

2021

A report

State of Indigenous Peoples Address



PEOPLES STAND WITH INDIGENOUS



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Bumaba ako galing sa bundok para pakinggan
ang SONA ng pangulo, para abangan ang pagbanggit
sa tribu na magiging pag-asa sana. Kaso wala,
parang kamatayan lang ng katribu, sinunog
hanggang sa naging abo.

- Lumad leader, SIPA 2021

Background

The State of the Indigenous Peoples Address (SIPA) is a national gathering of Indigenous peoples to present their true state and plight, their issues and concerns, their aspirations and struggles, to protect and promote their rights as communities and as peoples.

SIPA is held as a counterpoint to the State of the Nation Address (SONA) of the president of the Philippines. It was first convened in July 2008 by the Legal Rights and Natural Resources Center (LRC), in Davao City.

In July 2021, President Rodrigo Roa Duterte delivered his final SONA and reported on his administration's achievements and the program priorities of his remaining term. In parallel, SIPA 2021 was convened by and for indigenous peoples leaders and representatives to assess and reflect on the conditions of indigenous peoples and communities under his administration and amidst the COVID-19 pandemic. Because of the COVID-19 pandemic, this year's SIPA was a hybrid activity; communities congregated in their areas and joined others via an online platform.

SIPA 2021 was a three-day activity participated by more than 80 indigenous leaders and representatives of indigenous communities. Among them, Ayta, B'laan, Dulangan Manobo, Dumagat Remontado, Erumanun ne Menuvu, Kirentenken Menuvu, Teduray, Lambangian, Taboli Manobo, Tuwali-lfugao, Higaonon, Subanen, Ibaloi, Tumandok, Tagbanwa and others from various parts of the country: Cordillera, Zambales, islands of Palawan and Panay, Bukidnon, Misamis Oriental, North Cotabato, Zamboanga, Sarangani and Maguindanao. They fleshed out current and emerging issues, and shared their troubles but also their initiatives. Despite challenging mobility and communication constraints, they still had lively though difficult discussions, covering issues affecting ancestral domains, security, natural resources and the environment. Critically, they crafted advocacy calls and planned for collective action toward greater political participation, especially in light of the upcoming 2022 national elections. It reiterated SIPA as an event that built solidarity over shared struggles and determination.

With indigenous leaders and representatives, LRC mounted SIPA 2021 from July 26 to 28. It was organized with fellow solidarity organizations Mindanao Peoples' Peace Movement, Lilak Purple Action for Indigenous Women's Rights, and Samdhana Institute.

This report is derived from the documentation and observations during the conduct of the SIPA 2021. Additional interviews were conducted to clarify statements, provide better context, and validate the data. Likewise, literature review was also conducted to supplement the information. Names and particular details have been omitted or changed to protect the identities of individuals.

Context

The story of Indigenous peoples has a familiar plot. It begins, invariably, with communities living somewhat peaceably among other communities, subsisting on the bounties of the forest or river. While tensions have always been present in the lives of Indigenous people, conflict, different in scale and character, soon emerges. This new tumult is the invention of large-scale corporations or the government, but usually both, working efficiently and inextricably like a pair of scissors, interested in materials lying so abundantly in what they consider as terra nullius (empty land that must be “developed”): timber, water, minerals, and land itself.

In this battle of wills, Indigenous peoples draw upon their legal rights (enshrined in the Constitution, the Indigenous Peoples’ Rights Act, among others) and from Indigenous cosmology which lends itself to the stewardship of nature and respect for sacred places. Corporations and governments, now certain that the conquest of the natural world is the axis on which “development” and wealth turn, have a more diverse arsenal from which to pull all manner of means to justify their ends.

The law is one. There are many laws, which midwife partnerships between the government and corporations to run plantations, such as an integrated forest management agreement (IFMA). There is also Republic Act No. 7942 or the Mining Act of 1995, which has liberalized the country’s mining sector. An executive order is also a powerful tool, as is a financial or technical assistance agreement (FTAA). The National Commission on Indigenous Peoples (NCIP), created under IPRA, now ironically railroads many a free, prior, and informed (FPIC) process. The Department of Environment and Natural Resources has also assumed a dual personality: conservator of natural resources and broker for extractive investment.

But the law can be insufficient, because the legal recourse can also be summoned to chip away at the might of corporations. Here, violence enters the picture, to tame any wild ideas of hope, to douse any sparks of courage. Most large-scale extractive projects will likely feature resisting leaders martyred, such as Macli-ing Dulag (the Chico River Dam) to Datu Victor Danyan (Dawang Coffee Plantation). There will be military and private armies breathing down the necks of the community; there will be insults that graduate into threats; there will be the years-long unease of living, cheek by jowl, with the enemy. As has been echoed countless elsewhere, the story of Indigenous peoples is written in blood. Their story is, in this sense, a cautionary tale.

In 2021, the story of Indigenous peoples, as woven in this report, features familiar heroes, and even more familiar villains. With just their strength, their resilience, and their abiding belief in the conservation of nature as the predicate on which all of life is based, Indigenous environmental human rights defenders (EHRDs) across the country are choosing to take on the

police power of the state and the intractable influence of private companies. Meanwhile, mining, agribusiness, and energy corporations, with a little help from the government, national and local both, are lording it over them, casting a dark if almost permanent shadow on their lives.

Recent legislation has made it easier for these companies to stream roll their projects. The Anti-Terror Act (ATA) has endangered civic freedoms under the guise of national security. In fact, the first arrests based on the law were of two indigenous persons-Ayta in Zambales.

Executive Order No. 130 has lifted the ban on new mineral agreements. In the early part of the Duterte administration, his SONAs, particularly in 2017 and 2018, saw him railing against mining corporations and their deplorable impacts on the environment: "The protection of the environment must be made a priority ahead of mining and all other activities that adversely effect one way or another (the environment). And this policy is non-negotiable" (SONA 2017). In the same year, however, his alter ego, the secretary of the DENR, suspended the previous secretary's (Lopez) order [DENR Administrative Order (DAO) 2017-04], which provided the DENR secretary the powers to check and to issue environmental compliance certificates (ECC) for both environmentally critical projects (ECPs) and non-ECPs within environmentally critical areas (ECAs). Later, the President would state, "To the mining industry, I say this once again and maybe for the last time, do not destroy the environment or compromise our resources. Open-pit is one. It is destroying my country" (SONA 2018). But it was to be the last time he would mention mining. Now at the tail end of his tenure, he bequeaths FTAA's to two open-pit mining companies that will compromise and hasten the destruction of the environment. These two FTAA's were actually renewals of existing contracts of the government with OceanaGold Philippines, Inc., in Nueva Vizcaya, and Sagitarrius Mines, Inc., in South Cotabato.

