

Mt. Hilong- Hilong Key Biodiversity Area

Against All Odds



The Case of the *Binantazan nga Banwa* / *Binantajan nu Bubungan* ICCA of the Mamanwa-Manobo

The Mamanwa and Manobo are two distinct ethnic groups that reside and traditionally manage a portion of Mt. Hilong-Hilong KBA particularly in the municipalities of Santiago, Jabonga, and Kitcharao, all in Agusan del Norte, Caraga region in Mindanao.

The Mamanwa of the Caraga region are the oldest existing group of people in the Philippines and are believed to be direct descendants of the Mambuti tribe in Africa. A Mamanwa is described as having a dark skin tone, a small frame, kinky-haired, snub-nosed and with black eyes. The term Mamanwa means “first forest dwellers,” derived from “man” (first) and “*banwa*” (forest). They were already roaming the forests of Jabonga, Kitcharao, and Santiago when the Manobo arrived in the area.



The Mamanwa-Manobo ancestral domain spans the land area between the mountain ridges and shore of Lake Mainit (*above right*), providing a view of Mt. Hilong-Hilong KBA. (*Top, left to right*) Mamanwa-Manobo kids in Canaway, Kitcharao; elder Mamanwa man and woman from Maraiging, Jabonga; Manobo man and woman from Pangaylan-IP, Santiago. PAFID-Mindanao

The Manobo is the largest ethnic family in the Philippines. The name “*Manobo*” is traceable to the Malay word “*Mansuba*,” a combination of “*man*” (people) and “*suba*” (river) as an ascription to where the Manobo usually dwell, which is by or on the river thru floating houses. According to the Mamanwa and Manobo elders, Manobo hunters from Cantilan, Surigao del Sur reached Santiago, Agusan del Norte while hunting and decided to stay in the area due to the abundance of food resources.

The Mamanwa are nomadic in nature, relying on hunting and gathering to survive and grow minimal crops such as yams to supplement their foraging activities. The Manobo’s subsistence pattern is, on the other hand, semi-nomadic relying mainly on shifting agriculture with hunting and gathering as supplementary activities. Some communities retained these traditional livelihood activities, but now that they are settled in more compact and permanent settlements both in town centers and in the uplands, the Mamanwa and Manobo have also adapted mainstream economic practices such as entrepreneurship and the provision of physical labor and other services for various tasks from farms to offices, households as helpers, and even in mining areas.

The co-existence of both tribes in the area and their frequent interaction have resulted to intermarriages between the two tribes which not only integrated their bloodlines but also their socio-political system, religious practices, and cultural beliefs. Both the Mamanwa and Manobo believe in a supreme being they call *Magbabaya*, who is also the creator of all. They also believe in spirits and unseen beings inhabiting and guarding the elements of their environment and to whom recognition and respect must be accorded to lest they would be punished or plagued by unfortunate events. They understand each other’s dialect. Even with this link though, some communities in the ancestral domain have retained their distinct Mamanwa and Manobo traditions and beliefs. Those who live near the forest margins have also attested to the existence of Mamanwa clans that continued their nomadic existence in the forests of Agusan del Norte with very minimal contact with outsiders.

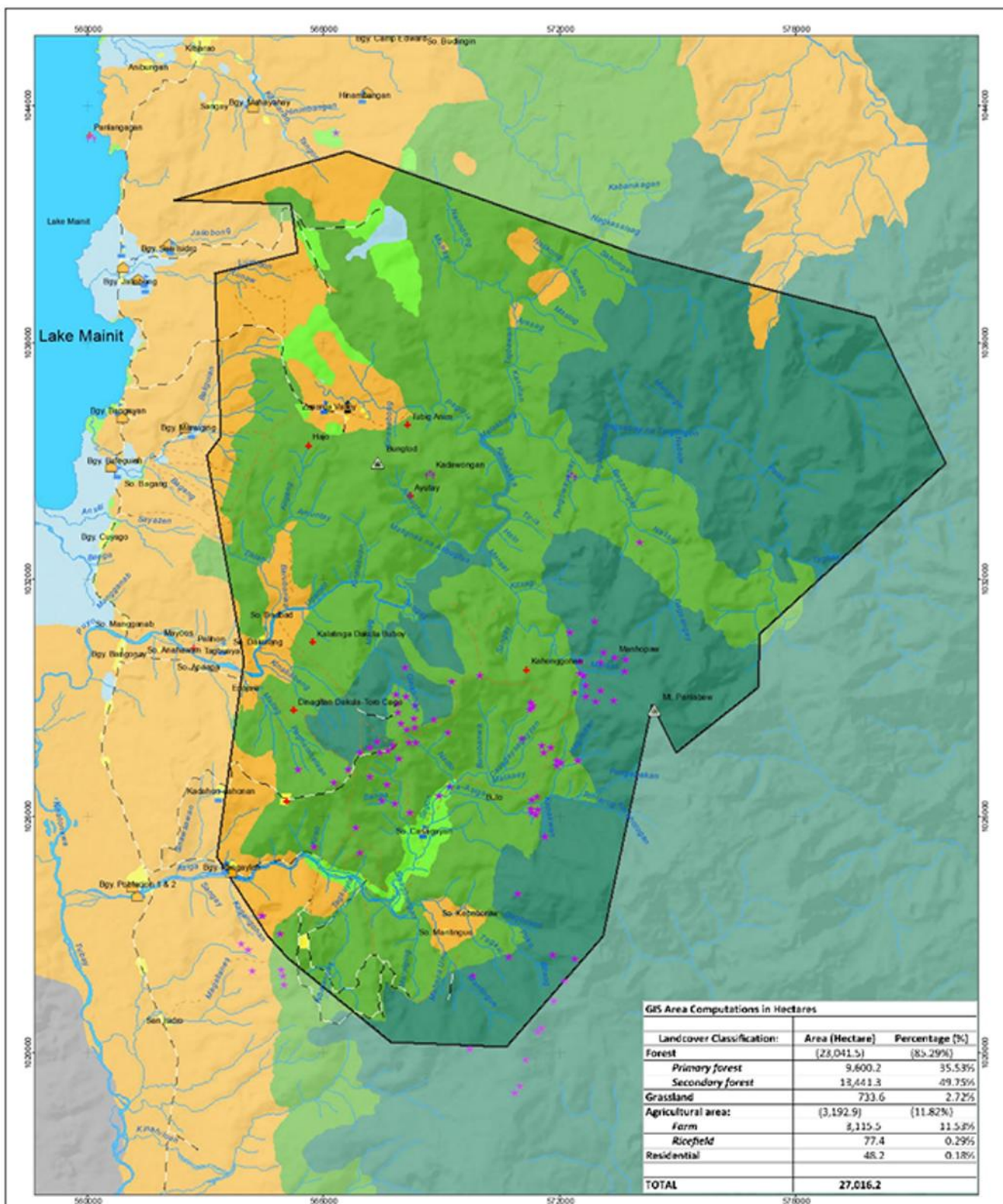
At present, most Mamanwa-Manobo in the ancestral domain inhabit the areas of Mayoos, Apa-apa, Puyo River, Mailag, Pingutan, in the Municipality of Jabonga; and Pangaylan, Kadahon-dahonan, Casagayan, Mara-at, Bolo, Nagtal-o, Panlabao, Palo Dose, Kapak-wan, Tumarong, Dagusan, Sagbongan in the Municipality of Santiago; and Brgys. Canaway, Zapanta Valley and Mahayahay in Kitcharao. According to a 2010 census conducted for the CADT application, the Ancestral Domain has a total population of 6,595 individuals distributed in approximately 800 households.

