



CHANANAW "ULLIKONG" OR CHANANAW CCA CHANANAW, TINGLAYAN, KALINGA, PHILIPPINES



*Ichananaw celebrate their ACHIEVEMENTS in protecting their ULLIKONG during the CCA
Grassroots Discussions*

Results of a grassroots discussion reported by:
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July 18, 2008

EXECUTIVE SUMMARY

After the passage of RA8371 known as the Indigenous Peoples Rights Act of 1997, the Ichananaw or Chananaw indigenous peoples began to look at how they will use the law in their favor. Unfortunately, the Ichananaw found out that the government did not fully implement the law by not giving enough budget for its Implementing Rules and Regulations. Thus, this gave them additional learnings that “they have to on their strong governance, will power and cultural customary laws to maintain, protect and sustain their ULLIKONG, ancestral land and ancestral domain”. This lesson led them to venture for other avenues of POLICY ADVOCACY. The concept of Community Conserved Areas (CCA) as gaining international attention as strategy for poverty reduction and biodiversity conservation is therefore a GOOD TIMING for ICHANANAW to actively engage themselves in local discussions that have international impact. Hence, we took the opportunity to access small grants from CENESTA, GTZ and other partners to have avenues to awake everybody’s concern on our ULLIKONG.

The two days CCA Grassroots Discussions which was conducted on July 9-10, 2008 at Chananaw, Tinglayan, Kalinga, Philippines served as very historical day for coming-up with important decisions to govern our ULLIKONG and at the same time celebrate the generations which we were able to conserve, maintain, protect and sustain it for life survival. The objectives of the two days discussion in our point-of-view as Ichananaw were the following: (1) to have in-depth discussion on the state of our ULLIKONG and its continuous function as life sustenance (2) to assess whether the current CCA International discussions is inconformity with our views as Ichananaw or Chananaw indigenous peoples (3) share our views on the questions posed by CENESTA, IUCN, TGER, WCPA, GTZ, TILCEPA, CEESP by answering the questions (4) come-up with the recommendations and resolutions and (5) recommend proposal for outside interventions and other matters. Outputs include the following: (1) Preliminary Chananaw Database File (2) Summary of Proceedings based on guide questions (3) Introduction & Background of ULLIKONG (4) Recommendations for Policy Makers (5) Proposal for Outside Interventions (6) Community Resolution No. 09 Series of 2008 (7) Others Matters that requires Actions.

The first day was actually the serious discussions divided into three sessions (children, women elders & men council of elders). The discussions were summarized and presented in the evening. The second day was the formal public approval of the results of the discussions and formal celebration of the output. As part of our culture, cultural dances, chants and music/songs are part of the formal discussions. Thus, the celebration was actually two days. You have to read this report to grasp the energy, and spirits of the Ichananaw during the CCA Grassroots Discussions.

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INTRODUCTION

DNANAO AS COMMUNITY CONSERVED AREAS (CCA) FOR HOW MANY GENERATIONS

1. GEOGRAPHY



This picture shows the full view of ULLIKONG. However the above forested part were covered with clouds that we can not see from the picture view. The hidden forested area is even bigger in terms of geography.

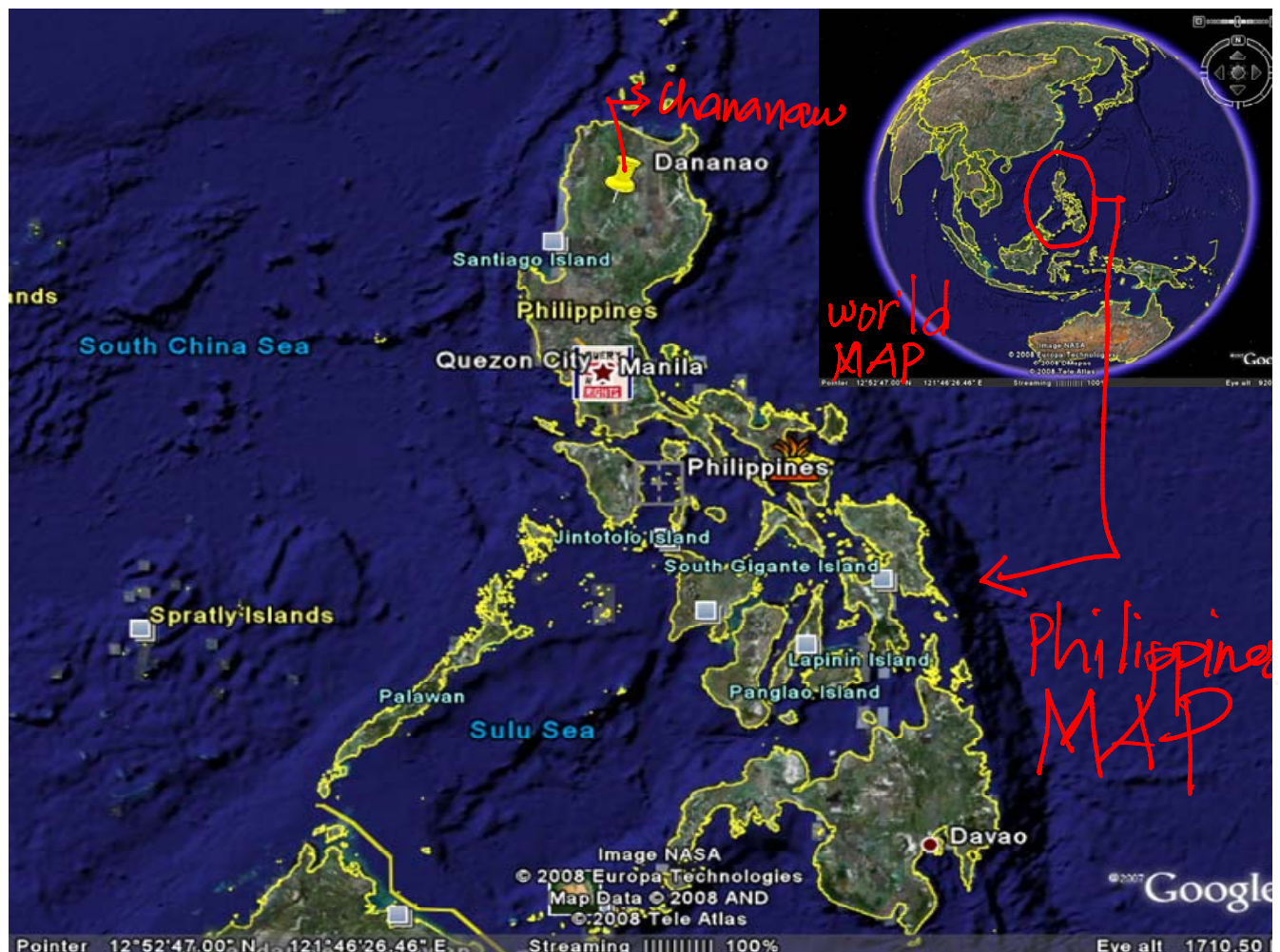
Chananaw is an independent Ili (indigenous community) within the Municipality of Tinglayan. Chananaw is mountainous like other places in the Cordillera but surrounded by highest mountains and beauty spots. In the mountains, found the different minerals resources, forests resources, and other natural resources.

