

In 2017, the Commission on Human Rights (CHR) spearheaded a National Inquiry on the Human Rights Situation of Indigenous Peoples in the Philippines. The National Inquiry was able to gather documentation of numerous violations of indigenous peoples' rights, which led to the setting up of an Indigenous Peoples' Human Rights Observatory (IPHRO). The IPHRO serves both as a repository of data and a monitoring platform, to address the need for an independent, efficient and inclusive data sharing system. The CHR is supposed to collaborate with government agencies, civil society and Indigenous Peoples through the IPHRO, for a unified advocacy on Indigenous Peoples rights (CHR 2022).

### **3.3.4 Department of Social Welfare and Development (DSWD) Memorandum Circular No. 1 – 2009 Indigenous Peoples Participation Framework (IPPF)**

The IPPF is a declaration of policies and standard procedures in developing, funding and implementing programs, projects and services for indigenous peoples as part of the social welfare and development reform. It identifies strategies to ensure the full and meaningful participation and empowerment of Ips, the promotion of their rights and protection from any adverse results during the whole cycle of development processes. From project identification, planning, appraisal, implementation, operation and management to progress monitoring and project evaluation. The IPPF was initially developed for the implementation of the World Bank assisted Social Welfare and Development Reform Project (SWDRP), including the Conditional Cash Transfer (CCT) program Pantawid Pamilyang Pilipino Program or 4Ps. This is a poverty reduction strategy that provides cash grants to extremely poor households aimed at breaking the cycle of intergenerational poverty to improve health, nutrition and education outcomes of poor children and pregnant women (DSWD 2009).

In 2012, the CCT program expanded its coverage to include “families in need of special protection”, including indigenous groups. Dubbed as the *Modified Conditional Cash Transfer for Indigenous People* (MCCT-IP), the program added cash-for-work and livelihood programs on top of cash grants and family development sessions as a special protection measure dedicated to the most poverty-ridden and marginalized sectors of society. According to the National Anti-Poverty Commission (2015), the MCCT-IP program aims to empower, promote and protect IPs “from any unavoidable adverse effects caused by the development process in Geographically Isolated and Disadvantaged Areas (GIDA)” (IDPIP-ST 2019).

### **3.3.5 Department of Education (DepEd) Department Order 62 s. 2011 (DO62) “Adopting the National Indigenous Peoples (IP) Education Policy Framework”.**

It aims “to create an educational system inclusive and respectful of learners belonging to the minority groups. It states that the country’s basic education should “...recognize and promote the rights and welfare of indigenous peoples to enable them to face various social realities and challenges (DepEd 2011). The National Indigenous Peoples (IP) Education Policy Framework ensures the provision of universal and equitable access of all IPs to quality and relevant basic education services towards functional literacy for all. It also provides for adequate and culturally-appropriate learning resources and environment to IP learners. The framework subscribes to the rights-based

approach which gives primary importance to the principles of participation, inclusion, and empowerment (DSWD 2020).

**3.3.6 Commission on Higher Education (CHED) Memorandum Order 2 on the Integration of Indigenous Peoples' (IP) Studies/Education into the Higher Education Curricula.** Issued in April 2019, the order approved the offering of IP Studies/Education in the relevant higher education curricula for the primary purpose of addressing issues confronting the country's IP communities such as poverty and human rights abuse. All public and private higher education institutions (HEIs) are enjoined to offer IP studies in their respective curricula and for CHED Regional Offices to closely monitor its offering (CHED 2019).

**3.3.7 Department of Agriculture (DA): Kabuhayan at Kaunlaran ng Kababayang Katutubo (4Ks)** is a special project developed by the DA to enhance provision of agricultural and fisheries related livelihood, investments and services to the ICCs nationwide. 4Ks aims to help IPs maximize the use of the ancestral agricultural lands and turn it into productive, profitable, self-sustained and developed resilient agricultural enterprises. The program also seeks to generate additional livelihood for IPs by sharing them knowledge on agricultural and fisheries production. Among the interventions offered include granting the IPs agricultural loan from the Agricultural Credit Policy Council (ACPC), Planting of Cacao, Coffee, Black Pepper or Abaca, tree planting, raising native pigs, dairy goats and free range chickens (DA-AFID 2019).

#### **4. International treaties, declarations and conventions ratified by the country**

The Philippines is a signatory to the Universal Declaration on Human Rights and the UN Declaration on the Rights of Indigenous Peoples, which provide the international framework for the recognition of indigenous peoples' rights. In addition, the Philippines has signed on to numerous international conventions and declarations that are relevant for indigenous peoples. The Philippines has not ratified ILO Convention 169 on Indigenous and Tribal Peoples.

Among these are the eight core international treaties on human rights, including:

1. International Covenant on Civil and Political Rights (ICCPR)
  - The Optional Protocol to the International Covenant on Civil and Political Rights (ICCPR-OP1), which is administered by the Human Rights Committee
  - The Optional Protocol to the International Covenant on Civil and Political Rights (ICCPR-OP2), aimed at the abolition of the death penalty
2. International Covenant on Economic, Social and Cultural Rights (ICESCR)
3. International Convention on the Abolition of All Forms of Racial Discrimination (ICERD)
4. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)
  - The Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW-OP)
5. Convention on the Rights of the Child (CRC)
  - The Optional Protocol to the Convention on the Rights of the Child (CRC- OP-AC) on the involvement of children in armed conflict

- The Optional Protocol to the Convention on the Rights of the Child (CRC-OP-SC) on the sale of children, child prostitution and child pornography
- 6. Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)
- 7. International Convention on the Protection of All Migrant Workers and Members of their Families (CMW)
- 8. Convention on the Rights of Persons with Disabilities