Location

The Ancestral Domain (AD) of the Mamanwa-Manobo Tribe is located in the Caraga Region in Mindanao and covers portions of three municipalities in the province of Agusan del Norte, namely Jabonga, Kitcharao and Santiago. (See Map 1 at right.) The Certificate of Ancestral Domain Title or CADT No. 134 has been approved for 27,057.45 hectares of land to the Mamanwa-Manobo Tribe in 2010 but it is yet to be awarded.

As shown in Map 1 (right), CADT 134 is mostly forested with primary forests covering 9,600.20 hectares while secondary forests cover 13,441.30 hectares. Grasslands (733.60 has), agricultural areas (3,192.90 has), and residential areas (48.20 has) also make up the whole AD and contribute to the diversity of life in the territory.

Moreover, Map 2 (following page) shows that approximately 17,495.38 hectares (64.8%) of the AD is an Important Bird Area (IBA) while 21,200.10 hectares (78.5 %) of the Ancestral Domain is included in the Mt. Hilong-Hilong Range KBA, which is also one of the priority conservation areas in the country and forms part of the Eastern Mindanao Biodiversity Corridor (EMBC) as well as the Lake Mainit Watershed.



PRESENT LANDCOVER MAP (2012) Certificate of Ancestral Domain Title 134

LEGEND:

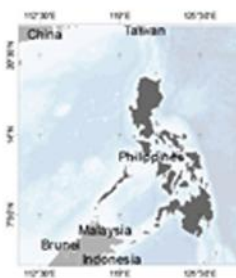
- Rivers and creeks
- Road
- Trail
- Barangay hall
- Cemetery
- School
- Traditional fishing area
- Sacred burial ground
- Sacred mountain
- Sacred place
- Small scale mining
- Certificate of Ancestral Domain Title (CADT)
- Primary forest
- Secondary forest
- Grassland
- Farm
- Ricefield
- Lake
- Large scale mining
- Residential