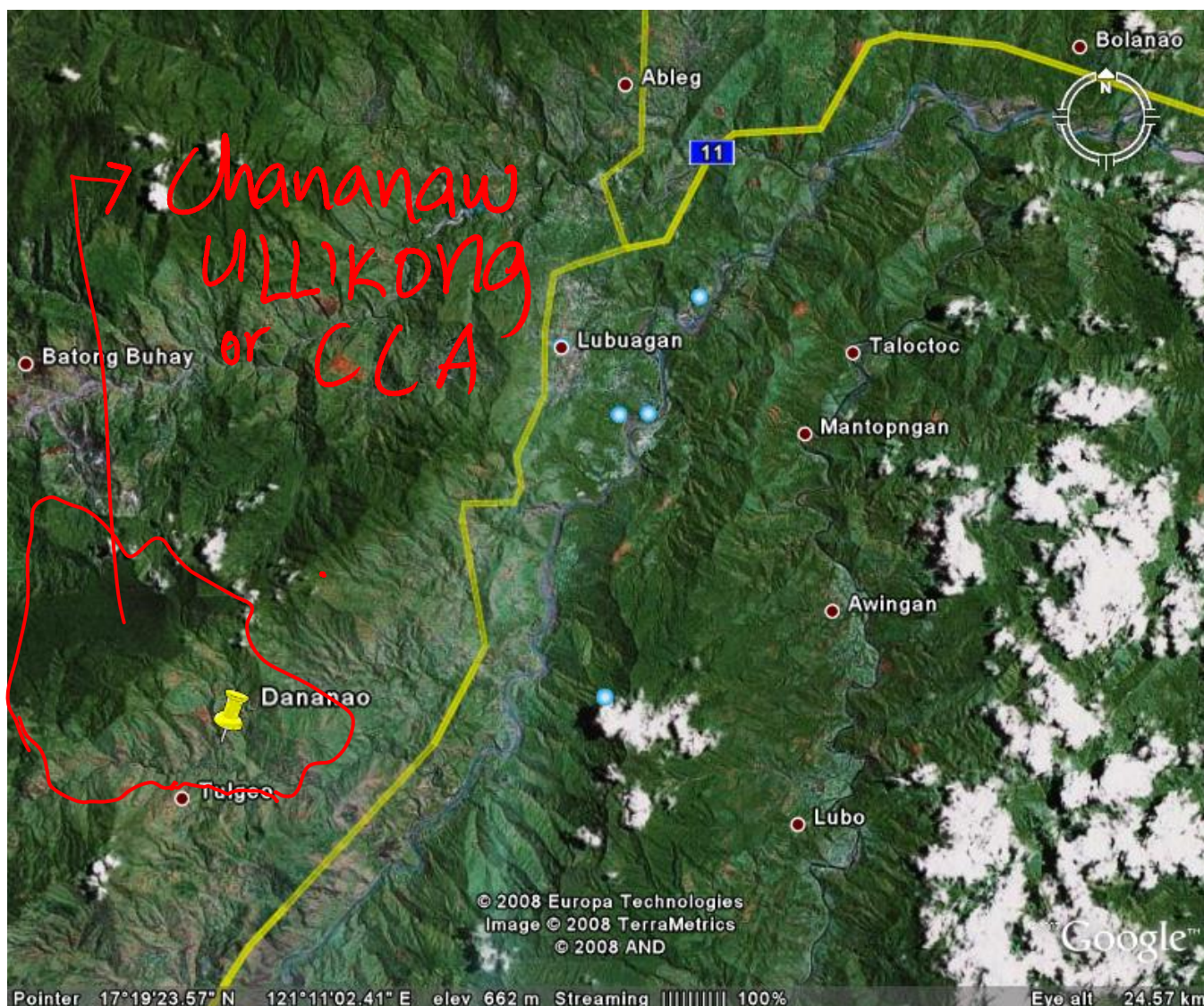
Actually the real name of Dananao is Chananaw. It has been only changed to Chananaw recently. It was when education intruded our culture that the term Chananaw was modernized and made it Chananaw because of the inability of the English people to pronounce Chananaw. Until now the people in Chananaw uses Chananaw as its official name. Only in Schools, Offices, and other institutions that we use the term Chananaw. However, the intrusion of education in the Cordillera, resulted to changes in most indigenous terminologist and prefixes which began the miseducation of the Chananaw indigenous peoples

Chananaw is approximately 9.0 square kilometers land area: 40% forested, 30% rice terraces, 20% sustainable kaingin, and 10% pasture land. Chananaw is situated on a sloppy rugged mountain surrounded by rice terraces with an altitude of approximately 4,500 feet above sea level. Chananaw is also surrounded by other Ili: Bangad and Tinglayan in the East; Sumadel, Filong and Mallango in the Northeast; Kulayo in the West; Tulgao in the Southwest and Butbut and Basao in the South.

Chananaw is the most riches Ili in the Municipality of Tinglayan Kalinga. The tribes's territory is blessed with abundant natural resources from the fertility of the earth's surface that suits the growth of various farm products, untapped forests products and resources, wild life, hydro -power, fauna and flora to mineral deposits and geothermal.

For how many years of existence, Chananaw is economically self-reliant and maintain subsistence economy. They produce what they need for consumption. Later on, upon the intrusion of market economy in the Cordillera, Chananaw flows with the system which changed and affected the situation of the Ili. Major products are: rice -the staple food, camote the substitutes for rice and minor products are: corn, gabi, sugarcane, ube, ginger, tobacco and vegetable. Upon the emergence of the market economy, commercial products were produced like Api (coffee) , Udchilas (beans), faratung (mongo) but more concentration in the production of beans and coffee since these are very valuable and demand in the local and international markets.





A. MOUNTAINS

There are three highest mountains surrounding Chanawan. I have to give the local name and the modern as indicated in the Philippines Atlas.