EO 130 flows out of the government's pronouncement to pursue mining as an economic recovery strategy from the COVID-19 pandemic. In 2018 the president, referring to ancestral domains, said, "It's true it's owned in the common, but if you continue to make trouble, nothing will happen. So let me be the one to find investors." Simply put, the government has picked extractive investments over the rights of Indigenous peoples and the environment.

Notwithstanding the mining industry's minimal contribution to the GDP (at less than 1% annually, according to the Philippine Statistics Authority) and its social, cultural, and environmental costs, it is still being pushed by the administration as a source of revenue. This neoliberal orientation is, of course, a feature of this administration as it has been of others before.

The creation of the National Task Force to End Local Communist Armed Conflict (NTF-ELCAC), couched as part of the government's whole-of-nation approach, has practically paralyzed the right of communities to reject, refuse, and disagree with any "development" project initiated in their ancestral domains. Consequently, more and more individuals and communities are being red-tagged and harassed, their lives and that of their families put in mortal danger, if they not killed. The NCIP did the task force once better by red-tagging the very word 'Lumad,' which refers to non-Moro IPs in Mindanao, itself. This has effectively not only shrunk democratic spaces, but also undermined and violated indigenous peoples' right to self-determination.

The government has embarked on “Build Build Build,” an infrastructure-centric development framework that rests on ill-considered macroeconomics. But towards what and for whom is development? Largely financed by overseas development assistance, this program has contributed to the Philippines’ debt-to-GDP ratio now 54.5% since 2006. The national debt, estimated to breach upwards to 11 trillion pesos (Bureau of Treasury), has doubled since 2016. Each Filipino citizen is estimated to owe 99,000 pesos of this mounting debt. What’s more, many of these projects encroach on indigenous peoples’ land.

Since the convening of the State of Indigenous Peoples’ Address in 2008, the storyline of Indigenous peoples’ lives has, tragically, been unchanged. The testimonies from participants in this year’s SIPA, collated in this report, will tell us as much. If anything, their situation has only worsened.

The State of the Nation Address (SONA) of the president this year mentioned Indigenous peoples just once, and only in passing, as an adlib, which litters all of his SONAs. And in this off-the-cuff remark, he uses the opportunity to red-tag them. Apparently, the concerns of Indigenous peoples are not a priority in his final year, as they had not been in the years preceding. But this was hardly surprising; after all, this was the same president who had urged the military to bomb Lumad schools, alleging that they were communist havens.

Placed side by side each other, SIPA and SONA paint a picture of two parallel worlds. Where the country’s most powerful man omits entirely the situation of Indigenous peoples in his speech, a multitude of Indigenous voices are articulating their terrible and terrifying state of affairs. In SIPA, Indigenous peoples are retelling the story of their long-standing strife, and reaffirming their authorship of their lives.

One of our distinguishing characteristics as a species is having an autobiographical self, or the ability to form a narrative of our life from past to present. With SIPA, Indigenous peoples—even if they are only tracing the same arc of almost insurmountable injustice, of evil seeming to win over good—refuse to be silenced, and refuse to be erased. All things considered, this resistance is a victory in and of itself.

”

Historical na problema ang hindi pagkilala ng pamahalaan ng mga IP. Bago pa man nag-simula ang gobyerno ng Pilipinas ay may katutubo na at may sariling paninidigan. Ang ating lupaing ninuno ay mas matanda pa sa IPRA.

- Ayta-Abellen woman leader

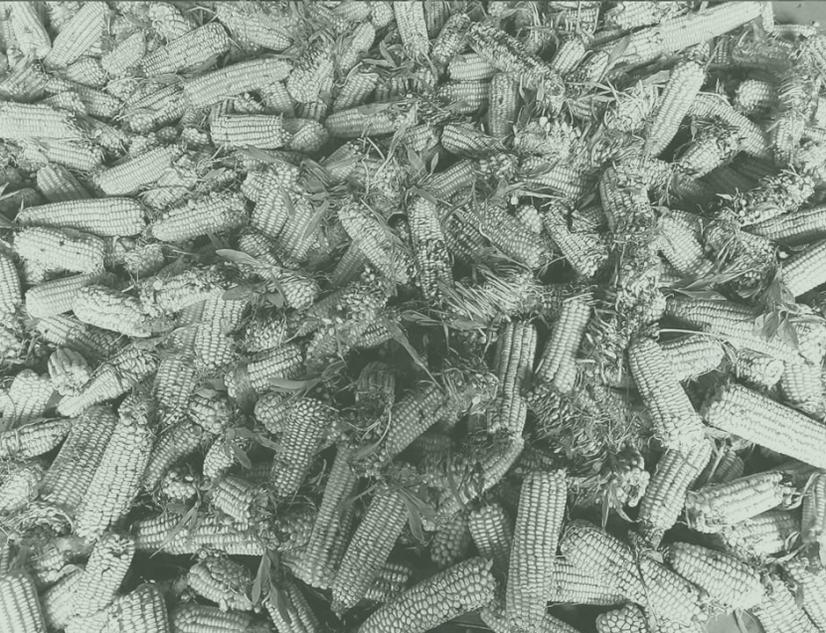
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Mabigat pa rin ang dinadaan ng mga kapatid na katutubo simula pa noong dating SIPA. Pero mayroon namang mga success stories. Kailangan pa rin natin patuloy lumaban, makibaka, lalo na ang mga kababaihan. Habang tayo ay buhay ay nandun ang pag-asa.

- Subanen woman leader

Community profiles

This section presents a snapshot of community situations and the particular issues they face.



Tuwali-Ifugao

The Tuwali Indigenous peoples in Nueva Vizcaya see the renewal of the financial and technical assistance agreement (FTAA) between the government and OceanaGold Philippines, Inc. (OGPI) as a clear and present danger. They have been struggling against this large-scale mining project since its inception, and when its renewal was up in 2019, they vigorously opposed it. Their experience of water loss, community division, diminished agricultural productivity, and air and water pollution—all these have convinced them to thumb down the renewal.

Allegations of human rights violations have also been hounding OGPI since 2008. With the imminent approval of the FTAA by the president (whose office approves FTAAAs), they are questioning why the issues have been brought to the national level without consulting them and securing their FPIC first. They have written petitions and resolutions that will be submitted to the Office of the President. Meetings within the community to appeal the signing will also be organized. If the FTAA is not vacated it will mean mining operations in Nueva Vizcaya will continue until 2044. Already farming has greatly diminished in the community, potable water is absent and there have been increasing reports of health hazards. With the local government, the community has been asserting their right to say no to OGPI.

Ayta

For the Ayta of Zambales, government programs should be created to improve their lives. Since the passage of IPRA, they said they have been waiting for their lives to improve, and for the NCIP to issue their CADT. Quarrying is another issue besetting them; they hadn't fought it, thinking it would not encroach on their ancestral domain. But it might have inadvertently opened the door for another large-scale project: Newminco mining company applied for a permit that covers their entire ancestral domain. They are calling for the civil society and the government join them in their struggle to push for the cancellation of Newminco's exploration permit and to prevent the entry of other mining corporations into their ancestral domain.