CLARKE 1866 SPHEROID
PRIS 1902 DATUM
PPS/UTM ZONE 5
MEAN SEA LEVEL

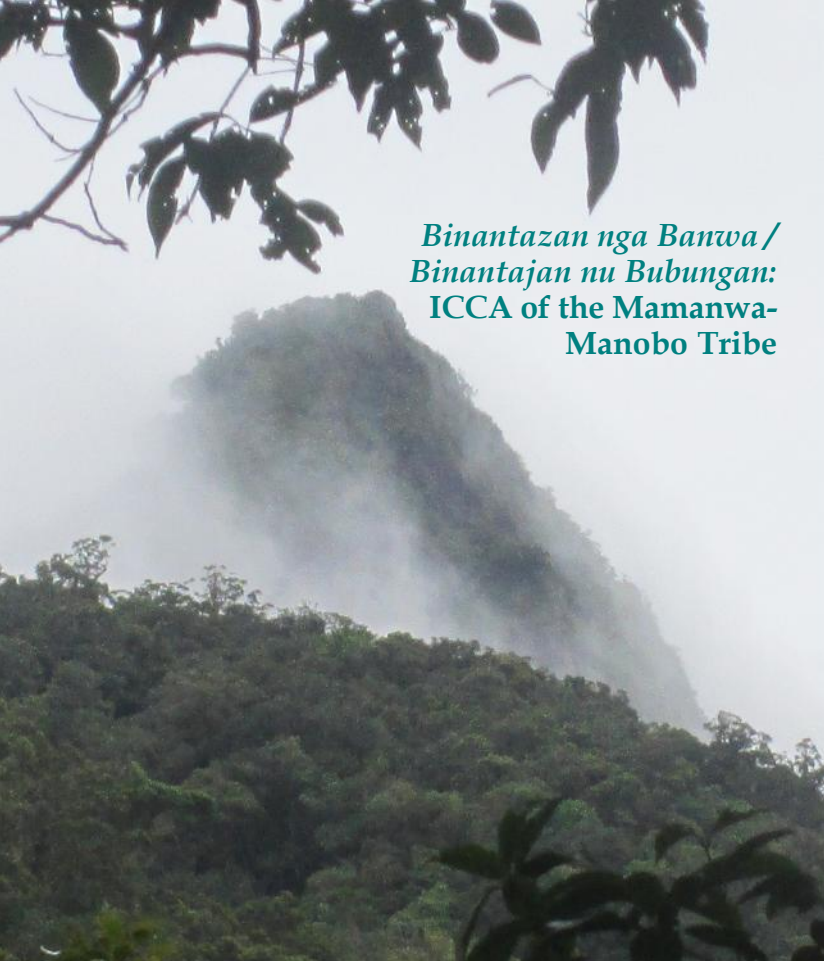
SCALE: 1:150,000

"The extents of administrative units are not authoritative."
LOCATED IN THE PROVINCE OF AGUSAN DEL NORTE
MUNICIPALITIES OF KITCHARAO, JABONGA AND SANTIAGO
TOTAL CADT AREA = 27,016.2 HECTARES



Data Sources:

CADT boundary from National Commission on Indigenous Peoples (NCIP);
Department of Environment and Natural Resources (DENR) NAMRIA;
NASA Land Processes Distributed Active Archive Center (LP DAAC), "ASTER L1B," USGS Earth
Resources Observation and Science (EROS) Center, Sioux Falls, South Dakota, 2011;
GeoNames Project, "Global Administrative Areas," 2007; and
Three-dimensional Model of CADT134, Present Landcover Dec. 2012, validated on Oct. 2013.



*Binantazan nga Banwa /
Binantajan nu Bubungan:*
**ICCA of the Mamanwa-
Manobo Tribe**

The Mamanwa and Manobo tribes of CADT 134 named their conservation area as *Binantazan nga Banwa* and *Binantajan nu Bubungan*, respectively. “*Binantazan*” and “*Binantajan*” mean “protected” while “*Banwa*” and “*Bubungan*” mean “forested mountain.”

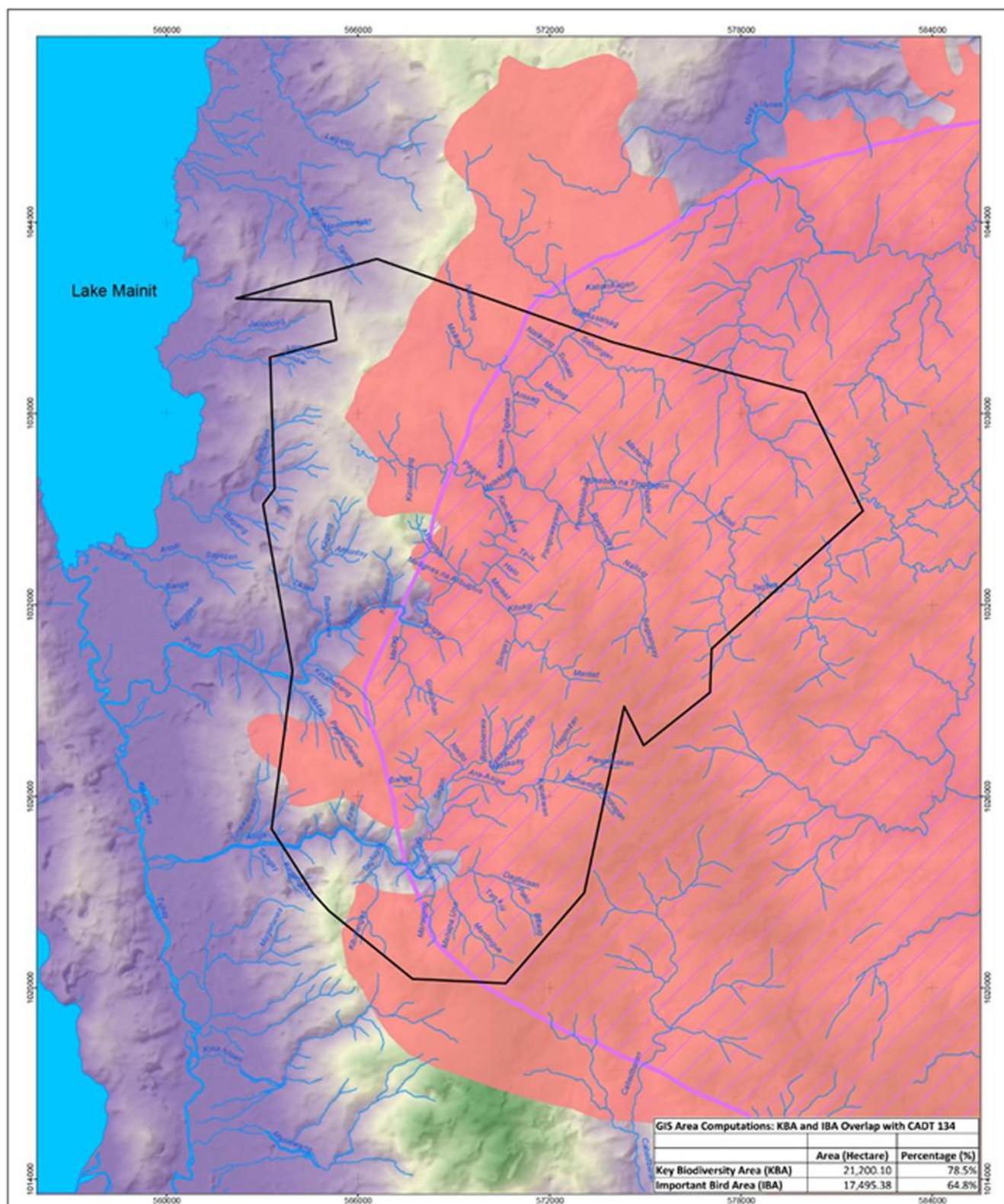
It is located at the eastern border of the Ancestral Domain and has a total area of 1,546.50 hectares (*Map 3, succeeding page*). Of which, 1,397.14 hectares is primary dipterocarp forests while the remaining 149.38 hectares is secondary dipterocarp forests (*Map 3*). This whole area is included in the Mt. Hilong-Hilong Range KBA and IBA.