1. Foragwan –Mt. Binulauan

This is 2,292 meters 5 above sea level, located in the northeast of Chanawan . this is just found above Chanawan about four hours hike. You can view this even you are in Chanawan proper. Below this, lies the volcano named Sugko and below this volcano lies the hot spring. This is a rocky mountain as seen in its feature. This is also thickly forested. The name is derived from the word "foragwan" maeaning gold. This mountain is believed to have lots of gold deposit, hence they named this mountain Foragwan.

2. patuan –Mt.Lobo

This is 2,138 meters above sea level, located in the east between Tinglayan and Tanudan. This is very popular in the world especially in the region, due to its “Sleeping Beauty” named : Patuan Sleeping Beauty? You can view this sleeping beauty. But this clearly viewed in Basao.

3. Sumangchil –Mt. Chumanchil

This is 2,029 meters 9 above level, located in the Southwest of Chananaw above Tulgao. This is in between Tulgao and Butbut. This is called the “Kaingin mountain” because this is where Tulgao and Butbut people have their Kaingin planted with beans, camote, vegetables, cassava etc. this is seen clearly in chananaw.

B. RIVERS



Chananaw is also surrounded by brooks and a river. However, there is only one river but quite far from Chananaw. The Chico River is the one. The brooks which surrounded Chananaw are: first, the Funog brook with its water head in Mt. Sumangchil which flows between Chananaw and Tulgao, and joined in the Chico River in Tinglayan. This is located South of Chananaw with its water head in Mt. Binulauan which flows from Northeast of Chananaw to the Southeast joining Funog. This is one of the contributory of Funog. Third id Maon brook located in the West of Chananaw with its water head in Tidi. This is a small brook which flows from Northwest to south joining Funog.

Chananaw is in the middle of these three brooks. Funog in the South, Mato in the east and Maon in the West. This makes Chananaw suited for wet agriculture and swidden farming. These three brooks provided irrigation for the rice terraces.

C. RICE TERRACES



Chananaw is entirely surrounded by rice terraces. It is in the middle of the rice terraces. Cordillera is known for its rice terraces which Ifugao Rice Terraces made it the 8th wonder of the world. These rice terraces were built with crude tools in the mountain 2,000 years ago. They carved stepped terraces out of the mountainsides for rice cultivation. This make it incredible and unimaginable. East, West, North, South of Chananaw lies beautiful rice terraces. Rice terraces here is a complete source of food, fish, vegetables. These rice terraces are also source of other foods like Palispis (mudfish), Agkung (small shells), Finga (shells also) and tiam (other type of shells). Vegetables are also planted or naturally grew in the rice terraces like the Lichoy (gabi), tarangsun (tonsoy) and sasarung (water lily).

2. NATURAL RESOURCES

Chananaw is one of the richest Ili in the Cordillera bound with plethora natural resources. But most of these natural resources are not yet tap for wealth consumption. There were only 40% utilized natural resources and the rest are still untouched.

A. MINERAL RESOURCES

The whole area is rich in mineral resources. The metallic mineral resources to be found are gold, silver, iron, copper, manganese, chromite and tellurium. The non –metallic resources are salt, sulfur, clay, cement, limestone, pyrite, silica, gravels, send and stones. These minerals are not yet utilize, only 10% of these minerals used and plundered. This manifested that Chananaw is really rich in mineral resources.

B. FOREST RESOURCES



Chananaw reserve their virgin forest and conserve it until now. Atleast 40% is forested in Chananaw and is really maintained old growth forest. This forested areas are really wild jungle forest and virgin forest, in this virgin forest, you will find here wild animals, rattan, huge trees, etc. Forested parts serve as hunting ground for hunters because this is where wild animals roam around. These forests in one way or another are sources of livelihood for Ichananaw.

C. WATER RESOURCES

Chananaw is also rich in water resources as it is surrounded by brooks. Water is actually one of the sources of livelihood for Ichananaw. Aquatic animals and plants would provide food for the people. Fishes, ills, crabs, frogs, tadpoles, mudfish etc. supply the people with food.

3. CLIMATE

Chananaw has similar climate with the rest of the country. But the Cordillera is known as the coldest area in the country. So that, Chananaw as part of the Cordillera is also quite cold compared to the climate of the lowlands. It has a wet and dry season.

It is quite cold due to its height and high elevation. And it is even surrounded by mountains with virgin forests, surrounded also by water. These factors contributed to the climate of Chananaw. Hence, the climate affects very much the activities of the people. Therefore, climate is a way also contributes to the molding of the people's culture.

4. THE PEOPLE



The Ichananaw are dark brown –skinned people, generally tall and have high nose. If you study the physical structures and featured of the Ichananaw, you will see that they have little Butbut, Betwagan etc. the Ichananaw are product of intermarriages. And this is evident.

ORIGINS:

People in Chananaw descended from three Ili or community in accordance with these theories of Ichananaw's origin. The first theory is the so –called Tocucan – Seed Theory. This Theory states that Ichananaw came to search for other lands Bontoc Mt. Province. They came to search for other lands suitable for wet agriculture. They found this place Chananaw surrounded by brooks providing easy irrigation. Henc, these people from Tocucan established wet agriculture, introduced and originated the rice terraces in the area. They settled in the center of Chananaw and named it as Tocucan patterned in the name of their place where they came from that's why at present the name of the place is still Tocucan. These people who originated from Tocucan were agriculturally bound. In language, they have influences in our language at present like the often use of " E " and " CH. "

The second theory is the so –called Tulgao –hunting Game Theory which states that Ichananaw originated from Tulgao. It stated that, the first people in Chananaw are hunters who are from Tulgao and finally settled in Chananaw. These people usually hunt animals here since this place is where wild animals live because of its abundant wild fruits and other foods for the animals. Another thing is, this place is geographically suited for the animals because at the center is a landlock water like a lake where wild animals can drink and play. Hunting is their main occupation. These people introduced Fitu as technique using a crude tools for hunting.

The last theory is the so –called Kinaang Kaingin Theory. It is stated in this theory that Ichananaw originated from Kinaang. These people are nomadic but finally settled in Chananaw when they found out that the soil is very fertile. But they established dry agriculture which is based in Kaingin. So they established and introduced the Kaingin system in the area (slash and burn agriculture)

SETTLEMENT PATTERNS



Every move, every structure has meaning and importance to the life of the Ichananaw. Everything serves a purpose. So that if you are going to observe how houses were built, you will find out and see that the pattern of settlement were compact and closely arranged. All the houses in Chananaw are in one area surrounded by rice fields. Houses are in clusters. This type of settlement pattern is crucial for settlement pattern are the following: first, it is hard to attack. In Kalinga, war between two Ili is a usual practice and so, concentrated settlement pattern would be very hard to attack. Hence, less chance to be killed. Secondly, it serves as protection against the enemy. Of course if you are in the group, the enemy is afraid to attack and kill you. Culturally, once you are in the group, it means you are one blood. Hence, the group dead or alive will fight for you against your enemy. Thirdly, it is intended for easy contact. In terms of activities, like community meeting, community projects, solving cases or disputes, it would be easy to contact all the members of the community due to the settlement pattern. Lastly, it is culture bound, if you belong to a certain Ili, you are bound to be in the group, live with the group and socialize with the group.