Since the passage of Anti-Terrorism Law, they have seen the harassment and red-tagging of their community members. They lament this as government policies and programs being weaponized to silence the assertion of their rights.

Agta Dumagat-Remontado

The construction of the Kaliwa Dam, funded by a loan from China, is one of the issues confronting the tribes of Agta Dumagat-Remontado. The militarization of their area and the specter of the National Task Force to End Local Communist Armed Conflict (NTF-ELAC) are two others. They have not issued their FPIC for this high-profile project, but this does not seem to deter the National Commission on Indigenous Peoples (NCIP).

They are laying the blame at the feet of Kaliwa Dam for the raging quarrels that have since mushroomed between families and relatives, who are divided on the project. They have filed cases at concerned government offices, including the Regional Trial Court (RTC). They continue to network with other organizations, to court support and gain knowledge for the biggest fight of their lives. Their commitment is their only weapon against these hurdles, and they will push for the recognition of their FPIC. They are calling the government to recognize their rights, to conserve and protect their ancestral domain, and to abandon the Kaliwa Dam project altogether. In a recent congressional hearing (June 2021), the House Committee on Indigenous Cultural Communities and Indigenous Peoples unanimously agreed to issue a cease and desist resolution ordering the Metropolitan Waterworks and Sewerage System and the China-based contractor of the New Centennial Water Source Kaliwa Dam to cease and desist from “initiating or performing” any construction activity on the P12.2 billion project and its components noting that the MWSS failed to secure free, prior and informed consent (FPIC) from various Dumagat communities to be negatively impacted by the project.

Tumandok

This group of Tumadok Indigenous people has been red-tagged by the government; nine of their members had been massacred in 2020, amid the COVID-19 pandemic. Despite this experience of terror, they are still choosing to fight against the Jalaur Dam project on Panay Island.

The Jalaur Dam is part of the Jalaur River Multi-Purpose Project Stage II (JRMP II). It is the first large-scale water reservoir to be constructed in the Visayas and Mindanao regions; as such, is the National Irrigation Administration’s (NIA) flagship project in Western Visayas. It’s made possible with a loan agreement of P11.212-billion (around 250 million USD) between the Government of the Philippines and the Korean Export-Import (KEXIM) Bank. It is part of the Duterte administration’s “Build Build Build” program.

Tagbanwa

This community is concerned that their rights are not being recognized and that their lands are being grabbed by the government and investors. They also complained of NCIP fixers who are not interested in protecting their rights. Nevertheless, they will continue to fight for their rights and to complete their Ancestral Domain Sustainable Development and Protection Plan (ADSDPP), they said.

Taboli-Manobo

The Taboli-Manobo has been struggling against the Magsaysay & Sons (M&S) company for decades. M&S runs a coffee plantation in the ancestral domain of Taboli-Manobo, the permit (an integrated forest management agreement, or IFMA) for which has been extended without the FPIC of the community. Effectively a land grab, this has been the perennial problem of community, preventing them from cultivating a considerable portion of land that would have contributed to their food security.

Amid the pandemic, a rat infestation has also visited upon them, preventing them yet again from farming on what remaining land they occupy. Theirs, similar to many other indigenous communities, confront a situation where their assertion to their ancestral domain is often entangled, if not undermined and made complicated by government policies that are unclear and ill-defined in parameters – intrusion of migrant settlers add further complication to their assertion. They are contending with barangay officials, the Department of Agrarian Reform (DAR), and the Philippine National Police (PNP), all siding with migrant settlers over a land issue. The community has been holding consultations with the barangay, especially on the IFMA issue, but it seems local officials aren't keen on hearing them. Incidentally, the area of TAMASCO has been identified as a priority area by the NTF-ELCAC. It will be recalled that in 2017, identified by the Report of the United Nations High Commissioner for Human Rights on the Situation of Human Rights in the Philippines as an emblematic case, a Commission on Human Rights investigation found that the killing by the military of tribal leader Datu Victor Danyan – one of eight Lumad killed in Lake Sebu in South Cotabato in December 2017 – amounted to a human rights violation. To date, there has been no accountability. Datu Victor had refused to consent to renewing authorization for a coffee plantation. AFP, for its part, stated that the killing occurred during an encounter with NPA.

Dulangan-Manobo and Teduray

Two other IFMAs of M&S also affects another group of Indigenous peoples: five Dulangan-Manobo and Teduray clans in South Cotabato. With the cease and desist order (CDO) issued by the NCIP, the communities are heartened by the validation of their assertion against the large agro-industrial plantation in their ancestral domains. They, however, reported the company's continued operations despite the order, a blatant disregard of their rights. They filed petition letters and a case to assert their claim, but the government has not acted despite these. They are troubled by and anxious over reports that another FPIC process will be undertaken to 'validate' the claim of the agro-industrial plantation. They hope the NCIP will stand its ground and protect their interests rather than that of the corporation.

With increasing armed conflict and tension in their area, their ancestral domains bordering and in proximity to the BARMM, communities are finding themselves in the crossfires between armed groups and government troops. Their sufferings have been exacerbated by the COVID-19 pandemic; they have problems securing and growing food.

Teduray and Lambangian

The issues of the Timuay Justice and Governance (TJG) are storied. The Teduray and Lambangian Indigenous people's territories overlap with those of Moros in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). As the Moros edge toward full autonomy, long withheld from them, the rights of non-Moro Indigenous Peoples (NMIPs) in the region are ironically being endangered. This is a recipe for strife and conflict.

True enough, the TJG reported incidents of land grabbing and illegal entry by Moros in the former's ancestral domain. Killings have been reported when NMIPs refuse to budge, and displacements when they are forced to. Approximately 11,250 hectares of land in four areas have been grabbed; 4,120 families from 19 villages have had to evacuate; only 28% of these families have returned to their homes ever since armed conflict flared up in 2019. Harassment has also been reported, as are community raids and occupation by suspected Moro armed groups. Arson and ambushes have similarly been documented. Lands are grabbed even when these lands are not declared as MILF (Moro Islamic Liberation Front) communities. As if these were not enough, TJG has been tagged as part of the New People's Army (NPA) in Philippine army records. All this amid a raging pandemic.

To respond to these alarming trends, TJG has filed formal complaints at concerned government bodies and conducted lobbying and dialogues with related agencies. They are looking for a legal counsel which will help them resolve these issues; local lawyers are not keen on handling cases related to the above mentioned-issues. They are battling for the

NCIP to take up the cudgels for them and to push for the local code upholding the rights of NMIPs in the Bangsamoro. They are also pushing for BARMM to recognize the Indigenous Peoples' Rights Act (IPRA) and for an international body to monitor their situation and to assess and monitor the implementation of the peace process. They are hoping that a United Nations probe and a national inquiry on killings of NMIPs in the Bangsamoro will be made.