The central feature of the Mamanwa-Manobo ICCA is Mt. Panlabao, the highest peak within the ancestral domain and also the most sacred of all areas in the territory. They describe it as *inereg* or *inajagan* in the Mamanwa and Manobo dialects, respectively. Both words mean that their reverence for the area is so deep and the area is very important that fear of its destruction drives both the Mamanwa-Manobo and the spirits dwellers to keep it to themselves and away from others who might harm it. It is for this reason that a ritual is necessary whenever anyone goes near or intends to enter the sacred premises.

The Mamanwa-Manobo’s reverence of the Panlabao and its surrounding forests are rooted in their belief that it is the birthplace of their ancestors. It is the home of their spirits that provide the “*baylan*” their spiritual and medicinal wisdom and healing abilities. Although many have learned the mainstream society’s ways of earning cash for a variety of their needs and wants, the Mamanwa-Manobo still go back to the *Binantajan nga Banwa / Binantajan nu Bubungan* for their primary and basic needs for survival such as water, food, medicine, shelter, and protection. Protection of these forests will mean protection of their cultural identity as Mamanwa-Manobo people and securing the resources for the coming generations.

For the Mamanwa-Manobo, all resources within the Ancestral Domain are gifts from “*Magbabaya*.” As much as they are entitled to benefit from the gifts they are also enjoined to protect and conserve it for their future generations. Use of the resources is governed by their traditional beliefs and the practical knowledge of taking just enough at the right place, at the right time using the right method and with due respect to the spirit overseers of the resources.

However, these times of insecurity due to outside interventions and influences have threatened this basic principle. Therefore, they have strengthened their Customary Laws and Traditional Practices with policies to further ensure a sustainable and more conservative use and utilization of the natural resources within the ancestral domain. These policies are contained in the Community Conservation Plan (CCP) formulated in December 2013. It applies not only to the Mamanwa-Manobo of CADT No. 134 but to outsiders as well.



Key Biodiversity and Important Bird Areas Inside Certificate of Ancestral Domain Title 134

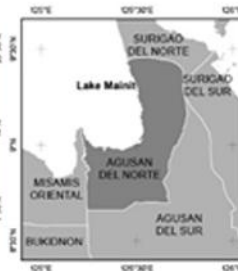
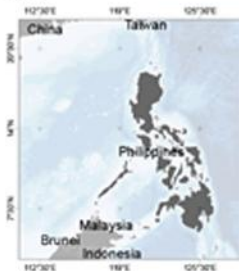
LEGEND:

- Rivers and creeks
- Certificate of Ancestral Domain Title (CADT)
- Important Bird Areas (IBAs)
- Key Biodiversity Areas (KBAs)
- Elevation value in meters**
High : 1762
Low : 0



CLARKE 1866 SPHEROID
PROJ 1902 DATUM
PPCS/TM ZONE 5
MEAN SEA LEVEL
SCALE: 1:186,000

*The extents of administrative units are not authoritative.
LOCATED IN THE PROVINCE OF AGUSAN DEL NORTE
MUNICIPALITIES OF KITCHARAO, JABONGA AND SANTIAGO
TOTAL CADT AREA = 27,816.2 HECTARES



Data Sources:

CADT boundary from National Commission on Indigenous Peoples (NCIP);
Department of Environment and Natural Resources (DENR) NAMRIA & MGB;
NASA Land Processes Distributed Active Archive Center (LP DAAC), "ASTER L1B," USGS/Earth
Resources Observation and Science (EROS) Center, Sioux Falls, South Dakota, 2011, and
BioGeonomics Project, "Global Administrative Areas," 2007.

With the support of:



Map production: April 29, 2014
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www.pafid.org.ph



RUFIOUS Hornbill (*kalaw*) and pitcher plant during the February 2013 ICCA forest resource inventory.

Economic Significance

Enclosing a huge block of dipterocarp forests in Eastern Mindanao, the Mamanwa-Manobo ICCA serves as a carbon pool holding an estimated 323,174.77 tons of carbon. This is based on the 2013 carbon stock quantification conducted by the Mamanwa-Manobo community with assistance from PAFID-NewCAPP.