BACKGROUND OF THE GRASSROOTS DISCUSSION

Last May 19-31, 2008 the Convention on Biological Diversity (CBD) 9th Conference of Parties (COP9) was conducted and held in Bonn, Germany. Donato Bayubay Bumacas, Ph. D. attended the said conference representing local and indigenous peoples and served as one of the Adviser of the Philippine Government on Sub-Committee on Biological Diversity. Prior to this meeting, Donato met Claire Rhodes, Manager of the Ecoagriculture Partners based in Washington DC. and got an information about the Small Grants offered by CENESTA funded by GTZ on Grassroots Discussions on Community Conserved Areas (CCA) and Donato having a passion on CCA applied for the small grant. Donato also attended the side event discussions of TILCEPA on CCA during the COP9 meeting where he met Dr. Grazia and others who are genuine advocates of CCA.

Fortunately, upon return from the Philippines DONATO received an email from Dr. Grazia re approval of our grant request. The Chananaw indigenous peoples who were requesting Donato to apply for the said small grants for CCA discussions were very happy upon hearing the approval of our request.

The community then took the initiative to do all the preparatory activities until the final discussions took place last July 9-10, 2008. The Chananaw indigenous peoples celebrated during these two (2) days to take pride and ownership of their Community Conserved Areas (CCA). Below are the full report on the activities & result of our discussions.

PREPARATIONS OF THE GRASSROOTS DISCUSSIONS

Upon approval of our grant request, I disseminated the good news to the Chananaw Indigenous Peoples last June 9, 2008. When the \$741.65 fund (please see the scanned Official Receipt) was received last June 17, 2008 the local and indigenous peoples planned the activities and came up with a final schedule of the discussion and celebration on July 9-10, 2008.

From June 18 to July 8, 2008 the Chananaw indigenous peoples prepared all the logistics from conducting three (3) community meetings dated June 27, 30 & July 6 and purchasing a carabao to be used for the celebration. Meeting venue and dissemination were also done by the Chananaw indigenous peoples themselves. Donato Bumacas, Ph. D. being the consultant just checks all the preparations to make sure everything was in place and ready for the proper grassroots discussions.

On the night of July 8, 2008 one community elder shouted and formally informed the community of the GRASSROOTS DISCUSSIONS ON COMMUNITY CONSERVED AREAS. This served as culturally officially opening the discussions on the issues. At the night of July 8, the Chananaw indigenous women prepared the food to be cooked by each household as their local contribution and the youths programmed the butchering of the carabao.

PROGRAM FOR TWO DAYS PROPER GRASSROOTS DISCUSSION

Below was the program being followed for the two days of actual GRASSROOTS DISCUSSION ON COMMUNITY CONSERVED AREAS (CCA):

DAY 1:	JULY 9, 2008	ACTIVITIES
07:20 – 08:10		Butchering of Carabao as Formal Opening of the Community Discussion & Celebration Event (Please see picture)
08:10 – 09:00		FORMAL ASSEMBLY TIMES
09:00 – 10:18		OPENING ACTIVITIES Indigenous Opening Prayer – Indigenous Chant by indigenous woman council of elders Introduction of the Topic – Donato Bumacas, Ph. D. Cultural Approval Response by Council of Elders SHOUTING FORMAL DECLARATION OF THE DISCUSSION
10: 18 – 12:06		DONATO FACILITATED THE DISCUSSION WITH THE COUNCIL OF ELDERS (see pictures)
12:06 – 02:07		LUNCH
02:07 – 03:42		DONATO FACILITATED THE DISCUSSION WITH THE WOMEN COUNCIL OF ELDERS (See pictures)
03:42 – 04:50		DONATO FACILITATED THE DISCUSSION WITH THE CHILDREN AND YOUTHS (see pictures)
04:50 – 09:00		PRESENTATION AND SUMMARY OF DISCUSSION POINTS THROUGH AMUNG, AN INDIGENOUS PEOPLES WAY DECISION MAKING (see pictures)

DAY 2:	JULY 10, 2008	ACTIVITIES
07:20 – 08:10		SOUNDING OF GONGS AS A SIGN OF CONTINUATION
08:10 – 09:00		OPENING ACTIVITIES Indigenous Opening Prayer – Indigenous Chant by indigenous man council of elders MESSAGES OF SUPPORT FROM COUNCIL OF ELDERS
09:00 – 10:08		PRESENTATION AND APPROVAL OF THE DISCUSSION RESULT BY THE PUBLIC
10:08 – 10:17		APPROVAL OF RESOLUTION
12:00 – 02:16		LUNCH (see pictures)
10:17 – 06:30		CELEBRATION OF ACHIEVEMENTS (see pictures)

Notes:

- (1) They only allowed one recording of the event which was through FILM CAMERA. Thus only scanned pictures were allowed to be sent through the report. This was agreed to safeguard their intellectual property rights. It was also agreed that any, publishing or reproduction of the reports must ask permission from the Chananaw indigenous peoples through the consultant Donato Bumacas, Ph. D.
- (2) In our culture, dances-music/songs-chants are simultaneously part of the discussions and celebrations to break the monotony and for effective grassroots discussions. Elders even express their ideas in a form of chants or dances or songs/music. Thus, it is of interest to note that celebrations of their achievement began during the first day and officially ended in the second day. To be exact, the first day started from 9:00AM and ended at 9:45PM and the second day started from 9:00AM and ended at 7:20PM in the evening.

SUMMARY PROCEEDINGS OF THE PROPER GRASSROOTS DISCUSSIONS & CELEBRATIONS

ACTUAL PROCEEDINGS:

DAY 1:

The first day was very serious discussions on the issue of Community Conserved Areas (CCA). Donato facilitated three discussions sessions with the men council of elders followed by women council of elders and children & youths. Donato followed what was suggested which is part of the SSA in all the three sessions. The following questions were creatively asked in indigenous way:

Basic description

- What is the origin of the CCA?
- Why was it created/ established?
- What happened after that?
- What is the "name" used for it by the local community? How would you express "CCA" in your language and among yourselves?
- Is the CCA clearly defined and/or demarcated? Does everyone in the communities know about it?
- Who takes the main decisions about your CCA? How?
- Are there other examples of similar CCAs in the region or country?