They are also calling for the fast-tracking of the awarding of their ancestral domain title, the urgent passage of the IP Code in BARMM, and the equitable representation of NMIPs in the Intergovernmental Relations Body (IGRB).

Erumanen Ne Menuvu

This Erumanen Ne Menuvu community report that there are cases of lands within the ancestral domain being sold off, and there are no local policies that promote the interest of Indigenous peoples. They question the practice behind the appointment of the Indigenous People Mandatory Representative (IPMR), where often it results in a 'political appointment' and the IPMR is constrained to engage in politicking.

With worsening security conditions and as a consequence of the government's war on terror, some members have been enticed to provide false information and red-tag other community members in exchange for money. The military is then able to demonize those who were red-tagged. The local government itself sometimes is the source of red-tagging.

Another issue they face is the intrusion of many outsiders on their ancestral domain, from migrants to large agro-industrial palm oil plantations.

To mitigate these issues, they have been busy in crafting community development plans in preparation for lobbying. They are calling for funding for their ADSDPP; for the government to recognize their Indigenous political structure; for the stronger implementation of RA 8371 (IPRA); and for stronger government security measures for civilians.

B'laan

A large-scale mining corporation straddling four provinces is threatening the lives and livelihoods of the B'laan Indigenous people. This corporation, which holds the country's second ever issued FTAA, risks contaminating a network of watersheds and possible massive displacement of indigenous peoples. The project had been successfully blocked some years ago, but found a new lease on life recently, with no less than the Office of the President as one of its supporters. The presence of the Sagittarius Mining Inc. (SMI), they lament, has caused great division in their communities. They

warn that what will be the largest copper and gold mining project in the South East Asia will also cause the largest devastation to their ancestral domain. Headwaters and critical biodiversity are within their ancestral domain, and have been protected by their ancestors. These water sources provide crucial water to a vast agricultural area covering multiple provinces known as the Food Basket of Mindanao.

They are not without history of tragedies. Since plans of mining in their ancestral domain have been crafted, the community has suffered the deaths of their members. One incident involved a mother and her two sons who were killed in what was alleged by the military to be an operation against insurgents. Her family asserts otherwise; she was a community leader who rejected the mining operation in their community.

Subanen

For the Subanen of Zamboanga del Sur, the COVID-19 pandemic and large-scale mining are the most pressing issues. They are trying to mitigate these by monitoring the mining application and by coordinating with the local government and other agencies. Staunchly protective of their sacred lands, they are also conducting rituals.

Their main call is for the government to scrap Executive Order No. 130, which has lifted the ban on new large-scale mining applications. They are also calling for funds from the NCIP, to allow them to conduct their own FPIC process.

The Subanen are taking heed of lessons from the past, remembering the mudslide in Sibutad town in Zamboanga del Norte with the presence of Philex Mining Corporation's operations, and the displacement of hundreds of Subanen families in Canatuan village in Siocon town attributed to Canadian TVI Pacific Inc..

Kirenteken Menuvu

One of the subtribes of the Menuvu, the Kirenteken Menuvu in Southern Bukidnon struggle with land conflict resulting from multiple tenure instruments [community-based forest management (CBFM), integrated social forestry program (ISF), and certificate of land ownership award (CLOA)] issued by the government, without recognizing Indigenous peoples. Vast sugarcane plantations, mainly owned by migrants, have overtaken most of the ancestral domain of the Kirenteken Menuvu, forcing them to become farm laborers in their own land. They have been reclaiming their ancestral domain through active dialogues with migrant settlers whose ISF has expired since 2017. They are focused on restoring their communities' food security by improving their traditional farming system.

Higaonon, Mis. Or.

The Higaonon inaugurated their second Municipal IPMR just this July 2021. This is the fruit of their efforts to strengthen their Indigenous governance, especially the coordination among the eight gaup (barangays) that are part of the Dulangan unified ancestral domain claim (six barangays in Opol and two in Manticao, Misamis Oriental). There are many challenges facing the Higaonon in Dulangan, including gaps in basic services, few economic opportunities, an oil palm plantation, small-scale mining operations, and armed conflict. In the last two years, IP youth groups in Dulangan have started building Indigenous tree species nurseries and conducting tree-growing activities as their contribution to their ancestral domain.

Higaonon, Cag. de Oro

The Higaonon communities live in the 16 hinterland barangays of the city. 13 of these barangays have applied for a unified claim, but this has not moved due to slow and bureaucratic processes with the NCIP, as well as conflicting issues related to the unified Indigenous political structure (IPS). Being located in a highly-urbanized city, the Higaonon in the city struggle to retain and revive their culture, and more importantly, protect important ecosystems in the midstream portions of the Cagayan de Oro (CDO) River Basin, especially after disastrous flashfloods during typhoon Sendong. The Higaonon communities grapple with lack of economic opportunities, land grabbing, conflicting tenure instruments (CBFM), small-scale mining, and pockets of armed conflict along boundary areas.

The key takeaways from the thematic workshop

The presentation in this section is taken from the thematic workshops where participants joined other groups facing the same issues. These are the following categories: (1) Mining; (2) Agribusiness; (3) Dams; (4) Armed Conflict; and (5) Tenurial Insecurity. This facilitated the identification of patterns—to their struggles as with their tactics of engagement and aspirations. What emerge are illustrations of communities where despite the presence of "development projects," are still in conditions of great want and often, gaping poverty. Their lives are no better despite promises of progress. These projects, have, in fact, as communities report, made their conditions worse.



Mining

The Subanen community in Zamboanga has been going through difficulties since the last SIPA they attended. While there have been success stories, problems around ancestral domains, CADTs, and others persist. Indigenous women are affected differently by these issues and are responding in their own way-performing and taking on multiple roles of community leadership, work, and motherhood. The Zamboanga Peninsula has long been the target of large mining corporations, and the community is doing their best that these do not find foothold in their community. The community hasn't lost hope that well-meaning politicians will take up the cudgels for Indigenous peoples regarding the issues in their ancestral domain, including peace, education, health, and other concerns.

Community representatives from the Tuwali-Ifugao said they felt inspired by the stories of other SIPA participants. Although it pained them to know Indigenous peoples were not mentioned in the SONA, they said they are energized by the power of local organizing. There are fears, however, that because of E.O. 130, EO 70, and the ATA, IPs would be arrested and imprisoned. Just last year, a peaceful barricade by community members to prevent the OceanaGold mining corporation from undertaking any operation was dispersed by a 100-strong team of regional police, who escorting three diesel tankers and tried to enter the mining site. Water remains the most important issue for them; it is for that reason that they continue to be united against mining. The fight continues, they said, and they have not lost hope, in spite of the rumors that the FTAA with OGPI will be officially approved. They trudge on, because the president and others who approve the FTAA don't really know what's best for and what's happening in their locality, they said.