On a local scale, the Mamanwa-Manobo's CADT 134 encompasses two major river systems in Agusan del Norte which is important as tributaries for the Lake Mainit Watershed and as a potential source of renewable hydropower electricity. These are the Puyo River System and Asiga River System. The *Binantazan nga Banwa/Binantajan nu Bubungan* cradles the head source of Asiga River and contributes to the Puyo River thru the Maraas, Kibongbong, and Bagosangay creeks. This fact makes the ICCA an important part of the Lake Mainit Watershed that supplies lowland communities particularly in Jabonga, Santiago, Kitcharao, Tubay, and even Cabadbaran, with water for domestic uses and agricultural irrigation. This could be a potential source of support for conservation initiatives in the form of Payment for Ecosystem Services (PES).

Another potential PES source is from the industrial use of the domain's water resources. Two hydro-electric power plants are being constructed in the ancestral domain. These are the 30-MW Puyo Hydroelectric Power Project by First Gen Mindanao Hydro Power Corporation and the 5-MW Asiga Hydroelectric Power Project by Asiga Green Energy Corporation. Upon full operation in 2017, it is expected to contribute reliable and cheap source of electricity that will supplement the electric power requirement of the whole province of Agusan del Norte thru the Agusan del Norte Electric Cooperative or ANECO.

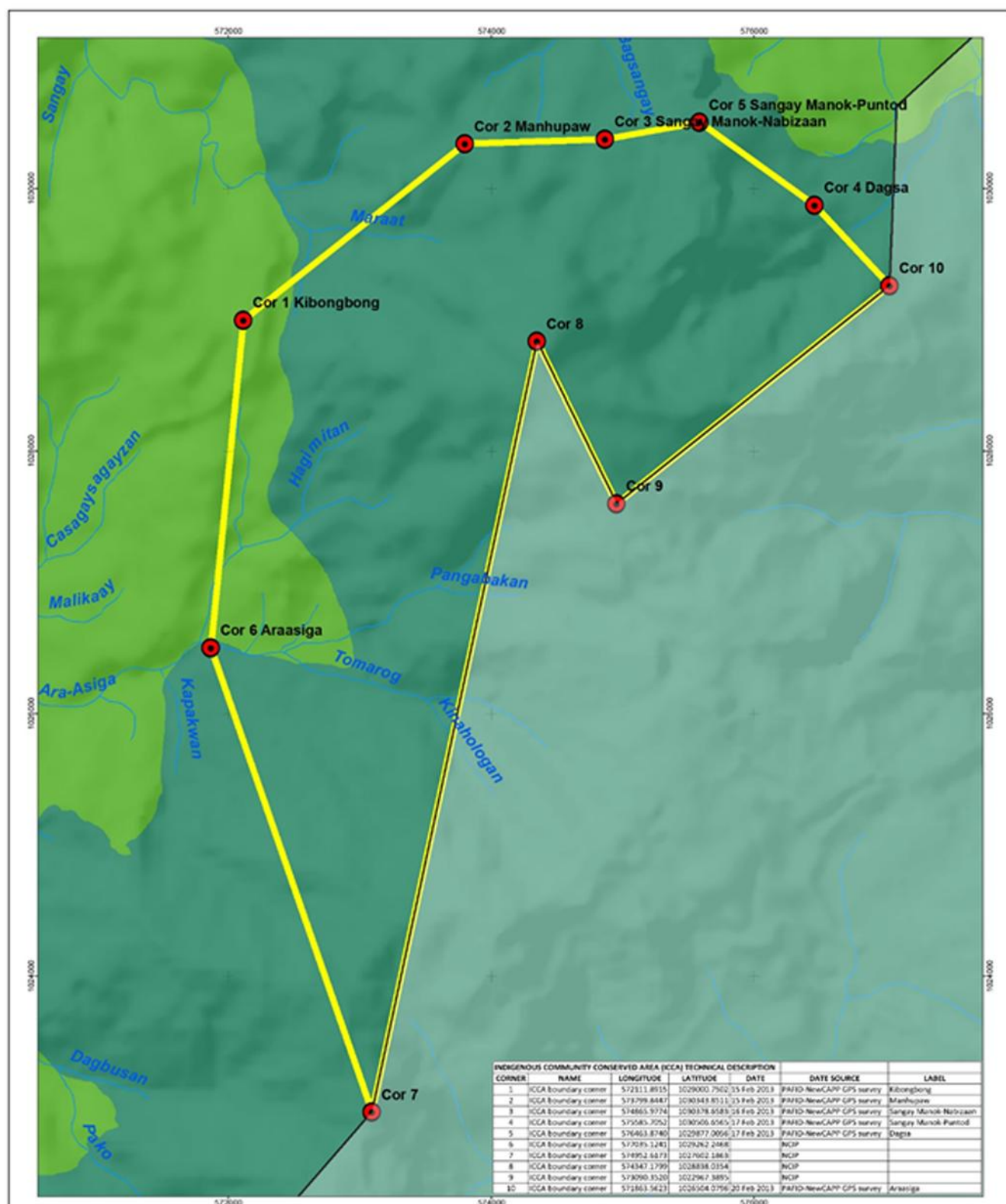
The forests within the ICCA could better contribute to the reduction of risk from landslides and floods if aptly protected, mining halted and the degraded forests around it regenerated. This currently benefits the Jabonga, Kitcharao and Santiago communities, offices, agriculture, and businesses.