Value, effectiveness, sustainability

- In what status is the CCA? (e.g., barely surviving, under attack, thriving, likely to change but remain sustainable as CCAs in the long run...)?
- Is the CCA strongly or weakly valued and cared for by your community?
- Is the CCA effective for you, for what it needs to do for you?
- Is it effective in "conserving biodiversity"? How can you affirm that?
- What conditions (e.g., tenure security, infrastructure support, community cohesion, quality of relationship with relevant state agencies) are crucial, in your view, to maintain your CCA locally valued and effective?

Threats and needs

- Are there threats to your CCA? If yes, which ones?
- Does your CCA have "allies"? Does it receive some form of support from outside?
- Does your CCA have "enemies"? Is it threatened by particular forms of change?
- Does the community wish to safeguard its CCA? Does it wish to strengthen or revitalise it? How can that be done? Would you need and wish to receive any form of support for that?

Formal recognition

- Is the CCA governance (the people and structures taking decisions) "legitimate" in your view? Is it considered legitimate by the government?
- Is the CCA recognised under national law or only through customary law? Is it recognised for its *biodiversity conservation* value (e.g. as a protected area or in some other form)?
- If not, would you like it to be recognised? What would be the advantages of that? What would be the disadvantages?
- In case your national government would like to recognise your CCA, what would be your key recommendations about *how* to do it?

Networking

- Is there a need, in your view, to connect communities related to CCAs so that they can support one another and learn lessons of common interest?
- Do you think that networks/ federations/ alliances of CCAs could be helpful? If yes, at what level (local, regional, national, international)? What should they focus on?
- Are you, or would you like to be, affiliated with any such network/ federation/ alliance?

Answers of the above questions were summarized and presented to the public for validation, appreciation and approval. Below were the summarized results of the discussions based on the guide questions:

Basic description

- What is the origin of the CCA?

Since time immemorial, the Chananaw indigenous peoples established their ULLIKONG or Community Conserved Areas (CCA) with clear boundaries of their ancestral land and ancestral domain. Their concept of territorial ancestral land and domain includes all the mineral resources underneath the soil, the air above their ancestral land and ancestral domain and the land, forest, water found with in the surface of their ancestral land and domain. They strongly believed that their CCA was given by Afulijan (God) for them to take care, sustain, protect and defend from one generation to another. They strongly believed that everything is interrelated where people-nature-culture are one given by God. Below is a map which shows subdivision of land uses taken from google map and approximately subdivided by people during the discussion:



The RED LINE is the boundary from other tribes. The Blue line shows clear subdivision of land use. The ULLIKONG is subdivided into forest/watershed, pasture land, kaingin farms, rice terraces etc.

Because of their strong culture, they developed the SUSTAINABLE INDIGENOUS PEOPLES AGRICULTURAL TECHNOLOGY (SIPAT) which is their traditional or indigenous knowledge systems best practice that reduce poverty and promote mountain biodiversity. SIPAT integrates the forest, watershed, irrigations, rice terraces as source of rice-fish-vegetables or sustainable sources of livelihood. This integration is being sustained by our culture. Please see illustration below:



The above technology which was handed down from one generation to another contributed in the maintenance, management, protection and sustainability of the Chananaw ULLIKONG or Community Conserved Areas (CCA).

The Chananaw indigenous peoples have strong control of their CCA using their customary laws. The Bodong Systems that governs the bilateral relationship of Chananaw with other tribes. The Bodong systems protects life, land and property of the Chananaw indigenous peoples. When life, land and property are threatened, people fight being part of the warrior society. Both tribes will decide and agree on the terms and conditions that define each ancestral domain territory, define the people covered and respects, protect life, land and property.

The Chananaw indigenous peoples also used the AMUNG GOVERNANCE SYSTEMS an (AMUNG is an indigenous peoples way of management, decision making and good governance). All the decisions which concerns about the community, people and territories are being decided by everybody through the AMUNG. This good governance systems also contributed to the sustainability of Chananaw CCA from one generation to another.

AMUNG and BODONG is a traditional institutions & management/governance systems that promote good governance where decisions are in the hands of the people themselves. Everything is decided by everybody through an AMUNG (internal decision making processes) and BODONG Systems governs bilateral relationship of the tribe with other tribe (external affairs are being decided through this Bodong Systems to maintain peace and order).

- Why was it created/ established?

The Chananaw CCA was established because of LIFE SUSTAINANCE and survival to live in a long term perspectives. It is also established for cultural identify as well as environment sustainability. Indigenous peoples are futuristic by nature. That's the reason why they developed the SIPAT as a way of their life that provides them continuous enough food and at the same time conserved mountain biodiversity.

- What happened after that?

When Chananaw CCA was established, people since time immemorial sustained it until now although it is facing threats from mis-education, modernization, religion and other outside or external threats. Compared to other places, Chananaw CCA is considered the habitat of biodiversity in the Cordillera Administrative Region (CAR) due to the presence of high flora and fauna diversity.

- What is the "name" used for it by the local community? How would you express "CCA" in your language and among yourselves?

Our local term for CCA is ULLIKONG. During the meeting sessions, I being one of them translated the CCA in our local dialect which is ULLIKONG and they understand it very clearly. This translation contributed to the success of the GRASSROOTS DISCUSSIONS. So when they hear the English term CCA they associated it with ULLIKONG. During the process I made sure that the term CCA will not supplant the local term. In fact, discussion came into the public whether we use the term CCA or maintain ULLIKONG in the various documents. The Chananaw indigenous peoples came into consensus agreement that we will use the term Community Conserved Areas (CCA) when we deal with outsiders and when we do POLICY ADVOCACY. However, we agreed to maintain the term ULLIKONG as our local term for CCA.

- Is the CCA clearly defined and/or demarcated? Does everyone in the communities know about it?

Community Conserved Areas (CCA) is an English Term but when we translated it on our dialect, the Chananaw indigenous peoples now understand this CCA as equated to their local term ULLIKONG. They clearly understand as a well defined well protected and maintained ancestral land and ancestral domain being controlled, managed and sustained by them where all life forms depend on it for survival. They clearly understand that ULLIKONG or CCA includes all the land surface within their ancestral land, ancestral domain including all the minerals within the underground and the air above their ancestral land and ancestral domain. Thus, they protected it and defended it from generations to generations. Ownership is very clearly defined in our culture, customs and traditions.

However, external threats are always a challenge facing our CCA which need careful proper intervention. All the people since time immemorial know about our culture bound ULLIKONG or CCA in English.