**Nakaka-pagbigay
takot din ang EO 130,
EO 70, at ATA dahil
baka makulong at
maaresto ang mga
IPs.**

- Tuwali-Ifugao



**Matagal na nilalaban
at sinusubukang
pataksikin ang
pagmimina lalo na at
malinaw na walang
FPIC, walang Court
Order ngunit may
renewal pa din.**

- Tuwali-Ifugao woman
leader



**Nag-aaway ang tao sa
agawan ng lupa,
nagkawatak-watak na.
Itong problema sa
mining naparating sa
mga mataas na
posisyon ng gobyerno
sa aming lugar pero
walang aksyon.
Patuloy lang ang laban
para sa tribo.
Sa aming generation,
gusto naming baguhin
ang dapat baguhin.**

- Blaan youth



**Importanteng issue
sa amin ay ang tubig
dahil ito ang
pinakakailangan
natin... (Dahil) Hindi
lang kalikasan
pinatay nila.**

- Tuwali-Ifugao

IPs have long suffered, because they are not recognized by the government, “What are IPs? Are we not human beings, why don’t they listen to us?” respected Ayta elder and leader, asked during the workshop. “Indigenous peoples have long existed and have maintained their own way of life. Our ancestral lands are older than IPRA,” he said. He shared that he was once asked by the NCIP if they are really going to fight for IP rights. But he has lost faith, because from the time of former President Gloria Macapagal-Arroyo up to now, they still don’t have the ancestral domain promised them. There is one common problem, they said, the NCIP. They believe that “Ang umaayaw ay hindi nagwawagi at ang nagwawagi ay hindi umaayaw” (Those who refuse [the call] are not victorious and those who are victorious do not refuse). As a case in point, they were able to build a school through their own efforts. Their aspiration remains the same: [the titling of] their ancestral domain. The next administration has its work cut out for them; our environment has been destroyed by large-scale mining, they said.

People are fighting with each other and have become divided over land, according to young B’laan participants. They have brought the problem of mining to the attention of high-ranking government officials, but the latter have not acted on it. “The fight for the tribe continues; our [young] generation wants to change what should be changed,” they said.

Agribusiness

The impacts of agribusiness on indigenous communities are felt more stronger in their most basic need: food security. That they are deprived from their land, their source of livelihood and identity, has in turn affected many other aspects of their lives—from education, health and social relations.

The indigenous youth leaders from Bukidnon shared that they have resorted to growing vegetables that they can sell and consume. Wives are having difficulties because their husbands have no work. First displaced from their lands and forced to take on labor work, the pandemic has forced the closure of various operations and resulted in the loss of jobs. In terms of education, many areas don't have electricity and internet connection. With little source of income to access education and its attendant requirements, they are stuck in a cycle of gaping want. "We don't have enough gadgets and have no money to buy any thing," they said. Because of this, the school dropout rate of young IPs has increased. Parents are having difficulty in helping their children with schoolwork as the parents themselves did not finish their studies. Living in remote areas, they also have difficulty in physically getting modules. Parents who were contractual employees have lost their jobs. Children who have dropped out of school have been forced to work. Young women who dropped out of school left to work as household helpers and came home pregnant. Cases of teenage pregnancies have increased, and the youth are marrying much earlier.

Their aspiration is for the educational system to adopt what is appropriate to their needs and what they can practically access, including the improvement of the module programs. "We should be given a chance to raise our voice," they said. They hope the next administration acts on their demands, and a survey of the needs of IPs be made.



Problema ang blended learning. Maraming remote areas ang walang kuryente at hindi naabot ng signal. Kulang sa gadgets at wala ring pambili dahil sa hirap ng hanapbuhay dulot ng pandemic. Nagresulta ito sa pagtaas ng dropout sa paaralan.

- Kerenteken Menuvu,
youth woman leader



Pangarap namin pantay pantay sa karapatan kasi hanggang ngayon meron pa rin diskriminasyon. Hindi nakakamit ang equal na access sa mga benepisyo at serbisyo. Pag mag-raise ka ng problema, pag sinabi mo na IP ka, madali ituring na NPA.

- Higaonon women leader

A Taboli Manobo leader shared that their community needs to constantly deal with and navigate around the fences and company guards while trying to eek out a living. They've been restrained and constrained from farming in their own ancestral domains, causing not only great food insecurity but insecurity of their safety as well.

The Dulangan-Manobo and Teduray clans reported that community members are making do with herbal plants or traditional medicine to fight COVID-19. They also don't have funds for hospitalization. IP women receive little recognition in the community. Their desire is to strengthen women's organizing so that they can push for their rights. They are also asking for more trainings on traditional medicine. They also raised the need for interventions on forced marriages.

They lamented the increasing insecurity in their areas, caught between the crossfires of government troops and various armed groups. Their livelihood, their small farm holdings are often destroyed during these conflicts. They not only have to contend with a large agro-industrial plantation usurping their land, with the aid of their own security force, but also have to deal with the threats from armed groups. They themselves are often at risk, threatened by allegations of being part of insurgent groups and listed as persons of interest.

The Manobo affirmed the reality of communities being red-tagged. "The situation of IPs is heartbreaking," they said. The Duterte administration has done nothing for IPs. "We will have to pull ourselves by our bootstraps; we will have to go it alone." Their aspiration is to be respected; for IP voices to figure in decision-making on projects in their ancestral domain; and for IP women and youth to be given rights and a voice.

Indigenous communities affected by agro-industrial plantations share the following aspirations for the community: (1) inclusive participation of the community in gatherings; (2) intergenerational participation in the ADSDPP; (3) protection of the ecosystem to defend IPs from climate change and the pandemic; (4) government projects that are responsive to the situation, needs and culture of IPs; (5) a deeper analysis of IPRA; (6) inclusion of the history and culture of IPs in tourism programs; (6) documentation of and training of the next generation of IPs on Indigenous Knowledge, Systems and Practices (IKSPs); and (7) an IP representative at the national level to push for the welfare of IPs.



Sobrang generalized ang tungkol sa katutubo. Noong na-mention ang mga katutubo ay ni-link agad sa mga communists na pinabubuluanan po namin dahil marami po kaming mga nagtatrabaho sa local government.

- Teduray leader

Dams

The spectre of dams fill the Dumagat-Remontado with foreboding. Largely dependent on the ecosystem of the Sierra Madre, they fear anything that disrupts its natural rhythm and biodiversity. It is the same for the Tumandok who are also fighting against the construction of a dam in their ancestral domain. Both communities reported having suffered intense harassment from government security forces and lamented that the FPIC process was not followed. The Dumagat-Remontado, for example, assert that in fact, there has been no FPIC granted by their communities. They bemoaned the fact that their CADT application has been long pending, but that projects such as dams, mining, and tourism, those with investors, are fast-tracked.