The Philippines is also a signatory to other international treaties designed to protect or manage biological resources and the environment. These include:

- Convention on Biological Diversity (CBD)
  - CBD's Cartagena Protocol on Biosafety
- International Treaty on Plant Genetic Resources for Food and Agriculture
- Ramsar Wetlands Convention
- International Convention for the Prevention of Pollution of the Sea by Oil
- Convention on the Prevention of Marine Pollution by Dumping Wastes and Other Matters
- Montreal Protocol on Substances that Deplete the Ozone Layer
- Chapter 17 of Agenda 21
- Basel Convention on the Control of Transboundary Movements of Hazardous Wastes and Their Disposal
- United Nations Convention on the Law of the Sea (UNCLOS)
- International Union for the Protection of New Varieties of Plants (UPOV)
- Convention on the Prevention of Marine Pollution by Dumping Wastes and Other Matter
- International Tropical Timber Agreement
- United Nations Framework Convention on Climate Change
  - Kyoto Protocol to the United Nations Framework Convention on Climate Change
- Montreal Protocol on Substances that Deplete the Ozone Layer
- Treaty Banning Nuclear Weapon Tests in the Atmosphere, in Outer Space, and Under Water
- United Nations Convention to Combat Desertification in those Counties Experiencing Serious Drought and/or Desertification, Particularly in Africa
- Convention on International Trade in Endangered Species of Wild Flora and Fauna (CITES)

It has also signed the following treaties in relation to intellectual property, which are relevant in the protection of indigenous peoples' traditional knowledge and genetic resources:

- Convention Establishing the World Intellectual Property Organization (WIPO)
- Paris Convention for the Protection of Industrial Property
- Berne Convention for the Protection of Literary and Artistic Works
- International Convention for the Protection of Performers, Producers of Phonograms and Broadcasting Organisations
- Patent Cooperation Treaty
- Budapest Treaty on the International Recognition of the Deposit of Microorganisms for the Purposes of Patent Procedure
- WIPO Copyright Treaty
- WIPO Performances and Phonograms Treaty
- Agreement on Trade-related Aspects of Intellectual Property Rights

## 5. Regional, national and grassroots organizations/networks in the country

*See Annex 2: IP organizations and advocates in the Philippines*

## 6. IFAD's work in the country with indigenous peoples' organizations - IPOs

IFAD projects:

<https://www.ifad.org/en/web/operations/w/country/philippines>

IPAF projects:

[https://www.ifad.org/documents/38711624/41839851/ipaf\\_asia\\_e.pdf/b5122e37-c7ba-3648-47e3-e3592ba19b42](https://www.ifad.org/documents/38711624/41839851/ipaf_asia_e.pdf/b5122e37-c7ba-3648-47e3-e3592ba19b42)

## 7. Main initiatives on indigenous peoples' development carried out in the country by UN and other relevant international organizations.

United Nations agencies in the Philippines collaborate through the Inter-Agency Technical Working Group on Indigenous Peoples (IATWG) in its drive for a comprehensive, multi-agency UN System response to the challenges faced by indigenous peoples in the country. It is composed of the following UN agencies:

- International Labour Organization (ILO) - Lead Agency
- Food and Agriculture Organization (FAO)
- International Fund for Agricultural Development (IFAD)
- International Organization for Migration (IOM)
- United Nations Coordination Office (UNCO)
- United Nations Children's Fund (UNICEF)
- United Nations Development Programme (UNDP)
- United Nations Educational, Scientific and Cultural Organization (UNESCO)
- United Nations Entity for Gender Equality and the Empowerment of Women (UN Women)
- United Nations High Commissioner for Refugees (UNHCR)
- United Nations Industrial Development Organization (UNIDO)
- United Nations Information Center (UNIC)
- United Nations Population Fund (UNFPA)
- United Nations Volunteers (UNV)
- World Bank (WB)
- World Food Programme (WFP)
- World Health Organization (WHO) (UN 2011)

### 7.1 International Labour Organization (ILO)

The ILO has worked with indigenous peoples communities in the Philippines since 1994, adopting the community driven, participatory development (CDPD) and culture sensitive approach which focuses on strengthening capacities of indigenous peoples to own and drive their project (ILO 2014). Among the projects targeting IPs carried out by ILO in the Philippines are:

ILO Project	Nature	Areas/IP groups	Period
Interregional Programme to Support Self-reliance of	Cooperative development programme to help conserve	Philippines	1994 to 2007

Indigenous and Tribal Communities through Cooperatives and other Self-help Organizations (INDISCO)	indigenous knowledge, strengthen income generation capacities, and protect natural resources		
Indigenous Peoples Development Programme (IPDP): Lake Sebu Philippines	Titling of lands through Certificates of Ancestral Domain Claims (CADC); strengthening T'boli and Ubo women and men through understanding and protection of their rights, improved employment opportunities through traditional livelihoods, social protection, sustainable mechanism for participation in decision-making	T'boli and Ubo tribes of Lake Sebu	2006-2010
Indigenous Peoples Development Programme (IPDP): Caraga Region	Support for community initiatives to develop ancestral domains, build institutions, promote human rights and gender equality, reduce poverty and preserve the environment	Manobo, Mamnwa and Mandaya tribes in Caraga Region	2009-2013
Culture and IP-sensitive approach to disaster response in the Province of Agusan del Sur	Livelihood recovery for indigenous peoples communities	1,500 indigenous peoples hardest hit by typhoon Bopha	2013