Biodiversity significance

According to the KBA Profile compiled by DENR-BMB Caraga, Mt. Hilong-Hilong Range KBA is home to at least 120 species of birds, and 59 of these (50%) are confined to the Philippines. For frogs and reptiles, at least 41 species were recorded and 26 of these (63%) are Philippine endemics. For mammals, at least 45 species were documented and 20 of these (44%) are Philippine endemics. At least 31 globally threatened vertebrates were noted and previous records list 17 globally threatened plants.

Mt. Hilong-Hilong shelters one Near Threatened and eight Vulnerable amphibians; 14 Vulnerable, one Near Threatened, one Endangered, and two Critically Endangered bird species; and four Vulnerable mammalian species. In terms of floral species, seven are Vulnerable, four are Endangered and five Critically Endangered. This globally threatened wildlife includes the Philippine Eagle, the country's national bird, and *Magkono* or the Philippine iron wood.

Conservation International (CI) Phils. recorded 23 restricted range species of vertebrates for this KBA. The Philippine Eagle Foundation (PEF) survey was limited so that additional survey efforts are needed to record more unique species which may even be new to science.



LEGEND:

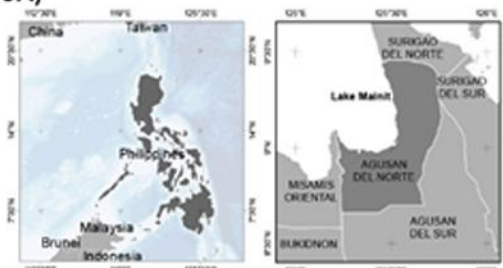
- ICCA boundary corner
- Rivers and creeks
- Indigenous Community Conserved Area (ICCA)
- Certificate of Ancestral Domain Title (CADT)
- Primary forest
- Secondary forest

GIS Area Computations in Hectares: Landcover of ICCA		
Landcover	Area (Hectare)	Percentage (%)
Primary forest	1,297.15	90.3%
Secondary forest	549.38	9.6%
TOTAL	1,846.5	

With the support of

Map production: April 29, 2014
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INDIGENOUS COMMUNITY CONSERVED AREA (ICCA) **Certificate of Ancestral Domain Title 134**



Data Sources:
 CADT boundary from National Commission on Indigenous Peoples (NCIP),
 Department of Environment and Natural Resources (DENR) NAMRIA,
 NASA Land Processes Distributed Active Archive Center (LP DAAC), "ASTER L1B," USGS/Earth
 Resources Observation and Science (EROS) Center, Sioux Falls, South Dakota, 2011,
 GeoInformation Project, "Global Administrative Areas," 2007,
 CADT 134, Three-dimensional Model of CADT 134 Dec. 2012, workshop validated on Oct. 2013; and
 CADT 134 & PAFID, GPS survey from Sept. to Oct. 2012.

The ICCA Documentation: Success amidst Challenges through Consultative Process

The CADT of the Mamanwa-Manobo community in Jabonga, Kitcharao and Santiago was approved in 2010 but this has not emboldened the people to assert their full rights over their ancestral domain, which could have been due to the fact that the title is still yet to be awarded to them. Hence, they remained fearful of the possibilities that their rights will still be disregarded, that they will still be displaced, and that their traditional processes and practices will still be sneered upon, among others. With no Ancestral Domain Sustainable Development and Protection Plan (ADSDPP), the Mamanwa-Manobo still has no clear plans and policies for environment conservation and community development.

Upon the introduction of the term “ICCA,” the Mamanwa-Manobo were wary about it because they did not fully understand what it meant. They associated it with negative perceptions about “Government-managed Protected Areas” that limited their access to their traditional livelihoods and sources of herbal medicines. They also have doubts whether there could really be genuine people’s participation and free and prior informed consent. Poverty and volatile peace and order situations in the area also cast doubts on a project that centered on conservation.

A VIEW of Mt. Panlabao, the highest point in the Hilong-Hilong range, from the Sibata ridge in February 2013. It is surrounded by thick dipterocarp forests safekeeping more than 300,000 tons of carbon. PAFID Mindanao

When the Mamanwa-Manobo tribes decided to pursue ICCA Documentation, their elders were in a predicament because of the part where their Indigenous Knowledge Systems and Practices (IKSPs) will be documented for everyone to access. They feared that if the IKSP is documented, it might be used and abused by outsiders. But they also worry that if their IKSP is not documented now, then there may be no other chance to do so and the tribe might lose it to those that are in books. However, if they do not do anything, they might not be recognized; their traditional beliefs and systems may never be fully appreciated; and their sacred grounds might be destroyed by those who do not understand its importance.

The Mamanwa-Manobo understood that there is nothing new to the concept of ICCAs except that this time, their traditional resource management systems will be given focus and its documentation shall serve as proof of its effectivity and contribution in conserving the forests and its associated biodiversity. They also perceived it as an additional layer of protection for their sacred and important areas. It could also be an opportunity to achieve appropriate support for the continued protection of their immediate environment with due and genuine consideration for the Mamanwa-Manobo community itself as its stewards. Seeing the opportunity of external support from trusted and credible partners and realizing that they will not be alone in this endeavor finally tipped the scale towards pursuing documentation, mapping, and registration of their own ICCA.





(From left to right) Trained Mamanwa-Manobo local researchers interviewing a Mamanwa leader from Kitcharao; Mamanwa-Manobo leaders discussing locations of NGP sites; Mamanwa-Manobo youth, leaders, and elders with PAFID technical staff conduct forest resource inventory amid heavy downpours.