They reported their movements are being restrained. Moreover, that efforts by the project proponents have caused great damage to community relationships causing division among members. For the Tumandok, the presence of the military does not help alleviate the recent trauma the community suffered with the deaths of their members. Resisting against the construction of the dam, their members were killed, accused of being insurgents.

Both groups report of being red-tagged and said this is because they reject the development paradigm being imposed on them. "We don't believe that the development will improve our lives...Organizations shouldn't be red-tagged," according to representatives from the Tumandok Indigenous people. "The government shouldn't force projects that IPs reject."



(Ang) ELCAC (ay) walang malaking naitulong sa tribo namin. Kabaligtaran pa ang nagawa. May maraming sumuko na katutubo kasi sinabi nila ay may mataatanggap na pera pero niloloko nila ang mga katutubo. Red-tagged ang mga ayaw sa dam.

- Dumagat-Remontado leader

Sana hindi ipilit ang mga proyekto ng gobyerno kapag hindi sumang-ayon ang mga IP.

- Tumandok woman leader

Armed conflict

The Teduray and Lambangian premise their aspirations upon their long experience with armed conflict, living in contested land and conflicting interests:

- Fast-tracking the deliberations on the Indigenous Peoples Code in the Parliament;
- The non-extension of the BTA, as it will just prolong the agony of the NMIPs;
- For the NCIP to act on the TLADC survey returns and the BARMM Government to withdraw BTA Resolution No. 38 and award their CADT;
- Humanitarian interventions for IP communities affected by armed conflict and the COVID-19 pandemic;
- Establishment of AFP detachments in conflict-affected IP communities;
- Implementation of peace mechanisms in the conflict-affected IP communities;
- Recognition of IP rights to ancestral domains/lands (native title, ownership, etc.);
- Scholarship programs, with less bureaucratic requirements, for deserving IP children and youth;
- Recognition of existing laws, either international and national (IPRA, human rights, UNDRIP, ILO etc.), by the BARMM Government;
- For NMIPs to be able to choose their representatives in the Bangsamoro Transition Authority (BTA), and for IP women to be part of the Bangsamoro Women's Commission;
- For all the employees of the Ministry of Indigenous Peoples Affairs (MIPA) as well as the Minister herself to be endorsed and chosen by NMIPs;
- Government support for small-scale farmers and for farm-to-market roads;
- For every municipal and barangay LGU to recognize, protect, promote, and implement the rights of IPs as stipulated in IPRA, BOL and other laws (IPS, native title, etc.);
- For GPH-MILF panels to discuss the ongoing recruitment of NMIPs into the Bangsamoro Islamic Armed Forces (BIAF);
- Creation of Tribal Barangays and the recognition, implementation, and establishment of a Tribal Justice System within the Bangsamoro Government; and



Land disputes at land grabbing sa BARMM ay isa sa mga pangunahing dulot ng armadong conflict at nadadamay dito ang mga katutubo. Aggressive occupation of ancestral lands. (Ang) Non-IPs ay gumagamit ng dahas para mapalayas ang mga NonMoro IPs at nagdudulot ito ng malawakang displacement.

- Teduray Lambangian

Matindi ang impact nito (displacement/bakwit) sa kabataan at kababaihan. Nagpapatung-patong ang burden sa kabataan at kababaihan, (sa) pag-aaral ng kabataan at hirap sa modular education.

- Teduray Lambangian youth woman

- For GPH-MILF to strictly prohibit BIAF members from displaying firearms in public places, and to investigate the collaboration of the BIAF and BIFF in attacking and harassing IP communities.

Meanwhile, the Erumanen Ne Menuvu expressed concerns that leaders must band together in solving problems regarding their ancestral domain, they said. "Protecting the ancestral domain is a lifelong undertaking. We should not rely on the government to resolve our problems; IPs should be self-reliant," they said. They reported that, sometimes, different Indigenous political structures are formed to divide the community. Government agencies run into conflicts. Aspiring IPMRs ingratiate themselves to politicians and agencies, such as DAR, which have funding. Guidelines for choosing IPMRs, in fact, are not observed. All these while in the backdrop, large palm oil plantations encroach on their lands.

That women, youth and elders participate more is one of their aspirations. Food security, protection and care for IP territories, and increasing the social capital of IPs are other desires. They hope to be able to strengthen and evaluate their ADSDPP. The evaluation of the performance of NCIP must also be carried out. It is critical to use dialogue and education in resolving issues, they said. They hope the NCIP would provide them with financial support, to help them craft their ADSDPP. Indigenous political structures must be recognized and the IPRA be properly implemented. Security measures should be set up in communities, and the red-tagging of IPs be stopped.

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(Assertion for) AD is a lifetime task. Kapag kinuha ito sa amin, para na ring pinatay ang tribo. Ito ang pinag-uugatan ng identity natin.

- Erumanen Ne Menuvu youth leader

Sa panahon ngayon, yung area ng mga farmers ay nasalanta ng mga peste at kalamidad. Kailangan ng suporta at ayuda.

- Erumanen Ne Menuvu

An Isuruken Erumanen Nu Menuvu woman leader pointed out that "there are many outside forces that are closing in on us. There are laws, but they fail to protect IPs; they don't give us rights." They have been airing their grievances to the government to no avail. "The IPs' supposed bundle of rights—that's all lip service," they said. They don't feel safe; they feel they are being surveilled by intelligence. Civilians should be above the military. They asked: "Just because you're from an NGO, does that mean you're already a rebel? If you raise a problem, if you say you're an IP, it's easy for you to be tagged as a member of the NPA." Their aspiration is for equality because until now they are still being discriminated against.

Higaonon and Kirenteken Menuvu communities reiterated their concern about increasing armed conflicts within their ancestral domain that further aggravates their already dire situation, characterised by:

- IP killings perpetuated by armed groups and private armies
- Land grabbing by settlers, local politicians, and armed groups
- COVID-19 pandemic

Other factors further add tension. Recently the term "Lumad" became controversial after the NCIP red-tagged the word. Health is another issue: "While we have health insurance, it would be wiped out instantly by one swab test if a member is found positive and has to be under quarantine."

They also identified the need to increase and strengthen participation of women in indigenous governance structure. Women have taken on greater responsibilities both at home and for their community-taking on additional burden of care work, providing for the family, and work for their collective community rights.

They decried the focus of the government amid the pandemic: a farm-to-market road instead of their needs. They also reported numerous IP killings, including two datu who were killed while they were processing the CADT application of their communities. These issues should receive attention from the government, for example, by issuing administrative orders (AOs); "the NCIP should look after IPs, who are cultural bearers." They said that government support has been severely lacking ever since they can remember.