## 7.2 Food and Agriculture Organization (FAO)

FAO is working to safeguard the biological richness on which indigenous peoples depend, and to build on and use local knowledge to improve development interventions. FAO has been a member of the Working Group on Indigenous People Empowerment since 1998 (UN 2011). FAO's past and current projects on indigenous peoples in the Philippines include:

Support to Asset Reform through Comprehensive Agrarian Reform Programme and Development of Indigenous Communities
Support Activities for Indigenous Groups in Agrarian Reform Communities
Strengthening the Philippines' Institutional Capacity to Adapt to Climate Change (MDGF 1656) , a joint project with other UN agencies
Inter-agency programme to nurture peace, security and decent work through community development in conflict areas of the Philippines (Bondoc Peninsula), a joint FAO and ILO project
Conservation and Adaptive Management of Globally Important Agricultural Heritage Systems (GIAHS). The Ifugao Rice Terraces (IRT) of the Central Cordillera Region, Northern Philippines is one of the pilot system of the FAO's global project Globally Important Agricultural Heritage. (DENR 2008)

## 7.3 UNDP

As of 2011, the United Nations Development Programme (UNDP) had undertaken 35 IP-related projects, which assisted 28 distinct ethno- linguistic groups in 12 regions and 21 provinces throughout the country. These projects focused on improving the capacity of government agencies, civil society, and other service providers, as well as building capacity among IPs and their leaders, including initiatives to empower women to stand up for their rights regarding water, land, and gender issues. UNDP also raised the capacity of government agencies and civil society organizations to respond to their needs, including the relocation of IP families in typhoon- affected areas (UNDP 2010). Among these projects were:



UNDP Project	Nature	Coverage	Year
Strengthening Indigenous Peoples' Rights and Development	Securing the rights of indigenous peoples and strengthening their stake in resource management, particularly on their ancestral lands, including the sustainable use, management and protection of these lands.		2010
Integrated Programme for the Empowerment of Indigenous Peoples and Sustainable Development of Ancestral Domains.	Empowering IPs, helping guarantee their land rights, and improving management and utilization of those lands in partnership with National Commission on Indigenous Peoples (NCIP) and with support from the New Zealand Agency for International Development (NZAID)	Drafting of 10 Ancestral Domain for Sustainable Development and Protection Plans (ADSDPPs)	2011
New Conservation Areas in the Philippines Project (NewCAPP)	GEF-financed project of the DENR for recognition of ICCAs as part of the expanded protected area system	6 IP communities of Maeng and Banao in Abra; Agta of General Nakar, Quezon; Ayta of Maporac in Zambales, Buhid Mangyan in Mts. Iglit-Baco in Mindoro; and Menuvu of Pangantucan in Mt. Kalatungan.	2011
Philippine ICCA Project financed by GEF through the DENR in partnership with the NCIP (UNDP 2019)	Strengthen the conservation, protection, and management of key biodiversity sites by institutionalising ICCAs	10 areas: Mount Taungay in Tinglayan, Kalinga; Mount Polis in Tinoc, Ifugao; Imugan in Sta. Fe, Nueva Vizcaya; Kanawan in Morong, Bataan; Engongot in Aurora; Balabac in Palawan; Mount Kimangkil in Impasug-ong, Bukidnon; Mount Apo in Magpet, North Cotabato; Mount Diwata in Agusan del Sur; and South Diwata-Bislig in Surigao del Sur.	2016

#### 7.4 United Nations Population Fund (UNFPA)

The United Nations Population Fund (UNFPA) uses a cultural perspective in its work and has developed tools and resource materials to facilitate and mainstream a culture-sensitive approach in its reproductive health programme, particularly in ensuring safe pregnancy and childbirth. In the Philippines, UNFPA's work focuses on strengthening indigenous people's organizations, empowering them to demand sexual and reproductive health services through community livelihood cum reproductive health initiatives. UNFPA assists local non-government organizations to work directly with cultural communities in promoting voluntary family planning and safe birthing practices; the establishment of community fund for health emergencies; resource mobilization and partnership building (UN 2011).

## **7.5 Indigenous Navigator**

The Indigenous Navigator (IN) is an initiative started in 2017 by an international partner consortium<sup>1</sup> supported by the European Union (EU). It has assisted indigenous communities' struggles for the recognition of their rights in 11 countries<sup>2</sup> including the Philippines. It has developed an online portal and a set of assessment tools to aid in the monitoring, implementation and realisation of Indigenous rights. The community-generated data are available through the Indigenous Navigator's online portal. In the Philippines, the Indigenous Navigator's small grants facility supported the project "Our Language, Our Identity" in partnership with Limpong na Tutong ng Mandaya na Kabubayan sang Calapagan na Asosasyon (Association of True Mandaya Women of Calapagan, LTMKCA) in Calapagan, Davao Oriental. The project aimed to increase intergenerational knowledge transfer from Indigenous elders to youth through the production of an orthography of the Mandaya language. It also aimed to encourage intercultural teaching in schools and community trainings through the development of bilingual teaching materials and methods based on Indigenous knowledge, practices and technologies (IN 2022).

## **8. Climate change policies and laws, Green Climate Fund (GCF), National Designated Authorities and national climate plans.**

### **8.1 Climate Change Act**

The Climate Change Act lays down the legal framework through which the government can address climate change problems and the impacts on communities and the environment. The Act established the Climate Change Commission, the organizational structure that leads the development and implementation of the country's climate change policies and plans. The commission is under the Office of the President and comprises three commissioners appointed by the President, who acts as the Chair. The commission led the formulation of the National Framework Strategy on Climate Change in 2010 and the National Climate Change Action Plan the following year, in coordination with national government agencies and in consultation with private sector stakeholders, including civil society organizations (CSOs). The commission also developed guidelines for local climate change action plans (LCCAPs), which local government units (LGUs) are tasked to make and implement in their areas. Under the Climate Change Act, the LGUs are considered frontline agencies in the implementation of the action plan. The Act also established the Peoples' Survival Fund which local governments and local and indigenous communities can access for their adaptation plans (Republic of the Philippines 2009).