- Who takes the main decisions about your CCA? How?

The Chananaw indigenous peoples make and control all the decisions. They used their own customary laws to manage their CCA. AMUNG GOVERNANCE SYSTEMS is being used and the BODONG SYSTEMS governs their bilateral relationship with other tribes that protects their LIFE, LAND AND PROPERTY.

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- Are there other examples of similar CCAs in the region or country?

There are lots of CCA in the Philippines mostly inhabited by local and indigenous peoples but most of them are threatened. This is an opportunity as basis for National Policy Advocacy for the Congress to amend the law on National Integrated Protected Areas Act and include, recognize, respects, supports Community Conserved Areas (CCA) within local and indigenous peoples ancestral land and ancestral domain territories.

Value, effectiveness, sustainability

- In what status is the CCA? (e.g., barely surviving, under attack, thriving, likely to change but remain sustainable as CCAs in the long run...)?

The Chananaw CCA is still intact and sustainable in nature because the people depend on it for sustainable living. However, it is being threatened by outsiders such as mining and geothermal projects being promoted by the government. Thus, there is a need to have a national law that recognize our CCA. It is however noted that the people are very clear of the said outside threats and they are ready to fight if necessary because for them if their ULLIKONG/CCA ancestral land/domain are threatened, their life is also threatened and they have no choice but TO FIGHT FOR THEIR RIGHT to protect their LIFE, LAND AND PROPERTY.

- Is the CCA strongly or weakly valued and cared for by your community?

Our ULLIKONG or CCA is considered as OUR LIFE based on our culture, customs and traditions. Thus, this is highly valued, protected, defended and sustained.

- Is the CCA effective for you, for what it needs to do for you?

Being considered as life means it is more than effective. This is because for the Chananaw indigenous peoples, it is a matter of LIFE AND DEATH. ULLIKONG or CCA sustains their life.

- Is it effective in "conserving biodiversity"? How can you affirm that?

It is more than effective in conserving biodiversity but also valuable in reducing poverty. This can be manifested in the conservation of our forest, watershed and presence of high flora and fauna diversity in our ancestral land and ancestral domain. Our forest is even considered as LUNGS of Kalinga Province because it is still intact and protected.

- What conditions (e.g., tenure security, infrastructure support, community cohesion, quality of relationship with relevant state agencies) are crucial, in your view, to maintain your CCA locally valued and effective?

For how many decades, we Chananaw indigenous peoples had been actively involved in policy advocacy for the recognition, respect of our rights over our ancestral land and domain. Our ownership is very clear based on our customary laws. However, the government introduced titles and other form of paper document ownership that threatens our OWNERSHIP system. There are several national laws being passed that threatens our ownership or tenurial security.

Our strong cultural customary laws and strong community cohesion is crucial for the maintenance and sustainability of our CCA. However, we need institutional support for additional livelihood or micro-enterprise support for the people's economic activities to respond to their empty stomach. We also need financial support for the CCA maintenance, forest enhancement, watershed quality management, SIPAT operations and

supporting forest guardians that needs intervention from outside. There is also a need to ADVOCATE FOR THE PASSAGE OF CCA LAW IN CONGRESS or ADVOCATE IT TO BE INCLUDED IN THE NIPAS LAW of the Philippines to get support from the government and also to institutionalize CCA supported by national laws. There is also a need to connect the Chananaw CCA to other CCA locally, nationally and internationally for sharing and learning exchanges and at the same time for EFFECTIVE POLICY ADVOCACY. Multi-stakeholders partnership is also very important involving all stakeholders such as business or private sectors, donors, bilateral agencies, local/national/international NGOs/CBOs, government sectors and civil society organizations. All the above social assets are needed to maintain and sustain the Chananaw CCA.

There is also a need for Chananaw indigenous peoples to be actively supported and involved in the international meetings to share their experiences and influence or inform international public policies.

Threats and needs

- Are there threats to your CCA? If yes, which ones?

Yes, at present the mining companies and geothermal companies are trying to pay the government to push through their interests of extracting the mineral and geothermal resources of the Chananaw CCA. They are even using NGOs and former NGO workers to push through their interests. It is however a positive actions that THE CHANANAW INDIGENOUS PEOPLES ARE AGAINST SUCH DESTRUCTIVE PROJECTS. The question is HOW LONG DOES CHANANAW INDIGENOUS PEOPLES CAN STAND AGAINST OUTSIDE PRESSURES using MONEY to pay the DIGNITY & FACES OF MOST LEADERS? There is therefore an urgent need to advocate for PUBLIC POLICY & AT THE SAME TIME STRENGTHEN LOCAL INSTITUTIONS PROVIDING THEM SUPPORT SYSTEMS TECHNICAL AND FINANCIAL TO DEFEND, PROTECT AND SUSTAIN THEIR CCA. KAMICYDI is strongly working with the Chananaw indigenous peoples against the destructive plan of external people with self-interest even to the extent of destroying the future generations.

- Does your CCA have "allies"? Does it receive some form of support from outside?

At the moment, we have allies who are our neighbouring tribes. However, we need to develop allies in the Province, Region, National & International Level. We did not receive any support from outside except this small grants for the grassroots discussions. This is the reason why, the Chananaw indigenous peoples were very happy when we received small funding form CENESTA/TILCEPA/IUCN/GTZ. You gave us opportunity to discuss our issues and celebrate our achievements and plan for future actions. WE NEED YOUR FURTHER ASSISTANCE IF YOU COULD BE ONE OF OUR VALUABLE PARTNER!

- Does your CCA have “enemies”? Is it threatened by particular forms of change?

As I mentioned above, our CCA is threatened by outside external threats such as mining and geothermal companies being supported by the government. These enemies are harder to respond except TO FIGHT BY ARMS if needed.

We also have growing POVERTY as an INTERNAL ENEMY of our CCA. This INTERNAL ENEMY is easier to respond but NEED LONGTERM SUSTAINAED INTERVENTIONS.

- Does the community wish to safeguard its CCA? Does it wish to strengthen or revitalise it? How can that be done? Would you need and wish to receive any form of support for that?

Of course, WE THE CHANANAW INDIGENOUS PEOPLES WILL SAFEGUARD OUR CCA because IT IS OUR LIFE. We therefore NEED YOUR TECHNICAL AND FINANCIAL SUPPORT ON THIS MATTER to maintain, safeguard, protect, conserve, defend and sustain our CCA. We HOPE AND PRAY YOU WILL BE ONE OF OUR VALUABLE PARTNER IN SUSTAINAING OUR CCA.

Formal recognition

- Is the CCA governance (the people and structures taking decisions) “legitimate” in your view? Is it considered legitimate by the government?