A young IP from their community expressed wanting to finish school and go back to their community and fight oppression. The awarding of their ancestral domain certificate by the NCIP is an aspiration of the group, and women's representation in leadership positions is another. Their aspiration for peace, order, and development will only be realized if the NCIP performs its obligations, they shared.



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- Higaonon women leader

I will finish my school and will go back to my community – so that we will not anymore be oppressed, and that is a challenge for us as IP youth. We need to challenge ourselves (that) after we earn our degree, we need to look back to our community and help them.

- Kirenteken Menuvu youth

Tenurial insecurity

Communities have always asserted their rightful claim to their ancestral domains, borne of a long-struggle that harkens back to the days of their ancestors. Land is life is a philosophy they have long espoused and shared. Historical marginalization, not least facilitated by law, have made this assertion far more challenging. Bouyed, however, by the promises of the Indigenous Peoples Rights Act (IPRA) to respect, recognize and protect indigenous peoples rights, and their ancestral domains, they turned to government to ensure their rights. The circuitous process, delays, cost, and allegations of corruption have, however, marred their trust and optimism in the process. What underpins their insecurity is that government, through the NCIP, has dallied in the release of their tenural titles.

An Ayta elder noted, "There was no mention of ancestral domains issues that he (the president) should've mentioned in his last SONA. Instead he showcased the ELCAC when it is used to falsely accuse us...Efforts of indigenous peoples leaders were ignored." According to the Ayta-Abellen, all that they've been asking for is the issuance of their CADT: "For as long as the IPRA has existed so too has our suffering; our development always seems to be put on hold," they said.

Another leader noted: "Land distribution was supposed to his legacy. But this was done not for peasants or indigenous peoples. It went to big corporations, where they could get money from."

Young leaders from the Higaonon and Kirenteken Menvu communities pointed out land grabbing has had a huge impact on their livelihoods. Constrained by dire need-often facing hunger, health emergency, without money to purchase farming inputs, and to send their children to school, they are forced to enter into unfair loan agreements. There are also instances when their lack of knowledge is taken advantaged of, especially the elderly, and they are made to sign agreements (with their land as collateral) without fully understanding the terms and risks.

There are many government agencies with overlapping functions, they said, "but they should focus on restoring our ancestral domains to us; in the past 24 years, only seven hectares of our ancestral domain has been awarded to us," they said.

Noong unang SONA, noong 2016 inilatag niya ang kaniyang dapat gawin, subalit unti-unti akong nawalan ng pag-asa. Nakabinbin na hindi nare-release at narerehistro (ang mga titulo). Ibigay sa mga katutubo angkanilang lupaing ninuno.

- Ayta elder and leader



Hindi kami naniniwala na sabay kami sa pag unlad. Pag CADT walang budget, walang tao, pero (sa) mga proyekto mabilis gaya ng dams or mining or tourism, pag meron mga investors. Walang maasahan sa NCIP.

- Dumagat-Remontado

From the leadership of the Tagbanwa to the Manobo, they lamented the slow processing by the NCIP of their CADTs and CALTs. One leader bemoaned, "NCIP is a threat to indigenous peoples." Without their titles, they argue, they become vulnerable to land grabbing from migrants brandishing newly acquired titles and to large corporations intending to turn their lands into mining and plantation industrial complexes. A Dumagat-Remontado elder commented, "When it's about processing the CADT they have no funding, no personnel available. But when it comes to mining, dams, tourism, and investors, they're swift." "They do projects within our ancestral domains without consulting us. They are violating our rights," he added.

”

Kaya kami dito, nagkakaisa kami. Patuloy lang ang laban, Lumalakas ang pag-asa sa kabila ng mga balita ukol sa pagpirma ng opisyal ng OceanaGold FTAA.

- Tuwali-Ifugao

”

Mula sa paglaban sa Marcopper, sa OceanaGold, sa Saggitarius Mining Company, at sa Agusan, ang taong uupo sana ay gagawa ng napakamalaking himala dahil ang ating kalikasan ay sirang-sira na sa pagmimina

- Ayta-Abelen woman leader

”

Pangarap namin marespeto ang mga tribu. Maisali ang boses ng mga IP sa decision sa mga proyekto sa loob ng Ancestral Domain. Sa mga kababaihan at kabataan na mabigyan ng karapatan at boses.

- Tagbanwa

”

Ang IPs ay nasa delikadong kalagayan dahil wala sa prioridad ng government. Wala tayong maaasahan mula sa kanila. Mga IPMR nilalamon ng maling sistema. NCIP banta sa tribo.

- Tagbanwa,

”

Matagal na pong naghihirap ang mga katutubo dahil hindi tayo kinikilala ng gobyerno. Ano ba ang mga katutubo? Hindi ba kami tao, bakit ayaw kaming pakinggan? We are also a part of this State. Bago pa magsimula ang Republika ng Pilipinas ay mayroong katutubo na. Sa struggle na makilala ay kasama na din siya sa gumawa ng IPRA.

- Ayta leader

Declaration of calls and commitments

After three days of discussions, participants proposed the following demands to the government and other stakeholders as well as their own commitments to improve their situation. This section presents the proposals organized thematically.



1 | Indigenous Peoples' Rights Act

For the Republic of the Philippines to recognize our distinct rights as Indigenous peoples. As such, the government and relevant stakeholders should:

- Actualize or observe our following rights as enshrined in the IPRA:
 - Right to Ancestral Domains and Lands
 - Right to Self-Governance and Empowerment
 - Right to Social Justice and Human Rights
 - Right to Culture and Integrity
 - Right to Cultural Integrity
- Assess if IPRA has been successful in actualizing our rights 24 years since its passage into law
- Assess the National Commission on Indigenous Peoples (NCIP) in the performance of its mandate to serve the interest of Indigenous peoples
- Respect, recognize, and prioritize our rights over the interests of corporations, politicians, and other groups who wish to amass our ancestral lands in the name of profit and power.

2 | Ancestral domain

Recognize and defend our rights to our ancestral domains. Thus, we call that:

- The process of registering and issuing the Certificate of Ancestral Domain Title (CADT) should be fast-tracked and move unimpeded. Specifically,
 - The cease and desist order (CDO) issued by the Bangsamoro Parliament during the delineation process be revoked, and the Teduray and Lambangian Ancestral Domain Claim (TLADC) be awarded
- Native titles are recognized as well as our ancestral domain [ownership] based on customary rights
- We be supported in crafting our Ancestral Domains Sustainable Development and Protection Plan (ADSDPP), with the inclusive participation of all generations
- Hindrances to our mobility or ability to enter and leave our ancestral domains be removed
- The NCIP be given sufficient funding to be able to process our CADT and ADSDPP.