### **8.2 National framework strategy and action plan on climate change**

The National Framework Strategy on Climate Change (NFSCC) provides the roadmap for addressing climate change. It has two pillars: adaptation as the anchor strategy and mitigation as a function of adaptation. For the mitigation pillar, which has the long-term aim "to transition the country towards low greenhouse gas emissions for sustainable development", actions are required in energy efficiency and conservation, renewable energy, environmentally sustainable transport, sustainable infrastructure, national REDD+ strategy, and waste management. For the adaptation pillar, disaster risk reduction is considered the "first line of defence" in the effort to combat the effects of climate change (CCC 2010).

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<sup>1</sup> The IN Consortium is made up of Asia Indigenous Peoples Pact (AIPP), the Danish Institute for Human Rights (DIHR), the Forest Peoples Programme (FPP), the International Labour Organisation (ILO), the Indigenous Peoples' International Centre for Policy Research and Education (Tebtebba Foundation) and the International Work Group for Indigenous Affairs (IWGIA).

<sup>2</sup> These countries are Bangladesh, Bolivia, Cambodia, Cameroon, Colombia, Kenya, Nepal, Peru, the Philippines, Suriname and Tanzania.

The National Climate Change Action Plan (NCCAP) 2011–2028 elaborates on the NFSCC. It identifies short-, medium- and long-term actions in seven thematic areas for the period 2011–2028: food security; water security; ecological and environmental stability; human security; climate smart industries and services; sustainable energy; and knowledge and capacity development. These priorities are defined along thematic rather than sectoral outcomes, needing convergence planning among national and sectoral agencies for implementation of the action plan (CCC 2010).

### **8.3 Nationally determined contribution of the Philippine government**

The Philippines submitted its nationally determined contribution (NDC) to the United Nations Framework Convention on Climate Change (UNFCCC) on 15 April 2021, as a party to the Paris Agreement, which it ratified in March 2017. As its contribution to stem the rise in global temperature, the country seeks to reduce its greenhouse gas emissions, by 2030, by 75 per cent of its total cumulative emissions over the next 10 years based on a business-as-usual scenario—a reduction projected at 3,340.3 million tonnes of carbon dioxide equivalent (RP 2021). Of this reduction, 2.71 per cent is unconditional and 72.29 per cent is conditional on the agriculture, wastes, transport, industry, and energy sectors.<sup>3</sup> The NDC notes that the Philippines is a low greenhouse-gas emitter, averaging 1.98 tonnes of carbon dioxide equivalent per capita in 2020, about half the global average of 4 tonnes per capita. The NDC target is slightly higher than the 70 per cent mitigation goal based on a business-as-usual scenario from 2000 to 2030, committed to in the Intended Nationally Determined Contribution submitted in October 2015.

### **8.4 Green Climate Fund Philippines**

The Green Climate Fund Philippines Country Programme contains a portfolio of climate change mitigation and adaptation projects and programs for submission to the Green Climate Fund for the period 2019-2023. These potential investments are seen as instrumental for the Philippines to achieve its goal of climate resilience and green growth (GCF Philippines 2022).

One priority area of the Country Programme is the Integration and Active Involvement of Indigenous Peoples in Climate Change Adaptation and Mitigation-Disaster Risk Reduction Initiatives. Indigenous people (IPs) play a critical role in adaptation and mitigation initiatives in the Philippines. Despite their vulnerability to climate hazards, indigenous communities possess traditional knowledge gained from their observation and experiences of the local climate and natural resources. Because they have long been established on vulnerable locations, such as the mountains and the coasts, they have evolved adaptation mechanisms that could be a valuable starting point in developing adaptation for new risks brought about by a changing climate.

Programs, activities and projects under this thematic area must benefit indigenous communities and should ensure the: Protection of land tenure systems and ancestral domains of IPs; Sustainable management and customary use/access of natural resources and landscapes; Increased resilience of diverse ecosystems and ecosystems services, leading to sustainable livelihoods and agriculture, and food and water security; Provision of access to community-owned and managed renewable energy and other appropriate technologies; Strengthening of

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<sup>3</sup> Philippines' NDC defines unconditional as policies and measures that can be undertaken using national resources and conditional as those requiring support or means of implementation under the Paris Agreement.

indigenous knowledge systems, practices and innovations to address climate change effects and impacts; Enhancing health and overall well-being of IPs; and Supporting platforms for IPs' education, traditional knowledge-sharing and management, with comparative learning to modern science (GCF Philippines 2022).

The National Designated Authority (NDA) of the Philippines and focal point for GCF is the Climate Change Commission (CCC). Directly reporting to the Office of the President, the CCC was established in 2009 to lead government policymaking on climate change. It is an independent, autonomous body led by the President of the Philippines, as chair, and three commissioners, one of whom serves as vice chair. Atty. Rachel S. Herrera currently sits as CCC's Focal Point for GCF. The GCF works through Accredited Entities (AEs) to channel its resources to all projects and programs. The AEs work alongside with NDAs to come up with Concept Note and submit funding proposals to GCF for approval. In the Philippines, Land Bank of the Philippines is the first Direct Access Entity (DAE) accredited by the GCF (GCF Philippines 2022).