Making the concept clear, accepted, supported, and then owned by the Mamanwa-Manobo community took several meetings and dialogues between the Mamanwa-Manobo leaders, partner NGOs, the National Commission on Indigenous Peoples (NCIP), and the Department of Environment and Natural Resources (DENR). This is on top of the community representatives' participation in a regional and a national conference on ICCAs, dialogues with IP leaders as well as cross-site visits to other ICCA communities.

As for the ICCA Documentation proper, there was a constant emphasis on participatory processes. Planning was done with elders, leaders and community members during community consultations and tribal council meetings. One leader even said, *"Maayo pa mo kay nangutana sa amo. Ang uban kay igo lang niabot dinhi ug gihungit sa amo nga naa proyekto para sa among kaayuhan* (It is good that you consulted us. Others just come and shove their development projects to our faces)." The documentation processes recognized traditional decision-making processes of the Mamanwa-Manobo tribes including the conduct of rituals. The genuine respect for traditions and sincerity of the NGO partners and the DENR made it easy for the Mamanwa-Manobo community to see the relevance of the endeavor to their lives as Indigenous Peoples in Agusan del Norte.

The Participatory 3-Dimensional Mapping (P3DM), which showed the current land uses and extent of the ancestral domain as well as the ICCA, helped the community in coming up with informed decisions, plans, and policies relevant to nature conservation, ancestral domain protection and community development. Technical research and processes were combined with traditional methods during the Forest Resource Inventory and Community Mapping which inspired confidence and lifted their dignity as main actors and not mere fence-sitters. The inclusivity of the documentation process coupled with conscious efforts at skills and technology transfer whenever possible has further encouraged participation from the community especially the elders and leaders.

The documentation process was led by the indigenous people's organization, Mamanwa-Manobo Ancestral Domain Management Council of CADT 134 or MMADMC, in the person of its chairman, Dakula Kagubon Roldan Porogoy. UNDP-GEF was instrumental in providing funding support for the ICCA Documentation through the PAWB-led (now the Biodiversity Management Bureau or BMB) New Conservation Areas in the Philippines Project (NewCAPP). Technical support first from Surigao Economic Development Foundation, Inc. (SEDFI) and then the Philippine Association For Intercultural Development, Inc. (PAFID) has facilitated the ICCA documentation process. Aside from Mamanwa-Manobo elders, leaders, and community members, the process involved NCIP regional and community offices and DENR-BMB Region XIII.

Other IPOs in Mindanao namely the Portulin Tribal Association (PTA), *Upakat te Meginged te Keretungan he Ebpengimbetsan* (UMKE), *Katibewan na Mamanwa ka Caraga* (KMC), Dinarawan Indigenous Peoples Organization, and Anticala-Pianing Tribal Organization (APTO) also supported the ICCA initiative of the Mamanwa-Manobo Tribe. The latter two IPOs even wanted their ICCAs to be the next in line for documentation, mapping, and registration.

Threats and Issues

The Mamanwa-Manobo community is fraught with challenges and issues both from external and internal sources. These threaten the very lifeline of the ICCA and the Mamanwa-Manobo community as well.

Cultural change: *Weakening of traditional knowledge and governance mechanisms.* The system governing the management and conservation of the ICCA is rooted in traditional knowledge and belief systems. In fact, the Mamanwa-Manobo ICCA has persisted for this long because of their culturally inherent respect for nature and the unseen forces that somehow make everything work and allow them to survive. However, dwindling pride for their own culture due to discrimination and overwhelming external influences may eventually lead to its disappearance, hence the ICCA may cease to exist.

Conflicting interests, leadership struggles cast shadows on community development and nature conservation. The incongruent development outlook of the tribe's leaders sometimes escalates to occasional life threatening encounters between their groups. Rumors of questionable transactions regarding the use of organizational funds by some tribal leaders have resulted into the waning trust of some IPO members. These conflicts are taking their toll on the integrity of the MMADMC 134. If the status quo continues, the IPO might fall into self-ruin and delay development and conservation efforts for the ICCA and the Ancestral Domain.



A MAMANWA-MANOBO child playing war games in Canaway, Kitcharao. Canaway has become a relocation area for the dominantly Mamanwa Zapanta Valley, Kitcharao. PAFID

Control Struggle: *Migrants overpowering Mamanwa-Manobo leaders.* This is the case in Sitio Kebaroraw in Santiago. An armed and locally feared migrant has stepped-up as the community leader. He is now also in control of the resources in and around the Sitio and is said to be collecting fees from IPs and non-IPs alike whenever they obtain saleable resources in the surrounding area. The Mamanwa-Manobo leaders in the area have initiated diplomatic and legal ways to resolve this; however, they are still fearful of his guns and goons.

Unstable Peace and Order: *Militarization and Internally Displaced Mamanwa-Manobo Communities.* Violent encounters between the Philippine military forces and armed rebel groups continue to wreak havoc on the communities' day-to-day activities particularly those in the municipality of Kitcharao. This has serious implications on the implementation of the CCP in the said part of the ancestral domain. Many times, upland Kitcharao barangays are forced to temporarily seek shelter in the lowland Jabonga and Kitcharao barangays in order to elude the violent clashes inevitably affecting their livelihood and cultural activities, aside from endangering the peoples' lives.

Forest Degradation: *Choice between quick cash and quick destruction.* Timber poaching and indiscriminate slash-and-burn farming are the main causes of forest degradation in the ancestral domain. However, forms of legal and "sustainable" logging such as the CBFMA may also be a threat if proper monitoring is not applied. A Timber Lease Agreement (TLA) has also been awarded to Ventura Timber Corporation overlapping with at least 800 hectares or half of the Binantazan nga Banwa/Binantajan nu Bubungan.