In our view, in our culture, customs and traditions our CCA GOVERNANCE is legitimate and widely respected by other indigenous peoples and tribes. In fact, our BODONG SYSTEMS support the legitimacy of our CCA. It is however sad to note that the government does not consider our CCA legitimate. Thus, there is a need to do POLICY ADVOCACY within the government for them to recognize, respect and support our CCA.

The Ichananaw did not yet submit any CLAIM nor apply for the Certificate of Ancestral Land/Domain Title (CALT/CADT) under the Indigenous Peoples Rights Act of 1997 because of the nature of how the government recognize our ownership. This is because you need money to accomplish all the HUGE PAPERWORKS before the government issue a Certificate of Ancestral Land Title (CALT) and Certificate of Ancestral Domain Title (CADT) which is ridiculous in the eyes of Chananaw indigenous peoples. This is because the decisions of how to obtain the CALT/CADT comes from the government and does not recognize or respects the indigenous way of ownership. We are however aware that the Municipality of Tinglayan where Chananaw belong had submitted claim which we think the results were tabled. This experience will even repeat on the case of advocating CCA if not properly watch within the congress. Thus, policy advocacy is good but often times, when the LAW is being discussed in the CONGRESS, they usually change the original idea to protect their interest and not SERVING THE INTEREST OF THE LOCAL AND INDIGENOUS PEOPLES. They usually do this by changing the terms that comes from the IPs themselves. So this is the challenge in policy advocacy works.

- Is the CCA recognised under national law or only through customary law? Is it recognised for its biodiversity conservation value (e.g. as a protected area or in some other form)?

As I mentioned above, it is recognized by our customary laws and not in the national law. Thus, there is a need as mentioned above to advocate for either amend the existing NIPAS Law and include provision on CCA or advocate for separate law to support CCA as strategy for biodiversity conservation.

- If not, would you like it to be recognised? What would be the advantages of that? What would be the disadvantages?

Of course we the Chananaw indigenous peoples wanted it to be recognized for protection purposes by outside or external threats. However, during the process of letting it be recognized by the government the peoples original concept, practices and traditional management systems should be respected NOT THE GOVERNMENT IMPOSING THEIR OWN WAY OF PROTECTION. This is actually a challenge which can become disadvantageous to the original CCA. We only want recognition not imposition and make sure the decision making processes will be controlled by the Chananaw indigenous peoples.

- In case your national government would like to recognise your CCA, what would be your key recommendations about how to do it?

Below are the recommendations of the Chananaw indigenous peoples:

- ☒ The local and indigenous peoples should be actively involved in the drafting of the law
- ☒ The content of the law should be the one coming from the recommendations, decisions from the local and indigenous peoples themselves
- ☒ The local and indigenous peoples should control the decisions and the processes including setting up of the Implementing Rules and Regulations in case a certain law is passed to recognize & respect CCA
- ☒ Wide consultations from all level and with all the major stakeholders during the process to get a consensus agreement and decisions on CCA
- ☒ A concrete budget should be allocated for the actual implementation of CCA Law on the ground to avoid having many laws that lack actual implementation.

Networking

- Is there a need, in your view, to connect communities related to CCAs so that they can support one another and learn lessons of common interest?

Definitely YES which we already mentioned above that there is a need to link or connect with other communities having and practicing CCA. This is for the purposes of sharing and learning processes. This is also useful for POLICY ADVOCACY PURPOSES as a support mechanisms.

- Do you think that networks/ federations/ alliances of CCAs could be helpful? If yes, at what level (local, regional, national, international)? What should they focus on?

Yes, we value networks, federations, alliances of CCA in all levels locally, regionally, nationally, and internationally. The focus should be on the RECOGNITION OF CCA BY THE GOVERNMENT THROUGH PASSAGE OF A NATIONAL LAW or amendment of existing environmental laws to include recognition of CCA as protected areas. We also need a FOCUS ON TECHNICAL AND FINANCIAL ASSISTANCE TO SUSTAIN OUR CCA.

- Are you, or would you like to be, affiliated with any such network/ federation/ alliance?

Yes, we value affiliations, networks, partners, federations and alliances. We wanted to be a strategic member.

DAY 2: PRESENTATION AND APPROVAL OF THE DISCUSSION RESULT BY THE PUBLIC

During the first Day the Output of the three sessions discussions were summarized and presented. The second day served as the presentation and approval of the summary of outputs by the public or community as a whole. Afterwhich, the Chananaw indigenous peoples celebrated their achievements. Below are the images taken during the discussions:



DISCUSSION WITH MEN ELEDERS



DISCUSSION WITH MEN ELEDERS



DISCUSSION WITH THE WOMEN DURING THEIR COOKING SESSION



DISCUSSION WITH THE CHILDREN AND YOUTHS



PUBLIC PRESENTATION AND APPROVAL OF THE CCA DISCUSSION RESULTS



THE ABOVE PICTURES SHOWS BUTCHERING OF A CARABAO FOR FOOD RE CELEBRATION



THE ABOVE PICTURES SHOWS CHANANAW INDIGENOUS PEOPLES CELEBRATED THEIR CCA ACCOMPLISHMENTS FFOR HOW MANY GENERATIONS AND CELEBRATING THEIR OUTPUT FOR TWO DAYS DISCUSSIONS THROUGH THEIR TRADITIONAL DANCE PER GROUP



THE ABOVE PICTURES SHOWS CHANANAW INDIGENOUS CHILDREN AND YOUTHS JOINING THE CELEBRATION OF THEIR CCA ACHIEVEMENTS AND THEIR OUTPUT FOR TWO DAYS DISCUSSIONS THROUGH THEIR TRADITIONAL DANCE



WOMEN ELDERS ALSO MAKING THEIR OWN PRESENTATION DURING THE CELEBRATION OF THEIR CCA ACHIEVEMENTS FOR HOW MANY GENERATIONS AND OUTPUTS FOR TWO DAYS GRASSROOTS DISCUSSIONS



ELDERS PREPARING FOT THE MEAT TO BE DISTRIBUTED TO ALL THE MEMBERS OF THE COMMUNITY



MEAT READY TO BE DISTRICTED TO THE PEOPLE



RICE READY TO BE DISTRICTED TO THE PEOPLE

After the community eating, the people ended the celebration with great smile in their faces. This ended the two days grassroots discussions on community conserved areas (CCA).

RECOMMENDATIONS FOR POLICY MAKERS

Below are the recommendations by the Chananaw indigenous peoples being approved during the celebration of the two days outputs. The target of these recommendations were policy makers and CCA advocates.