3 | Development/corporate aggression

Defend and care for nature and oppose large-scale extractive initiatives that invade our ancestral domains and kill nature. Thus, we demand:

- The end to destructive large-scale mining that degrades the environment and continues to cause suffering to people's lives. Specifically,
 - Cancel the renewal of the financial or technical assistance agreement (FTAA) No.001 between the government and OceanaGold in Brgy. Didipio, Kasibu, Nueva Vizcaya
 - Cancel the renewal and extension of FTAA No. 002 between the government and Sagittarius Mines, Inc. (SMI) in Tampakan, South Cotabato
 - Revoke Executive Order (EO) No. 130, which has lifted the ban on new mining agreements
- The ceasing of operations of large-scale agricultural plantations and the land grabs of our ancestral domains, which are the root causes of the division and fragmentation of our communities and the violation of our human rights. Specifically,
 - Impose a cease and desist order (CDO) on the integrated forest management agreement (IFMA) Nos. 018, 020 and 022 between the government and M&S Company of the Consunji
- That the construction of mega dams, including the Kaliwa Dam in Sierra Madre and the Jalaur and Ilog Panay on the island of Panay, not be permitted
- That we be protected from the threats of and challenges from COVID-19 and climate change.

4 | Self-governance

Respect, support, strengthen, and make more inclusive our traditional governance structures. As such, we demand that:

- The government recognize and respect our Indigenous political structures (IPS)
- The Bangsamoro Parliament fast-tracks the deliberations on and the eventual passage of the Indigenous People's Code that formally recognizes the IPS as a meaningful platform for the engagement of NMIPs in the governance of BARMM
- Local government units (LGUs) support our vision of forming tribal barangays, as enshrined in IPRA
- The government allow us to choose our representative in all levels of decision making, such as in selecting the Indigenous Peoples' Mandatory Representative (IPMR) for our area

In turn, we commit that:

- We Indigenous peoples establish a tribal justice system, which should be recognized by the government
- We ensure the meaningful participation of women and youth in our IPS and their representation in leadership positions
- We strengthen Indigenous women's organizations.

5 | Government representation

Ensure that we Indigenous peoples choose our representatives in government. As such, we demand the following:

- Repeal the law governing the process of selecting the IPMR, to ensure that we, and not politicians or government officials, chose our representation
- Ensure that NMIPs chose their representatives in the Ministry of Indigenous Peoples' Affairs (MIPA) and the Bangsamoro Women's Committee (BWC), under the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM)

In turn, we commit to:

- Strengthen the participation and engagement of Indigenous women and youth in democratic processes in coordinating with the government
- Unite all Indigenous peoples in the country in crafting an IP agenda that we will push for during the 2022 Elections. Towards this end, we shall:
 - Strengthen and widen our knowledge on elections and voting
 - Evaluate and select candidates in the 2022 elections who will truly defend the environment and take to heart the voices and aspirations of Indigenous peoples
 - Analyze the platforms of candidates, which shall form the basis of our decisions regarding the elections. Further, we shall ensure the close coordination between said candidates and the IPS and Indigenous communities.

6 | Free Prior Informed Consent

Recognize our power to decide on, consent to, and reject plans or projects which can affect our communities and ancestral domains. As such, we demand that:

- Private or public institutions which have projects in our ancestral domains follow the proper and true process of obtaining our FPIC
- We Indigenous peoples be included in the process of decision making and the planning for projects in our ancestral domains.

7 | Development and Livelihoods

Push for projects, programs, and policies on livelihoods that are aligned with our right to self-determination. Thus, we demand the following:

- That projects implemented by the government be aligned with our situation, needs, and culture
- That consultations be conducted with us before, during, and after the implementation of livelihood programs so that these match the true standing and state of Indigenous peoples
- Provision of support to small-scale farmers to ensure the food security of Indigenous communities
- Provision of social amelioration to small-scale farmers whose farms have been besieged by pests and disasters
- Provision of livelihood assistance from the government, including social amelioration to cope with the pandemic, that will help in harnessing our ancestral domains.

8 | Education and Services

Remove barriers to achieving quality education and social services that are appropriate to our situation, needs, and culture. Thus, we call for:

- Recognizing and promoting the rights of Indigenous women and their important role in society
- Ensuring that the educational needs of Indigenous youth amid the pandemic are met. Specifically,
 - o Expedite the re-enrollment of Indigenous youth
 - o Ensure that the implementation of 'blended learning' is appropriate to and accessible by Indigenous youth, especially those who live in far-flung areas.

In turn, we commit to:

- Ensuring that we teach the young our history and transmitting to them our Indigenous knowledge, systems and practices (IKSPs).

9 | Red-tagging, Violence, and Killings of Indigenous Peoples

End the systematic killing of and violence against Indigenous peoples fighting for our rights. Justice must be achieved for all who have fallen prey to ill treatment in the hands of the state and corporations. Thus, we demand

- For the end of the government's militarization of our communities who are opposing destructive government and private projects
- For the National Task Force to End Local Communist Armed Conflict (NTF-ELCAC) and the Anti-Terror Council (ATC) to cease the red-tagging and terrorist-tagging of Indigenous peoples
- That perpetrators of the killings of Indigenous peoples, who had only fought for their rights and their ancestral domains, be brought to justice. Specifically,
 - Bring to justice authorities who massacred nine Tumandok farmers on the island of Panay in December 2020.

10 | Security and Peace

Maintain the peace and order in our communities and ensure our security within our ancestral domains. Thus, we demand that the government:

- Fulfill its duty to ensure the safety of civilians
- Recognize peace agreements based on the historical experiences of our communities
- Give us a seat at the table, in the peace process in Mindanao, in particular, and in matters of peace, in general, that have a bearing on our welfare and on our ancestral lands. Specifically,
 - Consult us at every major phase or juncture of the peace process
 - Provide representation for NMIPs in the Intergovernmental Relations Body (IGRB) and in other mechanisms of the peace process regarding the Moro Islamic Liberation Front (MILF)
 - Assess, together with the MILF, the continuing recruitment of NMIPs by the Bangsamoro Islamic Armed Forces (BIAF)
- Recognize the differentiated needs of women and youth in times of displacement due to armed conflict or disaster.

11 | Justice

Strengthen our access to justice within the framework of laws of the government.

- Thus, we call on the government and other sectors to support us in using the legal recourse and other mechanisms to help us achieve justice
- In turn, we commit to strengthen and widen our knowledge of laws and mechanisms that will allow us to pursue our rights.

12 | Solidarity and Struggle

Continue the weaving and linking of our unities and struggles together with different groups, sectors, and people. Thus, we commit to:

- Harnessing the recognition of the strength and contribution of Indigenous women in pushing for the rights of Indigenous peoples
- Continue fighting [for our rights] amid the challenges brought about by the COVID-19 pandemic and its attendant burdens on Indigenous youth and women
- Continue giving strength to each other through the discovery and understanding of the commonalities in our experiences and through continued community organizing
- Stay strong and full of hope in pushing for our aims toward the 2022 elections and beyond.

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PEOPLES STAND WITH INDIGENOUS