## **9. Bibliography and relevant links. *See Annex 1***

## Annex 1: Bibliography and relevant links

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## ***Annex 2: Philippine Indigenous Peoples Organizations and Advocate Groups<sup>4</sup>***

### ***1. Cordillera Peoples Alliance***

*The Cordillera Peoples Alliance (CPA) is an independent regional federation of organizations in the Cordillera of the Philippines. It is committed to working for Indigenous Peoples' rights, human rights, social justice, and national freedom and democracy. It is comprised of community organizations and sectoral federations in the Cordillera region. Most of its members are indigenous peasants, formal wage workers, odd-job workers, youth and students, elders, women, professionals, human rights workers, and cultural workers. It is a founding and active member of the AIPP. CPA is a non-stock, non-profit mass organization duly registered with the Philippine Securities and Exchange Commission. Their Chairperson is Mr. Windel Bolinget.*

*Website: [www.cpaphils.org](http://www.cpaphils.org). Telephone: +63-939-326-8164. Email: [cpa@cpaphils.org](mailto:cpa@cpaphils.org).  
Facebook: [www.facebook.com/cpaphils](http://www.facebook.com/cpaphils).*

### ***2. Innabuyog - Alliance of Women's Organizations in the Cordillera***

*Innabuyog is a regional alliance of women's organizations in the Cordillera region. Most of its members are grassroots women - mainly indigenous peasant women, women workers, semi-workers and urban poor, youth and students, professionals, former overseas workers, and lesbians. Starting with 24 founding organizations in March 1990, it has since grown to 130 member organizations all over the Cordillera region. Innabuyog strives to be a voice for the marginalized Indigenous Peoples of Cordillera on the issues of land, rights, and self-determination concerning the socio-economic structures and policies of the country. They want to help liberate women from the feudal, patriarchal concepts that continue to limit women to specific roles. Email: [innabuyog@gmail.com](mailto:innabuyog@gmail.com). Telephone: (+63) 0939 726 0905.*

*Facebook.com/Innabuyog.GabrielaCordi*

### ***3. Punganay***

*Punganay is an alliance of Indigenous Peoples in the Cagayan Valley working for Indigenous Peoples' rights to their lands, life, natural resources, cultural identity, and self-determination. Their priorities are women's rights, youth rights, and elder rights.*

*Email: [ipcv.punganay@gmail.com](mailto:ipcv.punganay@gmail.com). Facebook: [www.facebook.com/Punganay-Indigenous-Peoples-Organization-in-Cagayan-Valley-1962389257411091](http://www.facebook.com/Punganay-Indigenous-Peoples-Organization-in-Cagayan-Valley-1962389257411091).*

### ***4. Katribu***

*Katribu is a national alliance of Indigenous Peoples organizations representing various indigenous groups throughout the Philippines. It is a member of AIPP and was formerly known as KAMP (Kalipunan ng Katutubong Mamamayan ng Pilipinas.) Katribu was established in response to the escalating violation of rights and massive dislocation of indigenous peoples perpetrated by the government through large-scale industrial development programs. It strives to attain ancestral land rights and self-determination for Indigenous Peoples. The current National Coordinator is Rei Paulin. Email: [katribu.phils@gmail.com](mailto:katribu.phils@gmail.com) or [katribu.campaigns@gmail.com](mailto:katribu.campaigns@gmail.com).*

*Social media: @katribuphils on Twitter, Instagram, and Facebook.*

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<sup>4</sup>The primary source for this listing of Philippine Indigenous Peoples Organizations and Advocate Groups is the unpublished document "DIRECTORY Indigenous Peoples Organizations and Advocate Groups for Indigenous Peoples Rights in the Philippines" produced by KATRIBU (Kalipunan ng Katutubong Mamamayan ng Pilipinas) for Asia Indigenous Peoples Pact (AIPP), November 2021, unless otherwise cited.



*Other members of Katribu include the following:*

**a. Central Luzon Ayta Association (CLAA)**

*The Central Luzon Ayta Association (CLAA) is an organization that asserts the right of Ayta in Central Luzon to their ancestral lands. They also stand up against state-sanctioned harassment and discrimination against them. CLAA is a regional member organization of Katribu. Edwin Danan , a tribal leader, currently represents CLAA. For more information, please get in touch with Katribu at [katribu.campaigns@gmail.com](mailto:katribu.campaigns@gmail.com).*

**b. Bigkis at Lakas ng Katutubo sa Timog Katagalugan (BALATIK)**

*BALATIK is a progressive organization of indigenous people based in Southern Tagalog – mainly Mindoro, Quezon, Rizal, and Palawan. They have been working for their right to self-determination and peace since 2001. They aim to end imperialist plunder, keep development programs away from foreign influence, and promote the rights of Indigenous Peoples to their ancestral lands and self-determination. All while providing solidarity and support to the struggles of all indigenous people.*

*Email: [bigkisataklas@gmail.com](mailto:bigkisataklas@gmail.com). Facebook: [www.facebook.com/balatik2016/](http://www.facebook.com/balatik2016/).*

**c. HAGIBBAT Mangyan Mindoro**

*Hagibbat (Hanunuo, Alangan, Gubatnon, Iraya, Buhid, Bangon, Tadyawan) is a federation of tribal alliances of the Mangyan in Mindoro. They advocate for literacy, education, socio-economic prosperity, and health for the Mangyan as well as their rights to land. They are a provincial member organization of Katribu and a partner organization of the Integrated Development Program for the Indigenous People in Southern Tagalog.*

*Website: [www.hagibbatmangyanmindoro.wordpress.com](http://www.hagibbatmangyanmindoro.wordpress.com)*

*Email: [hagibbatmangyanmindoro@yahoo.com](mailto:hagibbatmangyanmindoro@yahoo.com)*