- ☑ We Chananaw indigenous peoples had been protecting, maintaining and sustaining our CCA for how many generations that sustained our livelihood and conserved our mountain biodiversity. Thus, we urge policy makers to recognize our CCA as the only strategy for poverty reduction and biodiversity conservation for all.
- ☑ We Chananaw indigenous peoples, highly recommend to policy makers to pass a law recognizing, supporting, & sustaining the CCAs as strategy to attain the MDGs by 2015 targets and CBD commitments & targets.
- ☑ CCA also contributes for climate change mitigation and therefore need to be recognized, supported technically and financially.
- ☑ We Chananaw indigenous peoples also urge international policy makers to recognize, respects and support CCAs being sustained by local and indigenous peoples and recommend to different countries where CCAs are to enact laws that respects, recognizes, supports CCAs.
- ☑ We Chananaw indigenous peoples urge local, national and international NGOs like CENESTA, IUCN, TILCEPA etc. to assist local and indigenous communities in their CCAs re policy advocacy.
- ☑ We Chananaw indigenous peoples also recognizes the role of private sectors in supporting local and indigenous peoples CCAs re policy advocacy.

PROPOSAL FOR OUTSIDE INTERVENTIONS

- ☑ We Chananaw indigenous peoples urgently needs technical assistance for policy advocacy
- ☑ We Chananaw indigenous peoples urgently need financial support on the following: (1) Sustainable Indigenous Peoples Agricultural Technology (SIPAT) implementation (2) CCA enhancement and sustainability (3) alternative livelihood and micro-enterprise development (4) national policy advocacy (5) local capacity building and other needs of the community.
- ☑ We Chananaw indigenous peoples need a long-term funding such as trust fund for our CCA.
- ☑ We Chananaw indigenous peoples urgently need partners for the maintenance, enhancement and sustainability of our CCA.
- ☑ We also need CCA Champions.

EXPLANATIONS ON THE FOLLOWING COMMENTS ON PAGE 26 ON THE ABOVE PROPOSAL FOR OUTSIDE INTERVENTIONS:

1. It is not clear why external resources are needed to continue practicing the traditional management practices that allow the CCA and people to develop so far.

RESPONSE: I am not sure if I understand your question but I would like to answer by telling you the challenge that we are facing. The intrusion of western Christianity which considers our traditional knowledge & traditional management practices as barbaric and the miseducation of the indigenous peoples are threats to practicing our traditional management practices. We therefore need external funding for cultural survival activities such as providing culture-based living heritage education to younger generations and at the same time support or fund more cultural activities that transfer our traditional management practices to successor generations. Culture is very important so that if culture is lost, definitely CCA WILL BE LOST.

2. In particular, why external resources are needed to implement traditional agricultural technologies?

RESPONSE: The SIPAT components and activities which need external funding are the following: (1) as population grow, consumption of wood and food demand increases. Thus, we need external funding for replanting and reforestation of forests and watershed. (2) As poverty increasing, we need external funding for the construction of new irrigations and rice terraces. (3) Due to natural calamities, irrigations are destroyed and we need external funding for the rehabilitation, repair and cementing of the irrigations that water the rice terraces. (4) We also need external funding for the protection, and conservation of traditional rice varieties which are under threat by commercial rice varieties. (5) We also need external funding to support our organic farming and marketing.

3. What "alternative development" initiatives are you envisaging?

RESPONSE: Creating employment and income generating livelihood or micro-enterprises which are environment friendly. Examples are arts and handicrafts, organic farming & marketing, microfinance that supports environment friendly enterprises, sari-sari store etc.

4. What would the Trust Fund support specifically?

RESPONSE: Trust Fund is necessary to support forest enhancement activities such as replanting/reforestation, watershed reforestation with endemic water giving trees, food for work for forest protectors, rehabilitation and repair of indigenous communal irrigation systems, construction of new irrigations and rice terraces, support for the Kalinga School of Heritage and Living Tradition that builds capacities of successor generations, basic healthcare services for the people and income generating livelihood to reduce poverty within the community and others. Like other protected areas, we need trust fund for the operation & management of CCA.

EXCERPT RESOLUTION FROM THE MINUTES AND SUMMARY OF THE GRASSROOTS DISCUSSIONS HELD ON JULY 9-10, 2008 HELD AT CHANANAW, TINGLAYAN, KALINGA, PHILIPPINES.

Present: All Chananaw indigenous peoples

COMMUNITY RESOLUTION NO. 09

Series of 2008

A RESOLUTION REQUESTING A SMALL GRANT TO SUPPORT PARTICIPATION OF TWO CHANANAW INDIGENOUS PEOPLES TO PRESENT THEIR COMMUNITY CONSERVED AREAS (CCA) EXPERIENCES THIS COMING 4TH IUCN WORLD CONSERVATION CONGRESS (WCC) THIS COMING OCTOBER 4-14, 2008 IN BARCELONA SPAIN.

Whereas, the body in session realized that we maintained, protected, defended and sustained our ULLIKONG or Community Conserved Areas (CCA) for how many generations and need to share our experiences to international policy makers and advocates;

Whereas, the body in session highly recognized this coming 4th WCC as historical event that discusses the value of CCA and see the value of one to two participants from Chananaw indigenous peoples to share our CCA experiences on the ground;

THEREFORE, ON MOTION of Gaspar Angayon, a respected community leader seconded by everybody during the meeting, be it resolved as it is hereby resolved to formally request willing donors, funders and partners to support financial the participation of 2 Chananaw indigenous peoples to attend the 4th IUNCN WORLD CONSERVATION CONGRESS (WCC) in Barcelona, Spain this October 2008.

RESOLVED FINALLY to submit this community resolution to the following partners for their positive action:



This resolution was unanimously approved by the public during the 2nd day of the Grassroots Discussion on community Conserved Areas (CCA) this 10th day of July 2008, held in Chananaw, Tinglayan, Philippines.

(Originally signed by Community Leaders)

Other matters

Below are the other matters being approved and recommended for actions:

- ☑ Ownership of the output of this grassroots discussions including the report submitted by the consultant to remain belong to the Chananaw indigenous peoples
- ☑ Usage of the report being submitted by the Consultant remain to be intended for partners consumption only, therefore any use of the said reports including all the pictures being contend for publication of any kind must therefore need permission from the Chananaw indigenous peoples
- ☑ Recommend that the Consultant must properly use the result of the discussions for the benefit of the CCA owners and Chananaw indigenous peoples as a whole.
- ☑ Any misuse of the part or whole of the report, and output of the 2 days grassroots discussions are punishable by customary laws of the Chananaw indigenous peoples.