(Above) Logs harvested from Maraigang, Jabonga. (Right) Mining tunnel in Sibata forest. (Below) Dislodged soil and rocks using flushing technique for obtaining gold from the bed rock. Both mining operations are happening just outside the ICCA borders.



Siltation and more destructive flooding in rivers such as the Asiga have been observed by the Mamanwa-Manobo. They attribute this to landslides in flush and tunnel mining areas, which has also claimed lives of mine workers. Indirectly, increasing population especially of migrant communities in the Mamanwa-Manobo territory contributes to forest degradation as attempts to illegally harvest timber and set-up traps haphazardly also increase.

Misplaced Hopes on Mineral Extraction? The biggest threat to the ICCA still comes from mining, whether small or large scale, legal or illegal. Illegal small-scale mining operations using flushing techniques are currently the most destructive mining operations that are ongoing in CADT 134 just right outside of the ICCA's borders. Although this has been addressed in their conservation policies, the Mamanwa-Manobo are worried because small-scale miners encroaching into the ICCA are armed, greedy, and well-connected both to political and tribal figures. DENR-MGB Region XIII has, however, promised to exclude the Mamanwa-Manobo ICCA from all kinds of mining applications and operations.

According to the Mining Tenements Control Map released by DENR-MGB last September 2014, almost the whole of CADT 134 is covered by several mining permits for the exploration/mining of either gold, copper, silver or all three minerals. There are four Application for Exploration Permits or EXPA, one approved Exploration Permit or EP, three Applications for Mineral production Sharing Agreement or APSA, and three Approved Mineral Production Sharing Agreement or MPSAs. A Proposed *Minahang Bayan* is also located within the Ancestral Domain. In the long run, if all applications are approved, what will be left to the Mamanwa-Manobo tribe may be closer to nothing than anything at all.

It is always easy for outsiders to judge Indigenous Peoples communities when they decide to succumb to the promises of a better life by way of mineral extraction. But when one has been wallowing in poverty for the longest time, it is always a struggle to turn away from a quick way out of it.

GUIDING POLICIES IN NATURAL RESOURCE MANAGEMENT, USE AND UTILIZATION*

We firmly believe that the best way to govern our territory is to LIVE our culture. But it is a fact now that the Mamanwa-Manobo are not the only ones who are benefitting from the resources within our territory. We had to ride the changes even if it was especially difficult for us because of our uniqueness and the constant challenge of poverty.

In a nutshell, our policies encourage the following:

- Obtain what is needed and only enough of that which is needed, mindful of the ones who will still be needing it.

- The natural resources inside the territory is communal. However, use and utilization of such resources must be monitored and controlled to prevent it from declining faster.

- Regulation is imposed on the types and volume/amount to be obtained as well as on the timing of natural resource use/utilization.

- The policies respect the laws of the Philippines such as the IPRA and environmental laws.

- For every violation, there is an equivalent penalty that is in accordance to our Customary Laws and existing laws.

* As presented by **Dakula Kanawayan Ruben Anlagan** during the ICCA Declaration.



Sustainability

The Mamanwa-Manobo Ancestral Domain Management Council of CADT No. 134 (MMADMC) is the focal structure which is responsible for the management of the entire domain in collaboration with the sectoral councils. The MMADMC meets regularly on a monthly basis to discuss updates on projects and resolve issues and concerns affecting the domain.

The Mamanwa-Manobo recognize that they will be needing help in keeping the ICCA intact as the challenges that lay ahead are evolving into more complex situations. They developed a Community Conservation Plan (CCP) last December 2013 to sustain and improve protection and conservation efforts for the *Binantazan nga Banwa/Binantajan nu Bubungan*. The CCP also generally seeks to improve the Mamanwa-Manobo's well-being as grassroots stewards of the ICCA and the whole AD. The MMADMC shall be responsible in implementing the plan, however, capacity-building activities should be provided to help improve their skills and knowledge. Trainings on project management, leadership, financial management, organizational development, and project development are under way.

Support from both the government and private institutions is very much welcome as long as the Mamanwa-Manobo's rights as grassroots stewards of the ICCA are respected and as long as interventions are culturally sensitive. Therefore, any activity or support should abide by the plans and policies enshrined in the CCP. Programs on strengthening the cultural foundation of ICCA initiatives and providing support for economic upliftment are encouraged to ease the pressure on the environment.

DENR-BMB Region XIII, under the leadership of its chief Mr. Jaime Ubanos, has actually started ticking off targets included in the CCP. The DENR-BMB Region XIII has prioritized CADT 134 to receive support for reforestation and livelihood thru the National Greening Program (NGP). It has also provided assistance in food security projects such as FAITH or Food Always in the Home Project. At least 10 Mamanwa-Manobo youth and leaders have also been deputized as Wildlife Enforcement Officers (WEO) to strengthen monitoring and protection initiatives in the ancestral domain. Arrangements for additional WEOs and logistical support to them are already ongoing.

Because of the active support being provided by the DENR-BMB Region XIII, the Mamanwa-Manobo are optimistic about the declaration of the Mt. Hilong-Hilong Range KBA as a Protected Landscape. Once approved, it could secure financial, technical and logistical support for the implementation of the CCP aside from providing an additional layer of legal protection for the ICCA. This could therefore boost protection and conservation efforts for the Mamanwa-Manobo ICCA. The Mamanwa-Manobo wants to be included in the proposed Protected Area Management Board (PAMB) so that they could participate in the government's efforts at protecting the environment.