**d. Tumanduk**

*TUMANDUK is an Indigenous Peoples organization based in Panay Island formed in 1996 for the defense of their land against government-led land grabbing and militarization.*

*Email: [tumanduk\\_panay@yahoo.com](mailto:tumanduk_panay@yahoo.com). Facebook: [www.facebook.com/panaytumandok](http://www.facebook.com/panaytumandok).*

**4. KALUMARAN – Mindanao-wide Lumad formation**

*Kalumaran (Kusog sa Katawhang Lumad sa Mindanao) is an alliance of Indigenous Peoples in Mindanao against national oppression, elitist governance, and land monopolization. They work to uphold indigenous communities' integrity and culture while resisting state aggression. They strive to promote Indigenous Peoples' rights to their ancestral land and self-determination.*

*Facebook: [facebook.com/K-A-L-U-M-A-R-A-N-Mindanao--346471389456577/](https://www.facebook.com/K-A-L-U-M-A-R-A-N-Mindanao--346471389456577/)*

*The members of KALUMARAN include the following:*

**a. PASAKA Confederation of Lumad Organizations**

*PASAKA is a Confederation of Lumad Organizations in Southern Mindanao. It is a member of Kalumaran and Katribu. They fight for indigenous people's rights, especially their right to their ancestral lands. Email: [yutangkabilin94@gmail.com](mailto:yutangkabilin94@gmail.com). Telephone: 0918 769 2888.*

*Social media: [www.facebook.com/pasakasmr](http://www.facebook.com/pasakasmr) and [www.twitter.com/PasakaSmr](http://www.twitter.com/PasakaSmr).*

**b. KASALO Caraga: Kahugpungan sa Lumadnong Organisasyon sa Caraga (Alliance of Lumad Organizations in Caraga)**

KASALO Caraga is a collective organization of Lumad organizations in Caraga against the injustices done to the Lumad people. They are a regional member organization of Katribu. Facebook: [www.facebook.com/CaragaLumad](http://www.facebook.com/CaragaLumad).

**c. KALUMBAY**

KALUMBAY is a regional Lumad organization in Northern Mindanao and a member organization of Katribu. Twitter: [www.twitter.com/KalumbayNMR](http://www.twitter.com/KalumbayNMR).

**d. Salabukan Nok G'taw Subanen (SGS)**

Salabukan Nok G'taw Subanen is a regional Lumad organization in Western Mindanao and a member organization of Katribu. They do not have a website or social media accounts. Contact SGS through Katribu. Email: [katribu.campaigns@gmail.com](mailto:katribu.campaigns@gmail.com).

**e. KALUHHAMIN**

Kahugpungan sa mga Lumad sa Halayong Habagatang Mindanao (KALUHHAMIN) or the Federation of Indigenous People in Far South Mindanao is a Lumad organization that actively opposes large-scale mining and biofuel projects in Far South Mindanao. Contact is through Katribu email: [katribu.campaigns@gmail.com](mailto:katribu.campaigns@gmail.com).

**5. BAI Indigenous Women Network**

Bai is a progressive network of indigenous women's organizations working together to advance Indigenous Peoples' rights, women, children, and LGBTQ+++ . Established in 2004, Bai advocates for securing and defending indigenous women's right to land, resources, and self-determination. They strive to strengthen the bonds of different indigenous women and fight for their inclusion in decision and policy-making processes on matters that affect Indigenous Peoples and women. National coordinator is Kakay Tolentino. Telephone: 09088977533. Email: [bai.indigenouswomen2004@gmail.com](mailto:bai.indigenouswomen2004@gmail.com). Facebook: [www.facebook.com/BaiIndigenouswomen](http://www.facebook.com/BaiIndigenouswomen)

**6. Dumagat Sierra Madre**

Dumagat Sierra Madre is an organization that actively fights against the building of Kaliwa Dam and other development aggressions by the state and its foreign investors. They are members of Katribu. Facebook: [www.facebook.com/Dumagat-Sierra-Madre-101612258679654](http://www.facebook.com/Dumagat-Sierra-Madre-101612258679654).

**7. Samahan ng mga Katutubo sa Sierra Madre (SKSM)**

Samahan ng Katutubo sa Sierra Madre is an organization made up of indigenous people in Sierra Madre. They are a provincial member organization of Katribu. Contact through Katribu email: [katribu.campaigns@gmail.com](mailto:katribu.campaigns@gmail.com).

**8. Legal Rights and Natural Resources Center-Kasama sa Kalikasan/Friends of the Earth Philippines (LRC-KSK/FOE Phils.)**

The Legal Rights and Natural Resources Center-Kasama sa Kalikasan/Friends of the Earth Philippines (LRC-KSK/FOE Phils.) is organized and registered as a non-stock, non-profit, non-partisan, cultural, scientific, and research organization. It is the Philippine member of Friends

of the Earth. LRC strives to protect the rights of indigenous people and rural poor communities to land and natural resources by lending legal expertise to their causes. The two main goals of the LRC are to catalyze change through changes in laws, policies, and structures and defend the rights and enhance the capacities of local communities in addressing inequities. Its programs are Research and Policy Development, Direct Legal Services, and Campaigns Support.

Executive Director is Attorney Mai Taqueban.

Website: <https://www.lrcksk.org/>. Facebook: [facebook.com/lrcphl](https://www.facebook.com/lrcphl). Twitter @lrcphl.

### **9. Purple Action for Indigenous Women's Rights (LILAK)**

LILAK (Purple Action for Indigenous Women's Rights) is an organization of indigenous women leaders and feminists, anthropologists, human rights advocates, environmentalists, and lawyers for indigenous women's human rights. LILAK makes use of mentorship programs and political education to develop indigenous women leaders. Media and Communication Officer is Shar Balagtas. Facebook: [facebook.com/katutubonglilak](https://www.facebook.com/katutubonglilak). Twitter: @KatutubongLilak.

### **10. The Philippine Indigenous Peoples' Community Conserved Territories and Areas (Philippine ICCA Consortium)**

The Philippine ICCA consortium was created out of Indigenous Peoples' desire to participate in conservation projects within their ancestral domains using their role in protecting natural ecosystems. Their goal is to achieve recognition and respect for the traditional governance of Indigenous Peoples and their communities over their ancestral domains and natural resources. Current president of the Philippine ICCA Consortium is Giovanni Reyes. Email: [info@icca.ph](mailto:info@icca.ph). Telephone: +63 922 826 1088. Website: [www.icca.ph](http://www.icca.ph). Facebook: [www.facebook.com/ICCAPH](https://www.facebook.com/ICCAPH).

### **11. Coalition against Land Grabbing (CALG)**

CALG is a coalition of indigenous peoples from Palawan (the Philippines) defending their own communities against all forms of land grabbing. They reject food production systems that contribute to climate change and to the privatization of natural resources, which are taken away and put under the control of large corporations. They support self-determined sustainable development built on their own culture and traditions. CALG is a member of the global ICCA Consortium. Its primary mission is to secure land, forest and natural resources for the local Pala'wan, Tagbanuwa and Batak indigenous populations in the Province of Palawan in order to counter on-going and massive land grabbing and thus to ensure a healthy environment, a rich biodiversity and culturally viable livelihoods for the future generations.<sup>5</sup> Its strategies include: documentation and monitoring; taking legal actions against such companies and corporations; providing paralegal assistance to indigenous communities; assisting Indigenous Environmental and Human Rights Defenders (EHRDs); providing basic livelihood support; and assisting communities in filing for ancestral domain titles.<sup>6</sup>

Website: <https://www.coalitionagainstlandgrabbing.org>

### **12. Philippine Task Force for Indigenous Peoples' Rights (TFIP)**

The Philippine Task Force for Indigenous Peoples' Rights (TFIP) is a network of non-governmental organizations in the Philippines advocating for Indigenous Peoples' rights, with

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<sup>5</sup> <https://www.coalitionagainstlandgrabbing.org/about-us>

<sup>6</sup> CALG, 2018. Questionnaire on Indigenous Issues / PFII

support from *Bread for the World- Protestant Development Service* of Germany. TFIP envisions a society that promotes and defends Indigenous Peoples' rights and upholds their self-determined development. They work to achieve this through networking, information dissemination, research, resource sharing, information exchange, capacity-building for IP leaders, and policy advocacy. TFIP is composed of the following IP organizations: Consortium of Christian Organizations in Rural Development (CONCORD); Cordillera Women's Education and Action Research Center, Inc. (CWEARC); The Episcopal Church in the Philippines (ECP); Visayas Mindanao Regional Office for Development (VIMROD); Integrated Development Program for Indigenous Peoples in Southern Tagalog (IDPIP-ST); Montañosa Research and Development Center, Inc. (MRDC); Katinnulong Dagiti Umili iti Amianan, Inc. (KADUAMI, Inc.); Southern Christian College –Office of the Vice President for Research and Extension (SCC-OVPRE); Sibol ng Agham at Teknolohiya (SIBAT); and Tebtebba Foundation, Inc. (TEBTEBBA).

Website: [www.philtfip.org](http://www.philtfip.org). Social media: @philtfip for Facebook, Twitter, and Instagram. Email: [tfip@philtfip.org](mailto:tfip@philtfip.org). Telephone: (63) (02) 8932-7817 or (74) 422 2241.

### **13. Panaghiusa Philippine Network**

Panaghiusa Philippine Network is a broad network of Indigenous Peoples, organizations, and support groups formed in November 2020. It works to defend IP rights, strengthen the campaign for justice, and call to end criminalization of indigenous peoples and the culture of impunity in the Philippines. Panaghiusa Philippine Network is currently looking for volunteers who can sign up at: <http://bit.ly/VolunteerPanaghiusaPH>. Facebook: [www.facebook.com/PanaghiusaPH/](http://www.facebook.com/PanaghiusaPH/). Twitter @PanaghiusaPH on Twitter. Email: [communication.panaghiusa@gmail.com](mailto:communication.panaghiusa@gmail.com). Telephone: 0955 064 3565.

### **14. Environmental Legal Assistance Center (ELAC), Inc.<sup>7</sup>**

The Environmental Legal Assistance Center (ELAC), Inc. is an environmental non-government organization committed to helping communities uphold their constitutional right to a healthful and balanced ecology. It has area offices in Cebu, Bohol, Tacloban and Palawan. It is made up of lawyers, paralegals, researchers, and community organizers, with an extensive network of volunteer lawyers and scientists. ELAC provides legal representation in environmental court cases, legal advice in drafting environmental laws, and paralegal trainings for both community volunteers and government law enforcers. It works on issues related to access and use of forestry and coastal resources, pollution, and land use and tenure.

Website: <https://elac.wordpress.com/about-elac/>

### **15. Partners for Indigenous Knowledge Philippines (PIKP)<sup>8</sup>**

Partners for Indigenous Knowledge Philippines (PIKP) Inc., is a learning network of indigenous organizations and individuals in the Cordillera and the Philippines with initiatives on promoting and strengthening indigenous knowledge. The network includes researchers, writers, artists and advocates doing documentation and promotion of indigenous knowledge and stories shared. Their focus areas are in Baguio City and the Cordillera region, concentrating on holistic support for inter-relationships of indigenous knowledge systems and values with nature. Their

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<sup>7</sup> <https://elac.wordpress.com/about-elac/>

<sup>8</sup> <http://pikp.org>

activities focus on community-based learning, intergenerational transmission of knowledge and indigenous peoples education across five key workstreams: food systems and traditional livelihoods; health and well-being; youth leadership; indigenous voices in arts and literature; and national and international engagements and policy advocacy. PIKP also serves as the secretariat of the Centers of Distinction on Indigenous and Local Knowledge (COD-ILK), a global Indigenous Peoples network promoting indigenous knowledge. Website: [www.pikp.org](http://www.pikp.org). Telephone: (074) 244-0191. Email: [pikphils@gmail.com](mailto:pikphils@gmail.com). Facebook: <https://www.facebook.com/pikphils>.

**16. Philippines Association for Intercultural Development Inc. (PAFID)** is a social development organization focused on developing partnerships with indigenous communities to recover or secure ancestral territories. Address 71 Malakas St. Quezon City 1101, Philippines. Tel No. 63 2 9274580. Email: [pafid@zpdee.net](mailto:pafid@zpdee.net)<sup>9</sup>

**17. Tanggapan ng Panligal ng Katutubong Pilipino (Legal Assistance Center for Indigenous Filipinos - PANLIPI)** is an organization of lawyers and indigenous peoples' advocates. It was established in 1985, and in 1995 participated in the legislative advocacy culminating in the enactment of the IPRA. Its programmes focus on indigenous communities' self-determined development through the provision of legal expertise and assistance with institutional capacity development, ancestral domains delineation and resource management planning. Address: Unit 303 JGS Building, 30 Scout Tuazon cor Lascano Brgy. Laging Handa 1103 Quezon City Philippines. Telefax # 63 2 372 3716. Website: <http://panlipi.org><sup>10</sup>

**18. Tebtebba Foundation Indigenous Peoples International Center for Policy Research and Education** is an indigenous peoples' organization born out of the need for heightened advocacy to have the rights of indigenous peoples recognized, respected and protected worldwide. Address: #1 Roman Ayson Rd. Baguio City 2600, Philippines, Tel No. 63 74 4447703. Email: [tebtebba@tebtebba.org](mailto:tebtebba@tebtebba.org) Website: [www.tebtebba.org](http://www.tebtebba.org)<sup>11</sup>

### **Church-based Organizations supporting Indigenous People**

#### **a. National Council of Churches in the Philippines**

The National Council of Churches in the Philippines (NCCP) is an ecumenical fellowship dedicated to unity in faith and order. It is the most prominent national Protestant and non-Roman Catholic religious association, with ten member churches and nine associate churches. NCCP responds to social issues such as justice and peace, human dignity and rights, and the integrity of creation. Website: [www.nccphilippines.org](http://www.nccphilippines.org). Email: [info@nccphilippines.org](mailto:info@nccphilippines.org). Telephone: 289267076. Facebook: [www.facebook.com/nationalcouncilofchurchesinthephilippines](http://www.facebook.com/nationalcouncilofchurchesinthephilippines). Twitter: [www.twitter.com/NCCPhils](http://www.twitter.com/NCCPhils).

#### **b. Iglesia Filipina Independiente (IFI)**

Iglesia Filipina Independiente (IFI) was founded as part of the nationalist movement against Spanish and American colonialism during the 19th century, led by Filipino clergy struggling against racial discrimination and friar domination in the Roman Catholic Church. It later evolved into a crusade for the total Filipinization of the Roman Catholic Church in the late 20th

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<sup>9</sup> IFAD, AIPP, 2012

<sup>10</sup> Ibid

<sup>11</sup> Ibid

century. IFI Obispo Maximo is Rhee Timbang, who represents and speaks on behalf of the IFI. Email: [ifiobispadomaximo@gmail.com](mailto:ifiobispadomaximo@gmail.com). Facebook: [facebook.com/ifiobispadomaximo](https://www.facebook.com/ifiobispadomaximo) and or [facebook.com/IFINationalCathedral](https://www.facebook.com/IFINationalCathedral). Twitter: [twitter.com/IFIObispado](https://twitter.com/IFIObispado). Website: [google.com/a/ifi.ph/www/](http://google.com/a/ifi.ph/www/). Email: [ifinationalcathedral@gmail.com](mailto:ifinationalcathedral@gmail.com). Telephone: 285256504.

**c. Episcopal Commission on Indigenous Peoples (ECIP)**

*Episcopal Commission on Indigenous Peoples (ECIP) is a commission of the Catholic Bishops Conference of the Philippines (CBCP) dedicated to working with Indigenous Peoples. Their mission is to support and work with Indigenous Peoples in their efforts to secure justice for themselves, protect their ancestral lands, and preserve their culture. The commission aims to reduce, if not eliminate, the prejudice among Indigenous People by increasing awareness and appreciation among the Christian majority. To achieve these goals, they perform specific programs with the Bishops' approval and in consultation with their respective Indigenous People's Apostolates, in compliance with the directives from the Holy See and the Conference. Chairman: Bishop Valentin Dimoc. Vice-Chairman: Bishop Jose Corazon T. Tala-oc. Website: [cbcponline.net](http://cbcponline.net). Twitter: [@cbcnews\\_](https://twitter.com/cbcnews_). Facebook: [@GoodMorningCBCP](https://www.facebook.com/GoodMorningCBCP). Email: [ecipns@gmail.com](mailto:ecipns@gmail.com) and [ecipns@yahoo.com.ph](mailto:ecipns@yahoo.com.ph). Telephone: (02) 527-4062.*